

Holy Ground

30-Nov-09

Dear E _____,

I received your letter and wanted to talk directly to you; however, I did not have your phone number. To keep your confidentiality, rather than calling E___ for your number, I decided to shoot you an E-mail. I hope that it reaches you.

You said the following:

"I am at a point where I am confused about what I am supposed to be doing with my life... I am new to the MSA as you know and there are a few bad habits I still need to overcome... I still need to stop smoking cigarettes and I also still curse from time to time..."

I believe that smoking cigarettes and using vain words that offend are in violation of the call today to do the will of the Father. After all, we are told by the Lord, "**Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves**" —Matt 10: 16. Smoking cigarettes not only harms yourself, but it offends others as well. It violates the Testimony on other levels too. Regarding "curse" words, such things are impossible to not use. For example all ministers to some degree deliver the following curse words: "*If a man refuses to accept God, He will go to hell.*" This is a correct use of curse words because real meaning is communicated. That statement is different from saying to a man in whom you are disputing, "*get the h___ out of my house.*" The use of any "curse words". in that context is done for verbal, exaggerated effect. The Bible records the curses which Moses promised would befall Israel should they violate the covenant; entire chapters are devoted to describe, with words, those curses. Also, Israel needed to be reminded of them; consequently, the prophets had to use those "curse words". What I think that you mean are words more akin to the second example. They are words that are cheapened and made meaningless, and then brought into circles of refinement to cause revulsion, shock, and surprise; yet, while so doing, they are empty and vain and convey no real meaning. The circle of disciples is the highest perch of refinement, and all should become respectful of those elevated, social strata. The use of such "four-letter words" do not bring honor to heaven because they substitute for words that have real meaning, and they manifests a diminished vocabulary. How can any disciple teach the gospel effectively without first arming himself with a vocabulary of words that have real meaning? Peter did it; so can all others! The only way to cease from smoking cigarettes and from speaking vain vulgarity is to know that Father is not pleased and to seek to do His will. If you perchance falter, then get up to maintain your upward ascending path. This you must do to please Father. There is no other more powerful motivator than that; it is the motive which drives Christ.

To reiterate as we approach a different angle to this subject, some forms of profanity ought not to be used because they are harsh to the ears; unrefined speech, and crude in manner of speech. We are to become sanctified by the *Testimony of Jesus*, by the truth. Today, as we prepare to journey to Bethel, we must become clean in every whit. At the end of His ministry, the Lord sought the same result, "**Jesus answered him, if I wash thee not, thou hast no part with me...he that is washed needeth not save to wash his feet, but is clean every whit**" —John 13: 8, 10. Your question speaks to the cleansing which must now take place, part of which is our speech; we must become clean in every whit. "**Then Jacob said unto his household, and to all that were with him, put away the strange gods that are among you, and be clean, and change your garments. And let us arise, and go up to Bethel**" —Gen 35: 2, 3. The truths uttered by the MSA are shrill enough; they make

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many people extremely uncomfortable; we should not approach our commission among the wolves by adopting the unwise tactic of making the message even more offensive. If it is made more shrill, let the Lord's *mustard seed* do so by the straight testimony. It is guaranteed to offend, but it does so in a way that forces people to use their imaginations so as to see the full extent of their sins, and not by uttering vain profanities. For example, Walt, the forum director, now seeks to teach that it was Father who spoke to Israel from Sinai. Yesterday, such a teaching seemed harmless, but in the light of today's Gospel, this teaching is a vile abomination. The MSA's duty is to communicate the full depravity of that sin. As a result to jolt him to his serious evil in embracing and teaching such a doctrine, I warned him '*stop pimping the dragon's whore; do not let her control your thought by allowing her to sit on you head*'. (see Rev 17). This message to him is the height of profanity and "cursings". It is a message which I was very reluctant to publish; however, it is packed with very well known, Bible-validated expletives, and does not deliver one meaningless word. It exploits the antipathy which the church, both Davidia and nominal Adventism, has for forging a harmony with Catholicism; and with very few words it depicts the abomination that the MSA decries in a very graphically illustrative manner. To believe that Father was the voice at Sinai, is to teach against the central thesis of Christianity, the message that Father sent the Son. If Father came Himself, then He did not send the Son. For any to so teach makes them polluted in every whit. This pollution is described by heaven with words of great profanity: it is to drink the wine of the whore's fornication. So our words, regardless to what biological functions they refer, are to be used in efficacy, directly relating to Bible themes.

So let us trade the bad words we learned from the streets and supplant them with the good and bad words of the Bible; let this be our testimony. If Christ could relent to the sensitivities of His church and change His manner of communications, as manifested in *Deut 18*, then we should become equally gracious. If for example, people make mention of unpleasant, emotionally-altering, human, autoerotic practices, especially at occasions that require more refinement such as at the dinner table, in church or in school, then they are not practicing the harmless refinements that heaven requires. For the mere mention of human, waste-elimination functions from any of the open anatomical orifices, creates, if done without care, graphic images that are mind altering and unpleasant to the task at hand. If such references are necessary to make a point, do as Christ promised for Israel, change your speech by using the smooth verbal renderings provided in the Bible or ones that you, yourself can conjure. In a refined culture, one would not openly relieve his biological functions—use your imagination to think of the different functions—in the view of the public nor would they leave the residuals of such functions for the viewing of the public. Thus, why paint a picture of such using crass words? This increase in our deportment is part of our cleanliness. Look how gently Christ made His point:

“Thou shalt have a place also without the camp, whither thou shalt go forth abroad: And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee. For the Lord thy God walketh in the midst of thy camp, to deliver thee...therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee.”—Deut 23: 12-14.

Christ could not comfortably abide in Israel so long as they did as the heathen and walked in their own excrement or left such things exposed requiring all to tip toe through the camp—an impossibility at night. For this reason Moses, as he approached the burning bush years beforehand, was told, **“...Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground”**—Exod 3: 5. This Text teaches an important lesson about cleanliness: Not only does it have a spiritual side, a verbal side, but also it has an actual biological dimension. Christ was even offended by the microscopic contaminants of the bottom of Moses' sandals; he preferred that Moses approach Him barefooted. If Christ does not like to see waste bi-products in the outside, military encampments, then He certainly does not desire to see human or animal waste in the home. Such things should be protected from the senses, and any who have animals in the house whose presence can be sensed by waste residuals, sensed by the nose, the eyes, or any other organ, is in noncompliance with Jacob's appeal for cleanliness today. Great effort

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must be exercised to also remove all invading pests and their carcasses from the home. If you cannot comply, please do not be offended if the Lord's *mustard seed* does not accept invitations to dine in your home. To have the lingering aroma of animal waste in the home, just like the use of vulgar verbal expressions, lends the home to a level of profanity and in-sanctity that is not befitting of our high calling. Thus let us clean the home today: remove the animals, clean the dead flies or other bugs from the window seal or places where their carcasses have fallen; kill the live invading pests in a sanitary way, and be clean. Unless unavoidable, do not use toxic chemicals to chase and poison creatures if such chemicals also pollute you. Whenever a fly invades my house, I do not splatter its carcass over the home; instead, I catch it in the window and spray it with a pulse of Lemon Pledge. This disorients the insect for a few seconds so that I can catch it with the tissue in my other hand. Then, I take the balled-up tissue and burn it on the stove. I obviously use a lesser standard when eating outside of the home. The lemon pledge is harmless to the furniture and window pane, but blinding to the fly. But the bottom line lesson is simple, we all have areas in our lives which require changes so as to sanctify our lives and our homes for heaven.

Again, as it was the case with ancient Israel, heaven's agents desire to walk in our camp also. We today are likewise called to standards of cleanliness: we too are approaching the burning bush. Our prayer and our travail ought to be the same as yours: "How can I clean up my act before God?" therefore your question is commendable. You can be guaranteed that, as it was with Moses, it will likewise cause us some inconvenience. After all, Moses was obviously not used to walking barefoot! Such a requisite may have appeared to him to be fanatical. Consequently, as Jacob seeks to clean up his household, the same principle applies. What things are we used to that must change?—this is our perplexity now as we prepare to journey to Bethel. Our diets should be Biblically clean and likewise free from unnecessary chemical additives, we should avoid the ingestion of cigarette smoke in our lungs, our homes should be clean, and our mouths and lips should convey the themes of the Bible so that we too likewise can become clean. When vulgarity, witchcraft, or pornography comes upon our television screen, these things also seek to pollute our home and must, at first chance, be turned off. We should keep our houses clean and free of all defilement—not merely from spiritual contaminants but also from biological pollutants. In so doing, we invite the Lord's presence and that of His servant. To do otherwise as an MSA adherent is to live in profanity. If Christ would not walk in his camp covered with human waste, then, we should not have such defilements—even the scent of them—in our homes. They are offensive to human and to divine sensitivities, they are unclean.

Finally, I need more time to study your desire to relocate here to Pittsburgh. Perhaps you can find work in your profession here. This solution may involve the accommodations of others, and it will definitely require that you have mastered some of the habits with which you struggle; therefore, I cannot at this time respond. Please remember that I have not forgotten your desire to have counsel for relocation. In meantime, continue your studies of the message seeking to enlighten any whom the Lord has placed in your life. In so doing, you will begin to know those with whom you can abide.

Sincerely,

Derek