

The Daunting Debt Ditch

07-Oct-2009

Dear E _____,

In response to the publication, *Tithing and Kingdom Entry*, some have done as you have and responded back to me. To my complete surprise, there seems to be a great fixation pertaining to the remittance of back-tithing. I have forgotten that in Davidia a penalty for back-sliding, especially with Bashan, is to impose upon the offender the requisite to pay all of the back-tithe and do so —believe it or not— with an interest penalty of 20 percent. I guess this practice was employed to prod the cattle, to enclose them in a fence, so that they will never stray. You must not doubt my genuine honesty when I say I did not write the E-mail with any concept of back-tithing; I did not consider the perspective from yesterday's inspired work. The MSA has not forged a standard, a "judgment", to recover back-tithing. Its hands are full seeking to recover the backslidden.

Caution must be taken by all who read the E-mails to restrict their appraisal of its contents to the themes therein contained. This may prove difficult as some do not realize that, since their names are the only names expressed in the address line which they can see, they may unwisely presume that the letter has been personalized to them —not comprehending that the E-mails, unless otherwise indicated, are broadcast to a large mailing list. You do not see the names because the list is "blind carbon copied." Another opportunity for confusion stems from the fact that often times, certain doctrines become a matter of group discussion. This is very positive; however, care must be taken by the participants to distinguish between the themes directly expressed in the letter from the resultant ponderables raised in discussion. Finally, we must be positive; we, especially including the MSA, must discern that when unanticipated themes arise, much like the questions which the disciples presented to Christ, this is often a heaven-inspired, Holy-Father prompted opportunity to teach the unexpected issues which provoked the uproar. Whatever the case, with your below-expressed concern, we are presented with an opportunity allowing us to integrate the lessons learned into our Kingdom walk with the Lord. You wrote,

"As I continue to advance into the Kingdom, I am in need of do a self assessment: I have a question in re: to "back tithing". As I have shared with you, I was not going to church nor did I associate or define myself as a Bashanite or Davidian before I began reading the MSC. I believe it was sometime in 1998-1999 that I cut myself from the Davidian circles and thus stopped tithing."

"I wish to be in good standing with the Lord, and I do not wish to be a stumbling block to anyone in the group who may feel that I am in debt to the Lord for all the years I have been, what I term, doing the "prodigal son" path."

"I returned to my 'calling', when I contacted you sometime in January and began reading your literature: upon conviction, I immediately asked you how I was to proceed with tithing. Since then I have been diligent in my tithing. However, I believe I started on a clean slate, when I resumed my tithes for the Lord. I presently do not feel I would need to review my ten years that I have been away (backslidden) and pay tithes for those years, as I was not associated with any "pasture", thus was not supporting any Davidian groups. If I am in the wrong please correct my (mis)understanding. Looking back, I feel I have already paid an immense price for not tithing during that time. Am I presently right with the Lord as I have been diligently paying my tithes since my re-dedication of my life to the Lord's cause or am I in need to pay recompense (back tithe) for the ten years I was not tithing?..." —Your E-mail, Monday, September 28, 2009 10:46 PM

Again, any understanding or misunderstanding will be best addressed by integrating the lessons already learned and by new light. Consistent with this opportunity to upgrade yesterday's lessons into the realities which arise today, all should be reminded that they are under a newly-

installed administration of Christ. The first lesson is that faith is a higher, weightier requirement than tithing; thus, if the penalty of remuneration is imposed upon the backslider, should not it, the highest standard, become our burden of first recompense? A better resolution is that we borrow a lesson from our common, educational experience. Instead of looking backwards, all students who advance to a higher level need to do so by focusing upon the syllabus that applies to their new, class-room challenges. This counsel demands that all must accept whatever grade they received from last-year's class—whether it be an “A”, “B”, “C”, or “D”—and seek to exhibit superior performance in today's higher-educational arena. None are therein expected to burden themselves with the task of converting last-year's “D” into an “A” as a standard of progression. With inspiration this is especially true, even for those who failed (received a grade “F”) yesterday, because the *mustard seed* explains to them, in a far superior way, the lesson which they could not then comprehend or grasp—leading to their failure—yesterday. Consequently, regardless of yesterday's backward slide, all have an opportunity to excel magnificently today—this is the lesson to encourage you in your Kingdom walk. Nothing except superior performance today can devalue the negative performances from yesterday's work. The point is exactly as stated in the beginning: Faith in the Word is weightier. Once acquired, it will elevate one out of the ditch of past indiscretions.

God forbid that the MSA should be cast in the unenviable position of making excuses for poor behavior; however, the truth must become firmly established: Many have backslidden because they never really understood their calling and mission. Such misunderstanding could not possibly, as the sole or exclusive reason, be due to failure to study; instead, it was not taught to them under the full blast of light. They were last-day saints seeking perfect doctrine from partial prophets. Such is a genuine reason for frustration. If this were not the case, then the light of the MSA could not have turned them to the Lord. Thus, whether EGW, VTH, MJB, or whoever enforced tithing before, they, even as heavenly appointed teachers, did not have the beam removed from their eyes; they could not see clearly. If they could not see, they certainly could not teach perfectly nor judge rightly. We cannot source their work as our pattern today. In fact, sorry to say that their best work could only lead us to the same place that it led them, the grave. Is not death the ultimate backslide!? They were like the proverbial blind leading the blind, yielding death to both for “*if the blind lead the blind, both shall fall into the ditch*” —Matt 15: 14. Evidence of this is their mistaken habit of underestimating the *Testimony of Jesus* as the key to the Kingdom and the source of life. From it, we must secure our obligation to God with our tithing. None realized that when Jesus began His ministry immediately after His anointing, He proclaimed then, 2000 years ago, that the Kingdom of Heaven was then at hand—See Matt 4: 17. He delivered His testimony in proverb and none understood it until now, the day that He raises it up again as promised, in the last day, and those who were to receive it would then thoroughly understand what was a mystery yesterday. Such light, from the “Kingdom at hand”, the plain revelations of the Lord's testimony, garners everlasting membership into His Kingdom, His *mustard seed*. So, rather than lamenting yesterday's poor performance, all should, to the contrary, celebrate the fact that the *mustard seed* has arrested your backward slide and won your heart. They should know that by embracing the MSA, you are indeed giving recompense to yesterday's requirement of faith.

“This surely confirms the conclusion that since Elijah is to herald the great day, he can therefore be the only one who will rightly interpret the prophecies of the day, which are still mysteries to Christendom, and even to our own denomination! Indeed, to reiterate, it is for this very reason that the prophet is sent. He is to unroll the scroll, to explain what the day of the Lord is like, what the Lord will do then, and how we may survive His judgments. To reemphasize the fact, let it be said again that being the last of the prophets, Elijah is, therefore, the only one who can open to our understanding all the Prophecies of the Scriptures (the only one who can give us the single eye and protect us from the pit, the grave) pertaining to the great and dreadful day of the Lord—prophecies which heretofore have been only mysteries to all. Thus he is, as the Scriptures say, to blow the trumpet in Zion and to sound an alarm in God's holy mountain, in the church. In doing all this, he sets in motion the power that is to restore all

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things. Hence Christ's positive declaration: Elias truly shall first come and restore all things." Matt 17: 11. Inevitably, then, without his message we would die in our ignorance and in our sins —never live to see the restoration completed." —VTH, General Conference Special, p. 19: 0, 1,2 (parenthesis added)

Yesterday's leaders, though highly esteemed, could not discern Christ's-hidden presence upon Jesus; they did not know Father or Christ; therefore, with vision clouded by the darkening beams of blindness, they could not rightly judge the matter, and judgment, as discussed in the letter of 26-Sep-2009, was one of the duties garnered by those who exceed pharisaical righteousness; like faith, it too is a weightier matter of the law. Remember, failure to properly emphasize weights by a spiritual leader is the very catalyst which causes people to "backslide". When scaling a hill, especially in the snow, you will slide backwards merely because your weight is not properly distributed. In other words, the people seek, but do not find, a good understanding of God's love, His mercy, His judgment, and faith. The essence of the incapacity to judge by the leaders of yesterday was/is manifest by their all-consuming or central emphasis upon tithing for it is ranked highest by them but lowest on the scale gravity by the Lord Himself, as shown below. How could any source the teachers of yesterday to govern today's realities while knowing that Christ Himself, with VTH's above declared affirmation, categorically defined them all to be incompetent judges? He said, "**Judge not, that ye be not judged...why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?...Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye?**" —Matt 7: 1-5. All who do not know Christ; who do not seek to hear His voice; who do not follow Him; and who have not learned to distinguish between Him, Jesus, and Father —regardless to how highly esteemed by the church— cannot integrate light into their judgment to save us from the pit. Such men, if blessed, must pass through the grave, the "ditch" to receive eternal life, and in their passage, their record of tithing will be only a small issue with heaven; issues of greater gravity will be first presented to determine if their names are to be retained in the books of heaven. "**Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life** (they cannot die)" —John 8: 12. "**the light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light**" —Matt 6: 22. EGW told us to expect the emergence of Elijah, the "one member" who would unite the saints. She said,

*"The time has come for a thorough reformation to take place. When this reformation begins, the spirit of prayer will actuate every believer and will banish from the church the spirit of discord and strife. Those who have not been living in Christian fellowship (the non-tithe-paying backsliders) will draw close to one another. One member working in right lines (Elijah, the single eye) will lead other members to unite with HIM in making intercession for the revelation of the Holy Spirit (the correct understanding of prophecy). There will be no confusion, because all will be in harmony with the mind of the Spirit. The barriers separating believer from believer will be broken down, and God's servants will speak the same things. The Lord will co-operate with His servants. All will pray understandingly the prayer that Christ taught His servants: "Thy kingdom come. Thy will be done in earth, as it is in heaven." Matthew 6:10 (manifesting that none understood that simple prayer before)" —EGW, *Testimony for the Church*, Vol 8, p 251 (parenthesis added). Cited also in the *Rod*: See 8T, 107, 1 SRp, 5*

Let us now hear more of "**the revelation of the Holy Spirit**": Remember, to exceed the righteousness of the Pharisees, you are commanded to carefully pay tithe and then, reaching that lofty station, your work is not complete, you must master the other qualifications, one of which is that you must judge which, in final analysis, is the requisite of removing the mote from your brother's vision. In thus doing, you remove his "**confusion**", bring his/her mind "**in harmony with the mind of the Spirit**", and destroy "**the barriers separating believer from believer**" so that "**God's servants will speak the same things**". Only today can we ascend on that path. Why, partly because of our unique circumstances: Never before, in the history of the world has there been an age in the church that is comparable to this day. Christ is to inherit from Jesus the full administration over the saints in the church today. Such saints are a collection of multi-cultural,

barrier-latent influences —not just Israel— and it has grown out of 2000 years of gentile leadership. Only now is He called to manage the church which has emerged under the prior scrutiny of Jesus. Why did Jesus' administration appear to be so very austere regarding tithing; why was the proverbial whip, lasso, the brand, and the fence deployed to reign over the herd? For the past 2000 years, He slowly won victory on earth for the gentiles, a victory which accompanied world dominion and great wealth. Such means were required to finance the Kingdom and win a Christian empire in the very midst of the ditch of hell, Satan's domain. But, being overbearing, domineering, oppressive, and selfish —being the abusive cattle described in *Ezek 34*— the gentiles, not knowing mercy, faith, judgment and the love of God, and ever fearful of hell's abuses, sought, out of self-preservation, to horde their gains to themselves. From many, it had to be whipped from them. They were spiritual cattle, not sheep. They were not talented to following heaven by voice command; they could not walk by faith. Their path was one of continuous backslide. Some would be baptized as young people only to squander their entire youth and all their energies away from God, then, with little time left before the grave, they return to duty seeking to help in advancing the Kingdom. Their financial contributions were superior or weightier than their faith. Unable to contribute the truly weightier blessing to the church, their greatest benefits were the finances which they could offer to compensate for yesterday's prodigality.

However, the *mustard seed* seeks to call the sheep —not cattle— to bring them to the Rock, to lead them to everlasting life, and to manage under those novel objectives. It seeks to restore all things for the saints, even their youthful energy. It is a different orientation. Christ, having their faith to claim, does not need to exact upon them a financial penalty for yesterday's failures. Their faith will unite them as one and cause them to walk in step. If He chooses to impose a debt penalty upon them, they would have everlasting membership in the Kingdom to balance the ledger; free from the grave, they are not limited to the unyielding burden of the time clock which looms over the world. But it is doubtful that such a financial penalty would ever be exacted upon the members of the *mustard-seed* Kingdom. Their compliance to the truth today; their faith transforms them into the image of Christ; they lose their own and receive His mind (*Phil two*).. Like Christ, they succeed where Lucifer and his angels failed: They deliver the highest and most noble prize to the Throne; they sacrifice their will for that of the Father. This gift far exceeds the contributions to God from the angels or any other human. It exceed because these disciples are the first to consume strong meat. It strengthens them, and they become sin-overcoming beings who openly choose Christ over the most dominant force that has ever competed against the Sovereign of the universe, their force which Satan exploited; the impulse of self will. Such an achievement does not require 10 percent of your earnings; it requires 100-percent devotion of your life: it is a weightier matter. They meet the standard of *Matt 12*, "**Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother**". And, in the last day, they add themselves to the divine family; they become brothers, sisters, and mothers to Christ. Consequently, you cannot apply Old-Testament-Church or New-Testament-Church standard for guidance. Remember, each of those establishments led their adherents to the Kingdom via the grave, and our calling is different: We will defeat the daunting ditch of debt. We will succeed in this educational endeavor because we will learn of Father's love and His mercy: we will have learned to worship Him in spirit and in truth. We will learn to elevate the *Testimony of Jesus* above all other standards and deploy it as the foundation of our judgment yielding to the world and to the on-looking universe, eternal peace. Such wisdom-based peace, such victory over the rise of rebellion a second time, affords a prize that is of worth much more to Father than our "chump change" won from hell's stingy bankers. This is the result of the *mustard seed* bringing the disciples to the Rock.

As warned in the beginning, this letter seems to integrate all the light that has to date been presented by the MSA. To continue, duty has been definitively outlined for us. Christ's

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testimony requires that we pay tithe the way it was paid —not by Abraham, nor by Israel, not even by the disciples, nor the historic Davidians (antitypical Pharisees), but— by the manner which the actual and literal Pharisees of 2000 years ago paid it. To boot, He gives this as the standard of Kingdom entry. He said, “...*except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven*” —Matt 5: 20. For any man to enter in, he must first be outside or without. And since the Kingdom **BEGINS** —not as a blinding pulse of power from heaven nor as an geographical settlement in Palestine, but— as a grain of mustard seed, then we must unite with the Lord’s humble servant, the *mustard seed*, as our point of entry. He is the EGW defined, “*one member working in right lines*”, the single eye. As shown already, this entry excludes the dead for they gain admission while they are in the grave and while Jesus pleads their cases in heaven’s sanctuary. Jesus’ decision, not their own, determines the resurrection of their rise, first or second, which designates their entry. Armed with this reality, none can cite his experiences yesterday with Bashan to use as his example; they taught under the *Judgment of the Dead*, and should their out-of-date, now-living adherents fail to advance under the blast of this trumpet, they will not pass in the *Judgment of the Living* regardless of how faithful they were in tithing. The concept of *Matt five* declaring the efficacy of Pharisaical righteousness encompasses this reality: It shows how a man can pass or fail by his very own actions. He is given the truth, the Testimony, and then he chooses a path which leads him through the portal passage and into the Kingdom. The entry into the Kingdom by the living comes by virtue of the well articulated principles of the Atonement, and it comes by hearing Christ’s voice and affirmatively responding accordingly. When such a forward step is made, it is done without any fan fare or visible exercise: It is done without observation, and it occurs the moment we embrace into our lives the *Testimony of Jesus*. He said, “**Verily, verily, I say unto you, if a man keep my saying, he shall never see death**” —John 8: 51. One of His saying that we must now keep is that our righteousness must exceed that of the scribes and Pharisees. But this commission is not kept vague: The Lord directly expresses to us, in the plainest of speech, what the Pharisees did right (righteously) and what they did wrong. He said the following:

“Woe unto you, scribes and Pharisees, hypocrites! For ye pay tithe of mint and anise and cumin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone” —Matt 23:33.

“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.

To some, it is a shocking eye opener. Whoever considered tithing as part of the Law of God? Yet, the Lord calls it a less-weightier matter of the law. The tithing habits of the scribes and Pharisees were exonerated by Christ; the record will eternally show that, if nothing else, they did that righteously. He said, “*these ought ye to have done*”. They “ought” to have continued — and we ought to begin to— to be careful tithers; this was their righteousness, a legal achievement which we must exceed. But how does one pay tithe, and to whom can he pay it? Malachi, the last book of the OT, expresses to the church the requisites of tithe and offering; therefore, being a standard of righteousness, that text could only be one of many others which inspired the scribes and Pharisees to perform their duty righteously. Measuring their actions to it; it was also the basis for the Lord’s citation of their good behaviour. Until the time when the priesthood did that which Bashan has done, rejected the Lord Himself, their duty was to pay their tithe to them, the storehouse, the Levitical priesthood. Afterall, tithe can only be paid if it is delivered, as defined by the Bible, to the place which distributes meat in due season, to the house, and the house is the place containing the people who seek membership in His Kingdom. Getting ever more basic, a kingdom is the domain of a king. Since the Lord has designated the *mustard seed* as the beginning of His Kingdom, then we are constrained to deliver our tithe to the newly established, seemingly insignificant *mustard seed*. This, the wise men will do. So, when a man makes his union with the MSA, he must do so in similar fashion as did the ancient, wise men from the east

when they honoured the newly-born King of that day: they must bring their tithe to heaven's ordained, *mustard seed*, the one who is the storehouse of truth and wisdom. Today he deserves the tithe because he does what the Levites did not do yesterday, and what all Davidia has failed to do today: He teaches the weightier matters of the law. If the tithe is taken elsewhere, perhaps to yesterday's failure-ridden, low-level classroom teachers, a handicap zone installed to allow the blind to lead the blind, a place that cannot answer your concerns and teach you about the love of God, if it is delivered to Bashan, to the nominal SDA church, to another Davidian group, to a tele-evangelist or an independent ministry, etc, then an eternal stumble into the ditch can be the only result for such a robber. If there is no connection to the man of faith, no union to the "*one member working in RIGHT lines*", then the misguided, tithe-paying servant can do nothing else but to backslide into hell's eternal ditch.

To carefully appraise the standard left on record for us today, the tithe-paying Pharisees, we must peer more deeply and more carefully than ever before into the actual reality of their tithing. What does it mean to tithe of mint, anise, cumin, and rue? Were they being overly fastidious in their duty? If so, then such a pain-staking regimen could potentially validate Bashan's exacting standards for tithing and possibly affirm their ultra-rigorous impositions on the years of our "prodigality". To re-emphasize, the only way that this question can ever be answered is to peer beneath the surface, and with the Bible, examine the historic, ceremony-latent economy in which they lived. Being careless in analysis yesterday, we presume that a Pharisees, after working a 40-hour week comparable to what we experience today, received a pay check and gave one-tenth to the church. Afterwards, they began to parse their stash of herbs for the same reason. Such thinking is ego centric and presumes that today's money-based economy is exactly the same as was theirs yesterday. To the contrary, 2000 years ago, they lived by a slowly-evolving, barter economy where commodities along with metal coins were exchanged for other goods and services. Therefore, to tithe, one would of necessity, need to discern a tenth of all earnings be they coins, "pieces of silver", or other mediums of monetary exchange. According to Webster, mint, anise, cumin, are all aromatic herbs or seeds of herbs. They probably served to sweeten the scent and taste of the food or of the air. On occasions where such was needed, and being a commodity in the age when herbs were highly valuable, they were probably prohibitively expensive and, like money, easily exchanged for goods and services. Our depth of study is advanced further by citing the Atonement ceremony: Similar perfumes we know for a certainty, were employed. You may recall, the priest combined "incense beaten small" with the burning coals (see Lev 16:12); this resulted in a cloud of smoke which attracted the presence of the Lord. Such a purpose would speak directly to the theme of tithing because the priesthood who administer, not just in the Atonement, but in the myriad of other officiations, had great demand and use for incense. Further exhibiting the value of spices and herbs, we are similarly told that the wise men, to bless the birth of the "new-born King", Jesus, brought to Him gifts of "**gold, frankincense, and myrrh**"—see Matt 2: 11. The very word betrays its meaning: It is called **frank INCENSE**. According to Webster, both frankincense and myrrh were likewise herbs used to exude a pleasant aroma in the air. Delivering such a gift to a King, Jesus, along with gold, a quality that has a historically well-acclaimed value, proves that some herbs were mediums of economic exchange—not just in Palestine, but—in the surrounding lands and cultures. Consequently, the Pharisees tithe their herbs and spices, not because they were overly exacting, but because, like silver and gold, they were a commodity that had market value as a monetary exchange.

We must now relate this to the concerns which was evoked by the last E-mail, *Tithing and Kingdom Entry*. Reaching back into history to pay your back tithes, does not relate to the tithing commission of *Matt five*. In all probability, all of the herbs in your home were purchased by an income that has already been tithed. If though, you get a job and your employer gives to you spices, instead of dollars, then you must take those valuable herbs, divide them by weight, and

tithe them. Hopefully, in such circumstances, the storehouse, ever grateful to receive the Lord's provisions, will find use for them. The only herbs that I know of today which could be used for economic exchange are all illegal herbs such as heroin, cocaine, marijuana, etc. None should be involved in the marketing of those products because they violate other standards of Christ, "...*take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and DRUNKENNESS, and the cares of this life, and so that day come upon you unawares*" —Luke 21: 34. Also, to show our need to obey the laws of the land, it says, "**Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's**" —Matt 22: 21. In America, such herbs and spices are illegal. All should access the *Testimony of Jesus* to resist any temptation to engage in intoxicating substances, legal or otherwise. If you cannot, do not tithe them to the MSA: It seeks compliance with the laws of God and Caesar.

Before closing, you raised another question: Should one tithe cash received from equity loans? In other words, if your house is appraised at \$100,000, and you owe the bank a total mortgage debt of \$50,000, then, allowing for a margin of error, the bank lends at a loan-to-value ratio of 80% of official, appraised, market value. This gives you a loan for $(.8)(100,000) - 50,000 = 30,000$. Should you be tithed on the \$30K. No! —it is theoretic value by banking standards which you must pay back with interest: in essence, you are already being tithed by the bank. It is not an earning, an income. Instead, you are borrowing on future work and future earnings. To continue the answer, if the monthly payment for your loan is \$600.00 and your take-home income is \$4000.00 per month, then you will remit a tithe of \$400.00 leaving \$3600.00 for your other expenses. Consequently, you are paying \$600 per month to cover principle and interest, but your payment comes from income that has already been tithed. Therefore, you have no obligation to tithe on a loan. If though, you sell the house under similar circumstances: It is sold for \$100K; your total mortgage debt is \$80K, then the net proceeds are \$20K; you must tithe your earnings of \$20K. Just like the Pharisaical herbs and spices, your house represents a means of monetary exchange. If you desire to be gracious, recognizing the Lord's blessing for granting an unanticipated, favourably-high, selling price, a high real-estate loan value, an extra-amenable lending transaction, then your gratitude should be expressed in an offering. Afterall, *Mal three* recognized robbery based not just upon the withholding from the Lord of tithe, but "tithe and offerings".

Finally, we come to a point that can settle the reason for your primary concern: should you be stressed with the burden to pay back-tithe? if one has embraced the MSA and its doctrines, and since the day of their conviction have faltered to "pay" their tithe, then they have not fully complied with the standard for entry into the Kingdom of heaven. The MSA cannot reverse this finding for the counsel stems directly from the throne of God. Such a person, cannot expect to become a disciple; they cannot anticipate to become a son/daughter of God unless they reverse their noncompliance with Father's clearly-expressed will and His standards of Kingdom entry. Afterall, we were taught by Christ to pray the prayer which EGW said will be mastered by those who abide with the "*one member working in right lines*"; we were taught to pray the Lord's prayer which begins as, 'thy kingdom come, thy will be done'. However, a legal loophole should calm the anxieties of the violators: should such a violator unite with His *mustard seed*, Father, ever-so-loving will exhibit mercy: He will guide such a saint successfully through this technical violation by reaching into the very storehouse which the offender has failed to support and will feed that delinquent saint meat in due season. It is the only source for any relief today. He will begin, by use of His Spirit, to convicted him "...*of sin, and of righteousness, and of judgment*" —John 15: 8. This is the very reason for the emergence of this discourse now: some need full conviction. When it occurs, one can anticipate that test will come to manifest their faith; they will be given their answers from the Testimony delivered from Father to the Church 2000 years ago. Your faith in that Testimony will restore all things, even your freedom from all debts. Accordingly, the MSA cannot justify the imposition of the burden of back-tithe. This is

by virtue of its faith in the Lord's testimony. After all, there is indeed more to the Lord's prayer which can only now be emphasized. We were told, "*After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name thy kingdom come (mustard seed) come. Thy will be done in earth, as it is in heaven... FORGIVE US OUR DEBTS, AS WE FORGIVE OUR DEBTORS*" —Matt 6: 9 -14. We are commanded to ask Father to forgive our debts; debts similar to those owed to us, financial debts. Such debts could only refer to back-tithing, for it, along with offerings, appears to be the only money legally exacted upon us from heaven. Only it can be compared to the money that others, our debtors, owe to us. [**DEBTOR: ONE WHO OWES A DEBT — Webster**]. Notice the operative word in this forgiveness-of-debt formula, the word, "**AS**": It says, forgive as we forgive. This is the key to cancelling back-tithe.

The only way that this prayer can be answered is if we are first given an opportunity to forgive the people who owe us money. Chances are, most will never be repaid to us anyhow. Yet, before we recline in ease, be it not mistaken: The failure of others to repay us does not meet the specific criterion of this Christ-commanded, prayerful remedy. If your friend, 10 years ago borrowed 100 dollars from you and has never repaid it, this will not cancel your debt, your back-tithe obligations to Father. Only your forgiveness, your warm embrace of him, in spite of his "robbery", is what cancels the debt. If he ask of you again for assistance, you can never cite his failures of the past as a reason for your refusal. If you so do, you have not forgiven him. Let the Lord remind him! You must become at complete peace with those who owe you. Then —based upon your/our Christ-commanded petition to Father— He will examine your love, your generosity to others, and as a predicate of that finding, He will cancel your debt to the Kingdom. Let this principle —not reparations with interest— be the fence, the barrier which keeps you from straying. One may be overcharged at the store: should they run back and, with full legal rights, demand immediate compensation? Yes they should, unless they are indebted to the Father. A friend, a neighbour, or stranger may have damaged your car causing you to pay hundreds of dollars in insurance deductibles. Should you sue them before the magistrate? Indeed you should if you stand debt-free before the Father. If you or your people have suffered injustice, should you demand reparations? The questions go on and on. Quite remarkably some, though they have dissociated themselves from the centers and circles of yesterday's prophetically-inspired light —they have backslidden— have practiced this lesson of forgiveness; during the years of their "prodigality" they generously cancelled the debts of others. They have put into practice the lessons learned in the former feeding pastures, and to their surprise, have earned a passing grade; they have not failed. For their help and love, Father has felt indebted to them for being counted among the few in the church who have lived in His light; thus, He seeks to bring them into His Kingdom to become His sons and daughters. To the contrary, some have not been as gracious: They still feel the sting and the anger of the financial injustices dealt to them: they angrily seek, pine, and pray to be repaid. Think of the millions of people who have lost money in the stock markets these past 10 years since 911. To make the point even more salient, some losses have resulted directly from artifice and deception, robbery by others leaving the victims with hearts full of venom. How can this letter address their concern? To answer, we must define forgiveness: It is [**TO CEASE TO FEEL RESENTMENT AGAINST AN OFFENDER : PARDON : TO GIVE UP RESENTMENT OF OR CLAIM TO REQUITAL FOR AN INSULT : TO GRANT RELIEF FROM PAYMENT OF A DEBT —Webster**]. Armed with this definition, those who have not been gracious to others yesterday, those who —with the undying memory of an elephant— have stewed or mulled over in their minds or expressed to others their embittered feelings towards people who have violated financial confidence, they have not "ceased to feel resentment"; they have not forgiven. Even they too can now benefit from this counsel. Forgiveness, can start today. Such people can change as they hear the lesson of the Lord's prayer and His remedy for a back-tithe debt. They simply need to cease and desist from all manifestation of an unforgiving spirit. Simply by changing their behaviour, they can cure their indebtedness to heaven. This principle is really great because it test our faith. It manifests the truth of the heart of those who openly

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profess their belief in the Kingdom. This truth turns theory into reality! It does so because anyone who joins the *mustard seed* and receives this vital lesson fully knows of the great wealth that he will shortly receive. The lost finances that he may have chased yesterday are akin to removing a cup of water from a mighty, spring-fed pool. That is the true comparison only if they are true believers. Would anyone really be so petty as to demand from the thirsty his cup of water when he has the fountain of living water at his disposal? None would think to do so if they truly believe. So by the loss of financial means to the work yesterday, the Lord requires love and mercy for the backslider. He has already suffered the penalty; the tithe that he robbed from Father has been robbed from him. His gains have been put into a bag of wholes (Hag 1: 6). Only the most exacting, the cruellest master, would impose upon such a person a double penalty of back-tithe, or worse still, back-tithe with interest as Bashan requires.

Knowing this dimension of God's love, we must spread it to our friends, and unlike the Pharisees, exhibit the weightier matters of the law, faith, mercy, judgment, and the love of God. This formula and this petition of prayer, "*forgive our debts as we forgive our debtors*", we must believe; such is to be our faith and our medium to defeat the daunting ditch of debt. Therefore, faith reveals that skipping on your tithe is a zero sum gain; you lose every dollar that you gain by not paying. You might as well deliver it to the Kingdom than to the world. Either way, you will pay. But if you pay God's way, if you give to Him your tithe so that the Testimony that He has delivered to the world 2000 years ago can now be more easily broadcasted by His *mustard seed*, then you become His partner, His child, and you receive His eternal benefits. Therefore, all are encouraged to pick-up themselves immediately and begin to practice financial and spiritual winning strategy.

Sincerely,

Derek