

## HHoeh-What\_Will\_The\_Millennium\_Be\_Like

Good morning to all of you.

I would like to discuss today, since this is the last day of the Festival of Cabernacles, in a technical sense, it being a festival of seven days, followed by a great day commemorating an event which flowers a thousand years as a government of God on earth, I would like to discuss the question of what this thousand-year period is going to be like.

I would like to follow up some of the thoughts that were presented nearly a week ago when I spoke to you before.

I presume that usually, when we think of what the millennium will be like, we recall a number of verses in Isaiah or Malachi, in terms of beating plowshears, swords into plowshears and spears and pruning hooks.

The mountains being brought low and the valleys that perhaps are not suitable for human habitation in many areas of the world will be raised up to the point where the Amazon basin will be usable.

We could go through many verses such as this, but I would like to take another view, let's just think from the political view, a view that brings us into the scene and lets us see our role then, and in a sense asks us what is our responsibility now.

What will the thousand years be like if defined in hundreds and hundreds of verses in the Bible that perhaps we never stop to think about? In the same manner that if you were to listen or had listened carefully to what Mr. Beirut was singing, these scriptures from the New Testament, in fact, are often restated in other fashion in the Old Testament, and Paul is not inventing a theology that could not be derived from the Old, but having the experience of knowing the role of Jesus Christ as Messiah, he was able to define more clearly what had already been stated in the Old Testament.

You can see this too when Jesus goes through Matthew 5.

He does not state new things which are not already stated in the Psalms.

He summarizes it in slightly different and simpler forms, but it is there nevertheless in the book of Psalms before.

So when we ask what will a thousand years be like, we are really asking what is it like when God's government rules.

It isn't a question of does a thousand years differ in some manner totally from the way God governs at any other time.

And what is important, of course, is not the human inventions, the means of transportation, whether you are better off riding a bicycle or walking on your feet, whether you should have an automobile or an airplane, these are inventions of man, all of which reflect the capacity of the human mind, and what's important is how we govern their youth, and how we submit our created ideas, our inventions, to the laws of God.

Because that's the real problem with ecology today, that's the real problem with war.

After all, most inventions of war go back to ideas that were first used in hunting, so it all depends on how we govern those things.

Because I don't want to dwell on the question of the nature of those things which man may invent and on which God sets no limit, except the degree of wisdom in using them.

It is unthinkable that every area should live exactly as every other in the world.

But what is important is to understand what is fundamental to the world tomorrow, because that will determine what we ought to be doing today, since we are asked, administratively, to qualify for responsibility in the world tomorrow.

We are not concerned with the physical inventions, we are not concerned with the geography fundamentally.

We are concerned rather with our responsibility.

First, we realize that Abraham and Isaac and Jacob will keep, and that there will be people who will enter into the kingdom of God to be taught by them.

David will be king over Israel, the 12 apostles are defined as sitting on 12 thrones under David, whereby we learn that David does not make the decision that Christ does as to those who will be working under you.

It is Christ who decides whether you rule over five or ten, not the twelve apostles and not David.

But having structured the government because he knows what you are like, he knows what you have qualified for, what you are able to do, how you have grown spiritually, then there comes the responsibility of how to administer the world tomorrow.

And here, of course, we have all these verses that probably escape us, because we really haven't thought, in a sense, how many passages of the Bible I focus in perhaps more on sounds, we should do it in the prophets as well, and necessarily there are many examples scattered elsewhere in the Bible that show how God administers his government through Christ and what he intends to be done, how he intends to do it.

Necessarily we will go back now to what is fundamental.

We don't know how to administer until we, first of all, have learned what to administer.

What we administer is the law of God.

What we administer is the revelation of God in the sense of teaching that is beyond the statement of law.

What we administer is the examples of the Bible that define further that law does not.

And here we need to comprehend the fact that when God first dealt with the human family as revealed in the book of Genesis and through the patriarchal period, he often dealt in conversational matters.

Let me turn now to the 105th Psalm which shows how God developed the conversations he had with the patriarchs, the examples he may have brought to their attention.

Here in Psalm 105 we have an interesting implication I have in the King James Version, which covenant he made with Abraham.

It is a relationship between Abraham and God, what Abraham was to do, what God would do.

His oath to Isaac confirmed the same for Jacob, unto Jacob, for a law, and to Israel for an everlasting covenant.

There is a play on words between Jacob the unconverted and Israel the converted.

The law from Sinai and the everlasting covenant, which is the new covenant, made with those who are Israelite indeed.

What we discover is that what God first proposed and did, in the case of Abraham, of which we have very little written, only a few chapters.

He developed this through Isaac into the form of a law in the days of Moses to the children of Jacob, and Jesus expounded that law in terms of the intent and purpose which defines the relationship that is a new covenant relationship regulating the Church and Jesus Christ.

If we therefore can see the meaning of this verse, we understand that Abraham has his part in the kingdom of God because what Christ, the one who was speaking to him, who was not then playing the role of the Messiah but one who would, the eternal God who spoke to Abraham, was revealing to Abraham in conversation and asking him to conduct himself in the manner of the law.

This is as clear as can be from this verse itself, because there is no more than one way to eternal life.

The forgiveness through Jesus Christ, the receipt of the Spirit of God, and the willingness to obey.

So Abraham did obey my laws, my statutes, my commandments.

This is clearly stated in the Genesis when God is confirming an oath to Isaac.

Now those were not different, those are reflected in the law to Jacob, and they are expounded throughout the Bible and then commented upon by Jesus in terms of examining intent and purpose which was not clarified to the family of Jacob in the days of Moses.

There are some who have said, and erroneously, that the example of tithing for Abraham is irrelevant to the Church today.

It is probably as irrelevant in their minds as Sodom and Gomorrah, but it is very real when the judgment comes.

Jesus used those examples, Paul used them, and they were written for our admonition.

Because tithing or the Sabbath are not introduced as law, it does not mean that they did not have the force of law over their lives, as, of course, they have the force of law since the days of Moses to this day.

Now, if we were to take Psalm 119, we have many statements, you know we have a song, in fact, more than one song based on that song, there are many statements defining the relationship of the law of God to God, to David, who writes it, and therefore to the Church today.

That Psalm, in particular, above all others, defines the nature and the depth of the law that shall govern in the world tomorrow.

You see, the Psalms were written to tell us in the form of song and poetic fashion, as distinct from prose and legal terminology, what is going to take place.

And the whole story of the book of Psalms, in beginning to end, represents God's rule and government, and what kind of man will qualify for it, and how that man could conduct himself, both today in his home and in the world tomorrow, in his office.

So when we read the prophets, like Isaiah through Ezekiel, we have a kind of political, geographic, anthropological explanation of events that lead up to the establishment of the kingdom of God, peoples and places, and a series of events.

When we read the Psalms, and David with the prophet, remember, he is writing more from the point of view of what shall be administered, and how it shall be administered, and what qualifications must one go through to be prepared for that situation.

I think we need to get our eyes open to realize that all through the Bible we see God's government in action. The thousand years represents what could have been here for all seven thousand years of human experience. God didn't deal with the patriarchs or Israel or the church in some fashion totally different from what he proposes to do in dealing with the world that is ahead of it. I think we have to get our minds clear on this point.

When we see how God dealt with the nations, why he dealt in that fashion, we will better understand what Christ proposes we shall do.

There are things today, of course, in administrations that might differ because of the world in which we live from the days of David and Samuel. Remember the government that God established in ancient Israel, with God's government in the nation and the church he had chosen.

There was normally, until captivity, no higher government on earth, and therefore David and sometimes the priestly leaders and the prophets exercised certain responsibilities that are not exercised in the church today except in minor fashion. We excommunicate the nations of which we are physically citizens, exercise the political and criminal disposition of cases.

There are certain things that are not our responsibilities today that rest on the world because God has turned over the government as a whole to the Gentiles and on occasion has lifted Israel after 2,520 years to a position of greatness in which they are going to be thrown because they are not repenting. But in the meantime, he has called individuals out of both Israelite nations and Gentiles and asked us to recognize our limitations and not to take upon ourselves as in oaths and in courts and judging what, in fact, he allowed the patriarchs and prophets to do the kings of ancient Israel and Judas and sometimes the prophets in the Gentile lands like Daniel and others. But in the meantime, he does ask us all to do the same thing and that is fundamentally to govern ourselves. Remember he said to Abraham in Genesis chapter 17, Walk before me and be thou perfect. Christ said in the last verse of Matthew chapter 5, Be you perfect as your Father in heaven is perfect. Therefore, what was required of Abraham individually is also required of us. There is no distinction. There may be certain specific duties in these different time periods, but they are all to be regulated by the law of God.

Now what we want to look at are a number of places in the Bible to give us an insight into how we administer and therefore how we ought to live now. We all know, of course, the simple verse in Isaiah chapter 30 verse 20. There is coming a time of instruction such as has not been before, speaking here of the fact that unlike the world of thousands of years of human experience, yet shall not your teachers be removed into a corner anymore. But your eye shall see your teachers. Isaiah 30 verse 21, and your ears shall hear a word behind you saying, this is the way walk you in it when you turn to the right hand and when you turn to the left.

How are we going to administer this? When do we decide to make our appearance? I think we ought to think about it. How do we distinguish in the world tomorrow the case of a rapist who attacks a woman and the case of a man and a woman who agree to commit adultery? I'll use that as a simple illustration of differences of intent on the part of individuals involved. Because human nature, the conduct of the flesh and the attitudes of minds that children grow up with, that people will be entering into the world tomorrow with because they've grown up in this world, we're going to have to deal with it just as we deal with human nature with others in the church and within ourselves. How do we know when to appear? How will we know what to say? Shall we act before an event? A crime is committed at all times? Do we wait until a crime is committed? Well, these are questions that we ought to ask ourselves.

In fact, it reflects something of the way we should correct our children, the way we should have been corrected by our parents, and the way our children should correct theirs. So we really get down to some of these very fundamental things.

That how we're going to rule in the world tomorrow on a grand scale, in a sense, is reflected in miniature in how we rule ourselves, the freedom we allow ourselves and how we discipline our families, how wives are willing to cooperate when the husband is absent to have his will carried out.

We reflect how the apostles administer the government of David and how David reflects crime.

Now, the degree to which you can be trusted in this life is a degree to which you can be trusted in the world tomorrow. And so we may simply state that those who seek to understand the mind of God, who seek to apply the laws of God wherever found as effectively as possible in their lives and in dealing with others, are headed in the right direction.

Those who seek to teach and to do even the least commandments, as Jesus defined it in Matthew five. Now, this is to be distinct from those who follow another approach, too many of which are in the church today, and we need to correct it. That is, that I will do whatever I want to if there isn't some specific statement forbidding it. And I think we need to look at this because we have too many who take all kinds of liberties where it is not expressly prohibited. We want to copy and do what the world does, or if we don't want to, we at least want to think we have the liberty to do it that nobody can tell me not to. We don't want to see and understand and comprehend and depth the examples of the Bible that transcend law. We want to find if there isn't a law which makes it a sin, then we want to say it's all right, and then we want to do it if it pleases us.

But we don't want anybody to tell us not to. Now, that's the spirit and the thought that is in and out of the ministry and in and out of the congregation. And it is a growing spirit because it reflects the state of mind of the world around us, the consequences of the events of the Second World War as they reflect themselves on society. These are people who would rather not bother with or be concerned with the least commandment or decide that despite what might be written in examples, or in rather plain statements if we have the width to see and if our eyes are open, that we would rather at least take the liberty of violating a few of the little points because after all, it isn't serious now. Is it just one of the least commandment? We decide not to teach them.

And this is a statement that Jesus had to face himself. And he wasn't addressing the Presbyterians and the Baptists and the Catholics. He certainly wasn't addressing the Buddhists.

And he wasn't addressing the Islamic world. He was addressing the Church because he was defining those who shall be great and who shall be called the least in the Kingdom of God. And that therefore clearly deals with those who are being called into whom God reveals himself. Now, what makes

people least and what makes people great? How are we going to function in the Kingdom of God? Let's take a quick look at that and then we'll see how we administer.

In the first place, if some man rules over five cities and some other one rules over tens, shall you assume that the man ruling over the five is equally qualified to rule over the ten, that Christ makes an arbitrary decision that he only should rule over five because he took too many liberties? No, it isn't that way. The fact remains that if you grow in this physical life on proper nourishment, you're going to be mentally, emotionally, physically. Probably we should add, if you want to look at other dimensions morally and spiritually, better, balanced, and more able than people who, as children, grew up on a very limited or atrocious diet. You grow up to maturity, greatly, depending on what you were eating and what you were thinking when you were little. That's this life. And this life is an example. And people who hunger and thirst after righteousness are those who come to let the Bible live in them or let Christ live his life in them.

And the more we seek to get around or seek to have loopholes so we can copy more and more of the world is the degree to which you are depleting your spiritual nourishment. And you're all going to be born into the Kingdom of God on the basis in terms of ability and capacity. Not equal, but in terms of your growth in this life. Now you're all going to be born at that level, which is above John the Baptist and equal to angels, so you'll have the capacity to know what is sin and what is not. You will be born at that level. But once you were born at that level, you suddenly discover there are other factors besides merely having the knowledge and the grant of what is sin and what is not. Because those who are born of God do not sin. But those who are born of God do differ in function. And they differ in ability. They differ in wisdom. They differ in knowledge. It's another world altogether. And they will differ on the basis of what they've done in this life. The man who's qualified to rule over five cities isn't qualified to rule over ten at the same time the other man is who does rule over ten. And it depends on how you grow.

You want to know why David is where he is and why the Twelve Apostles are where they are? Did you ever see how often the Twelve Apostles argued and how carnal they were all the time they were living with Christ? You don't see the same thing in David. And you don't see the same sins in Abraham that you even see in David, who should have known better on medication.

And so Abraham is the father of all the faithful. Now I'm saying this as a warning, because one of the drifts and trends I see today in the church is the growth pattern spiritually, whereby people seek to escape as much of their responsibility spiritually as they can by seeking to find as many things that are not directly prohibited. They don't want to find the positive example and begin to do it. They want to say, well, if the Bible doesn't prohibit this, then I have the liberty to do it. You see, the Bible has law and the Bible has examples.

Now sin is a transgression of all, but there is far more than merely avoiding sin. There is the matter of having the wisdom to make the right decision. And that is where a great many are going to fall short, because they have been looking for loopholes and people look for loopholes and want to say, well, does the Bible forbid this worldly practice? Does the Bible forbid that? That's the wrong question. The standard of your conduct is not whether the world does this, but does the Bible prohibit or allow? The standard of your conduct ought to be. What is it that God asks you to do, whether or not the world does anything? But we want to make the world's conduct somehow the standard and then compare that with the law of God or the Bible. And if there isn't an express statement prohibiting it, then we want to do what the world does. You see, if you spend a lifetime merely fulfilling what God asks you to do, you wouldn't be troubled by what the world does.

If you want to know what your conduct ought to be toward your children, you begin to look into the Bible and you not be worried about what the world does.

Birthday parties and the rest, you know what to present your children, when to present them with what they need or what might please them. Your focus should be the Bible. The world is all out of focus in its thinking. So, we are going to discover that the degree to which we grow in this life spiritual, and has nothing to do with whether we're born of God, it has to do with the spiritual capacity when you were born of God. And there are too many who are short-circuiting their opportunities when they need it. So, the differences in your function in the world tomorrow will greatly depend on your attitude toward the Bible and toward the law, whether you have eyes to see or should have eyes to have to clear it up to use a proverbial statement in Revelation chapter 3 that you can see yourself and see what is going on and see it as God looks at things.

So, we are to teach the law. That's what it says, your teachers shall not be removed, but they're going to be there and show you the way. That way is already clearly defined, and probably the greatest summary in Psalm 119 as I have said, where you perceive the depths of the law, not merely 10 commandments, not picking and choosing a few points, but the whole of the law of God in terms of its intent and purpose. Too many that we've been overlooked as individuals, as families, and as a church. And there is far more there that we ought to be doing than many of us have done, even though it's in the Bible for us to see.

Now, once we discover that we have responsibility to administer in various functions, I think we should take a look now in terms of what it is. Let's say that some may be involved in the world tomorrow in conveying truth in a written form, some in a spoken form, some perhaps in an academic situation, some may be more in a judicial situation, some more in a political. These are variations that are incidental but are characteristic of every government. In other words, every obvious function of government that is necessary is going to be fulfilled. We're not concerned with what those are, but how we do it. Now, we're told that we should judge righteous judgment, that we take care of the poor and the needy.

Now, these things we can easily understand, except that perhaps we don't understand.

Why do we have in the world tomorrow poor and needy? Now, granted, we should understand how to judge when a problem arises and someone's being taken advantage of who doesn't have the capacity financially. The question is, how did the person get there in the first place? Do you allow people to be poor and needy? If you're going to be ruling over five cities or ten or one, whatever it is, are you going to allow anybody to be poor and needy? Then how are you going to explain, if your answer is no, that you're supposed to take care of those who are, unless in fact the government of God allows it? Have you ever thought of that question? Must every man be rich just because it's the millennium? Must every man be forced to make the right decisions? You see, maybe I'm involved in a purchase.

Suppose I am poor, but I have to have something, and the price is such and such, and so I pay it. Now, the rich man over here doesn't need it now.

He can afford to wait, and the price drops, and he buys it more deeply.

Is it our function in the world tomorrow to make every decision and come and tell the poor man what he should and shouldn't do at every point? Are we to prevent the poor from being poor, or are we to deliver them when they realize what their problems are? I want you to think about this, because I don't think we have grasped fully some of the problems in the Church today in terms of

this. You see, there was a ton in the Church, and after all, if this is God's Church which it is, it's very interesting to see how Christ has governed it through Mr. Herbert Armstrong and or his son, depending on the executive responsibilities he's had, and therefore how Christ might govern in the world tomorrow, and if you please, how the Father lets Christ govern, and that's where the ultimate responsibility is.

You see, there was a time when in the ministry we were never allowed to have sideburns below so long. There was a time no one was baptized who didn't take off his beard in a society where beards were not the standard. There was a time women had to wear their hair so long.

There was a time that this and that and something else occurred. There was a time we prevented certain things on campus that occur now that are called sin, but we allow it today.

Now, I'm not telling you for the moment that one or the other was the way to administer, but what I'm pointing up is something very interesting for you to get through into your mind.

You know, when little children come along, you do a great deal for them. You administer a great deal, but the further they grow up, the less you ought to administer. Furthermore, the further they grow up, the less you can administer. And finally, they're on their own, and if you try it, in most cases, there's still nothing you can do about it. See, there was a time we all sought to walk in steps with Mr. Herbert Armstrong, but that time is past. There are people in and out of the church and in and out of the ministry who, as far as they're concerned, are quite different.

Don't say it's a majority. Don't say it's a large minority. But there are some who wish he weren't around here to stop the new trends that some would like to introduce even further.

And Mr. Ted Armstrong would ever allow. Some would prefer that he wasn't around to stop some of the trends that others would like to proceed with.

There was a time Mr. Herbert Armstrong could exercise authority, because all those under him carried it out. But gradually it came to the place where in the thinking of many and in the state of mind of the church, there was greater and greater diversity until today it is impossible to discern the people of God walking the streets anymore as it was before.

Not only in external looks, but in many cases in their attitudes.

I have to ask questions. There was a time when businessmen could say, well, look, I know when your people come into the church because of the way they conduct themselves toward each other and toward us, that the businessman is speaking.

That's no longer fully the case. I don't have to expound on the problem.

But it is interesting to see that there are these changes that Christ has not governed even in the lifetime of a single man, the church the same way throughout that man's life. The church is not governed in the 1970s as it was in the 60s, the 50s, the 40s, or the 30s. And the degree to which the world is being more and more copied is the degree to which you were allowed to copy.

You ever think about that? When the nation came out of Egypt, God was right on top of things.

You remember, for 40 years he was, and those people didn't get away with anything.

And only on occasion did God stop certain actions. Now, that's interesting.

You see, when God first deals with the children of Israel, he's rough and tough on them.

You ever read the story of what happened in the book of Numbers? All right, look at the world tomorrow when it begins. Christ is dealing with the nations, and he's pretty rough and tough because the wicked are not going to be allowed to last long in the length. He's going to deal with the nations, the nations which will not obey him are going to be scattered or sent into the deserts, which are not going to bloom as they rose until they change their attitudes. Ever read in Zechariah 14 what's going to happen to a nation that decides not to keep the festival? Now, those are severe actions. Salmon, because there isn't enough coming down from the heaven in the form of blessings of water. And finally the plague. Now, those are very dramatic actions. And they reflect somewhat the state of growth of the church. There were dramatic actions taken in earlier times. Things were not allowed to drift along as there has come to be a tendency. But you know, when Christ dealt with the children of Israel later, you look at through the book of Judges, the more the people continued to sin and do what they pleased, the less intensive was God's correction. The more people wanted their own way, the more he let them have it. You ever think about that? Well, that's the way God does think.

In other words, it is not that the more people want their own way, the stronger God's government is to prevent it. It's the reverse. We don't look at the Bible examples to see often how God does rule and it came to the place finally where God only sent a prophet with words.

He didn't let them stone Moses, but he let them stone the later prophets.

He responded to sin initially with fire and plague. Afterward, he responded by letting the prophets be killed after they had spoken some words.

You ever think about that? Put these things together, read the Bible, and put your heads on right, so to speak, and see how you ought to be thinking.

Now, the more the nation got to God, the more God acted. Look at the story in the book of Samuel and Kings. When the nation repented and got back to God, suddenly God was there and acting again in the case of Samuel, in the case of the story when the Ethiopians came up in the days of Asa. When they needed help, God was there and the degree to which the nation sought God is a degree to which he acted. When they don't seek God, it's just the old story again.

You've heard it. Seek him while he may be found. Do we ever pay attention to the words that are sung? That implies that if you don't seek him, you're likely not to find him.

And the longer you delay in seeking him, the less likely you will ever find him.

And so, the state of the church, the seven candles, six, five, and two, the state of the church is not one of deal in the end, but the lack of it, tolerating, being lukewarm.

That is a state of mind that reflects the world, and that's the kind of thing that can creep into our lives if we let it. And that's why, as Mr. Darten speaking to you pointed out, that we have nearly as many drifting away as who come in.

Because that has become the dominant focus of their life.

They've lost their goal. It's a very great tragedy.

So when Christ begins to govern the world, he puts an end to a lot of things that are going on.

The cities are demolished. The wicked are soon cut off out of the land. The nations that will not obey are going to be smashed in pieces like you would dash this glass here onto a cement floor and never, ever put that nation together again. That's how God begins to deal in the world tomorrow.

We're going to have to stamp out certain things once and for all. There will be no red light this way. You're not to prostitute your daughter or your son.

And that goes hand in hand with all the gambling joints that too many people like to indulge in today, in or out of the ministry. People are offended. We want to allow ourselves all kinds of liberties instead of working at all the things that we are asked to do in the Bible that we never get around doing. Now once people get their minds straightened out through education, because there is going to be education every Sabbath, and there is going to be a system of education without a question, certainly the nations of Israel and the Jewish community have been fundamental, but not entirely both responsible for education as we know it. But there isn't any doubt that no nation can fully comprehend its ultimate capacity that doesn't have general education, the ability to read and to write and to proceed in the studies that make for a great society. But once we begin to have these things, once the roads are built straight, once we begin to apply all of God's law in terms of intent and purpose, then what are you going to find? Well, the answer is we find what we do in the church. We find what we always have in history. The history of the church is a series of ups and downs. There are leaders who strike out and the world listens to them and they die like the prophets of old and apostles throughout the history of the church. And the church rises to greatness, ancient Judah rose to greatness, and then it's declined. And that's the experience of the New Testament churches much as it is of the old. And it has to do with whether individuals are willing to walk and step with the leaders. And it has to do with another factor which our young people need to know.

When you become the second generation, the third, the fourth, the fifth, born and reared in the church, then the world seems so far away you've never had to make decisions about it. You never had to come out of it because you were never a part of it in this life. But for those who have had to come out of it, for instance, we were to go back two to three years now in our experience, there were people who were ensnared by the most foolish and ridiculous arguments because they hadn't examined them before they came into the church, they got their minds on it, didn't know how to answer it, and blew out of here on questions that some of us had to answer before we ever came in.

Some of us faced those questions because we came out of the world. We had to answer the question in the first place about tithing many of us before we ever came to see this was God's church. There are people who take it for granted and suddenly hear a few arguments and blow out of here because of it. So you discover, interestingly, that human nature, being what it is, tends to lose rather than gain. So you discover, interestingly, that human nature, being what it is, tends to lose rather than gain.

Because it is not wrong in pleasing God to discover that the individual is also pleased, but we gradually get our minds off of the ultimate goal and instead discover that the aim is to please oneself, whether it be in the arts, in music, and any other of the physical things that can please the human mind and body. There is this drift. It happened in the days after Joshua and the elders, the young people who endured that great 40-year wandering, stuck with it, and the next generation did not. Now, of course, God had not promised his spirit to all of them, but it just happens in the lives of people that this is the tendency. The history of those candlesticks that represent the church could be just as well the history of the individual. There is the first love. That's obvious. That's the beginning.

The willingness to be deprived while you're still spiritually rich. And then the more you understand of the Bible, the more people start to study when they're not always able and they don't know how to handle what they study. And soon they're going off into one era and another, which was characteristic of those Middle Churches. They have to be brought back to dead centers, so to speak, where they hold on to the truth. And then the more we have it, the less we really study until the

individual sort of takes things for granted. Become spiritually lukewarm. That's as much the history of the individual. That's why you are told to read what is said to all seven of those congregations because you may have the problem of any one and you may have, in fact, written the record of the whole series. Apart from its historical evidence, if you look at the history of human and Christian experience. Now, when we see this, we discover that just as with our children in the church, there is a tendency to want to go along with the nice things or we don't understand many of the fine points because we've never had to face questions. It's going to be like that in the world tomorrow. You're going to discover that the end of the thousand years is not going to be as rosy as you think. Because when it's over and the devil is released for a little season, look what happens to the multitude. How easily they are caught off guard, right? Revelation chapter 20, read it. Think about it. Here are people who were so far away from the real things because they were so close to the physical things of the world tomorrow that the devil can enter and deceive and delude them to this degree.

Revelation chapter 20 is an illustration at the close of the state of mind and in contrast to what's going to be at the beginning. When people have come out of the world and are finally sick and tired of everything that the world represents, then how are we going to govern through such a period? What should we be doing? How do we, in a sense, therefore govern our own families, govern ourselves personally if we don't have a family? Too often, we allow ourselves liberty. We need to bring ourselves up short and take a new look every year, of course. The Passover season, we're advised. No, we're not going to prevent everybody from making mistakes of judgment. We're going to have to act on some occasions. Now, we cannot possibly discuss in one sermon all the possibilities of social problems. But there isn't any doubt in my mind that we can at least focus in on a few and get a broad picture and see how some of the sounds indicate how we handle matters. I will try to pick, for instance, a particular sound, number seven, which may answer a certain question in terms of the administration of justice for those who don't submit to the government of God as one ought to. Now, this is a very interesting sound.

And you can go through a number of these sounds at some length. You ought to go through the whole book sometime with the thought, not that you're about to sing, but the thought as conveyed in the words. God judges the righteous. We'll pick it up with verse 11. And God is angry with the wicked every day. That's the King James Version I'm reading here. If he turned not, he will wet his sword, he will bend his bow and make it ready. This is, of course, figuratively speaking, you can see the symbolism, but you see that something's coming. He is also prepared for him the instruments of death. He ordains his arrows against the persecutors. Behold, he prevails with iniquity in his conceived mischief and rock for falsehood. He made a pit and digged it and has fallen into the ditch which he made. His mischief shall return upon his own head and his violent dealing shall come down upon his own fate. I will praise the Lord according to his righteousness and will sing praise to the name of the Lord most high. Now, you can take some of these in terms of historical matters, but verse 8 makes it pretty plain, the Lord will judge the people, and this is the time he's going to sit in judgment. Now, the Lord isn't judging the people, he's judging the church, but he's not judging the people today.

That time is coming. He left the wickedness of the world, verse 9, come to an end. That's the setting of what I've just read, but established the just for the righteous. God pries the reins in hearts. In other words, this is picturing how God is going to deal with problems.

Now, since the Spirit of God, after Christ intervenes, is going to be made available to the human family and all nations are asked to obey, it is the time of general salvation as distinct from the time when a few are called and we don't have to go into those verses. Therefore, it is possible for people

to have the Spirit of God and to repent. We're not judging according to the deed, we're judging according to the intent of a man's heart and mind, or a woman's.

Now, when we discover there are people who continue to sin, it looks as if when you read this that action isn't always taken immediately, that there may indeed be crimes that are allowed.

The wickedness of the man continues and his plotting is allowed to continue. That doesn't mean that he is not called upon from time to time to reconsider what he's doing.

Because when he goes to the right or to the left, the voice is going to tell him which way to go.

Now, most people, it would appear, are going to listen, because that seems to be the overwhelming impact. But don't assume it's always so. I have people in the church who tell me, now, I'm only going to quote and not give a second so that nobody knows. But I told an individual that this is what you ought to do. And the individual said, yes, I know you're right, but I'm not going to do it. And this individual didn't. And I let the individual have that individual's way. Did you know that? Now, it wasn't a major sin. It was, unfortunately, a bad habit, sometimes difficult to change. I offer a suggestion to somebody, why don't you do this? Because you've got this problem. And his answer is, you don't want to. What he really says, I want the problem. He doesn't say it, but that's really, he rather lives with his problem and enjoy it, irrespective of the consequences than to have to change it, because he gets into habit. This can be a man, it could be a woman, it doesn't matter. Men tend to express themselves more openly in some kind of sin, and it's reflected often in women later on in life, where they don't listen to anybody, and the light is red, and they decide that that means green, and they're going to go across anyway, because they've always had their way. Nobody's ever stopped them. See that in human nature. So these are characteristics that we can let develop.

Now, what we're discovering, when we look at many verses in the Bible, and this is, I think, the best one I have found within the given period of time here, to note that people are warned.

People are told when they go wrong, but they're not necessarily stopped.

And then suddenly the time comes, when action is going to be taken, it has gone so far that for the good of society, the individual is going to pay the penalty of debt. That's in the world tomorrow.

We can look at the last verses of Isaiah, chapter 66, or take another one.

Sing praises to the Lord, chapter 9, or Psalm 9, verse 11, which dwells in Zion, declare among the people is doing, when he makes inquisition or inquiry for blood. You know, it's a possibility, at least as the millennium begins, that there are people in the world who haven't really got their mind straightened out, who are going to be involved in murder, and murders may be allowed to occur, and inquisition is made. Now, God is going to take care of the victim, whether he shall choose to raise that victim, as Jesus raised the dead in his ministry, or whether he shall choose to wait to the second resurrection, is a matter of judgment of those who are in the kingdom of God at the time. In other words, was the individual who's the victim being called? At the beginning of the millennium, I'm using that as an illustration. But you know, this could happen later. We have dealt with cases where someone in the church can say before a minister or ministers in a council, if I knew my wife were going to do that, I would have killed her before she did.

That's a sad state of mind to be in.

People, supposedly, hopefully, in God's church, who allow this kind of thinking to be set their life's path, that doesn't mean that the man or the woman, in any case like this, may not have been guilty

of something. But if church members with the Spirit of God, few individuals called out, can allow themselves this kind of thinking, that's my own experience, I've heard these words.

Then I have to ask myself, may we not then also be allowing some things in the world tomorrow to occur? Because if God is going to judge the intents of the heart, he's also going to have some proof that what the intent was is clearly this. And somebody can't say, well, look, you're accusing me falsely. I've never done anything like that. I think we have to think of these possibilities. God lets things happen in the churches. Look at chapters two and three of Revelation, without always taking immediate action. Now, the degree to which a nation like David caught off guard, and David comes to his senses, is the degree to which God may suddenly act. But it's an interesting thing. David had a lesson there. You know, he did kill a man. God let it go that far. He didn't stop it. When Uriah the Hittite got drunk, he let David go all the way.

You ever think about that? And there's no indication that God was doing this other than to clearly make such an impression that David learned, perhaps, how God handles matters.

There may even be that kind of possibility in the world tomorrow, because if David did it, and God let it happen, he may use you to allow the same thing when somebody has gone off so far as David became good. Now, he'll deal with Uriah, whether by a resurrection in the millennium or in the second resurrection, all those things will be a matter of our judgment. Not a question of sin. We are above that if we're in the kingdom of God. But there's going to be a matter of how much we allow the world to do that is being called. How much Christ allows the church to get away with things.

Because in the end, you all hear, you all have this book you can all read.

And God wants you to see what's really in your heart. He wants the rest to see what is in it.

Now, I think we don't think of those examples as we should.

That was God's action. You know, God was there. He could have told the prophet, look get to David in time before this happens. He didn't. He let it happen. And then the prophet came in. That's when God took the action. That's the how. Now, sometimes God just simply smashes them right away. And he has to know when. We have all these examples to show. And God tends to do this early in the stages when you have to take sudden action because if you don't, then the whole thing collapses right away. If God wouldn't take severe action at the beginning, why then the government of God could hardly be established. There's going to be such that the world is going to be shaken to its senses. But human beings being called, being guided, it's amazing what they allow themselves. Look what happened to Lot. Just read Genesis chapter 19. God allowed Lot to go there.

God didn't prevent him. No, I don't conceive of our allowing a whole city like Sodom to develop.

But individuals can get into habits like that. We have individuals in the church of God who have had habits like that and haven't been willing to overcome them.

Now, God smoked that community or I'm thinking of Sodom in particular, but the whole area smoked the whole valley. How God might deal, how he might want us to deal, how you deal with that kind of problem if it's in your family. That's a matter now of wisdom. If this is going to spread in the community, it's going to have to stop. And if the only way to stop it is by the execution of the death penalty when a person has heard and heard and heard, then that's the way it will have to be done. And so we read, of course, in Sodom 149, let the saints be joyful in glory. Let them single out upon their beds. Let the high praises of God be in their mouths and a two-edged sword in their hand, which is the sword of the Spirit of God. To execute vengeance on the heathen punishments upon the

people, to bind their kings with chains and their nobles with fetters of iron to execute upon them the judgment written. This honor have all his saints. And don't assume the sword is used to mean just paper. That's the capacity to separate soul and spirit, which is the capacity to grant or to take away life.

We could go on with some other points. Consequence. Now if a person repents, then we have clearly 2 Corinthians 3 to illustrate that the administration of the Spirit of God today is what our ultimate purpose is to enable somebody to come back and to repent and to begin to pick up where he left off. I'm sure that the overwhelming number of people will do that. And that's reflected in the fact that so many have remained faithful over the years in the church.

That is in other words what happens in the human experience. But we have some who don't. We have some who drift. Mr. Dart made it very clear our biggest problem are not those that we have had to take action against. They may seem to be the big problem, but you know there are a few in number.

You might name them on your hands doing like this for a few times. The people whom we have had to actively disfellowship in many cases are not individuals who have lost the Spirit of God.

On some cases they may never have had it. They may have done that. But in many cases they're individuals whom we've had to deal with because they have gotten so far from the government of God that this is the only action that will bring them back to it. The real problem, as Mr. Dart pointed out, are the inactive members. Think of it. The inactive members who choose not to come back, whose argument is this, well nobody came out to see me when I wanted to leave.

Maybe that's the reason we let them go, if that's what they want.

See finally, after God warned the children of Israel over and over again, he let them go.

Now let's not let that happen to us. We hope it won't happen under our administration in the world tomorrow. But it's obvious that some people are going to have to be expelled and sent into the desert. And some are going to have to be removed from their land and sent elsewhere, who will have no more right in their land because as a nation they refuse to obey, to deal with those problems. It is not all going to be, as we commonly say, peaches and creams.

We're dealing with human beings without the presence of the devil and his angels, but where human beings still have their responsibility, and you remember on the day of Atonement, there were two animals. The sins of the human family was placed upon one, and the sins of the human family, originating from the devil and his demons, was placed on the other.

So human beings do have the capacity to sin, and they have their own guilt, which is their own responsibility. Let's turn now to one Psalm here, 72. Give us an insight into the situation. Give the king your judgment, O God, and your righteousness to the king's son.

He will judge your people. This is the songs of the King James 4 Solomon, very possibly in some of these we have thought sometimes even of by Solomon. That's irrelevant for the moment, but let's just look at the story here in Psalm 72. The mountains will bring peace to the people and the little hills righteousness. He will judge the poor of the people and he will save the children of the needy and break in pieces the oppressor, even if he has to use stones to stone them to death. That's how the law was originally administered.

We're going to be face to face, brethren, that even though there are seven sabbatical cycles in Jubilee and even though in a lifetime that we experience it once or twice we could enter Jubilee,

there are people who will not use good judgment and people who are going to be poor and people who will have to sell their inheritance and only get it back in the next Jubilee, because God does not ask us to prevent everybody from making some foolish decision where he wastes his money, his time, but he is being told what to do and the decision is his.

We don't stop people in the church today from foolishly investing money and losing it, often with each other. We will, if they come to their senses, deliver them from somebody who wants to take advantage, but there's always the individual and sometimes it happens to be someone naming the name of the church of God in his background and he takes advantage of other people, pockets the money and we're dealing with just such a case right now.

As of yesterday I got such a call, somebody not in this particular festival site, but where we have to deal with that kind of problem, taking advantage of someone else.

They shall fear you as long as the sun and moon endure throughout all generations.

He will come down like rain upon the mown grass, as showers that water the earth, I want to give an upbeat to the close of this sermon. In his days shall the righteous flourish, and if the righteous flourish, you know like plants, you've got to uproot the weeds.

The abundance of peace so long as the moon endure. He will have dominion from sea to sea and from the river to the ends of the earth. Those who dwell in the wilderness will bow before him and his enemies will lick the dust. Dropping to verse 11, all kings shall fall down before him and all nations shall serve him. He will deliver the needy when he cries, which implies there are people who take advantage of the needy, the poor also and him that has no helper.

He will spare the poor and needy and save the souls of the needy and redeem their souls from deceit and violence, which clearly indicates the presence of such things on occasion being allowed, because some people are being tested to find out whether they're willing to repent.

And God allows it to go this far that such a case has to come to court.

When you judge, you are in a judicial situation.

You will redeem their souls from deceit and violence, and precious shall be their blood in his sight.

That's when the government of God is ruined, but maybe you never read it that way.

That means that sometimes we allow death to be perpetrated, but that death is treated, not as we do today, where the dead are buried, and then we spend the people's money in a court trial. It usually ends up in the release of some individual, even when he's convicted.

In many cases, he's not even convicted, and after the man is dead and buried, who cares about the victim? This means that God asks us, on occasion, to administer the government of God in such a way that we bear scriptures like this in mind to test people's character in the world tomorrow, but that we always look upon the victim. He will redeem their souls from deceit and violence, precious shall be their blood in his sight. I think we ought to mark that to see how far God can allow problems to go before he would take action, as in the case of David, and how far you are going to allow things to go before you decide that action must be taken for the good of the individual in the community. Now, the degree to which you will have this kind of responsibility is the degree to which you are willing to let the Bible reflect itself in your heart and mind, and know how to put that book to work in your life, in the life of your family, and in dealing with your neighbors in and out of the church. God is

allowing more liberty today than he has ever done before. What are you going to do with that liberty?