

# God's Fundamental Economic Plan for The Millennium

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It is the will of Almighty God that all His subjects prosper during their lifetime, but He cautions that there are specific laws that need to be followed in order to bring about positive results, including laws that regulate the financial well-being of individuals and nations,

Therefore keep the words of this covenant and do them that you may prosper in all that you do (Dt. 29:9; NKJV used throughout unless otherwise noted).

Only be strong and very courageous, that you may observe to do according to all the law which Moses My servant commanded you; do not turn from it to the right hand or to the left, that you may prosper wherever you go (Jos. 1:7; see the study: What Was The Change In The Law That Paul Referred To In Hebrews 7:12?).

These commands to follow God's laws during the time of the First Covenant period did not change following the death and resurrection of Jesus Christ,

What shall we say then? Shall we continue in sin that grace may abound? <sup>2</sup> Certainly not! How shall we who died to sin live any longer in it? (Rom. 6:1-2; cf. 1Jn. 3:4).

Anyone who has rejected Moses' law dies without mercy on the testimony of two or three witnesses. <sup>29</sup> Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace? (Heb. 10:28-29; cf. Jas. 2:18-26).

Bearing these scriptures in mind, the laws that God gave in the past regarding the management of an individual's finances, as well as the laws governing the national economic well-being of nations, still apply today even though these laws are ignored by most people and are unlikely to be implemented until Jesus Christ returns and enforces them.

However, those who claim to know Almighty God and his son, Jesus Christ (Jn. 17:3), need to examine whether or not they are doing their utmost to follow the laws God commanded regarding the management of their finances.

God's economic structure is based upon one overriding principle that is mentioned many times in different ways throughout scripture,

Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. <sup>4</sup> Let each of you look out not only for his own interests, but also for the interests of others (Phlp. 2:3-4).

...You shall love your neighbor as yourself (Mt. 19:19b).

With this principle as the foundation of God's economic system, each of His laws governing finances will reflect this. One very important aspect of a healthy economy

involves land ownership and management practices that benefit everyone in the long run. In order to eliminate the harmful effects of unscrupulous speculation, Almighty God pointed out that mankind has no authority over the land. All land rights ultimately belong to Him, and mankind can only use the land at His pleasure and according to His rules,

The land shall not be sold permanently (i.e. freehold), for the land is Mine; for you are strangers and sojourners with Me (Lev. 25:23; cf. Ex. 19:5b; Ed. note in parenthesis).

As God created everything that exists, He alone determines how His creation is to be managed. However, because mankind has been given the freedom to choose whether to obey Him or not, they can ignore what He says but ultimately there are consequences,

There is a way that seems right to a man (can be justified), but its end is the way of death (Pro. 14:12; cf. 16:25; Ed. note in parenthesis).

By ignoring the laws regarding land ownership, mankind has created an environment in which many people will never be able to afford their own property due to the high cost of real estate. Under God's system, everyone is entitled to have their own piece of land as a birthright at no cost. Obviously, they would have any costs associated with erecting buildings but that would be the extent of it. During the period of the Old Testament, each family that descended from Abraham was given a portion of the land and Almighty God decided the location and size of the property through the casting of lots (see the study: How The Use of Lots Applies Today),

You shall therefore survey (describe in writing) the land in seven parts and bring the survey here to me (Joshua), that I may cast lots for you (seven of the families who descended from Abraham) here before the Lord our God (Jos. 18:6; Ed. notes in parentheses).

Once a family was given use of a section of land, they were to pass it on to their descendants. It was not to be sold permanently, but could be leased out for a period of time that would end at the year of Jubilee,

And you shall consecrate the fiftieth year, and proclaim liberty throughout all the land to all its inhabitants. It shall be a Jubilee for you; and each of you shall return to his possession (land of birthright), and each of you shall return to his family (Lev. 25:10; Ed. note in parenthesis).

If this birthright property had been leased to someone outside the family, it had to be returned by the year of Jubilee unless a family member wanted to purchase it back prior to the Jubilee occurring,

If one of your brethren becomes poor, and has sold some of his possessions (birthright lands), and if his kinsman-redeemer (family relative) comes to redeem it, then he may redeem what his brother sold (Lev. 25:25; Ed. notes in parentheses).

If the original owner or a family member wanted to buy it back before the Jubilee, the price would be determined by two factors, as follows:

- 1) The number of crops that could be produced from the date of redeeming the land to the commencement of the Jubilee (Day of Atonement on the 49<sup>th</sup> year during the Sabbatical cycle).
- 2) The number of crops would then be multiplied by the normal value of each crop to arrive at a total amount payable.

Or if the man (original owner) has no one to redeem it, but he himself becomes able to redeem it, <sup>27</sup> then let him count the years since its sale, and restore the balance to the man to whom he sold it, that he may return to his possession (Lev. 25:26-27; Ed. note in parenthesis).

According to the number of years after the Jubilee you shall buy from your neighbor, and according to the number of years of crops he shall sell to you. <sup>16</sup> According to the multitude of years you shall increase its price, and according to the fewer number of years you shall diminish its price; for he sells to you according to the number of the years of the crops. <sup>17</sup> Therefore you shall not oppress (mistreat) one another, but you shall fear your God; for I am the Lord your God (Lev. 25:15-17; Ed. note in parenthesis).

Therefore, if a field producing two crops a year at \$100.00 per crop was leased out 25 years after a Jubilee had occurred, there would be 24 years of production remaining that would be multiplied by \$200.00 per year, bringing the total value of the leased land to \$4,800.00. If the original owner, or one of his family members, wanted to purchase the land back after 10 years, he would buy it back for the value of the remaining crops, which would be 14 years multiplied by \$200.00 per year, totaling \$2,800.00.

Under this system of land ownership and management, land would become less valuable year after year and would always be returned to its original owner by the year of Jubilee. Therefore, land would remain within families continually and it would not increase in value from generation to generation. This would inhibit inflation and remove any opportunity for land speculation, which ends up hurting many people when it spirals out of control,

But if he (original land owner) is not able to have it restored to himself, then what was sold shall remain in the hand of him who bought it (leased it) until the Year of Jubilee; and in the Jubilee it shall be released, and he (original land owner) shall return to his possession (Lev. 25:28; Ed. notes in parentheses).

Because mankind has not obeyed these laws and commandments regarding land ownership and management, many people will never have a property that they can call their own and many, who describe themselves as home owners, have paid a very high price for their property because land values escalate without any regulations, not to mention interest rates that usually end up doubling the price of a home by the time a mortgage is paid off. Interest fees were not allowed when God's law and commandments were observed by the nation of Israel but, as this nation rarely complied willingly, it is apparent by the time of Christ's ministry that this aspect of God's economic law had been ignored (cf. Lk. 19:23),

You shall not charge interest to your brother – interest on money or food or anything that is lent out at interest (Dt. 23:19).

After serious thought, I (Nehemiah) rebuked the nobles and rulers, and said to them, 'Each of you is exacting usury (charging interest) from his brother.' So I called a great assembly against them (Neh. 5:7; Ed. notes in parentheses).

I (Nehemiah) also, with my brethren and my servants, am lending them (the poor – vss. 1-5) money and grain. Please let us stop the usury (interest)! (Neh. 5:10; Ed. notes in parentheses)

God allowed His nation Israel to lend money to foreigners with interest in order to teach the Gentile nations the benefit of becoming part of His spiritual household. If the Gentiles forsook their pagan religious practices and submitted to God's law and commandments, they would be grafted into the nation of Israel and receive all the blessings, one of which would include the prohibition of interest charged on loans (cf. Dt. 23:20). Also, if the Gentile nations became part of Israel, they would be forgiven any debts they had accrued during the 6 years leading up to the Sabbatical year, or seventh year, during the 49 year Sabbatical cycle,

At the end of every seven years you shall grant a release (remission) of debts. <sup>2</sup> And this is the form of the release: Every creditor who has lent anything to his neighbor shall release it (cancel the debt); he shall not require it (exact it) of his neighbor or his brother, because it is called the Lord's release. <sup>3</sup> Of a foreigner you may require it; but your hand shall release what is owed by your brother (Dt. 15:1-3; Ed. notes in parentheses).

When everyone within a nation is debt free at the end of 6 years, this stimulates the national economy because many people are in a position to start purchasing more products and services, which in turn creates more jobs.

Through these economic laws, God was also teaching valuable spiritual lessons regarding the blessings that go beyond this physical life. In other words, by forsaking pagan systems of worship, everyone who joins themselves to spiritual Israel through repentance of sin and obedience to God's law and commandments, will enjoy the greatest blessing of all, which is the gift of everlasting life (cf. Mt. 19:16-17). The apostle Paul referred to this relationship between the Gentile nations and Israel using the analogy of a branch being grafted into an olive tree with the olive tree representing the spiritual nation of Israel,

And if some of the branches (of Israel) were broken off, and you (the Gentiles), being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness (richness) of the olive tree, <sup>18</sup> do not boast against the branches (that were broken off). But if you boast, remember that you do not support the root (God), but the root supports you (Rom. 11:17-18; Ed. notes in parentheses).

Within God's economic laws are commands that provide for the poor of the land so they are able to rejoice 3 times a year when the people of God are to assemble together and observe His festivals (cf. Ex. 23:14, 17; Dt. 16:16),

At the end of every third year you shall bring out the tithe (tenth) of your produce of that year and store it up within your gates. <sup>19</sup> And the Levite, because he has no portion nor inheritance with you, and the stranger and the fatherless and the widow who are within your gates, may come and

eat and be satisfied, that the Lord your God may bless you in all the work of your hand which you do (Dt. 14:28-29; Ed. note in parenthesis).

In addition to financially assisting the poor to attend God's festivals each year, the nation of Israel was commanded to respond generously toward those who are struggling to make ends meet,

If there is among you a poor man of your brethren, within any of the gates (towns) in your land which the Lord your God is giving you, you shall not harden your heart nor shut your hand from your poor brother,<sup>8</sup> but you shall open (freely open) your hand wide to him and willingly lend him sufficient for his need, whatever he needs (Dt. 15:7-8; Ed. notes in parentheses).

It is important to note in this last scripture, that God is directing his people to respond to the genuine needs, not wants, of those who are poor. Genuine needs involve shelter, clothing, and food.

An important aspect of all the economic laws of God is the attitude of His people when they obey these commands. He does not want individuals, families, or nations approaching His laws grudgingly and this is noted in the following scriptures,

Beware lest there be a wicked thought in your heart, saying (to yourself), 'The seventh year, the year of release, is at hand,' and your eye be evil against your poor brother and you give him nothing, and he cry out to the Lord against you, and it become sin among you (Dt. 15:9ff; Ed. note in parenthesis).

But this I say: He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully.<sup>7</sup> So let each one give as he purposes in his heart, not grudgingly or of necessity (compulsion); for God loves a cheerful giver (2Cor. 9:6-7; Ed. note in parenthesis).

As with all of God's laws, there is the requirement that His people trust Him to fulfill whatever He has promised to do. Therefore the only way for anyone to know they have faith in God is to step out, no matter how great the risk may look from a human perspective, and obey what He says to do. For instance, in the context of land management laws, if God were to promise to bless those who obeyed the law of the seventh year, which involved letting the land rest from producing crops, how many farmers would obey this command? The answer is, only those who trusted that God would deliver on whatever He promised to do when they obeyed Him,

Six years you shall sow your field, and six years you shall prune your vineyard, and gather in its fruit;<sup>4</sup> but in the seventh year there shall be a Sabbath of solemn rest for the land, a Sabbath to the Lord. You shall neither sow your field nor prune your vineyard.<sup>5</sup> What grows of its own accord of your harvest you shall not reap, nor gather the grapes of your untended vine, for it is a year of rest for the land.<sup>6</sup> And the Sabbath produce of the land shall be food for you: for you and your servant, for your maidservant, and your hired servant, for the stranger who sojourns with you,<sup>7</sup> for your livestock and the animals that are in your land – all its produce shall be for food (Lev. 25:3-7).

The next scripture contains God's promise for those who obey the command regarding the seventh year land rest,

And if you say, 'What shall we eat in the seventh year, since we shall not sow nor gather in our produce?' <sup>21</sup> Then I (God) will command My blessing on you in the sixth year, and it will bring forth produce enough for three years. <sup>22</sup> And you shall sow in the eighth year, and eat old produce until the ninth year; until its produce comes in, you shall eat of the old harvest (Lev. 25:20-22; Ed. note in parenthesis).

Therefore, faith was required throughout the Old Testament period by those in God's nation. It is no different today in God's spiritual nation (cf. 1Pet. 2:5, 9), because only those who seek to obey God's word (cf. Mt. 4:4), no matter how difficult it may be, can know beyond any doubt that they have faith in Him. Those who do not obey His law and commandments have no means through which their faith can be tested and confirmed. Although doing good deeds is admirable, it is not proof in itself that someone has faith in God (cf. Mt. 7:21-23).

Going back to the Sabbath rest for the land, obedience to this command would allow the soil to regenerate itself and in turn this would reduce dependence on the chemical fertilizers and pesticides that are used excessively today. In addition, all the people and animals working on the land would have a break for a year. This would be a welcomed relief because farming was very laborious work until the Industrial Revolution of the 19<sup>th</sup> century when mechanized farm equipment was gradually introduced. It is very likely that without this Sabbatical rest many of the farmers and their servants would not enjoy what we consider retirement today because they would be physically worn out by the time they reached old age. Instead, under this law they would be able to enjoy a year off every seven years throughout their lifetime. So rather than looking to age 65, or more for a break, they would be looking forward to every seventh year. As the majority of the population was working the land or supplying products and services related to farming, most of the nation would enjoy a year of rest from their labor. This is a much better system than the one we have today.

When God's economic system was operating properly, those who administered the various laws and commandments were to be paid through a tithe, or tenth, of the nation's productive increase (cf. Lev. 18:21-24; see the study: The Tithe Law). Today, many nations pay well in excess of 40% of their income when other local taxes, levies, and so-called value added taxes are included. God warned the nation of Israel that if they rejected His rulership over them and decided to set up their own king/government they would suffer the consequences, which would include many expenses never permitted under His system of government. These costs would be in addition to the tithe that God commanded (cf. Mt. 22:15-21). So if the human king or ruler decided to go to war, the citizens would have to pay for it through increased taxes. In fact, by the time King David died, the taxes were so high that the nation of Israel split up and went their separate ways (cf. 1Kgs. 12:1-20). God also made it very plain that human rulers would introduce mandatory military conscription as well as compulsory land purchase or acquisition. They would also bribe the favor of their key military leaders in order to maintain control of the nation, should there be any form of revolt,

So Samuel told all the words of the Lord to the people (of Israel) who asked him for a king. <sup>11</sup> And he said, 'This will be the behavior of the king who will reign over you: He will take your sons and appoint them for his own chariots and to be his horsemen, and some will run before his chariots.

<sup>12</sup> He will appoint captains over his thousands and captains over his fifties. He will set up some to plow his ground and reap his harvest, and some to make his weapons of war and equipment for his chariots. <sup>13</sup> He will take your daughters to be perfumers, cooks, and bakers. <sup>14</sup> And he will take the best of your fields, your vineyards, and your olive groves, and give them to his servants. <sup>15</sup> And he will take a tenth of your grain and your vintage, and give it to his officers and servants. <sup>16</sup> And he will take your menservants and your maidservants and your finest young men and your donkeys, and put them to his work. <sup>17</sup> He will take a tenth of your sheep. And you will be his servants. <sup>18</sup> And you will cry out in that day because of your king (human ruler or government) whom you have chosen for yourselves, and the Lord will not hear you in that day (1Sam. 8:10-18; Ed. notes in parentheses).

By removing God's authority over the nation of Israel, the people of Israel suffered one way or another. In many cases, they experienced economic hardship because God's laws, that were designed to benefit every citizen, were systematically dismantled by their human rulers and advisers (cf. 1Kgs. 12:8-16).

Another huge drain on the economy of many nations today involves the cost of administering and running the justice system, including the maintenance of prisons. Under God's system, there was a city of refuge for someone who accidentally killed another person, but they would be able to leave that city when the high priest died (Nu. 35:1-28). However, prisons as we know them today did not exist in the nation of Israel. Anyone guilty of murder would be put to death speedily (Num. 35:30-31; cf. Ecc. 8:11), and all other crimes would involve the guilty party restoring whatever was stolen or damaged (Ex. 22:1-15). Kidnapping was also punishable by death (Ex. 21:16). Any false witness would receive the sentence that the accused party would have received if found guilty. Therefore, if it was a murder trial, the false witness would be put to death if he or she made an accusation that could have led to the death of an innocent person (Dt. 19:15-21).

All legal matters were part of the responsibility of the Levites and their incomes were paid through the tithes mentioned earlier in this study. No one in God's system of judgment would receive \$200.00 an hour for their services.

Healthcare expenses are a huge financial drain on individual households as well as adding significantly to the level of taxes that governments have to charge their citizens. When God's law and commandments are followed, serious illnesses will be rare and therefore the cost of healthcare minimized,

And the Lord will take away from you (nation of Israel based on their obedience) all sickness, and will afflict you with none of the terrible diseases of Egypt which you have known, but will lay them on all who hate you (Dt. 7:15; Ed. note in parenthesis).

Bless the Lord, O my soul, and forget not all His benefits: <sup>3</sup> Who forgives all your iniquities (sins, cf. 1Jn. 3:4), who heals all your diseases (Ps. 103:2-3; Ed. note in parenthesis).

Many illnesses are a direct result of breaking one or more of God's laws,

Likewise also the men (males), leaving the natural use of the woman (female), burned in their lust for one another, men with men committing what is shameful, and **receiving in themselves the penalty of their error which was due** (Rom. 1:27; Ed. notes in parentheses; emphasis added).

Some of Christ's disciples were aware of the connection between child blindness and sexually transmitted diseases, which are a result of breaking some of God's laws (cf. Lev. 19:29; 21:9; Dt. 22:22). Gonorrheal ophthalmia is the principle cause of blindness in children and as Luke was a physician, he may have been the first disciple to raise the following question,

Now as Jesus passed by, he saw a man who was blind from birth. <sup>2</sup>And his disciples asked him, saying, 'Rabbi, who sinned, this man or his parents, that he was born blind?' (Jn. 9:1-2).

In ancient Israel, the Levites were also involved with health matters and they didn't charge per visit as doctors do today because the family of Levi was supported by the tithe from the nation of Israel,

And the Lord spoke to Moses and Aaron, saying: <sup>2</sup> 'When a man has on the skin of his body a swelling, a scab, or a bright spot, and it becomes on the skin of his body like a leprous sore, then he shall be brought to Aaron the priest or to one of his sons the priests. <sup>3</sup> The priest shall look at the sore on the skin of the body; and if the hair on the sore has turned white, and the sore appears to be deeper than the skin of his body, it is a leprous sore. Then the priest shall look at him, and pronounce him unclean' (Lev. 13:1-3).

Although God's way of governing may seem very strange in today's society, Jesus Christ will re-introduce the law and commandments of his heavenly Father when he returns to earth and removes the spirit-being who has been influencing mankind to reject God's governance (2Cor. 4:4; Eph. 2:1-3; Rev. 12:9). Jesus Christ will end all activities related to warfare,

He (Christ) shall judge between nations, and shall rebuke many people; they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, and neither shall they learn war anymore (Isa. 2:4; Ed. note in parenthesis).

Because Christ will enforce the Sabbath land rest, the fields will produce abundantly without the need for chemical fertilizers and pesticides,

Behold, the days are coming, says the Lord, when the plowman shall overtake the reaper, and the treader of grapes him who sows seed; the mountains shall drip with sweet wine, and all the hills shall flow with it (Am. 9:13).

With Christ administering his Father's land laws, every citizen will have his own property,

...And I will remove the iniquity of that land in one day. In that day, says the Lord of hosts, everyone will invite his neighbor under his vine and under his fig tree (Zec. 3:9b-10; cf. Mic. 4:4).

Poor health will be a thing of the past as people begin to follow all of God's laws which include proper sanitation, quarantine when necessary, abstinence from sexual promiscuity, etc.,

No more shall an infant from there live but a few days, nor an old man who has not fulfilled his days; for the child shall die one hundred years old (Isa. 65:20).



King David not only understood all of God's laws and commandments, he also rejoiced in them because he knew the tremendous benefits that everyone will eventually enjoy when his descendant, Jesus Christ, administers them worldwide,

I rejoice at Your word as one who finds great treasure. <sup>163</sup> I hate and abhor lying, but I love Your law. <sup>164</sup> Seven times a day I praise You, because of Your righteous judgments. <sup>165</sup> Great peace have those who love Your law, and nothing causes them to stumble (Ps. 119:162-165).

In the prayer outline that Christ gave during his earthly ministry, he instructed those who pray to ask Almighty God to restore His kingdom to the earth (cf. Mt. 6:10). This will eventually occur whether people believe it or not, and when this does happen the law and commandments that are observed in the heavenly realm will also be observed on earth. The result will bring happiness and prosperity for all. God speed that day.

This document is the collaborative work of individuals who believe God's truth should be given freely (Mt. 10:8; 1Cor. 2:12; 2Cor.11:7; Rom. 10:14-21) and the message of the one true God should be made available to all nations (Mt. 24:14) as a prerequisite to the return of Jesus Christ as King of kings (Mt. 17:10; 19:17; Mk. 9:11; Lk. 1:17; Rev. 19:11-16).

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