

The Mustard Seed Advent—NewsLetter, XII

Dec 03, 2012

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“PEACE AND GOOD WILL TOWARD MEN”

CAPTION: “...*So you see, law breakers, i.e. the poor, can be saved, by way of the Atonement, just as likewise can Law abiders be saved. But the abiders are extended an added grace: they are given higher rank, power. They are the masters of the proverbial Tree of Life; they give its leaves for the healing of the nations* —Rev 22: 2 ...”

Monthly Dispatch



THE PRESIDENTIAL ELECTION

Dear Brethren,

The entire world was watching: On 06-Nov-2012 the long hotly, contested battle for the American presidency was won by Barack Obama —you should know the MSA did not advocate for or against him. Obama, the first African-American president, won a second term that day by resoundingly defeating his conservative, republican counterpart, Mitt Romney and many, including the *mustard seed*, sighed a great sigh of relief. It truly, to all who observed it, was an historic event in world history—one that heaven had to have influenced as indicated by, among other things, the ravages of Hurricane Sandy.

This news letter will editorialize many of the issues expressed politically in this past election. President Obama won because God blessed Him. David promised as much when he proclaimed, **“Blessed is he that considereth the poor: the Lord will deliver him in time of trouble”**—Ps 41: 1. Although this Text delivers a promise which primarily points to this office and this work, the work of the Lord’s *mustard seed*, it does not limit the Lord’s blessing to it exclusively. Anyone, even Robin Hood, can be aided in his endeavors based upon the expressed parameters of the promise. If you want the Lord’s blessings, then infuse into your mission a consideration as to how your work will help the poor. And lest one become skeptical about forging a doctrine from the book of Psalms, they should know that the Lord, which is merely another name for Christ, promised to honor all commitments made pertaining to Him in the book of the Psalms (See Luke 24: 44). Often we become confused and presume that the benefits of the Bible only pertain to the sinless. Yet, all have sinned; our path to victory begins when we selflessly seek to do the Father’s work, that of giving due consideration to the poor. All should remember Father, AKA, God; Christ said that He sees every sparrow that falls and humans are worth more than many sparrows (See Matt 10: 29-31). Hence, those who seek to aid the greater-than-many-sparrow humans are, perhaps unwittingly, doing Father’s bidding and can expect His help.

Some conspiracy theorists will greatly object to this claim of divine assistance purveyed to President Obama —and be it not mistaken, the MSC does not promote him as a righteous man—but the Text does not pronounce a blessing on the men who are sensitive to the Lord’s agenda. It does not say, for

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example, “Blessed is he that is not a Mason,” or “Blessed is he that guards the wealth of billionaires,” or “Blessed is he that upholds the US Constitution,” or “Blessed is he that does not deficit spend,” or “Blessed is he that is not perceived to be a Muslim,” etc. Had these been the parameters of God’s blessings, then Gov. Mitt Romney would have won on several counts. Obama won because his ethics, though out of touch with conservative Americans, was more closely aligned with those of God. Consider as evidence of this the fact that, all through the Republican, nomination process he was assailed because—get this!—he increased the roles of Americans on food stamps and he dared to offer a program that would deliver healthcare benefits to the needy. The *mustard seed* does affirm and declare that such programs are bound to succeed even if Father Himself has to bankroll them. In fact, Christ shows the greatest manifestation of deficit spending by Father’s hand when He resisted the conservative appeal of the disciples and demanded that they not send the masses away to solve their own hunger problems. With limited money in their coffers, Jesus began His deficit-spending program:

“¹³When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities. ¹⁴And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick. ¹⁵And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. ¹⁶But Jesus said unto them, They need not depart; give ye them to eat. ¹⁷And they say unto him, We have here but five loaves, and two fishes....¹⁹And he...took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. ²⁰And they did all eat, and were filled....²¹And they that had eaten were about five thousand men, beside women and children” —Matt 14: 13-21.

Christ not only increased the roll of those on the public-doll or food stamps, but He also installed His own, “liberal”, Healthcare program—all with insufficient money and on Father’s dime. He did not worry about the children’s bread who would be born tomorrow, fearing, as the conservatives now so do, that future generations would be cheated; instead, He burdened Himself, with much “compassion” and “consideration” for the children who, that very day, abode amongst Him. Many of them, with their little ones, followed Him to the deserted place where He journeyed. Some conservatives might call them illegal immigrants seeking welfare. But what is truly a remarkable parallel is shown, not so much with Matthew’s account, but more fully in that given by the Gospel writer/disciple John whereby he relays that,

“⁵When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? ⁶And this he said to prove him: for he himself knew what he would do....⁸One of his disciples, Andrew...saith....⁹There is a lad here, which hath five barley loaves, and two small fishes...” —John 6: 5, 6, 8, 9.

I say remarkable, because, our burden for the poor is a test today just as it was a test then. In both accounts, the disciples had absolutely no consideration for the poor, the hungry, and the destitute. They, unlike the Lord, were content to, after a long day of spiritual preoccupation, send the throngs away to solve their own hunger pangs. They, like the Romney supporters, had no consideration for the poor. Yet, such an orientation was a great burden for the Lord, one that required a calculated and strategic test for discipleship. This past presidential election was likewise also a test.

Today, we are more fortunate than were the disciples yesterday: We have been told that we will receive the same test. Sadly, just as the Romney supporters were greatly disappointed with the election results, likewise will be many Christians be today.

“³¹When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory....³³And he shall set the sheep on his right hand, but the goats on the left....³⁴Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: ³⁵For I was an hungred, and ye gave me meat....⁴¹Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: ⁴²For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: ⁴³I was a stranger, and ye took me not in:....⁴⁴Then shall they also answer him saying, Lord, When....⁴⁵Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me” —Matt 25: 31, 33, 34, 41-45.

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Indeed, just as David promised, the Lord will bless those who consider the poor. It is now trumpeted by the MSC to be this country's test. It is only just a test, from this emergency broadcast center. How could any presume for themselves Father's blessings, while they support, as the leader of the free world, a man such as Mitt Romney? His life's work is the quintessential icon of the cursed defined in the above Bible Texts. He was historically cited to be so uncaring that He, being already wealthy, sought to further overflow his bursting coffers by exploiting the less-fortunate innocent and unsuspecting working class —making them poor. In so doing, He multiplied Father's work causing masses of the-greater-than-the sparrow citizens of this land to fall into poverty. And, if that was not bad enough, he hid his money overseas to shelter it from the taxing efforts of those whose burden it was to give assistance to the poor. True indeed is this "emergency broadcast"; let all adherents to the *mustard-seed* movement take this message to heart. Let them dare not make the mistake which yesterday's disciples, lacking the Lord's "compassion", made then by seeking to carelessly send away the hungry without a "food-stamp" program —By the way, this is not an appeal for us to assist our own wayward family members; let us not be confused on that question— Our goal, the poor, have been identified to us; they are the sons/daughters of America's former slaves. These, other studies has proven, see(book 2.01), are the poor whom Christ has identified to us. This they should not do, even if they are required to borrow from the future generation, from the proverbial young boy's lunch; for you see, Father will bless them for borrowing and the boy for generously lending. In this judgment hour, one's stance, now perhaps unbeknownst to oneself, will envelop around his "charity" to the poor. Which poor? —those whom the Lord's Kingdom, the *mustard seed*, the king whom the Lord will rest upon when He returns with "all of His holy angels" —will broadcast to them.

To Paul, such charity "suffers long" and is kind. It is the greatest of all spiritual virtues. He said, "**Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up...And now abideth faith, hope, charity, these three; but the greatest of these is charity**" —1Cor 13: 4, 13. Having read this, let us not kid ourselves: Everybody knows that the poor can often be quite unappreciative, frustrating, and grievously vexing and annoying —ask anyone who has been assigned either by the church or the government to serve them. Many even laugh and mock them in their foolishness often citing their mistakes in life. Such is not condemned —at least by this editorial and study— since often their dilemmas which result from their ignorance and ingratitude can be quite humorous, if not disturbing. Thus, was David quite specific in the commitment to the blessing to be given by Christ when he, by the Spirit, revealed Christ's assignment of blessings, in this day: It does not say, blessed are those who love the poor, who circulate with them, even who embrace them or respect them but, those who merely consider them. To illustrate, it is inconsiderate for a politician, seeking to gain an advantage over his opponent, to lament the increase of food stamps especially in the midst of an economic recession which they themselves have created. For if you seek to help those whom you love, such is not charity; it only becomes commendable when, from the bowels of ones "long suffering", it is extended to those very people who have annoyed you. This point should not be minimized for it manifests the importance of the Christian-disciple's test. A perfect test indeed it is to discern the godly who circulate amongst us. For as do the poor, we too often conduct our lives with the very same ingratitude and selfish disregard for righteous standards, and still our loving heavenly Father, ever mindful to consider each sparrow that falls, often extends to us His charity. The people who do the same become perfect representatives for His government; they are called to inherit the Kingdom. Let us learn from this election the lesson which the disciples were taught by the Master: You cannot serve Him if you can easily walk away from human suffering saying, conservatively, ' Let them go into town and buy sustenance for themselves.'

OK, but what is really the point of wisdom that we can learn from mastering God's compassionate zeal for the poor? It is easy to understand the conservative cry: Protect the wealth of the rich; protect our nation's boarders; do not deficit spend; avoid great debt, etc. But why does Father have such great consideration for the poor?

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The reason why Father yearns to uplift the poor is because their plight often stems from their failure to abide by, learn, and understand His laws. We are told that the Law was given for our own good (see Deut 6: 24 below & 10: 12, 13); consequently, those who ignore its mandates reap disaster in their lives. If God was to help them, then He would render His law null and void, but if we help, we can relieve the pain that He experiences when His children fall. And, as shown below, we can receive an added reward for our faithfulness. Consider the law of the roofer: Always work on high roofs wearing a harness for your protection. Yet, should one of their co-workers ignore this law and resultantly fall, God expects us to offer assistance for his recovery. This is consideration for the poor. The Kingdom of heaven, in this vein, is eternally benefitted expressing the second reason to become charitable: All can see the penalty of being an outlaw and take the necessary precautions to strictly come into compliance, to wear your safety harness.

In so doing, another reason for assisting the poor can now be exposed: Father loves people. He desires to save as many as He can. This is the love of the Father which all *mustard-seed* adherents, people who finally gain victory over Pharisee-ism, must teach (see Luke 11: 42). Yesterday, the theological assumption that has prevailed since the beginning of the church was in vogue: That God desires to eternally torment, if not kill, all men who ignore His law. We did not then understand that the Atonement Ceremony of *Lev 16* was Heaven's expressed provision to return and recover sinners to God, to make them at one with Him. His goal is not to destroy sinners; it is to restore them. Yet, we are told that, 'the poor ye have with you always,' (Matt 26: 11); resultantly, until they learn, God can save them eternally but at a lower reward station, one that makes them eternal subordinates to the men who fastidiously honor God's law. Ergo, those who comply with the Law can be rewarded to become supervisors over those who ignore the laws, and, as a result, safety prevails in the Kingdom. The Bible, in many places, expresses this rank and strata that is to prevail in the Kingdom. One most notable reference says the following: "***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: 19. ♦♦ So you see, Law breakers, i.e. the poor, can be saved, by way of the Atonement, just as likewise can Law abiders be saved. But the abiders are extended an added grace: they are given higher rank, power. They are the masters of the proverbial Tree of Life; they give its leaves for the healing of the nation —Rev 22: 2. ♦♦ All who refuse the wisdom of wearing the safety harness and who fall have a medium for their rescue and recovery.

But more must be said pertaining to Father's regard for humanity: He did not vest all of humanity's talents with one group or one race. For this planet to function, we need all of the talents with which God has graced us. If making money is Mitt Romney's talent, then humanity is dealt a disservice if he, from that vantage point, suffocates the blessings vested in others who may not be skilled in growing money and investing it. But money is paid to reward those who can sing, who are athletes, who can cook, who can preach, who can drive, who can fight, who can study, etc. If the financier does not consider the poor, then he will suffocate all others for his own benefit. Therefore, powerful men, men in authority, men of great wealth have an added reason to be admonished to consider the poor; they are compelled to be generous in their financial rewards for service. Every organ of the body needs blood, not just the brain; hence, a righteous brain will command the heart to deliver supplies of nutrients, in correct proportions to every cell. This is why this office was joyful to see President Obama re-elected.

MARYLAND RETREAT

On the weekend of November ninth, 2012, Vinnette and I traveled to the Washington, DC area to meet with the brethren of that area and to minister to brother and sister D _____. Brother D _____ could not attend the services because of his illness. We visited with him after our studies and petitioned to the Lord for his full recovery.

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It was a joy to study with the other brethren of that area and those who journeyed with us from Pittsburgh. We had a stirring study on Friday evening, another on Sabbath morning, and a period of communion afterwards. All of the brethren seemed to appreciate the gathering.

Since this retreat occurred in the shadow of the election, two political issues that dominated much of the national debate were discussed. One was the proposed installation of “gay marriage” and the other was the legality and morality of abortion. These issues now dominate the ethics of our land; thus, the *mustard seed*, the Bible’s appointed judge who has been given the keys to discern proper human ethics, must now strike while the iron is hot and address, by editorial, both concerns. It will begin by discussing

THE NATURE OF MARRIAGE

Today in America, many have become focused on the much agitated, civil-rights issue of gay marriage, and the *mustard seed* feels called to explain its opposition to such a proposal on constitutional grounds. To oppose it seems to be a predictable response and an easy task for a Christian movement, such thinking minimizes the challenge at hand and the need for wisdom and judicious jurisprudence.

The people of this land will be called to vote to amend the constitution so as to allow for the same-sex marriages, and such has strong implications for the closing work of the SDA church as has been revealed in prior studies; however, it indeed does present a complex analysis which none seem to have offered so far. Our current, US Constitution must decide the freedoms and restrictions that it imposes upon the people over whom the government presides. However, the *mustard seed* must do that which is unique pertaining to all religious organizations that have weighed in on this hotly contested debate: Like the issue of prohibition, the issue of child labor, the issue of minimal wage, etc, it must adjudge the legality of this concern in view of—not just Bible righteousness, but also—US Constitution Law. Remember the question is not, Is gay marriage righteous? It is, Is gay marriage constitutional? Of course, the MSC cannot promote such a liberalization of marriage doctrinally for the church because the Father, conveying His will through Christ, said, pertaining to marriage, “...**Have ye not read, that he which made them at the beginning made them male and female....For this cause shall a man leave father and mother, and shall cleave to his wife: and the twain shall be one flesh?**” —Matt 19: 4, 5. The church should heed this wisdom, but they do not. In fact, upon close inspection, they seem to enforce very few Bible laws concerning marriage. How then can they impose a Bible ethic upon the secular laws of this land? The question is even more appropriate because our government is not established on a pledge to honor the Bible but to uphold the Constitution. This being true, the MSC supplies a constitutional reason to oppose such marriages.

Clearly and indisputably, the Bible only endorses marriage between a man and a woman. Those who violate this counsel are, like all who have, sinned according to Paul, susceptible to Divine, legal, jurisprudence. Listed among those guilty whom Paul —by his inspiration and not necessarily by Moses’—denounces are not just homosexuals but, others as well. He lists the following sins of

“...fornication, wickedness, covetousness, maliciousness...envy, murder, debate, deceit, malignity; whisperers ...proud, boasters, inventors of evil things, disobedient to parents...without natural affection... unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death...”—See Rom 1: 29-32.

Paul says, “...**they which commit such things are worthy of death**”. None, I dare say—not to impeach Paul’s work but to affirm it—have ever eluded this standard; thus, none have ever escaped the penalty which Paul imposed, death. The question then for the theologian—not the US Constitutional lawyer—is, “Since all, until this hour, including Paul himself, have indeed reaped his proposed penalty for his articulated violations, meaning they have all passed into the grave, then who among the offenders of his standards shall come forth in the *Resurrection of the Just* having had the stain of their Pauline-defined sins removed by the Atoning Sacrifice?” I say, the theologian needs to answer this question, but none, until 1844 with the emergence of Adventism, has ever sought to define the legal proceeding or the standard which allows a man to have his sins removed. Sadly, even they,

the Seventh-day Adventist Church, though wise enough to point us to the Atonement and cite it as the protocol, in symbol, to represent God's formula to remove a man's sins to make him atoned or "at one" with God, have refused to master all of its intricacies only now revealed by the *mustard seed*. Only Mustard-Seed-Adventist doctrine has more fully deciphered the full explanation of the symbolism purveyed by that ritual to effect that end. To discern the *Divine Constitution of Atonement*, please read the MSC's document, *Atonement and Amazingly Sufficient Grace*. Short of that, the *mustard seed* recognizes that only the Atonement can make a sinner at one with God; thus, it does not presume authority to exalt itself above Jesus to do His God-the-Father appointed job, and exonerate one redeemed sinner above the other—whether he be a "boaster", a murderer, an "inventor of evil things", or a homosexual. Jesus will collect the roster of the redeemed, the men scheduled to be raised in the *First Resurrection*, at the end of the *Antitypical day of Atonement*. But this thing the MSA does do: In wisdom and with regards to US Constitution, it makes a distinction in persons and has deemed that same-partner marriages are unconstitutional and unwise.

Remarkably and counterintuitively, in the very same study whereby Paul lists sins that win death as a divine reprisal, a few verses down in the next chapter, Paul, acknowledges that all shall be judged by the Law. For this conclusion, I do celebrate for the Atonement is defined as a Law; thus, it is recognized by Paul as the standard to save a portion of humanity whom he promised shall die because of their offenses. This could only mean that laws (statutes, commandments, and judgments) handed to Israel, the Church, by Moses will measure a man's standing; such excludes even Paul's definition of sin; hence whisperers and boasters, unless condemned in the Torah/Law, shall not be precluded, by virtue of those offenses, from being raised in the *Resurrection of the Just*. He said, "**For there is no respect of persons with God. For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law**"—See Rom 2: 11, 12. This means, if you reject the authority of the Law you cannot avail yourself of its prescription for salvation and are therefore eternally damned —let the Christians who profess that they are no longer subject to the Law beware. It also means that, even if a man embraces the law, he, to be eternally saved, must be subject to having his life measured by its fidelity to the precepts and refinements of that standard. Consequently, we must conclude that Paul's renderings of sins which he professed to lead a man to the grave, though His list was inspired by the Holy Spirit, had no bearing upon a man's eternal destiny or his legal standing with God in the judgment unless such sins were founded in the Law given to the church by Moses. This fact will have bearing upon our US Constitution finding as well. It is true because Paul, as was the case with all of the other Apostles, was not ordained to adjudicate the findings of the Judgment. He said as much himself: Paul consigned such work to another, future ministry, one that can choose the good and refuse the evil. He further said that judgment was a strong-meat, futuristic installation, and, in contradiction to that inspired finding, he disqualified himself from that post by claiming himself to be—not a "strong-meat" purveyor but—a distributor of milk doctrine (See 1Cor 3: 1-3, Heb 5: 12-14, 6: 1 ,2, etc). It is the *mustard seed* who was appointed to judge based upon many Texts but primarily that of Matt 5: 19 cited above.

The Law that Paul pointed us to in *Romans two*, the Torah, does indeed preclude male on male sexual intimacy and expression, but it, the Torah handed to Israel by Moses, does not condemn female-on-female sexuality. A search of the books, Genesis, Exodus, Leviticus, Numbers, Deuteronomy, will confirm this finding. Those who ignore this fact are still, death-bound 'debaters, deceivers, whisperers, and inventors of evil things': they manufacture their own definitions of evil and thereby whisper their deceptions to others.

But why then does the *mustard seed* go beyond its authority and issue counseling warning which denounces, on a United-States-Constitutional basis, the folly of legally instituting gay marriage? It does because, the highly-vaunted, First Amendment of that document guarantees the *Freedom of Religion*. The First Amendment, is a secular ruling, not a religious edict. It guarantees people freedom from state-imposed restrictions pertaining to their religious expressions. This means that a woman can exercise her divinely-installed Bible right to take a husband without any regard to the opinions or hurt feelings of her former, female sexual playmates. Gay marriage laws would give such a former playmate

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unreasonable standing, perhaps even common-law standing, in the life decisions of another woman. She would be forced to pay a penalty for choosing to marry in accordance to Bible law. She could be charged as a bigamist and even criminally penalized for not leaving her husband; and this when the Bible mandates, “...**if a woman shall put away her husband, and be married to another, she committeth adultery**” —Mark 10: 12.

Many women, tricked by such ‘inventive’ deceivers, described by Paul, are made to believe that Father condemns them by an extra-Torahic standard, by “whisperers” and “inventors of evil things” who seek to add to God’s law. Such women, as proven in other publications by the *mustard seed*, are duped to think that they cannot do as many women of the Bible have done and deploy their “hand maids”, their female, sex partners, and do so before or even during their marriage to their husbands. Abraham, after impregnating Hagar, told Sarah, regarding Sarah’s handmaid, Hagar, the same woman whom he impregnated, “...**Behold, thy maid is in thy hand; do to her as it pleaseth thee...**” —Gen 16: 6. If females can have “handmaids” and therewith “cheat” on their husbands—as the Bible, when carefully read, infers—why then can they not do the same against the will of their sensual female partners? A Constitutional amendment would forbid such a thing against the biblically-allotted moral rights of females. Some such overly playful females, yet to be married, are deceived to think that they are a novel creature, different than—not just men but also—women, that they are a third sexual orientation, truly an ‘evil invention’ of ‘malicious’ ‘deceivers’. Any woman can fall in love with another one if she so desires to violate social convention. But, they were not created in the beginning, nor were they cursed, to choose only another female partner. Instead, anciently, their capacity to love another woman was an ingenious, cultural design to preclude a much bigger, societally-destructive hazzard, that of the illegitimate loss of a daughter’s virginity to an unauthorized man. The world, to address this more formidable problem, has sought many destructive solutions such as female circumcision, infanticide against females, female abortion, prostitution of unwanted females, etc. None else has offered a viable solution to the explosion of hormones in our pubescent daughters. The Bible has given the only wise resolution: female handmaids. This served as a cure to forestall her mad rush of hormones that tempt her into paths of self-destructive licentiousness.

Yet, society proclaims female-on-female sexual expression to be a violation of the laws of nature. It could not be because, as we have learned, men —unless they are eunuchs— are drawn to women by hormonally-inspired desires, by the infusion of testosterone. Women have the same hormone in smaller quantities. Why then, we must ask, does Paul also affirms this as a violation of the laws of nature? He says, “**For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another...**” —Rom 1: 26, 27. Paul’s condemnations pertaining to men are validated by the Torah, but for women, his judgment cannot be sustained by the Law. This bold conclusion is affirmed by Paul himself. Before expounding further, we should consider the issue of “nature”. We are not to be judged by the laws of nature, but, as Paul affirms above, by the Law of God, the Torah. This must be the case because, after the fall, the sexual nature of the female was changed; hence, she was cast into a struggle against her newly defined attributes. The Bible pronounced a curse upon Eve for her rebellion, one that suggested the installation of a new “nature”. Consequently, by seeking to violate that curse, it could be easily argued that she was striving to revert back to her original, pre-lapsarian impulses—a desire to be independent of man. Such would be a more noble endeavor if done with the knowledge to choose the good and refuse the evil, the very knowledge which Eve was seduced to attain by dishonor. It says, “**Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy DESIRE shall be to thy husband, and he shall rule over thee**” —Gen 3: 16. “Desire” is the key word; it speaks of her new nature; it is the very thing which Paul alludes to in the above cited reference from Rom two. He uses words such as affections, lust, synonyms for desires. Eve’s desires were affixed to her husband as a curse upon her, one that led to her sorrow. Resultantly, Paul’s repine against her unnatural affection is an indictment against her desire to circumvent sorrow and seek happiness.

There is no law that says a person cannot seek to escape a curse —no law to read, ‘Thou shalt always enjoy suffering and servitude.’ This is why men seek to escape through wealth their own curse. Man was punished for his crime as follows: “*...cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee...in the sweat of thy face shalt thou eat bread, till thou return unto the ground...*” —Gen 3: 17-19. They yearn to live in comfort and not by hard labor, by the sweat of their brow. Women too can choose to avoid the sorrows of marriage; they too must have the freedom to seek relief from their curse.

Had Eve not been cursed, had she not fallen into sin, she would have had a different nature for Paul to thereby gauge her decorum. The liberty to choose to bring Adam into her sexual embrace would have been in accordance to her own volition and without the pressure of age, the fear of loneliness, the restraints of parental and societal expectations, etc. She could have attached her “desires”, as she now seeks to do, to other ventures such as her career. Her daughters, having other female sexual playmates as an option (hand maids) —so long as they did not violate the law and wear strap-on penises (Deut 22: 5)— would have been exploring a “natural” remedy for sexual relief akin to masturbation. This they could have done without being locked into a suffrage-yoking marriage covenant. This different nature, we can know for certainty, would have prevailed because—lest any seek to doubt—the specific of her Christ-defined curse pertained to her desires, her sexuality, for human sex is the very thing that leads to conception, and conception along with child-birth problems were promised to be the source of her suffrage. A different dynamic in courtship would have prevailed: The sons of Adam, being righteous in such a scenario, would have had to do what all gentlemen do today, to secure a woman’s love, must do: They would use the arduous process of negotiation. He would need to, like the peacock, improve himself and groom his image to become irresistible to her. In other words, he would have to charm her. This means he would have to work as did ancient Jacob, to allure her with the prospects of a good life, to build up his muscles, improve his character, control his temper, show industry and leadership, display all the things that naturally charm women. You get the picture, the prospects of a woman makes a man polish himself, and this was God’s original purpose. He could not “rule over her” as was the case after the fall unless she gave to him permission by terms upon which they both agreed. Thus did Father, as cited above, define marriage in the beginning by saying a man must leave parents and cleave to his wife; the woman was never under the same obligation to leave and to cleave by virtue of heaven’s intentions before the fall. Thus did Jesus, pointing to the creation, say, “*...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...*” —Matt 19: 4, 5. Then and only then can the two become one flesh.

This point brings us to the proposed law of gay marriage: It is at war with the nature of marriage: If instituted, it would eternally preclude women from doing that which they do best, change their minds. The courts could severely penalize women from the religious right to take a man as a husband, to allow him to rule over her. Females who are called lesbians, who may become persuaded to change their minds on religious grounds, or even new-sexual desires, would then become subjected by a prohibition from the courts. Leaving their partners would be illegal, but as it stands now, it is not. The same would apply to males: They would be legally prohibited from religious conversion and accordingly be legally locked into a marriage defined by the Torahic law as a sin. They would then become persecuted by the enforcing arm of the courts for crime which their faith commands of them to object.

Having given a cursory editorial pertaining to gay marriage, we can proceed with the next topic for editorial discussion:

THE LEGALITY OF ABORTION

The politics of this nation has become gripped with the debate over the legality of abortions. Women have, to varying degrees, been given the right to abort their own fetuses, and many conservatives have determined to limit that freedom. They call themselves, “pro-life”. Their political opponents call themselves “pro-choice”. Regardless of the position in the debate, the conflict speaks directly to

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humanity becoming like God by learning, as has done the *mustard seed*, to choose the good and refuse the evil—an ominous task indeed which Adam and Eve have chosen for their children.

The pro-life movement is unsympathetic in their antagonism to what amounts to be female desire to escape the suffrage of child birth, to escape the curse that has been assigned for them to bear. Such is their demeanor while they, often men of means and wealth, hypocritically do all in their power to maintain their affluence, have others carry their burdens, and in so doing, dodge their own Edenic curses, the ones that specify hard physical labor. Presidential candidate, Mitt Romney, is the perfect icon for such men of extreme austerity and inequity. Justice and equity demand women be given the right to prevail over their curses just like men. “...***there is neither male nor female: for ye are all one in Christ Jesus.***”—Gal 3: 28. This means that they should have the same freedom to use all of the machinations imaginable so as to mitigate their suffering as do men; After all, it is God who placed the curses; let Him and not some doctrinally-distorted and misguided claimant to divine surrogacy enforce His bidding. God pronounced to Eve and her daughters the following curse: “...***I will greatly multiply thy sorrow and thy conception...and thy desire shall be to thy husband, and he shall rule over thee***” —Gen 3: 16. This being a curse and not a law, females today rightly want the power to abort their children without their husbands’ oversight or approval. Therefore, the *mustard seed* does indeed support the pro-choice, political position: Not willing to stand in their stead before the Holy Seat of Justice, he extends to women the right to choose, the right to navigate their own path to holiness and justice.

Our duty as theologians, in the effort to finally grip the essence of this long and hard-fought debate so as to communicate a righteous standard of resolution, is to reach a Bible rule that will reveal to us the pre-natal moment of transition

When a Fetus becomes a Human~~~~~: The fervor and intensity of this debate has become theological. Regrettably, many ecclesiastical authorities have taken the easy road for themselves by increasing the mental yoke upon women as they assail them with the charge of murder. But, the crime of killing is rooted in the 10 Commandments, and they are just as ignorant of that specific component to the Commandments as with the other nine: the Sabbath, adultery, parental obedience, the sin of taking the Lord’s name in vain, violations of idolatry, the sin of coveting, etc. Being so incapable of understanding the other nine, it is guaranteed that they likewise miss-judge the sin of killing. Hence, God, through Moses today, must make the law applicable to our contemporary issues by refining for us the definition of killing. The *mustard seed*, being a natural-born and spiritually-anointed shepherd, can no longer remain silent as he witnesses the abuses heaped upon humanity by the use of serpentanic deployment of the Lord’s word, the Bible, and the fundamental ignorance of their Bible-invalidated science. Many object to abortion because it, they claim, is taking an innocent life. Some argue that life begins on the day of conception. For many, their religion, replete with fables, has caused them to believe that a spirit is united with the newly formed-zygote, the female egg that is, on the first day of impregnation, united with the seed of the man. Indeed, these so-called educated theologians are not only quite paganistic in their teachings causing them to flood the churches with their half-cocked fables, but they are also seeking to harm us all by violating the US Constitution with their bad theology.

The story of Mary, mother of Jesus, proves that there is no Bible basis to assert that a viable, human being is contained within the womb in the early weeks after conception. Let us consider the story of Mary’s conception: Gabriel spoke to Mary and won from her approval to be impregnated by God. She agreed to the plan. Yet Gabriel, the angel who lauded his credentials by saying, “***I am Gabriel, that stand in the presence of God***”—Luke 1: 19—defined Jesus, at conception, not as a person, but as a thing, a holy thing. The account is revealed as follows:

“***And the angel said unto her Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David...Then said Mary unto the angel, How shall this be, seeing I know not a man?***

And the angel answered and said unto her, The...power of the Highest shall overshadow thee: therefore also THAT HOLY THING which shall be born of thee shall be called the Son of God”

—Luke 1: 30-32, 34, 35

Jesus was promised to be great. This could only mean that, when the promise was made, He was not thusly considered. The day was scheduled when He was to become great—but not on the day of conception nor any time in the womb. In the weeks after the conception, the Text plainly reveals that Jesus was merely a Thing, a Holy Thing. Mary could not abort Him because she made a covenant with God. “**And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word...**” —Luke 1: 38—and breaching vows was an offense to God (See Num 30).

But there is more evidence to consider! A reading of the entire story described in *Luke one* shows that, when Mary conceived, according to the revelation of the angel Gabriel pertaining to her cousin, Elisabeth, she was also pregnant and she, Elisabeth, was in her sixth month. Accordingly you have two stages of simultaneous pregnancy: Mary, days after conception and Elisabeth, six months after her own and after Mary’s own conception. Mary—evidently not suffering much from the curses of conception and—newly pregnant ran up into the hills to visit Elisabeth and to congratulate her. Upon her arrival an amazing phenomenon occurred in the womb of Elisabeth, Mary’s cousin. Not only was that the day when the Holy Spirit was recorded to have rested upon her and her fetus, but also, the Bible reveals in this story the true humanity of each prenatal child: It shows that the sixth-month-old, prenatal child, *John the Baptist*, indeed had life. To abort him would mean to kill him. He could hear, comprehend, receive the Spirit, and even celebrate under the influence of the Comforter. Jesus, still a Holy Thing, could and did not do the same. The Text reads:

“And Mary arose in those days, and went into the hill country with haste, into a city of Juda; and entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.”—Luke 1: 39-44.

Elisabeth, Mary, and the babe within Elisabeth all celebrated, that is, all except Jesus. Yet, Jesus, during His ministry greatly extolled the virtue of John, calling him the greatest of all prophets; should not He then, even though being less than a week old, have likewise celebrated the advent of John? He should have and would have if He had human cognizance, if He was a living being. For if the Spirit could inspire John; should He not all the more have inspired Jesus with joy?

Sadly, there are some women who feel the need to abort their children even after the six months. We know man’s feeble verdict; we must learn of their standing by

Heaven’s Divine Edict: Can they be justified, or must they be condemned by Christ in the judgment? Only one who has been appointed as a judge can address this issue. Christ said,

- **“Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses in whom ye trust”**—John 5: 45.

Moses represents the prophet to emerge today, the *mustard seed*, this author. The one who re-articulates the Law with the *Testimony of Jesus* and who has learned to choose the good and refuse the evil.

- **“Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again...Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother’s eye”** —Matt 7: 1, 2, 5.

The beam in the eyes of the Christians is their failure to see Christ, the light of the World. The *mustard seed* has had the beam removed; he has learned to distinguish between Christ and Jesus. He is the first to reveal in human history that Christ, the God of the Old-Testament, descended as a Dove and clandestinely abode and spoke through Jesus, the child conceived in Mary’s womb. Hence, the *mustard seed* can see and judge; thus, can all who witness this letter see all of the revelations herein unfolded.

- **“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**

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counsel and might, the spirit of knowledge and of the fear of the Lord....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.

In a nutshell, this prophecy gives to us our judge. He does not condemn or exonerate based upon the prevailing, trumpeted opinions but instead offers fairness to the dispossessed. The world condemns females and their doctors who assist them in abortion as murderers; this is what the *mustard seed* has heard. Thankfully, he does not succumb to the force of prevailing opinions; he does not judge after the hearing of his ears. The people of the world are blinded by the beam in their eyes; they do not know Christ and His righteousness.

The issue of abortion of children while they are alive in the womb must now be addressed. As we do so, remember because babies are helpless does not make them righteous, and their life is of no greater value than the lives of full-grown adults. This is why, in the beginning, God made mature adults—not babies. Babies were to be our own contribution to creation; consequently, Adam was commanded to be fruitful and multiply and replenish the earth. The best of us, by our Godly commission, are to strive to transform our babies into adults. But to abort one that is viable and in the womb is a thing which is against the natural impulse of a woman; resultantly, she can easily become tormented by condemning, beam-blinded judges, people who judge after the sight of their eyes and the hearing of their ears.

To make it real, I give an illustration so as to point you again to conservative, pro-life hypocrisy: America has had two wars against the nation of Iraq—wars without a just cause. In a span of 16 years, nearly a million Iraqi lives were lost in the onslaught. The first, in 1991, was prosecuted by President, George H Bush, and the second occurred in 2004 by his son, George W Bush. Both men were openly self-professed, pro-life presidents. In the most recent one, George W, the 43rd President, led America on a campaign similar to that of his father's, a war without a substantive cause. In so doing, he aborted the post-natal lives of hundreds of thousands of innocent Iraqis. According to the polls conducted just before the prosecution of that war, that action was advocated by 70 percent of the American public (Curiously, nearly 96 percent of African Americans objected to it). They, the electorate, will, in the judgment, be saddled with the crime of murder—remember, "**with what judgment ye judge, ye shall be judged.**" They will need legal, Torahic remedy to expunge their sins. But the hypocrisy thickens and does so in a way which assuages women who have aborted their own children: After much debate, the first Gulf War passed the Senate, led by the then Majority Leader, Bob Dole. He gave his reason to support the war: He said it was for "oil, oil, oil". This was the Senate's complete justification of that 1991 Presidential war effort. The question resultantly now looms large: If America can slaughter people for oil, for economic reasons and be justified, then why cannot their women, to preserves themselves economically, do the same? Commensurately, if women—who out of fear of severe economic, social, and physical or health concerns—can be condemned as murderers for aborting their children, then should not the conservative "hawks" who harbor similar fears to inspire their killing sprees be found at least equally guilty for the same crime? If, as in the case of the second George-Bush war, America can kill people out of anger, revenge, or a mistaken threat—it was instigated in the wake of the 9-11 attack—then should not the same standard prevail for the women who likewise are angry, vengeful, and feel frightened? As can now be easily seen, the standard of equity in judgment, that which the "branch from the root of Jesse" shall bring, makes a mockery of the prevailing judgments in the land.

In synopsis, this logic, showing inconsistency and hypocrisy with those who seek to condemn women who have had abortions, will give to them peace with their detractors and show to them that they can claim the higher ground. More urgent than that comfort is the peace which they can receive from the *mustard seed* with God. They can be legally exonerated and reclaimed into His Kingdom in good standing; they can even find

Peace unto their Soul~~~~~. In Matt 11: 25-30, Christ says several points that apply to this issue:

"...no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal...Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" —Matt 11: 27-30.

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He says that no one knows Him, Christ, except the Father and the one to whom He will reveal Himself. This person, it has been proven, is the *mustard seed* for none else has been able to articulate His identity, His name. Indeed this very letter reveals much about Him and the Holy Father that has been heretofore unknown. All else presumed that He, Christ, was Jesus and not the Dove who clandestinely abode upon Jesus.

At the same time, we thought Him, Christ, to also be the Father, a Man who is not meek and lowly. Remember, the Father is the Highest; in fact they all, including Christ, Jesus, and Father (as shown below) seek men to worship Father; hence, desiring worship of Himself, Father, by definition, is not meek and lowly. Misunderstanding this important distinction of the Highest causes us to not know the Father. Lucifer, not defined as a man but an angel of light, coveted this very exalted quality of the Highest, and this caused his fall for he, unlike Christ and Jesus, also desired to be worshiped: He said, “***...I will ascend into heaven, I will exalt my throne above the stars of God...I will be like the most High. Yet thou shalt be brought down to hell...***”—Isa 14: 13-15. Father deserves worship; Lucifer never did; correspondingly, this is the battle that is now coming to resolution by the revelation of Christ and Father, the knowledge of Them. Father cannot be meek and lowly for He is called the Highest, and He legitimately desires and deserves veneration and worship. In fact, both Jesus and Christ do indeed worship and pray to Him—See John 17. In this we now know them differently: We know more of the Son and the Father. Furthermore, Christ invites—not just people, nor just Christians, nor just Israel, but—all who “labour and are heavy laden” to come to Him. He knows that “***no man cometh unto the Father, but by (Him).***” But you must get this next point!: He promises a special gift to those who do come to Him: rest—not for merely the distress which comes with an overwrought body from manual toil, but—rest for their soul. Sins of the past haunt us, and we need above-ground peace. Such rest only comes by unity with Christ. Such is the reason why Christ implores us to come to Him. Rest could only mean peace of mind, the thing which afflicts, among other people, the tormented women who have had abortions. Then He makes a startling announcement; He says “***learn of me; For I am meek and lowly in heart... for my yoke is easy, and my burden is light.***” No other time in history could this Text be applicable than today, the day when Christ reveals, through the branch, the son of David, the *mustard seed*, His personality which is His Identity or His name. We spent 2000 years learning of Jesus; today is the day when we can learn of the Voice who spoke through Him, the Dove, Christ. This is just as was promised when He told David the following:

“***...Also the Lord telleth thee that he will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee,, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house FOR MY NAME, and I will stablish the throne of his kingdom for ever***” —2Sam 7: 11-13.

“³***I have made a covenant with my chosen, I have sworn unto David my servant, ⁴Thy seed will I establish for ever, and build up thy throne to all generations...²⁴my faithfulness and my mercy shall be with him: and in MY NAME shall his horn be exalted...³⁴My covenant will I not break, nor alter the thing that is gone out of my lips. ³⁵Once have I sworn by my holiness that I will not lie unto David. ³⁶His seed shall endure for ever, and his throne as the sun before me***” —Ps 89: 3, 4, 24, 34-36

Evidently, to find the identity of the One whom David called Lord—who is in fact, Christ (see Matt 22: 41-45)—the overburdened souls must seek this son of David, the one who declares the identity or the name of the Lord, so as to find their peace of mind. He is the one whom Christ deploys to reveal His tenderness, meekness, and His easier burden. Resultantly, women, condemned for their decision to abort their children will never find peace in the renditions of religion purveyed to them by the pious men of the world, the politicians, the Protestant, the Catholic, the Moslem, the Jew, etc.—there is no peace, apart from the house of David, in the land.

To show their vindication, we must find it in the Law—the thing which David loved (Ps19: 7, 8); it is there, contrary to our former beliefs, that we find Christ’s easier and lighter burden. All women who have aborted their children, whether viable or not, will be judged by the Law—the Torah given to us by Moses. “***For the law was given by Moses, but grace and truth came by Jesus Christ***”—John 1: 17. These two qualities merged together, grace and truth, come by Jesus Christ, by Christ hidden upon Jesus. Christ brought the truth, He is “***the way, the truth, and the life***”—John 14: 6—and Jesus, the Gift

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of God, brought to us our grace which is mercy. Such is purveyed in the Law in symbol intended to be exposed today. In the legal, Atonement theater, an enactment of the judgment, we find our grace and truth: You have the ark located in the Most Holy Place, and you have the Law and the Testimony contained in the Ark. Above that decorated, large golden box you have God's throne, called the Mercy Seat, and on both sides thereof, you have depictions of Jesus and Christ as angels or cherubims of gold:

“And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be” —Ex 25: 18-20.

Cherubims of gold, of beaten work! — both Christ and Jesus have been, in meekness and lowness, beaten by the hands of men. Yet, equally important, one's grace comes when we know the truth about the Law for it, the Law which came by Moses, shows humanity how the sins which it defines will be technically removed, and man will be made at one with God. It does not matter the sin, so long as one comes to “Christ Jesus” to receive Father’s mercy for it is above the ark, above the legal list of violations. Your grace comes by understanding the truth of both Jesus and Christ. Resultantly, you will have a marriage of the Law of Moses with the grace and truth of Jesus Christ. And, as expressed these past 160 years of Adventism, the world and Christians especially, being ignorant, hate the Law; such hatred has disturbed their rest. To see the fulness of this grace and truth, we need to uncover

The Spirit of the Law. Understanding the spirit of the Law is different than understanding the Law itself; yet it is required. This is important because, remember, even Paul gives a list of death-evoking offenses, but then for salvation, he points us to the Law as our redemption. He says, as cited above, “*...as many as have sinned in the law shall be judged by the law.*” This judgment does not only condemn; it also exonerates many. We have never understood this because we were carnal and not spiritual, and “*...to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God*” —Paul, Rom 8: 6-8. The spirit of Law explains motives, desires, and feelings. It answers questions such as, “why was it given; what was the Lord’s purpose; what was He thinking about its usefulness; how did He intend to deploy it to relate to us?” We must appreciate this spiritual component to righteousness because without it, we cannot worship God, the Holy Father, for again “*...the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth*” —John 4: 23, 24.

We can go directly to the Torah to find the spirit of the law, to find Moses’ accounting to explain why the Lord imposed upon Israel His Law —making that explanation a legal requisite itself. This we must do because, yesterday, we failed to walk by the spirit; accordingly we have been false teachers of the Law, ones who failed to convey its real purpose for our lives. Yet, the Lord warned us, “*Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom...*” —Matt 5: 19. Beforehand, all, in violation of this legal perspective, thought and taught that it was an inflexible and intolerable standard, a list of actions and deeds which evoked the wrath of an intolerable, exacting God. Such was not the spirit in which it was given. Being completely ignorant of how to choose the good and refuse the evil, the Law was given as the formula to win our happiness; it is the criterion which will allow for personal, communal, and societal peace. The following, statement —again in itself a law— a commission showing how to teach the Law, manifests this spirit of the Law:

“¹⁷Ye shall diligently keep the Commandments of the Lord your God, and his testimonies, and his statutes, which he hath commanded thee...¹⁸thou shalt do that which is right and good in the sight of the Lord: that it may be well with thee...²⁰when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? ²¹Then thou shalt say unto thy son, We were Pharaoh’s bondmen in Egypt; and

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the Lord brought us out of Egypt with a mighty hand...²⁴And the Lord commanded us to do all these statutes, to fear the Lord our God, FOR OUR GOOD ALWAYS, that he might preserve us alive, as it is at this day"—Deut 6: 17, 18, 20, 21, 24.

The Law was given to preserve us; to eventually win for us eternal life; it was mandated for our good always. This is the entire lesson, the summary conclusion to be therefrom extracted. This we can be absolutely certain of because it was the mandatory answer to inquisitive children. This teaching tactic is, in itself, part of the law, the Torah. God commanded that we educate all who inquire of us, our children, by teaching them that He installed it to preserve, protect, and prosper them/us. The fact that this is a surprise to the reader is because evil men, wolves in sheep's coats, have misrepresented Christ to the world, have concealed His meekness His beaten-small stature (Remember Israel at Sinai wanted Him to speak to them through Moses, to make Himself small), and have increased the burden, made heavy the yoke, which He requires of us.

How foolish then, for some Christians, to argue that the Law is no longer applicable for the church today because of Jesus' sacrifice? Such is tantamount to denying the very fundamental basis of the Christmas theme as it is stated, "¹⁰**And the angel said...behold, I bring you good tidings of great joy, which shall be to all people...**¹³**And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,** ¹⁴**Glory to God in the highest, and on earth peace, good will toward men**"—Luke 2: 10, 13, 14. Father has good will for men; hence, He would not deny to us the thing which brings to us goodness, the intricacies of the Law; instead, He sends servants to teach us as manifested in the second expression of the uncompleted, above-cited Text from *Matt five* our need to observe the least components of it: To now finish that Bible reference, it further says "...✧✧ he shall be called the least ✧✧...but whosoever shall do and teach them, the same shall be called great in the Kingdom..."—Matt 5: 19. Father, though He is not "meek and lowly" —none should despair— instead of making Himself humble and submissive, He does us all the better; He makes those who honor Him to be men just like Himself, powerful and exalted!! This He will do if we first humble ourselves or become Christlike, meek and lowly for, as shown, 'no one cometh to the Father but by Christ.'

If a church member breaks the Sabbath, worships idols (devils), covets, steals, kills, eats unclean meats, commits adultery, practices male-on-male sex, ignores the poor, etc, he greatly offends God because they are at war with their own peace that He brought for them. Instead of the goodwill that He desires for the world, they seek to corrupt it with atrocities. Such was Israel's plight, as shown above in *Deut seven*, when they were enslaved in Egypt; so, Christ freed them and gave them rules for full autonomy and happiness. This is the explanation of the Law that all "Christians" —people who know and teach of Christ— are commanded to explain to their children. To make it real by example, if George W, the 43rd president, had not violated the ninth commandment, the prohibition of "**bear[ing] false witness against thy neighbour**" by accusing Saddam Hussein of having weapons of mass destruction, then he would not have ruined the US economy, aborted lives of multitudes of innocent Iraqis, and created 10s of thousands of American casualties. His zeal to go break the law and go to war along with all of the "loud-mouth" conservatives who supported him like Rush Limbaugh, Sean Hannity, Bill O'Reilly, who promoted his war against God's law, as well as the myriad of others, had they been checked by the American voter and forestalled from executing their vengeful abortionfest, then peace in America would not be at such a low ebb, and we would be postured to receive God's blessings.

To understand this rule of compromising the Law to meet our own good, requires the installation of rulers, leaders, or

Elders who Adjudicate Behavior. By remembering our quote of *Matt seven*, we can know that this was the reason given to the church for removing the beam from our eyes. He said, "**Judge not...first [remove] the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.**" This is the reason for the *mustard seed's* appointment: he is to judge because, not only does he teach the least components of the Law, the themes ignored for 3500 years, like the proper way to teach the Law to our children, but he has also, for the first time in human history, distinguished between Christ and Jesus. Christ being the biblically declared light of the

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world, was hidden in Jesus; such was the beam which blurred our vision and made us incapable of being judges. Also, on its staff, the MSA has members who have fallen into the very sins and reproaches which have evoked so much spiritual antagonism. It therefore as the branch of Jesse, judges the world equitably. Absent of such elders, we are commanded to reserve our condemnations of others and focus on the flaws in our own lives.

A woman who is pregnant only has a few months to make a decision. If she has no husband, no money, no prospects for security, then, unless mentally incapacitated, she is just as suited, if not more so, to make a decision pertaining to her own good than are any others. In so doing, she can find rest in the Law. She would be working against heaven if she did not decide on her own, if she elected misery upon herself so as to placate the duplicitous and pretentious whims of twisted politicians and theologians or to presume—with the express promise of God—that her child will bring virtue and good will to the planet. Yet, her heart desires to protect the child, and this brings us to the urgency of the moment: If she has beam-free elders installed in power, men who heed David's counsel and who resultantly consider the poor, then she has less reason to be reckless in her decision.

Yes indeed, the Law was to be married to divine lawyers, men of wisdom, men after the Lord's own heart. It affords a legitimate mitigation to the command, "Thou shalt not kill." The Lord, being a Commander with an easier yoke to impose, should we now hear His voice, will give honor to the decision of the distraught woman who besought, to the doctor who wrought, as well as to the politician who brought—but not the conservative who fought—the decision. He will do so by the letter and the "SPIRIT" of the Law. After all, why should we make God to be the Heavy in this case; why should we place on His shoulders the burden of the abortion or the denial thereof? Why should we turn people away from worshiping Him? He does not want the charge of murder plastered against His good name either, should He use His judgment to execute the abortion. If He does not, the woman can make the decision for God does not want the spirit-deflating, hidden-in-the-heart accusation of removing goodness from the earth and authoring misery by imposing upon a woman, sinful as she may have been, the burden of an illegitimate child. Think and ponder, abortion is not the only difficult decision that we, as beam-free elders must adjudicate. But, unpleasant reality which come with empowerment and knowledge, is the path that man made for himself in the beginning: He decided to partake of the forbidden fruit; he decided, against heaven's counsel, to learn the path of good and evil. Now having chosen that elective, the enemies of the Law want to dump upon God the negative and unpopular aspects of the path that we have chosen. We decided to become like God; integral to that decision is the requisite to take extreme action to preserve our best interest. For God revealed, way back in the book of Genesis, "**And the Lord God said, Behold, the man is become as one of us, to know good and evil...**" —Gen 3: 22. It is unwise, indeed evil, to give constitutional rights to the unborn, some who are less advanced in gestation than was *John the Baptist* when he leaped in the womb, which bring torment and suffering to those whom God has blessed with post-natal life. Decisions to play God are difficult, but such decisions we must make. Just think if we had the power to control the weather, the world would go into perpetual drought for none would dare to allow the rain to ever fall on their picnic. Christ knew that we would regret this power; thus, He implored Adam to not eat of the forbidden fruit.

The concept of jurisprudence by enlightened, beam-free elders deserves even more editorial attention: The Law is to be placed in the hands of men like David, men who love it and respect it; they are made to be the greatest in the Kingdom. Accordingly, peace and joy come with the Law, plus the elders. If, perchance, the elders render a poor verdict, then the Lord will send to them corrections. Consequently, to qualify as such a "lawyer", you must be a saint of proven meekness, one who has been shown to heed the wisdom of the Lord, His voice. Consider the elders of yesterday, the Pharisees. They misunderstood another simple commandment—not just of killing but of—the Sabbath. Subsequently, they were rebuked when the Lord sought to adjust their renderings by saying, "**...The sabbath was made for man, and not man for the sabbath**" —Mark 2: 27. They too did not understand the spirit of the Law; they were ill prepared to worship God in spirit and in truth, for, they failed to perceive that it was given for their good. This is why they sought to kill Jesus because He had the audacity to "work",

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to heal on the Sabbath. They turned a thing of beauty, Sabbath rest, into a great burden and affliction equal to slavery. Understanding their mistake explains how man, whatever the sin, can gain for himself

Passage in the Judgment.~~~~~ Christ, as He spoke through Jesus was crystal clear by saying that your sins are not the determinate for your standing with God. The Pharisees will be condemned because they refused the corrections, the inspired wisdom to properly adjudicate the law, sent to them from heaven. The testimony of Jesus reveals the following:

“But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils...All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him...” —Matt 12: 24, 31, 32.

When God sends the comforter to enlighten you and you respond in kind as did the Pharisees, and more recently, as has done Davidia, and the SDA church, by calling that work the work of the devil then you have exceeded any sin that could be committed, you have removed yourself from the sanctum of the sanctuary; you have separated from God. All other sins are expunged by the legal protocol of the Atonement but such is only for those who therein gather. An entire, 60-page article has been written pertaining to it, *Atonement and Amazingly Sufficient Grace*, but the bottom line suitable for this letter is that you must gain entry into that temple to benefit from its administration for therein is contained the Law and the Testimony, the Mercy Seat, and the Cheribums beaten small. By assailing the Father’s efforts to garner you therein, an effort that is extended by His Spirit, the Comforter, when He deploys it again the second time, when He sends Him in Christ’s name according to *John 14*, then, by ascribing demonic inspiration to Him, one who so does is to eternally separate oneself from God and to refuse His efforts to become one with you. Ever we should be mindful that the Atonement is in the Law. This is the good will of the gospel and of this news letter for the Law provides the only vehicle to make a sinful man, a homosexual, a Lesbian, an abortionist, a Sabbath breaker, etc, at one, in complete harmony, with the Father. Therefore, “*To day if ye will hear his voice, harden not your hearts*”.

RESOURCE LIST

Two more audio studies were released in November. By the time you receive this communication, they should be available on the website. Below is a list of the most recent ones which can be now found on the website:

<u>DATE</u>	<u>TITLE</u>	<u>TYPE</u>	<u>LENGTH</u>
11-30-2012	<i>Peace and Presidential Election</i>	Audio Study	75:00 Min
11-16-2012	<i>Establishment in Peace</i>	Audio Study	69:00 Min
11-13-2012	<i>Derek: the Torahic, Mosaic Cleric</i>	Letter	
11-02-2012	<i>Righteousness of the Righteous</i>	Audio Study	72:00 Min
10-19-2012	<i>The Gig is Up</i>	Audio Study	60:00 Min
10-14-2012	<i>I Did it My Way</i>	Letter	
9-24-2012	<i>Creation's Validation Bell</i>	Letter	

Derek West