

25-Jul-10

Polygamy versus Candid Love

Dear D _____,

I am glad that you appreciated the book, and I thank you for your concern for my health. Vinnette and I are feeling fine; however, the medical reports give some conflicting results. We both rest in Christ's provisions.

You wrote the following question:

"I just thought I would drop you a little note to say hello and ask a few questions. I must tell you that I really enjoyed your book (Confederacy Trap, 04-10), it was a good chew. I do not have any problems with anything that is addressed in the material, however I can perhaps see that it may pose some difficulty for the women in the group, _____. I will have to prepare myself to answer these soon to appear questions that will arise. Do you have any pointers on how to handle, such a sensitive topic of the multiple wife concept, if such questioning appears?" —Thursday, July 22, 2010 2:29 PM; parenthesis added

You mentioned the women in the group, and your underlying thesis points us to the undeniable reality that Christ yearns to make

Women Happy Too:

I salute your concern for the women; I find it to be quite protective and noble. I can assuage your apprehensive misgivings by assuring you that all of Christ's judgments and laws were designed—believe it or not—to also make women happy. We men certainly do not have a monopoly on misery and sadness; today women greatly suffer under the poor judgments of the gentiles. For centuries, many women, after the long years of life's toiling struggles, have faced the closing chapter of their mundane existences without the hope of having either children or a husband. This sad reality has occurred to some women for a myriad of reasons: Some were closet mistresses who had societal restrictions placed upon their reproductive rights; some were unable to win the affection of men whom they desired; some were widowed, etc. Yet, the desire to have children and a husband is perhaps the strongest most dominant yearning for a woman; it is the instinct of self-preservation. Can we presume that our loving Master does not feel their pain, nor see their tears—that He does not also long to relieve their suffering? Is Christ only concerned about the pain of men, or the sustained marital success of beautiful women who can easily attract male companionship? Remember, the promise of Abraham's children: They will be commanded—not after society or the Assyrian ethic—but after Christ. It is by their fastidious submission to His expressed code of ethics that the nations of planet earth will finally win justice and judgment. Speaking of Abraham, Christ said, "*Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment*" —Gen 18: 18, 19. Hence, this promise, projected for—not just the archaic days of old, but for—our contemporary age, assures to us all, male and female, that happiness will only come from Abraham's seed through Jacob. To prove this, we merely need to re-examine the qualities of

Abraham's Wife, Sarah:

This promise of human happiness, along with all the other promises of the Bible is—simply put—the righteousness of Christ. Abraham, a man of justice, had multiple wives, and he did not legislate any ethic that precluded polygamy for men under his governance in his day. In fact, his first wife, Sarah, was so happy to be in his home and to promote his religion that she gave to him his second wife. Though problems afterwards emerged, she did this because she was not suffering

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under the false standards of the Assyrian; hence, she only had Christ to fear and not the Assyrian's reproach and revilings. To belabor the point further, so committed was she to her husband, that she laughed at Christ when he gave to her the good news of a promised son. In fact, when she overheard Him telling her "lord" that she would have a child, Sarah smirked and laughed at the Christian concept that, in her old age, she would experience sexual pleasure again. The Bible says, "*Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?*"—Gen 18: 12. Evidently, Sarah's desires for Abraham to have a son so as to honor him was a mission that she contently and selflessly consigned to another woman in the bosom of Abraham. As we study the question of spouses can we ignore this episode of polygamy? No, we cannot because the Bible, speaking to our age issues the following command: "*Hearken To me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn...Look unto Abraham your father, and unto Sarah that bare you...For the Lord shall comfort Zion...*"—Isa 51: 1-3. Comfort and happiness are close synonyms and we are commanded to find such joy by looking to the lives of Abraham and Sarah, our parents. Evidently, all Davidians, based upon this Text, are actual descendants—if not of Jacob, at least—of Abraham and Sarah.

The men and women of the *Mustard Seed Advent* need to find their full comfort in Christ and in the Bible example to whom He points. To accomplish this mission, all must learn to discern to choose the good and refuse the evil. The issue of wives is integral to this assignment, but we must remember, it has multiple components: the world's perspective, the perspective of the dominant opinions of the society in which we live, and the Bible's perspective. All MSA Davidians will now seek to elevate the Bible over all other perspectives. This they will do because they exalt Christ's perspective: They are convinced that His way will yield the most happiness. EGW, a woman who, against the Bible standard in which Christ honored, decried the institution of polygamy on many occasions in her writing; in spite of this fact, she affirms this Bible principle of happiness when she said:

“Whenever men choose their own way, they place themselves in controversy with God. They will have no place in the kingdom of heaven, for they are at war with the very principles of heaven. In disregarding the will of God, they are placing themselves on the side of Satan, the enemy of God and man. Not by one word, not by many words, but by every word that God has spoken, shall man live. We cannot disregard one word, however trifling it may seem to us, and be safe. There is not a commandment of the law (Deut 21: 15-17) that is not for the good and happiness of man, both in this life and in the life to come” —EGW, *Reflecting Christ*, p 69; parenthesis added

Yet, the MSA does not now accept polygamy as a righteous practice. How is it that the MSA can condemn polygamy for this age, and yet, at the same time honor Christ and look to Abraham and his wife as a standard of love, peace, comfort, and joy? Of course, none can ever understand this unless they open up the *Confederacy Trap* and fully

Read the Book.

If this requisite is not honored, then the question that you anticipate from females and sensitive males cannot ever be addressed by any MSA teacher because much strain and effort was exerted therein to answer this very issue. It was done with careful sensitivity; the MSA took great pains to verbally establish its Bible findings, and none can ever articulate its position any clearer. To understand the MSA's stand, one must understand the myriad of related themes described in the book such as the sign, the ensign, the enemy's suffocating standards, the transition of church leadership from Jesus to Christ, and the great sorrow that has come to both men and women by the lauded and accepted, foul practice of "closet polygamy", etc. Having failed to read the book, then the only answer that can be given to any inquiring mind is as follows: The *mustard seed* does not support or promote polygamy. If the questioner persist to disagree, they must be required to establish their challenge upon solid foundation. The only such foundation is from the MSA's very own commentary on the issue as uncovered in the book—there is no escaping the fact that he/she must read the book. Its position therein is very clear as shown by the below statements:

Excerpt one:

“...Such boldness for Christ (the MSA's eagerness to disdain "closet polygamy"), such willingness to disregard popular opinion to do His commission so as to become established, shocks the Assyrian,

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*for he has glorified pretension, the profession of monogamy, while secretly living an entirely different reality. The MSA recognizes that this action (the MSA's renunciation of the Assyrian's delight in "closet polygamy") is the standard which the Assyrian will consider to be perverse but which the Comforter will elevate and heaven will consecrate by its heretofore astounding miracles. Yet, the MSA quickly adds that it does not support the institution of polygamy as an acceptable practice for this culture and this hour. But contrary to all other religious movements, the MSA also does not recriminate against or apologize for polygamy as it was practiced anciently by Christ-defined Bible heroes who honored His standards pertaining to such a practice" —Derek West, *Confederacy Trap*, p 126; parenthesis added.*

Excerpt two:

*"Even though such a concept, polygamy, was rendered acceptable by Christ among His ancient people, it is still a standard which the church has rightfully and for a myriad of complex reasons disdained in righteousness and cast down in today's Western culture..." —Derek West, *Confederacy Trap*, p. 127.*

All who have concerned themselves with this discussion must first discern that the Western culture does not promote monogamy, nor does it promote the polygamy of the Bible; it instead promotes secret, multiple sex partners, that which the MSA calls "closet polygamy". They must also quickly discern that, as part of the sign to the house of David, the Lord gave to Isaiah a sign and told that same house that ***"If ye will not believe, surely ye shall not be established"*** —Isa 7: 9. Then as a part of that establishing sign, Isaiah/Immanuel was commanded to ***"Take thee a great roll, and write in it with a man's pen concerning Mahershalhashbaz"*** —Isa 8: 1. The reason for the Christ-commanded book was so that people could read it; only in so doing, will they understand the intricacies of Immanuel's actions with the prophetess. The book, all 246 pages of it, was written so that, among other doctrines, the sensitive issue pertaining to Immanuel's relationship to the prophetess can be understood; it was not to sell the institution of polygamy. Therefore, if you are asked to explain the MSA's position on polygamy, then you must set the question in proper perspective. To do so you must determine from the questioner the answers to the following:

- **Have you (the questioner) read the book?**
- **Are you aware that therein, the MSC condemns polygamy?**
- **Do you celebrate men who either now have or who have had in their past harbored secret, multiple sex partners?**
- **If so, why do you condemn honest men who do not hide their loved ones in the proverbial closet?**
- **Are you a disciple of Christ? If so, what is His perspective?**
- **Do you believe that His standards can make a man and a woman happier than that of the Assyrian?**
- **Having read the book, do you support the Assyrian standard of closet polygamy as exemplified by most of her great men, or do believe in Father's counsel to not hide your light under a bushel?**
- **If you can look at the great men in your life, in your family, and your society, and in your religious realm and, once their closet is opened and you see the multiple sex partners of their past, and you still extend to them your love and admiration —especially at their funeral— why cannot you give the same regard for men who courageously exemplify their love in a more honest, less secretive way?**
- **Are you aware that the Lord's appeal to His disciples today, the day of their victory, is expressed as follows, ***"fear ye not the reproach of men, neither be ye afraid of their revilings"*** — Isa 51: 7?**
- **Since the advent of Elijah is to turn the hearts of the fathers to the children, then why do you not extend this commission to all of their children including those whose births, like that of ancient David, occurred in violation to societal standards?**
- **If this you (the questioner) cannot do, perhaps because your mind is set to ignore the truth of the human heart, why then do you yearn to worship an Assyrian image of Christ that works in secrecy and duplicity?**

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The struggle is not over the MSC's advocacy of polygamy; it is over the efficacy of candid versus secret love, over the respective Bible or the Assyrian standard. The work of this hour is for all of the disciples, as expressed by your question, to fully read the book to become masters of this debate. Only in so doing can they become

True Disciples

Christ said, **“So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill...”** —Luke 14: 33- 35— **“Ye are the salt of the earth...Ye are the light of the world. A city that is set on an hill cannot be hid”** —Matt 5: 13, 14. As EGW illustrated in her discourse entitled, *Impressive Dream*, so does Christ affirm in the Testimony given to Him from Father: Disciples must discard all that they have. The adjective, “all” could only refer to our doctrines, our ideas of righteousness, for doctrines are the issues which Christ came to convey and to enlighten humanity; doctrines were the solitary thrust of His testimony and the thing which led Him to Calvary. His miracles were done to bring honor and glory to His light, His doctrines. He could not have been referring to materials such as clothing, furniture, tools, money, etc, because the Lord did not demand the removal of such things from His disciples neither did He disdain their need for money. The same with EGW's revelation: Although, in the *Impressive Dream*, they discard their shoes and socks into the abyss, they kept the rest of their clothing and did not discard their money proving that Christianity is not at war with material things. Thus, with her teaching, all that the triumphant saints are to discard likewise represent doctrines. All that monogamy, polygamy, and closet polygamy represent are doctrines for people to conduct their lives —no matter how salty— therefore, those doctrines also must come under inspection for eventual removal. Added to EGW's comments in the *Impressive Dream* is the following statement:

“The blessings of redeeming love our Savior compared to a precious pearl. He illustrated His lesson by the parable of the merchantman seeking goodly pearls ‘who, when he had found one pearl of great price, went and sold all that he had, and bought it.’ Christ Himself is the pearl of great price. In Him is gathered all the glory of the Father, the fullness of the Godhead. He is the brightness of the Father's glory and the express image of His person. The glory of the attributes of God is expressed in His character. Every page of the Holy Scriptures shines with His light. The righteousness of Christ, as a pure, white pearl, has NO DEFECT, no stain. No work of man can improve the great and precious gift of God. It is without a flaw. In Christ are ‘hid all the treasures of wisdom and knowledge.’ Col. 2:3. He is ‘made unto us wisdom, and righteousness, and sanctification, and redemption.’ 1 Cor. 1:30. ALL THAT CAN SATISFY THE NEEDS AND LONGINGS OF THE HUMAN SOUL, for this world and for the world to come, is found in Christ. Our Redeemer is the pearl so precious that in comparison all things else may be accounted loss” —EGW, *Christ Object Lessons*, p 115.

Quite naturally then, since most —if not all doctrines— are inherited to us by mixing the themes of the world in which we live, society, with the themes of the Bible, then the Lord, at Father's behest, is commanding us to be doctrine makers, judges —not doctrine takers. In this way we season the society; we become the salt. If we blend our doctrines with those of the world, then we are salt that is good for nothing, salt that has lost its savor. Once this happens, the Lord posed the question, how can we ever become useful disciples or, as He succinctly put it, **“if the salt have lost his savour, wherewith shall it be seasoned?”** Why should we diminish our calling, lose our savour, simply because we fear the reproach of men; after all we are again told, **“Hearken unto me, ye that know righteousness, THE PEOPLE IN WHOSE HEART IS MY LAW; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment...but my righteousness shall be for ever”** —Isa 51: 7 & 8. Lest any should challenge the claim that all of our doctrines —before the *Mustard Seed Advent* (MSA)— have been in some way contaminated by human philosophy making us, by our continued use of such doctrines savorless, or lest some should reason that we were given the writings of yesterday's *Spirit of Prophecy*, to fortify our doctrines to make them pure, then we must preempt this claim by asking the following question: Why did EGW reveal that we must discard all of our luggage that we brought with us on our Christian journey? — See EGW, *Testimony for the church*, Vol 2, 594-597. Why did she affirm William Miller's dream about the

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scattered and soiled jewels which must be cleaned up, dusted off, and placed in a new, open casket? —See EGW, *Early writings*, p. 81-83. Do not both visions portray Christ's commission for His disciples, the command to forsake all that they have?

The fact of the matter is that the 12 who were with the Lord were His disciples, but they could not see Christ nor distinguish His voice; thus, they thought that they were following Jesus. Consequently, all the criterion given to us in the *Testimony of Jesus* so that we may obtain discipleship, so that we may do that which the original 12 could not, season the world, are commissions to the *disciples indeed*. They are described as follows: ***“If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free”*** —John 8: 31, 32. We, those of us who —like ancient David (Ps 19: 7 & 8)— love the Lord's law, are the true Davidian disciples, the salt of the earth; we are the standard makers; we are not the standard takers. We are the commissioners to remove the motes from the eyes of our brethren; we are the judges. How do we acquire such skill? —by consuming the great roll of *Isa eight*, the Law and the Testimony which has sealed us —Isa 8: 16. Thus Immanuel cannot spoon feed that roll to the disciples; he was commanded to put it in a book so that the true disciples can read it and garner their salty savor. There the great roll being their seal, their bond to heaven, is conveyed to only the Lord's disciples. He says, ‘bind it and seal it among MY disciples.’ This commission refers to

All Laws that Christ Advocated:

It is impossible that a law yesterday, declared by Christ, could be enhanced, improved, or perfected by Assyrian (English empire's) ethics. Such is impossible because he was not ordained to season the earth. That is to say, any judgment, statute, prophecy, law, commandment in the New Testament and Old Testament must be re-commissioned to His salty ones today; it will give them their savor. For this reason, the MSC does not desire nor does it strive to make men in the image of King Henry or Thomas Jefferson, pretenders of righteousness (such a reference can only be understood in the context of the book). Also, the MSC does not apologize for Christ and His judgments. If such were not intended to be the case, then Father would not have commanded of us to adjust our thoughts, our perverse, Bible-mixed-with-Assyrian ethics by saying:

“Think not that I am come to destroy the Law...I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law...Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven” —Matt 5: 17-19.

Whatever a man's thoughts pertaining to each and every Old-Testament law may be, whether it be in regard to the Sabbath, to clean meats, to marriage, etc, we are commanded not to dismiss any ethic; such a demeanor cannot win for us discipleship; it cannot make us great leaders in the Kingdom. Having said as much, You must ask any who do not understand the MSC's standards on marriage fidelity, honor, and honesty if they seek and strive for themselves to be a disciple of Christ. If they do not and if they choose to ignore His heretofore ignored laws, the least of His commandments, then whose disciple do they wish to become? Also, to give a list of tactical responses so as to trumpet the integrity of the MSA, if the question is posed pertaining to polygamy, be prepared to respond as follows:

- **The MSA does not affirm the practice of polygamy in its book, *Confederacy Trap*.**
- **The MSA condemns the hurtful, gentile practice of closet polygamy by men, who by Satanic subterfuge, seek to steal a good reputation causing them to pretend to be monogamous or celibate.**
- **The MSA boldly and proudly extols the righteousness of Christ; in this case, it extols His laws of marriage. With David, it declares —not the mores of society but— **“the Law of the Lord is perfect, converting the soul.”****
- **The MSA —not being fearful of societal reproach— teaches the disciples to never hide their light under a bushel.**

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- **The MSA promotes the deep and heartfelt love of all the children who were produced by a man even if such children embarrass them and undermine their perceived-to-be-elevated social station.**
- **The MSA does not affirm the cold-hearted standard of the Assyrian which causes men to persecute the women who have fully given of themselves to love the men in their lives.**

Beyond these talking points, the questioner should seek full clarification by reading the book.

Sincerely,

Derek