

The Mustard Seed Advent, 11-Aug-2009

CAPTION I: *“...Before I proceed, this letter contains material for mature audiences. When speaking of a man cleaving to his wife, how could it be otherwise? The Lord in this lesson may have been both proverbial and subtle; however, the mustard seed must make it plain. Therefore, any who are embarrassed and perhaps even offended only feel that way because they resist the realities which accompany maturation...”*

CAPTION II: *“...how should a man cleave unto his wife? —such has been the subject matter of much debate historically, but a debate in futility because we did not have a teacher to explain the Lord’s testimony. And what good is any Bible teacher if he does not have counsel therefrom to address one of the most dominant themes of the human the heart? From puberty to the grave, both men and women —with varying degree of guilt— are, by heaven’s design, fixated upon this experience of physical cleavage, sex.”*

11-Aug-2009

LEVELS OF LEGAL LOVE

My dear sister M _____,

I have been trying to reply to your E-mail, so much more has been opened up to me that it has taken nearly two months to respond. When your E-mail was first delivered to me on June 21, I instructed Vinnette to reply. She did so within a week’s time. Being greatly occupied, I thank God that He has given me a helpmeet to satisfy many of the duties so that, in situations as this, His work can be fully facilitated in a way that He deems efficient. All in the field, be they with the MSA or not, will soon begin to see that we, Vinnette and I, have heeded the Lord’s testimony and have truly become one flesh. Thus, if a need arises, tender care is needed, and a sheep or lamb is wounded, then Moses does not always need to rush over so as to give the proper care; he can send the shepherdess.

Upon delivery of such care, all can know that they have received

MOSES’ INTERCESSION~~~~~This is factual in Moses’ mind and in the mind of heaven, it merely needs to become fully luminescent in the mind of the disciples for Moses and Zipporah are one. At Sinai, when Christ promised to facilitate Israel’s need to advance in salvation by way of His light, He promised to give them a “prophet like unto Moses.” This promise was reiterated in the Lord’s testimony when He said, *“Do not think that I will accuse you*

Levels Of Legal Love

to the Father: there is one that accuseth you, even Moses in whom ye trust...if ye believe not his writings, how shall ye believe my words?" —John 5: 45. Brother Houteff, on board with this theology declared, "...*He had reference to Deut 18:15 'The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken'*" —1TG, 15 p5. Since Jesus is defined as the *Prophet like unto Moses*, then, being like him, His judgments will have the same inspiration. This reality will be even more poignant when the promised *mustard seed*, the "Kingdom of heaven", emerges today because he makes Jesus' testimony "plain". Therefore, all today under the auspices of the Seventh-Sealing message, who seek salvation, must comply with Jesus' words made plain. Those who do not will fulfill the Lord's promise, they will be condemned by that very testimony delivered from Moses, One like unto him, whom they trust (Today they claim to trust Jesus; so His testimony will judge them). In the fullness of this prophecy, one cannot be like unto Moses in the day of judgment, if he does not have Zipporah — one like her— Moses conjoined flesh. Notice in the type, the Lord's affirmation of their oneness: When Miriam and Aaron besmirched Zipporah, the Lord accused them —not of attacking her, but— of attacking Moses. The record shows, "*And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married...and they said, Hath the Lord indeed spoken only by Moses?...And the Lord came down in the pillar of the cloud...and he said...wherefore then were ye not afraid to speak against my servant Moses?*"—Num 12: 1-8. This record is cited to show the oneness, in the Lord's mind, of Moses and Zipporah. Even though they challenged Moses' wisdom and efficacy, they did so for only one reason: because he married Zipporah, a woman whom they did not love for the job. I do not suggest or imply that any, among the disciples, have disregarded Vinnette; my purpose is to illustrate the help which she will offer in the work. Her work does not mean that I am detached: It means the exact opposite. Such may be illustrated by my dad, one who allows me to minister to him and one who needs much attention being a recent widower. Though he needs my help, I have not been to his house in months —but Vinnette has. She has cooked, cleaned, studied, and ministered in other ways and all while maintaining a full-time job. Therefore do I relay this theme to the benefit of all: If the personal touch seems to be missing, and love seems askew, do not forge an opinion of my work until you factor into your appraisal the help of Zipporah. You must also assess the concept of love according to Jesus' testimony and not your inherited concepts of that term. Your definition of the church's work and its manifestations of love requires that you source the Lord's testimony so as to gauge the levels of legal love.

For any to understand love or hate, they must first comprehend the concept of unity. Just as the MSA's work begins as a seed —the least of all, a man and his wife— one that heaven's testimony declares, "...*and they twain shall be one flesh...*(Mark 10: 8)", likewise must the disciples become conjoined with Moses to become —not quite one flesh, but— one. The Lord, at the end of His work, made a petition regarding this very theme when He said,

"...⁵And now, O Father,...⁶I have manifested thy name unto the men which thou gavest me out of the world...⁸For I have given unto them the words which thou gavest me...⁹I pray for them: I pray not for the world...¹¹Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are...¹⁴I have given them thy word; and the world hath HATED them, because they are not of the world, even as I am not of the world...²⁰Neither pray I for these alone, but for them also which shall believe on me through their word; ²¹That ♦♦♦THEY♦♦♦ all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us..." —John 17: 5, 6, 8, 9, 11, 14, 20, 21.

These words allows us to carefully qualify your concern, the concern for love and a higher level of it. Oftentimes, to fully appreciate a meaning, you must undergo that which the MSA refers to as antonymic analysis. You must examine the opposite of love, hate. Like the musical notes on a piano, both terms, love and hate, can be expressed in a great range. The Lord said that the world hates the disciples: Some have martyred them while others have not gone to that extreme; they have merely detached themselves from them. Love also has this component. Therefore, all must know that when help comes to a person from the Mustard Seed Advent (MSA) and is delivered in the person of Vinnette, they are receiving help in the highest spectrum on the range of love, help from

The Mustard Seed Advent, 11-Aug-2009

the “one” flesh of Moses. When it comes from another disciple, though it does not come from Moses’ flesh, it still comes from a high level within the range of the same concept of love. It is an expression of disciple love for they are witnessing the answer to Christ’s prayer for oneness. This disciple love and this ministerial analysis should be understood by all who, in moments of despair, feel unloved. They must divest themselves of the carnal themes which the world has installed.

In keeping with this notion, I am responding to your June 21st E-mail. It demands my immediate attention, and I give it to you with the dreamy-eyed hope that, after this letter, the Lord will afford me the opportunity to delve deeply into the subjects now in line for takeoff, namely that of *Jacob Typology, Isa seven & eight, and the Atonement Part II*. Each of those topics have many pages of written work just begging to be completed. I do fully understand that none of those topics will have full impact until we cease to confuse—even disdain—the comparisons of disciple love and

THE LOVE ESTEEMED IN THE WORLD~~~~~As I write to you, I must first thank you for your support of this work and your consistent participation in its studies. Also, I thank God that He has put a burden upon your heart which can be, once fully addressed, extended to the benefit of all. I quote to you your following concern:

“Derek, up to this point, I feel that whenever I communicate with you it must be on the level of teacher/student. I don't mind that, but it keeps me in a formal mode. Is there a way to communicate with you more informally? Vinnette, I really don't have any "church sisters" with whom I talk with regularly or with whom I can share my thoughts and spiritual desires since none in my church or in my biological family care to hear about the MSA. I feel sisterless in my spiritual life. The only person I have felt comfortable talking to regularly in the MSA is Jose. He's truly been a brother and friend to me and I thank Father for him. But I really wish to "expand" my MSA family members! I would like to communicate with any other MSA brethren as well. Until Father opens up the door for me to live in the Pittsburgh area, I will have to settle for emails and phone calls. Please help me feel more like an MSA family member as much as you are able.” —Your E-mail, 21-Jun-2009.

You mentioned Brother Jose and his help. He was sent to Pittsburgh for this very reason, to help me in my work. We strive to walk together; thus, his communion with you—though you may have yet to discern it—is the answer to your desire for greater love and communion with the MSA. If it were to get any better without our first more fully understanding the workings of the Lord through His disciples, such would evoke the Lord’s jealousy as He desires that we all become personally attached to this work by direct communion with Him. Remember, Christ is the Vine, we, including Derek and Vinnette, are the branches. When Moses communes with you, all are to understand that He is the appointed vehicle, the legal venue to Christ per the church’s covenant some 3500 years ago. He delivers to all Christ’s words. But he does so, in order that the church may be drawn to Father, not Derek/Moses. This lesson was lost to the church at its inception some 3500 years ago, and it must be re-established today. There are other ministers who, like Jose, have sheep to which they carefully tend in this work. They have taken this call to shepherding because of their zeal for the Lord’s fold. Aggressive in their duties of discipleship and equipped with the counsel of the Lord’s testimony, they have personalized their work with the Lord and have, like the Lord’s upper-echelon disciples of yesterday that shall be discussed below, reached out over the continent—indeed the globe—to feed and encourage those whom the Lord has entrusted them to shepherd. Just as Jose reaches to you with counsel and encouragement, these bold disciples deploy their energies and time to arduously advance others in the Kingdom walk. Those whom they influence, will grow to embrace Christ and in turn influence others. They do so merely because the Lord has called them to my aide, to unite with me so that I may, in turn, reveal to them Christ’s light. This is the essence of my ministry. There is no other explanation or reason for the help that they afford to me. This is disciple love, love that bears fruit, and love that you too can, through your Vine connection, not only consume but produce.

Levels Of Legal Love

The thrust of the mustard-seed's doctrine on the issue of love is that the disciples love differently than the world loves. Consequently, before any can seek the benefits of this love which the Lord commanded of us, they must discern its full meaning and no longer seek the love concept that the world esteems. This being the case, some could already be basking in disciple love; yet, having not fully qualified that concept, they may not realize it thinking that they are deserving, based upon Christ's commandment of *John 13*, more of what the MSA calls "publican love". But publican love, as will be reiterated below, was condemned by Christ. Disciple love is the theme that will bring to us our greatest joy. Yet, it is this love made manifest by us, even though it is recognized by the world as perverse that causes them to take special notice. Another illustration is in order: In our local church here in Pittsburgh, being gripped with publican love, the members each week set aside 90 seconds of Sabbath service to greet and embrace each other. Then, perhaps to assuage their conscience, many come to me and my family and extend a warm greeting. They will not study with me; they have told others to, at all cost, avoid me; they have even sought to kill me (excommunicate) by petitioning heaven to remove from heaven's books my name; yet, for those 90 seconds, I am warmly greeted. Judas was similar in his approach to Jesus: He greeted Him with a kiss. Likewise, these brethren come; they kiss; they hug; but they will never open the Bible with me in study. Such love, heaven does not promote for it is only Christ's testimony—not their kisses—that will solve all of our problems. Therefore, when a brother puts his reputation on the line earning great resentment from the world, merely to enlighten another, then he is in reality a truly loving person. To underscore this point, I must relay the experience of one disciple of the MSA: She went to visit a nominal-Adventist friend in another city, and at some point in the Saturday fellowship, she delivered to them some of heaven's light. Sadly, afterwards they had no hugs and kisses for her; instead, she received their scorn and derision. Yet, they did not realize that they were the recipients of her love, her courageous desire to save them from the day of great sadness, the day of weeping and gnashing of teeth. As all Adventists seem to occasionally repine, I can just envision them now in the closed circles of that SDA community bemoaning: Where is the love?—there is no love in the church. They complain because they need the Lord's ministry to discern for them the distinctions between disciple love and the love that the world esteems.

One central lesson of this letter is that humanity, since Adam, needs to learn how to love. Even today, it requires education from heaven to discern the atmosphere of love which the Lord's testimony commands of us. Like everything else, there is much more to it than we appreciated yesterday; it would have to be because it is part of the Word which Christ promised to raise in the last day to make plain. The world will soon see it. Then, seeing the distinction of our love and knowing the reason, they will know that we take the testimony of Jesus very seriously even in the face of countervailing themes of tradition, custom, or popular sentiments. They will know that we are disciples by our love. This is indicated by the Lord's statement, "**34A new commandment I give unto you, That ye love one another ; AS I HAVE LOVED YOU, that ye also love one another. 35By this shall all men know that ye are my disciples, if ye have love one to another**"—John 13: 34, 35. A key point of emphasis surfaces immediately. The disciples are told to love with a special qualifier: as Christ has loved them. If we never understand how Christ loved them, then, we can never appreciate this command declared in both *John 13 & 15*. More clarity on this we shall explore below; for now, it (love as Christ loved) refines and qualifies the range in which disciple love must be understood. In other places, we are told to love our neighbors; but even in this, our Christian love is distinguished from the world. To illustrate, one Sabbath, while I was seated in my chair studying the Bible, my neighbor, a very large man of the world whom I have never socialized with even though he lived next door, was washing his car and blasting his music over the car stereo. His CD music of choice was not just bad; it used musical lyrics that are even banned from the air waves. The unmuffled refrain that was being drummed into my house was classed among the highest of lewd, licentious, and vulgar of expressions. Some, thinking that I never commune with my neighbor, would judge me as not loving him. Others, being fearful, would have called the police or shouted at him from the protected confines of their home; yet, they would have still considered themselves to be loving. Rather than those tactics, I responded as a Mustard-

The Mustard Seed Advent, 11-Aug-2009

Seed Christian, one who heeds the Lord's command to "fear not." I put down my study material, went to him and explained that I was observing the Sabbath in Bible study, and his music greatly detracted from that. Knowing the contents of the music that he played, he immediately saw the irony of my perspective, and knowing a little about Bible standards and comprehending the contradiction between his music and my reading material, he gave to me an unanticipated reaction; he smiled and then agreed to comply. This I did without any world-defined, outward expression of love: I did not kiss him, hug him, assure him of my love; I did not fellowship with him, dine with him, socialize with him, etc. Instead, I merely honored God first by having courage to stand for His Word, and then I loved my neighbor as myself by personally seeking to resolve the problem without calling the police. Because of these things, he knew that I was a Christian by my respect for him and for God, by my love.

More than just a command, the Lord's *John 13* commission is also a prophecy. It reveals that the world beholds the disciples; they will observe their love one for another; and then from that observation, they will conclude that they belong to Christ. This meaning is only now being explained and made plain. Yesterday, we thought that they knew we were Christians because we are friendly, smiling, passive, non-commanding people who eagerly give of our assets to people of less endowment. But such could not possibly be the case because, according to *Luke 10*, the world does not even know Christ. How then can they attribute to any, the identity of discipleship? Their concept of Christ and Jesus has been skewed by the tarnish of Papal and Constantinian, theological teachings that have cloaked all of heaven in mystery. To accurately apply *John 13* in this light, one would need to sing, "*they will know we are Catholics by our love*" for in the minds of most, Jesus, Christ, and Father are the same person and that, to them, all disciples fall under that definition. To the contrary, for the world to attach the disciples to Christ by their love, then those very disciples must be carefully redefining to the world both Christ and love, the very thing which the MSC now seeks to do. If this conclusion is to be denied, then the world, upon viewing our displays of affection before we define Christ's love, the way that He loved His 12, would conclude that we are as they are; we love their way. They would sing, "*we know they are OUR disciples by their love*". Remember, one fact, perhaps above all, cannot be denied: that is that all men in the world can and do love. Even the animals can love. Our love will never be special and worthy of citation unless it is different. Jesus expressed this very thing when He said, "*For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?*" —Matt 5: 46, 47. I saw a nature picture whereby a crocodile best illustrated publican love. She rested day and night in the shallows guarding her nest that was mounded shortly away in the tall grasses on shore. Yet, any other creatures who swam into her neighborhood she would greet viciously. When her children emerged from the nest, she nuzzled them with great care and guarded them—even carrying them in her jaws to water. She showed crocodile love; it is very similar to publican love. Being vicious to other creatures, she does not love her neighbors as herself (her and her oneness, her children). But her protective care of her family shows publican love. Such was akin to Jacob's righteousness before he overcame. Remember, he deceived his father, usurped the blessing from his brother, and wealth from his uncle. Our hope is in the story of his conversion from Jacob to Israel, the overcomer, one who embraces Christ's righteousness and becomes a true lover. All families (symbolic expression), like the croc., seek to help and protect each other, the Masons profess brotherhood among themselves, the gangs swear their own loyalty to each other and to their territory. Ministers are no different with regard to doctrinal competition. Even the dogs and the hyenas, the lions and tigers, the rats and the cats, many of the lower animals love with publicans love. None can put us on Jacob's ascending ladder. They scent mark their territory and extend protection to all members of the family but when an intruder breaches their home, physically, emotionally, or theologically they become filled with murderous rage. Father expects a higher love from His children, and He will not receive them until they receive it.

Levels Of Legal Love

Why do you think that even our families shun and persecute us? Is it not merely because we have violated the periphery which they have figuratively scent-marked for themselves? When people embrace a religion, they are claiming it as their domain, their safety and comfort zone. In this sense, it is their land or territory, and they defend it just like the animals. We can learn a great lesson from nature in this regard especially from those animals who attack because they feel violated. The scents which they leave behind to define their boundaries is a biologically-excreted odor that is unique to each animal. This is an appropriate metaphor to describe the inner workings of self-righteousness. We, as blunted or immature Christians process God's word through our ideas and use the byproduct of this wasted-digested residue to define God for ourselves. The people who agree with us become our newly-hatched children, our gang, our tribe, or our pack. And, in publican style, we protect them. But unlike nature, any family member who seeks to redefine our territory risks being attacked themselves. Therefore, if family can ignore family ties when their false concepts of God are challenged, then the disciples ought to not show greater loyalty to the same ties. The Lord is redefining the domain of the disciple's protective care, their love. He says that those who continue in His word are His true disciples, and knowing the persecution and hate that they will receive from all others, commands that they supplement this void by devoting the focus of their passion away from nonbelievers and towards each other. For if we truly believe and love Him, by faith, then we will guard His interest. We will not include into our circle of loved ones, those who seek His total demise even if they are close relatives. Therefore, any gang including family in which we are members cannot now anticipate our loyalty and expect that we will guard their territory.

King Jehoshaphat, a king given great wealth because of his faithfulness, had an experience with family which underscores the point. As a Bible-declared, righteous ruler of Judah, He made a major mistake in judgment concerning family. Ahab was the corresponding king of ten-tribe Israel, the sister kingdom. He was an idolater and his multifold problems stemmed from that fact. By this, Ahab's devotion to Christ's enemy, Satan, he is considered a man who hates the Lord. In spite of this, he sought favor, the Bible synonym for love, from Jehoshaphat, "**Now Jehoshaphat had riches and honour in abundance, and joined affinity** (kinship, attraction —Webster: [pure synonym for "love relationship"]) **with Ahab...And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth Gilead? And he answered him, I am as thou art, and my people as thy people; and we will be with thee in the war**" —2 Chron 18: 1, 3. Israel had hostility with Syria that Judah did not have; such was Ahab's, not Jehoshaphat's problem. The Lord's riches and peace, endowed to Judah, was a blessing for their faithfulness; such should not have been squandered upon relatives, indeed brethren, who served the devil. As should be expected, the episode spun beyond Jehoshaphat's anticipation, and he earned more problems than he ever anticipated when he initiated his "affinity". When the two kings went to war, Ahab displayed his evil duplicity: While on the march to war, he became cowered with fear and sought a disguise to preserve his own life: he concealed his kingly identity, perhaps as a foot soldier, leaving king Jehoshaphat, still in his royal attire, open to be confused as the target for the arrows and slings of the Syrian army. "**And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It is the king of Israel. Therefore they compassed about him to fight: but Jehoshaphat cried out, and the Lord helped him; and God moved them to depart from him**" —2 Chron 18: 31. The point is, at crunch time in a crisis, family will disregard your safety to protect their own, but the Lord will always protect the faithful; therefore, we are now commanded to disregard our apostate families and embrace the Lord and His disciples. If the Ahabs in our lives desire the Lord's protection, then let them faithfully honor His word. When Jehoshaphat returned home this very message was delivered to him: "**And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem. And Jehu...the seer went out to meet him, and said...Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord.**" —2 Chron 19: 1 & 2. Notice the prophet's deployment of the terms "love" and "hate". Ahab hated the Lord because he ignored his covenant; Jehoshaphat loved

The Mustard Seed Advent, 11-Aug-2009

Ahab, his brother, because he helped him. Until we become educated in the Lord's Testimony, we will never learn to know

HEAVEN'S MEANING OF LOVE~~~~~Christ said, to be a disciple, you ought not to love the publican way, and now the MSA seeks to make this theme "plain". In fact, He demanded the opposite: He said, **"If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple"** —Luke 14: 26. Speaking to men, people who can have a wife, we are given this counsel. It is a shocking command to hate. It is given to facilitate our understanding of love, disciple love. To understand love, we are given an antonymic perspective for analysis. [**Antonym: a word of opposite meaning**] Yesterday we ignored this Text because we could not explain it. Today, we must no longer do so; instead, we must live by it for it has proceed from the mouth of God. Rather than our contemporary use of this term "hate", it requires a "plain" explanation, one extracted from the Bible. Today when we hate someone, it means a complete loathing of them whereby we yearn for their humiliation and destruction, and we detest their presence. To narrowly define the Lord's word to meet this definition applying it to our families and our "own lives" would mean that we must ignore the full range of the word. To do so would be like attempting to play the piano in one note, a futile and vain approach to music. The MSC will not deploy this tactic to make this command "plain". Instead it will use the Bible to orb our view of this requisite of salvation. Since this hatred is to be applied, not just to close family, but to our very own lives, then this could only mean that His disciples are commanded —not to loathe their very own existence, their lives, seeking their own total destruction, but— to seek humility or the devalue of their importance. The same devaluation then must be applicable to their kin. To understand, consider a man with a drug addiction, such is thought to be nearly impossible to "kick", but not for a mature, "last-day" Christian, one who "hates" his own life; pain does not alter his commitment to the Kingdom. This is so because even though the body craves the "high" which accompanies the use of the drug, a disciple, knowing heaven's disapproval of self -abuse, must suffer all excesses to advance Father's will. He has the mind of Christ, and remember Christ allowed Himself to be spat upon, smitten, and tortured on Calvary for the entire duration until Jesus died. You could say that, according to our new definition, He hated His own life. In fact, He said,

"When ye have lifted up the Son of man (The Lord's mustard seed), then shall ye know that I am (XX), and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone: for I do always those things that please him...If ye continue in my word, then are ye my disciples indeed;" —John 8: 28-31 (XX) KJV Supplied word, "he" deleted.

If in the drug-addiction analogy, it is a physical addiction, a man will even suffer great pain and torture the longer that he denies for himself a fix from that drug. Such is not a great dilemma for a disciple of Christ, he hates his own life; he does not seek self-satisfaction; he willfully suffers derision, pain, and discomfort to advance Christ. Thus if one has a habit, be it fellowshiping with unbelievers, listening to dehumanizing music, disdaining people because they do not belong to your clique or race, womanizing, masturbating, over-eating, homosexuality, the list goes on and on, if such is the case and such things control you, then they are your life. To be a disciple, then, a man must not do as the publicans by seeking to justify his behavior twisting the Bible to affirm it; instead, he must hate his life. If proclaiming God's word is inhibited by family, then to modify the clarion trumpet which we sound so as to please them would mean that we love them more than we love Christ; that is, we seek not to do the Father's will but the will of family members. This being the logical analysis, all must totally ignore their comforts, their approval, their struggles, their affection. It is this ignorance which the Lord defines as hatred of them. This is the very thing which He required of Jehoshaphat with regard to Ahab. Another illustration will help all the more: My mother, over a year ago passed. She was a growing believer in the Mustard Seed Advent and, as far as I could discern, had few objections to its light. Yet, I desired to see her pass from death to life without seeing the grave. For reasons that shall be made plain as I publish more of this work,

Levels Of Legal Love

reasons that will soon cause all to joy, the Lord took her anyway. He did so; yet He said, at the command of Father, that we, the disciples should **“Ask, and it shall be given you...For every one that asketh receiveth”** —Matt 7: 7, 8. Also, He said, **“Whatsoever ye shall ask the Father in my name, he will give it you”** —John 16: 23. These are commands for the disciples; they are not options. If you desire a thing, you are required to ask Father in Christ’s name; such is your salvation. And since the MSC is the first to discern the name of the Lord, it most especially must ask. Vinnette and I have many miracles that attest to the efficacy of this approach to religion. Yet, in the week of preparations for my mother’s funeral, indeed for weeks beforehand as she struggled, I knew that I must publicly ask Father for her resurrection, and I must do so with Vinnette by my side. This I did, but why do so publicly? Publicly is the only way because the Lord requires that we be willing to be made small for His Kingdom and His glory —self-hatred! To ask privately would be to seek Father’s blessing while, at the same time, retaining our high esteem in “publican circles”. But it was to be a large funeral; very close family members would attend; how can such a goal ever be pursued while one retains the respect and love of the family? A public call to resurrection would greatly embarrass them; should not a mourning son ignore his desires so as to save face and protect the family name? Should he not be a crocodile lover? Understanding this will help all to understand the Lord’s command, we are to ignore the wishes of the family. This is what Christ calls “hate”. Some may be included in the special resurrection in the Kingdom before our return to Palestine, many other living saints will be included as members of the 144,000, the great multitude, etc. But for those who desire the highest post, the post that makes a person a brother or sister to the Lord, then they must ignore all other concerns and do the will of Father. They must master the rule of *Luke 14*. Again, it says, **“If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple”**. Today, my family greatly loathes me for my faith, but shortly, when they see Allyne West step out of the grave, the *mustard seed* will rejoice and they will receive their shame. Shame, why should they be shamed? Because they are publican lovers. VTH put it well when he said,

“God’s Righteousness, you see is His integrity, His sure promises, His might to perform. He guarantees His promises; they never fail. To have the Righteousness of the Lord, therefore, is to have His integrity and faithfulness, and these we can never have so long as we mistrust Him. Never so long as we doubt His Word, for to doubt is nothing short of calling Him a liar! To doubt is the greatest offense one can commit! No one can doubt God and still receive His blessings and promises. To have the Righteousness of the Lord, therefore, is to implicitly trust Him without reservation. And where does He expect us to begin? —He wants us to begin with THE THINGS THAT TROUBLE US MOST— the temporal things of tomorrow. He wants us to learn that we cannot serve self and God too” —2TG 35 p 6.

So we see that love and faith are intricately related. The world will know us by our special love, love that elevates Father’s will and word above family and peer pressure. It is this love, manifested by our total belief in Christ’s word, our faith, that shows our connection, our discipleship to Him. Only in this venue can we succeed. In harmony with this, Paul says that charity is the greatest virtue and those who have it **“beareth all things, believeth all things, hopeth all things, endureth all things”** —1 Cor 13: 7

When I asked for the resurrection of my mother and then called her name to come forth, I did so but first, in prayer, I told Father, as commanded, **“thy will be done”**. Sister Allyne West today, some 21 months afterwards, still rests from her labor. Now she rests in the grave because Father, on Nov 12, 2007, said, ‘not yet, not today’. But such answers all disciples must anticipate when they express their hope and belief to Father. Even Christ, before Calvary, said, **“O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.”** —Matt 26: 39. When people, under the nominal-Adventist administration, approach the grave and their minister’s try to prepare them, can any ask of them to do this service, to sacrifice their reputations, their life, for their resurrection? If not, why do they not heed the Pauline-Christian, clarion call to hope all things? When asked to pray publicly for other miracles, they do not recoil. They know that they can obscure and make tenuous the results for those prayers of healing, but they cannot obscure the

The Mustard Seed Advent, 11-Aug-2009

results of a prayer for a resurrection. Consequently, it is easy to judge that they do not have the commitment of the True Shepherd, a commitment which is willing to sacrifice one's reputation and human approval—to lay down one's proverbial life—for the sheep. Imagine, such shepherds, those who preside over the flock today, are so vain that they refuse to admit that Father, on some occasions, rejects or delays the petitions of those who do not serve Him in disciple capacity. Being so egotistical and self-centered, they ignore the Lord's command to ask, and clearly elevating their reputations above heaven's interest, they also abandon the mandate for disciple love. Such "publican lovers" are now exposed as men of the world. To hide this fact, they seek to pretend that God is with them; consequently, being deceivers, they desire to impress upon men that Father always honors their will even though such opposes the way which the Lord taught us to pray. The humble will learn to acknowledge when Father honors their prayers and when He defers His honor. Notwithstanding, the *mustard seed* loves differently; like Christ, it lays down its life for the sheep: it sacrifices its reputation for them. This is what the Lord meant when He described the hatred of one's own life. It is this love which the world will see as noteworthy and attribute it to the words of Christ, they will know that we are disciples by our love.

This disciple love you cannot discern if you seek to uncover it with your emotional senses. It is not a quality that you can feel or see; instead, it requires a display of faith. This is not dissimilar to receiving a large check: Your excitement will come only if you believe it to be valid. Almost every doctrine unfolded by the MSA carries a connection to the disciple-love equation: They are delivered in the face of open and public humiliation; they are themes that no one desires to hear. It is natural to be unmindful of this stress because when it is delivered, one presumes that it was an easy assignment. Being unmindful of this strain causes few to appreciate the deep and unyielding love with which they have been graced, one that hands to them heaven's proverbial check, it guarantees everlasting life for those who embrace all of its teachings. Those who voluntarily take up the burden to proclaim this light only do so because they walk in the highest love, disciple love. It is this cross that Derek and Vinnette firmly embrace in order to secure victory for the saints. Boldly announcing oneself to be David, openly forsaking vegetarianism and lauding a diet that allows "clean" flesh, declaring the scathingly-unpopular doctrine of Jerusalem, reversing 1700 years of fables by unfolding the nature of Christ, along with many other smaller themes like describing the insect invaders of our home, and teaching husbands of their requirements in marriage, all expose this work to potential open shame and humiliation. Each of these is just like a public prayer for resurrection at a funeral. We do so, not because we are misguided, but because we understand that Christ's righteousness is in diametric disharmony with the values of the world. They do not believe in the validity of this proverbial check; therefore, they do not take it to the bank and cash it. Now you cannot see your salvation just like you cannot see heaven's "force-field" of protection, and just like you cannot see the bounty of your weekly pay check. All who believe God, who walk by faith and not by SIGHT, will still gladly embrace the cross that we embrace. In so doing, all comply with the Lord's command of *Luke 14*: They hate their own lives.

To fully expound and expand the Lord's command of *Luke 14*, to resultantly show its range, we must not stop here. We cannot comply with disciple love until we examine more

BIBLE EXAMPLES OF LOVE AND HATE~~~~~Your letter mentioned a closer, informal connection with the MSA. This honorable desire you tied to the theme of disciple love as expressed in my 26-May-09, E-mail, *A Shelter in the Time of Storm*. Many would presume that, to comply with the Savior's command to love, we must manifest greater physical displays of affection. Such was not your claim, but many automatically associate an expansion beyond the limits of a 'teacher/student level' to mean a greater display of love, displays akin to a politician shaking hands and kissing babies. In our society today, love is not real unless it is accompanied by much physical interaction, hugs, handshakes, words, and kisses. Though you in no way made this claim, I am inspired to explain the Lord's testimony by addressing that perspective and concept so as to insure for all the "disciples indeed" the ability, today, to more fully

Levels Of Legal Love

honor the Lord's words. To do otherwise would be malpractice; it would cheat the disciples from their anticipated prize of "everlasting life", the very prize that we are promised to receive when we keep ♦ALL♦ Christ's testimony. A reference to Peter's communion with Jesus will help us with this concern. All remember that, at Calvary, Peter denied the Lord three times. His example afterward brings us in study to:

EXAMPLE ONE: FEED MY SHEEP

After the resurrection, Peter was made to give an account for his denial of the Lord. The Lord asked him, "**Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He said unto him feed my lambs...He saith unto him the third time, Simon son of Jonas, lovest thou me? Peter was grieved...And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, feed my sheep**"—John 21: 15-17. The Lord, by hearing Peter's affirmative reply of love, had He accepted our thinking pertaining to that concept, could have let the matter rest being assured by Peter's open and public testimony, a thing that satisfies us. Perhaps, a hand shake or a hug would have, for some, made Peter's acknowledgement of love more affirming. But no such thing happened; instead, the Lord gave Peter an assignment to manifest his love. Without its completion, Peter's profession of love would have had no credibility to Jesus. After all, how much value could be placed in Peter's words? Did he not profess to the Lord, before Calvary, "...**Though all men shall be offended because of thee, yet will I never be offended**" —Matt 26: 33. It is a good thing that today, our faith is not based upon "jive talk". To likewise manifest its love for the Lord and for the disciples, the *mustard seed* also embraces Peter's assignment. The Lord commanded Peter to install a "teacher/student" interaction with the church, to feed His sheep. The lesson is not simple, but it is true: If Peter was fearful or ashamed of the Lord so that, under pressure, he would deny Him, then, by Jesus' analysis, such could only mean that Peter suffered from a deficiency of love, a deficiency that made him value his life, his family's reputation, and his public image more than he valued or loved God. After all what else is love but an expression of value!?

During the early years of Christianity, to teach the Gospel meant to be considered the vilest of people, to receive great hate, to annoy and "offend" many people. It was to become a person of low value or esteem. This is what it means to be hated. Christ promised as much when He warned the disciples that, "**Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake**" —Matt 24: 9. And where did such hatred stem from? History proves that, in many cases, family members, the hypocritical publican lovers, the Ahabs of our lives, the very people that are biologically connected to us and whom we are often tempted to honor above the disciples, are our betrayers. It has always been true that advanced light causes our less-progressive families to conspire with the devil so as to yield our destruction. It is they, along with our neighbors who have historically turned us in to the authorities. From this historical fact, all should understand why the Lord disdained publican love; like Peter's commitment to "never be offended", it has no credibility in the crunch. For anyone to voluntarily abide in such an environment while they become the open targets for the devil's arrows of hate, and to do so merely because they dare to teach the Gospel, dare to feed the Lord's sheep, is in the eyes of heaven, the greatest practitioners of love. In many cases, such love in a literal and figurative sense, requires that one actually give his life for the sheep. If Peter could do this, if he could bear his own cross to his own calvary, then and only then could his love for God and his love for humanity become validated by Jesus. Every MSA devotee knows that it is no different today: Feeding the sheep still requires rejection and humiliation from family and church. It is just like calling for a resurrection when such has not happened in 2000 years, or like telling people that vegetarianism is a temporary fast showing that flesh will be served in the Kingdom, or like condemning the church's beloved fables and explaining to them that Jesus did not pre-exist. It is much akin to denouncing the Papacy's concept of God; or like seeking to uplift Jerusalem, the sons of America's former slaves; and like proclaiming the Lords promise of everlasting life, that we shall not die, etc. These things are like poison to hell's angels, human and nonhuman, but to the saints, they are the rich fodder which the sheep require today. Thus are we promised, "**Who then is that faithful and wise steward, whom**

The Mustard Seed Advent, 11-Aug-2009

his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing” —Luke 12: 42, 43. There can be no greater manifestation of love for heaven or earth than to battle the devil, with apparently no visible help, and to feed the Lord’s sheep. This is the love that the MSA dutifully extends to you.

In the final analysis, it is not a matter of what we say, what we feel, or —contrary to Peter’s refrain— even what we think that Jesus knows; instead, it is our actions that validate our love. Peter’s reply, “**Lord, thou knowest all things; thou knowest that I love thee**”, manifests that he, just like many of us, did not understand this, heaven’s perfect formula to measure love: Love is not real if it is not expressed in actions, and it is made perfect only during challenging times. By this standard, how could the Lord ever know that Peter loved Him if, in the face of danger, Peter’s emotions caused him to lose 3-½ years of ministry and to deny Him? Yet, Peter was right, Jesus did indeed know the quality of his love, it was Peter who was unknowing; he was ignorant. The Lord defined Peter’s love before Calvary, proclaiming that he would deny him, and Peter, instead of careful study of the Lord’s counsel, sought to challenge Christ’s words. We must not do the same today; we must carefully heed every word to determine right or wrong, and we must ignore any human standard that has not been expressed in Jesus’ Testimony. If the stress from church officials could cause Peter and the disciples to flee, how could they ever be trusted to preach the Gospel to the gentiles, a people in the den of hell? In final analysis, it is no different in our relationships to families. Our love even towards our family, is also made pure by our actions. Consider the fact that, no matter how smooth and convincing are a man’s verbal expressions of love, if he were to flee from danger leaving wife and little ones to face the dark-alley muggers, then his love has failed the test. His words of love become vain. The disciples are to be closer than our families; we are to protect and preserve them! And this preservation is made perfect, not by words or hugs, but by giving them salvation, eternal protection from the most heinous of all muggers, death. Whether we know it or not, all who oppose the Lord’s good news of life, life without death, are dark-alley muggers.

EXAMPLE TWO, ANTONYMIC ANALYSIS:

Again, love and hate are opposite; they are antonyms. This may not be the most novel and shocking revelation from the MSA, but it does make our understanding of the Lord’s commands easier to comprehend —especially if we are diligent and thorough students. Let us try this approach by peering deeper into the study of the Lord’s words in *Luke 14*. To do so, we must consider a different variable, rank in the Kingdom. Our enlightenment pertaining to this new variable in the legal love equation will be enhanced as we remember the promise of special honor for the end-time disciples: They are to preside over the twelve tribes; consequently, the vast membership of the twelve tribes, 144,000 and greater, can never be classed among the smaller circle of their higher-ranking officers, the disciples: The two groups are mutually exclusive for the Lord, while speaking to the 12, said, “...**ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel**” —Matt 19: 28. As a condition —not for salvation or membership in the Kingdom, but for discipleship— we are commanded in *Luke 14*, cited above, to hate our non-believing family members. Being aware of this valued rule that was directly articulated from Father, then a wise student can juxtaposed that formula to another Father-inspired requisite for discipleship, that which is defined in *John 13* and also cited above. There we are told to, “**love one another ; AS I (CHRIST) HAVE LOVED YOU...By this shall all men know that ye are my disciples...**” Remember, a disciple judges Israel; therefore, though ranked above, he cannot be one of the 144,000, redeemed, first-fruit Israel; yet, the 144,000 are defined as eternal rulers in the kingdom. Disciples then, could only be the rulers of the rulers, earth’s highest circle of authority. It is only fitting then that the disciples have higher standards for qualification just as in a secular army, there the smaller cluster of generals have higher standards of compliance than do the larger pool of

Levels Of Legal Love

captains who rank under them. Being thus educated and thus purged from publican love, we as disciples, can resolve the question that you posed by turning to the Lord's testimony and beginning therefrom to correctly, legally, and wisely discern the quantity and quality of love that we give and receive from each other.

To the discredit of Christians, instead of turning to the testimony "being wise as serpents", we have taken Christ's words of love and then did the abominable: We turned to the world for tutelage. Today this must change for all Mustard Seed Adventists. We violate the Lord's command when we **BASE OUR EMOTIONS** towards each other on publican-love-styled cuddles and meaningless platitudes, and special-occasion greetings. Instead of properly appraising and appreciating new light, we yearn for a Hallmark moment. Perhaps this is the reason why yesterday's inspiration forbade us from conveying time gifts. Today, by understanding the underlying principle, we have no such restrictions; if joy comes to a disciple, it is not a violation to salute him on his birthday or other occasion. Instead of condemning such occasions, we use wisdom: the wisdom that realizes that none should covetously examine the affection that is displayed, professed, or demonstrated by others—including siblings and kinfolk; secret-society, brotherhood or sisterhood organizations; jive-time talking, love-professing, Sabbath-morning, kiss-and-hug embracing Laodiceans—to use as a gauge for the quality of love that Father requires. I am pressed to recall any examples where the Lord spent His time hugging or kissing any of the disciples. Seldom, if ever, did He even say to His disciples, "I love you". This fact brings us to the example: After the resurrection, Jesus left the opposite response for our record. In a moment when a hug seemed most appropriate, Mary broken by her Lord's demise, weeping because His body appeared to be stolen, was jolted back to joy when the-resurrected Jesus stood by her and spoke to her. At that moment, all can understand a hug of ecstasy. Instead, Jesus told Mary, "*Touch me not: for I am not yet ascended to my Father...*" —John 20: 17. It was not that Jesus disapproved of a hug; rather, He reserved to His Father the right of first embrace. Father's joy at Jesus' successful mission far exceeded any on earth, and He will show us when it is time to celebrate. The Lord, by this illustration, was not promoting some aloof and distant form of stoicism; His actions did not impugn hugs, kisses, or kind words, and/or Hallmark greetings among the disciples; instead, they merely removed such displays as icons to define our affection and love. Thus, like Mary, when a "disciple indeed", one who 'continues in His word', does not receive from other disciples the reaction that fits the world's expectations, he does not feel cheated or hurt. To make a display of emotions our example of love, **in this specific moment of time**, is to exemplify a great lack of faith. It is a failure to comfort ourselves with the exaltation that is about to be showered upon us; to celebrate victory prematurely and before Father embraces victory, and it is to discount the Lord's assurance of our happiness and to yearn for a lesser gift.

What will the world think about our levels of affection? They will think that it is perverse, unloving, and unholy. But they are misguided and ignorant. After all, these are people who seldom find it remarkable when others, in Mafia style, calm the anxieties of their antagonists with a hug and a kiss, and then having allayed all suspicions, they strike with cruelty. Afterward, they send flowers to the funeral. Judas adopted this approach also; he betrayed his Lord with a kiss, and we look to his demise as a warning. Even though he kissed the Lord, his actions showed the deficiency of his love. Such duplicity has no place with us lest we become like our Laodicean (SDA) brethren who have adopted Judas' same style of treachery. This is the love that the world exalts making Christ's love seem inappropriate and lacking to them. Thus, when it is exemplified in our lives, their first observation will be our aloofness to our non-believing families. They will assail us for being loveless or hateful. This will be our opportunity; we will quote the lessons of Christ. We will explain that our duty to each other exceeds our duty to non-believing family members. We even "pay" our tithe and give our offerings to help to advance the work before we extend any financial help to another merely because they are our family. By this very stark contrast in antonymic analysis, they will then know that we are His disciples by our love. When we, the male and female Mustard Seed Adventists, are elevated, we will see the pretentious affection of the world in its true light as we juxtapose it against the genuine adoration and admiration that we are to begin to

The Mustard Seed Advent, 11-Aug-2009

receive. Then, the attention that will be showered upon us will be more than we ever anticipated, and when your prime minister is made great in the world, when Christ hides Himself upon him, the entire universe will attentively focus upon that union. All who beforehand mistreated you will value your close connection to the highest circles of power on earth —indeed heaven’s hosts will too. The people who will have Christ and His seed’s attention and his access more than any other group will be the disciples, those who now have responded to this, His call. All can take this promise to the bank with certainty because it corresponds to our model: It is exactly how Christ loved the disciples yesterday. Our antonymic analysis shows that such attention and devotion should not now be given to families; we must leave them to their own devices, and like children and fools, depend upon Father to preserve them; let them win His embrace. Give the disciples your full attention and consideration; love them as Christ exemplified.

To underscore this point,

EXAMPLE THREE:

Consider His mustard-seed-defined hatred of family and His MSA-defined love for disciples from the perspective in *Matt 12*. It shows that the term “hatred” as deployed by the Lord, did not mean what we presume that it means today, the gleeful yearning for the complete destruction of family. Christ did not seek the total destruction of His family: He did not hate that way. The way that He hated them was expressed by His refusal to break the “teacher/student” communion that existed with His disciples. When told that His mother and brethren desired to see Him, all those in study and those who sought Jesus expected Him to display publican love by interrupting His commission to teach in order to receive His family. They presumed that biological links to Jesus out-ranked their connection, their student/teacher communion. If Jesus’ family truly loved Him, then they should have become His students and joined Him in His work. After so doing, they could have received genuine disciple love. Since they chose not to do so, they received Christ-defined hate; they were completely disregarded and ignored. Christ was in the middle of an important study explaining the church’s victory over the devil. Almost in mid speech, He was interrupted by a listener. The Bible gives the following account:

“When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none...Even so shall it be also unto this wicked generation. While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward HIS DISCIPLES, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven (whosoever heeds His word and His servant to be raised in the last day —*John six*), the same is my brother, and sister, and mother”—Matt 12: 43-50.

Surely His kin folk were upset by this slight and this rebuff. From this above example, we now have a clearly outlined meaning to define the hate we are to have for our non-believing families: It is an intentional action or reaction by us towards them which is offensive because it ignores their wants and needs: In the opposite, this also expresses what we need to know: how Christ loved His disciples (John 13: 34), He showed to them the highest regard. The lesson as it applies to your question also shows us that all who benefit from the carefully explicit teachings of the *mustard seed* are disciples who are receiving love. If one has been excluded from the MSA’s teachings, then, by this analysis, they have not received its love. To show that we should not seek or joy in the total humiliation and destruction of family, the MSA points all to the reiteration of His command to **“Honour thy father and thy mother”**—Matt 19: 19. Then the MSA further points all to the words uttered by Jesus: While suffering on the cross, He told John to take care of His mother —see John 19: 27. With these two well-defined illustrations, we can see our relationship to each other and to our parents.

Levels Of Legal Love

Christ loved His disciples by comforting them with the Word when they were sad, by telling to them the good and bad things which they could expect, by sharply reprimanding them when they gave place to the devil, by revealing to them His word, by exciting them with His miracles, by resolving their disputes, by answering their questions, by dashing the fallacies of the Pharisees, by forgiving their failures, by devoting His life to their salvation, and by giving to them His undivided attention. More qualification about love can be seen as we consider

EXAMPLE FOUR:

All the disciples were included in the Lord's innermost circle. In fact, His love was so immense that Christ did that which none of His disciples would do: He humbled Himself, and on bended knees, he honored their needs and washed all of their feet. He has bestowed such grace upon none others. Yet, some of his disciples, although counted among that number 12, never became distinguished in the word. Many of their names we are hard pressed to remember. What do we know about Bartholomew, James the son of Alphaeus, Lebbaeus, or Simon the Canaanite, etc (See Matt 10: 2-4)? Think of doubting Thomas; he is remembered only for quibbling and lack of belief. Then Consider Peter; because he put his whole heart in the work, He won the highest acclaim of them all. This elevation appears to result from Peter's zeal and not from any other quality. Is not this variation of distinction a definitive example to manifest the way or the manner in which the Lord loved? There will be some today who will have limits placed upon their zeal for the work also. This lackluster manifestation of enthusiasm will cause them, even as disciples, to receive a correspondingly tepid degree of favor. Below are some references to prove this "partiality" by the Lord:

“After six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain...And, behold, there appeared unto them Moses and Elias talking with him...and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him...And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead .” —Matt 17: 1, 3, 5, 9

With this lesson, we see that the Lord endowed Peter, James, and John —a favored three— with a special grace, an experience that all of the others were denied. While the other nine were down in the valley occupied with a less awe-inspiring task of struggling to cast out devils, the inner circle of three got a chance to meet Moses and Elijah as well as a chance to hear from Father. Perhaps to preclude the others from the immature swell of jealousy or resentfulness common to men devoid of “last-day” perfection, the Lord commanded the three to keep the incident to themselves and to tell no man. This further distinguishes disciple love from the “publican” concept of love, the prevailing standard in the earth, the phony standard which presumes that authority figures should never show favoritism. It is wrong to restrict favoritism because, if a leader removes it as a tool to teach, then he/she loses the ability to motivate without castigation. Nagging, complaining, and threatening are negative tools which have very limited usefulness; favoritism, reward, and praise can often better influence a man's commitment to duty. Thus did ancient Jacob, our example for today, exemplify this point by his clear favor for Joseph. Ultimately, in the end, the wisdom and legitimacy of his favoritism was manifested by the ugly qualities of Jacob's other 10 sons: They were deceptive and envious even to the point of murder. On the other hand, Joseph's spirituality was manifested to be higher: He could patiently endure injustice, suffering, and evil seduction; he was attentive to the Lord's inspiration; he shared his light with courage and conviction; and he was quick to display kindness and forgiveness. Such people are always made favorites by wise leaders. It is likely the case that his other brothers learned from him great lessons of grace merely because Jacob showed to him his favor. Have not we all likewise benefited from Joseph's immense grace —lessons only possible because of Jacob's management style? Having said this, the other, less-spiritual sons of Jacob were not excluded from the honors conveyed. Likewise, Jesus' 12 were not excluded from the honors of discipleship— both groups of disciples merely needed more spiritual qualities to win the highest endowment of love. As expressed in *John 13*, Christ indeed loved all the disciples, but among them, He had a higher love for His favorites. In fact, John is described as the disciple whom

The Mustard Seed Advent, 11-Aug-2009

Jesus loved (John 21: 20). This shows that there are degrees to love and corresponding degrees to hate —remember the earlier point of range. The Lord’s favoritism was not based upon kinship, good looks, genetic heritage, race, pedigree, wealth, etc. It was not based upon publican standards; instead, it was similar to Jacob’s favoritism, a management style which, though appropriately partial, never softened the occasion to issue a rebuke. This we can see by studying the closing episode at Gethsemane. Again, Christ took the favored three on a special mission. His heart was heavy, “**even unto death**” (Matt 26: 38); and they were the only ones in whom Jesus could confide. Yet, when they could not stay awake, His special love did not blunt His duty to reprimand. The other nine, men excluded from the scene, could sleep without interruptions of Divine expectations that night, but the favored three were given a higher commission: They were expected to alertly agonize with the Lord. Jacob likewise reprimanded his favorite when he made the following exclamation to Joseph’s seemingly outrageous dream, “**...And his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?**” —Gen 37: 10. This shows that even favored disciples are never protected from reprimand. Knowledge of this fact will enlighten the wise to never presume on favoritism and to never think that correction is a tool to gauge love or hate. Again, since this is the manner in which Christ loved the disciples, and we are told that we should love one another the same way, then all must anticipate favoritism and correction today. Put another way, they must do as commanded and anticipate the prime minister to do his work, “**even as the Son of man came...to minister**”. Instead of measuring, sometimes using a false standard, to ensure that they get all the love due to them, they will respectfully work to fulfill all the needs of the Kingdom and trust the Lord for their just desserts, their grace, their connection, and their reward. They will adopt this demeanor, not only because it is Christ’s righteousness, and not only because the prime minister makes this lesson plain as he teaches them, but also because this very same approach to leadership they themselves will deploy as they exercise their own management over Israel and the Kingdom’s citizenry.

Father also shows favoritism: He loves the world but promises to destroy those who do not embrace Christ. He has endowed Christ with His highest love, and the disciples who embrace the mind of Christ, and His testimony, He favors them above all others. The Word says, “**For the Father loveth the Son, and sheweth him all things that himself doeth...**” —John 5: 20. Father did not exemplify this love to any other; in fact, this was the very thing that may have made Lucifer rebel. Excluding the lofty station of Jesus in this equation, we now must ask, who is next in line for the Father’s love? It is not the world; nor is it Israel; instead, it is those like you whom the Father professes to love, the male and female disciples; thusly does He make them Christ’s brethren as we saw above. Highest among them is the *mustard seed*, the one used to enlighten the disciples. The Bible says, “**He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him...If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him**” —John 14: 21, 23.

Physical or vocal manifestations of love do not give evidence that the love is real and in compliance with heaven’s standards, but this in no way means that it is shunned or condemned by heaven. Especially is it appropriate and mandatory between husbands and wives when

THE TWO SHALL BECOME ONE FLESH~~~~~For some time the *mustard seed* has been looking for an opportunity to answer questions that none have asked, to feed to the disciples many of the issues contained within this letter, and it has found such an opportunity in its reply to your letter. Therefore, I hope that you are not vexed by the length of this reply and the time taken to release it. It must be quickly added that many of the issues expressed in this reply, though they are directly related to your question in the mind of the author, were not points that you raised in your letter. Any good shepherd will give the flock that which they need and not merely that for which they ask. Such is the outgrowth of a genuine and loving teacher/student communion.

Levels Of Legal Love

I hope that all appreciate this theme. To understand the next dimension which pertains to your question, we must now examine the love which indeed requires physical interaction, the love between a man and his wife.

Disciples are commanded to be one, to be united, as Christ and Father are One. Remember Christ prayed, **“the glory which thou gavest me I have given them; that they may be one, even as we are one”** —John 17: 22. I point you back to this reference because it is so vital to our passage from death to life in this, the hour of the *Judgment of the Living*. As you meditate upon this theme, remember that Christ and Father are Spirits; they cannot be one flesh. Consequently, the disciples are to have a spiritual unity, one that is above all others. To buttress this Bible assertion, I also point you to a statement from EGW:

“The Lord calls for men of genuine faith and sound minds, men who recognize the distinction between the true and the false. Each one should be on his guard, studying and practicing the lessons given in the seventeenth chapter of John, and preserving a living faith in the truth for this time. We need that self-control which will enable us to bring our habits into harmony with the prayer of Christ.”

“The instruction given me by One of authority is that we are to learn to answer the prayer recorded in the seventeenth chapter of John. We are to make this prayer our first study. Every gospel minister, every medical missionary, is to learn the science of this prayer...those who fail to learn the lessons contained in this prayer are in danger of making one-sided developments, which no future training will ever fully correct” —EGW, *Testimonies for the Church*, Vol. 8, p. 239.

From the portion of the prayer cited in this letter, we can resultantly conclude that there are multiple sides to the concept of oneness. Added to that lesson is another central point from *John 17*; that is, the delivery to His disciples the glory which Father gave to Christ. This glory, the Lord’s testimony, can be no benefit until today, the last day, the day when it is raised again and made plain. When this happens, then we will have heeded EGW’s counsel and have learned to answer that prayer; we will be made one as Christ and Father are One. This will have been done without much, if any, physical manifestation. The exception occurs with a husband and wife. Their oneness, if joined by Father, takes on a different dimension, a dimension that cannot occur without physical intimacy. Christ said, **“Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder”** —Matt 19: 4, 5, 6. The Lord points the disciples to the example of Adam and Eve then, to show the special oneness of a husband and wife, He delineated the following legal procedure:

1. First the man leaves the influence of parents. He must continue to honor them, but he must do so in a way which allows his withdrawals from their management over his life’s path, the “teacher/student” communion that existed before, and he himself becomes a channel of light for the Lord.
2. Parents are metaphoric and literal as will be expressed below.
3. Next, he draws his wife into his arms: He cleaves to her, no doubt to make her happy. In this embrace, she becomes the object of his affection; his life’s companion. This embrace is literal and proverbial.
4. Then, by this embrace, they become —not just one, but— one flesh. Disciples become “one”. But a marital couple is given a requirement for an even stronger bond and deeper unity; they become “one flesh”. Their unity is not just a spiritual harmony; it also becomes a physical harmony.
5. In the case of two who are classed as *disciples indeed*, since they become one flesh with their spouses, this oneness obviously endures for eternity as they both pass together in the *Judgment of the Living*. Those disciples who have partners who do not heed this command in that “last day” will be eternally separated from their commandment-breaking spouses.

The Mustard Seed Advent, 11-Aug-2009

6. Having united as one, Father affirms His protection of their unity, a protection never before fully realized until today, the day when life becomes everlasting. The resurrected couples as expressed more fully below, cannot have this same benefit— eternal-unit cohesion.

This counsel is given with both commands and prophecies. Contrary to our careless renderings of the past, Christ does not prohibit the interference by His authorities of all married couples —only those who become “one flesh”. He says, **“they twain shall be one flesh...What therefore God hath joined together, let not man put asunder”**. The ones who are in harmony, one flesh, God has joined together. Their unity and their one flesh is proven only when both embrace the Lord’s testimony. If one believes and the other denies, then they have failed to become one flesh, they have extended the great controversy between Christ and Satan in their home, and the Lord’s man, Jacob/David can put their marriage asunder —this by careful and precise rendering of the Text. Therefore what possible good could result by a couple being united, if such a *Judgment-of-the-Living*-hour couple are not in sync with the Lord’s testimony? Suppose they lived yesterday, a day when life had not yet been restored, then it would make no difference to have their unity protected for, in death, they were scheduled to part. Usually, like with Eve, one spouse goes into the grave and the other laments his/her passing, then eventually the other partner also dies. Their unity then is eternally put asunder. They are even told this very thing on the day of marriage: until death do you part. Remember, **“...in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.”** —Matt 22: 30. Resurrected couples will never again be married. Therefore, like all commands given in the Lord’s testimony, they are first heeded in this day by the *disciples indeed* and because of this, their marriages endure forever. Is not this a blessed benefit heretofore hidden from our eyes? If one agrees that this is positive, then the flip side is equally negative: Today, if a man and a woman, though married, diverging onto different paths and hold to different doctrines, then, though they may now enjoy conjugal relations, they are not one flesh. The conjugal relations has no power to keep them together as one embraces Christ while the other rejects Him. They are neither united in discipleship nor in a higher unity, as a married couple. This is why we are given Jacob’s example: When he was commanded to leave Padanaram, this, along with his entire experiences before and after, manifests that he was the Lord’s highest minister on earth. He was the man through whom our salvation was to be channeled. Vested in his ministry was the vision of connecting earth to Christ, Jacob’s renowned ladder. Before he made his move to a distant land, he conducted a Bible study with both Rachel and Leah, and they both, former enemies, became united in their conversion to the new advances of his religion —see Gen 31. This they did quite commendably and courageously because, merely based upon Jacob’s inspiration, they accepted the supreme assignment: to leave the only life that they knew. In essence, they were converted to love the disciples (each other and the children of each other as well as Jacob) and hate all other family that did not journey with Jacob. Any disciple who marries, must benefit from Jacob’s example to command his home.

For years many Christians have quoted the above, “one-flesh” counsel so as to validate all marriages. They showed great ignorance by assuming that because a person, in a fit of passion, insanity, or convenience, decided to yoke themselves to another in marriage, that, God, because of their initiative, validated and guarded their union. That which they are sharp to remember in marital ceremonies, they quickly forget in divorce court. We only now know, in this day when Christ’s testimony is made plain, that this counsel does not apply to all marriages; it only applies to those who walk together in Christ as disciples or as marriage partners. Seeking to divide, injure, or breach such marriages is illegal in the eyes of God. But how can we become the select and fortunate ones to win Father’s endorsement of our marriages today? Any unity endorsement by Father can only occur with the couple’s who participate in Father’s attempts to engineer a solid and united bond. He deployed Christ, the very one to relay to us this counsel first to Moses and then to the Pharisees as depicted in *Matt 19*, to show to all the successful rules of life with the hope that the couple will, hand in hand, choose to therein walk. Any couple who rejects Christ can obviously never have Father’s marital endorsement or protection. And they can soon expect interference to

Levels Of Legal Love

shake their unity in the wind. This explains why, with the advent of the MSA, many Davidian marriages have turned from blessings to curses for, by rejecting the up-to-date and present-truth-revealed personage of Christ, they are exposed as His enemies; they are not disciples of His. What logic could possibly justify any other strategy by Father: Why should He invest His protective energy to solidify couples who have united to crucify afresh His Son? Christ's-EGW-vaunted prayer of *John 17*, when the science of it is examined, manifests that His prayer of unity does not pertain to the marriage of any who refuse discipleship or their leadership. Remember, while speaking of His disciples, Christ, in that prayer, said, **“I pray for them: I pray not for the world, but for them which thou hast given me...”** —John 17: 9. Any who knowingly reject the “Rock”, the Lord’s testimony, and who seek to instead build their house upon sinking sand, can expect to not rise but to sink. They can only anticipate the removal of every blessing that has been bestowed to them. Two people, before learning of Christ, may have been happily united as one, one life, but without complying to His word upon hearing it today in this very special day, they are destined to be snagged in eternal failure. Yesterday he/she may have been their life, their soul mate; but today—in the last day, the day of the *Judgment of the Living*— if he/she rejects the Lord, that marriage can no longer abide together, and their continued prayers for heaven’s support, prayers based upon the flimsy standards of yesterday’s careless theology, prevents them from bringing any honor to Father in service. However, a man—not a woman—is forbidden to put away His wife save for the reason of adultery (see Matt 5: 32). Therefore, they must seek unity, away from their Christ-hating wives and with the disciples, and they must do so while they await the Father’s purging described below. Then, having been purged from the enemy’s tentacles that formerly bound them like a victim of a giant octopus, the world will see their amazing, heaven-wrought, break-away maneuver and their swim to the freedom promised of every *disciple indeed*. Then they will know that you are Christ’s disciple by your love. Before, the entangling tentacles of a Christ-less marriage are broken, He will show each disciple, locked in such a solitary confinement, his/her need to remove themselves for disunity will become magnified in their home. One will begin to work feverishly to comply with Father’s will while the other will seemingly be a protesting voice working more and more like the devil.

Now it should be apparent: The work of becoming one flesh is a process. Today the stakes are higher and the church community dynamics are changed. This occurs because of the phenomenon never before witnessed in the history of the universe: The faithful win life everlasting. They pass from death to life while living, and they never see death. Consequently, like Enoch and Elijah, the spiritual journey of the faithful today causes them to ascend higher and higher in their walk with the Lord leaving behind all others, even spouses who walk differently than do they. For this cause the Lord urges all married couples to break with the customs of the past and become one flesh. This is to occur, if for no other reason than that the grave will eventually claim all of their kin and unfaithful, loved ones. A man who accepts non-perishing and everlasting life, the gift of God, and who is married or united to others who do not must grip himself with the foreknowledge that the grave which he has escaped will eventually claim his relatives that are disconnected from heaven. It will do so by their choice. The only remedy to preserve their connection is that family must join them and become disciples, and wives and husbands must become one flesh. This is the human reality in the day when the living are to be judged. Therefore as it would happen naturally, at some point, the unfaithful—committed to a life at variance with God— must be torn from their embrace, their bosom, so that they can no longer cleave to them. Preparing us, the “last-day” saints for this, heaven sends a messenger to the disciples, the *mustard seed*, and he—for the first time in church history— emphasizes the Lord’s requirement expressed in *Luke 14*, the mandate to hate his/her non-disciple family members and even his/her own life.

This commission of discipleship also means that they, the *disciples indeed*, must prepare for this letter’s focus as expressed in

SUB TITLE ONE: FATHER’S PRUNING KNIFE

The Mustard Seed Advent, 11-Aug-2009

They must be purged of all impediments in their lives that limit their zeal to do the Fathers will. Some are habits, but the most difficult impediments involve people with whom they are closely attached. Christ's testimony speaks to this difficult purging with even more insight. He shows that we are not always expected to engineer, of our own efforts, the alienation which *disciple hate* requires. Instead, the Lord knowing the excruciating difficulty of such an assignment shows that heaven, with its wiser discretion, will perform this task of detachment. In fact, by merely teaching others with whom we are connected the "last-day", "strong-meat" Gospel, which all true disciples love, many of their relatives will make the job easier by fearfully fleeing them as if haunted by a ghost. Do not chase after them: instead, continue your path of progress; this is your hate. But some relatives, ever cursed by their own hatred of Christ, will, like ancient Ahab so did with Jehoshaphat, pretentiously fasten themselves to the faithful so as to siphon away their Christ-endowed blessings. To express their removal, the Lord said, "**I am the true vine, and my Father is the husbandman. Every BRANCH IN ME that beareth not fruit he taketh away: and EVERY BRANCH THAT BEARETH FRUIT, HE PURGETH IT, that it may bring forth more fruit" —John 15: 1, 2. Have there ever been any thoughtful students, men and women who meditate upon the word day and night, who have read this Text and then, as exceptional students, inquire the obvious question: "How could the Lord's words ring true: How can a branch be in Christ and not bear fruit? —such seems impossible"! If there is such a student, then this messenger yearns to meet him/her, if he has not already, so as to forge a close, Christ-styled, "teacher-student" relationship. Christ's very words, dictated to Him directly from Father, seem to foster this oxymoronic conundrum [**WEBSTER: oxymoron: a combination of contradictory words/Conundrum: a riddle whose answer is or involves a pun: an intricate and difficult problem**]. On various occasions, the Lord's testimony also perplexed *the 12* causing them to think harder or inquire to Him for clarity; Matt 16: 11, when the Lord told them to "**beware of the leaven of the Pharisees**", is an example which immediately comes to mind. With that episode, the disciples merely applied themselves to the Lord's testimony with greater intensity —His very purpose— and they received, from their own mental exertion, the answer. However here, in *John 15* —as it has been with all Christians until now— even the puzzle, the glaring incongruity of His testimony escaped their notice. Consequently, before the answer is given, the problem must be identified. This Text plagues the mind of the diligent disciple with head-scratching bewilderment, an itch which the MSA now desires to relieve. The expression seems contradictory because our fruit comes from Christ; our goal throughout Bible history was always to be "in Christ". For the past 2000 years, Christians have evangelized and baptized the souls formerly in Satan's kingdom merely to make them branches in Christ (Christ/Jesus). There has never been any other commission expressing an alternate goal. Now, from Christ's words, we see that one can attain to such a lofty and high honor and still be banished as an incomplete disciple for his failure to bear fruit —the very achievement which can only happen through one's connection as a branch to Christ. If nothing else can convince all of the need for the promised prime minister to explain the Lord's words and make them plain, this oxymoronic conundrum can. The ponderable grows deeper as we inquire: Is He not the source of our growth? Then, we reflect upon the very example in nature which Christ cites to us so as to make His point, and we become even more baffled. We silently ponder: How can a branch, while attached to its Vine, Christ —so that it is "in Him"— be punished for his failure to perform in the manner promised to all who are in Christ? In the realm of nature, the branch receives nutrients, sap, from the vine and then it produces fruit. Fruit can come in no other way! This being true, then either we misunderstand or the impossible must be considered; that is, something is amiss with the Father's illustration. After all, the fruit of the Spirit comes from the Lord's words embraced into one's life. After masticated, digested, and consumed, it causes one to reject self-righteousness —like the publican concept of love. Resultantly, unlike the carnal man and the territorial animals, a man does not scent mark his territory with the stench of his own self-engendered fruit. Consequently, there can only be one way to make sense of this; that is, yesterday, he/she abode in Christ under Jesus' administration. Then, a transitional change occurred and the reins were handed over to another Administration, Christ's.**

Levels Of Legal Love

When the change was made, at that very moment that which was formerly Jesus' priesthood is gifted and delivered to the successor of His ministry, Christ. They become branches grafted to His vine. To inform the faithful or the righteous, the Davidians, loyal to Jesus' administration, of this change, a sealing message, the Seventh Seal, was broadcasted. Those who reject that sealing message, Father removes from the roster of the redeemed; He **"taketh away"**. Before so doing and out of respect for their dedicated service yesterday, a warning is issued, This warning alerts them to the hazard which accompanies their failure to respond. It is a thing which is unique to the Christian experience, the hazard of their pending destruction is blasted in their ears, the Seventh Trumpet sounds. This trumpet is sounded in the shadow of the Seventh-Sealing message, yet, before the looming destruction which always follows a message of light. This diverges from the historical pattern, as revealed in the *Rod's* studies of

SUB TITLE TWO: THE SEALS AND THE TRUMPETS

This trumpet/seal diverging pattern accommodates the uniqueness of the hour, the *Judgment of the Living*. Thus are we told regarding the Seventh Trumpet, **"But in the days of the VOICE of the seventh angel, when he shall begin to sound, the mystery of God should be finished"** —Rev 10: 7.

This mystery of God is wrapped and summarized in the Text of *John 15* cited above. A voice, a human agent who is inspired by heaven, an angel, sounds a message. Resolving the 1700-year-old dispute from Constantine, it shows that Christ, Father, and Jesus are separate and distinct individuals. How could Constantine's Tri-Unitarian theory become credible if Christ's very words prove otherwise; showing that He and the Father have different duties and different rank; different personalities: that Christ is the Vine, Father is another Person who tends even to Christ: He is the Caretaker of the Vine and the vineyard; He is the Husbandman. Just as the branches are different than the Vine, likewise, the Vine is distinguished from the Husbandman. Thus, we see that all who do abide —not in the Husbandman, Father, but— in Christ, He, Father preserves. This is so because, until the trumpet is sounded, Father has been even a greater mystery to the saints than has Christ. Jesus is also distinguished by this Text. He was formerly thought to be Christ and Father; now, by the blast of this trumpet-sounding, mystery-finishing message, we know differently. For we see what was shown above: The message of the Seventh Seal, declared by the *mustard seed*, has shown from many Scriptures what *John 15* summarizes: that is, the transition of leadership from Jesus to Christ was to occur so that 'every branch in Christ that beareth not fruit Father taketh away'. It is the broadcast of this transition, given twice to be gracious and loving, which yields the punishment of all in the house who ignore it. Those who ignore their first call are given another chance with the trumpet call. Those who ignore the second opportunity, as also manifested in *Mal two*, fall under Father's judgment, His removal of their connection to Christ. We must now remember the principle that the *Shepherd's Rod* message has taught us regarding the seals and the trumpets: That the seven seals of Revelation manifest seven protective (sealing) messages of truth, and that the corresponding seven trumpets express the punishment for those who deny the sealing message of their day. The Seventh Seal, exactly as expressed in prior studies of *Mal two*, is the declaration of the identity of Christ along with all the associated doctrines such as the emergence of Jerusalem, the 144,000. He says, **"And now, O ye priests, this commandment is for you. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart."** —Mal 2: 1, 2. Can there be greater evidence of the message which seals the last-day saints? It is clearly a message which identifies the name of Christ to Jesus' ordained priests, the former fruit-bearing branches. They are resultantly cursed because they ignored that message, they failed to lay it to heart. In so doing, they failed to be sealed by it; they failed to be protected from the Lord's curses. Whatever love they had, it did not recognize the levels of legal love, for like Ahab, they hated the Lord. Yet, a careful reading of *Mal two* shows that the appeal is made after they have already rejected the first message. It says, **"yea, I have cursed them already, because ye do not lay it to heart."** Certainly it is that the message of *Mal two* is the second rendering of the same message, the declaration of the Lord's identity. They are given

The Mustard Seed Advent, 11-Aug-2009

a second chance; this chance is trumpeted to them; it is the seventh trumpet which wins their damnation.

The Seventh-Seal message, slighted and hated, is reiterated with the revelations of the Atonement. Therefore, when the Atonement article was first published, a warning level was attached to it in the E-mail header. This was the blast of the Seventh Trumpet, the voice of the seventh angel, and it was expressed from *Ezek 33* of that same study. *Ezekiel 33* definitely shows the formerly righteous branches that are to be “taken away” by Father. Also describing the same seventh trumpet brought forth in *Rev 10*, it says, “...*whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head...When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered: but for his iniquity that he hath committed, he shall die for it*” —Ezek 33: 4, 13. Amazing! —they, living people, reject the message of life, the Lord’s assurance to them that they “shall surely live”. How is it that such people yearning to die, became defined as “the righteous”? It could only be because they were faithful to the message of the former seal, the Six Seal, the *Shepherd’s Rod* message declared under Jesus’ administration. But that message could not save the living in the day of the trumpet blast; only the message of life everlasting could, the belief in Jesus’ declarative message explaining the Lord’s simple words promising with two affirming adverbs, “**Verily, verily, I say unto you, If a man keep my sayings, he shall never see death**” —John 8: 51. To disbelieve that call and to continue to trust in the *Rod*, is to trust in their own righteousness, their ability to find their way home by the light of the *Shepherd’s Rod* message for its founder has been dead for 51 years; he certainly cannot guide them or give to them the message of life, the seventh seal. This seventh-trumpet message is also described as the trumpet of *Isa 58*. They are shown the fast that Christ has chosen; yet, those who disbelieve, and continue in Jesus’ ordained fast of yesterday are likewise condemned of self-righteousness. These are the people whom Christ curses.

The sequence of events are manifested differently than the events of the first six seals and the six trumpets; those former seals encompass the work for the men who must pass through the grave; therefore, their trumpet message is to be understood only after 1844 with the opening of the judgment, a trumpet blast that they could not hear, being in the grave. There was no need to send them two messages, for they were scheduled for the grave, to perish and then to be resurrected to receive their reward. To escape eternal damnation, they must be sealed first while living, sealed with the faith of their eventual resurrection. With the saints who live in the day of transition, a second chance is given, and it comes with the broadcast of the trumpet; after all, they are men inherited to Christ from Jesus; they, unlike the men who have passed before them, become ‘branches in Christ’. Then those who ignore its sound live out the oxymoronic conundrum of *John 15*. This is why the Lord, immediately after the proverb of the Vine and the branches, gives to the disciples their commandment: “**This is my commandment That ye love one another, as I have loved you**” —John 15: 12. This command-qualifier clause for love, “as I have loved you”, is an exact reiteration of the same command given in John 13: 34 —see above. Yesterday’s servants were not required to comply with the full thrust of this edict. Today, to continue to love those who will soon perish before their eyes, those whose blessings will be cursed, would cause them great grief and emotionally detach them from their duties, duties to feed the Lord’s sheep, duties that require all of their intensity, the full commitment of their hearts. It is the trumpet which is sounded to show the *House of Jacob* their sins, that causes Father to excommunicate all saints who reject Christ’s installation. Such a rejection, parallels the slaying of the Atoning, unblemished Bullock. They are unblemished because they abode, in righteousness, as disciples in Jesus; again as also expressed in the Atonement. A righteous man is one who stands before God without blemish. They are sacrificed because they reject Christ’s installation. After all, how could a branch survive and bear fruit in the day of harvest, if they deny themselves the very sap which Christ provides so as to cause them to grow and become fruitful. This lesson conveys to us our unity:

Levels Of Legal Love

“A union of believers with Christ will as a natural result lead to a union with one another, which bond of union is the most enduring upon earth. We are one in Christ, as Christ is one with the Father. Christians are branches, and only branches, in the living Vine. One branch is not to borrow its sustenance from another. Our life must come from the parent vine. It is only by personal union with Christ, by communion with Him daily, hourly, that we can bear the fruits of the Holy Spirit.” —EGW, *Testimonies for the Church*, Vol. 5, p. 47, 48.

EGW affirms the failure of yesterday’s righteous priests, they, in a day before Christ’s administration, trusted in other branches, EGW and VTH, for their sap; therefore, they had no unity. She also shows, that our union with each other, exceeds all other unions, it is “the most enduring upon earth”. It is everlasting just as Father’s union to Christ is likewise eternal. So, all branches in Christ that are fruitless today must have failed to continue in His Word in the day when Jesus’ gentile ministry is transferred —theory is now becoming reality. They have not forged “a union of believers with Christ”. These formerly righteous students, proverbial, unblemished bullocks, fail to convert to sheep, His sheep. Thus, when His beckoning voice is directed to them, they fail to respond. Resultantly, they cannot become one with the other disciples who have advanced —even the spouses of such disciples— thus they can anticipate removal before our very eyes. Any unity or marriage based upon a human connection apart from the new-wine teachings of Christ will not stand. Any consortium composed of sheep and cattle will be put asunder. To prepare us for this event, we are given a command that has never been taught or enforced until now: We are told to hate them, to disregard their petitions for our help. The other class, the resurrected righteous, will join us, but they will never exist in our lofty circle of leadership. For our unity is a ‘bond of union that is the most enduring upon earth’. Consider Peter yesterday, though he denied the Lord, he eventually died and did so after a life that included much hardship; thus, though we anticipate his resurrection among the just, he did not receive the Lord’s promise to “not perish”. And he cannot receive the unity for which Christ prayed nor can he continue as “one flesh” with his former marital partner. Hopefully now you see that this circle of love exceeds all other circles even though it is devoid of the obvious manifestations of publican love.

Having discussed the first category, those non-fruit-bearing branches who are connected to the Lord and then —by rejecting the advancing light— become disconnected, we are educated to receive the lesson of the second category of branches from the *John-15* proverb. They are those *disciples indeed*, men and women connected to the Vine, who actually do bear fruit. For now, ignoring all other classes and groups in the church, we come face to face with the reality which exists in the time of the Seventh Seal. Between the opening of that seal and the sounding of the seventh trumpet, there are only two groups in the world who are connected to Christ’s sap-distribution system. The second category, instead of being eliminated, receive a different treatment from Father: They become purged. This purging shows a similar lesson: It refers to pruning, a job done by none other than Father for it says, “...**my Father is the husbandman. Every branch in me that beareth not fruit he taketh away...EVERY BRANCH THAT BEARETH FRUIT, HE PURGETH IT, that it may bring forth more fruit.** All disciples who continue in the Lord’s word will experience this very purging. Just as a corrupt twig diverts sap, just so do all who surround the *disciples indeed* who reject the new light. And who is the closest to the disciples? It is their non-believing relatives, children, brothers, sisters, in laws, and spouses, people like king Ahab of Israel who seek to absorb the energy and strength of the disciples exposing the innocent and righteous saints to their worldly conflicts but who lend little support or help in the advance of the Gospel. The work cannot advance: More fruit cannot be born, until those who plot to leech away our blessings have been purged.

I repeat: Today, theory is quickly being converted to reality. Already this purging is taking place, and to prepare for it, we must unlatch the emotional strings and ties that bind —the very thing which everyone knows Adam was required —but failed— to do with Eve in order to preserve his life. It is the removal from your life of all people that inhibit your work. Such a decision will be the most difficult for husbands and wives today, mercifully, Father wields the pruning knife, and, as

The Mustard Seed Advent, 11-Aug-2009

distasteful as it might be, it is the only formula that will bring to us eternal happiness. Adam did not believe this, and he lost everything. Today, we can discern to choose the good and refuse the evil. This fact extends to us some good news: Husbands and wives have been given a formula to preclude death and eternal separation. This is discussed below in:

SUB TITLE THREE: LEAVAGE AND CLEAVAGE

Speaking of Adam, we should venture back to his story so as to move forward on the question of spousal union for the question of love cannot ever properly be addressed until we fully comprehend earth's highest manifestation of it, male and female marriage. This is the very tactic which the Lord employed when, in *Matt 19*, He was asked the question pertaining to the legality of disuniting marriages; to respond, He referenced the first marriage. The record shows,

“The Pharisees also came unto him, tempting him saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?” —Matt 19: 3-5.

The Pharisees thought that they had an air-tight trap for the Lord, a test in which He could not help but to become hopelessly entangled. Instead, their ignorance was exposed, their failure to read and understand the very first chapters of the Bible was cited: He said, have ye not read. Consequently, we are forced to conclude that such brilliant scholars only had, at best, a partial knowledge about the intricacies of marriage, and this ignorance gave to them a false confidence in their zeal to trap the Lord. Their shallow insight was due to being casual readers of Scripture. But none today until the MSA have garnered any deeper insight into *Gen two*; thus the scholars today must resultantly be considered equally ignorant. To cure this ignorance, the Lord requires of us, as He required of them, to source the first marriage with full intensity in order to learn the answer to their question. In this section, we will honor His requirement.

One clue from Genesis is that Adam did not “know” Eve, until after the fall. It says, “**...And Adam knew Eve his wife; and she conceived, and bare Cain.**” —Gen 4:1. This revelation is central to our reading and our judgment on the issue. If he did not know her before the fall, then Adam could not have possibly cleaved to her. And this failure caused him, more than 900 years later, to eternally put her away. In death they did part. Sure, they had over 900 years together, but do any really believe that more time made the departure easier? Had Adam “**known**” Eve before the fall, then quite possibly their marriage, their lives, their “one flesh”, would have been preserved. This is the lesson, as Christ discerned, that the scholars missed. Perhaps, Adam, like so many today, was preoccupied with his work. Yet, simple lessons of biology prove that, at least until recently with invitro fertilization, conception cannot occur without sexual intercourse; and since Cain was a sinner, his conception could have only occurred after the fall. The chronology of events in Genesis also support this conclusion. We do not know if Adam and Eve had conjugal relations before the fall or before the conception of Cain; it does not say. The only thing that we can be certain to discern is that, Adam did not “**know**” Eve, her sexuality and her passions, until sometime after the fall. There were passions, many of a sexual nature, hidden deep within her that Adam did not “know”. Women, being very artfully crafty creatures, are often careful to hide such things until a man draws them from her. This is particularly noteworthy for Eve because to be the first in human history to have sex requires basic and fundament knowledge, accompanied with fear, that we now take for granted. It is knowledge that we referred to as the “birds and the bees” when teaching our children. We do not even know if Christ intended for Adam and Eve to have sex until after an extended courtship. We cannot assume that because the Lord created her, that He intended for Adam, seconds or minutes after the introduction, to climb into bed with her —remember, Hollywood didn’t write this script! In fact, that sequence of events, makes little sense in the context of Bible righteousness. Even today, in a society that operates sexually at racing-car speed, most honorable couples do not make sexual contact immediately upon introduction; in fact, many who

Levels Of Legal Love

are Christians still believe in waiting until marriage. But the point of this section is that, even after marriage when it is legal to love sexually, the **◆◆knowledge◆◆** of a partner continues to grow with time: it does not come with the first interlude. This should not be surprising, many newlyweds, though they dabble often with each other sexually, find that, if their marriages last, they always learn more about the other partner: like knowledge of the Bible light, their knowledge of each other also increases in the latter days. For example, some men do not even understand until decades of marriage that their wives moods are scheduled —not just by the ebb and flow of daily events, but— by her monthly sexual cycles. Therefore, not being knowledgeable, they misread her attitudes and often, by lacking sensitivity, become offended by her reaction when a little more consideration would yield more harmony. This may explain why young women prefer older men, men who appreciate and respect the “knowledge” process. To add even more fodder to the study of *Gen two*, Scientists now know that women have two or three days in the month when they are sexually at their peak; this knowledge of Eve has taken us 6000 years to learn. So knowledge is a progressive process, and cleavage, holding her in your arms, is made whole by knowledge. Before any man ever considers putting away his wife, a faithful woman who has not rejected disciple truth, should not these things be considerations which he ought to “know”?! If one cannot agree, then he must discern another reason why God would refer us back to the first marriage in order to answer the question. When assessing your wife’s value to your home, consider for a moment how many hotly-contended disputes, how many angry and hostile words could have been softened, ignored, or avoided if men today knew their wives? Knowledge is like love and hate, it has range. Yet we continue to be premature in our judgments desiring to put them away not fully knowing the jewels that we have yet to uncover. It is like discarding the Cracker Jack box before securing the prize inside. We need to go back to Genesis and learn Adam’s failure to “know” Eve. His inability to discern her mood swings, may be the very reason why he failed to cleave to her before the fall.

Satan, having vast experience in interpersonal interaction, knew just how to flirt with Eve so as to win her confidence, but Adam, though he did not know, had an advantage that was far greater; Eve was custom-made for him; she was his blessing. He merely needed the time to bond with her while remaining loyal to God so that he was not forced into a dichotomy: Should I choose Eve or Christ? This emotional bonding —not bondage— is also included in the Bible concept of cleaving to one’s wife, heaven’s recommendation for preserving marriages. Thus Adam’s primary mission was his loyalty to God, next, it was to cleave to Eve. In so doing they would “replenish the earth”. The Lord left this task squarely upon Adam’s shoulders. Moses, to affirm this point, says in his Genesis commentary (underlined), “18And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him...22And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man...24THEREFORE SHALL A MAN LEAVE HIS FATHER AND HIS MOTHER, AND SHALL CLEAVE UNTO HIS WIFE: AND THEY SHALL BE ONE FLESH” —Gen 2: 18, 22, 24. The first portion is the record, the historic account; the underlined portion is Moses’ and Christ’s commentary pertaining to the account. Before addressing Moses’ affirmation, it is proven with this Text that, immediately after the introduction, the “blind date”, Adam was to begin the process of cleavage. What else could that process be but the intense effort to capture Eve’s heart? She was not created merely as a sex toy, had such been the case, she would have been similar to a prostitute; a purveyor of illegal love, one who engages in intercourse with strangers for whom she has no feelings. Instead, Eve was created to be a helpmeet and to cure man’s loneliness. Men and women serve each other in this capacity quite often, and do so platonically. This gives added credence to the conclusion that conjugal relations did not occur until after the fall; beforehand, Eve helped Adam and kept him company. The Lord should no longer, by implication, be characterized as inconsiderate and insensitive to Eve’s emotions; He is the quintessential Father. To first bring her to life and then to treat her as some toy by immediately subjugating her to a strange man to perform strange things does not affirm the correct Fatherly image for Him. After all, no loving Father would treat a daughter with such disregard for her interest. His consideration is reaffirmed by His *Matt 19* counsel showing His deep concern for the treatment of all honorable wives. Thoughtful analysis proves this point especially when one

The Mustard Seed Advent, 11-Aug-2009

considers the physiology of female sexuality. Her design, at the very hands of Christ, was to become biologically prepared to receiving a man; if this is not done, then —again by the laws of her creation— her sexual system freezes. It would be equally unlikely for an All-Wise God to create a robot for Adam, a woman preprogrammed to love a strange man so that immediately after first introduction, she is enslaved to his imagination. Logic dictates that, if Christ would not preprogram her to reject the forbidden fruit, then certainly He would protect her will in every other way. Eve, just like all women, was given an independent mind, an individual taste, and intriguing personality, things which all men need to know before rejecting their wives. Had it been any other way, she could never truly engender the passion of a man's ardor. Adam's task was to capture her imagination and win her adoration. This was the message of Moses' commentary. He expressed in *Gen two*, that which was repeated by Christ in *Matt 19*, that the assignment to cleave was a task that was left in the hands of Adam. To be clear about the meaning of this fact, Adam did not have to create the woman; Christ's hands took that job. Adam did not have to find her in the garden; The Lord "**brought her unto**" him. In fact, Adam did not even need to complain about loneliness to get a mate, to name and claim a wife so to speak. All these things Christ did for him. Adam's requisite, his duty was only to cleave to her, to successfully pursue her under the zeal of his own volition and motivation. This is why Moses gave his commentary to Eve's introduction to Adam. All married men should be able to understand this now: We know that if the Lord was more explicit and demanded of Adam his love for Eve, if he gave him the keys to the car and slipped him one hundred dollars for a date —If Christ appeared at all to kindle the love, the knowledge— then Eve, with her nature to perceive, would become resentful. Such sensitivity is the nature of her creation. She would eventually come to disdain Adam's motives and disharmony would erupt in the home. She would question Adam's love accusing him of showing interest only out of duty; this likewise would have frozen her reception of him. We can say this now because today we "**know**" Eve. We can also make the Lord's point as well, men and women have troubles in the home today as they did 2000 years ago often merely because men failed in their initiative, they failed to cleave. Just like his duty with the animals, remember Adam's job was to name them. "**...Lord God formed every beast...and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof**" —Gen 2: 19. As the Lord did the animals, relying upon Adam's initiative, likewise He so did with Eve. Christ did not do as some think: He did not channel through Adam His own motives suggesting the names for him. Instead, Christ allowed Adam's personality to propel him into service. In this assignment, Adam succeeded, he named the animals. In the same way, independent of influence, he was required to win Eve's heart. He did, but after the fall.

What happened? —Eve wandered from his side and became entrapped testing Adam's loyalty to God. This interrupted Adam's work. There is a message here which we must learn and which has escaped the church leaders for 6000 years. The message of *Gen two* and then as reiterated in *Matt 19* is duty, Adam's duty. Sure he had work to do. But, even Christ, Adam's only Father, would not have objected if he put down his tools, at least for a while, so as to be with her. After all, he wasn't punching a time clock! Christ would surely give to them their privacy. Such is the point of "leavage". This lesson from Genesis deserves our study as a formula to preserve our wives today. As men of experience, we can now imagine how things could have been different had Adam heeded the message of *Matt 19*. As we employ our imaginations, we can then escape the pitfalls of failed marriages and preclude the need to put away our wives. Instead of Adam allowing Eve to wander alone, he could have sought to keep her by his side because it is impossible to cleave if she, the wife, is not emotionally attached to her man. She will pull away from his embrace. If, in her wanderings today, she was to get into trouble, then we too would be forced to choose her or Christ. Such presents challenges because, if a man forces his woman to his side, chaining her under confinement, then his unity is broken because they have opposing wills. Therefore, the first lesson in cleavage is sensitivity: discerning Eve's mood. To keep her close, perhaps Adam could have picked a flower as an expression of her beauty, and then put it in her hair, as a symbol of their

Levels Of Legal Love

unity. Excited by the resultant sparkle in her eyes and the blush in her cheeks —after all neither knew the other— his natural shyness would have abated and his masculine ardor would have percolated. So next, Adam could then extend his hand to hers and pleasantly beckon to her, “Please, don’t go alone; let us explore the garden together”. Such a date, greatly transcends any activity which beginning couples today may take to initiate their path of knowledge. How long would it have taken for such a physical interlude to intensify? This too, our imaginations can uncover so as to comprehend the enigma of two becoming one flesh. Beginning their romantic walk holding hands, soon Adam, emboldened by Eve’s cooperation and pressed by private albeit puzzling pulses of passion, would have naturally yearned to nudge her closer, but —not “**knowing**” that Eve, within, shares the same fire— would naturally proceed with coyness. Yet, there would be no rush, so long as they walked together, their path to knowledge would take time. Sometimes it is slow, but progressive. Adam would soon begin to **know** more: His physiology, boosted by Eve’s delight in each of his subtle, yet daring, advances, becomes more aroused. When he bravely nuzzles her even closer by placing his arm around her shoulder, she really propels his passion to profusion: She instinctively slides her arm around his waist. He discovers the delight that thrills all men: that his woman is cooperative and favorably responsive to his love. This reality leads to the depths of marital love, the path to becoming one flesh, and just like naming the animals, all this occurs by Adam’s pre-installed creative genius. But the pace of their cleavage heightens. Eve does not understand why, but she desires an even closer interlude. Thus she, ever so subtly —and cautious to not seem zealous— pauses from her stride and stops. Ostensibly and perhaps even pretentiously, her lingering hesitation to proceed is to admire some amazing garden anomaly, perhaps a bird, or a flower, or a sunset. Adam, with the keen instincts of his nature, reads into her pause and knows the next move, and he proceeds by harmonizing caution with determination. He uses the opportunity to carefully work both arms under hers just above her waist; surprisingly, she does not resist. This signals a very important message: Adam wants her in the arms of his power, and she delights in it as she feels the tension of his commitment. In fact, she enjoys his discrete aggression; it assures to her some control of his power; she senses that if she were to recoil, he would, perhaps hesitantly, respect her demur and alter his advances; he will “**know**” what she likes, what her mood is, and her timing. Adam nudges her closer into a frontal embrace, and she offers her compliance. In fact, to reward his advances and to accommodate her passion, Eve has counter instincts of her very own: She, with charming female gentleness, gleams her vision firmly into his eyes and slides her arms around his neck. Her body is in the perfect posture so as to connect to his, and some parts —to her joy— seem exceptionally sensitive to touch. This cooperative interaction makes Adam’s heart throb. He knew that Eve was exciting, but he never knew that she desired him also. For a fleeting moment thoughts of Christ come to mind: Is He aware of their closeness, does He approve? Adam determines to discuss his feeling with Christ later, for now he must “**leave**” father and mother and cleave to Eve. Their embrace seems to intensify with slight, synchronized body motions, a slow dance of passions. Then, to his dismay, Eve, charmingly unpredictable, withdraws from the embrace. Keenly sensitive to her environment, she hears a voice calling to them. Adam’s mind, locked into a semi-trance, did not hear a thing. They both wonder, “Where have the hours gone; we must hurry to prepare for evening worship.” In the service that evening, the angels noticed something different about this worshipful session. Something has changed: As they join with Christ to praise Father, they discern that the couple seem to have a heightened fervor and vehemence to their song; in fact, they have a better harmony. As they sing, all seem to smile upon noticing their posture, even in the very presence of God they snuggle closely together. Because there is only positive intimations from the throne —both inherently desire to sense Divine approval— they feel heaven’s knowledge of their activities, and they delight in Father’s tacit approval. In this, Eve’s voice seemed especially cheerful and enthusiastic and her eyes sparkled like the morning star. Today’s walk was exciting for both; it introduced them to the beginning stages of what is called cleavage. Unbeknownst to both, their hearts have become stitched together. She knows that tomorrow they will have other dates, and their personal communion will intensify. However, one thing, above all else, is certain, Eve no longer desires to wander the garden alone. The serpent, ever so titillating before, has no charm compared to Adam. The garden will

The Mustard Seed Advent, 11-Aug-2009

never be the same without him. As the days progress, Adam begins to know more and more about Eve, until Christ, performs a marriage ceremony, and they begin their commission to replenish the earth. Work in the garden is an eternal bliss and a constant reward.

All disciples today must learn their duty, first they must discern the woman whom the Lord brings or has brought to them, and then they must cleave to her. This is their duty, their creative work. This work, like faith, is central, because it is their fruit; it joins their wives to their side for eternity. The Lord and Father do not want to suffer the pain of putting Eve away again; so heed the lesson which Moses extrapolated from her creation and the lesson which the Lord affirmed, the lesson to leave and cleave. None can do it for a disciple. Therefore, there is to be no coach in this; the only counsel will be that given by Christ in *Matt 19*. The only one who can assist a man and encourage him is his Eve herself. She will do so when he attends to her passions. The more that a man cleaves to his divinely appointed woman, the more that he dispels the bedroom police, the closer will be their oneness. But be not mistaken, the lesson of our parable, our imaginary excursion of the way that things could be, is that cleavage is a physically inner-active experience. It will start after a marital couple begins to “know” the Lord, today, the day when His word is raised up in the last day, and if they make Him the center piece of their marriage, they will stay together throughout eternity. Why, because they have become “one flesh”. One flesh is a higher unity than just oneness, because the two, the twain —by order of Father— have an un-breach-able bond by their merger into a single flesh. Do not confuse this unity with disciple love: The disciples will all become a very close-knit family, but their connection to their spouses, men and or women who are also disciples, will be even closer. Therefore, the MSA celebrates their physical manifestation of love.

Some disciples today have united with the Lord’s Kingdom; yet, they have no spouses. Father, the Master of the Vine and the vineyard, as He did with Adam, has a plan to promote their service and to cure their loneliness. How do their potential spouses whom they may shortly marry before the Loud Cry but after our work is done for the nominal church rank within the levels of legal love? Such new-comers, manifests the real concept of helpmeets, people sent by Father to assist them in their work. The answer to this ponderable speaks to the reason why the work begins at the head. The opportunity comes to a people of doctrinal progression after nearly 200 years of history. The highest have, as stated earlier, become righteous, unblemished bullocks, who have borne the work of the long day and have acquired valuable experience. They have heard Christ’s voice and now are His sheep. But the Father, eternally wise, has given others parallel growth; yet, as Adam in his beginning had no experience with women, we can see the value of those who do, experience with the church, with the Bible, with the Spirit of Prophecy, with discerning error, with overcoming biases, with the discipline of study, with the discipline of diet, etc. There is a good reason why they become the rulers of the planet and why the Lord requires love and unity among their numbers. Their end-of-the-day-emerging spouses, people from a less grueling and humiliating discipline will not emerge from that number, cannot grow themselves into that circle; after all, it is “the most enduring upon the earth”. Their unity is like the Oneness between Christ and Father. Like Jesus’ brethren, they cannot interrupt our mission to study; nor can they inherit a seat to govern Israel; they can merely become helpmeets, people to cure our loneliness and assist us in our work.

Our wisdom to answer this constitutional issue stems from the highest judgment in the land; it allows us to more carefully parse and discern the levels of legal love. There is no other way to gain such wisdom other than to be enlightened by the Lord regarding His Testimony. It is the *Ark of the Covenant* that must always govern our path. From it, we can, better than any other in world history, quantify and qualify the abstract concept of love. The Testimony is clear: Disciples are more than once commanded to love one another as Christ loved them. Christ loved the disciples without regard to any other influence except Father; again, He even washed their feet. If Christ had a wife, one who was not a disciple, then she could not interfere with His duties to them; we know this because Jesus’ own mother could not sidetrack Him. He still would have brought with Him to

Levels Of Legal Love

Gethsemane the *favored three* for support and left His wife home. Some may sense a contradiction will reason from the Lord's testimony that we are also commissioned to become one flesh and cleave to our wives. We are indeed, but there is no contradiction. We are told to leave our parents so as to reach this point. Parents are symbolic, they are icons to represent the former authorities in our lives which governed our duty. If any disagree, then they must consider the following question: While in their marital unity, would they detach from the influencing authority of their parents in their marriage, only to allow others such as the government, their minister, their employer, their teachers, their neighbors, etc. to influence the degree of commitment to their spouse? It seems likely that they would not. The conclusion is inescapable: Father and mother of *Matt 19* is proverbial and symbolic. Symbolism expressed in reality manifests that the highest parental authority that the disciples have formerly honored and have now left are EGW and VTH. A marital partner who has never been associated with the SOP does not meet the criterion or the commission of *Matt 19* invalidating the application of that commandment to their circumstance and forbidding them from using it to emerge into the circle of disciples. The disciples circle stems from the mandate to do Father's will, and they must love Him, as a unit and as individuals above all others. Moses and Zipporah began this calling under Christ's leadership; they cannot be compared to others who have gained a spouse at the end of the work, one who did not enjoy the parental authority of yesterday's prophets. They are two in one, one flesh, who inherit one position on the disciple roster. Any spouse who joins now, a time when we have left the authority of father and mother, has been ordained to serve the Lord at a lesser station. They cannot be a general in the army, but they can be his major. As such, he/she must honor the disciples duty to the other disciples before his/her duty to themselves, his/her spouse. In a limited sense, the military illustration is useful: A married couple therein who have been given separate assignments must execute their orders without regard to spousal consideration. This technical gem of the law could be the only reason why some disciples have been kept single until now and why the prophetess has yet to emerge. A careful study of *Jacob Typology* is required to expand this point, a study that will be released at a later date.

Considering Adam again, he will no longer be able to cleave to Eve, but with the advent of the *mustard seed*, his sons can cleave to their wives. This concept of a man cleaving to his wife deserves even more comment: It explores a dimension beyond disciple love, for it excludes women. After all, women—not being men—cannot heed this command for it says, “**Therefore shall a MAN leave father and mother and cleave to his wife.**” I know that this may seem confusing, for the union of disciples is, as confirmed above by EGW, a “**bond of union is the most enduring upon earth**”. It may be useful to our study to recall that all of Jacob's sons received Canaanite women from Shechem to help them produce Israel. Yet those women were not regarded with the same stature as were the 12 sons. Instead, the 12 were credited independent honor as a singular unit to the exclusion of their wives. The Word says,

“¹³And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an HEAP...¹⁵(for Jordan overfloweth all his banks all the time of harvest)... ¹⁷and the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground...^(4:6-9)this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones? Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever. And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the Lord spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there. And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day” —Joshua 3: 13, 15, 17; 4: 6-9.

The Mustard Seed Advent, 11-Aug-2009

This amazing symbolism of the Jordan in the harvest, the stones, the Ark, and the inquiring children yearning to be educated, was created for our benefit today. The association of these things to the “Lord of all the earth” is also enlightening. What does this lesson tell us about love? To be the Lord of the earth, means that you have inherited them —not just Israel. Christ was the God of Israel, He inherited Jacob from “the Most High”. It is only through the advent of Jesus, that the world, the whole earth, is given dominion under heaven. He died for the unknown sins of the world. Israel suffered for the premeditated sins. These two benefits win for us mercy as expressed in the symbolism of the Atonement, the earth is legally reclaimed by heaven. Remember, “*for God so loved the world...*”. Therefore, the Ark of the Covenant represents the Testimony of Jesus for that is what it bears —see Lev 16: 13— that is the atoning fixture which supports the mercy seat, the seat that wins for us Father’s grace and mercy. The symbolism is applicable only now, in the day when its light wins humanity to Christ, allowing Jesus to transfer authority over to Him. He becomes —no longer the God of Israel, but— the God of the entire earth. It is the standard that will return the children back home to Palestine. The stones joined together in a “heap” represent the disciples; it shows their enduring bond; for they congeal together by their weight. It could symbolize no other group for the children ask pertaining to the stones. They beautifully prefigure the disciples and our unity in the time of harvest when Jordan overflows its banks. “*And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day...when the towers fall. Moreover the light of the moon shall be as the light of the sun...*” — Isa 30: 25, 26. Yesterday the stones pointed to the production of Israel as engendered by the 12 sons of Jacob. In its fulfillment, today, the day of the inquisitive children, the production of Israel comes, not from our biological copulation but from our evangelism, our life, and our unity. The fathers (includes males and females) today who turn their hearts to the children as twelve stones, to save them spiritually today, will teach Israel, the children. They will begin to do so before being relocated in our homeland, Palestine. We will show the children the fulfillment of the Lord’s plan, established 3500 years earlier, His master strategy to restore them in their land after we, the disciples, unite as one. But only the 12 disciples are honored; their wives garnered in Shechem are not included exemplifying that they have a lower station.

This section is devoted to *Matt 19*, thus, we must cover all of its mandates shown above so as to close this letter. Before I proceed, this letter contains material for mature audiences. When speaking of a man cleaving to his wife, how could it be otherwise? The Lord in this lesson may have been both proverbial and subtle; however, the *mustard seed* must make it plain. Therefore, any who are embarrassed and perhaps even offended only feel that way because they resist the realities which accompany maturation. Again the man —not the woman— is commanded to cleave unto his wife. Such cleavage very definitively refers to physical contact, because it results in the two —not just becoming one, but— becoming one flesh. Our flesh is what makes us physical. If it did not allude, at least in part, to physical contact, then the Lord would have simply given the mandate to couples that He gave to disciples, the command to become one. By use of the former terminology, Christ goes beyond the concept of disciple love to show a closeness, by the words which Father gave Him to use, which exceeds the latter in detail. If we attempt to over-spiritualize the command to cleave making it something other than physical passion, then we risk confusing it with something that is non-scriptural, a command for a man to be obedient to his wife. Such was never the intent of Moses or Christ and could not prevail as it opposes Scriptures. Also, Adam was duty bound to shepherd Eve in righteousness, not to succumb to her doctrinal whims, her judgments about leadership, or her rules and laws. He was not commissioned to be as a bull led by a ring in his nose. Christ was clear in Genesis; Eve was to cure his loneliness and help him in His work. Cleaving unto your wife does not mean to bow to her authority. Having dodged that potential point of confusion, how should a man cleave unto his wife? —such has been the subject matter of much debate historically, but a debate in futility because we did not have a teacher to explain the Lord’s testimony. And what good is any Bible teacher if he does not have counsel therefrom to address one of the most dominant themes of the human heart? From puberty to the grave, both men and

Levels Of Legal Love

women —with varying degrees of guilt— are, by heaven’s design, fixated upon this experience of physical cleavage, sex. Yet, all seem to be timid to give counsel pertaining to it. This proclivity could only manifest that we have, until this day, only now reached our day of full growth. Suffice it to say that from the day of creation, the cleavage was intended to cement the bond between the two; therefore, it must naturally be done to please her —not him— this since the man is commanded to cleave to her. But then, how does he receive his joy? Eve’s fulfillment excites his heart and brings his joy: Adam will never be happy in marriage if he knows that he cannot please Eve, his wife. How could a couple ever become united as one, if the man only sought to please himself? Especially is such a venture unacceptable because the Lord commands selflessness for His disciples. Obviously, pleasing himself cannot preserve the passion of his wife’s heart. If the woman fears or loathes the encounter, after years of oppression, she will become filled with opposite desires: an incessant and burning desire to escape the dominion of her husband. Such is the quintessential formula for hate and disunity. If such cleavage were intended to gratify only the man, then Father would have worded the command differently or said nothing so that the status quo could prevail. Sexual intercourse yields children, and children bring joy, at least for the short run, to both. Remember, it is this magical formula that turned Jacob’s heart from hate to love for Leah as the record shows: “**And when the Lord saw that Leah was hated, he opened her womb: but Rachel was barren**” —Gen 29: 31. So we see that child production, for the righteous, brings joy and love to the home. Christ, disturbed that the couple had not become one, solved the problem perfectly. When Leah became pregnant and gave to Jacob sons, the two became one so that Jacob, instead of leaving Leah behind with her father when he fled from Laban’s ranch, included her in his kingdom plans. Once the man learns how to please the woman, then magic occurs. Instead of her dreaming of taking long lonely walks through the garden communing with the snakes therein, her husband will become the constant center of her fantasies. She will imagine herself at his side, until the children busy her with burdens; thus, the two will become one flesh. So many will ask, “How should a man cleave unto his wife?” What specific techniques does the *mustard seed* offer to win her heart and her fantasies? The Lord does not say; neither does His *mustard seed* for it only echoes and clarifies the Lord’s words. Such is Adam’s job; he must deploy his creative skill; it is his duty. To help him, he is not devoid of counsel: If, after all these 6000 years, we have learned just one lesson about Eve, our helpmeets, it is that she was created with an independent mind, thoughts that are different than those of the man. She also has superb talents in communications. Therefore, if you desire to know her pleasure, stop looking for other authorities to teach you; leave your mother and father, and cleave unto your wife. So you have it, the first lesson of this cleavage is to uncover the secrets of her hearts desires. This is heaven’s formula of *leavage and cleavage*. Stop with the fantasies that serve yourself and make her sick for you cannot cleave to her if she runs—even emotionally—from you. Every break for freedom begins emotionally. Instead, let her tell you how she desires to be embraced, caressed, and touched. She is very subtle and can be secretive, so you may have to use some trial and error and become an intense student. If someone else has to tell you, then that is an unholy trinity causing you to diverge from the path of oneness, and you have failed in your creative duties. Do not seek EGW’s counsel nor that of VTH’s, such was not the specialty of their ministry for reasons that only now are made obvious: Neither of them, being deceased, will—even in the resurrection— have an eternal-marriage partnership to balance and fortify. But rest assured, when you get it right—remember it is a process— then you will know, at least by her voice, and her gratification will be a love song that peaks your very own passions causing you to find your joy.

The counsel of the *mustard seed* is that all married men become one with their very own, Christ-embracing Eve; they must lock themselves into the deep recesses of her often-hidden fantasies. In this way will a man “know” his wife. In so doing, they will manifest their long-anticipated goal to master another form of knowledge: to choose the good and refuse the evil. Paul said, “**Marriage is honourable in ALL, and the bed undefiled**” —Heb 13: 4. But rest assured, others will criticize one’s compliance to the command to cleave unto his wife. Humans love to hide behind hypocrisy. EGW may not have approved of our bedroom functions yesterday; after all, she did infer very

The Mustard Seed Advent, 11-Aug-2009

specific rules of decorum mandating bedroom protocol between a man and his wife. She further stated that the angels of the Lord, creatures who themselves are not given into marriage, are watching and making record. Today, if they are still watching, it is only to observe Adam's compliance to the Lord's Testimony. VTH's work may also cause a man some consternation. He has been quoted to suggest separate beds for married couples, but knowing one's wife so as to cleave unto her, under those accommodations, may prove to be difficult. Besides, if they are becoming one flesh, then what is the hazard in sharing each other's space? Is not that the exact underlying theme of becoming one flesh? The MSA enjoys its mission to preserve the integrity of EGW and VTH's Holy-Spirit inspired work even when it gives opposing counsel. We needed their counsel to mature us to spiritual adulthood. In fact, their influence during our years of development serves as the perfect symbol for the proverbial parents which we are commanded to leave. Did not they both quote Paul's work; his promise that "...*we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away...*" —1 Cor 13: 9, 10. EGW and VTH's counsel was aptly given for a different people, people who were not tested by the seventh seal. If you still suffer under the judgment of someone else's watching eye, then, suffice it to say that one thing is guaranteed to never, NEVER, **NEVER** happen in the judgment: Christ will never reject a defense which is based upon your citation of His word. If you quote His Testimony, then you honor both Him and Father. Thus does He seek to clarify His testimony now, so that none have reason for confusion. He will never cancel His counsel in favor of other authority's contrary themes. He will never point you to Peter, Paul, EGW, VTH or any other "parent" and say that they expressed His views better than could He. No one can articulate better than Christ; thus is He called the Word of God.

"The Spirit was not given-- nor can it ever be bestowed--to supersede the Bible; for the Scriptures explicitly state that the Word of God is the standard by which all teaching and experience must be tested. . . . Isaiah declares, 'To the law and to the testimony: if they speak not according to this word, it is because there is no light in them' (Isa. 8:20)"
— EGW, Great Controversy, VII.

Therefore, it is impossible that He will condemn you for failing to exalt the words of others above His counsel. If this is your fear, then such is the greatest evidence that you do not trust Him. He will never say, "You fool! Why did you listen to Me?" "I did not speak correctly; I did not know what I was talking about; you should have ignored My counsel and heeded the non-Bible-based wisdom and prevailing opinions of the world, of tradition, or some other authority." While on earth, do not lose your sense of gravity by presuming the existence of some other authority whose judgments can separate you from Father. There is no other authority.

I hope that this letter gives all a new, Bible-based perspective about love. It faithfully performs its duty to feed the Lord's sheep. Many will never appreciate this endowment and this gratuity simply because they have forged into their minds a false definition of what true love really is. These definitions have been imposed upon them by the world, the publican lovers, a quality which the Lord did not endorse for the redeemed in this hour. It is the MSA which has unfolded the Seventh Seal to Davidia; it is the one who is now blasting the Seventh Trumpet. This blast wins for the faithful their salvation. For the unfaithful, like the idol-worshipping Ahabs of today, what benefit would any form of love do for them as tomorrow they will be smitten by the Lord's arrow-shooting agents and receive their eternal separation from Christ?

Sincerely,

Derek