

Now Concerning Spiritual Things
an historical account of one man's walk with God

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THE INTENT OF MERCY

In the model prayer, as recorded in Matthew, Chapter Six, Jesus taught us to pray: "12 And forgive us our debts as we forgive our debtors." That means we are forgiven by the Father *only* as we forgive others who are indebted to us. *Our forgiveness by the Father*, therefore, *is conditional* upon our forgiving others. In the same context two verses later, His teaching continues: "14 For if you forgive men their trespasses, your heavenly Father will also forgive you. 15 But if you do not forgive men their trespasses, neither will your Father forgive your trespasses." In these two verses Jesus states the same premise, first in the positive and then in the negative by saying, (1) if you forgive others, the Father will forgive you (positive) and (2) if you do not forgive others, the Father will not forgive you (negative). Both the *positive* and *negative* statements clearly affirm that one's receiving forgiveness *is conditional* upon him offering forgiveness to others.

The teaching of Jesus as recorded in Matthew is identical to that recorded in Luke, Chapter Six: "36 Therefore be *merciful* just As your Father also is *merciful*. 37 Judge not, and you shall not be judged. Condemn not and you shall not be condemned. Forgive and you will be forgiven. 38 Give and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you." This, in principle, is the same teaching as recorded by Matthew: we must be *merciful to others* in order to *receive mercy from the Father*. Or said another way, mercy extended to us by the Father *is conditional* upon our extending mercy in the area of (1) judging others, (2) condemning others and (3) forgiving others. When you extend mercy to these three groups, you will neither judge, condemn nor fail to forgive. And that's the way that mercy triumphs over judgment.

Jesus repeats the same positive and negative teaching as recorded in Mark, Chapter Eleven: "25 And whenever you stand praying, if you have anything against anyone, forgive him, that your Father in heaven may also forgive your trespasses (positive). 26 But if you do not forgive, neither will your Father in heaven forgive your trespasses (negative)."

The teaching of Jesus in each of these three records is clear. The only way we may obtain forgiveness and mercy from the Father is to extend forgiveness and mercy to others. His forgiving us is *conditional upon our forgiving others*. In other words, receiving forgiveness and mercy from the Father in the kingdom is not a one-way street. It is either a two-way street or the street is closed for repairs. Jesus was so emphatic in this teaching, He was careful to treat both the positive and the negative position several times to be certain we didn't miss this truth.

This same teaching is confirmed in a parable as recorded in Matthew, Chapter Eighteen. The parable is so germane to this same subject that I have decided to reproduce it here in its entirety:

"23 Therefore the kingdom of heaven is like a certain king, who wanted to settle accounts with his servants. 24 And when he had begun to settle accounts, one was brought to him who owed him ten thousand talents. 25 But as he was not able to pay, his master commanded that he be sold with his wife and children and all that he had, and that payment be made. 26 The servant therefore fell down before him, saying, 'Master, have patience with me, and I will pay you all.' 27 Then the master of that servant was moved with compassion, released him, and forgave him the debt. 28 But that servant went out and found one of his fellow servants who owed him a hundred denarii; and he laid hands on him and took him by the throat, saying, 'Pay me what you owe.' 29 So his fellow servant fell down at his feet and begged him, saying, 'Have patience with me, and I will pay you all.' 30 And he would not, but went and threw him into prison till he should pay the debt. 31 So when his fellow servants saw what had been done, they were very grieved, and came and told their master all that had been done. 32 Then his master, after he had called him, said to him, 'You wicked servant! I forgave you all that debt because you begged me. 33 Should you not have had compassion on your fellow servant, just as I had pity on you?' 34 And his master was angry, and delivered him to the torturers until he should pay all that was due to him. 35 So My heavenly Father also will do to you if each of you from his heart, does not forgive his brother his trespasses.'"

First, let's talk about the two debts highlighted in

this parable: ten thousand talents compared with a hundred denarii. I have seen comparisons of these two debts converted to dollars and they vary as to detail but not as to principle. Assume that the ten thousand talents (silver) equate to a debt of approximately \$16,420,000 while a hundred denarii would equate to about \$17. To put the two debts in proper perspective, the larger debt was approximately one million times greater than the smaller debt. I have seen rationalized explanations tending to conclude that one debtor was of noble birth while the other one was of low estate, but I tend to discount this.

It appears to me that the servant who owed the ten thousand talent debt was an insolvent debtor, bankrupt with a debt which he could not pay. More about that later in this letter.

The next thing to consider is the action of the king who demanded payment, and who then proceeded to sell the servant, his wife and children and apply the proceeds on the debt. "Under the law of Moses (Jesus ministered under the law of Moses) money matters, including debt, were regulated. For example, scripture spelled out regulations concerning debtors. The creditor might secure what was due him by means of a mortgage, pledge or bondsman. (1) If a pledge was to be taken for a debt, the creditor was not allowed to enter the debtor's house and take what he pleased, but was to wait without (Deut. 24:10, 11; cf. Job 22:6; 24:7-9). (2) A mill or millstone or an upper garment, received as a pledge was not to be kept overnight. These appear to be only examples of those things that the debtor could not, without great inconvenience, dispense with (Ex. 22:26, 27; Deut. 24:6, 12). (3) A debt could not be exacted during the sabbatic year (Deut. 15:1-15), but at other times the creditor might seize, first, the hereditary land, to be held until the year of jubilee; or, second, the debtor's house, which could be sold in perpetuity unless redeemed within a year (Lev. 25:25-33). Third, the debtor might be sold, with his wife and children, as hired servants (not slaves) until the jubilee (Lev. 25:30-41). (4) A person becoming bondsman or surety was liable in the same way as the original debtor (Prov. 11:15; 17:18)."¹

Notice from Item (3) above that the king was operating within the law to first demand payment, then sell the servant and his family and apply the proceeds of the sale on his debt. Instead he chose another unusual

alternative as revealed in verse 27 of Matthew 18. Moved with compassion, the master offered the debtor mercy, cancelled the debt and set him free.

Notice that the master offered the same grace and mercy to the wife and children of the freed servant, which appears to be the principle of household salvation.

Next we find the freed servant throwing in jail (according to law) one who owed him one millionth of the sum he was forgiven. The reaction of the master upon finding out about the "wicked servant" was to (1) reinstate completely the ten thousand talent debt (according to law – see verse 34), (2) deliver him to the torturers (jailers) until he should pay (according to law). Jesus then said as recorded in verse 35, "So My heavenly Father also will do to you if each of you (that's all believers) from his heart does not forgive his brother his trespasses."

By his own actions, the freed servant who was shown mercy (forgiveness with compassion), refused to offer mercy, and thereby reverted to law by which no man may be justified (saved).²

Here is the conclusion. You cannot receive salvation (forgiveness) through faith in Christ, which cost Him his life (by being brutally beaten and crucified on a cross) without offering the same forgiveness to others, which costs you nothing. Salvation is based on the flow-through principle: The forgiveness He has freely offered to you and me *is conditional* upon our freely offering forgiveness to others.

If you have not heard this teaching before. It is long overdue. Here are excerpts from rhema words on this subject given to me by the Lord on the dates as indicated:

December 8, 2004.

"My son, write decisively when you conclude decisively. On forgiveness, for example. When someone refuses to forgive, they refuse to accept My forgiveness and that is something My Church needs to know. Their sins cost Me My life. Their forgiveness cost Me My life. For Me to forgive them, they must forgive. Search My word for this principle. For example, 'Give and it shall be given unto you, full measure, pressed down, heaped up, running over shall be put into your lap.'

"Forgiveness of others is My litmus test. You cannot take from Me My forgiveness without My taking from you your forgiveness. Or said another way, you cannot receive My forgiveness unless you offer that same forgiveness to others. If you will be sensitive to Me, I

¹Debt information sourced from PC Study Bible, version 4, The New Unger's Bible Dictionary, originally published by Moody Press of Chicago, Illinois. Copyright (c) 1988.

²See Galatians 3:11.

will teach you about these things. I will be to you as I was to the disciples in My personal ministry. I called them aside and explained to them the hidden things concerning My teaching – My words. They were carefully spoken and carefully chosen for they are spirit and life, that is they are spirit and life when they are spoken. That’s what a rhema word is – My spoken word. When I direct the speaking is when they are rhemas. When I speak and when I direct you to speak, those are rhema words. That’s why you must be careful about what you say.”

April 29, 2005.

“Yes, My son, you have discerned correctly. *Your soul is in jeopardy* if mercy is extended to you and you refuse mercy to others. Forgiveness of others is not for the other party, it is for the one extending mercy. Come boldly to the throne of grace and find mercy in time of need. You come boldly to the throne of grace to find mercy from the One Who first extended mercy. It is a law of the spirit, that having received salvation through mercy, you must extend that same mercy to others for your sake.

“TELL THIS TO MY CHURCH, My son, as I have said to you, My Church does not know this. All of My blessings are extensions of My grace and mercy. Or said another way, all of your spiritual blessings extended to you as a believer are BASED on: “Freely you have received, freely give.” That’s the law of the Kingdom.

“You are the extension of My grace and mercy to others, to both the good and the evil. You are the personification of My grace and mercy in the world. That way you become Me, My son, you become extensions of Me, representatives of Me. Now do you see? What I did, you must do. I told the woman taken in adultery, ‘Neither do I condemn you, go and sin no more.’ I already had extended to her BEFORE THE CROSS all the benefits of the cross. That’s My lesson to the world. Come unto Me all you that are weary and heaven laden with the cares of the world and I will give you rest. Take My yoke upon you. My yoke is easy, My burden is light and you shall find rest unto your souls.

“It is the enemy, My son, who has caused all of man’s problems. When one sees that and that I am the antithesis of him, that is, the burden bearer, yoke destroying force of all that Satan has put on man, it is then clear that grace and mercy extended as an extension of Me is the only survival of man. Satan is man’s enemy. I am his Friend. All of the prohibitions in the scriptures are rules of reclamation and restoration of man. All of the temptations of Satan are his methods to keep the

territory he once had with no opposition.

“When I came upon the scene, I was the only real opposition that he had experienced for almost 4000 years. You now are My representative on the earth to extend and expand My restoration, reclamation efforts on the earth.

You see, once the earth was the private domain of Satan. My coming disrupted his dominance. He thought he had it all to himself and will do anything he can to deceive, even the elect in these last days. So be on guard.

May 7, 2005.

“Yes, My son, mercy does triumph over judgment. Here is the explanation. As I have taught you, I extended mercy to the woman taken in adultery BEFORE THE CROSS. Then came the cross wherein I extended mercy (neither do I condemn you, go and sin no more) to mankind (mercy is forgiveness with compassion). In that one act everyone who accepts Me and My blood atonement on the cross, is extended grace and mercy without measure, without limitation. But that compassionate forgiveness is CONDITIONAL upon your offering the same thing to others. ‘Go ye and do likewise,’ was My admonition.

“The cost of My redeeming you from the clutches of Satan, justifying you and atoning for sin was My example to the world of the way to live a fulfilled life. I therefore expect no less from you. My grace and mercy extended to you is the true measure of life. It is the spiritual knife that separates the co-mingled good and evil in your life and sets you free.

“My son, I am teaching you that which you must teach and write about. These truths are too precious to keep to yourself.

“Mercy triumphs over judgment means that as you extend mercy (forgiveness with compassion) to others, it *sets you free from judgement*. You thereby in one sense become your judge of ‘no condemnation.’ You free yourself from condemnation by offering to everyone that which I offered you by the cross. You see I was the first fruits of them that slept, meaning the fruit of My life is an example of that which you may offer to others.

“By offering mercy to others, you literally save yourself from judgment. If you refuse to offer mercy to others, you condemn yourself thereby and My cross becomes of no effect in your life.

“My cross is the most beautiful expression of God’s love for man. I thereby extended God’s mercy to all who accept Me as Lord of their life. At the same

time, however, I atoned for ALL sin with My blood and forever set the boundaries of human conduct. Everything Satan robbed man and My earth of, with Adam's sin, was reclaimed at the cross through My resurrection. I came forth from the tomb a new creature – a new Man, freed of all contamination and therefore, as Isaiah wrote, offered man the complete redemption package in Isaiah 53:4, 5. EVERYTHING lost in the first Adam was regained for mankind in, with and by the second Adam. But the thing the Church needs to know is that salvation is **CONDITIONAL** upon each one offering mercy, which cost them nothing, to everyone, which cost Me everything – My life. Salvation is free *but conditional*. It can be no other way. I, as the first fruits of them that slept, must produce other fruit the same way – by offering mercy to everyone as the victory which overcomes the world, but also as leaven that may leaven the whole lump (the Church).

“Oh, My son, this is a teaching solely needed in My body, the Church. She does not know how the enemy has shielded – blinded her to the truth of the Gospel. That which cost Me My life **MUST** be offered to others to complete the salvation chain. In order to become a link in the chain – one must close the break with the offering of mercy to all. I offered it to the woman at the well and the woman taken in adultery *before the cross*. This principle, My son, has been there all the time, but My cross made it accessible to man in contradiction to the enemy's lure. You see, My cross was the means of conquering Satan forever. That had to be done first. Then the other things could follow.”

May 11, 2005.

“Those who refuse to give mercy will not receive mercy. If you receive My mercy in the cross and resurrection, you must extend that mercy to others, My son. ‘Freely you have received, freely give,’ is My rule. You must give to others that which I give to you, or at least, be willing to extend the same mercy I gave to you, to all whom you meet. That's the Gospel. That's what I am all about.

“I'm not about rules and regulations, I'm about freedom. I came to set men free. ‘Freely you have received, freely give,’ says God to you this morning.”

May 15, 2005.

“My son, in the act of the cross, I extended mercy (forgiveness with compassion) to every man, past, present and future. As a follower of Mine, you therefore **MUST** extend that same mercy to others. It cost Me My life by being brutally beaten and crucified on My cross to extend mercy to every man. When you refuse to extend

that same mercy to others, you negate My mercy to you. When you refuse to extend mercy to others, mercy that costs you nothing, you thereby refuse My mercy to you, that cost Me everything. By your refusing to extend mercy to others, you are saying that *I made a mistake* in **extending** mercy to them. You are being critical of Me and set yourself up in the position of a judge, and you cannot be saved as a judge. I am the judge. If I extended mercy under grace to you, you must extend mercy. Otherwise, you become a judge under the law instead of a recipient under grace, and you can't have it both ways. You, therefore will be judged by the Law: ***guilty as charged!*** That is why many will hear from Me, ‘Depart from Me, I never knew you,’ even though they performed great works and cast out demons *in My Name!* ‘Depart from Me into everlasting fire prepared for the devil and his angels,’ will be heard by many.

“We cannot refuse mercy to one for whom Jesus died and expect to receive mercy from Him Who died for us. That is why mercy triumphs over judgment. Mercy extended under grace exempts one from judgment under the law. You cannot receive mercy under grace ***without extending mercy under grace***. If you refuse to extend mercy, you will be judged under the law, by which no man can stand.”

May 19, 2005

“Withhold not from anyone My blessings given to you. Freely you have received, freely give is My way and **MUST** be your way as well. That is ***the intent of mercy***. Give it away, My son, give it away!

“My son, have I not said to you that My salvation, the salvation of man, is **CONDITIONAL**? Have no reluctance on this. Have I not said that My Church does not know this truth? Therefore have no reluctance to proclaim My truth as revealed to you, for **THAT**, My son, is the basis, the foundation for **MORE** truth – for **MORE** of **ME**. And we have only started. Proclaim it My son, proclaim it for My sake. I have led you through the necessary stuff, now proclaim, write, teach it boldly that I may boldly give you **MORE**. Remember, I am the **MORE**.

“As you write – as you prepare to write – I will assist you. Have no concern, I am excited about this. My Church does not know this. You are My servant to proclaim it, says God.

“My son you need have no concern about this matter. It is in My hands and I will direct it. Just leave it to Me and My decision will be made known today, says God.”