

Audio Transcript of Sermon  
November 30, 2019  
Why is the World so Messed Up?

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. We recently considered the Biblical concept of thanksgiving and why thanksgiving is important in our life and how an attitude of thanksgiving will lead us to this future time of happiness which we think of as the Kingdom of God. As we look at thanksgiving and look around the world in which we live, it's easy to ask the question, "Why is the world so messed up?" It seems no matter wherever we look the world is in difficulty. We look at people not satisfied with the government that is ruling over them. There are ongoing riots in Hong Kong. People are concerned about the rule of the government over them in Hong Kong. Legitimately, the government is concerned about the uprising of the people.

We look at what is happening in Iran with recent protests about spikes in gasoline prices. The gasoline prices over there according to the news reports jumped up about fifty percent and there is now rationing for gasoline. So, people's expectations have been dramatically changed in Iran and they are not happy and satisfied with the government, and again the government is very concerned because the people are protesting.

The people in Bolivia had a huge uproar recently because there was election meddling, something that in the United States, we are continually reminded of from the 2016 presidential election. And in Chile, people are concerned about economic injustice.

Adding to the concerns around the world, in the United States with the 2020 presidential election looming, we have one of the presidential candidates suggesting an income tax rate that would effectively tax people more than one hundred percent of their income. The actual number that could affect some people would be as high as one hundred fifty-eight percent. The good news for people like me who is middle class is that tax rate would not apply. But it would definitely apply to the people who are super rich who are generally generous and donate money, and so there is concern about that.

Beyond the politics and economics of our society are the natural disasters. As I am recording this sermon, there are floods in Venice and the television scenes are incredible. People are walking atop what looks like tables and platforms erected in the middle of flooded areas, so that they don't have to wade through water quite so deeply. In Australia, there are huge wildfires that seems to be consuming thousands and thousands and thousands of acres, and hundreds of homes. And the same can be said in the United States, here in California where hundreds and hundreds and hundreds of homes seem to be burning up with thousands and thousands and thousands of acres on fire.

We seem to live in a world that is so messed up. My belief that the world is so messed up is, as a society, we have rejected God. We tend to think of ourselves as a very God-fearing society and so when the suggestion is made that have rejected God, that's often met with skepticism.

This transcript Copyright Tom Laign 2019 and is free to be used for non-commercial purposes.

There are many areas in which we have rejected the teachings of the Bible that directly relate to the kinds of issues we see today.

Let's begin by taking a look at the economic concerns we have today, where the richer seem to be getting richer, and the poor seem to be getting poorer. There is a Biblical basis for that, and one of the areas we are going to take a look at is a concept that is taught in the Bible called the Jubilee Year. The Jubilee Year is mentioned in the Old Testament; it gets very little mention in the New Testament. Let's take a look at Leviticus chapter twenty-five, beginning with verse eight, that's Leviticus chapter twenty-five verse eight.

#### **Leviticus 25:8-55**

**8. And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.**

**9. Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.**

Incredible as it may sound, on the most solemn day of the year, on the Day of Atonement, the Jubilee trumpet was to sound, a very special occasion marking a very special year with very special properties. If we were able as a society to live by God's law and implement the Jubilee Year, we would find that many of the economic woes that are problematic in the modern era would go away. Let's look at verse ten.

**10. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.**

**11. A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed.**

**12. For it is the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field.**

The Jubilee Year was a year of liberty. It was a year of liberty because it relieved the burden of oppression on the people. When people are protesting economically, about how their government is treating them, when politicians are suggesting taxes on the very wealthy that is as much as one hundred fifty-eight percent of income, those are all indications that economically most of the people are being oppressed. The Jubilee Year was created to totally change that. It's ignored by people today because people have rejected God.

The Jubilee Year was a year when the farmers would not harvest the crops in the field, they would not sow crops, they would not harvest what grew wild of its own accord. The people would rely on God to provide from previous harvests. Let's continue in verse thirteen.

**13. In the year of this jubile ye shall return every man unto his possession.**

**14. And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another:**

This transcript Copyright Tom Laign 2019 and is free to be used for non-commercial purposes.

**15. According to the number of years after the jubile thou shalt buy of thy neighbour, and according unto the number of years of the fruits he shall sell unto thee:**

**16. According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee.**

The concept of the Jubilee was that no one would permanently own property, it was the great equalizer of wealth, understanding that some people would better manage wealth than other families. The Jubilee restores wealth in a controlled and predictable manner, and these verses talk about returning previously owned property to the original property owner. In verses fourteen, fifteen, and sixteen, we talk about the equity of how property is traded, and that is an easy way to think of the Jubilee principal, that property is not permanently sold, it's more like it is traded on a short-term basis of fifty years, and for most of us fifty years would be most of our lifetime. People are lucky if they come to one Jubilee in their lifetime, they would be exceptionally lucky to see two Jubilees in their lifetime, that would be highly unlikely just depending upon the circumstances of their birth. The further away from the Jubilee year you sold property, the higher asking price would be expected because the person who bought the property would be able to harvest from the land many more years. The closer we came to the Jubilee Year, the lower the price would be because there would be less opportunities to harvest.

The idea of not permanently owning land is very foreign to most people in the world today. In the United States when people buy property, the concept is it is deeded to you until you no longer own it, that it is a voluntary choice on your part when you no longer own it. That is not the case in all parts of the United States. For example, in the state of Hawaii, it is common for some property to be bought on what is called a leasehold provision, and the leasehold provision is similar in nature to the Jubilee principal of the Old Testament. At the end of the leasehold, the property reverts to the property owner and if you wish to retain possession of the property, you renegotiate the leasehold in some properties in Hawaii. So, the leasehold provision is similar in concept but not exact to the Jubilee concept of the Old Testament. Moving on to verse seventeen,

**17. Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the LORD your God.**

In the time of buying and selling in the Old Testament, there would be people who would take advantage. If somebody knew somebody desperately needed a piece of property, and it was very close to the Jubilee Year, they might be tempted to sell that property for much, much more than they should. God tells us not to oppress one another but to be fair in our transactions. Verse eighteen.

**18. Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety.**

**19. And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.**

This transcript Copyright Tom Laign 2019 and is free to be used for non-commercial purposes.

**20. And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:**

**21. Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.**

**22. And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store.**

God promises his blessings for obedience. The frustrating part for people who want to obey God today is most of this world will not obey God. Most people will look at a concept like the Jubilee Year, many people are aware of the Jubilee Year, and most people will simply reject it as impractical. Let's look at verse twenty-three.

**23. The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me.**

**24. And in all the land of your possession ye shall grant a redemption for the land.**

**25. If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.**

**26. And if the man have none to redeem it, and himself be able to redeem it;**

**27. Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.**

**28. But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubile: and in the jubile it shall go out, and he shall return unto his possession.**

People lose property for many different reasons. I live in the state of Texas, for example, and in the state of Texas, like most states if you do not pay your property taxes, the government can come in and sell your property to recover those property taxes, much like if you have a mortgage on your property and you fail to make mortgage payments in a timely manner, at some point, the mortgage company will be able to foreclose on the property and take possession of your property so that they can recover part of their loss. The Biblical principal of redemption is very similar to a law that exists in Texas. If somebody loses their property to a tax sale, they have the right to redeem the property for a certain amount of time, and if they redeem it, then the property goes back to that original property owner. There are many principals in modern property and finance codes that go back to what was taught in the Bible. What's unique in verse twenty-eight is the reference to the year of Jubilee, that at the Jubilee, all property reverts back to the original property owner. That's something we don't have, imagine what would change if that were to happen.

When we have a politician that is suggesting a one hundred fifty-eight percent income tax on the super-rich of the United States, that's an indication and a recognition that financially our society is out of whack, that things are very weird and something dramatic needs to happen. Well, the dramatic thing that needs to happen is not some socialist economic policy, we instead as a country need to return to what is taught in the Bible, and if we would do that, our economic problems would go away. Let's take a look a look at verse twenty-nine.

This transcript Copyright Tom Laign 2019 and is free to be used for non-commercial purposes.

**29. And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; within a full year may he redeem it.**

**30. And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubile.**

A difference is, when a house that was simply there for a space to live, like the house I live in, when it was sold, you always had the right to buy it back within a year. But if you didn't buy it back within a year, and it was a residential house within a walled city, there was no right of redemption in the Jubilee. That was one of the exceptions from the Old Testament. The urban areas were an area for economic prosperity and exempt from the Jubilee. Verse thirty-one.

**31. But the houses of the villages which have no wall round about them shall be counted as the fields of the country: they may be redeemed, and they shall go out in the jubile.**

A difference the small towns, could be redeemed and go back in the Jubilee whereas in the big cities that were walled the Jubilee did not apply. Verse thirty-two.

**32. Notwithstanding the cities of the Levites, and the houses of the cities of their possession, may the Levites redeem at any time.**

**33. And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in the year of jubile: for the houses of the cities of the Levites are their possession among the children of Israel.**

**34. But the field of the suburbs of their cities may not be sold; for it is their perpetual possession.**

Let's look at verse thirty-five.

**35. And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee.**

**36. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee.**

**37. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.**

**38. I am the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God.**

In any society, there are poor people. Jesus in the New Testament said, "The poor you will have with you always." The economic philosophies taught to us when working with people who are poor, who are disadvantaged are given to us in verses thirty-five through thirty-eight. Notice verse thirty-six, we're not to charge them usury, or interest. One of the most egregious ways that people who live paycheck to paycheck are victimized are through the so-called "payday" loans, where what seems like a very innocent rate of interest with fees, and reapplication fees, suddenly spirals into this huge ridiculously high interest rate that would be out of reach for

This transcript Copyright Tom Laign 2019 and is free to be used for non-commercial purposes.

even the most ultra-wealthy unless they pounced on it right away and took care of that debt. That's an unfortunate way how people victimize people who are poor. In verse thirty-seven, we are not even to lend somebody something with the idea of making a profit on it. I think in terms of leasing items. You can go to certain stores and instead of buying furniture, you can lease furniture. So even in those circumstances with leases, we're not to be making a profit on people who are poor. Now, it doesn't say in verse thirty-seven, that we have to give away everything for free. The concept is we can't do this for increase, we can't do this to make money. It would be OK to recover costs, that's not being talked about in verse thirty-seven. To do something at cost is not a matter of discussion. The matter of discussion is don't victimize somebody who is down and out on their luck. That's the concept we're being taught. It's OK to expect that person to provide their fair share, without victimizing them to make a profit. That's the difference. Let's look at verse thirty-nine.

**39. And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee;**

And right away we think, "Wo! Slavery existed in ancient Israel," and according to the verse of course it did. There's no way to get around those verses. But, how are we to treat people who are down and out on their luck? It's illegal to be put in prison because you are a debtor in the United States. Maybe in the country you live you maybe could be put in prison because you are debtor. But in certain countries, especially some in the middle east, you can be put in prison for being in debt and not taking care of your debts, but in the United States that would be illegal. But, let's look at verse thirty-nine. Somebody who's sold unto you a slave,

**thou shalt not compel him to serve as a bondservant:**

If a bad financial happens we are not treat somebody as a slave. That shows us that God is not for slavery. Instead in verse forty, we're to treat people who we come across,

**40. But as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubile:**

God did not dismiss that person from the responsibility to work for the person they are now living with, there was simply a difference in understanding the relationship. And the difference in the relationship was somebody was to be treated as a hired servant, and in verse forty-one,

**41. And then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.**

Stop and think who serves as an employee for many, many, many years and then after all of those years are gone, they can leave? That describes somebody who is under contract. When I worked for the school district, I was under a contract from a year-to-year basis, that's how Texas did it. Other states might provide a contract to a teacher for multiple years. And so for many years, the teacher would be responsible and required to work for the district that hired the teacher. Many high-paid executives work in multi-year contracts, and only after their

This transcript Copyright Tom Laign 2019 and is free to be used for non-commercial purposes.

contract is up, are they free to leave on their own volition. Prior to that time, it requires a mutual agreement by both parties. Let's look at verse forty-two.

**42. For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen.**

**43. Thou shalt not rule over him with rigour; but shalt fear thy God.**

What the ancient Egyptians did to the children of Israel, was of concern to God, and He does not want us to treat people as the ancient Egyptians treated the Israelites. Verse forty-four.

**44. Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids.**

With the children of ancient Israel, they were not to have slaves among their own people, the slaves they could have were the heathen, the pagans, people who were not part of the children of Israel. In the modern era, God would have us look at all people as being God's children, therefore we don't look at slavery at all in the modern era. Verse forty-five.

**45. Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession.**

Again, a strange concept today.

**46. And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.**

Verse forty-seven.

**47. And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family:**

**48. After that he is sold he may be redeemed again; one of his brethren may redeem him:**

**49. Either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself.**

**50. And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubile: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him.**

**51. If there be yet many years behind, according unto them he shall give again the price of his redemption out of the money that he was bought for.**

**52. And if there remain but few years unto the year of jubile, then he shall count with him, and according unto his years shall he give him again the price of his redemption.**

For people who found themselves financially in trouble, they could go under contract and work for another person who was of the children of Israel, and if they came into money, they could get out of their contract simply by buying the remaining terms of their contract, a very similar concept to how things would be done today. Verse fifty-three.

**53. And as a yearly hired servant shall he be with him: and the other shall not rule with rigour over him in thy sight.**

**54. And if he be not redeemed in these years, then he shall go out in the year of jubile, both he, and his children with him.**

**55. For unto me the children of Israel are servants; they are my servants whom I brought forth out of the land of Egypt: I am the LORD your God.**

The Jubilee Year was one financial way where we are ignoring God. When we reject God financially, we create all sorts of financial problems. Another way how we reject God is by rejecting God's system of tithing. Let's take a look at Malachi three verse eight. We looked at this verse a few weeks ago, we'll take a look at it again. Malachi three verse eight.

#### **Malachi 3:8-12**

**8. Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.**

**9. Ye are cursed with a curse: for ye have robbed me, even this whole nation.**

**10. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.**

**11. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.**

**12. And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.**

Tithing in the Old Testament was an agricultural law. Let's look at Deuteronomy chapter fourteen verse twenty-two.

#### **Deuteronomy 14:22-29**

**22. Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.**

**23. And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy 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.**

**24. And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee:**

**25. Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose:**

This transcript Copyright Tom Laign 2019 and is free to be used for non-commercial purposes.



**26. And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household,**

**27. And the Levite that is within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee.**

**28. At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates:**

**29. And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest.**

Tithing is a Biblical principle based on an agrarian model. How in 2019 do we take that agrarian model and apply it in the world today in a way that reflects the intent of the Bible? An agrarian model, tithing was required on the increase of “thy seed”. The farmer would take seed, sow the seed into the ground, and on the increase, they would tithe. There was also a requirement to tithe on the increase in the herds and the flocks as well. Aside from the agrarian requirement for tithing, there is no mention of the need to tithe on the making of items, say taking pieces of wood, and turning them into furniture, no requirement on that increase, something we would call “value-added” today. The tithe was on the base item, the agricultural crop, the animal. It did not factor increasing the value of something through manufacturing and selling it.

How do we take tithing and apply it in 2019 when most of us are not farmers or ranchers? Let’s look at Hebrews chapter seven to get some suggestions and answers on how we could look at tithing. Hebrews seven verse one. We’re talking about Melchizedek, the king of Salem. Hebrews seven verse one.

#### **Hebrews 7:1-12**

**1. For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;**

**2. To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;**

So, Abraham tithed to Melchizedek, giving him a tenth part of all. We know from the instruction to the children of Israel it was a tenth part of the increase of the agricultural items. Verse three.

**3. Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.**

**4. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.**

Ah, so now we know what Abraham gave a tenth of. Abraham did not give a tenth of everything that he had in his possession, he gave a tenth of the spoils of the plunder.

**5. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:**

**6. But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.**

**7. And without all contradiction the less is blessed of the better.**

**8. And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.**

**9. And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.**

**10. For he was yet in the loins of his father, when Melchisedec met him.**

**11. If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?**

**12. For the priesthood being changed, there is made of necessity a change also of the law.**

With that concept in mind, we take a look at what Abraham tithed on, he tithed a tenth of the spoils. So, what is a spoil? A spoil is what you get after you plunder somebody. We think of the term spoils as proceeds. I'm on the board of a non-profit organization and what's important to us is the proceeds we get after we have an event. Not all we get for an event is proceeds. Even though we are a non-profit organization, we have our expenses, too, and the proceeds are what is left after the expenses. And when Abraham tithed on the spoils, the spoils were what was left after the expenses were met. Abraham had people who went with him to go to war with these kings; these people had to be compensated for their service. Not everything we get is profit, and that is a big concept that is overlooked. When people think about tithing, they wonder what they should tithe on. Should they tithe on their gross paycheck, should they tithe on their net paycheck? The Biblical requirement for tithing is increase, and I don't know if somebody's gross paycheck is increase, if somebody's net paycheck is increase, or if some other measure needs to be used for increase. I think it's more important for each individual to take a look at their circumstances to determine what their increase is and to be faithful in the application of whatever that increase may be. For instance, many people need a vehicle to commute to and from work. Without that vehicle they have no job, they have no source of income. Other people may have uniforms they are required to maintain for work. If they do not wear those uniforms, there is no job for them. Yet others may be required to maintain professional credentials beyond the work to maintain their work. To say that gross income or net income is your increase is an arbitrary decision that may not apply in each individual situation.

When we look at tithing from the Old Testament, it was an agricultural model, one that focused squarely on the increase of crops of the land and the increase among the flocks and the herds of the animals. In the Old Testament, tithing is based on agriculture, an increase of the crops of the field, an increase among your herds and your flocks. What about the farmer who sold real estate before the Jubilee? Was there a tithe on that transaction? There's no record of that in the Old Testament. What about an artisan living in a city who made a clay pot and sold a clay pot? Was there a need to tithe on that? There is no record of that in the Old Testament. The

This transcript Copyright Tom Laign 2019 and is free to be used for non-commercial purposes.

Old Testament, when it talks about tithing, it's simply a book about agricultural tithing, the increase of the crops of the field, the increase of the animals in our flocks. There is no record of financial records as a basis of tithing.

We know from the Book of Malachi chapter three the question, "Will a man rob God?" And then, God tells us that men rob God all the time through tithes and offerings, and as I shared in a recent week, I personally believe that many priests rob men in the name of God. Priests also do many other unspeakable things in the name of God with adults and children in their congregations. There are many who call themselves, Church of God who will give a directive of how to tithe. Tithe on your gross pay, tithe on your net pay. What I will share with you is tithe on your increase. I can't tell you what your increase is. I can tell you that would be the expectation. It's important for each of us to prayerfully take it to God to see what increase is in our life and in our financial circumstances, and then we need to tithe on that increase.

What is the tithe used for? If we look at Deuteronomy fourteen, there are some people within the Churches of God that would look at Deuteronomy fourteen as solely a second tithe and also introducing a third tithe, so twenty percent and thirty percent. I'm not sure that is what Deuteronomy is talking about. I believe part of the basis for that is looking at verse twenty-three, the reference to "Thou shall eat before the LORD thy God in the place that he shall choose to place his name there," from the practice of having big Feast of Tabernacles sites and people would travel to those locations. Verse twenty-three is simply a reference and reminder we are to worship God wherever God would have us worship Him. There was a requirement on the Children of Israel when they went into the promised land that they were not to put a temple at any old location, but just the location where God wanted Him to be worshipped. That's what verse twenty-three is talking about. So when I look at this, I see one tithe, and I see one tithe used to handle many different concepts. Let's take a look at verse twenty-seven. It's to take care of the Levite within thy gates. We know the Levitical priesthood is no longer in effect, so we know that tithes can be used to handle people doing priestly duties. We know that tithes can also be used to take care of the stranger, the fatherless, the widows, that's how we use tithes. And we also use it if we take a look at verse twenty-six for the family's need to worship God.

Today we began looking at the concept, why is the world so messed up? And looking at the notes for today's sermon, and I see I barely got through the first little part of it, so we'll continue this concept next week and maybe even the week thereafter. We looked at the Jubilee Year. One of the reasons why the world is so messed up is because we ignore the requirement for the Jubilee Year that every fifty years, essentially all debts are cancelled, property is reverted back to its original owner in most cases. We also took a look at tithing, and that in the Old Testament, tithing was an agricultural model, and there remains a need for us to tithe on our increase, and we also examined that exactly what our increase is not something that can be clearly defined by somebody else who doesn't know our financial circumstances. The world is messed up for many different reasons. When we take a look at the financial injustices of the world, where we have the super-rich, the one percent, and just about everyone else controlling a very tiny sliver of the world's economy, it's because this world a long time ago

This transcript Copyright Tom Laign 2019 and is free to be used for non-commercial purposes.

chose to ignore God, chose to rebel against God, chose not to follow God's way of life. The economy that we have and the financial consequences that we have are a result of that decision. The way to begin restoring economic prosperity so that all can benefit from economic prosperity is not through some government form of socialism, it's not through some government form of capitalism, or communism. No ism is going to help us get to that point from a political or economic standpoint. We have to return to God's way of life that revolves financially around recognizing the Jubilee Year and recognizing the need to tithe on our increase.

Thank you for joining us today. God-willing, we'll get together next week on the Sabbath. Until next time, thank you for joining us today.