

Second Tithe, Seventh Year Sabbath and the Coming Crisis

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Transcript commences at 19:02

Well I really could sense the spirit of the Sabbath coming in last night. So wonderful to come and think of our Saviour resting in the bosom of the Father and to know that in Christ we are seated or resting in heavenly places in Christ Jesus and we are having the Father's delight.

Just talking to, I guess my wife's online up there, talking to my wife last night and I said you are married to a man who knows that he's loved of the Father and I know that my Father delights in me. What money would you pay to have that experience and to know that all your sins are forgiven to know that your name has written the Book of Life and that you will walk the street of gold because it says street (AT Jones would remind us of that) and all through the heavenly city. It's not far away brethren we know that that we are about to enter the final conflict of this earth's history aren't we, and so I want every ... How many Sabbaths until we see the face of Christ? How many Sabbaths? Not many now. So I want to enjoy this Sabbath because we will be braced for what just lies ahead of us and we'll talk a little bit about that this morning but thank you for those that are joining us online and let's kneel together and pray.

Father, I just thank you that we can come into Your presence through Your Son. Thank you Lord Jesus that You are our Great Mediator, our Great Intercessor, our High Priest and that You bring us before the Father with joy. We thank you that we can worship together. We thank you that soon, very soon, we will be in open communion with You and all the angels and we will sing worthy, worthy is the Lamb that was slain to the glory of God the Father. And I pray that, in our time together this morning, that we will be blessed and that You would guide us in our time together and I thank you in Jesus name. Amen.

We had someone come and do a little bit of work on our house this week and we were talking about current events - everybody's talking about current events - and as we talked I said to him I have a book that has really helped me to understand where we are in earth's history and what is about to fall upon this world and I was able to race down here and, thankfully because Paul and Di had a stash of *Great Controversy* up the back, I was able to grab one and hand him this book with great joy and say this book *The Great Controversy* is one of the best books that I've ever read and I share it with you. It has really helped me to understand what is just about to come upon the earth. And it gives all the history and why and the backing for all of those things and so it was a great joy to be able to hand him the book *The Great Controversy*.

There's one thing that would be very distressing, is to be living upon this earth and to have no idea what is about to unfold upon this earth. How distressing. It's going to be challenging enough the fact that we know these things and we know that there is a time of trouble such as never was about to descend upon the earth. I really believe that the vaccine for COVID 19 is the great controversy. That's the book that will help people to understand where we are in earth history and help people to not be so afraid because many, many people I believe are dying because of their hearts failing them for fear of the things that are coming upon the earth and the fact that that people can't be given a hug or a cuddle and they're alone and they think they're going to die and many people are dying just because of that reason. So we have great blessing in having the book *Great Controversy*.

I was hoping, I was having a good chat to Stephen and Casey last night we were talking about plans for colporteur work. We are having, I don't know if we've said this officially, but Gavin is joining us as a Bible worker to do Bible work and we have another person as well that will be joining us in a few months and we're going to need colporteurs that

will colporteur our books along with *Great Controversy* and *Desire of Ages* and all the good Spirit of Prophecy books that we like to share. I'm trusting and believing that we will be sharing enough of the book *Great Controversy* that we'll have to print them ourselves and that will be a great blessing.

I am very much committed to the colporteur work and I know that Morris over in Capetown will say hallelujah to that. That's largely because, well the book *Colporteur Ministry*. The council's in the Spirit of Prophecy but also from the fact that Lorelle's Great Grandfather was the first missionary from Australia and he was a colporteur and he was one of the first Adventist colporteurs in Australia and he was at the training school down in St Kilda in Melbourne where Ellen White was present. So we very much want to follow in his footsteps. He colportured many towns in Australia back in the early 1900s/late 1800s, probably early 1900s.

I would like to share with you some thoughts and we want to come back to this is, I guess, preparation for what is before us. Some of the things that we can do to prepare, because we are about to undergo a tremendous economic upheaval. The whole banking system of the world is about to fall apart. If anyone has noticed this then I suggest you take notice. The monetary systems of the world are on verge of collapse. It may be it may be a year, it may be six months, it may be three months, but we need to prepare. Do we need to prepare by paying homage to whose image and superscription is upon these notes of money? No, we need to prepare by entering into our Father's economy and working upon those lines. I am actually just thinking of a quote that Ruben, you showed me one time relating tithing. Do you remember where that was? I don't know if it was a second tithe one. It was one about tithing related to the character of God. Anyway it is written that there is much to be learnt through the tithing principle and we will learn things about the character of God.

I want to start this morning just refreshing our memories a little bit one of the key principles of this message relates to the verse in 1 Corinthians 8:6, “but to us there is but one God the Father of whom are all things and one Lord Jesus Christ by whom are all things.”

The principle of source and channel. We want to reiterate some of these principles and with this source and channel comes a very key principle and this is what we call the divine pattern and that is in Hebrews 1:3 where it says of Christ that he is what? Hebrews 1:3, “brightness of the Father's glory” and from this principle, if something is the brightness of the Father's glory, it is taking the Father's glory and making it brighter so we have God's glory, He is the source of all glory praise be to our Father, and the Son is the magnifier or the brightness.

Thank you Ruben. *SDA Bible Commentary*, 1112.5. “Agricultural and Tithing Laws a Test -- The tithing system was instituted by the Lord as the very best arrangement to help the people in carrying out the principles of the law. If this law were obeyed, the people would be entrusted with the entire vineyard, the whole earth.” It's interesting, isn't it “entrusted with the whole earth”.

I believe the Lord just put that back into my mind to remember that quote. If the earth is to be lightened with the glory of the Lord, we talk about God's glory, it's to be magnified through the channel, the tithing system is going to be very much a part of this process in which will be trusted with the whole earth.

We are also made aware that and I'm just saying it is written and thank you Fiona for that permission. It is written that Australasia is a divinely appointed centre from which the light of present truth will go to many lands. We know that. We also know, and I don't know if Kevin is watching but, there is going to be a tremendous revival in the eastern States of the United States before the coming of the Lord. These are some of the things we know are about to take place.

So in relation to the tithing system and in relationship to the divine pattern is glory and magnification. It was on this principle, as I was studying about the fact that we are made in the image of God and that in that image is source and channel, glory and magnification, and there are a number of other things in the book *Divine Pattern*, I thought about the principle of both the Sabbath and I thought, if there is a source-channel arrangement and I want to say I know there are many reasons why people accept the feasts based on scripture and principles within scripture, this was the clincher for me. It was the divine pattern. Does the Sabbath stand alone or does the Sabbath have a channel and the Sabbath and the feasts, it makes perfect sense. The Sabbath is the source the feasts are the channel. One of the clinches for me that helped me to realize, as no man comes to the Father but through the Son he is the channel by which we reach the Father, I realized in reading Leviticus 23:32 that no one can come to the Sabbath except through the feasts. Why is that so? Why don't we look that up Leviticus 23:32.

Leviticus 23:32 is Yom Kippur or the Day of Atonement but in this feast you are given instruction as to how to keep the seventh-day Sabbath. You approach the seventh-day Sabbath through the instruction given concerning the feast. It says here in verse 32, "It shall be unto you a Sabbath of rest, and you shall afflict your souls: in the ninth day of the month at even, from even unto even, shall you celebrate your Sabbath." There is no text in the Bible that tells you to keep the seventh-day Sabbath from even to even. There is none. You can draw illusions from the New Testament and other places to suggest that this is what they were doing but the instruction is given to you in the feast. the feast of Yom Kippur tells you from even to even and when in 1847 Ellen White had a vision in this regard and they were questioning about how to keep the Sabbath, the angel said to Ellen White from even to even shall you celebrate your Sabbaths which means that the angel was using this divine pattern principle to teach us that if you

want to know when to keep the Sabbath, you come to it through your understanding of the festivals. Does that make sense? It is through the festivals that you are learning because the festivals is giving a magnification of what the seventh day Sabbath is all about. So the linkage between the Sabbath and the feasts became very interesting to me that there is a linkage between these things and that the two are working together and so that's when I became deeply convicted that the feasts, that as Christ is the brightness of the Father's glory, the feasts are the brightness of the Sabbath glory.

This has been one of the most beautiful truths that has been of many beautiful truths. This is one of the reasons why, when you step out there and we have an Ebenezer out there with a memorial stone. It was laid on that principle that we intended to remember the Law of Moses with the statutes and the judgments and that the Father had promised that He would pour His Spirit upon us as we come into His statutes and into His judgments.

I just want to remind all of us this morning and I guess this is one of the key passages that I want to be reminded of and we can look at this in Deuteronomy 28 and then I will read to you some passages from Spirit of Prophecy because Deuteronomy is pure gospel truths. The gospel is fully revealed in the book of Deuteronomy. It's understood more clearly, of course, through the New Testament but the gospel is contained in the book of Deuteronomy and we will see this as we go along because, as it says in *Christ Object Lessons* 128, that the law is the gospel enfolded which means that the gospel is found in the book of Deuteronomy, in the book of Leviticus, in the book of Numbers, in the book of Genesis. Deuteronomy 28, let's read from verse 1, "And it shall come to pass, if thou shall hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all the nations of the earth: And all these blessings". Now what was the purpose to set them on high above the earth? Was it to say

we're better than the rest of the world? No, it was to be light to the Gentiles. It was to be a blessing to the Gentiles. That the Gentiles would come in and receive of the blessing that God had given. It was not a point of comparison it was a point of blessing to look and not die. They were to be the greatest servants of the earth, to serve the nations of the world and to bless them and to encourage them.

“All these blessings shall come upon thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God. Blessed shalt thou be in the city, blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shalt be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.”

Is that text true today? This is true today just as much as when it was written and as from the beginning. I was talking to Daniel Bernhardt yesterday. Many people are feeling much fear that is coming into people's hearts because of the things that are coming upon the earth. But if you are filled with the Spirit of Christ and you walk in His statutes and His judgments, then all the promises of the Torah are for you. That you will be safe in the city, you'll be safe in the country, you'll be safe wherever you go, because your Father will take care of you. We don't need to be afraid of the things that are coming do we.

We can have a sense of peace. We can have a sense of courage. Because, when great calamity comes upon the earth, what use will you be to people if you are jelly and don't know what to do. When you have a brain freeze and you're totally freaked out, how can you help other people? How can you help yourself? You can't. I have overcome the world, we don't need to be afraid. We don't need to be

afraid of the things that are coming. We don't need to also obsess about the things that are coming. We don't need to rail against the things that are coming. We don't need to poke the eye of Caesar. We don't need to spread information about the wickedness of these people.

Our object is not to condemn. Our object is to save, isn't it? To be a blessing to people and to encourage them and not to magnify our goodness at the expense of other people's wickedness. To focus on other people's wickedness is, well as I would like to say, if you want to know how wicked man is, look in your own heart, you will see. Why spread another man's wickedness, look at your own and you will know that all men are wicked. This is something. So let us preach the gospel to people and, of course, there is a process by which people need to be called to repentance, but I don't want to be magnifying the sinfulness of others. I want to be asking God's forgiveness for myself and for others.

So I'd like to read to you a statement from a letter that was written to Stephen Haskell and his wife in 1899, the same time as that quote that I read that Ruben gave to me regarding the tithing system and listen to what she says here. This is what Ellen White wrote. "I have not slept during the past night but I am thankful that I'm able to write a little, yes, considerable. I think of you but it is with pleasure, because you are, I believe, and am assured, in your going to America at this time, doing the will of God, and may the Lord sustain and bless you at every step."

Now she begins to share what was on her mind and probably one of the reasons why she couldn't sleep. "I have things to send to you in writing that I deem very important, and I think it will be prepared in a form so that many may be benefited by it. I should oft be so pleased to have talks with you upon matters that are intensely interesting to me [you getting the point] that I am trying to write out in reference to

the specifications in scriptural injunctions in regard to the duties one to another in Leviticus and Deuteronomy.” That she found intensely interesting.

Then she says this. “We must just call to our minds those precepts on actual, practical missionary work, and work intelligently, and do the very principles of Christianity, the gospel of the Old Testament.” Interesting statement and then she says this and I wonder if she smiled when she wrote this. “And this some call the Dark Ages. If so, it is not because they had no communication from heaven. Leviticus 25. The Lord was over the whole earth.” And then she says this. This is the part where I want to go. “Every seventh year was a sabbatical year.” This is the point upon which she was intensely interested, the principle of the sabbatical year, the sabbatical Sabbath of every seventh year.

“This would be a wonderful arrangement down in this age of great light. Not only the agricultural processes were to be intermittent, but the cultivation of the soil was not permitted. It lay in its spontaneous growth for the benefit of the poor. All had free access to it--the strangers and the flocks and the herds. This was to invigorate the productive, worn-out soil, and to teach the Hebrew nation that God was the Householder, and that the people were His tenants.”

In light of that statement does anyone here own anything or are we tenants for our Father and not tenants in the legal sense, tenants in the sense of his children we are His children and He is going to provide for us.

“The land had a Sabbath, or yearly Sabbath.” Then she says this. “Then the jubilee, the fiftieth. The lessons given were to encourage liberality and overcome all stinginess, and to give lessons to all that it was the Lord's land. He was to be regarded as its owner, that He would make it productive.” Are we having trouble in the earth with land being not so productive. I wonder why? Could it be that there is

not an acknowledgement of the one who made all things and not an acknowledgement of his statutes and his judgments related to these things and maybe the thought that with NPK fertilizer that we can keep the world going. I think not.

“And every seventh year the spontaneous crops were for them. This is the principle of liberality; a provision was made by special interposition of God. The sixth year, under God's supervision, the land yielded provision for three years; and it was a constant lesson that God was the Householder and the land was His.” So every sixth year, the land would spontaneously grow enough to supply them for three years. This is an important principle that I want to cause us to dwell upon. I would suggest that as in the channel, one of the aspects of the source and channel relationship of course is Colossians 1:15 which talks about invisible that Christ is the image of the invisible God. Invisible-visible.

So if there is a principle of every seventh year or the sixth year before the seventh year, that in the agricultural aspect, that there is an expansion and a blessing, could this happen in the spiritual realm as well. Isn't that what the physical is telling us, that God is going to provide spiritually, the spiritual seed, because Jesus says I am the bread of life and that bread is going to be multiplied. How do we know that this happens in the physical? What was it that God fed to Israel in the wilderness? The manna and what happened on the sixth day? There was a double portion which is same as the seven year principle, there's a double portion that is coming in the sixth period that would sustain them and it didn't degrade. This is an important principle for us.

She says, “I cannot write out all that it contained in Leviticus and Deuteronomy. But I think our people in the enlightened age of 1899, if they would go back to the period they call the “Dark Ages” and bring into their practical life the lessons that Christ gave to the Hebrews, they would act out the obedience God required of them.” What did

she just say? Bring into their practical life, the lessons that Christ gave to the Hebrews. So she's saying Christ gave them these instructions. Moses of himself framed no law. She wrote in 1875, these were merely the precepts of Christ that He gave to Moses and it says, "bring into their practical life the lessons that Christ gave to the Hebrews, they would act out the obedience God required of them," and this is where we have the statement and I would like to bring up that statement.

If you have your Spirit of Prophecy app and you type in the words "sharp rigid outlines", you'll find an interesting statement there. I'll put "sharp" and "rigid". Listen to this statement, "The instructions given to Moses for ancient Israel with their sharp, rigid outlines, [they weren't only sharp and rigid, were they. Feeding the poor, caring for the poor] are to be studied and obeyed by the people of God today." Did we understand what that's saying? So you want "the instructions given to Moses for ancient Israel with their sharp, rigid outlines, are to be studied and obeyed by the people of God today."

Now, in all my Adventist experience up to 2014, I'd never seen this quote. I'd never seen this quote. The Law of Moses was nailed to the cross. That's what I was taught but the Spirit of Prophecy says that the Law of Moses, with its all of its outlines, are to be studied and obeyed by the people of God today. Where does that quote been? Buried. Now there's only one way you can keep the Law of Moses and that's by the faith of Jesus Christ.

If you try and keep the Law of Moses without the faith of Jesus you are going to repeat the history of the Jewish people and that is walk in your own righteousness and that's what's happening. That's what's happening I think for the Advent people, many are working in their own righteousness and but here we see God's blessings.

I've often said this to people, when God says He's going to have a feast, why is it that God's people say oh that's a famine, it's bondage, it's legalism, it's nailed to the cross. Why take God's blessings and turn them into something that is horrible, bondage, enslavement and all of these types of things, when God wants to bless you. He's throwing a party. He's giving you a party. Our Father loves to have parties that go for eight days. Now that's a party, isn't it. Well, you're gathered together and all of the fruits of the earth are brought forth, and we're rejoicing in the goodness of God and we are praising Him for all of His blessings that He has poured upon us. So I can say with David, "Oh how I love thy Law, it is my meditation day and night." It is those are the very words of Jesus Himself.

So interesting statement in 1899, that she's trying to write out these principles in regard to the gospel in Leviticus and Deuteronomy and she's saying that we should, it says, "they would act out their obedience God required of them". How do you act out obedience to the Law of Moses without actually keeping the Law of Moses. How do you do that? You can't. So we are called mystery Babylon. Yes.

So I am deeply grateful that the Lord has brought us as a people back into His statutes and His judgments and we can see in our Father's instructions to His people, His love, His grace, and His mercy and His kindness. Whereas I was raised in an environment that all these things or most of these things were nailed to the cross except for tithing. Tithing was important so but some of the other things were not and of course I'm very, very grateful for the distinction between clean and unclean foods. I'm thankful I didn't have to grow up eating octopus and squid and all those types of interesting crustaceans that scavenge the bottom of the earth and swine and all these things. I'm very thankful for my Adventist heritage to be able to be free of those things.

So the thing that, I want to read to you a little bit and this. The thing that is interesting to me is that we've been reading through the *Review on Herald* articles from the end of 1888 because that's when the 1888 message commenced. I've been reading through we're up to 1889 and right in the middle of talking about the righteousness of Christ and the message for this hour, she starts talking about tithing, she starts talking about offerings and she starts talking about some of these things and I want to read some of these statements.

This is found in *Patriarchs and Prophets* 530-536 so you can go and search those and I think that's, there we go. "To promote the assembling of God's people for religious service, as well as to provide for the poor, a second tithe of all the increase was required." What does it tell you? To promote the assembling of the people for religious service as well as to provide for the poor, a second tithe of all the increase was required. "Concerning the first tithe, the Lord had declared, 'I have given the children of Levi *all the tenth* in Israel.' Numbers 18:21. But in regard to the second He commanded, 'Thou shalt eat before the Lord thy God, in the place which He shall choose to place His name there, the tithe of the corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always.' Deuteronomy 14:23, 29; 16:11-14. This tithe, or its equivalent in money, they were for two years to bring to the place where the sanctuary was established. After presenting a thank offering to God, and a specified portion to the priest, the offerers were to use the remainder for a religious feast, [and not just any religious feasts, the religious feasts] in which the Levite, the stranger, the fatherless, and the widow should participate. Thus provision was made for the thank offering and feasts at the yearly festival, and the people were drawn to the society of the priests and Levites, that they might receive instruction and encouragement in the service of God."

So in terms of being able to keep a feast, going to a location, spending time, many people have said to me over the years, “Oh, I’m sorry, I haven’t, I can’t afford to come. I haven’t got the money to come to the feast.” The answer is, well God has given you the capacity to come to the feast if you’re putting aside your second tithe. Then you have all the money you need. A ten percent of your income over a year should be able to enable you to get to a feast, to be able to participate and, not only for yourself to get to the feast, but if you notice that a brother or sister is poor and struggling and can’t afford to be able to do these things, you can bring them along as well and you can provide from the for the poor by participating in a second tithe.

Here is a statement that says “Every third year, however, this second tithe was to be used at home, in entertaining the Levite and the poor.” So every third year, you would go and find the poor, and you would entertain them, you would bring them, you would feed them, you would look after them, you would care for them, as well as the Levite. I suppose that relates to the priesthood or the ministry, “that they may eat within thy gates, and be filled.”

“This tithe would provide a fund for the uses of charity and hospitality.” Charity and hospitality. I really like this statement. It says, “There is nothing, after their recognition of the claims of God, that more distinguishes the laws given by Moses than the liberal, tender, and hospitable spirit enjoined towards the poor.” This is one of the key themes of the Torah. Why do we have so many people starving? Why do you have so many people so poor? Why is the majority of the world in such a poor condition? Because they’re not observing the Law of Moses. That’s the reason why.

“Although God has promised greatly to bless His people, it was not His design that poverty should be wholly unknown among them. He declared that the poor should never cease out of the land. There would ever be those among His people who would call into exercise

their sympathy, tenderness, and benevolence. Then, as now, persons were subject to misfortune, sickness, and loss of property; yet so long as they followed the instruction given by God, there were no beggars among them, neither any who suffered for food.”

One of the reasons I’m mentioning this is because, as I mentioned in the beginning of this presentation, the entire monetary system of the world is about to collapse. The system of Rome, the system is going to collapse. A lot of people are going to lose a lot of money in a very short period of time and many people are going to become destitute and without funds, and so this is a very earnest appeal to God's people to practice the Torah when it comes to tithing, when it comes to offerings, when it comes to all of these injunctions and our Father will take care of you.

There will be some amongst us who are placed in very difficult circumstances and those of us that are practicing first and second tithe will have the resources to be able to feed them and to look after them. Now there's not going to be Centrelink anymore in the near future. The government is not going to hand out money to you anymore. In the very near future, and this is not a commentary of negativity on Australia, but Australia is going to be approaching approximately one trillion dollars in debt. Have you heard this?

I was listening to the former Treasurer, Peter Costello talking to Alan Kohler, an Economist about what do we do when we get to this level. What do you do in those situations where the debt levels gets that high and we can't repay? Well, you start to print more money. And what do you do when you print more money, what happens to the value of the dollar? It goes down. They were discussing this and I was saying this is not really what we want to do but this is most likely what's going to happen.

Now, for those of you that are observing, I know this is an area that Simon works in in terms of economics and things like that, there has been a sudden spike in the price of silver this week. Dramatic rise way above its normal levels, so people are starting to shift. They're starting to lose confidence in paper currency and they're starting to look for other places to put their money. That tells you that confidence is waning and it is soon going to become a stampede and people are going to be looking for the exits and they're going to be looking for ways to preserve their wealth outside of the monetary system. That is a dead horse that is half breathing still.

So I'm just raising these points to say that the way that God has provided for us for these situations is in the Torah. That's where the answers are as to how we will provide, as to how we will be sustained in this period. The government will not be able to help us and that the majority of the population are going to lose 90 percent of their wealth. If you study history, you know this, how it goes.

Our friend, Daniel Bernhardt, has had a wonderful opportunity to experience this in Argentina. That's what happened 20 years ago. The whole economy collapsed. Everything went down. The government took all the money. There are indications that the government, we have nearly zero percent interest being offered to people. There is legislation that suggests that they will be enabled to actually charge negative interest. What does that mean. If the interest rate is minus four percent, what's going to happen to your bank account? You are going to be propping up the bank. This is what's coming.

I don't know if the legislation has gone through but you will not be able to transact more than ten thousand dollars in cash. That legislation is floating around at the present time. So it's with these types of conversations that people tend to be a little bit concerned and frightened. What is going to happen to my resources? How am I going to deal with this. It's quite simple. Jesus had a prayer, it went like this,

“give us this day our daily bread”. Our Father, if He can feed the sparrows, if He can clothe the grass of the field, how will He not much more clothe you. Are you of little faith.

But we are being instructed that, at least as I’m observing and I’m trying to keep an eye, I don't watch much news but I do watch economic reports of things that are coming because of a transition that is going to take place and I would suggest to you that, if you are not second tithing, that I encourage you to do this. It's part of the Torah. It's part of those sharp, rigid outlines that we are to study and obey and you can interpret that as a negative, but my wife and I have only experienced tremendous blessing from following this principle and why is that?

Well, it's quite simple, because it fits in with the divine pattern because as the Sabbath and the feasts are a divine pattern, the payload comes in the feasts. This really ramps up the meaning of the Sabbath and it really amplifies the blessing. But the fact that we know that there is a first tithe, that there is a second tithe, and these two tithes work together. The first tithe becomes invisible to you because it's handed over to the priesthood, but the second tithe is visible to you, it is your own budget that God gives to you to feed the poor and to get to your feasts and to get to your appointments and to engage in personal evangelism. It's His own personal budget for you, it's visible to you.

In the second tithe, there is a magnification of the first tithe. I can only tell you and those who I have talked to a number that I’ve talked to, I was talking to a dear friend in Germany and he said one of the best things of this message is the divine pattern principle related to tithing. That's what he said to me. There is power in these things. Now the principle of first and second tithe, it's not a principle for you to get more money. That's not the principle of second tithe. The principle of first and second tithe is for you to be more liberal and to be more giving in your personality and God gives more to those who give. The

more you take, the more will be taken from you. It's the way that it operates. So it's not to get, it's to give and it's wonderful to be in a position where you can give things to people because if your Father has given you all things, then don't you want to do the same.

So the divine pattern of tithing became very, very important to me and I've said this a number of times, that in 2014, I thought I've got to test this. I had engaged in the principle of first and second tithe in my early 20s because I'd studied this in the Spirit of Prophecy and I began to participate in this process. What was interesting for me, this is confessions of a pastor, but when I was working for the church, in order to avoid tax, the church would take the tithe out so I never saw the tithe. They took it out before they paid me so I wasn't actually returning tithe myself, the church just kept it. I could elect to pay it myself but for some time, because if you have to pay tax on it, there's actually less money that's being given to you. But I began to realize that, when my tithe was being taken out before I saw it, my sons never actually saw me returning tithe. So I wrote to the church and said send me the money and I will return the tithe myself. I will fill out my envelope so my sons could see I'm filling out the envelope, I'm putting everything on, I'm writing everything down so they could witness that I was actually returning tithe. The visible is important. You can say oh well yeah I am returning tithe but I never see it. It's kept by the church so it actually worked against me.

All I can say is that the church has got itself into an amazing amount of trouble in order to avoid tax. That's all I can say. AT Jones would scream from the grave, separation of church and state, render unto Caesar the things that are Caesar's and do not shirk your responsibility regardless of how corrupt you believe that institution to be. Pay your tax. Let's just say, the church has got itself into a lot of hot water because the whole issue of women's ordination and women's eldership was related to a tax issue. That's where it began but we're not getting into that subject today. AT Jones would argue that the

church should pay tax. It should not be given a status that other people aren't given because it violates the separation of church and state. It puts this church in the state's back pocket and it requires you to have human rights obligations that you must fulfill and now the fact that all churches now are corporations, they have obligations to certain entities and we will see all this unfold itself very shortly.

But tithe and second tithe, I can only recommend this to you. The blessing that it has been to me. You know, sometimes you look at your bank account and you have this little, "oh man where are we going to get the money for this", you know. When I began to second tithe, those moments in my life started to disappear. I don't worry about these things. I know my Father is going to provide for me. All He asks me to do is, and the word in Hebrew is shama - listen, listen to what I'm saying to you, and I will bless you, and I will look after you, I am your Father, I will provide all your needs.

So I have found the magnification principle. There is a tremendous blessing in tithing. There is a massive blessing in adding second tithes to that. Can you believe 20 percent of your income. It's one of the best investments I've ever made in my life. Not simply to have more income but to have no worries about financial matters at all and to trust that my Father will provide for me. I would encourage you to pray about this.

Lest we get the wrong understanding. Second tithe is not to be handed necessarily to a ministry. You can hand it to a ministry. I'm not presenting this sermon so you can give me money. I don't need your money. My Father gives me enough money so don't worry about that. Second tithe is for you to get to the feasts and to provide for the poor and all of those things. I want to bless you in this statement that you will find this to be a tremendous blessing.

Another thing that I want to share with you in relationship to the seventh Sabbath and if you read, I won't read all of this here, I just want to read a little bit in regard to the seventh Sabbath. This is in *Patriarchs and Prophets*, page 531.3. "Every seventh year special provision was made for the poor. The sabbatical year, as it was called, began at the end of the harvest." When was the end of the harvest? Right in the time of Tabernacles. When they blow the trumpets for the feast of trumpets and then Day of Atonement and then the feast of Tabernacles is a celebration of the end of the harvests.

It says, "At the seedtime [because seedtime was immediately after that], which followed the ingathering, the people were not to sow; they should not dress the vineyard in the spring; they must expect neither harvest nor vintage. Of that which the land produced spontaneously they might eat while fresh, but they were not to lay up any portion of it in their storehouses. The yield of this year was to be free for the stranger, the fatherless, and the widow, and even for the creatures of the fields."

She goes on talking about the seventh. Skipping down to 532.1. "The observance of the sabbatical year was to be a benefit to both the land and the people. The soil, lying untilled for one season, would afterward produce more plentifully." So the fact is that, all the food that we buy from Coles and Woolworths, none of that food is grown in soil that I'm aware of that follows a sabbatical principle because Coles is not going to say you take a year off, we'll keep paying you. No. You don't produce, you don't get anything, not even the organic ones. So these are things that we need to think about.

Here's another important principle 532.2. "In the sabbatical year the Hebrew slaves were to be set at liberty, and they were not to be sent away portionless [what is the practical application of this for the seventh year for us]. The Lord's direction was: "When thou sendest him out free from thee, thou shalt not let him go away empty." What

does that mean? It means that landlords and those who had great wealth, would give their servants a year off and make sure they had enough to live. How's that? How can your company survive if you start doing that? You give your employees a whole year off and you provide for them. What did God say would happen in the sixth year if you do things like this? He would bless your business and He would give you enough resources to give your workers, enough to give you a job keeper for 12 months. These are radical ideas, aren't they. For people to be able to spend time with their families and to study the word of God and the gospel. Because if you're working, working, working 50 hours a week every year, and you're not having any time to come aside and rest a while, no wonder people get cancer, no wonder people have heart attacks and stroke and all these things.

Imagine if they could have a whole year to just go and do evangelism and preach and read the word of God and go for a break into nature and enjoy God's creation for a month. Wouldn't that be awesome. And because you're putting aside your second tithe, you've built up a store over six years. Six years, a portion of your second tithe, talk about long service leave. The world is ten years, God's system it's every six years. It's a wonderful system isn't it. This system Christianity calls bondage and legalism. I'm missing something.

532.3. "The hire of the laborer was to be promptly paid: "Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers", Gentiles, were to be paid promptly.

532.4. "He shall dwell with thee, even among you, in the place which he shall choose in one of thy gates, where it liketh him best [that's interesting isn't it]: thou shalt not oppress him.

"To the poor, the seventh year was a year of release from debt." You've racked up debts. Now a lot of people could make use of that situation. Rack up a whole lot of debts and then get them cancelled.

But you don't win. If you're going against the system, if you're vibrating a black hole, where you're selfishly sucking everything in, you're going to be poor. You're going to be poor if you do that.

So many other things that we can learn and the Spirit of Prophecy, Ellen White, was very excited talking to Stephen Haskell. We need to study this. We need to study these things. So here's the principle of the seventh year that I have thought about and I've applied it to my own life.

If you look at Daniel 7 and you'll see there's 70 times seven from the command to restore rebuild Jerusalem unto Messiah the Prince. There was to be a total of 490 years. And when this ended, the end of the 490 year period happened in 34 AD, that's when Paul said, seeing you judge yourselves unworthy of eternal life, lo we turn to the Gentiles from 34 AD.

Now that cycle that Christ spoke about, that seven year cycle ending in 34 AD, if you take seven year cycles from 34 AD and you come up to the present era, these are the years that you will see in it and, of course, this is September-October of the year. So if we come up to the present year or this seven year cycle is from September-October of 1979 to 1980 was a seventh year. Okay, so we'll just take the final part so from 1980, 1987 was the seventh year, 1994 was the seventh year, 2001 was the seventh year, 2008 was the seventh year, 2015 was the seventh year, the next one is when? 2022, that's the ending year which means that the sixth year following this cycle, the sixth year begins this September-October and this will be October this year because Tabernacles is October 3 to 10.

It's the beginning of the sixth year. What happens in the sixth year? Big blessing. That doesn't seem possible does it on the back what's happening. Prove Me. Now I've written about this in my book *Sabbath Fountain* in terms of, when I look at this series of seven, and I

don't know, other people may have other series of sevens, but major spiritual events have happened in my life on that sequence. My first baptism was in 1979 September, right on the eve of the seventh year, in the period of double portion. I was 12 years of age when I committed myself to the church. In 1987, I committed myself to Christ. I was baptized in 1987. 1994 I was called to the ministry to be a minister of the gospel. 2001 is when the principles of Identity Wars came to me in 2001. Major shifts in my understanding. 2007 and 8 is when I presented Return of Elijah to the church. It was during this time period a major shift in my understanding. 2014 and 15 is where I came into the understanding of the Law of Moses and the Character of God.

These years have been major spiritual shifts where Sabbath rest has come to me, and because we are made of the earth, and the earth rests every seven years, there is a period where these things happen. So based on what's happened in my life since 1979-1980, I'm expecting a big shift in 2021-2022. I'm expecting from October of this year, I'm expecting a period of great blessing that is going to take place. I also believe, why I'm sharing this with you, is because I believe in a very short period of time, we are going to need three years of blessing to get through the economic collapse that's about to fall upon the earth.

If you're following the statutes and the judgments, if you're keeping the first and the second tithe, you are putting these things aside, you are following these things however many of us are not agriculturally minded, but if you are following these things, I believe that God will prepare for those people to give them a blessing, to get through the economic collapse which will probably take two or three years for the world to reset. The world will lose 90 percent of its wealth. At least the lower classes will, the richer will get the rich people will get a lot more money during that time period and they will oppress the poor.

This is what's coming and all the other things in terms of vaccination and all that. And I'm not here to criticize, that's just what's going to happen. I trust in my Father. I trust that He will provide in regard to these things but I felt important to share with you that, from October of this year, we need storehouses, both spiritually and otherwise, to put aside our first and our second tithe in order to prepare for a crisis.

Now many people are saying big things are going to be happening by the end of the year and I believe that, but based on this seven year cycle, and I might be miscalculating, but these are the things that have happened in my life. We will have 12 months in which to prepare and then there will be a tremendous collapse. Now the collapse may come before that, but I still believe my Father is going to bless me because He has from way back in 1979. I've always had tremendous blessing in the seventh year with greater light, greater understanding, new ministry opportunities are opening up, and I see that taking place.

So that's what I wanted to encourage you with this morning. I pray that you will take this to our Father and pray about these things. I really do encourage you to come into the first and second tithing principle. You will be protected from much sorrow if you do this. Now it says in the *Spirit of Prophecy* that the Israelites, up to a quarter of their income was given to the Lord in tithes and offerings. The first tithe of 10 percent, the second tithe of 10 percent and then up to 5 percent in thank offerings and gifts. What my wife and I have done is that, every time we feel a tremendous sense of joy that the Lord has blessed us tremendously, we have a special account in which we put aside a significant donation of thanks to God for His goodness and we allow that to build up. Then when someone that is in need comes along, we use those funds to bless somebody else. That the blessing that I have received from my Father is quantified and then it is passed on to somebody else. In that way, up to 25 percent but I'm not suffering. Most people would say, you give 25 percent of your income

to these things, you'll go broke. It's not happening. The reverse happening. God is blessing and He's helping.

So I commit those things to you. That letter that I read to you from Ellen White was Letter 221 1889 in regard to the Gospel in Leviticus and Deuteronomy and I believe she was right. So at this point let us close with prayer.

Father in Heaven, I just thank you that You are a tender Father that cares for His children. Thank you for providing the tithing system of a divine pattern of source and channel, a magnification principle. Thank you for the seventh year Sabbath. Thank you Father that you will keep Your promises. Your word does not change and I believe that, from this year, there will be an opportunity to prepare for a year of great difficulty or a few years of great difficulty. But if we follow these principles of the seventh year, that we will have enough for three years, that You'll watch over us and that You will care for us. Give us wisdom. Let us ask for a guidance for surely, the current monetary systems of the world are about to collapse. And we pray that You would give us wisdom to know how to act in these days, and that we will be blessed as we do these things. I thank you in Jesus name. Amen.