

Sustaining Liberty

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(Thru Mr. Steven Andrews)

Abraham Lincoln was possibly the most revered of all U.S. Presidents. He declared, in his now iconic Gettysburg Address, that the United States of America was a *New Nation*, conceived in liberty. We should, of all people, more closely examine that assertion, but to do so we'll need to look at, not the U.S. Constitution, but the Declaration of Independence, drafted by Thomas Jefferson, to declare the colonies independence from the crown of England. That's because Lincoln's address at Gettysburg, during the American Civil War, was a reflection, not on the Constitution of the United States, but on the American Revolutionary war that spawned it.

In declaring the colonies independence from the government of George the Third of England, Jefferson cited a long train of abuses and usurpations - political and economic - all designed to place the American colonies, as he put it, under absolute despotism. Jefferson went on to rehearse the history of those abuses and usurpations, at the hand of King George the Third of England, "all he declared (and I'm quoting) having in direct object the establishment of an absolute tyranny." According to Jefferson and embodied in U.S. law and also in the United Nations Charter – so in terms of World Government, similar principal; is as Jefferson eloquently wrote, "the right of the people to alter or abolish any government that proves destructive of the ends and rights of the people. And to institute new governments, laying it's foundation on such principals and organizing it's powers in such form as to them (that is – the people) seem most likely to effect their safety and happiness." It is this right, that the U.S. Constitution and the U.N. Charter tells us, that is fundamental to securing and sustaining *Liberty* and *Liberties blessings*.

Jefferson was in France when the United States Constitution was drafted however, he did correspond regularly with those in the colonies on matters related to its development. In 1787 Jefferson wrote this to William Smith, John Adams secretary and future son-in-law, and I'm quoting, "The tree of liberty must be refreshed from time to time with the blood of patriots and tyrants." It's a quote you hear often these days in the United States, if you listen to the news. And it's a, this "Tree of Liberty," is a reference to a famous Elm tree that stood in Boston, near Boston Common in the days before the American Revolution. Ten years before that revolution, colonists in Boston staged the first act of defiance against the British crown, at that tree. The tree became a rallying point for the growing resistance to the rule of Britain over the American colonies.

Now it's important for us, at this point, to stop and pause, just for a second, and appreciate something about Thomas Jefferson. He had a command of language nearly equal to that of William Shakespeare. And in terms of politics and government, he had no rivals. So it takes some effort, on our part, to get behind his eloquence, and establish his true intent and meaning in writing the words that he wrote. Taken together, Jefferson's words in the Declaration of Independence, along with those in his letter to William Smith, make it clear that "we as the people" have an absolute and an *inalienable right* to human self-rule. To determine for *ourselves*, how we are governed.

Self-rule to Jefferson *is* liberty. Therefore, when we determine, as the people, that our right to self-rule, our right to liberty, has been interfered with, we don't just have the right, we have the responsibility to protect and sustain our liberty – even if it means spilling the blood of another human being.

Enshrined in the founding documents of this nation, enshrined in principal in the founding documents of the United Nations Charter, is the absolute right of mankind to make war – if it means doing so to give continuity to his existence. If it means doing so to give continuity to *man's* notion of liberty, and it's blessings.

If the Tree of Liberty seems oddly like the Tree of the Knowledge of Good and Evil, it's because it is. It's the same thing, packaged in a different package and sold to a different group of people, at a different point in time in history, but it carries exactly the same message, and I'd like you to write these words down. The message is – capital W (We), capital A (Are), capital R (Right). “We Are Right”. And if you wrote that correctly, if I said that correctly and you wrote that correctly and you put those capital letters together they should spell “WAR.” Now that's not the entomology of the word WAR, that's my entomology of the word WAR, but I think that would be God's entomology of the word WAR.

We are right... Self-rule, the way we conceive it, really is nothing more than a self-deceit... I'll refer you to Jeremiah 17:9-10, we won't turn there. It is a self-deceit, it is not liberty, because *what we do not see is the control exerted by the malevolent spirit that rules this current order of life*, and has ruled in the realm of mankind from the beginning. The *other* lie we tell ourselves is that we have inalienable rights. Life, liberty and the pursuit of happiness... We Do Not! We are human beings, created by a Creator. And He has the inalienable rights – to either give us life, or take it from us.

You and I read the revelation given to John, the Apostle John, and we wonder, or at least I do, why with everything that's thrown at humanity, by way of plagues, troubles – mankind will not *change*. It's startling; it's striking, that mankind refuses even after everything that we read about in the book of Revelation, that God pours out on mankind... they just refuse to repent. It *never* occurs to them that they are not *right*...! But if we carefully consider the propaganda of human self-rule, the history that we've just rehearsed, to which mankind has been subjected now for more than 200 years – and by the way, which is gaining steam everyday, you see it on your news. Arab spring, the Berlin wall coming down in 1989, the opening up of Eastern Europe, and on and on it goes. The Propaganda of human self-rule, which is now global in its reach.

When we consider the achievements that man credits to himself, and they are substantial, and they are significant... and they can drop my jaw. It's amazing the mind that God has put in man, and the things that mankind has been able to do. Perhaps when we take all those things together, and give it careful consideration, it helps us understand a little bit why mankind is resistant. And if we understand what's transpiring in the Book of Revelation, it's pretty clear that man thinks he's got this one worked out too. He's got it resolved, and he doesn't need to *yield or bend* to his Creator. But there's more to this story than all that.

Connecting Liberty to War has a way of making war seem less evil than it is... After all, you're protecting your freedom... Liberty's a good thing isn't it? Squashing a tyrant? It's mystifying. It's a mystifying alchemy if you ask me – how we can on one hand call something as horrific and revolting as war, Ok - so long as we engage in it to protect our liberties. But it's as simple as justifying war, as we do in our world today, by labeling *us* Patriots, and *them*, Tyrants... Something happens when we put a label on somebody. All of a sudden they're no longer a person. It's a very de-humanizing thing to label a human being; and often times, that's just enough for us to justify in our minds committing murder. Even the mass murder of war. However, and many authors who have written on the topic of war have

documented it beyond question, when we examine the actions of Patriots and Tyrants, when the fog of war lifts, when the dust has settled. When we look at it objectively, divorced from the rhetoric that produced the conflict, it's absolutely impossible to tell who the good guys were. One side does exactly what the other side does, each justified in their own minds, about the reasons for doing so.

All of this, summed up, should point out the problem. *We have falsified the truth.* We have falsified the truth about war and liberty. Mankind, Adam and Eve, declared war on their Maker... in the name of liberty. And this is a falsehood that we have practiced from the beginning. But, falsifying truth, perverting facts, is how we defend ourselves against the Dr. Jekyll, *the tyrant that lives within each of us...* It's the means by which we protect our sensibilities and preserve our *self-esteem*. Is there any wonder why God wants us to worship Him in Truth, and according to His Spirit?

When the United States government was in it's developmental infancy, James Madison wrestled with this "great difficulty," that's what he called it. This nature that's in man, this conundrum. He called it the "Great Difficulty". He articulated the problem this way: "In framing a government which is to be administered by men over men (the great difficulty) is to first enable the government to control the governed; and in the next, oblige it to control itself." And from the beginning of time it has ever been so, and continues to be so to this day, and the failure of governments around the world – at the national, state, local level is just that. A failure on the part of government to control itself. The truth is, and James Madison realized it if none of the other founding fathers did; and there's no indication that they cared if they did, (or at least nothing I've read seems to indicate that), the truth is, *there are no Patriots*. There are only Tyrants...

There is no form of human government that serves to liberate us, from a tyranny that *we* practice on *ourselves...* by the choices we make. And so we continue to hide from ourselves, thru self-deceit, and mankind continues to practice war. Falsehood is how we give continuity to our existence, and to our experience in the human realm. And that's why God is obsessed, and rightly so, with Truth. The experience that we seek to give continuity to and the existence that we seek to give continuity to, traces it's origins to *Man's* famous Tree of Liberty – in the garden of Eden - the Tree of the Knowledge of Good and Evil. War really is nothing more than the fog, we create, to continue to hide the truth, and to perpetuate the falsehood.

There is a government, a world government, that will be established on this earth – and we have been here seven (7) days in honor of that; longing for it, celebrating the existence of it; that will rule men for a thousand years, and then, as you will hear tomorrow (I'm not going to let them cross over on this Feast so I'm not going to cross over on their Feast) – it will rule men for a thousand years, and then it will rule forever. It is a government of *Liberty*, coming to liberate, not just mankind, but the whole earth.

A picture of the liberator can be found in Isaiah 61 and verse 1. "The spirit of the Lord God is upon me because the Lord has anointed me to bring good news to the poor. He has sent me to bind up the broken hearted, to proclaim liberty to the captives and the opening of the prison, to those who are bound". The prophet Isaiah depiction of a leader, as a liberator, *contradicts all human experience*. There has never really been one. A ruler who's authority; think about these things, is used to give hope to the

poor. To heal those over come by grief. To liberate humanity from the self-imposed tyranny that holds it captive, and free those oppressed by the *abuse* of power.

Such a leader is understandably, beyond the comprehension of the human mind. There is nothing in human experience that prepares us to entertain such an individual, or to really, apart from God's Spirit, understand how any of that is possible. But to imagine that such an individual also shoulders the burden of World Government – justly arbitrates between people and nations, and peacefully resolves disputes so as to eliminate war - well that really is beyond our imagination. And we've heard a little about imagination at this Feast. You can read those character traits and attributes in Micah 4 verses 1 thru 4, we won't turn there.

This leader is more servant than master – and if you're having trouble imagining that leader... I can understand. His government, we are told, will not end. The scriptures were read yesterday in Daniel 7, you can also read in Daniel 2 and verse 44. But there's another statement that's important that's made in Daniel 2, it says this, that government is a government that cannot be left to others (think Mr. Eastburn helped us with that a bit). So turn over to Obadiah 21. Since it is a government that cannot be left to others, on whom will this magnificent leader, this world ruler, rely? Obadiah 21 – Savors it says shall go up to Mount Zion, to rule Mount Esau, and the Kingdom shall be the Lords. Now this word savors here means deliverers. It's from a Hebrew root word that connotes freedom from distress, to safely pursue one's life. These saviors, whoever they are, (and it is plural) are individuals, trained, prepared, cut out of the same mold as the Messiah; who bring freedom from distress, and enable people to safely pursue their lives. It's a very telling description. The Hebrew also lets us know that this deliverance that comes from these saviors, connotes deliverance that is from without, that it is not something that those who are being delivered have within themselves. Comes from an external source, and external force.

Turn with me over to Isaiah 30 and verse 19, where we read this, "for a people shall dwell in Zion, in Jerusalem, this phrase "a people" or is translated "a people", comes from the Hebrew root word "AM", the root of that word is found in the name Immanuel – a clear reference to only one individual, Jesus the Christ. This word is a very unique word in the Hebrew. In scripture, it is used where there is an intimate relationship among the group being referenced – so this people, referenced here in Isaiah 30, is a very special group of people, who share a very intimate relationship. It specifically speaks to the unity of the group – their intimacy has produced a rather unique unity. It is also a reference to a group of people as viewed by one who is a member of that group. In other words it wouldn't be me trying to describe the Los Angeles Lakers as a group of people. I'm not a member of that group. The person, or the being, or the one describing these people is a member of that group. Since this is the word of YHWH – the Lord – Jesus the Christ, since He wrote these words, or inspired their writing, the people refereed to are His people – you can read about them in Hebrews chapter 2, the ones He calls His family, His friends.

This word is also capable of being translated "Nation" – it is His nation; it is the Kingdom of God. The Kingdom of God, ruling humans in the Millennium. Read the rest of chapter 30; well we'll just read the rest of verse 19 – "For a people shall dwell in Zion, in Jerusalem; you shall weep no more. He will surely be gracious to you at the sound of your cry. As soon as he hears it, he answers". What leader does that? You do. What savior does that, what deliverer does that? You do. As soon as he hears it he answers you, verse 20, And though the Lord give you the bread of adversity and the water of affliction,

yet your Teacher (from the Hebrew word “Yara”, and other words that are derived from this word include “Yoreh,” a reference to the early rains which fall from October to December in Palestine to prepare the soil for planting and an eventual harvest). God uses these rains as a metaphor in the following passages in scripture. Isaiah chapter 55 - the story of God's work on this earth and the reaping of a harvest, that leads even to the last great day. Hosea 6 and verse 3, and Hosea 10 and verse 12 – and too many other places to mention.

This word can also be “Moreh” in the Hebrew, and the root word is also transliterated “Moreh”, in the Hebrew, which means Teacher, and that’s how it’s translated in this particular passage in Isaiah chapter 30 and verses 19 and 20. It can also be translated “Torah,” or it’s also the root word for the word “Torah,” which we know means law or teaching. And specifically, law or teaching associated with the Holy Spirit. Not just any law, not just any teaching. Law or teaching associated with the Holy Spirit. Suffice it to say that the breadth of the concept that Isaiah is attempting to convey here, is too all encompassing for us to go into at this point in time, otherwise we would be here till 3:15pm, or beyond maybe. It is a massive word in the Scripture, in terms of what it connotes. And used in this context it is speaking about “A” people, the people of God, the Kingdom of God - teaching in the Millennium – the Nations and the people, instructing them in the Royal Law of Liberty. A law associated with the Holy Spirit. A law which is too big, and too important, too powerful to be administered only by a King or some other political leader; but also requires the involvement of a Priest.

So lets try Isaiah 30 and verse 19 without all my interruptions, etc., “For a people shall dwell in Zion, in Jerusalem; you shall weep no more. He will surely be gracious to you at the sound of your cry. As soon as he hears it, he answers you. 20 And though the Lord give you the bread of adversity and the water of affliction, (not everything’s going to be perfect in the Millennium, people are going to be people, and they’re going to make mistakes. But they’re going to have you and me and many others to help them thru that adversity), yet your Teacher will not hide himself anymore, but your eyes shall see your Teacher. 21 And your ears shall hear a word behind you, saying, “This is the way, walk in it,” when you turn to the right or when you turn to the left (your teacher will be behind you, you the teacher will be behind them saying, don’t do that, go this way; no, no, no, you’ve turned to far, go back straight). That’s a little different than we find in the Book of Revelation, at the hand of the Beast that says, “You either do what I tell you or you won’t eat again”. “You either do what I tell you or you won’t have a place to live”. “You bow to my authority, and you do it now, or you’re likely to loose your very life”.

You see the difference in the ethic... Laughter. I know you do, I can’t help myself, it’s just so dramatically different. No, no, don’t do that, go back this way... What’s important also to notice is that you don’t get to grab them and turn them. They have to make choices. They have to decide for *themselves* whether their going to turn back and head straight, whether they’re going to turn left or turn right. All we’re going to be able to do is give them instruction, give them guidance, encourage them, and be there to help them make the right choice. It’s a little like with the Holy Spirit does with us now... Except our presence will even be an even stronger presence. These people described here in Isaiah 30 verse 19 are *not* human beings. This people are God’s Nation, a nation of spirit beings, a Kingdom of spirit beings.

And notice what their work produces. Verse 22: Then you (speaking of the people living in the Millennium) you will defile your carved idols overlaid with silver and your gold-plated metal images.

You will scatter them as unclean things. You will say to them, “Be gone!” The destruction of idolatry, the tearing down, if you will, of the self. Exposing to these people what they are, and all of the walls that we build up as people – the ones that we have to tear down now in our own lives, if we are to see ourselves as God sees us, if we are to be made in the image of our Creator and in the image of His Messiah. We will be there to guide them in this – now that’s a priestly function. And God says, thru Isaiah, that those idols will be torn down, real change will take place in humanity.

Perhaps we can better appreciate when we read Isaiah’s words, why Paul says this of us, in his letter to the Romans: Roman’s 8 verses 19 thru 23: “The creation waits with eager longing for the revealing of the sons of God. 20 For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope 21 that the creation itself will be set free (*liberated*) from its bondage to corruption and obtain the freedom of the glory of the children of God. (*Liberated by liberators*) 22 For we know that the whole creation has been groaning together in the pains of childbirth until now. 23 And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons. The redemption of our bodies, not flesh and blood. Spirit beings, working with mankind – in a period of time known as the Millennium – which is *not* the Kingdom of God. We are the Kingdom of God... As Paul tells us in 1Corinthians 15:50, and you don’t have to turn there, “Flesh and blood cannot inherit the Kingdom of God”.

We are talking about two distinct concepts in scripture and we need to make those distinctions, *we of all people*, need to make the distinction. There is the Kingdom of God – and that Kingdom *Rules in the Millennium*, another period of time, in the history of mankind. Another period of time for mankind to learn about himself, to change, to get it right. Their opportunity to be a part of the Kingdom of God. We’re told in 1Corinthians 15:25-26, that Jesus Christ will reign until all enemies have been defeated. The final enemy is death. And when the regime change is complete, every power, every authority, every ruler has been destroyed (1Corinthians 15:24), and then the Son *willingly* transfers His authority, the authority the Father gave Him, back to the Father. No fight, no war, – just willing submission to accomplish the purpose of God, in peace. Having subdued all the enemy’s – and you’ll probably hear more about that tomorrow as well.

James Madison’s “great difficulty” is resolved in the millennium and beyond – *because humans aren’t in charge*... Happy day... Ok.

As I said, the Millennium is not the Kingdom of God. I’d like you to turn to Isaiah 65, and drop down to verse 17-25. And when we read the book of Isaiah it’s very important that we read it with a discerning eye. Do not read it at nighttime, when you’re doing this (nodding). You might be able to remember what Isaiah wrote, but you won’t be able to discern about whom he’s speaking when he wrote it. You will find that as you read the book of Isaiah there is a shift in tense; there is a shift in the persons being addressed, or the topic even. And it can happen in a verse. The people who divided Isaiah up into chapters and verses did you no favors, or me frankly; except for perhaps they make us pay attention a little more carefully.

So let’s begin in Isaiah 65, and not forgetting what is before this in verse 17; but you can read it later for more context. Isaiah 65 beginning in verse 17: “For behold, I create new heavens and a new earth, and the former things shall not be remembered or come into mind. But be glad and rejoice forever in that which I create; for behold, I create Jerusalem to be a joy, and her people to be a gladness. 19 I will rejoice in Jerusalem and be glad in my people; no more shall be heard in it the sound of weeping and

the cry of distress (and at this point I would encourage you to stop, and I would refer you to Revelation chapter 21 verses 1-4, which clearly pertains to the time *after* the millennium. This is a description of something that occurs *after* the millennium.

There's no crying, there's no distress. Why... because death is no longer there. How do we know that? How do we know what period of time we're talking about in these verses? Well, because we're going to read on. In verse 20 of Isaiah 65, "No more shall there be in it an infant who lives but a few days, or an old man who does not fill out his days," (and "fill out his days" means he lives until he's a full age and dies). How do we know that? We keep reading... "For the young man shall die a hundred years old, and the sinner (wait a minute, we're talking about the millennium. *"The sinner?"* Yea, the sinner). The young man shall die a hundred years old, and the sinner a hundred years old shall be accursed."

People die in the millennium. They live and they die. And, while they're alive, in verse 23, or verse 21 (going blind, getting old, geriatric... laughter), 21 "They shall build houses and inhabit them; they shall plant vineyards and eat their fruit. 22 They shall not build and another inhabit; they shall not plant and another eat; (this isn't going to be a world in which *envy* of what another has predominates, dictates... This is a different world. This isn't the world today. It's a very different time. People aren't coveting, necessarily what other people have. Lets read on) - 22 They shall not build and another inhabit; they shall not plant and another eat for like the days of a tree shall the days of my people be, and my chosen shall long enjoy the work of their hands. (There are very few people today who get the opportunity to truly enjoy the work of their hands. And as the world winds down and falls into chaos and despair, the geriatrics are still working just to survive. The work that they've done all their lives - up in smoke. It's sad, it's evil, *and it get's corrected...* but we'll be spirit beings when it does – God willing).

Verse 22, "They shall not build and another inhabit; they shall not plant and another eat for like the days of a tree shall the days of my people be, and my chosen shall long enjoy the work of their hands. 23, "They shall not labor in vain or bear children for calamity... for they shall be the offspring of the blessed of the LORD, and their descendants with them. Before they call I will answer; while they are yet speaking, I will hear. 25 The wolf and the lamb shall graze together; the lion shall eat straw like the ox, and dust shall be the serpents' food. They shall not hurt or destroy in all my holy mountain, says the Lord.

With the Government of God ruling the world, that is, the Holy Mountain of our Father, ruling the world – there will not be hurt, there will not be destruction. We as the Kingdom of God, as God's special treasure, His consecrated ones, are a nation conceived in liberty. If you need more than my word, and I hope you do, to prove that, read the first chapter Colossians and focus particularly on Colossians 1 and verse 13, and trace that verse to all the other verses wherein the Apostle Paul makes it clear, that *we* are children of liberty. Peace is our hallmark, not war. And we don't need falsehood to perpetuate our existence. We have something far more valuable... the Law of God.

We have been built up to create a world government that will liberate mankind and this earth. *We need to appreciate something about the Millennium.* It's the first opportunity that mankind will have, since Adam and Eve graced the face of the earth, in the garden – it's the first opportunity that mankind will have to *know* the complete range of all choices available, in other words, people today, as Mr. Armstrong has taught, and hammered and sometimes yelled; people today are deceived. They don't

know the truth, and their not called so they don't have the *option* of making a choice, with respect to obedience to the truth. But we do. In the Millennium *they will*. All of mankind will have an opportunity to know their Father. According to His plan, according to His time, and in their own order. And then they will have the responsibility to make choices. For most of mankind, the Millennium will be; and the periods of time appended thereto, will be, their only opportunity to really know the full range of all choices that are available.

It isn't true that we have *free moral agency*. Not even you and I have complete free moral agency. The fact that we *know* the truth, doesn't mean, we're always able to *do the truth*. We wrestle with a very, very powerful and malevolent and evil spirit being. Paul describes it as a force that has life within us, in Romans 7. But because we wrestle with that force today, and we overcome that force because God has opened our minds to understand the full range of choices available to us, and because we, thru the power of His spirit; because He makes it possible; because Jesus Christ living His life in us makes it possible, we can overcome that demon. We can destroy that force within us, and we can be a part of this Government... The rest of mankind, not yet. Their day comes...

It's a beautiful plan. It's an amazing story. And we have a better resurrection because of it. And I'll bet your saying to yourself, "But I don't deserve a better resurrection". I didn't call myself, I didn't open my own mind, I didn't even give myself the power, and I can't give myself the power or the ability, to overcome. Who am I to have this opportunity... and you'd be right to say that to yourself...

The ancient nation of Israel was also a "Nation conceived in Liberty". But in the course of time they found themselves back into captivity. That occurred as a result of their desire to *rule themselves*, apart from their Liberator. They'd been liberated into the precious care of a liberator, whom they rejected. One thing that contributed to Israel's demise – and we heard about this at this Feast – was the fact that after the death of Joshua they ceased to observe the Feast of Tabernacles; you have it in your notes, Nehemiah 8 and verse 17.

One of the hallmarks of this Feast, as we have heard over and over again; and I'm not saying that critically, it's a good thing to hear it. In fact this is the only time we do really hear it, so if we go a year without hearing anymore, lets say it again. One of the hallmarks of the Feast is dwelling in booths. Temporary dwellings. Israel was asked to do this at the Fall Festival, because it's something they had to do when they were liberated from Egypt. Now why would God do that? There all the way down, taking in the harvest, and it's a period of time in their lives, in the year, when they have more abundance than they ever had before. They probably want to sit in their house, soak up a little wine, cook a lamb, enjoy the fruits of their labor. But God says no, I want you to take certain commodities that you've worked for and have been produced, that I blessed you with, (and) I want you to have a Feast, a Feast of abundance, but I want you to do it – in a temporary dwelling. In the kind of a dwelling I put you in when I took you out of Egypt and you were in a desert *and you had no place to stay*. And in so doing, the lesson that Israel was supposed to have learned is that God was their *Liberator*. And that *He* was the one upon whom they should depend; and that the blessings of liberty that they were enjoying at this Feast, they would never have been able to enjoy, or appreciate, if they had never been *liberated*.

So when you see a booth, or when you think about the Feast of Booths, or when you contemplate the Feast of Tabernacles, the *first* word that should come to your mind is, "My Liberation". God has me

keep this Feast, He has me go to a temporary place, away from my home, with the abundance that I have saved thru the year, that He has made possible thru His many blessings; so that I can appreciate the “Liberty” that He gave me, as a human being on this earth. Liberty from the dominion of darkness; and the ability to sit and be apart of the Kingdom of Light – His Son’s Kingdom.

Colossians 1, verse 13. That booth is a symbol of our liberty. It’s *designed* to remind us to be grateful. And to think about all of the many... not just the blessings we have in terms of food and drink and all of that, but the blessing of *Liberty*. The blessing of knowing the difference between *right and wrong*, between *good and evil*. The power that *we have*, thru the Holy Spirit, to overcome that evil – to be able to deal with the tyrant that lives within us... To put it down, so that we can be an instrument of liberation for all of mankind, and for all of God’s creation. That’s another reason why we dwell in booths, at this time of year. Israel forgot that, or maybe they didn’t know it – I don’t know what they knew... But when they forgot to Keep the Feast, they certainly weren’t focusing on the fact that God had taken them out of Egypt; that He had liberated them from a tyrant that they pleaded with Him to be rid of.

How could they remember, they weren’t doing what He said to do. The symbol that was to remind them was no longer part of their life. And if that was no longer part of their life, what else weren’t they doing. The Royal Law of Liberty that was given to them in Deuteronomy, and Leviticus, was simply not a part of the way they lived life... So when you go looking in history, secular history, documented history; even in the history of the Jews, for information on the nation scheme of tithing and how it actually worked in Ancient Israel; the year of the Jubilee and what did people actually do – *you don’t find it, because they didn’t do it...!*

Malachi does not say in vain, and for no reason, “You’ve robbed me”. Where have we robbed you, well, you didn’t tithe. They didn’t. And when they didn’t, there was no mechanism in their nation by which the priests could be supported. So all spiritual teaching just fell by the wayside. Priests have to live too, in ancient Israel, and if they can’t draw their support from the tithes of the people, they have to do something to take care of themselves and their families. And spiritual teaching gets left in the dust, as every person scrambles to care for themselves.

So Israel, having forgotten the Feast of Tabernacles, eventually began to do all the wrong things, and they drifted. And in order to get their attention, God sent them into captivity. In the Millennium, Zechariah teaches us that nations who do not observe the Feast of Tabernacles will be punished; you can read it for yourself, chapters 13 & 14 I believe. The Feast of Tabernacles represents that time when we reap the blessings of our liberation, into the Kingdom of Light. Failure to keep it results in attitudes of *ingratitude and self-reliance* – a return to captivity. Is there any wonder why our Father punishes those nations who do not come up to keep the Feast? And notice, notice, whatever your “rod of iron” is, whatever my rod of iron is, it’s not used to *beat people over the back* to get them to the Feast. That’s a choice they have to make, and if they make the wrong one, then it’s the Messiah that punishes them... You’re their teacher; you’re their deliverer. I’m their teacher; I’m their deliverer. I’m there to *help them make the right choice*, but if they make the wrong choice, then the Messiah will punish them. But it isn’t because He doesn’t love them, it’s because He wants them to understand, that these things are there so that *Liberty* can be *sustained*... It isn’t enough to be given liberty; it has to be worked at to be kept.

In the Millennium as deliverers, liberators and teachers, what specifically will we teach? What will you teach the nations to enable them to sustain their liberty, and the individuals in those nations, to prevent them from committing Israel's error? As Kings we can teach the Royal Law, and we will; Isaiah 11 and verse 9, Isaiah chapter 30, you can read those. As Priests however, it will be our responsibility to nurture their faith, their hope, their love. To teach them how to conquer their fear. Why would they have to fear? Well, there's some fearful things in God's law, in the Royal Law. First of all let's understand the structure of law in the Millennium. There can only be one law, as it was in ancient Israel. There can be only one law, and that law is the same in its expression and in its administration. It doesn't matter who you are, how high you are, how wealthy you are, where you stand or where you think you stand in society. The Royal Law of Liberty applies to everyone equally, at all times, no matter what... It has one expression and one administration. And there is no privilege.

It is not like that today. If you have no experience with the administration of justice in this world, trust me when I tell you, it is not like that today. Liberty can only be sustained where there is justice and equality before the law, and we will, as it's teachers and judges, exemplify that for the nations. The nations will have been dispossessed of their homeland. The land where they will settle belongs to the nation of God. Jesus tells you and I that in Matthew 5. We are the ones who inherit the earth. It is our land, part of our inheritance. Ours to rule, with Jesus.

Israel of course will be returned to it's land, and other nations will be placed where the Messiah places them, according to His direction. The song of Moses in Deuteronomy 32 has something to say about that. It's a reference, not only to this period of time, but for all time. And to the fact that God gives Israel preeminence. He loves Israel. He didn't create them for nothing, and he's going to see His purpose for them thru. Historically, the only equality humanity has ever known is the *equality of oppression*, of land owning landlords. Kings and monarchs and emperors, and prime ministers and presidents. In the Millennium nations will experience the equality of freedom from those folks. And they will understand and appreciate the freedom they have from God their liberator. His gift to them should reinforce the fact of their complete dependence on Him as their liberator, and provide tangible proof of His faithfulness to His purpose. And here's where we back up, before Israel. God had a purpose for mankind *before* He created Israel. He tells us what that purpose is in Genesis 1:26 thru 28. We won't take time to go thru the Hebrew on that this morning, or its afternoon now... don't worry, I'll be done by 3:00pm.

Isaiah and the other prophets make it clear that what will be revealed, what will be created in the Millennium is an egalitarian, agricultural and pastoral economy – every man with his own vine and fig tree... you've read those scriptures. But noticeably absent in his description is any class or hierarchy in social status. Political power will of course be centralized in the Messiah, then dispersed among His saviors, His rulers, His people.

There is a similar decentralized political and social network that Israel was given when they entered the land. You can read about it in Deuteronomy, primarily chapter 16. The structure is designed to facilitate teaching, and as it was in ancient Israel, to prevent the aggregation of social and political power. In human society... remember, we're talking about human beings here, and the natural tendency of human beings – *even with the Spirit of God*, as I've discovered over the years, is to attempt to aggregate power to themselves... and they tend to oppress and abuse, once they do.

This system is designed to prevent that. To preserve comparative economic equality, land will not be bought and sold commercially. You can read about it in Leviticus 25 - It's part of the Royal Law, 25 verse 23. The land belongs to the Father and to those who have inherited it, with His Christ. In the event land has to be sold, because people will be caretakers of it, and people will make mistakes, and people will fall into problems; the sale will not be a sale of land but only what the land is expected to yield. Sales prices will be determined on basis outlined in general in Leviticus 25.

Two factors really - The land's anticipated yield and the number of years to the Jubilee, yes, the Jubilee. Isaiah doesn't pick a hundred years for no reason. It contemplates two Jubilees'. The implication, the suggestion, is that every generation or every individual gets two Jubilees. Gets to watch God's Law in action, thru two Jubilee cycles. A land Sabbath every seven years, and then after the seventh land Sabbath, a Jubilee.

Sales of land in ancient Israel and sales of land contemplated under the Jubilee statute, are usually due to the misfortune or poor choices of the landlord. Misfortune is part of what happens in life, in human life. And remember what we read earlier in Isaiah; when things go badly, we will be there to work with the people, to work them thru it.

The Jubilee statute required the person who bought the property from the distressed party, to hold the property, and to return it to them in the year of the Jubilee; or to make it available for redemption. A family member could redeem that land, and family had an obligation, under the Jubilee statute, to care for family members who could not care for themselves. This means that the primary social unit, *the family*, will have to provide productive work, for distressed family members. Society and community will be dwelt with at the level of family, people will learn to knit together, and not, as we see today, move away and break apart.

The legislative scheme, which restricts the sale of property, is in fact a law of liberty. It sustains the value of each individual and family in society by preventing the accumulation of wealth and power. There is no commercial market for real estate, so there is no ability to control all the land, and to have the power that comes with that. This system preserves the broad and equitable distribution of land it makes economic freedom and independence possible for each family. It protects the integrity of the family by prohibiting an ostensible act of charity on the part of a family member, a prosperous family member, from becoming a land grab, and a means by which one family member can oppress another.

All of this also serves to strengthen the integrity of the larger community – because it doesn't make you and me, or other people, responsible for the problems of a particular family. But the most profound impact of the royal "Jubilee Statute", sprung from its mandate that land return to its original title holder in the year of the Jubilee (Leviticus 25:10 and 28). The Jubilee year represents the completion of one generational cycle – every fifty years. And when the nation of Israel entered their new homeland they were to begin counting those seven-year sabbatical, periods (Leviticus 25:1-4). In every seventh year, and then in the Jubilee, the land and the citizens of the nation ceased all commercial planting and harvesting. What that meant was, you not only had a land Sabbath in the 49th year in which there was no commercial activity, but in the Jubilee, you had another land Sabbath. So for two years, *no commercial activity*. All debts were forgiven, in the seventh year and in the year of Jubilee. All land returned to its original owner.

This is where, and this is the best example in the Royal Law, where obedience to the Royal Law can create fear; and where obedience to the Royal Law requires profound faith, because we are human, and we like to eat every day. We know how cranky we get on Atonement... Imagine, if you're a farmer, and you can't work your fields for two years, and you have to rely on God to *sustain you*, and to provide enough after-growth, from what you had planted, to feed you and your family for a period of two years.

As a King you may be able to enunciate and articulate that law, but it takes a priest to nurture a fearful human being, thru that period of time, in faithful obedience to that law. But, when an individual is faithful, and they push thru the fear, and the blessings begin to come and they see how God takes care of them, and what He supplies, their faith blossoms into hope. And that hope, sustained, results in the creation, in them, of love. Love for their Father, in appreciation and gratitude. It gives them a better sense of who they are and what His purpose for them is. And when love completes its circle, fear is obliterated – or as the scripture says, “Perfect love casts out fear”.

It takes a King and a Priest to make this work, and the Jubilee is a perfect way to understand that progression. It's a beautiful thing that God requires the cancellation of debts during those periods of time, because it takes the pressure off. You don't have to pay your loans, because you don't have loans. It's a beautiful thing.

Cancellation of debts provides an incentive to observe the land Sabbath; it also prevents poverty and the oppression that comes from deprivation by imposing limits on the amount of debt. We certainly understand that from what we see practiced in this world where there are no limits on the creation of debt, and look at what we've done to ourselves and to each other. Without the incentive to loan more than a borrower can repay in a seven-year period, or the portion of that period remaining at the time the loan was made, *the ill effects of irresponsible and excessive lending are averted*. And of course, you as a King, will have to instruct the nations to observe the complete law. They will be taught; and you can read this in Deuteronomy 15, they will be taught to make loans to needy members of the community, regardless of how close, in time to the year of release, such a loan is made.

Why? Because you shall no poor among you. You cannot withhold your hand from someone who is in genuine need. And you will teach that law, and then as a priest you will have to nurture them thru the fear – of not being repaid... Of having to forgive a debt. Very physical, very powerful, very effective – for human beings. And those capable of repaying their debts will be taught not to use the year of release as a means of avoiding their obligations. That's the complete law, and we teach the complete law.

Most significantly however, this general cancellation of debt every seven years teaches humanity about the potential for tyranny and abuse, when power and relationships is unequal. As the Law of God says, the lender is the master and the borrower is the slave. If the lender wants his loan paid in a timely fashion, it's in his best interest not to push his advantage as the one with the power. It's also in his best interest to try to raise the level of standard of the one to whom he's loaned the money, that way he can insure that he gets paid back.

What this teaches, and what we teach as Kings and Priests, is not just about cancellation of debts, it's about the responsibility of the holder of power in a relationship to behave responsibly. And to take

initiative to act, *to limit his own power*, for the benefit of others, and the benefit of the whole community. Probably the best place to read about that is Philippians 2, verses 1 thru 8; we can see what our Messiah did in that regard.

In the year following the seventh sabbatical year, the fiftieth year, the Jubilee was declared. It is a celebration of liberty in every sense of the word. The land, and the nation, was at rest for a second year in a row, (Leviticus 25:11-13), and those who had slaves returned were freed. Families separated from one another and from their home, returned to their land and returned to each other. It was a time when families had time to *reconnect*. When people had time to *rebuild*, when the land had time to be *rejuvenated and restored*. It will mark the passing of one generation and the establishment of another. Passing with that older generation is any adversity or mistakes that they made, and a newly liberated generation inherits an opportunity, in a world that's made new to do better than the generation that preceded them.

And every individual in the Millennium, having two Jubilees, will have the opportunity to improve the second time around - figure out the mistakes they made, and work to improve and correct them. It is fitting then that this celebration of liberty begins on the tenth day of the seventh month – the Day of Atonement (Leviticus 25:8-9). That day is a day of solemn national observance. Its purpose was to take time to consider the events, and the forces and personal choices that had separated them from their Creator, from their Liberator, and to return...

It's about *restoration*. Restoration in relationships to every level of society. The story is told in copious detail in Leviticus 16. You have to decode it though, because in there, it's all about animal sacrifices, so you have to break it down, and figure out what's happening. But it's all about restoration, it's all about purification, it's all about the restoration of relationships. And it spans not just... it isn't talking just talking about the putting away or the imprisoning of Satan. It's about the entire plan of God, when we understand the sacrifices that are offered there. It is the most detailed explanation that God offers His people of how to keep a Holy Day, and why it's important in all of scripture.

The Day of Atonement precedes the Jubilee. It's about liberty. It's about our liberty, about the demise of Satan. This is not a government, as we read earlier at the beginning, that can be left to others. It can not be delegated. Representatives cannot be *elected*, to discharge our responsibilities in this government, or the responsibilities of those who live in the Millennium.

Each individual has to make government their purpose and mission. It's this kind of individual responsibility that marks the nations path to liberty and sustains it. It's *this* kind of *individual, personal responsibility*, that secures the blessings of liberty... in perpetuity. This is the government we need to practice, so that we can teach it. We need to practice it today, and it's hard because we have a malevolent spirit being that wants to undo us, every time we turn around.

We have to conquer our fear, press thru to faith, let it flourish into hope. And let that hope blossom into love. Because the greatest is love... You know, one significant omission in God's blueprint for liberty, when you read the book of Deuteronomy, when you read the book of Leviticus, when you see what the Royal Law outlines for mankind and what responsibilities God places on His people Israel, and I think, since He doesn't change, our responsibility today and the responsibility in the Millennium,

of those living in the Millennium. There is no bureaucracy or government agency that God mandates, to monitor all of this. There is no “debt cancelation department” in Jerusalem, with debt Nazi’s running around making sure that the people forgive the debts that they’ve created or loaned on.

There’s no Bureau of Land Management, that enforces people to keep the Jubilee. If you have to hire people to watch people... your system’s broken... This is all about people doing what they need to do for themselves. When God called Israel and made them His special treasure and gave them His Law. This is what He needed them to do, and He needed them to do it themselves. To look out for each other. To take personal responsibility for government, and they didn’t, and they couldn’t, and you know why? Because it’s hard. It’s very, very difficult. It’s costly. Nobody wants to take care of a family member who makes bad choices. Nobody wants to nurture them back onto the right path, not knowing whether they’ll ever arrive. That cost’s money, that takes time. You have to be emotionally invested to do something like that.

So they didn’t...

There are not Jubilee Police in the Kingdom. You’re not running around being a policeman. You’re a teacher and a deliverer and a liberator, and a King and a Priest. That’s what we do. And that fact highlights an important truth about the path to liberty and exposes a fundamental flaw in the representative forms of government we see today. We must first govern ourselves if we are ever to rule *anybody*, including ourselves. We have to learn the basics of government in our own lives. And it isn’t easy...

We must obligate ourselves to perform the legitimate functions of government on our behalf, that of our family – and in this context I speak of the Church – and society at large, when and where we can. We then can teach others to do the same.

You know Kings can articulate a law, they can work to sustain social and political structure, but it takes a Priest to provide spiritual support. To teach people *how* to obey and to encourage them not to fear. To help them grow.

And obedience is, make no mistake, obedience to God’s Law is where fear meets faith – every single time. And we get tested on it and tested on it and tested on it. If faith is sufficient and all we need, according to Jesus, is a mustard seed’s worth, then steps to obey will be taken and those steps will be rewarded with blessings.

Blessings will engender hope, endurance, and that hope will eventually produce love, completing the circle that obliterates fear. And all of that springs up into eternal life, and the fulfillment of God’s purpose for all mankind.

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