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Good afternoon to all of you. I would like to mention, since it's a special occasion and some few of you will not be here for any length of time, that is only the duration of the festival, I would draw to your attention that Mrs. Elizabeth Grabey, who played the piano for this afternoon's service, has not only her family, whether in the general sense of husband and very well-behaved children, but her mother, who is from England, who will be here for some seven weeks, if the word was right in my ears. And for any of you who are in the other buildings who remember Mrs. Wood, whose husband was on the board of trustees in Britain prior to his death, it would be a very nice occasion to become reacquainted and learn a little something of the state of affairs with the brethren who are in England.

It's always a pleasure to see some of those whom we did know in England over the past years here. I would like to mention, since the topic was of my choice, that the Bible study, and there will be a Bible study in all of the areas in the United States and Canada where individuals who are or have been involved with the faculties at the Ambassador College campuses will present some special topics. I was asked to present a topic that would seem appropriate, and so I would like to mention in advance, since we are not having regular services Friday evening of this week, that we have instead a Bible study, and I have entitled it and would like to bring as much of this to the level of all of us as possible, because there are things we don't always realize that impinge upon the understanding or practice of the church. In the subject we will be discussing Friday evening this week will be the Bible and archaeology. I would like to pose the question today, since this is the first Holy Day of this festive season, what will the world tomorrow be like? Before I discuss what it is like, I would present to you the fact that most of us, if I were to ask you to draw up twenty questions for me to answer, would probably spend the bulk of your time addressing technology and human inventions and some social customs, and would miss those things which are fundamental that would regulate technology, human inventions and social customs. People commonly ask, will there be automobiles? What about television? As if whether the world tomorrow has automobiles or television will determine whether you want to be there. The one thing we must learn is to ask the important questions which will enable us to have a valid picture of what the world tomorrow will be like. You will be surprised how often the Bible talks about everything in the New Testament, but this question, and of course there is a reason. Paul addresses this question directly in terms of the word world in the book of Hebrews, and I would point up to you the interesting thing that he says in verse five of chapter two that under the angels has he not put in subjection the world to come whereof we speak, that you can look through many, many chapters of the New Testament, and you will find that Paul was not addressing the question of the world to come whereof we speak, but the state of the church as it now is. And the reason, of course, and what we must get in mind is the fact that Paul's letters were not addressed to audiences to whom the good news of the kingdom of God and the world tomorrow were being spoken. He was addressing as an audience that part which came to hear what their responsibility was and how to enter it, and the stumbling blocks that we can leave in the way so that we will not be there. And we have no statement in written form as to what was ever said at any of the holy days. So therefore we must look into other parts of the Bible significantly. If we are to understand, and this of course will include primarily the prophets, though not only be in the books that we call the prophets but the Psalms and in many other areas that we think of in terms of the law.

But before we get to that, I do think it important that we realize to what extent we have to dig into the Bible and to begin to understand what the world tomorrow will be like, not by some clear outline

that is given but by all of the implications and the warnings in advance as to what it shouldn't be like, that's the way the world is now, and some of the aspirations and hopes as expressed through the prophets. First of all, this month, which is Tisserie, the seventh month of the sacred year, begins with the festival. And if we are rightly to understand what the world tomorrow will be like, it would be advisable that we take note of a three-fold step, or three-fold steps. One, that which is fulfilled in the festival of trumpets, two, that which is fulfilled in the day of atonement, and thirdly in this festival. First of all, the festival of trumpets presumes since the resurrection and the return of Christ are linked together in the New Testament, Christ being the Messiah to whom the Jewish community will yet seek, the one who will deliver them from the Gentiles who are yet to tread down Jerusalem for three and a half years. That one who comes is going to reign, and the critical point from which we'll start our study is a recognition as to who will reign. And I think one of the best places, just a simple verse in Psalm 93, will be our starting point today. You know the Psalms divided into five books have a general thread running through the books, so that if you were to read each of the books, which are normally delineated in most versions, but not all, you would discover that to take each one of these books and reverse them would in fact reverse the feeling and the order of events.

And by this time we are introduced to the government of God, and so Psalm 93 verse one says, the Lord reigneth the King James Version. He is clothed with majesty. The Lord is clothed with strength. He have girded himself. The world also is now established that it cannot be moved. And the picture here is God's throne, and the one who sits on it and reigns is the one whose name in the King James Version, Jewish translation and some others, is spelled with the capital letters L, O, R, D, Yahweh. So this is the one who is the spokesman, the spokesman of the Old Testament literature, the Hebrew Scriptures and Genesis through Second Chronicles. This is the one, not someone else. And this is the one who did become Jesus, the Messiah. Here is our starting point. It starts with government, and that government rests on the shoulders of the only human being who was perfect in all his life. I think that speaks a great deal in terms of who else will reign with him. First of all, we recognize that unlike the realm of Babylon where Nebuchadnezzar was finally forced to admit that God sets over it men of the basest character, not necessarily ability. He is talking about character because Nebuchadnezzar saw the problem. When the Father Almighty, who rules the universe, sins his spokesman, if you please, a prime minister, a chancellor, if you want to use a modern term in America, you might have it like the Secretary of State, to have a parallel. He is the one who was perfect, to whom he could address the Jewish community and say, who convinces me of sin? There wasn't a Jew in his hearing who ever found that he had sinned, couldn't prove it. They accused him, but could never prove it. They accused him of being a Samaritan with the demon, had been born out of wedlock. All those accusations, or at least conceived out of wedlock, I should correct that, none of which were true. The fact remains, without any question, that when God makes a decision to establish his government on the earth through Jesus Christ, he chooses someone who is flawless in his character, who is perfect in his judgments.

Now, there is a famous man of antiquity, whom we have mentioned both yesterday evening and this morning in the sermons. A man whose name was Abraham, and in Genesis chapter 17, Abraham was called to be an example of Father of the Faithful. God asked us Abraham something.

He said, Walk before me and be perfect. That was the ultimate goal. And Abraham is the example of all who should follow, because they have been called to the same calling to eternal life, to an eternal inheritance in the government of God. Now, Abraham was not by nature perfect.

He was one who had to be forgiven, and through life needed to be forgiven. So Jesus Christ not only set the example of what perfection is, but through the shedding of his blood, paid for any mistakes we make in this life that we may call sin, which is a transgression of all. We discover then that those

flaws of character, which do show up because we are limited human beings, and we do not have the spirit in that full measure, which was in Jesus Christ, because it is distributed throughout the church. And when we come short, we ask for forgiveness.

But we are asked to aim at perfection where that is our goal, and therefore governs our attitude.

It is not a question of whether we have achieved it, but whether that is the intent.

Because God told Abraham to become or to be perfect. This means that when we are imbued with the Spirit of God, we will not be subject to the vanity. That is mostly the aspect of that which is in vain to no ultimate good purpose. In this flesh, as Romans chapter 8 tells us, we were made subject to vanity. We were not, excuse me, made subject initially to the law of God. We have to have the law of God written in our hearts and minds rather than in a book or on the tables of stone. And it's done through the Spirit of God, which is given to those who repent and believe that Christ paid the penalty for them in their stead, of their sins, and are therefore willing outwardly to be baptized. To them, there is given the Spirit of God. And when we are composed ultimately in the resurrection of Spirit, we won't be able to sin, as John in his first of the small three letters that he wrote discusses. Because when we are ultimately born of God, we cannot sin.

The issue now is really the degree to which we are imbued with the Spirit of God and the attitude that we have. Now I'm going through this because this is very fundamental. This is not a question of how to be converted. This is the question of what underlies the qualifications and the quality of all those who will be in the world tomorrow. There will be no one there who has not repented of sin. There is no one there who makes Christ the minister of sin. And in the world tomorrow, I am first of all addressing the government, which is composed of those who will be Spirit as distinct from mortal flesh. Now in the last verse of Matthew chapter 5, when Jesus told us to reevaluate the law of God in terms of intent and purposes, we read there again, it says, that we should be perfect as our Father in heaven. Didn't say Abraham, the ultimate example is the Father in heaven whom Christ made manifest by his own life. We are asked to be perfect as Abraham was asked to be perfect. Therefore we must conclude that in the realm of the ultimate authority in government in the world tomorrow, there will only be those people who have quit making excuses for sin.

Because that is what distinguishes those who remain in sin. Paul defines this in saying, there will be no drunkard. Now Noah will certainly be there, Hebrews chapter 11. Noah was on one occasion drunk. If Noah had continued the habit, or allowed it to become a habit, I should perhaps say, and then continued the habit, he would not be there. He didn't allow it to become a habit, and there are those who have, who must break it. And you break it through the power of the Spirit of God. You don't merely say, well, still trying, you actually take the power of God and your will and you begin to overcome. And when you face it, you continue to overcome. You may or may not have overcome as much as you wish, but your attitude must be right. And after listening to Mr. Ted Armstrong's summations of some of the problems that we have allowed in the last few years in the church, that you allow as individuals as much as the ministry has allowed, I think you ought to reflect on the attitude that governs these problems. No adulterer, no murderer, no liar, no thief, no harmonger, no drunkard, no glutton shall inherit the kingdom of God. These are all characteristics of a behavior that is unbecoming anyone in the family of God, and these will not be allowed to govern because they won't even be there. We start out then, not with the Lance Affair or Water Gates. We start out with individuals in this life who have to pass the test, so to speak, who have been forgiven of sin through Jesus Christ, and then who begin to walk as he walked, and to follow his example. That means your judgment becomes more and more in this life, and ultimately will be the judgment of God. You will begin to think and act as he does, you will have an understanding of other people's problems, and

you will be able to perceive the thoughts and the intents of the human heart. Now the reason the world tomorrow is going to be then, fundamentally different from the world today, is that we will have individuals who are born of God, who will rule, who have qualified in this life because their past has been forgiven, and as they met each crisis, they overcame it with the power of the Spirit of God and the blood of the Lamb to use the expressions in the Book of Revelation in particular.

I think we tend to overlook this. We get our minds on inventions, radio, television, the little things that we can do, what kind of music, and we have not focused in on what is critical and what is fundamental. Once we have established the nature and the quality and the character of those who govern, who set an example of leadership, who are able to forgive as well as to discipline, because in this life they were able to discipline themselves first and be willing to forgive others as they wanted God to forgive them. Now necessity, when you look back again at Hebrews chapter 2, verse 5, it says that the world whereof we speak, you see in which it will be subject to those who are now born into the family of God, those who have not neglected salvation, for instance, verse 3, here we discover that under the angels has he not put in subjection the world to come, so we presume that one of the major steps as illustrated in the day of atonement is that angels who are in control of this world must then be displaced, and they are displaced by those who have inherited the kingdom of God, they could have, angels could have had such a role.

It was not very many weeks ago that I did talk to one spirit in a human being, and this spirit told me, and I've mentioned this to some who have been in the local area, but for those who were not here, the spirit said that when I was a child, that means long, long ago, God blew our minds by telling us that we could ultimately have rule over the universe if we did it his way. There was only one problem, the spirit said, we didn't have any way to compare. Notice the thought? They didn't decide to trust God and to put it into practice and see if it would work, they decided for themselves what was right, what was wrong. They decided not to trust God's judgment and not to acquire it.

This particular spirit asked if I could tell him how he could change God's mind.

Well, there's one very simple thing that if he wanted God to forgive, he would need to repent, and that's not what he meant. He wanted God to change his mind and to come to accept the spirit's ideas of competition. Now, he likes God, you know, he was once in the presence of God, as he said, I've talked to God eyeball to eyeball. In fact, I've told him what no man has ever dared say is what he told me. He looked far more flush than I could ever make myself, and he would like to get back into the presence of God. He'd like to get God's personality on his side, but it isn't going to work because their way is wrong. He tried to persuade me why competition brings out the best and let those who fall by the way fall by the way.

So what has to be done is that angels who have fallen must be removed from the role they play so that the world to come of which we speak is subject to the sons of God as defined in Romans chapter 8, which you should read carefully. That is a world in which the whole of this creative world as we see it around us will be altered, as I may have time to explain later.

But what is critically important is to recognize that the feast, shall we call it the fast of the day of atonement, is speaking of a time when spirits will be removed from responsibilities that they have in this world, which is subject to the prince of this world, who is Satan. There are angels who will have a responsibility who are not subject to the government of the devil and who are not now in charge over this world, but who may be given charges on occasion as Michael and Gabriel have been. Zechariah chapter 13 tells us a little bit of the fulfillment of the day of atonement in verse 2. For example, here it speaks of the unclean spirit, the last phrases, who will pass out of the land at the

time when there will be a fountain open to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness, a fountain of spiritual nature, not merely of physical water. And in this day, of course, other things will take place. I will go back to these verses here in Zechariah 13 later. But it is a time when the spirits pass out of the land. They are no longer in control. They will no longer be in influence. And Revelation chapter 20 tells us that Satan is going to be bound following which there is a thousand years of the government of God's rule over the earth. So you cannot, in fact, change what must be changed. You cannot alter the world until you get at the two fundamental things, one, who will be there in the government to come, and what will they replace? And we have to make the change first in the realm of spirit before the results will be visible in the realm of matter.

We may now proceed to the consequences in the realm of matter and fundamentally that of mind in Isaiah, for instance, chapter 25. We have great many important things in the 25th chapter.

In a world in which the stronghold has been made a ruin, there's coming a time and a change will take place. And in this mountain, verse 6, shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the leaves, fat things full of marrow of wines on the leaves well refined. This is sort of a poetic form. Unfortunately, the King James Version was not in the form of good Hebrew poetry. And whenever you have a chance, you should buy a Bible which at least has a qualified rendition of the prophets and the Psalms or the writings and poetry. And then you will understand why some of these repetitive expressions are used. They were meant, in fact, to be used as poetry, read as poetry, in some cases even turned into songs. It was the easiest way to remember something is by poetry. I'm sure most of you don't remember prose, you remember poetry that you didn't want to learn, you know, when you were in school. Now, this is talking about the opposite of what you have in the earlier verses of this chapter. That is, we're coming to a time when things will prosper talking about agriculture and food and nutrition. And I will destroy in this mountain the face of the covering cast over all people and the veil that is spread over all nations. That is talking about deception. In the book of Revelation, we read of that great Serpent the devil, Satan, who has deceived all nations. And he has deceived them by the thoughts he has been able to implant in their minds through the society, through the religious instrumentalities that have been created on this earth. And it's pictured as a covering that is just simply a blanket that spiritually, mentally and intellectually can suffocate the whole human family.

And that veil covers all nations, not excluding Israel, and it is going to be removed. So what we learn is that one of the first things that happens is that deception must be removed from the human mind and it is removed in two ways. Those who are of a rotten attitude, who are wicked at heart, who are unrepentant, will not be left around. God will destroy those whose intent it has been to destroy the earth. He will destroy those and literally just get rid of them in the crisis to come. He isn't going to try to reform every human being. If he has to go back to 10 percent and wipe the 90 percent out who won't start right, that's what he'll have to do. The reason all reforms fail today is we try to reform a city or a state when we have so many things that are evil, it must first be displaced. And that's one reason why the cities of the nations must come down.

We're going to have to start everything on earth all over again. No more wicked spirits in the land.

The cities, our whole society will have to be built from the ground up. There is no other way.

You can't start repairing the Empire State Building. You can't start by repairing our sewage system.

You can't start by repairing our methods of water supply, our methods of transportation, and leave them as they are. It all has to be started over in one of the best ways, if you please.

As tragic as it is, it is the way humanity will choose. You first have to allow men to vaporize his cities as events his anger, and we start from a clean slate after the land is healed of atomic war that men will use against each other. And then, when you have people who have gone through the hell that is to come, which men bring on themselves, that is going to produce a state of repentance of people who have no other way to turn. And then we will have minds that will be amenable to instruction minds that will be willing to listen. There is no other way to change the human heart than to put them through, as General MacArthur spoke of, this crucible of war.

And in this case, not a war in which the victor is vain, but a war in which all people lose and have no one to turn to but God. Now, once we have started this, we have a world that must be started anew physically, a world that must be started anew in terms of human thinking by the removal of deception, no more spirits influencing directly or through human beings. And we have to begin to deal with some of the more specific problems. And now we turn to one of those famous verses that we have read over and over again. Let's turn now to a significant chapter here in Isaiah.

We find in chapter 11, there is a reference to the Spirit of the Lord who is upon this root of the family of Jesse, that's Jesus Christ, and he has the wisdom, the understanding, the counsel, the might, the knowledge, and the fear when he was a human being, and all that will be manifest in his judgment when he reigns. It will make him of quick understanding. He will not judge after the sight of his eyes, nor he prove after the hearing of his ears. Now we read over this, but we don't realize that we are being tested now in whether or not as we handle our family problems and discipline our children as we deal with employees or employers, as we deal with each other as human beings, are we really getting at the facts? Or are we being respecters of persons and covering up, saying that blood is thicker than water? He is going to judge with righteousness, that is the law of God, the poor, and he is going to reprove with equity the meek of the earth, which clearly indicates, even though we don't realize it, that the meek do need some kind of reproof. Now the meek will inherit the earth, but they also are, if we want to consider ourselves, individuals who need reproof, and it will be done with equity.

There can be the meek who are wealthy and the meek who are not, and everything will be done with equity or equal justice. He will smite the earth with the rod of his mouth, that is, he will speak with authority, and with his words he will slay the wicked, whether it will bring them to ultimate repentance, or he will command that they be removed through death. The wicked will not long remain in the land. The righteousness, I should say, and righteousness shall be the girdle of his loins, that's picturing how he's dressed, that everything about him represents right conduct. Now I'm going to skip over verses six and seven for the moment, and I wanted to point up here the general category and the type of leadership and how this is to be expressed in dealing with human beings. Now this righteousness is manifested in one of the verses here in Micah. Now in the book of Micah we read the story of what's coming in chapter four. In the last days it will come to pass that the government, that's the mountain of the house of the Lord, you know, built on Zion, shall be established in the top of the mountains, this has been explained before, where Zion is a symbol of government, the kingdom of God, ruling on the earth. Now the people are going to flow to it, and many nations will come and say, and they're not doing that today, they have gone through a state now of shock, such as no human beings have, and they will come up to the mountain of the Lord, to the house of the God of Jacob, and they will say, he will teach us his ways, and we will walk in his paths, for we're going to have the law going forth from Zion, and the word of the Lord from Jerusalem. Now he will judge among many nations, and he's going to have to rebuke some strong ones afar all, and they're going to beat their instruments of war into instruments of agriculture, and nation or people are not going to be at each other's throat anymore, nor is there to be instruction in this warfare that is so

common for most young men and more and more women today. As a result, we will be sitting under our vines and fig trees at rest rather than before TV all the time, and none will make them afraid, that is you don't have to have defense. Now all of this we have read, but I am not persuaded that we have read it in terms of what we let it mean to us. Now if the law is going to go forth, and we're going to administer it, the law then must represent first what we have allowed to govern us. There will be no one in the government of God who repudiates the law of God. The law of God is in fact a statement or a teaching, the original Hebrew from which the word law in English is derived, has the sense of instruction or teaching, which I think is far more important than our concept of a legal statement from a legislative body. If we are to administer the law, we must first have had that law govern us. Now as man was born, I referred you to this matter in Romans chapter 8, man was not made subject to the law, man was made subject to vanity. Now the Jewish community was born under a jurisdiction where we're talking about the nature of man, not one civil relationship. In the nature of man we were made subject to vanity by the one who had hope as to what would result. Now what we are asked to do is to have the law of God in our minds.

Paul said, you know, by his flesh he served the law of sin and death, that is whatever vanity led him to do that was a transgression of law. And we were asked, as Paul himself said, just turn over to the previous chapter, with the mind, last part of verse 25, I serve the law of God. With a flesh, if I let it rule me, I would be serving the law of sin. In his mind he asked to serve the law of God. Now there are individuals who have come and gone from our midst who miss this point. Of course that means they missed everything, because this is fundamental.

Unless you repent of the vanity that is characteristic of you, and by that I don't mean just the definition of pride or pomposity, I'm talking about anything that is to no good use or purpose. Vanity is the opposite of righteousness. Righteousness is defined as God's law, His laws, His statutes, His judgments, Psalm 119, you read that in the Days of Unleavened Bread, you will understand. If we have been governed by the law of God, if we allow the law of God to determine what our character and conduct will be, and we do so in accordance with Matthew chapter 5, wherein we learn to see it according to its intent and purpose, not according to the loopholes, which is the way the carnal-minded congregation of Israel viewed it when Jesus came among them. As an illustration, the woman taken in adultery being accused, while her accusers were adulterers themselves. They may not have been caught in the act, but they had it in the heart.

So we must learn then from Micah that if the law of God is going to be administered and the nations are going to be governed by it, we must also now look into the biblical account, as given in the law, in the examples in the law, the prophets and the writings and the New Testament scriptures.

And we must see that we live by every word of God, law in this sense, meaning the teaching, not merely a statement of law, but all the examples recorded that give us a way of evaluating the statements of the law. If we then have this responsibility, then the world is going to be changed because we have won a change in administration. Spirit beings who are perfect, not mortal men and wicked angels who influence them, we will have the law of God which is a perfect law. That is the starting point. There may have to be legislation as any college has to pass rules. As you know, or we have to make a decision in any church assembly as to how much or whether you have gum and you bring it in here and you stick it on the chairs, you know, things like that.

Those are little rules. There will have to be things added, but the fundamental framework will be the law of God. And Jeremiah 31, 31 lays out clearly that even the Old Testament prophets foresaw that there would come a time that that law would be seen in its intent and purpose and be characteristic of human beings being written in our minds and in our hearts, so to speak, that is in the man and not

in merely some book or on tables of stone. And we are asked then to administer that law which will change the attitude and the character of the nations.

That, in fact, brings about what is called salvation for them as we use the term for ourselves today. So we have the change in the administration of the government, a change in law, and a change, if you please, in the whole surface of the earth, the removal of spirits.

And we have people in a state of repentance and the wicked will be shortly cut off if they have remained around or any refused. So we'll just take a quick look at the kind of discipline first, because it's very common today in this period of lax discipline not to see what David said the government of God will be like. I will sing Psalm 101 of mercy and judgment.

Unto thee, O Lord, will I sing. I will behave myself wisely in a perfect way. Now this psalm is rather different from most modern songs today that sell a million records. And when will you come unto me? I will walk within my house with a perfect heart. I will set no wicked thing before my eyes. He is giving a song that reflects not only his conduct but what he expects of those around him. I hate the work of them that turn aside. It will not cleave to me. We sing this ourselves. What page is this on in our song book? 101. I mean, it's right here. If you want to look at it, you might think of it 77 sometime in this feast, page 77. A forward heart will depart from me. Anybody who is forward, that is, vain, pompous, stuck on himself, will get out of David's presence in short order. And I will not even know a wicked person who so privately slanders his neighbor. I will cut him off that is in reference to excommunication. And he who he that hath a high look and a proud heart, I will not suffer. That is, I won't allow him to be around us.

This has to do with excommunication. And this is looking at the attitude not merely a deed that is a mistake due to weakness of human nature. Mine eyes shall be upon the faithful of the land that they may dwell with me. He that walks in a perfect way, that's what we're asked to do, he shall serve me. This isn't the way the government was in ancient Israel. This is the way David knew it could be and could be only when he himself had been, as we now say, born again.

He who works deceit shall not dwell within my house, and he that tells lies will not tarry in my sight. He will be expelled immediately. I will early, not necessarily instantly, but I will early destroy all the wicked of the land that I may cut off all wicked doers from the city of the Lord. They will be exterminated. They won't be allowed to live out their natural life in the millennium because they are unrepentant. That's what the word wicked means. And we're not going to have this kind of thing around. We're going to have people whose attitudes are different.

Now God has not given the Church of God today authority to execute this kind of judgment.

This is for a civil, if we want to call it that, government. We are asked today to be subject to the powers that be, and they determine the questions of life and death. We have the authority, as the examples in the New Testament are, clearly to deal with the question of excommunication, or certain disciplines to bring some people to their senses, or to help them in a way that nothing else would seem to help them. Now you may read any number of parallels to this in the book of Psalms. Psalms, they are the songs of David who was a prophet. And when David speaks of what he will do, he was not thinking of what he had done. He had been singing all along. He was thinking of what he will do in the world tomorrow, when we will have David rather than Elvis. Because Elvis is having to wait, unfortunately, till a second resurrection, and not the first, on the basis of the least, that it will be as hard for him as for many others who thought they were a lot closer to God, or people who have been in love with their money. Because I really don't think that Elvis Presley was in love with his money in the same way that many business people are, unfortunately. It's doubtful that most of us have read

these Psalms to see how God will deal through us, through King David, through the Twelve Apostles, and through those who are also called a responsibility. But I think Psalm 101, on page 77 of your songbook, you might even sing that afterward. I'm making no decision, but I do think that it is remarkable. I'll be listening, but I think it is remarkable. It's one of the short ones. It's right to the point. It doesn't rehearse all kinds of experiences, and it shows how we are going to deal administratively with the critical problem of human nature, human conduct, and the conduct of the affairs of the whole world.

Once we have established, then, the government, the laws, if you please, the nature, both of that law, which is God's law, and the nature of administration, we can look now at some of the other aspects of Scripture to begin to evaluate questions that we might all have had.

First of all, we need to go back to the starting point of what God gave man as a responsibility initially in Genesis 1, verse 28. When God blessed the first man and the first woman, He said, to be fruitful and multiply and replenish the earth. We'll apparently have to start all over and subdue it and have dominion over the fish of the sea and over the fowl of the air and over every living thing that moves upon the earth. Now, immediately, of course, there are people who, perhaps rightly so, have attacked what is thought to be the Christian ethic that man must subdue and have dominion in the sense that he selfishly takes from the earth without giving back.

Now, that is not what God had in mind. God is not talking to the great wealthy capitalist.

He's talking to a man in the Garden of Eden who hasn't yet learned the difference between capitalism and communism because he hasn't fought very much your private property yet.

And as such a man, he says, I want you to subdue and I want you to have dominion.

Now, all you have to do is look at the hills around us, or in some cases, just look at your front and backyards, and subduing is yet in the future for some of you. You are being subdued by the ivy, the roses, the lawn, the termites, the weather. You have not subdued yet.

Just think of that. Man was given a responsibility and his dominion would extend to the point ultimately, which is not yet in any sense complete, where he would even have dominion over all life and have a real understanding scientifically, biologically, of the animal life in the sea and in the air and anything that moves upon the earth.

And if we have that kind of in-depth understanding that gives us control, human beings, control, we have to know a lot more than about biology today than we do. This includes, shall we speak of germs and germ warfare and nutrition, of how to multiply and produce and quantity for human needs, and how to preserve without destroying. We haven't even begun.

So today we have very little really sound knowledge in terms that would govern intent and purpose in the right direction. We have an acquired knowledge for about 100 years or 150, and in our industrial world we really don't go back more than two and a quarter centuries.

We really have very little knowledge that has been accumulated. And further, if we are able to govern the biological life, speaking of human beings, not merely those born into the kingdom of God, but human beings, and ultimately, of course, this prophecy of verse 28 is looking toward the total aspect of creation characteristic of the family of God, when we can change the nature of animals, as we overlooked in Isaiah 11 for a purpose, because we want to look at that after this. But it perceives also our grasp of, shall we call it, the technology that will enable man to penetrate the sea and the air and to grasp if you need to through the telescope in the air, or to, that is, you know, to penetrate

aspects of the universe, or to look through a microscope at the smallest things. We see here an aspect that there is nothing in fact that was withheld from man. The ability of man is at the top open-ended.

Unfortunately, we didn't realize it was also at the bottom open-ended, so man can sink below any animal as he can rise above any animal.

We are to have that dominion, which we think of as technological and biological, and there's nothing in verse 28 that presumes man has no right to penetrate and to analyze all the areas of the world around him. And even if you please, our present space travel around the earth is still within the atmosphere of the earth, however rarefied it will be as we go out.

The question is, are we doing it right? What is our intent and what is our purpose? But I think we have to now turn to the law to understand how this was to be executed.

Verse 28 was a prelude to the statement that there was a tree of life, that you saw the goals in verse 28 in the means of achievement are given when the tree of life is discussed in the succeeding verses to the end of the chapter, and that tree of life would have opened the way of life, which is the way of love and concern for another. Now, what ultimately governs all human conduct is love. This is the greatest. There must also be hope, and there must be some faith. Now, faith had reference to what the angels should have had.

They should have had faith or trust in God that what he said was the way to go. Instead, they did not. And because they didn't put trust in God, Job tells us also, not Job, he does through writing it, but those whom he quotes his friends, and we read from them that God put not as trust in angels. You cannot trust anyone who doesn't trust you. That's just their common rule of thumb. So there must be faith, which underlies trust. There must be hope that it's within the realm of achievability. And ultimately, it's love, which is the greatest of all. You know, it's the faith, hope and love. Charity is the old English word used in the King James version that unfortunately now makes one think of the Salvation Army instead of the law of God.

Love is what governs it. There are two basic laws. You shall love your neighbor as yourself as the one we'll focus on. People ask me, they may have asked you, well, what will the world tomorrow be like? Will there, how will we know what to do? Will this be allowed? Will that be allowed? The fundamental starting point is the law. The law would tell us that what you do that is truly loving your neighbor is in broad principle within the realm of acceptability. Now, what constitutes love of neighbor alone is a term would not be enough. You have to define it further.

And there we learn there is the honor to parents. There's the question of killing, adultery, you know, lying, stealing, coveting, attitudes. Those are broad principles that regulate intent. Now, most inventions, you know, are made to make the maker wealthy and to get somebody else's money. And so there we have a little point of law, thou shalt not steal that enters in. Most inventions were not really made so much for the good of other people as for the good of the maker in terms of the actual thinker, the man who thought it out. Now there have been some inventors who have thought of things that were for the good of others. And usually they have been taken as suckers and somebody else got the copyright or somebody else got the patent. That's the unfortunate thing.

All right, we start out with the recognition that the whole world around us must be a world sociologically that is based on the law of God. Now, when we think of sociology, when we think of technology, perhaps more, the sociological is laid out clearly in the Ten Commandments.

You will have one aspect which pertains to the Sabbath, you will have another which pertains to worship. Now, that will govern very significantly the kind of teaching that will be in schools.

We'll even bring up the question of schools and that needs to be analyzed.

That is, at what level should indeed the parent recognize that there is a responsibility that we can pass to others legitimately who are trained and at what point is the parent's role primary? Now, all these things have not been sorted out, certainly not in the world and not all together in the church. And therefore, we will not presume that we will have all the answers, but you and I know that any man or any woman does not have sufficient time or training to cover all areas. So we then will ask ourselves what kind of school should we have that will enable us to achieve what we can't ask all parents to do. We then place proper responsibility on the parents, proper responsibility on the children to honor the parent, to respect the teacher, and hence our experiment with imperial schools which proved to be a success when the administration was good and the teachers were qualified and proved to be unfortunate when administration broke down and drugs got into the school. It can happen anywhere. But again, the importance of administration and why all administration ultimately must go back to the realm of spirit and spirit beings and not mortal humans. We have proved that mortal humans alone running all things cannot make the world go round according to the law of God.

When we take inventions, we need to ask ourselves the good that it does. Is it going to be of a service to man? Is it created in such a way that is to be a benefit or a hindrance? That will be the question. We don't have the faintest idea how many inventions the human mind in a thousand years of conversation could think of, but I can tell you that we're going to have to have the responsibility, unlike various bureaucratic structures in any government, we will make decisions in terms of the attitude and the intent, and we will also look in terms of the consequences to nature, which we call environmentalism today. And we won't have to have human beings pay spirit bureaucrats large sums of money. We will in fact make it the responsibility of the, if we please, the man who comes up with the idea to be able to analyze it himself, to look at his intent and purpose. Anybody could have seen, with just a little forethought and guidance of a spirit being, that when the automobile was invented, you were in fact ultimately doing something that was far more difficult to resolve than merely the use of the horse. You know, the horse was said to produce dust and fertilizer and flies, but no smoke. Now, they never really captured what was coming out of the exhaust pipe in those days because it wasn't visible quite in the same way, but the little forethought would have told them, the little knowledge of chemistry, what was happening, but they didn't want to think of the consequences. We much prefer to use the water and to use the air as a giant sewer because the easiest sewer we can use. And the thought and the intent is wrong. We're not loving our neighbor. There isn't a one of us who is fulfilling that perfectly because we are living with inventions of men on which, if you please, God is going to have to exercise his wrath till we straighten out so much of what we have invented. And once we learn, there are ways, and you may have to pay a little higher price, buy fewer modern records, take fewer trips to the beach, get rid of the extra boat, and you might be able to afford some of these things. And I'm not talking of you, I'm talking of the society around us, but we don't want to pay the price.

The average laborer in industry, he wants something like between \$6 and \$10 an hour, but he doesn't want to pay more for food than he does, so this requires the peon from Mexico to have to live at \$220 an hour. The fact is, our whole system must be re-evaluated.

James analyzes the question of the farm laborer and the farmer.

James is not analyzing the question of the industrial worker. We're going to have to look at the whole price structure differently. When we have an abundance, do we take advantage of the person who has been blessed? Well, that's the way this society is, and the bottom drops out and you can't afford to stay in business, you must borrow from the bank. Now, the bank wants him to continue, of course, borrowing because that's how they make their money, and so the banker often requires the big farmer to buy implements, and the implement company is also borrowed from the bank.

You see, so the bank makes a little more now also, because unless you buy the extra implements that are supposed to keep you up to date, they won't renew the loan and they'll take over your property, and this happens today in our agricultural society. All this must be reviewed by the law of God, and we are going to be those who govern the area of instruction and teaching. We're going to be responsible administratively. We're going to see that what is said in Sabbath services, see that what is said in school, see that what is said in advertising meets the standards of the law of God, and we won't have such silly ads as today's tobacco industry, which tells you why I like sin, because down the corner it says that even a carnal man, the surgeon general, had sense enough to see that what you're doing is wrong, and they print it.

Just think of what we're doing, and then I think you can see the vast area of responsibility in which we're going to have to exercise some kind of authority. Isaiah 30 is a very important chapter in this connection as to how we handle these matters. Chapter 30.

Though the Lord, in the meantime, would have given you the bread of adversity in the water of affliction, and brings his people out of captivity, of course, yet ultimately shall not your teachers be removed into a corner anymore, but thine eyes shall see thy teachers, and thine ears shall hear a word behind thee, saying this is the way, walk ye in it when you turn to the right hand and when you turn to the left, and of course the right and the left of the philosophies today. We're supposed to be walking in the correct path, and not to either direction or philosophy. This is talking about those who were teachers, the prophets, if you please, the priests who had the word of God, who in ancient times were shoved in a corner, and they heaped to themselves in the church, in the New Testament, later New Testament times, and in the Old Testament period, teachers that would let them have their way. Now will come a time when your teachers will no longer be removed, who show you the way to go, and you are even going to be able to see them though their spirit. Verses 20 and 21, you will suddenly hear a word behind you.

Just want you to think about this in terms of what you do in private that nobody sees.

What if you suddenly were doing some of the things you allow yourself? Now we're not talking about eating meat in private so we don't offend the mind of the vegetarian.

I'm talking about the things that we allow ourselves in private, and of course some even allow these things in public. You will hear a word behind you saying this is the way. Now that's where it starts. It starts by word, by instruction, and you're asked to walk in it from the time you turn in one direction or another. Now it might get out of hand. You still don't listen to what the teacher says. Then we do have a message, and this of course is addressed on a broader scale. Maybe you're a tobacco farmer and you decided first to give it up, and then you decide to go back to it because you would like to reinvent, shall we say, the tobacco industry, or you might like to reinvent this whole area of vanity as expressed in so much of makeup.

In chapter 14 of the book of Zachariah, there is an example of what happens when people go beyond, let's say, go beyond the correction that is first verbal.

We read in the later verses of chapter 14, and it shall be that whoso will not come up so you didn't save the second time when the voice behind you said this is what you should do when you get your check or when you get your income, and you still decided not to. Those Jews aren't going to tell me what to do, and if you decide not to save your second time because you don't want to go up to worship God at the time of the Feast of Tabernacles, which is what is mentioned in the last part of verse 16, you might discover on your crop for an illustration that this year you just didn't get the reign and sure enough now you can't afford to go.

You've heard of the man who couldn't afford to tie. Well, this is exactly what happens. The more you decide you can't afford, the more you can't afford. And if the family of Egypt do not go up or go not up and come not, there shall be no reign. The implication would be at least that they might have some reign in their land normally beside the flow of water from the Egyptian highlands.

After there is no reign, the next consequence is the plague, a spread of disease. And let me tell you, when you're diseased, you're not going up at all. Wherewith the Lord will smite the heathen that come not up to keep the Feast of Tabernacles, and this will be the punishment of Egypt or of all nations. We will have authority first to speak. It's the way God deals, you know, with the world. The World Tomorrow broadcast, you first speak. Then you deal with nature. You take upon yourself, those who are spirit and immortal, the government of the weather. Now, this is a little different. In this world, God has in a sense washed his hands of things, and so he brings reign on the just and the unjust alike. But in the world tomorrow, the weathermen are not going to be able to discern the basis of the pattern, except it be defined by sin. Because the weather pattern is going to be in the control of individuals who will use it if necessary for discipline, and the spread of disease, plagues. Now, that might seem strange, but God has the power, and we are going to have that responsibility to bring people to their senses. And then, of course, if they do come to repentance, they will be healed of their diseases so they are able to go up, and then God will bless others who have been willing to save to the point where they can provide those of the Egyptians and other nations with the wherewithal despite the lack of reign.

And maybe they will have learned a lesson. This illustrates what we would call the total awareness of our responsibility. Now, this was an expression I was discussing child rearing, and we came up with this expression. I think it was in my visit to Peoria at the Feast of Trumpets.

Mr. Robert Boyce and his wife, I think, described in two words, total awareness, what I was saying about child rearing, and where so many parents fail, and don't provide opportunities or think in advance. The government of God is a government that is totally aware of what is going on. I want you to know that because it's just like God is totally aware of what's going on in your mind now, or yesterday, or tonight. And we're going to have to be totally aware, and so we're going to be able to judge these matters. We have seen here, then, some very interesting aspects of administration. And we have seen that the law is going to be applied effectively, and there aren't going to be loopholes. But let's go back to Isaiah chapter 30, because there's some awful things described here that need correction. Out goes false religion, verse 22, and then he will give rain, and you'll sow the ground, and the bread of the increase of the earth will be there, and it shall be, you know, fat, I think is an unfortunate word. You might use the word plump. It isn't talking about animal fat. It's plump, not shriveled. And in that day shall your cattle feed in large pastures. Let me stop here for a moment. Most of you know, of course, how cattle are. Today you travel up and down the roads with the cattle industry, especially dairies, and you notice how many wonderfully lush pastures the dairy herds feed on while they stand in the slop in the winter and in the dust in the summer, feeding out of a trough.

And notice what's happening here. This is a look at what we call our industrial agriculture, which I think is one of the best ways of evaluating our whole world of technology.

The oxen likewise in the young asses that eat, sorry, that ear the ground shall eat clean provinder, which has been winnowed with the shovel and with the fan, hand labor.

Just want you to think about it.

You see, in our world today, what we now find that it is, we find something very interesting, it's cheaper up to the present to import Arab oil and from it to create our fertilizers.

The question is when we have heaps of cattle, because human beings like flesh foods, and now we've got another problem. What do we do with the agricultural waste that should have been the fertilizer? Well, what we do is sweeten it up and slightly alter it and feed it right back to the animals again. That's being done. That's industry today. We have so industrialized agriculture that we put Arab oil in chemically revised form with the addition of other chemical compounds on the soil while we feed the animal fertilizer back to the animal.

I thought you should know that because that's the way this world does it.

This means there's something basically wrong with our technology. The fertilizer ought to be put back on the land and the cattle ought to be spread out and not crowded in such heaps.

My wife's brother had a farm, still does in Missouri, and he bought cattle. And the last time I was there several years ago, I doubt that I saw a single animal that didn't have the pink eye or some form of cancer. And these animals were only months old. That's what you're eating on the marketplace. It happens to be cut away, so you don't have any problems. But you might think twice tonight when you eat out. The third time is a charm. You'll begin to raise your own.

This tells me a lot. You see, we have today basically five, six, seven, eight, nine percent of all our population unemployed because we made the mistake long ago of now be playing here of cheating the Arab world out of the real worth of its oil so that we found it so much less expensive to invent technological instruments that could make our society seemingly happier while we created unemployment. And now we're beginning suddenly to discover that our technological advances are dependent on the Arabs price for the first time. And now these things are not as cheap as some cheap labor. Cheaper to have the Mexicans come up here and work our land for us at \$2.20 an hour or a little more in a few cases where a man is generous. It goes back to the fact not that it's wrong to have an instrument. After all, somebody invented the shovel and somebody invented the fan. And we may have more modern methods that we can use. But the implication is we're going to have to get back to that which is fundamental. And we're going to have to see that people get back to work. And we've got to keep a balance in the whole of nature in our agriculture and in our industry so that we don't deplete the soil. So that, and of course, then you can go through Leviticus 25 and you have answers to there in that chapter with respect to banking, with respect to real estate, with respect to inheritance. We could go on and on if I may close with one basic expression. It is the fact that if you want to know what the world tomorrow was like, what you really need to do is look at the law itself and see all the laws that God had to define and we couldn't discern alone for ourselves that you believe being perhaps the most characteristic of keeping the whole balance, straightening out agriculture. And when you have straightened out the thinking of people, the educational system, the spiritual state of man, the social environment, and the family, and when you have straightened out agriculture, you will resolve easily the questions of industry and technology, whether you're going to

have a vacuum cleaner or have to use a broom. And the only reason you needed the vacuum cleaner is you were foolish enough to put a rug on the floor.

We need to think these things through a little more. Now, there is a need for a vacuum cleaner on occasion for those who still want rugs in our society where we don't take off our shoes.

We might learn a little something from the Arabs and the Japanese, but that would require rethinking and reeducation. But there is no question. The Bible speaks everywhere, listen carefully in the prophets, in terms of a description of the world where the agricultural world is uniquely different from today. And this is the best verse of all that defines modern agriculture.

Now, the reason the Bible does is that God knows, and anybody who knows why this country is great recognizes that the basis of any society's prosperity is its agriculture, in which case it never has to stand on feet of clay like the Japanese do. All our great technological advances have been predicated on the fact that we have the best capacity for agriculture before technology in terms of the nature and the lie of the land and the distribution of our water systems.

No other place in the earth that has our great Mississippi River system. You just look at other nations, look at Brazil, look at Australia, look at Canada, and look where the rivers of Russia flow.

To the Arctic. And you will understand that when that has straightened out, then it is very easy to build step by step a solid technology, a solid science in which the mind of man knows no ultimate limit because it is ultimately destined to become like God.

But at all times, it must be governed by the law of God, which means that you first ask the question, not, will it bring a profit? That comes much later in how you manage it. You first ask the question, if you do it, are you really loving your neighbor as yourself? Well, I guess the story must begin that day way back when I decided I should have a credit card.

So I filled out this application, listed all my recommendations, sent it off in the mail, and then the month or so the mailman brought me my brand new charge all card. Better than checks, safer than money, and not near as dirty. Well, it laid around for a couple of days to finally I thought, what the hey, why not see if this thing really worked. So I went down to my favorite store, picked out three or four shirts or more, pair of pants and striped a tie, and the man came by and said, yes sir, cash or charge. I said, just put it on my credit card. Write that dude up. Oh, convenient. Now put that card away in the drawer, and I never charged \$1 more than one day in the mail. I got this bill. I typed on the card all full of holes and said, do not stay full, bend or fold. Was the astronomical figure \$3,200 and 42 cents. When? There's been a mistake. So I got on the phone. Hello? Hello? I got Mr. Black and Mr. Brown, and then I got the run around until finding Mr. Green came on the line. I said, sir, this may be hard to take, but your computer has made a mistake. It says I owe more money than I've ever seen. And he said, people like you make mistakes.

Computers do not lie. Send us the bread. BDQ. Well, now this is just about done me in, so I'll grab that computer card again, the one with all those holes punched out tonight, and threw it on the floor to stomp it twice, and I whipped down a pocket knife and punched out a few new holes, but there hadn't been no holes before than a minute dealt. Stapled it across the end, drove my car over it, stick that up your computer. I sent it back in and never heard any more until one day the mailman came to the door with a special delivery from the charge-all place. Inside was a note from Mr.

Green, said, we run your cards through our machine, and it tells us you've overpaid your bill and closed as a check payable to you for \$9,000. We appreciate your business. Well, I got back on the

phone again, we called Mr. Green, and he was in, and I said, I think there's something you should know.

Then I told him what the computer had done, and I said, just remember, you're the one.

But told me computers do not lie. Thank you.