

“PRESUMPTUOUS DRESS CODE”

First Epistle

CAPTION I: *“With words of advocacy to follow, the MSC greatly dashes the historic impulse of tradition and launches a defense of women’s rights, in this case, the right to dress themselves without male scrutiny and harassment. In so doing and by the MSC juxtaposing the censorship which the women have traditionally received against the free ride given to men, it may, at first, appear to be patronizing, clichéd, and accordingly, unworthy of consideration. Such advocacy of the MSC, after all, does violate the customary, ‘habits of life, though harmless they seem’.*

Accordingly, it has been the popular path of men who have, as VTH confessed, insufficient knowledge of the Bible, to avoid peering deeply into the Word so as to champion the woman’s freedom of expression through dress. For the stern over-shepherds of yesterday, it has been easier to follow the path of least resistance and accordingly abuse and brow-beat women than it has been to do the same to men. This is the very reason why the church has been silent to enforce equitable standards of scrutiny for both sexes in dress. Consequently, they have left women unprotected against the cheap whims of those who desire to intensify their yoke with unbiblical standards.”

CAPTION II: *“What are the results of such misguided sentiments? The results can be seen in your work, Brother Hall: All the men of inequity, those devoid of wisdom, the proponents of strict dress codes, seem to fear that the few scantily-clad, beautiful women who may dare come to church, should they, the church brethren, be so lucky, will distract the men. This has become their preoccupation because, by their lack of branch-of-righteousness wisdom, they presume the men to be the only ones from whom heaven desires intense prayer, study, meditation, and undistracted worship — the presumption which yielded yesterday’s fundamental spirit of patriarchal paternalism in the church.”*

Monthly Dispatch



This month, the issue of dress code, a long and overdue resolution, must be addressed by the *mustard seed*. All are invited to become edified by the MSC’s release of its ministerial reply to a

LETTER FROM THE FIELD

Dear Brother Tony Hall,

Presumptuous Dress Code, First Epistle, July 3rd, 2013

I received your latest E-mail, dated 19-Jun-2013, and I heeded your broadcasted appeal to view the attached video. Duty demands that I respond. Evidently, like so many others in our history, you were recently cast out of the SDA Church. This fate has befallen you because of doctrinal disputes. Such a misfortune has become customary in Davidia's reformatory struggle with the SDA Church, the target of their evangelical zeal. In your response to that "injudicious" power play by the elders, you decided to set up religious services of your own on the lawn which, according to your research, was inches beyond the SDA property boarder. In your Sabbath service you conducted one of my favorite hymns, "Nothing Between" (number 322, SDA Hymnal). It goes as follows:

- 1) *Nothing between my soul and the Savior, Naught of this world's delusive dream; I have renounced all sinful pleasure —Jesus is mine! There's nothing between.*
- 2) *Nothing between, like worldly pleasure: Habits of life, though harmless they seem, Must not my heart from Him ever sever—He is my all! There's nothing between.*
- 3) *Nothing between, e'en many hard trials, Though the whole world against me convene; Watching with prayer and much self-denial —Triumph at last, with nothing between.*

I have cited this inspiring musical rendition of our faith because you, unwittingly I am sure, violate the beautiful and serene stance of righteousness which this hymn, selected to inspire your service, requires of you. It speaks—not just to the failure of the church but also—to

Davidia's Failure to Keep Knowledge.

Before you can ask for the Lord's blessings on your work, being a professor of the theme of the above hymn, you must inquire of the Lord the following question: Have you abandoned "this world's delusive dream(s)"? My authorized judgment says that you have not; consequently, you place yourself and your supporters in stark misalignment with righteousness and become hypocritical in your ministry to the church. To understand, simply ask yourself, "What are the delusive dreams that we are called to abandon?"—they are merely fables which supplant Bible truths.

"Those who are living amid the perils of the last days...will have close work to turn from the fables which are prepared for them on every hand, and have an appetite to feast upon unpopular truth...Satan is at war with the remnant who are endeavoring to keep THE COMMANDMENTS OF GOD and THE TESTIMONY OF JESUS. Evil angels are commissioned to employ men as their agents upon the earth...While Jesus is purifying His people unto Himself, redeeming them from all iniquity, Satan will employ his forces to hinder the work and prevent the perfection of the saints. He does not exert his power upon those who are all covered up with deception and walled in by fables and error, and who make no effort to receive and obey the truth. He knows he is sure of them; but those who are seeking for truth, that they may obey it in the love of it, are the ones who excite his malice and stir his ire. He can never weaken them while they keep close to Jesus; therefore he is pleased when he can lead them in a course of disobedience"—EG White, *Testimonies for the Church*, Vol 2, p. 105.

We, as Davidians, are in a day and a time never before witnessed in our history. Only today do we have the remnant who are endeavoring to keep the *Testimony of Jesus*. To do so we must, "by much self-denial", discard all of the world's delusions. The biggest delusion, the one that grips all of Christendom, is the false name of the Lord which Emperor Constantine installed some 1700 years ago. The church has fallen into Satan's camp, as the above reference predicted; yet, you seek to reach them while you hold fast to the same fabled delusion, the one that Jesus pre-existed His conception as Christ. As a consequence, you and the people of your targeted protest, are kindred spirits or "soul brothers". Such is an exercise in vanity, one which tarnishes the stellar work of VT Houteff (VTH). So you see, heaven can no longer join you or any other Davidian group who seek to evangelize with fables, those who likewise are "**walled in by fables and error**". The Lord does not advocate the blind leading the blind. Instead, by heaven's grace, you must now cease in your own efforts to "**prevent the perfection of the saints**" for, as the hymn demands, there shall be nothing between our soul and our Savior.

Yet, I do understand your confusion for yesterday the Lord blessed Davidia's evangelization of His church. Yesterday, in a proverbial sense, we 'laid siege against it', and did so by His command and with His blessings. But then we did not know the gems of truth that have been since revealed, teachings that unfold the identity/name of Christ. Also, we did not discern the value of the *Testimony of Jesus* and so many other lessons which have now been graced to Davidia. Therefore, having had the opportunity to view your work, it is clear to see that you suffer—not from the abuses of the SDA

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brethren as you presume, but — from the withdrawal of the Lord’s blessings upon Davidia. He warned us that the day would come when there would be a reversal in His support for Davidia, a day when He would curse their blessings because of their failure to advance in the light.

“⁷For the priest’s lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts... ¹And now, O ye priests, this commandment is for you. ²If 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: 7, 1, 2.

Your failure to comply with the advancing light and not your failure to persuade the Laodicean brethren is the entire source of your frustration: You have battled the Lord, and instead of “nothing between”, you have created a “great gulf fixed” between you and Him. Yesterday, your aggressive and bellicose antics against the church may have won for you much sympathy and support from heaven; however, today, the Lord has moved His saints onward and upward while you have refused to follow Him, “the Lamb whithersoever He goeth”. Your path is pre-tracked by inherited presumption; it injudiciously follows

The Common Order of Things.

In addition to your Sabbath morning, public serenade to heaven; your video manifests that, on those adjacent grounds to the church, you set up a manikin to display proper female dress; also, you displayed bold signs next to a table containing a fake, oven-ready turkey; you posted a bold sign which stated that true SDAs do not eat meat; you broadcasted your words of appeal by bull horn, as you lauded all of your other antics that Sabbath morning. Be they wise or not, you did indeed offer an appeal to heaven, and the Lord, ever so gracious to respond to the earnest, though confused, pleas of His children, has mandated me to deliver His counter appeal. You should accept this medium of reply to your work because, remember, He said, “...**He that receiveth whomsoever I send receiveth me...**” —John 13: 20. I will center my response by the words, in E-mail, which you used to introduce your video. You say, “This could very well be the ‘simple means’ whereby the work can be finished...” This expression, “simple means”, is a VTH emphasized snippet which he uncovered from EGW’s work.

“When light goes forth to lighten the earth, instead of coming up to the help of the Lord, they will want to bind about His work to meet their narrow ideas. Let me tell you that the Lord will work in this last work in a manner very much OUT OF THE COMMON ORDER OF THINGS, and in a way that will be contrary to any human planning. There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness. Those who are accounted good workers will need to draw nigh to God, they will need the divine touch. They will need to drink more deeply and continuously at the fountain of living water, in order that they may discern God’s work at every point.” —EG White, *Testimonies to Ministers*, p. 300.

Are you, in heaven’s records, ‘accounted to be a good worker’? If so, then today, when the “common order of things” is changed to accommodate the mission that is to prepare us for the hour “*when light goes forth to lighten the earth...*”, you need to now avail yourself of the ‘living fountain’. The *Rod* message gave to us the following comments pertaining to this EG White nugget of divine revelation:

“Years ago we were told that ‘The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness. Those who are accounted good workers will need to draw nigh to God, they will need the divine touch.’ —Testimonies To Ministers, pg. 300.”

“As Inspiration unrolls the Scroll it is, of course, but to be expected that it will find us surprisingly ignorant of many things —the very reason that It unrolls. If we, therefore, fail to exchange our ideas for the Lord’s then what hope is there for us ever to become enlightened and fitted for eternity? Our ideas are to fall flat, and the Lord’s prophecies are to stand ‘high and lifted up.’ Our duty is to prove God’s Word correct rather than to hold tenaciously to our preconceptions and misconceptions until God Himself steps in and puts us to shame.”

“As Seventh-day Adventists we once boasted that we ‘know our Bible’ but since this group ceased boasting it found that it knew very little in comparison to what it knows now, and still I cannot say that I have a sufficient knowledge of the Bible to carry me clear inside the pearly gates. In fact, I know that I have much more to learn” —VTH, *Timely Greetings*, Vol. 1, No. 13, pages 6 & 7.

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Here, all can definitely behold the truth as declared by both VTH and EGW's acknowledgment, that the "last work" will be greatly different, indeed "*out of the common order of things...and contrary to any human planning*". VTH, still in a state of self-professed deficiency of Bible-knowledge, finished his work 57 years ago; hence, being a partial prophet, his efforts could not have been the last work, and we should not accordingly seek to mimic his tactics, borrow from his examples, or certify his strategies and methodologies. Instead, we should yearn to be 'surprised' by the alternate, 'simple means' that he promised would 'fit us for eternity' as our 'ideas fall flat' in comparison to the Lord's word. No longer do we need the proverbial bull horn; to the contrary, we have the *still small voice*. Instead of being sealed by a one-track mind, we must do as they both recommended and join that voice. Why not unite with the *still small voice*, a.k.a. the 'angel who joins the *Third Angel*', the *mustard seed*, and prepare to articulate "*the message to be given to the world*"? Rather than so doing, you yearn to act out in accordance to the messages of yesterday, those that were to be given to the church, instead of heeding wisdom, retooling, and preparing to take the Gospel out of the fold and into the world. Then you try to "...*control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel...*", and you call this regurgitation of former ideas, the "simple means". To quote you more directly, you say the following:

Beloved Brethren,

please prayerfully consider the following references, and view the videos. This could very well be the "THE SIMPLE MEANS" whereby the work can be finished and we can go home. —E-mail from

Tony Hall, June 19, 2013, 10:06 PM.

Speaking of "simple", my question is indeed a simple one: Why should any of us jeopardize our salvation by venturing, at this late hour, to adhere to your guess work pertaining to the arrival of such a monumental epoch, the Kingdom restored? In the day before the final work, we had already spent the last 83 years trusting others, giants of theology amongst us of greater magnitude than you, men and women whose lodging was presented to be above the clouds, so to speak; yet, they have all fed us with their non-scriptural tactics, and, as predicted by the Lord, have fallen to the earth in death. Can we place our eternal fate in the hands of those "jolly, yet, green giants"? By our trust in their assessments, we sought to discern the way that the work is to finish. We did so by not heeding their counsel, those of divine inspiration; we refused to grasp to ourselves their assurance that the final work would be "out of the common order of things". If nothing else, this should have proven to us that their methods of salvation have never been, as purported to us by their enthusiast, "the simple means": They have neither yet been "simple" nor have they been "the last work". This should have also shown us that Davidia had no power to understand EGW's, inspired meaning in deploying that expression, the "simple means"; thus, why should we now begin to place our trust in your insight, your spirituality, your wisdom to answer the serious issues of salvation and Kingdom entry? You must do as the MSA has done and distinguish yourself from Davidia's historic failures; you must remember your first love; you must revert to the *Testimony of Jesus* for your answer; for it, just as promised in *Testimony*, V2, 105 (cited above), *Revelation 12 & 14; John six*, etc., will give us our homeward-bound victory —remember your own theme song, "...*triumph at last with nothing between*".

When you indeed follow this tactic, you will learn the identity of Jesus, Christ, and Father, the very key to the Kingdom. Have you discerned the name, the identity, of the Lord? If not, instead of sourcing the mighty, yet deceased, prophets to be your spirit guide, why not let the living Lord, the One who introduced to the world our faith as Christians, tell to us what we are to expect to finish His Gospel appeal? Why pretend to love the *Rod* so much that you should do the unthinkable, that which violates the *Rod's* counsel, that is, lose your first love (Rev 2: 4), your embrace of Christ? Also, why would the Lord save any in His Kingdom who do not love Him first? If these questions you cannot resolve, then you have no place in the Lord's church and are deserving of expulsion by her leaders, "...*those who are all covered up with deception and walled in by fables and error, and who make no effort to receive and obey the truth...*".

In harmony with this and in address to another issue that you raised so that the brethren may "prayerfully consider", you evidently look past the men who come to church, obviously considering

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them expertly attired, and then you latch onto a cheap-historic tactic and launch complaints about the women and their choices of clothing. Such trite, regurgitated, and historic vociferations identifies you as a man of beam-blinded and discriminatory diagnosis, one who relies on the

Habits of Life though Harmless they Seem.

With words of advocacy to follow, the MSC greatly dashes the historic impulse of tradition and launches a defense of women's rights, in this case, the right to dress themselves without male scrutiny and harassment. In so doing and by the MSC juxtaposing the censorship which the women have traditionally received against the free ride given to men, it may, at first, appear to be patronizing, clichéd, and accordingly unworthy of consideration. Such advocacy of the MSC, after all, does violate the customary, "*habits of life, though harmless they seem*". Accordingly, it has been the popular path of men who have, as VTH confessed, insufficient knowledge of the Bible, to avoid peering deeply into the Word so as to champion the woman's freedom of expression through dress. For the stern overseers of yesterday, it has been easier to follow the path of least resistance and accordingly abuse and brow-beat women than it has been to do the same to men. This is the very reason why the church has been silent to enforce equitable standards of scrutiny for both sexes in dress. Consequently, they have left women unprotected against the cheap whims of those who desire to intensify their yoke with unbiblical standards. Before expressing the need for this freedom, I must quote the Bible's end-time promise of advocacy for all, men and women, in the church:

"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; And shall make him of quick understanding in the fear of the Lord: And he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth..." —Isa 11: 1-4.

Here we see exactly how the Bible promises to finish the work, the "simple means", the very thing of which even VTH confessed ignorance. The Lord promises to raise up a man of wisdom to install fairness and equity. Your video-recorded, Sabbath-morning, church-lawn antics manifest that you are not that man, the branch which is to grow out of the SDA church's roots; you lack the spirit of counsel to judge the meek and the oppressed. Instead of defending them, you are predisposed to increase their yoke. Thus we can all discern the answer to the MSC's above, "simple question": We can know that you do not exhibit the wisdom and judgment, which leads to the equity, so that we should heed your portrayal of the "simple means". Instead, your behavior reminds me of the arrogant Pharisees, some worthy of stoning themselves, dared to seize upon the woman caught in adultery with murder in their hearts. Consequently, we have a precise barometer to gauge your qualifications to be our guide to the Kingdom. In the Christian epoch, a time when we were told by the Apostle Paul, "...*there is neither bond nor free, there is neither male nor female: for ye are one in Christ Jesus*" —Gal 3: 28— the standards of equity demand equal treatment under the Law. This deeper analysis, that which causes the wise to "not judge after the sight of (their) eyes", helps to explain why today's ethics are promised to be, "*out of the common order of things*" for they are to cancel yesterday's Victorian ethics, in this day when the "*last work*" is to be done.

To reiterate so as to advance deeper, in your video, you automatically latched on to the prevailing standards and then, without Bible certification, trumpeted those societally-conferred ethics as points of doctrine, as reasons to sigh and cry. For example, while sermonizing from your makeshift pulpit, you did so, without wearing a suit coat over your shirt. Such was unacceptable traditionally. A man of equity would understand that, if traditional findings are good for the goose, then they should also be good for the gander. Where, pray tell me, is your manikin to express your dress code for men? How is it that men, by your presumption, are graced with the automatic or instinctive talent of righteousness in garment adornment? It is obvious by your broadcast of duplicity that you make the tacit assertion that men have superior wisdom with regard to proper decorum in modest self-attire. This is ironic, if not thoughtless and devoid of "wisdom and understanding", because most men were taught the refinements of dress by women. Few who are married can leave the house for church without their wives cross-checking their appearance. Having such proven, instinctive skills in garment ensemble,

why then can we not allow women to coordinate and decorate themselves in clothing? Perhaps you blame male-to-female, sexual motivation and then aggression on improperly attired women—thinking that men will become improperly aroused and aggressive. More will be said of this fear below. For now, if such were a legitimate fear, then your advocacy of such merely expresses another inequity in your leadership, one that completely avoids the prevailing Bible—indeed Levitical—requirements, the ones that demands of men self-control in this regard. *Lev 18* lists for us the women whose nakedness a man is forbidden to uncover. This it does; however, to date, I have found no such Bible statutes, law, or precaution which impose upon women a similar restriction. This gaping reality is only uncovered when we heed VTH’s counsel and “**gain a sufficient knowledge of the Bible to carry (us) clear inside the pearly gates**”. VTH’s *Divine Agent of Inspiration* who conveyed to him this wisdom must have well understood that which the MSC now reveals: that the “man of wisdom” is commissioned to ‘seal the law, the Pentateuch, among the disciples’ (See Isa 8: 16). A counterfeit, the Victorian Ethics, he will not therewith, in Its stead, seal them. Indeed, “**the Lord will work in this last work in a manner very much out of the common order of things.**” A true leader of Christ’s Kingdom will insure that their inherited “**ideas (will) fall flat, and the Lord’s prophecies are to stand ‘high and lifted up.**” To insure this outcome, they will search for Bible standards to guide their feet. Upon so doing, they will heed the words of your song of appeal and allow “**Nothing between, like worldly pleasure: Habits of life, though harmless they seem. Must not my heart from Him ever sever—He is my all! There’s nothing between.**” Your leadership credentials must be challenged unless you cease to predicate your faith on borrowed, worldly standards.

Yesterday was a day of immaturity, and as with children in the literal, we needed inspiration to guide us in nearly every aspect of our lives. The point of this guidance was to grow us to maturity so that we could

Exercise Personal Conscience.

This means that **each disciple** was to learn direct communion with the Lord as they were to master the skill of Adam’s elected commission, that of choosing the good and refusing the evil. When that development was to occur, it would accompany the installation of a new system of personal, church, and political governance. Accordingly, a new, temple-pinnacle elevation for the *disciples indeed* would occur—one that would be exactly what both EGW and VTH promised to us pertaining to the last work. The “simple means”, would be “**very much out of the common order of things**”. How this applies to your “dress reform” must be explained in four subsections. The first is:

1) Father’s Connection

Our growth in Christ was designed to lead us to the Highest so as to make us, the *disciples indeed*, His children, “sons and daughters of God”. Should we refuse to advance higher and instead eternally latch onto yesterday’s elementary, bygone order, then humans would never become individuals who could honor the Father. They could never grow to use their very own minds gifted to them by Him. This would yield a disconnect between them and Father. It is not God’s way to lock humanity into perpetual childhood. Hence, the careful and restrictive regulations of individual, human discretion and polish, once taken beyond the Law, cripples the growth of man and forestalls his personal relationship with God. Simply put, Father does not desire that we deploy quotes from VTH and EGW to this end; He does not choose to lock us in the old order that was hand fed to us yesterday. You cannot, as shown by their own quotes, use their work to define sins and abominations for which to decry. The Bible is to serve this mission. To the contrary, the intent of Father is that, in the Special Resurrection, the deceased saints of the bygone eras will step forward and do the opposite: They will learn wisdom from the triumphant saints—from us.

EGW, gave many standards of dress code, but she did so with the caveat to expect the last work to be out of the common order of things. This means that we should have never ignored her below counsel which is more perfectly aligned to the MSC’s uplifted standard of equity, a counsel that allows for men and women to exercise their own conscience She said the following:

“Brother and Sister White are striving for purity of life, striving to bring forth fruit unto holiness; yet they are only erring mortals. Many come to us with the inquiry: Shall I do this? Shall I engage

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in that enterprise? Or, in regard to dress, shall I wear this or that article? I answer them: You profess to be Disciples of Christ. Study your Bibles. Read carefully and prayerfully the life of our dear Saviour when He dwelt among men upon the earth. Imitate His life, and you will not be found straying from the narrow path. We utterly refuse to be conscience for you.” —EG White, *Testimonies for the Church*, Vol. 2, p 119.

Among several points of instructions, she directs us to the *Testimony of Jesus* for our scholarship in righteousness. This statement advances us to the second subsection:

2) Confidence in Individual Creativity

This is a shocker: Leaders never conceived that lambs would become developed so as to leave the teats and learn to graze, as sheep, on their own. The reason why it is a shocker is because, as EGW promised, “...*There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world...*”(TM 300, more fully cited above)” According to her greatly ignored reference above from *Volume two*, it is evident that the day would arise when women and men would grow to dress themselves in their own creative wisdom without the oversight of others who seek to manage every aspect of the work. This is the work, according to her, for the “**professed Disciples of Christ**” who study the Bible, people who have learned the simple means. You can still join this core if you so choose. I have had several seminars in your region; one is scheduled at the end of this month in which you should seek participation.

With this step out of the ‘natural order of things’, let us trust in the skill of women to recognize the advantages and disadvantages, strengths and weaknesses, handicaps and assets, etc., of their own bodies so as to dress themselves accordingly. Did not the first couple, after the fall, prove their own conscientiousness and discretion by seeking to hide themselves when they discovered that they were naked? Did they not, in modesty, seek to sew fig leaves together for a covering? If they then expressed to the Lord their need for modest attire, then, cannot the adult-age women of today avail themselves to superior skills and tools so as to prepare their own coverings? To illustrate, will the woman with the thin legs be foolish enough to wear a mini skirt? If she does, will she not then, by her indiscretion, accordingly suffer her own, self-imposed penalty, that of public embarrassment and ridicule? Accordingly, what harm is done if she dresses in such bad taste? If her legs are not alluring, then obviously she will not get the desired attention. Furthermore, if she does not resemble your graven image, your manikin—few women do—then it cannot serve you and the church as an adequate visual prop or a help to allow the females to succeed in the challenges of publically presenting themselves. Thus, your ministerial effort by use of the manikin, like all idolatry of the past, is an exercise in vanity. Your ministerial counsel cannot accordingly benefit the church as it reduces women to the level of a plastic idol, a false image, one that bears little similarity to reality. Your use of it takes Davidia along a hobbled trail back to Egypt, and it indeed confronts you with a real issue, a legal violation, against which we should sigh and cry. Which brings us to the third subsection:

3) Beauty to Convert the Soul

In our immaturity, we men always presumed that the Lord was only honored by our prayers, our study, our songs, etc. Yesterday, in the old order of things, we called these aspects, “our worship”, and it never included the very powerful magnet of female adornment or beautification. Men and women enjoy seeing the attractive, God-given qualities of each other, but we assumed that such could never be a tool that Christ could deploy for His church. Thus, we come again to your dress standards for females: Suppose a woman with beautiful legs wears a mini skirt to church; is there any real harm to be done in that case? Should not even the beautiful be able to present themselves, according to their “conscience”, in a way that is most appealing? Is the Lord dishonored in the display of beauty and talent? The women who sings well, who have beautiful faces, who have long hair, who have voluptuous bodies, who cooks well, who have expensive cars, who have accomplished careers, who are single and childless, who have great intellectual acuity in doctrinal discourse, who have beautiful homes, et-al, are all freely allowed to, with impunity, exhibit their superior God-given gifts and qualifications. Why must the one who has lovely legs be spurned? I use legs because this is the aspect which is most concealed by 17th century, puritanical dress design, the design of Davidia’s preference. Why cannot even the most beautiful,

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virtuous, and desirous, those who possess the full spectrum of good qualities listed above allow the church to know, by the judgment of their own discretion, how God has blessed them? Should not the saints be made to realize how God has blessed His champions? Do they not bring great praise and honor—not just to themselves, but also—to their Lord, their husbands, and their families?

Suppose the woman with the beautiful legs who wears the short skirt comes to church and draws the attention of the men away from the one with the long hair and the hidden, skinny legs and resultantly finds for herself a husband. Is this to be added to the list of legal violations and accordingly denounced as a crime? Should not the man be given the advantage of making a well-orbed decision pertaining to his future wife? Cannot the church find the occasion to grace him and her, lonely people who seek companionship, in its services of worship? Or should they go to the world to find release for their passions? As an answer, consider, the day when Adam was introduced to Eve. It was the world's first religious service, and it expresses to us the Lord's deployment of beauty as a spiritual tool to convert the soul. In the day when the Lord introduced Adam to Eve, she was brought to him in nakedness and beauty, and logic demands that we know for sure that Adam could see her face, her legs, her bosoms, her hair, her body—else, what would energize his enthusiasm to heed his commission, the one demanded of him to “...**Be fruitful, and multiply, and replenish the earth**...” —Gen 1: 28? A man, by his very Christ-created, natural physiology, cannot reproduce unless he becomes sexually excited. Such excitement, therefore, was engendered in Adam, by Christ's prompting during religious services. In fact, that was the first religious service.

I do not exaggerate; Adam's introduction to Eve, was the world's first religious service. This we know by heeding EGW's counsel and studying the Bible. True, there may not have been the pews to sit in or a Laodicean minister to preach; there may not have been stained-glass windows to decorate or organ music of meditation; notwithstanding, it was indeed a Bible-revealed religious service. This we can know for sure because the Lord said, “...**where two or three are gathered together in my name, there am I in the midst of them**” —Matt 18: 20. According to your theology, Adam should have withdrawn saying, “**Lord, I am meditating on your goodness, and you, by bringing to me this beautiful woman, is a distraction.**” He did not; he accepted the Lord's gift. In fact, we can know that Adam left that communion with even more praise in his heart for Christ. Why cheat the men and the women today, those gathered in the Lord's name, from the same joy and grace when they assemble together? Would not such a blessing compel them, all the more, to gather? Will the short-skirted beauty who comes to church be a distraction?—who cares today when the men, both Davidians and Adventists, are not gathered together therein in His, Christ's name? They do not need your bull horn; they need the MSC, His *still small voice*. The beautiful women are all invited into its work because the MSC loves the charm of women, and it does not suffer under the aegis of the next subsection of this section,

4) Patriarchal Delusion.

In the day of maturity, we are to be taught of God. This has been clearly manifested in the Bible and from the MSC's VTH-and-EGW-recommended study of It for doctrine. The age of the patriarch is forever gone, at least for the *disciples indeed*, because, according to *Matt 12*, they become brothers and sisters to Christ and thus sons and daughters of God. In that day, today, we are commanded to “...**call no man your Father upon the earth: for one is your Father, which is in heaven**” —Matt 23: 9. “...**Your Father which is in heaven**”—evidently, Christ, while walking upon the earth and pointing to One in heaven, did not even consign to Himself the title, Father. He did speak also of the *mustard seed*, the son of David to come, but the Lord did so by depicting him to function as He likewise functioned: He was promised to perform as your minister and servant, not as a father. Telling the daughters of God how to dress themselves, without being sought of them for such counsel, is to violate the Lord's command regarding Fatherhood; it is to seek to “...**control the work of God, to dictate...when the work goes forward under the direction of the angel who joins the third angel**...” It is to seek self-installation as a patriarch, a father; it is to violate the new order promised by the SOP to come. And since men are implicitly arrogated by you to have the wisdom to dress themselves without a code, then, your dress code is a futile effort to eternalize human paternalism.

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What are the results of such misguided sentiments? The results can be seen in your work, Brother Hall: All the men of inequity, those devoid of wisdom, the proponents of strict dress codes, seem to fear that the few scantily-clad, beautiful women who may dare to come to church, should they, the church brethren be so lucky, will distract the men. This has become their preoccupation because, by their lack of branch-of-righteousness wisdom, they presume the men to be the only ones from whom heaven desires intense prayer, study, meditation, and non-distracted attention—the presumption which yielded yesterday’s fundamental spirit of patriarchal paternalism in the church. In their minds, they never even consider that females as well can be distracted by men. Thus they, with bull horns in hand, armed with EG White quotes, seek to cower and brow-beat the Lord’s sheep. In so doing, they insist upon blaming the women for the lack of self-control in the hearts of men. The *mustard seed*, in prior publications, condemns the practice of women who seek, by pornography, to make a living. Such, it showed, is a biblically-outlawed effort to exploit men and enslave them in the habit of self-abuse. But here, such is not the problem. Instead, we men have the power of choice; we must seek to control our passions. This is why the *mustard seed* has never visited porn sites, brothels, or strip clubs. Adult men who have grown in Christ must, in this hour, express their connection to Christ by exhibiting this very divine stateliness; they must seek after righteousness by considering the example of

Abraham and Sarah.

The Testimony of the Law demands that, under certain prescribed circumstances, a man must not lust after women in his heart. This is a command which forbids a man, not a woman, from masturbating for the love of a woman who is legally defined to be unavailable to him. Such is a self-abusive deployment of his power. Again, I am reminded of the theme song of your out-door, stump sermon: ***Nothing between, like worldly pleasure: Habits of life, though harmless they seem.*** Historically, the onus of beauty concealment was placed upon women because men failed in this divine duty. Yet, the men of the church coincidentally never seemed to seize the responsibility of duty by preaching against male self-abuse. But their failures of times past should not, in this hour of equitable judgment, yield restrictions on the freedoms of women. And equity is the issue in a nutshell for women already bear many legal burdens pertaining to human-sexual deportment that men do not have. Instead, the burden that comes with visual enticement is placed where Father always intended it to be placed, upon the shoulders of men. I now call your attention to the man of Scripture, Abraham, who had a woman of renowned beauty, Sarah, to enlighten you pertaining to God’s perspective. All who likewise are called to lead the saints to the Kingdom, instead of tapping into tradition, Victorianism, EGW and VTH(ism), or even department-store manikinisms, will do the same and study this and other examples to answer the issue of dress reform.

To win for yourself this wisdom, you must heed the prophetic commission for the church today, in this last day, the day when Christ speaks to those who follow after righteousness, those men who are to receive Eden restored in their lifetime. To win salvation, He says, ***“Hearken to me, ye that follow after righteousness, ye that seek the Lord...Look unto Abraham your father, and unto Sarah that bare you...For the Lord shall comfort Zion...he will make her wilderness like Eden and her desert like the garden of the Lord...”***—Isa 51: 1-3. Surprisingly, the Lord seeks to lure us to Himself, by the promise of Edenic restoration. Eden, we are told, was beautiful; thus, the Lord’s appeal points us to the promise of surrounding beauty; He is not luring us by images of the jungles, the deserts, the ghettos, and the slums of the world. He created us to love beauty, and beauty is what He promises us. More of this can be said, but let us focus on this Kingdom promise, one that is applicable only today and not in the days of EGW and VTH. Our Kingdom walk is to be advanced by our mastery of the life lessons recorded about Abraham and Sarah—indeed, a call to step out of ***“the common order of things”*** in the day ***“When light goes forth to lighten the earth”***. Intrinsicly tied to it is the proof that God holds men responsible for controlling the desires of their hearts.

What is Sarah and Abraham’s example regarding female dress reform? Again, Sarah was very beautiful, and Abraham was precautious pertaining to the attention that she received from men. ***“,And Abram journeyed...¹¹And it came to pass, when he was come near to enter into Egypt, he said unto Sarai, his wife, Behold now, I know that thou art a fair woman to look upon: ¹²Therefore...¹³Say, I***

*pray thee, thou art my sister...*¹⁵ *The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.* ¹⁷*And the Lord plagued Pharaoh and his house with great plagues because of Sarai...*” —Gen 12: 9, 11, 12, 13, 15, 17. To Sarah's delight, but perhaps the dismay of most of the women that you will meet at church, wherever she went, she was guaranteed to be noticed. Such is the yearning of all women; they desire to passively command attention; they desire glorification. Men likewise desire a woman of virtue on their arm, whether she be “fair to look upon”, a good singer, a good cook —whatever the enhancing quality; she brings glory to her husband and to herself. To deny her qualities of beauty is to deny her happiness and, as an act of reversal of the principles installed in the Garden of Eden, it is to extol as divine virtue that which Christ did not create, an aura of aesthetically repulsive scenery. This Abraham did not do, and we are commanded to learn this lesson, and many more, from carefully studying his recorded experiences.

The problem is not that virtuous women get noticed; instead, it is that, historically, they could not manage the attention, and Abraham's mismanagement through deceptions compels us to learn faith in Christ beyond that of Abraham. After all, it was Christ, not Abraham's artifice, who, by promise, protected both of them. Today, women, like men of the Kingdom, must learn the advantages of glory and power through wise management. Sarah, some 20 years later, was again abducted a second time because of her beauty. Similarly to what we have been told about antediluvian ethics, a time before the Mustard Seed Advent when “...*the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord...*” did not prevail, the men of Abraham's time also had little to no self-control, the thing which we are now called to obtain and which the Lord promises to install. According to *Gen 20*, Abraham and Sarah journeyed to another place called Gerar. The Bible drama shows that again, Sarah was abducted by men who abuse their power. This time she was taken by Abimelech, king of Gerar. Abraham leaves an important lesson for us as we seek to make our women happy. His example does not support your emphasis on constrictive, female attire. He could have used your tactic and hidden Sarah behind much clothing; he could have draped her in a tent or an inflatable igloo; he could have paraded her as a 17th century puritan woman; he could have dressed her as a man. Instead, he traveled as all dignified men aspire to so do: He left her on his arm for all to behold her, at least the qualities which Sarah herself chose to not hide. Of this we can be certain because, whether she revealed her legs, her breasts, her shape, her face, her feminine walk or talk, her hair, etc., it all reduces itself to one central reality: Both Pharaoh and Abimelech beheld Sarah and wanted her for their own sexual partner. She was a great distraction to them. They were men who failed to control their passions. The Lord gave to us His perspective of the issue: He did not reprimand Sarah for failing to hide or cover herself. He did not design a manikin dressed as a Pilgrim, and, with a bull horn, shout at Abraham until he got the point. Instead, the focus of the Lord's wrath was on the men of corruption, Pharaoh and Abimelech. With Pharaoh, he afflicted him with great plagues; with Abimelech, the Lord simply threatened to kill him; such was His management style. The Bible records, “...*God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife*” —Gen 20: 3.

Sarah's drama occurred because neither she nor Abraham were protected by laws and law enforcers. Therefore, the only solution for the women of her time, the old order of things, was the non-biblical law of female concealment —the same that you seek to impose nearly 4000 years later in this land of extremely protective laws. Those oppressive, inadequate, and afflicting makeshift laws required that all women cover themselves, in many cases, from head to toe. Today —due to the spirit of inequity which prevails— the injudicious ethic of concealing women continues to linger, this it does in spite of the fact that our society has excellent security. In fact, today, our laws are so strict that a man can be penalized for any unwanted, sexual advances —be they words, looks, or contact. The house of David, once empowered (See Rev 2: 26, 27; Matt 22: 43, 44; Ps 110: 1, 2, etc.) will offer even greater freedom from the sexual harassment for women. Accordingly, it is the hope of the *mustard seed* that, during its day of enlightenment “*When light goes forth to lighten the earth...*”, the oppressed women of the earth will see our flag of equity, power, and might and accordingly flock to our Eden, our beautiful haven of security. They will have many disciples therein to properly greet them. We are not abductors.

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Advancing in this point, we, the managers of the Kingdom, must ask ourselves, “What good is beauty if it cannot win favor, honor, and glory.?” I have an inkling, based upon historical observation: All Davidian groups would welcome beauty-contest winners such as Miss. USA or Miss. America or any of the contestants from the separate states into their ranks if any were to so join. I am sure that they would celebrate the faith and worship in church of such women despite their advocacy of revealing themselves in self-exposure, by parading themselves in their underwear before the world. What painful message does this sanctimonious duplicity send to our own wives and daughters whom we should cherish? Why do we hypocritically rule them with such injustice—they must sacrifice any hope for glory by draping themselves in Victorian garb while the pious men salivate over the self-exposing beauties whom the world certifies and honors! Does not everyone desire the accoutrements which come with beauty? Do not men—in or out of the church, married or single—the Abimelechs of today, greatly seek after the attention of such women? It is the enticement which God installed, and this includes the women who have beautiful legs! We need not be more concerned about women distracting the elders than we are concerned over other potential distractions. For example: Suppose, the poor are distracted by the wallet sizes of the men in the church or the cash in the collection plate, suppose some are distracted by the lavish homes, the expensive cars, the fancy clothing, etc. In each case, the Lord places the onus of behavior on those who are tempted to violate the Law.

In final analysis, the burden of change is on you, Brother Hall. This letter is the Lord’s call to you. You were cast out of the church so that the Lord could seize your attention. You must be told that, no matter how adamantly you seek to install yesterday’s dress codes, vegetarianism, serene hymns of worship, etc., you will never find the simple means until you learn to scan your own heart. Your place and your peace in the Kingdom will never come

Except ye be Converted.

Christ will soon invest with His *disciples indeed* the duty of management. He will give to them the divine credentials to lead the saints to victory. We were promised that the Lord would choose a man who would, by His election, guide us back home, and he is to be a man of justice and equity. This is the “simple means” of which you seek. The emergence of the branch of the Lord, the *mustard seed*—not to be confused with Ben Roden’s group—is promised to install equity, wisdom, and judgment.

Since neither VTH nor EGW fulfilled this prophecy, neither have branched away from the SDA Church by growing out of its hidden parts, its roots, then we cannot look to their expressed ethics to bring equity and justice in our Kingdom governance. To access their work so as to blame women for the character flaws of men, merely because they dress themselves to allure men and win their approval, is not a judiciously prudent exercise in judgment or equity. Accordingly I close with the central issue of your heart: the day of the “simple means” deployed by God to establish the Kingdom. A poorly studied, customary imposition of standards which have, instead of a Bible foundation, roots in the inherited presumptions of the world, does not recommend you for the post of Kingdom guide. After all, even the angel of Laodicea, can do the same: Even he can echo the common and popular opinions, ethics, and judgments which we have inherited from the world. Are they not just as skilled in unwise leadership? Therefore, should you win the ear of Davidia as well as the SDA Church whom you target by the blast of your bull horn, we can anticipate from you more of the same befuddlement that we have been mired in these past 83 years, the time before the Lord’s branch emerged from the roots of His church, the house of Jesse. May you heed the Lord’s cry and preserve yourself and those whom you influence.

Sincerely,

Derek

OTHER NEWS

The *mustard seed* has launched into its travel schedule. On July fifth, 2013, it will retreat to Toronto. A week thereafter, during the weekend beginning on 12-Jul-2013, it will fly to Edmonton, Canada, so as to meet with the brethren there. Afterwards, during the weekend of July 26, it will drive to the

Presumptuous Dress Code, First Epistle, July 3rd, 2013

nation’s capital to convene with the brethren there. We thank the Lord in advance for His success and His traveling mercies.

Additionally, the *mustard seed* announces the departure and relocation of two of his children, Emily, 24, and Dwayne, Jr, 29. Emily, in pursuit of her aspirations to master the skill of agriculture, has relocated herself to the State of Washington so as to forward that career. Dwayne, our eldest son, resigned from his current job and has accepted the offer for employment with another company in San Antonio Texas. We, their parents, fully discern and understand that the Lord will use this step away from His seat of power and protection as a maneuver to bring them back under the Shadow of the Mighty Rock in a weary land.

Let all understand that which the *mustard seed* has been shown: Our children, the sons and daughters of those champions who today have claimed this burden to advance the Kingdom, have done so by the conviction of our own personal experience with the Lord. Such things are not genetically transferrable to our children. Though we teach and preach, compel and prompt our children, they must, by the Lord’s impressions upon their hearts, seek to serve Him. Such service is honored by heaven when it is done—not out of obligation, but— out of love. Therefore, we will scan the horizon to see the day when the Lord kindles in their hearts the love that he has ignited in our own and we trust Him that, out of desire to fulfill our happiness, that He will hasten to us that day while salvation is still made available.

RESOURCE LIST

<u>DATE</u>	<u>TITLE</u>	<u>TYPE</u>	<u>LENGTH</u>
06-28-2013	<i>Plight of the Dragon’s Woman</i>	<i>Audio Study</i>	<i>61:00 Min</i>
06-18-2013	<i>Earth Dashes the Dragon, Part II</i>	<i>Audio Study</i>	<i>70:00 Min</i>
05-31-2013	<i>Earth Dashes the Dragon, Part I</i>	<i>Audio Study</i>	<i>62:00 Min</i>
04-19-2013	<i>Antidote to the Beast</i>	<i>Audio Study</i>	<i>62:00 Min</i>
04-05-2013	<i>Battle with the Beast</i>	<i>Audio Study</i>	<i>76:00 Min</i>
03-22-2013	<i>Put Away for Fornication,Part II</i>	<i>Audio Study</i>	<i>73:00 Min</i>
03-08-2013	<i>Put Away for Fornication,Part I</i>	<i>Audio Study</i>	<i>67:36 Min</i>
02-22-2013	<i>Rejoice Ye with Jerusalem</i>	<i>Audio Study</i>	<i>60:00 Min</i>
02-08-2013	<i>Inglorious Executive Wrath</i>	<i>Audio Study</i>	<i>75:00 Min</i>
01-15-2013	<i>Peace Comes After the Wrath</i>	<i>Audio Study</i>	<i>69:00 Min</i>