

Tithing and the Limits of Submission

25-Jul-07

Dear Sister, M _____,

Please forgive my extended delay at a response to your important query. I have given your concern the careful study that it requires and have light to share with you in this matter. Because it is light, I know that you will understand that I must share it in honor of Christ's counsel and His command to His end-time disciples, to us in this generation: "...**Nether do men light a candle, and put it under a bushel, but on a candlestick and it giveth light unto all that are in the house. Let your light so shine before men...**" ---Matt 5:15 & 16. Therefore, I will send this E-mail to you and your household, and while protecting your privacy, simultaneously remove your name and identity as I broadcast this document to the field.

Truly, the Lord is anxious to resolve your financial concerns and to assist you and your husband in your walk in unity to the Kingdom. He and I desire that all Davidians clean themselves up by His word so that they may journey with His Mustard-Seed Kingdom along the "Highway of Holiness" (Isa 35: 8). He must clean us up and reform our doctrines because there are limits placed upon all who can journey along that path. It is an exclusive club: "**the unclean shall not pass over it, but it shall be for those: the wayfaring men, though fools shall not err therein**" ---verse 8. Therefore, all in Davidia require the cleansing fountain from the "man of wisdom". Quite naturally Christ, ever anxious to lead you forward, desires that which you express as your concern, that the both of you become united in your efforts to return a faithful tithe. True indeed, women are commanded to submit to their husbands and this command is still wise and applicable; however, in order to facilitate the Lord's desires, we must make Him first. Thus, as with every other principle in life, there are limits to the doctrine of submission. Rather than to any human, it is to God's Word primarily that all must submit. To express this point with greater precision, we must investigate to discern the distinction between New Testament and

Old-Testament, Female Submission.

Understanding a little history will also clarify to you your duty to your husband and your duty to the Lord. After the time of the Old Testament (OT) when the Gospel went to the gentiles, many existing and prevailing social standards required clarification if not modification. Thus was our circumstances and our rules of engaging with the gentiles in need of revision. The Lord does not change; He knew all along that gentiles would one day be made clean. Unfortunately, the challenge 2000 years ago was the same as it is today: to get His church to advance from yesterday's standard to the higher standard that are now enforced. The Lord, as expressed in several OT prophecies, well knew of this age of gentile integration into the church. He understood that, until the day of unity, His New Testament (NT) church would not be doctrinally monolithic, but that it would be pluralistic. This meant that there would be different levels of theological acuity in the world, in the church, and in the home. He purposefully sent the church into the world with the prayer to Father that they be protected from the evil (see John 17). This was different than it was under the homogeneous culture which beforehand existed. Thus did the Lord, in the NT epoch, add a caveat to a woman's responsibility to her husband: under Paul's leadership, He commanded wives to "**submit yourselves unto your own husbands, as unto the**

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Lord —Eph 5:22. Their submission was not to be unconditional, thus was the caveat added to the command, “as unto the Lord”. This counsel is reiterated again by Paul whereby he says, “**Wives, submit yourselves unto your own husbands, as it is fit in the Lord**” —Col 3:18. This concept is not that difficult to grasp even though it has been made a point of contention by many. It simply means that a wife’s first responsibility is to the Lord. Historically in Israel, in the days of the OT, this counsel was not resounded with the same clarity. They endured under a patriarchal society with a monolithic religious theme. There was very little doctrinal competition or diversity as far as their duty to the law of Moses was concerned. Much evidence can be given to show that husbands were punished because of their infidelity to the truth while wives and children, being under “submission” were extended less severe punishment and in many cases given a pass or a reprieve from punishment. Israel’s rejection to the positive report of the two spies illustrates this point. It clearly manifest that it was the men —not the women—who rejected the report and who were consequently punished. It says, “**and all the congregation lifted up their voice, and cried; and the people wept that night...wherefore hath the Lord brought us unto this land, to fall by the sword, that our WIVES and our children should be a prey?**” —Num 14: 1-3. This statement shows that which was said by the people whom the Lord numbered and defined as “all the congregation”. They cried for fear of the safety of their wives and children. You must take care to remember that the book of Numbers shows how the Lord counted His host or His congregation therein: in the first chapter, Moses was instructed to count the congregation by polling only the able bodied men over 20, men fit to go to war ---see Numbers 1: 1-3. In fact, this is probably the reason why the book is called “Numbers”. These men, numbered as the Lord’s congregation, also were held responsible for their fidelity to the covenant as history shows that they reaped the Lord’s wrath when they faltered. Thus does it further say, “**Surely none of the MEN that came up out of Egypt, from twenty years old and upwards, shall see the land which I swear unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me**” —Num 32:11. Also consider the episode at Sinai.

“And the Lord said unto Moses, go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, And be ready against the third day: for the third day the Lord will come down in the sight of all the people upon mount Sinai. And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. And he said unto the people, be ready against the third day: COME NOT AT YOUR WIVES” —Exodus 19: 9-15

Evidently, since the “people” were told to “come not at your wives”, then the females, people who cannot have wives, were obviously excluded from this command. Otherwise, it would read as follows: come not at your wives and go not in unto your husbands. As an important aside, we see from this text that, conjugal, marital relations were legal, and they were controlled by the men so long as done with the terms in which —not the woman, but— Christ mandated. Even in that OT age the principle which Paul articulates in his study of marital rank was in force. “...**the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God**” —1 Cor 11:3. Therefore, *Exod 19* shows that the congregation assembled at Sinai were men, people who could be commanded to restrain their conjugal relations with their wives for three days. Furthermore, if women were included in that assembly, being that a heightened standard of cleanliness was enforced for those three days, the Lord would have surely instructed those females under the “custom of women”, women afflicted by the cycle of menstruation, to be isolated from the camp. Such was indeed the social standard of that day even under customs and rituals that were less holy than that Sinai service. Women, at certain times of their monthly cycle were defined as unclean and were required to exercise very limited social contact. Such limitations were quite restrictive; yet, to understand the concept of freedom and submission in our NT age, as we seek to clarify our social protocols today and as we seek to address your tithing issue, we must realize an age of the relaxation of some restrictions. Thus is the NT Church forbidden to call the gentiles unclean —see Act 10:28. This will allow us to appreciate that both men and women in the NT age were given

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Freedom from Bondage

Bondage implies absolute surrender to the will of your master. Can there be such men or women “in the Lord”? Can people who exalt the Lord as their master be under the total submission of another power? Are women completely subjugated to their husbands? To answer these questions all must understand that during the ministry of Christ and continuing into the NT epoch, a change was made. A prelude to this change can be seen by virtue of the Lord’s own personal and direct ministry to several women. And, least we forget, His words are commandments which are to be raised up again in the “last day” so that we may pass from death to life. **“Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life”** —John 5: 24... **“I should lose nothing, but should raise it up again at the last day”** ---John 6: 39. How dare any glibly receive these words from Christ to those women; how can they be ignored? Are we not told that every word of the Lord’s ministry was a prescript directly from Father, to Christ, and then spoken by Jesus for our benefit. It is key therefore that the Lord’s testimony be regathered or “bound up” in this last day, exactly as expressed in *Isaiah eight*. Thus, the lessons delivered by Christ to females such as the Samaritan woman at the well, to Mary and Martha, and to others were manifest pre-calculations by Father to be cherished by every breathing human who desire salvation. Unlike at Sinai, Christ spoke those words directly to males and females. Evidently, the behavior of women and the corresponding relationship it has to their salvation is not now dependent upon the fidelity of their husbands to the Gospel. Both men and women, regardless of marital status, must stand or fall upon their own merits. For this reason are we told, **“there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus”** —Gal 3: 28. Also, for this reason did Christ promise in *Deut 18* that He would again speak to His church His commands, but only through, Jesus, the Prophet. And when He did so, everyone would be required to heed His counsel or face the penalty. Speaking of Jesus, He said, **“I will raise them up a Prophet from among their brethren, like unto (Moses), and will put my words in his mouth: and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever, will not hearken unto my words which he shall speak in my name, I will require it of him”** —Deut 18: 18-19. Christ did not say whatsoever, but whosoever. Women, being individuals, definitely fall under the category of “whosoever”; thus, they too must now make their calling and election sure even if their husbands disagree. Unlike the days of travail in the wilderness of Sin, women today, can no longer find relief from condemnation presuming that God will punish their husbands and preserve their souls with impunity. They are free from bondage; thus they must accept the new limits placed upon their marital submission: they must subordinate their spousal obedience to the principles which Christ articulated during the 2nd Sinai; they must submit themselves unto their husbands as in the Lord. She is not to be his slave; there are no slaves in Christ. She is merely to be his partner or help meet. This principle applies as well to

The Tithing of Our Increase.

With this theme as a backdrop, the question in which you posed must now be addressed. You wrote the following question:

My husband wishes to pay tithe to an independent group of Sabbath keepers, .. I don't have the same desire.. I am the wife, not the head of the household. Do you have any insight on this matter? I want to do what is right in the eyes of Father, but in a way that is respectful to my spouse. ---Your 22-Jul-07 E-mail.

Father commanded Christ to tell us that we should pay tithe. Resultantly, Jesus said that men ought to do so. He said, **“But woe unto you, Pharisees! For ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these OUGHT YE TO HAVE DONE, and not to leave the other undone”**—Luke 11:42.& Matt 23:23. A woe was issued to the

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Pharisees for ignoring judgment and love even though they paid tithes. Thus, since the Lord said that they ought to have been careful tithers, think of the woe to those husbands or wives who ignored that commission. My counsel regarding any marital issue is to develop and establish the marriage by the principles of the *bound up testimony* of Jesus. Make this “Rock” the firm foundation of all aspect of the life. If this is done by the wife, then her husband will grow to appreciate the limits which she place on her submission and the complete regard that she has to Christ, her Master. Since the husband’s natural impulse is usually to win the heart of his wife, then, in demanding strict fidelity to the Lord, She will become a powerful influence for Christ in the home that will slowly reform the Adventist or Davidian husband causing them to behold the true road map to salvation, “the way of holiness”.

As a side note of light that I must not hide, I am told that in Hebrew, the name “Derek” means “the way”. In another authority the same name means “ruler of the people”. These non-scriptural points of light, when added to the mountains of Bible and SOP evidence already given, may give you and your husband even more clarity on this issue and lead you to the Mustard Seed, the way of holiness and the king who “shall reign in righteousness”---Isa 32:1.

By your fidelity to Christ, your husband will understand that your submission to him is not only a blessing from you, nor is it the way of the world; rather, it is a gift from Christ as it is done by His command. Therefore, should he reject this divine extension of grace and spurn the defining limits of your submission, “...**as it is fit in the Lord**”, then he is warring against himself. To reject this blessed and holy prescription on marriage is to degrade the home to the lower standard of the world, the standards of complete female independence whereby wives have little regard to the husband’s or the Lord’s authority. So, submission in the Lord, requires the wife to joyously and humbly subordinate her desires to those of the husband, so long as his desires have a sure Bible foundation. This is a wife’s freedom bought by Jesus’ blood, and this is the way of holiness. To ignore the Lord’s commands in favor of those of the husbands, specifically Christ’s command to pay tithes to His storehouse from which meat in due season is served, as is the issue of your fundamental concern, is to deny the Blood-brought freedoms given to all, including women, at Calvary. In fact, this theme is very similar to the sin of Davidia: they too have lost their first love, Christ. EGW and VTH, yesterday’s servants under Christ, have pointed them back to the word; yet like the betrayer, Judas, they now desire to fully submit to those works and not do so as they require, “**as it is fit in the Lord**”. Is this not the same sin which evicted Lucifer and his angels from heaven? They too could not discern the limits of submission and the demands of rank. Those fallen angels presumed that Christ, beforehand, required them to submit themselves to His highest ranking angel, Lucifer, above Himself or not as in the Lord. Any submission to any man, regardless of who he is, is a low way of unholiness; it ventures the soul beyond the well-specified limits given, and it exalts that man to the level of Christ. Such a path, such a perversion of the concept of submission, leads to a bond-woman posture, and is certain to yield a Christless marriage. The same applies to the men and women who serve in other manners, such as the service given to our employers. Remember, Paul likewise says, “servants obey your masters.” This is not a statement pertaining to the obligation of a slave as some have presumed. It applies to the employee/employer relationship that we know of today because all who work for a living have a servant/master relationship, one with limits. Servants, people hired to perform a task are also free in Christ. They too fall under the Lord’s parameters as “whosoever”. Jesus paid the price of their freedom too. Thus, all “real” Christians (see Tr 14, p43), **WHOSOEVER** they might be, ought to take great care so as to not enter into a contractual service if, by so doing, they violate the Lord’s command. And, if one find himself under such bondage, must claim the freedom of the cross and seek to extricate himself from such fetters. Consequently, every “real” Christian servants, whether they are well paid for their service (their jobs) or whether they can only command a lowly salary for their submission, must make Christ --not their employers (masters)--- the center of their life.

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Relating this to tithing, the Bible requires that we tithe our own increase, not the increase of any other person. Your husband is free to send his increase to whomever his conscience demand, and you cannot compel him to do otherwise. However, the same principle applies to you, the submissive-in-the-Lord wife. If a wife is a “real Christian”, one under the subjugation of the Lord’s commands and His testimony, then her income must be tithed as the Lord requires. If her husband disagrees with the storehouse in which she has elected, the one which brings forth “meat in due season”, then, by all means, honor his authority by compelling him to make his case from the Bible. Tell him to show you there from the place which is now unfolding the irrefutable, new-light doctrines of the Word, AKA the storehouse of present truth. If he cannot, then you must courageously tell him that you cannot join in his Luciferian rebellion against the Word; that there are limits to your submission; that you “submit yourself to your husband as it is fit in the Lord”.

Sincerely,

Derek