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“PORNOGRAPHY’S COMMUNITY FIGHT”

CAPTION (1): “...*Before proceeding, the reader should be alerted: Few, if any Bible teachers address the specifics of human sexuality. To them, it is taboo. Yet, it is necessary to give peace and counsel so as to govern human behavior as God deems proper and appropriate. Therefore, the MSC takes on the duty and delivers the ‘straight testimony’, and below, it may be a bit graphic, but this is my calling. EG White warned that such communion would finish church history:...*”

CAPTION (2): “...*How can the SDA Church ever come to true and ‘deep repentance’ if they have no ministry to waft away the darkness which has enshrouded her by the scourge of pornography —to name just one of many abuses? Lest the novel reader become confused, the work of the ‘straight testimony’ does not merely pertain to this isolated newsletter which reveals the abuses of porn, it encompasses all the work and teachings of the mustard seed, writings that have been entirely disregarded by the SDA Church. Thus, as EG White professes, it will purify all who receive this light...*”

Monthly Dispatch



Dear Brethren,

The *mustard seed* welcomes you into the new year. This past month has been a period of festive holidays and celebration which has caused the forward-thinking brethren to look in advance to the day when the Lord restores His church and inherits to them His land, His very own designated days of celebration, AKA, the *Year of Jubilee*. Before we can celebrate His anciently-ordained feast days, we must show complete joy and appreciation for the doctrinal gifts that He has already given to us. Preparatory to this, I release to you the MSC’s latest

COMMUNION REPORT

Last month we traveled to meet with the brethren in Edmonton, Canada. Edmonton is on the other side of the continental US from Pittsburgh approximately 600 miles directly north from the state of Montana. It is, by air, approximately 3000 miles away from home base. We journeyed and had fellowship with the brethren over the weekend of December 14, 2012. We had a joyous, Friday evening study, a blessed Sabbath morning service; we broke for lunch and, afterwards, we began the ordinance of humility, the proverbial feet-washing interlude where by we revealed, as Christ commanded, our sins and reproaches that we beforehand had successfully hidden from all eyes

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except His. This is the process referred to as the Lord washing the disciple's feet so as to make them clean in every whit. And this we do understanding that our feet represent the path, personal to each individual, that we have trodden in our life. Our feet are now covered with our socks and shoes; therefore, they cannot be cleansed unless those items are removed. In this, we derive the inspiration that we should no longer hide, from each other, the path on which we have journeyed in life. Only in so doing can we comply with the new commandment which the Lord issued, given to only the disciples and given immediately after He washed their feet. It is expressed as follows: **"A new commandment I give unto you, that you love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another"** —John 13: 34, 35.

Notice, we, the disciples, are to love each other in a special way: the way that Christ loved them. Christ has full knowledge of our lives; consequently, unless we know each other in the same way, we cannot comply with His mandate. In this way will we have communion; in fact, we now have become our own community. The adults gathered and some, with tearful remorse, exposed to us the very things that Christ knows about them. It was a serene and spiritual experience in growth. The next day, before departure, Vinnette and I had personal consultation sessions with some of the brethren. It was a blessed event. Yet, some of the problems unfolded, issues which are pervasive throughout the church and the culture, the viewing of pornography and the corresponding habit of self-abuse that is inspired by that vice, is a troubling issue which must be discussed in more depth and from a biblical perspective. After all, such is the mission of the True Witness. The preponderance of this news letter will delve into these issues.

In the garden, right after the fall, Adam and Eve became embarrassed and sought to hide themselves from the Lord, but the Lord's immediate reaction is most intriguing and applicable to this issue. In Genesis 3: 4, He is recorded to have said,

'WHO TOLD YOU YOU ARE NAKED?'

Evidently, by this question, nakedness is a matter of opinion and perspective. The reaction of humans when defined by someone else as being improperly clothed can yield the Lord's consternation because we are subjugating ourselves to another person's judgment. This is the fruit of man's rebellion, subjugation and the resultant unreasonable anxiety. Such cannot be cured until we learn to choose the good and refuse the evil. Yet, this being what it may, the Lord sought to solve their great anxiety by immediately clothing them. The meaning of this opening saga in the human experience we will relate to the issue of pornography. As we do so, let us first consider a seemingly unrelated topic,

The Law of Thanksgiving~~~~~. Can you believe it?! —the thing that we have all been taught, at the hand of our first instructors, our parents, the requisite to be thankful is in compliance with divine law. Some, perhaps too young to remember, can at least recall seeing this message stressed to the babies of others or to their own children. Remember, how we required our children, sometimes before they could even talk, to say "thank you" whenever they were given a gift, a present, a compliment, etc? We therefore instinctively know —no doubt from our Christian training— the importance of positive and affirmative recognition to efforts done for us on our behalf. So important to the success of the church is this that the Lord, knowing how inexpressive are children to graces, that He gave the following Law:

"And this is the law of the sacrifice of peace offerings, which he shall offer unto the Lord.. If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes..." —Lev 7: 11, 12

"And when ye will offer a sacrifice of thanksgiving unto the Lord, offer it at your own will...Therefore shall ye keep my commandments, and do them: I am the Lord." —Lev 22: 29, 31

This Law has been ignored; however, the Lord, as we have been well made aware of in prior lessons, demands that the *mustard seed*, teach, enforce, and emphasize the Law, even the portions that have been deemed to be least. This is the price which he must pay to be exalted as the 'greatest in the Kingdom of Heaven.' The Lord says, **"Whosoever therefore shall break one of these least**

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commandments, and shall teach men so, he shall be called the least...but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven” —Matt 5: 19. Let us take pause to consider this highly ignored law: Israel was commanded to be mature, to recognize when, if not others, at least the Lord has done for them a favor. When such was done, they were not to, like baby-birds in the nest, constantly open their mouths for more morsels, but to give of themselves, oftentimes from bread that they have baked, the works of their own hands and efforts, some expression of their appreciation. But get this! —they were to do it without being prompted for it was to be of their own volition.

Some may intelligently inquire, “How would His people know to give such a gift of ‘thanksgiving’ if, being children, they were not reminded by the Lord?” Well, to answer a question with a question, “How do we as parents achieve this objective?” Is it not sometimes done by parental effort; must they not enforce this discipline? The short answer is that the leaders, people who are part of the church themselves, will remind the church. Implied within the command is an expectation of maturity; hence, its full installation and meaning was intended to resonate with us today, the day when the Law is to become written in our hearts, the day of disciple maturation to yield child education by inciteful explanation. Accordingly, the leaders of the children can remind them to celebrate the Lord’s goodness. Inculcating this lesson also facilitates our knowledge of Christ, His righteousness, just as He commanded when He said, “*Learn of me.*” He further said, “*I am meek and lowly.*” Being meek and lowly, He does not want to always announce His goodness, but He doesn’t want it ignored either. Like a birthday or anniversary date of recognition of a loved one, He’d rather that we automatically remember His bestowals of graces. When this is done, when we become ever conscious of His grace, He will no longer need to reprimand His people. In the past, Christ has exhibited His willingness to reprimand His people when they, after His grand displays of great benefits, demanded of Him more having never given extolling acknowledgment for His good gifts of the past. Resultantly, we can better see the need for His anointed to be established. It is his duty, the *mustard seed*, the leader of the house of David, to preserve Israel in harmony with their Lord: “**Howbeit the Lord would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him and to his sons forever**” —2Chron 21: 7. This preservation by the *Peace Offering* can be metaphorically seen as a covering of our nakedness. But first we must be told; therefore, the house of David, in this narrow sense, promotes porn; he shows the righteous in Laodicea the things which truly should embarrass them, their nakedness: He reveals their failure to commemorate Christ’s righteousness. In this analysis, we can understand why publishing pictures of people’s nakedness is not biblically condemned. ‘Who told you you were naked?’ —the son of man, the one who declares the name of the Lord.

As a side note, you know that Laodicea needs to be told for the Lord condemnably defined their reproach: “...*knowest not that thou art wretched, and miserable, and poor, and blind and naked*” —Rev 3: 17. Added then to the MSC’s purveyance of pornography is its revelations of these other demerits that are added to their nakedness: Their wretchedness, misery, poverty, and blindness are all qualities along with their false estimation of their good standing, their assumption of having “need of nothing” that the saints need to know. But because they refuse to hear, He must reject them. This is a subject given much travel in the past. The MSC shows and defines the nakedness of the church to her and to all who will likewise behold her. She is naked because the Lord delivered to her His grace, and instead of therewith enshrouding herself, she rejected it. Inferentially then, to fail to appreciate the Lord’s graces makes one enshrouded in the false presumption of having no “want”; resultantly, one becomes unconscious of their true misery and nakedness.

The only cure is to search the heart with Jacob’s light and uncover the graces which the Lord has bestowed and to give expressions of appreciation, or thanks. If a man fails at this mission, he will be continuously seeking for more benefits. If we cannot embrace the legal attribute of thanksgiving, we too will stand naked before the Lord, men without His garments. Consequently, all must inquire pertaining to their miseries, the frustrations and sufferings in their own lives the following

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introspective reflection: “Have I been remiss in my legal duty to give thanksgiving to the Lord”? If others, perhaps, children, friends, family, or people to whom we have given graces are unappreciative of our generousities to them, then could not such pain be the Lord’s way of unlocking our hearts to this lesson? If so, then the first accusation of ingratitude should not be launched towards them but towards ourselves. We must at least consider the possibility that the Lord—unwilling in His meekness to remind us and ever seeking for the day of our maturity—is communicating His pain to us through the ingratitude of others towards us. We must consider that, perhaps He is prodding us to remember our duties of thanksgiving to Him. This no doubt is a painful lesson to hear, but this *publisher of peace* must do and teach the Law, even the least components of it. Consider two examples:

- Israel, having just been freed from centuries of degradation and having just witnessed a miraculous victory over the most powerful army on earth, complained about their lack of water and food. Are any today so ignorant of the Lord and His precisely-endowed provisions of enrichment that they are tempted to think that He, ever mindful of their suffering in Egypt, did not inculcate into His calculus of redemption their need for food and water? Perhaps they would not have suffered from this lack if they had conducted themselves with more hilarity pertaining to His victories for them. Perhaps, if they would have sponsored celebrations akin to the incessant parties like the ones they—no doubt—had in Egypt to celebrate their holidays, their Christmas, their New Year, their Halloween, etc, then the Lord would have given to them more opulently without the need from them to complain about His goodness. The Lord likewise wants His children to say, “thank you”!
- Consider another example, one that shows how appreciation should be expressed: David threw a national party; he spared no expense when the Ark of the Lord was returned to Jerusalem. It was a spontaneous eruption of jubilation and appreciation. He indeed expressed thanksgiving. It was not commanded of him by the Lord but done, as the Law stipulates, by David’s own free will.

“¹⁵So David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of the trumpet. ¹⁶And as the ark of the Lord came into the city of David, Michal Saul’s daughter looked through a window, and saw king David leaping and dancing before the Lord; and she despised him in her heart...²⁰And Michal the daughter of Saul...said...how glorious was the king of Israel to day, in the eyes of the handmaids...as one of the vain fellows shamelessly uncovereth himself ...²³Therefore Michal the daughter of Saul had no child unto the day of her death”—see *2Sam six*.

Michal may not have even known the reason for her infertility: She condemned David of his events of naked exposure. Her standards were higher than his, and he, David was a man after the Lord’s own heart. Instead of David, she should have condemned the nakedness of her father’s previous administration and danced with David for joy that the Lord had exalted him in Israel. Evidently, the Lord, though He will not remind His church to give thanksgiving, will punish them for taking His good graces for granted. This, the celebration of the Lord, is part of the duty of divinely appointed leaders; it is the calling of the disciples; it preserves peace between the Lord and His people. It keeps us from complaining about the things in life that we lack.

Some today, greatly celebrate the Egyptian holidays of our age, and, as expressed in a recent E-mail, *Should Old Acquaintance be Forgotten*, the house of David does not object to many of them; however, a caveat to this must be added: If we cannot celebrate the Lord’s special moments in our path to victory, then we have no business evoking His jealousy by celebrating those of the world. Have we taken time to extend graces to the Lord for the victories and freedoms which He has given to us; or have we, in miserly fashion, repined in our souls for more? One good example of this need for introspection is reflected in a question recently submitted to this office pertaining to the tolerance of

VIEWING PORNOGRAPHY.

I am forced to ponder aloud: Is not His expressions of forgiveness and salvation of any value to us? After living lives of degradation which has haunted us with spiritual affliction that the Lord has now, in turn, brought to us peace and relief, some have obviously absorbed His liberal and opulent endowments of favor and, rather than celebrating His newly-revealed acceptance of us with voluntary eruptions of thanksgiving, have instead purposed for themselves to repine desiring more of His favor. Evidently, the social scorn invited to its self by the MSC when it expresses the Lord’s kindness has gone unnoticed. Some would like to increase, by their desire, the social antipathy heaped upon this movement, and, to accommodate their taste, rather than washing their feet, they

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desire to make the *mustard seed* and his work even more objectionable to the church and the world. Be it ever so clear —the Lord does not hesitate to dash the societal standards with Bible truth when more freedom is needed, but He desires to, on His schedule, release His freedoms which are often perceived as antisocial.

With this demeanor in mind, this office does not shy away from tough questions and the viewing of pornography, though socially condemned, is no different. However, the issue should be placed in proper perspective. Before so doing, the following question that was submitted by a sister associated with this work should be first cited in this news release:

Hi Derek,

I am wondering why is watching porn wrong? I used to think I knew but I find myself needing a more solid biblically sound judgement on this matter. I did watch a porn in the past. It seems to me when I have this discussion with people my arguments for why I think it's wrong it seems I don't have enough bible evidence so I want to know, what does God think on the matter? Also if a husband & wife decide to make their money making porn together not including any other sex partners but just each other is that wrong? If a man doesn't mind that his wife become a porn star or an exotic dancer at a club dancing for other men does that then make it ok for her to do? Or if the woman is unmarried does that excuse the people watching the porn from any guilt / sin in viewing it? I thought clearly it's wrong to make porn because in my opinion porn is based on whoredom, fornication & adultery. I thought viewing was wrong because we should not endorse anyone else who is engaging in those sins. But the question of people who make a living in this way comes up, is the job in the porn industry for their good? Sorry for the long-winded question.

Thank You, — E-mail, Sunday, December 30, 2012 12:35 AM

OK, I get it, we need a solid Bible basis to underpin all of our behavior, but I must admit, having sat for a few days now, despondently mulling over this question, I wonder if we will not be happy unless the Lord gives approval for all of our vices. I know that the inquirer is not urging or advocating for herself freedom to view porn, yet, also knowing that it is an issue in our community, I must use this opportunity to issue reprehension. I begin by wondering aloud: Why does this question surface when we should be celebrating today's newly installed graces? Let me just say, at the onset, the Lord does have objections to the vice that we call pornography. But, if yesterday we did not know this, then as honest Bible students, we should not have hidden this candle of light/acceptance in our lives under the proverbial bushel. The fact that we did, indicated that we lacked the spiritual courage of our own convictions and were covered by condemning social standards which surround us. This being the case, then, all the more should we have celebrated the courage that the *mustard seed* has exemplified in its edicts of freedom. Such expressions of joy would not have led us to ponder if not yearn, for even more freedom. The query is given at a time when so many unexpected and unpredictable easements of restrictions have been bestowed that it appears that the questioner has looked beyond those spiritual gratuities —perhaps with the mistaken notion that the Lord has no standards— to ask for more. This appears to be as if the Lord's grace is insufficient. The lesson of David's joyous celebration with the return of the *Ark of the Lord* becomes relevant to describe His perspective for it identifies the need to

Celebrate Hope from Intangible Blessings~~~~~What truly was the reason which caused David, a rational man, to suspend all the weighty duties of his office and call for a national day of celebration? This we must ask particularly in view of the contemporary idea held by some, that the Lord seeks to manage and define all of our holidays of celebration. David's grand party dashes that idea. To the contrary, his day of new celebration was completely voluntary and devoid of any divine prescription; it came from self-engendered happiness which must now become our attitude, our spiritual demeanor. To his frustration and to ours, the very lesson of joy that makes some happy makes others, like Michal, David's first wife, spiteful, and this reality points to either our walk in the spirit or our walk in the flesh. Happiness for humanity is the true reason

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for God's involvement in our lives, but we never look to the Bible with deep analysis to uncover its secret. I tell you, this walk by the spirit points to the very same reason that made Jesus' newly-impregnated mother, Mary, run to greet her elderly cousin Elisabeth; the same that caused Elisabeth—not to dance like David, after all, she was greatly with child, but to—erupt with vehement vociferations of joy in Mary's visit. It even caused the baby within her to leap; it eventually caused the angels, the heavenly host, and even the Christmas-flock-guarding shepherds to shout glory and praise to God. (*Luke one & two*). It is just so wonderful that some beings are spiritually uplifted; they know when to offer thanksgiving; some understand the *Peace Offering* and its voluntary commission. Wise people become happy with hope vested in victory—the reason why we must believe in the promise of Immanuel.

For the spiritually minded, the freedom to view pornography or pictures of beautiful and naked people, just does not evoke the same reaction. This we need to discern because we are often the reason for our own spiritual energy and elation. We, just like Israel immediately after their liberation, keep blessings flowing away from us, we become parched with thirst, because we do not know the promises of hope when they are graced to us. If we feel cheated, frustrated, or victimized because a thing is withheld from us, such as Israel's water, their food, or today, our inability to view porn, then we can take our grievances or our consternation to the Lord so as to gauge the reason for our disturbance, our lack of peace, our "misery" with Him. But we must be warned; He is an expert in the science and art of giving praise; thus, if He feels that we have reason for celebration while we, like Michal, express grief, then we are at variance with the peace that He has extended to us and are consigned to be consumed with ingratitude; we are children who need to be taught to say, "thank you." And He will deliver that lesson to us—as evidenced by this letter. He Himself will tell us of our want, our nakedness.

David's celebration was a spiritual event that went unnoticed by those who, with head held low, required an actual, visible victory in their lives. He looked at that returning box (Ark) and, and with just hope in the promises of the Lord, saw blessings that were themselves yet to be realized; they were intangible. The Lord's burden today, from the top to the bottom of this work, is to stoke our hopes, to inspire us with joy for His provisions and promises. To explain further, if one walks by the flesh, he will not understand why this question of pornography has burdened the *mustard seed* for, unlike David, he is incapable of celebrating successful events in their lives which are abstract and intangible, and they require for the MSA more work and effort. Worse than that, when unfair standards are eased, then rather than celebrating with the *mustard seed*, they, without the spirit of gratitude, presumptuously look past the freshly received gift, and, instead of celebrating it—a thing that they did not have before—they ask for more, in this case freedom from—not necessarily biblically-expressed prohibitions but—societal restraints against pornography. The *mustard seed* is in despair because it seems that the joy of the presence and power of their invisible Lord does not impress them as it did David. They do not perceive the benefits of His election of them, the fruition of their hopes.

The issue envelopes itself around, not just Bible permission and approval, but another highly relevant concern: the

Vagaries of Community Comfort~~~~~. If we can take a moment to believe and rejoice in the promise, we will know in our hearts that, according to the promise, the numbers of the redeemed in the Kingdom will swell exponentially beyond its current community numbers to billions. Such will be governed under the authority of the *Disciples Indeed* who are to be the elect of God. The Bible explains, "**...I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there**". "**...I will gather all nations and tongues; and they shall come and see my glory**"—Isa 65: 9, 66: 18. Among those vast numbers will be people who have come from various walks in life, some even a life of pornographic abuse, but they will be judged/governed by the *mustard seed*, the 'inheritor of His mountains'. He must deploy his wisdom along with the Bible and therefrom begin to remove the "motes" from the eyes of the redeemed, the invited guests from "all nations". This he will do

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by his good judgment (see *Ps 37* cited below). Only in this way can we have a righteous community. Was not this the reason for the first communion, for the disciples having their feet washed by the Lord? It projected forward to this day of peace on earth. Though pornography, the viewing of naked people, is now a dominant dimension of our culture, the Bible does not mention that offense by name; instead, it expresses the Lord's concern from several different perspectives. It has wisely avoided discussions of the display, the electronic marketing, the participation, and the viewing of human nakedness from a legal perspective because it codifies standards for salvation; it does not cover standards of every aspect of good behavior. Remember the spirit of the law: It was given for our good —See *Deut 10: 12, 13*. The non-Davidian who will be trained in the Kingdom of peace, one who is not classified as a *Disciple Indeed*, must know that there are many other issues which can cause harm to humanity but, if ignored, they will not be charged as an offense against us in the judgment. They will instead be “motes” removed from their eyes by wise judges. If they violate those limits of behavior, they will not be exculpated; they must suffer the evil there-to pertaining; yet, they can, within the limits of wisdom, still be in good standing with God. Consider an example of climate control. For our comfort, we seek to set the temperature in our homes, our cars, our office, etc. Some even insist on living in a warmer climate. This we do without Bible mandate or counsel; we merely seek out what we perceive to be in our best interest and often not fully realize, in wisdom, the entire spectrum of good or harm (evil) that will result. Asking the Lord for counsel on how much of the human anatomy should be made visible would be tantamount to also asking the legality of climate control. Do any inquire of Him, “***At what temperature should I set my thermometer in the home?***” The Lord could have easily said, “Thou shalt not abide in the cold”, but do not the abstract terms “abide” and “cold” become impossible to regulate? Is not that a matter of the people who abide in the house, the land, or the region? Many, because they have chosen to live in extreme climates suffer greatly from other hazards, but they are not thereby consigned to hell. They simply need to honor the *Testimony of Jesus*, to pray what He commanded of us to pray when He said, “***After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name...lead us not into temptation, but deliver us from evil***”—*Matt 6: 9, 13*. Therefore, as masters of communion, disciples who have had their feet washed, why not let the communities who live together determine for themselves the temperature of their dwellings and let the advanced disciples, the “rulers over cities”, seek protection from the Father by heeding His *Testimony-of-Jesus*, expressed commands?

A similar logic applies to anatomical exposure which relates to the narrower issue of porn. This conclusion is made more obvious when diversity of culture, sexuality, desirability, psychology, and age of a person as well as other variables too vast to now grasp, are considered. But think for a moment: The Lord could have easily said, “Thou shalt not look at naked women”, but then provisions for doctors, sex therapists, mal-functioning couples, nurses, parents, rescue agents, teachers of human anatomy, sex-education classes, infertile clinics, surgeons, firefighters, police, older siblings giving parental assistance for their younger siblings, et-al and etc, would all need clarification and judgment. Beyond that, different people have different fetishes. They are stimulated differently when viewing the different body parts of others. Some men can receive the same excitement by viewing a women with large breasts, for others beautiful feet; others legs; some like hair; eyes, skin tone and complexion, or any combination of these and other qualities. The formula for regulations gets even more complicated: Others are stimulated by the body curvature even if—and in many cases especially if—the body is fully clothed. Women wearing tight jeans, short skirts, low-cut blouses, snugly fit sweaters—the list goes on and on— can all be defined to some degree as lewdness and vulgarity. Knowing these things, the commandment of the Lord, expressed during His testimony gives to us, in the absence of a specific, Bible-expressed law, the power to transcend the vagaries of community comfort by providing a safe governing standard for the *Disciples Indeed*. He said, “***Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.***”—*Matt 10: 16*. We shall see that one who misuses the viewing of human anatomy, even though there is not a specific, anti-pornography, Bible

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law, may still be in violation of this Bible-expressed wisdom and therefore has become guilty of failing to continue in the Lord's word —The criterion for discipleship. Such an infraction, now that it is expressed by the Lord's prime minister, calls into question their station as a *Disciple Indeed*.

To correct such an infraction, a violator must begin to integrate into his walk in life a respect and adherence to the

Community Standards for Good Behavior~~~~~. Contemplating just these beginning considerations to the question, we can see that, instead of a code of conduct, human judgment by one who can choose the good and refuse the evil is necessary to make restraints and to know when to legislate and when to be silent. This is the very essence of becoming, as David predicted for the saints today, "Godly". It takes a man with good judgment pertaining to good behavior to do this work. Without such governance, it is impossible, without writing another Bible, to pass a law which regulates the enticement of the human-sexual allure that can transcend all cultures and generations. Such a prohibition, if issued injudiciously, would counter God's expressed will to man: the command to multiply and replenish the earth. Instead, it would eternally cause us all to do as did Adam and Eve after the fall, hide ourselves in the bushes. Hence, being so pervasive and all consuming, we can at least know that visual stimulus of the human anatomy was designed by God. Furthermore, many in the Kingdom who were promised to the Lord's elect will be classed among the resurrected, people who will no longer marry or be given into marriage (see Matt 22: 29-32); consequently, those "birds of the air" who are to lodge in the *mustard seed's* branches will not need a law of human sexuality to guide them in this path. Resultantly, wisdom dictates that, when the Kingdom is flooded with saints, the governors, many of them familiar with the abuses of pornography—as I have now begun to uncover— will find occasion at that time to use their good judgment to regulate the viewing of the human anatomy's of others. Until then, the prevailing, societal standards will have to suffice. Much more elaboration of this conclusion will follow.

This means that if the society in which one abides condemns a behavior—whether so indicated by law or social stigma— as is the case with pornography, then, with the Bible being silent on a specific citation of a law, we must respect the parameters of the communal constraints, and realize that the people who ignore those human-designed infractions must suffer society's resultant reproaches and penalties. To suffer from such restrains can be severe; some people go to prison; others, like several, recent televangelists, suffer from open scorn and humiliation which has led to extreme internal torment. Are not these things and many others hazards the very evil against which the Lord required of us to pray to Father for His deliverance? He has answered the prayers of the disciples who have honored His commission and have offered to Him that very petition. This newsletter is His deliverance. But for those who have not complied in the past, worse things can happen to a man beyond public scorn, and not every violation requires as recompense, eternal damnation and the flames of hell! Therefore, again having no Bible law for justification and devoid of the *mustard seed's* enlightened wisdom, like the humiliated televangelist in yesterday's news, one who is unrestrained in this counsel cannot anticipate delivery from evil, from the wrath of the community's condemnation of porn. Ergo, instead of one looking to the Lord to cover them from community reproach, people commit Bible-defined sin by seeking the opposite. This they do by presumptuously tarnishing their own reputation with that same community as they ignore their violations of the community's defined standards of salacious deeds. They sin by ignoring the *Testimony of Jesus* and seeking to exploit the Lord's sufficient grace as they gluttonously ignore His counsel to pray away from themselves the "evil". It is like voluntarily exposing ones self to climatic cruelties and moving to the tropics or the Arctic when He has not sent you there. If one feels justified in viewing porn and scoffs at the community standards, then, instead of hiding that light of their own self-perceived righteousness under a bushel, they should courageously accept the scorn and reproach of the community by openly touting their practices. Disciples cannot do this for they abide by the spirit of the law; they are to always seek to benefit from Father's 'peace on earth and good will towards men'. As a parenthetically appropriate insertion, much more explanation of this resolution is required below. But as we continue to uncover the vagaries of this issue, lets us first

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note that part of our good judgment can now begin: We can determine to preserve Christ's good name by not casting our pearls before the swine: by not seeking to disgrace or sully this work by the embrace of "badness"—the opposite of "goodness"—which even the world condemns. Remember, the world will be invited to the Kingdom to see His glory, His holy name; the Kingdom will not be established to tarnish its own reputation.

Back to the issue of the prevailing, societal standards: In some communities, the women are more exposed than in others; the pornographic questioner merely asks, "Can I take and market pictures of them?" Those cultures, often isolated, seem to avoid the burden of the overly-aroused, peeping Tom. If there is no offense, then there is no crime, and we should not then ask for more regulations, but instead, we should comply with the existing ones. Some cultures mix-bathe or wear scantily-concealing, G-strings. To them, this behavior is appropriate and normal, and the beam-constricted judge cannot condemn them for they quite possibly may abhor some of the "excesses" of our culture. Without the Bible, whose judgment can prevail? Even in "highly advanced", Christian cultures, female attire is inconsistently regulated by societal mores and opinion, the thing from which the questioner desires Bible relief. We have different ethics pertaining to female, anatomical exposure. Women on a public beach, public stage, a health club, a beauty contest, etc, can find peace and acceptance in the prevailing standard and therefore dress themselves scantily without reproach. Pictures of such events are also not condemned by society. But ironically, the very same level of anatomical exposure, when displayed in other societal settings is held to be highly objectionable. Variations in historic settings are also inconsistent. Yesterday, society condemned some public exposure as vile or lewd; today they do not. Is today's standard more ethical or was yesterday's Victorian standard more prudish? —without the Bible to regulate, we have no choice but to let the prevailing culture be our guide. Hence, by merely a cursory study into this issue, we see variance in social setting, in historical setting, and in cultural setting, and these variations express the wisdom of the Bible's silence, for the most part, on this issue.

Another variation in standard likewise also exists, the variation of beauty. In this consideration many should give thanks that their bodies are hidden by their clothing—not exposing but—protecting them from public viewing! Their nude pictures do not sell. What is really remarkable is that the vast majority of women, whose fully-exposed bodies are non-enticing to the onlookers, are by-passed by our analysis. With Bible laws, given in justice, this would/could not be the case. Therefore, it is understandable that some, having lesser or greater anatomical charms, dress to accentuate their own gifts of beauty—without a law which defines exposure; they can be at peace. Some men, in this spirit, go shirtless in the heat, others refrain and do so without legal jeopardy. Why should the women who possess only some desirable qualities, such as complexion, eyes, hair, height, body curves be the only ones to receive attention? Do not all people desire to be noticed for their special God-given qualities? This, I know diverges from the question of full, anatomical exposure, but it has some relevance of consideration. Thus, the problem seems to again solve itself and does not now require a Bible law. The Lord would have to command a prohibition against viewing attractive women and such cannot be adjudicated in fairness for different people define beauty differently. The bottom-line rule is simple: If such exposures listed above are not outlawed by the Word—only some are—then a judgment of proper behavior must have as an integral, the common, acceptable-by-the-community standard. That standard can define for us our "good" behavior, and it can be enforceable by Bible law. Rather than upending such standards, the *mustard seed*, preoccupied by its task to uplift the Bible, especially the *Testimony of Jesus*, cannot divert its attention so as to begin challenging the salacious renderings of each and every culture.

To further validate the *mustard seed's* reliance upon community standards, in the absence of Bible rules, I revisit the story of Adam and Eve. They were the first exhibitionists, the first to discover the marvels and beauty of human anatomy. Therefore, they leave on record for us the Lord's perspective. After the fall, they discovered that they were naked and ran to hide themselves in the garden foliage. The Bible says,

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“⁷And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons...⁸and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden...²¹Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them” —Gen 3: 7, 8, 21.

Their nakedness and its degree of embarrassment was entirely a predicate of their own opinions and not a violation of laws. They felt uncomfortable; consequently, the Lord respected their sensitivities. He did not sell pictures of them in their nudity. This reinforces the MSC's settlement on the issue: compliance with community standards. If the community is offended, then we, as did Christ, must respect it unless we have the citation of a divine law to advance to the front of society. The Lord, beforehand and even afterwards, was not bothered by the first-couples nakedness; He created them that way. What was telling to Him was their method of discovery: They were clearly not prepared to integrate, in that stage of their societal development, the concept of full exposure. Accordingly, He, to allay their inhibitions, made for them clothing —how short, how long, how tight, how loose, was based upon their level of comfort. No standard was given for our benefit. The bottom line can easily be discerned: The Lord gave to Eve a dress and she was happy that she was covered; yet, she was pleased that Adam still could see enough of her body to still find her alluringly beautiful. Women have always desired to be thusly considered. This formerly missing component of her exposure, that of her sensitivity, could have been the only reason for her desire to hide herself.

Therefore, the point bears repeating: There is no need for the Lord to now establish a liberal standard regarding the exposure of the human anatomy. Just like different places have different climates, different tools to gauge distance and length, and we give allowance to the community to freely self regulate, likewise so does the *mustard seed*, ever desirous to follow the Lord's commission to “do good”, makes himself at peace without imposing universal weights and measures or universal dress codes when the Bible is silent on such issues. Especially is this so since he, the *mustard seed*, can avoid such places and compel others to do likewise if such places are excessive and offensive. But we must not become mistaken; although the Bible is silent on pornography, there are indeed Bible laws which regulate illegal sexuality. Before diverting ourselves to that issue, we must drill even deeper on this one and be reminded that female and/or male genitals are not considered to be instruments of aesthetic beauty —causing for us a need to see pictures— but of function and utility. Faces, bodies, clothing, voices, speech, hair, walking style, dancing, etc, all represent qualities of bodily aspects or functions which attract the attention of people who love and enjoy art. This means that, to fully address porn, we must uncover the deeper reason why men seek pictures which reveal full exposure. After viewing the body of a female, her appearance, then, in most cases, men, after finding her alluring, men, driven by impulse, imagine that which is concealed by the clothing. Abraham's beautiful wife, Sarah, makes a good case in point: She was abducted by Abemilech, the king of Gerar, because he noticed her beauty. It was renown to the degree that Abraham sought to conceal it; therefore, we can assume that she was not first observed by the king in the nude. Had he succeeded in his desire to have her, it is doubtful that he would have returned her because he did not enjoy the appearance, the pornographic pictures, of her hidden body parts.

Before proceeding, the reader should be alerted: Few, if any Bible teachers address the specifics of human sexuality. To them it is taboo. Yet, it is necessary to give peace and counsel so as to govern human behavior as God deems proper and appropriate. Therefore, the MSC takes on the duty and delivers the “straight testimony”, and below, it may be a bit graphic, but this is my calling. EG White warned that such communion would finish church history. In essence she reveals the answer which the Lord posed to the first couple; she reveals that the “True Witness” will tell the saints that they are naked; that they should be ashamed. He will also give to them their covering garments. She said,

“I asked the meaning of the shaking I had seen and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people.”

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“I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it will obey it and be purified.”
—EGW, *Early Writings*, 1851, p. 270.

It seems safe to therefore conclude that, to the thoughtful analyst, the female sex organ, the vagina, the labias, the clitoris, and the hair which covers it all, things which the pornographer seeks to expose, when viewed on its own and separately from the face, body or personality, has little if any enticing power. The same is true for all other internal organs, organs of function and not of aesthetic beauty. You never hear of a man becoming seduced by a picture of a woman’s uterus or ovaries. If this were not true, then men would perhaps require to see her genitals and rank it with her other qualities before offering a proposal of marriage. But then why is it targeted to be viewed and even caressed in great intimacy of expression by men? There is a deeply rooted psychological reason, installed by God, which explains why men have such desires, and in the Kingdom, to manage it, we must understand human psychology—not as revealed in the secular halls of learning but—as revealed by the Lord. The reason why men seek, with great and intense interest to uncover the nakedness of females who have titillated their passions is because they desire to fully “know” them. The term “know” is defined with its expanded meaning revealed in Genesis: The Bible says, “**And Adam knew Eve his wife; and she conceived, and bare Cain**”—Gen 4: 1. Adam sought to seduce Eve, and he eventually did so by stimulating her, by unlocking her secrets of pleasure and resultantly winning her cooperation. This ability, is the knowledge of her. It allows her, by the power of arousal, to willingly expose herself intimately to her man. Beforehand, she may have refused, but afterwards she becomes compliant by his successful seduction.

This full discernment of how to charm an especially desirous woman is called “knowledge” of a woman. It is often very hard to achieve because there is so much competition from other men with great qualities. Adam had no competition, but to secure knowledge of her he mistakenly betrayed his commitment to the Lord so as to win Eve’s favor. Thus was he cursed accordingly. And thus does the Bible reveal, “**And unto Adam he said, Because thou has hearkened unto the voice of thy wife, and hast eaten of the tree...cursed is the ground for thy sake...And Adam knew Eve his wife; and she conceived, and bare Cain**”—Gen 3: 17, 4: 1. Say what you want; Adam took his punishment, but he shortly thereafter won Eve’s full loyalty for only then, perhaps out of gratitude and thanksgiving, she allowed Adam to “know” her. Had they remained faithful, Adam would have seen that God had an easier way. Instead, we have inherited his more difficult path, this struggle partially explains the reason why so many men are today selling their own connection to the Lord to win female love. With porn, they have taken the bait and have been greatly cheated. Before further elaboration, it must also be said that this power to influence a desirable woman is what men greatly seek to attain. It means to uncover her secret passions. It is like the combination to her own personal safe, and “safe” is a good play on words for most women are naturally inclined to protect themselves from full exposure so as to keep their privacy. On the other hand, men, from their youth have made the secrets of seduction a primary preoccupation. Why, because men are overwhelmed with a special, emotional euphoria when they learn that a woman, one who is desired by many, is conquered by their charm as manifested by her permission to breach her safe, her privacy. This is his psychology; his ego is accordingly stroked, and ego is everything in male, human, sexual psychology. Porn defeats this natural and ordained process: It allows a woman who seeks to earn an income, whether on stage or on the screen, to exploit the imbedded impulses of men. Yet, the deeply-rooted passion, having now leaped the bounds of male restraint and logic, triggers his excitement. Such is the passion that God created and that the Porn Industry has exploited. They have learned that, like food, like money, like power, if you can control a man’s dominant, sexual impulses, he becomes your servant or slave. So cunning men entrap other males who are looking for the love of a woman, especially beautiful women whom men will greatly desire to “know”. Yet, for the Porn Industry to maintain control, they must keep the power in their hands precluding the man from embracing the woman. This they do by use of the electronic media or the strip club. They

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reach into his soul afflicting him with incessant, overwhelming, uncontrolled episodes of self-abuse to achieve self-gratification—a cheap substitute for Adam's real victory, the day when he learned to win Eve's passion. This is how men have been cheated. To put it bluntly, the Porn Industry has found a way to put a meter on man's habitual masturbation. This is society's and the Lord's objection to porn: It is enslavement, a violation of our call to use good judgment and to promote "good" behavior and to gain Father's deliverance from evil.

Some may doubt that the desire for porn, the yearning to visualize the secret and private aspect of a beautiful woman's body is descriptive of a man's yearnings to "know" a woman. But if you show to any man who seeks after porn a single picture of only the four square inches of a woman's genitalia and nothing else, he will likely become greatly frustrated as he will begin to desire to see the woman's full picture, the identity of the woman associated with her private parts. Is not this, by reverse order, a manifestation of a desire for knowledge? If he is told, it is one of ten women whom he knows, such will dampen the enthusiasm of most, if not all men, for it could be his daughter, his mother, his sister, his grand mother, his over-weight neighbor, etc—women whose privacy he does not yearn to invade.

Having covered the community standards for good behavior, it must now be said, the Bible does regulate the impulse within men to uncover the nakedness of women, it does so by limiting him in regards to her kinship to him; society regulates it on another basis. But the Lord sought to resolve the whims of this issue by

The Upper Room Experience~~~~~. It is there that His disciples are to have their feet washed. With regards to this, He said to His disciples 2000 years ago, "**What I do thou knowest not now; but thou shalt know hereafter**"—John 13: 7. In this, He is making reference to the light which is being bestowed to His *Disciples Indeed* today. They are to be the inheritors of His Holy Mountains. Remember EGW's counsel pertaining to those who receive the "strait testimony". To reiterate, she said, "*The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it will obey it and be purified.*" How can the SDA Church ever come to true and "deep repentance" if they have no ministry to waft away the darkness which has enshrouded her ranks by the scourge of pornography—to name just one of many abuses? Lest the novel reader become confused, the work of the "straight testimony" does not merely pertain to this isolated newsletter which reveals the abuses of porn, it encompasses all the work and teachings of the *mustard seed*, writings that have been entirely disregarded by the SDA Church. Thus, as EG White professes, it will purify all who receive this light. But a fascinating juxtaposition can be brought to view: Since the *Ordinance of Humility* is likewise the work that cleanses the end-time disciples and since the Lord told them in the next verse after John 13: 7 cited immediately above and stated now in continuity, "**What I do thou knowest not now, but thou shalt know hereafter...If I wash thee not, thou hast no part with me**"—John 13: 7, 8—then, it is speaking of the same cleansing testimony. The "straight testimony" to which EG White refers will make us pure. In fact, to expand the juxtaposition, we could likewise include Jacob's proverbial cleansing work with his house just before he left Shechem. All of these events, and many others recorded in the *Rod*, the work of EGW, and most especially, in the Bible refer to the straight testimony, the "true witness" duty to unfold difficult counsel and light which has been hidden from the eyes of the church, the world, but not Christ. The Lord's purpose is to grow the people so that they can individually control their impulses; such people He calls His *Disciples Indeed*.

Women and men were created to engender sexual arousal, but such was to be an expression of freedom—not bondage. Remember, His law was given to free His church from bondage. Only men of wisdom, the inheritors of His holy mountains, His beam-free judges can keep men free from abuse. Even the highest court of the land, the US Supreme Court has failed to define or outlaw pornography. But then they have not had the communion experience; their feet are still dirty. For decades they have been challenged by law suits from business men who feel restricted by local laws; they feel and have felt that local restraints violate their right to *Freedom of Expression* as it has been

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extrapolated from the First-Amendment of the US Constitution. So, yearning to dodge the penalties imposed upon the porn industry, they have sought relief from the US Supreme Court. Because some communities strongly object while others barely express a concern, the court has resolved that such decisions should be left in the hands of the “prurient interest of the local community”. This is why some cities have strip clubs and others do not, and many who do are carefully zoned. It is also why the FCC and movie producers have ratings for their productions. But we now can rise above this debate; with our feet cleansed, we can feel liberated from the guilt of yesterday’s abuses, and we can proceed in righteousness today. We have absolutely no passion to rebut the sensitivities and the reactions of communities who place strict sanctions on porn; we do not need to do so to feel justified. Stated metaphorically, we do not desire to regulate the temperature of their homes. Instead, we are content to abide with our neighbors and to respect as well as comply to their discretion on all issues in which the Bible is silent. When we invite them to join us in our home in the Kingdom, then we, being the temperature setters, will teach them the ways of the Lord as

“...many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. ³And he shall judge among many people, and rebuke strong nations afar off...”—Micah 4: 2, 3.

Notice, the consistency of the Scriptures: The people learn God’s law from Jacob. In fact, he teaches them to walk his way. His way is made pure by having his feet washed in the *Ordinance of Humility*. Today, we, the *mustard-seed* adherents are, by the Lord’s handiwork, forging our own community, the Lord’s future governors. As we blossom while still abiding with other communities, we must do so with respect and honor. The Lord only needs 12 disciples, and the *mustard seed* has been charged to gather them and to wash their feet. When this task is complete, we have community status with the Lord; thus, do we call this process, “communion”. But our developing community, as shown above in *Micah four*, must win for us

Favor with God and Man~~~~~. Jacob’s rendition of the Law, his path, being combined with the *Testimony of Jesus*, will give to us enough guidance and still allow sufficient freedom for individuals to practice self-regulation. The Lord’s concern in this area speaks to His wisdom; yet, judges, as shown above, are required to further clarify the law to meet the needs of humanity. **“Jacob...will teach us...and we will walk in his paths.”** God gave to man the legs: Jacob will teach him how to therewith walk. The wise will make the useful application to our specific subject, the violation of anatomical privacy. As expressed in short above, Bible laws given to man do not preclude them, in every instance, from uncovering the nakedness of women; such would preclude reproduction. *Lev 18* defines those women whose nakedness the Lord has forbidden men to uncover. They are defined as a man’s near kin. The reader can examine for himself the specific details therein delineated. Pornography is a more subtle and pervasive issue than merely uncovering the nakedness of a female relative, and to resolve this question from yet another dimension of Bible righteousness, the theme of community sensitivity must be resurfaced. The saints are required to abide by the goodwill of the community until day when the Lord’s elect is installed, the day when ‘Jacob can teach them his ways’. Paul prepared us for this analysis by pointing the early, Christian church to the day when it would advance in its doctrines of Christ, and then, those who make that step would learn righteous discrimination and judgment which, in short, is the ability to choose the good and refuse the evil. As a reminder of his counsel, he said,

“For when for the time ye ought to be teachers, ye have need that ONE teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection...Of the doctrine of...eternal judgment”—Apostle Paul, Heb 5: 12-14, 6: 1, 2.

The *mustard seed*, historical evidence has proven, is the first to hand to the Christian Church

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validated Bible evidence which gives an advanced understanding about Christ beyond that which was taught in Paul's day. In so doing, he, the *mustard seed*, has been the first to heed Paul's counsel and has, behind himself, left "the first principles of the doctrine of Christ". In other words, he, the *mustard seed*, has removed the beam from his eyes and can now, according to the terms of *Matt seven*, issue judgments. Accordingly, by Paul's own edict and by historical facts, none else have learned to choose the good and refuse the evil. Necessarily then, the questioner showed great inspiration and wisdom to address her question to this desk and is deserving of this extended and lengthy answer.

But have we not always disparaged any non-scriptural renderings from the world; who would think that a community standard would appeal to heaven as having practical and enforceable validity? To answer, we can point to Jesus. Did He not command for our respect, indeed our salutation, of the community standards when He instructed the disciples on evangelism:

"And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet"—Matt 10: 11-14.

You may recall, the disciples were sent to the world and were instructed to teach men to "***...observe all things whatsoever I have commanded you...even unto the end of the world.***" —Matt 28: 20 The apostolic commission is to do what the *mustard seed* does, teach the *Testimony of Jesus*. Undoubtedly, a community is deserving of your salute and continued peace until they reject your light. It is against the *Testimony of Jesus* to otherwise become disturbed; your peace must come upon it. This shows that the Bible does indeed supercede community findings, but devoid of Bible antagonism, you must continue your salute and your peace regarding that community. The recent travels of the royal couple makes this point:

According to a news report in *Closer Magazine*, on 14-Sep-2012, semi-nude pictures of Princess Kate were taken and published. Prince William and his newlywed wife, Kate, AKA, the *Duke and Duchess of Cambridge*, traveled on vacation to the south of France where the pictures were taken. As a result of the photos, there was an uproar back home in England because the pictures revealed Kate in a bathing suit with her breast fully exposed. Quite ironically, according to other internet reports, days later, photos of a welcoming ceremony for the couple, at this time fully attired, while on an official visit to the island of Maura, one of the South-Pacific, Solomon Islands, were likewise published. Those photos show that they were greeted by dancing, Maura, native females wearing grass skirts. As was evidently customary in that land, their breasts were also fully exposed. Pictures of the women also sent back home to England yielded no uproar from either the Maura nor the British community; yet, in both instances, some could label such pictures as porn. In fact, a Maura would probably be proud to flash to his friend pictures of his exposed mother, daughter, sister, etc, participating in that official welcoming ceremony. To the contrary, Princess Kate's family, her parents, siblings, husband, the queen's in-laws, etc would experience the opposite emotion, one of shame and humiliation. This shows that salacious smut is defined differently by different communities. If the Maura people, being skillful in making grass skirts were shy, timid, embarrassed, or outraged by the photo exposure of their women's breasts, they would design, from local material, clothing to cover them, before their welcoming dance. The British expressed a heightened sensitivity for the exposure of their women, but only because their community abides by a different ethic or consciousness. If they so chose, they could exact legal or societal penalties—in other words, gentile, non-biblical edicts—which penalize people from taking and exporting such pictures in either the French episode or the Maura case. The violators of such laws could not expect heaven's sanction of their insensitive, indeed illegal, behavior; rather, God would fully endorse compliance to England and Maura's laws. We, being Christians, are commanded to salute and to be at peace with both the Maura and the Anglo community. Kate's exposure back home, is the issue of their consternation and disturbance for which they are authorized by justice to resolve.

Pornographers and those that abuse the revealing anatomical pictures of others, should not expect the Lord's support nor His liberation from gentile laws when they violate the *Testimony of Jesus* and ignore *The Standard of Community*. It is wrong to evoke the ire and resentment of the people amongst whom we dwell. Jesus' life also expresses this point. Did not He, in the thirty years before His anointing do the same? Jesus would not have violated the regulations of the community because,

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according to the Bible, “*Jesus increased in wisdom and stature, and in favour with God and man*” —Luke 2: 52. This brings us to the standard of “goodness”: It is found in pleasing Father and succumbing to the terms of His expressed will. To do so, we must do as did Jesus and receive favor from the community unless the price of their favor requires that we do as Adam did, that is, turn our backs on God. After all, let us not forget, our heavenly Father found great favor with the heavenly communities: Remember the chorus of the “heavenly host” on the day that Jesus was born. Even though some find it vulgar to teach that the Highest impregnated Mary, these esteemed hosts from other planets in the universe, on their own volition, proclaimed, “*Glory to God in the highest, and on earth peace, good will toward men*”—Luke 2: 14. Evidently, Father is a big hit, if not on earth, in the universe, and our standards can never supercede or tarnish His revealed character—not if we desire peace on earth. To receive such peace, it must come by compliance to His testimony. But, let us face it, Adam, to achieve sexual expression, destroyed the peace and the good will on earth towards men. To win back that faith, we must learn from Jacob the full extent of legitimate or clean sexual expression. Sons of God are not destined to eternally relieve themselves by frustratingly masturbating as they view peep shows of seductive women. Accordingly, receiving approval from our neighbors, when done in compliance to Bible ethics, is important to pleasing God. And neighbors, even Britain and her Victorian ethic, do not want men to expose themselves to her, Britain’s sons, nor do they desire for men to peep in on the privacy of their daughters.

Like the heavenly host which honored Father at the birth of Jesus—surprisingly, they actually had opinions which He valued—it may shock us further to discover that He likewise desires the praise and honor of man. We always thought that love between heaven and earth was a one-way street. It is not; for just as we yearn for Father’s love, He likewise yearns for ours. Were we not told, “...*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*”—John 4: 23? Like Jesus, the *mustard seed* desires to operate in the favor of both God and man. This, some may have not ever considered by virtue of the fact that he, the *mustard seed*, has published so many standards which countervail conventional church and public canon. Though true, such has been done with careful refinement of the lesson purveyed by this letter: The MSA ranks heaven’s expressed ethics above earth’s even if it offends communities; it knows to choose the good and refuse the evil. Its actions are authorized to expose the church’s nakedness and gives them appropriate garments. Such declarations of lewdness, even though offensive to the community, were done out of duty and not out of a desire to be scorned. When the MSA releases liberal standards of theology, it does so to expose the Lord’s easier yoke with Bible-revealed ethics so that we may heed His command and learn of Him. The MSA sorely laments when brethren who benefit from these liberalized standards, instead of celebrating, look to wash their own feet, clean themselves by their own judgments; and this they do without the obligatory display of genuine, celebration for their redemption.

We now have a new definition to affirm Paul’s prophecy of this last day advance in truth, the ability to “discern both good and evil”. It was shown that Jesus won Father’s approval, and that such defines good behavior. This points us to MSA duty as codified by David’s commission for us, a commission that Christ promised to fulfill. We are told that the inheritors of the Lord’s holy mountains (Isa 65: 13), His elect, will be people who do good and use judgment; David said,

“³Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. ⁵...Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. ⁶And he shall bring forth thy righteousness as the light, and thy judgment as the noonday...⁹those that wait upon the Lord, they shall inherit the earth...³⁴Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land...”—Ps 37: 3, 5, 6, 9, 34.

So the requisite to do good means that we should win the approval of God and man. Doing “good”, keeping His way, and using authorized, beam-free judgment, as well as other qualities makes a disciple indeed a *Disciple Indeed*, one who is to be elevated as the inheritor of the Lord’s “holy mountains”. Viewing porn can not win a man favor with his fellow men, all applying for this post must cease and desist from such deportment. They should also refrain from viewing porn to avoid

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The Commission of Adultery~~~~~. So gripping is this topic, so essential to our new walk, that it must be addressed from every Bible dimension. The wise will rejoice in its renderings and not lament its extended length. Instead, they will celebrate the historic and necessary ramifications of its now-published findings. Another reason for us to spurn any participation in porn is because of the *Testimony-of-Jesus*-revealed expanded concept of adultery. One law contained within the celebrated return of the Ark was the prohibition against the commission of adultery. I wonder if we can now join David in his appreciative return of the Lord's law and testimony, the things which the Ark was promised to eventually contain. This I wonder because adultery is a crime that is made even more conservative by the additions there-to-pertaining given in the *Testimony of Jesus*. He said the following: "***Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart***"—Matt 5: 27, 28. This is counsel to men; it does not apply to women because unattached women were not forbidden from marrying a man who already had a wife. Prior publications substantiate this point more fully. For this news release, this commission refers to the prohibition of adultery; and "of old", or in the Old Testament, adultery committed by a man was defined as having sex with a married woman or with someone else's wife. This above, *Matt-five* edict is an addendum to that law by Father. He expanded upon this definition of adultery making it more conservative by applying it to what some would presume to be porn. The "straight testimony", the *Psalms-37*-promised-to-be-vindicated judgment of the *mustard seed* is that it forbids a man, any man, from looking on another man's wife and expressing his passion through masturbation; such is lusting after her in one's heart. If this were not the meaning then, it would have to apply to a man lusting after his own wife, or the woman of his betrothal. Why did not the Bible say masturbation; why did it, all these years, couch the meaning in less offensive and more congenial words? It did so to protect our sensitivities. But, let it not be confusing, the same meaning is conveyed by Father's chosen word. Today's choice words are given because all of the Testimony was intended to be made plain in this day, the last day. Father wisely inculcated in the purveyance of His will, the advent of a straight-shooting disciple who would plainly teach His word; He intended, from the beginning, to emerge the one whom EG White referred to as the "True Witness", the one to deliver the straight testimony. Saying masturbation instead of saying "lust after her...in his heart" is plain speech for today's mature saints. Accordingly, none can ever say that they did not understand.

Not just EGW but Christ also promised to us the straight testimony: He said, "***These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father***"—John 16: 25. Also, He promised the following: "***And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day***"—John 6: 40. Etc. From this we can discern that more was intended to be revealed pertaining to the offense of adultery that would clarify what "***ye have heard that it was said by them of old time***".

As stated already, the women who can be exploited to sell porn are usually women whom men are interested in viewing or marketable women of beauty. If a man is excited with greater excitement than the Maura people over breasts, then their exposure would pass the test of beauty making their picture to become defined as porn. But—contrary to cultural arrogance—not everyone, including this author, is excited by female breasts. Therefore, as a side note, the Maura women, not intending to offend but to instead show honor, are not guilty of any crime. This adds the variable of intention to the equation as well. Beautiful women, as intended by God, get notices often even without trying. Yet, regarding our society, its porn, and the issue of Father-defined adultery, it is nearly impossible to find such a woman of marketable beauty who is not attached to a man in a way that Father would define, by His standard, to be another man's wife. Yesterday, the definition of marriage by society was upheld simply because Father's testimony was not then made plain—for, as stated, it was not to be unfolded until today, the day when we are required to differentiate between good and evil. His definition—not the current, societal standard—is the one which we all rightfully seek to discern. Remember, Jesus found favor with both God and man. Women who left their husbands without

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legal, Bible grounds; women, who are having sex with a man but not pronounced married by our laws; women who were illegally put away by a man, et-al, can all potentially fall within Father's definition of another man's wife. Hence, the women of beauty, those whose sexual images can be marketed, you can almost be certain—even if they are “lesbians”—are not legal for male, sexually-expressed fantasies. This is according to probability. An exception to this rule would include viewing them from some other perspective; such cannot now be regarded as the same offense. But according to the rule of probability, simply put, the odds are that she probably is considered by Father to be another man's wife. Such odds make viewing porn a spiritual hazzard, one that would only be committed by a man who is willing to gamble with his salvation—certainly not Mustard Seed Adventists for we cherish the gift of life and resultantly do not gamble with it.

If, perchance, they are able to popularize pornography which is comprised of only undesirable women, virgins, or widows, then we may need to consider or measure that behavior from a different perspective. But the safe rule is that those who are desirable and of a mature age have some biblically-defined-marriage connection to another man making them disqualified for male fantasies. A quick allusion to the *Woman at the Well* makes this point. The Lord, at the command of Father, told her, **“Thou hast well said, I have no husband: For thou hast had five husbands: and he whom thou now hast is not thy husband: in that saidst thou truly”**—John 4: 17, 18. She was with a man who was considered to be her husband; yet, Father adjudicated her marriage to be illegal. This simply means that she was having illegal sex with him; perhaps because she illegitimately left her true husband to be with another man. Ergo, men who masturbate about such women, desiring them in their hearts, are committing adultery. She is unavailable to them for, **“...if a woman shall put away her husband, and be married to another, she committeth adultery”**—Mark 10: 12. **“...Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery”**—Matt 5: 32. In this we see that such men, by misuse of photos and personal contact at the strip club or through some other medium, are guilty of adultery. This is a Bible prohibition against such deeds.

But such still does not address the fullness of the opening question. To answer it, we must analyze the Law and the Testimony as it applies to the

Female Perspective Regarding Porn~~~~~. Can she produce and sell pictures of her nakedness and find favor with God and man? Men are forbidden from uncovering the nakedness of another man's wife, but supposed the woman voluntarily exposes herself, what is the MSC's counsel and judgment? To address this flip side of the coin, Father gave to us the following command: **“After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven...lead us not into temptation, but deliver us from evil: for thine is the kingdom...Amen”**—Matt 6: 9, 10, 13. This Text has now been alluded to twice in this letter; therefore, we can, in brevity, now draw cursory conclusions from it without much explanation. If Father commanded us to pray that we not be led into temptation, then temptation to Him must be evil and adverse to the interest of His Kingdom, a violation of His will. Commensurately, any woman who would participate in pornography, selling it for the viewing to other men, if she be a wife of another man or otherwise forbidden, is working at cross purposes to the will of the Father and the establishment of His kingdom. She is committing the condemned practice of hypocrisy—Matt 23: 23. Yet, we can see the need again for the avoidance of hard-fast rules and the need for the elect of God to make judgments which the Lord promises to uphold: There could be no objection with a saint taking pictures of herself/himself to titillate the prurient interest of her legal, male husband or prospective husband; to inform her doctor—MRI show everything and should not be considered porn—her parents; to accommodate a legal proceeding, etc. Again, innocent intentions must not be restricted by condemning judgments. Also, the MSC has uncovered no basis to preclude her from viewing such pictures. Such may even be a way of preserving her chastity or virginity, a centrally important aspect of her happiness. Once married, her husband can regulate her actions in accordance to his righteous

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standards. As all have seen, women and men have differing, legal advantages and disadvantages under Christ. However, under Jesus' expired administration, He put no difference between males and females —See Gal 3: 28.

Publishing porn by the female's willful participation speaks to another violation of the *Testimony of Jesus*. Invariably, the men who purchase such material have yet to grow up. However, this being the case, then we know that young boys, ever so curious to spy on women and meet the pressures of their exploding hormones, are going to desperately seek relief, through masturbation, especially by use of pornographic pictures. Therefore, women who sell their pictures of their bodies are participating in the enslavement of young boys. You do not have to be a devotee to the Hebrew discipline of Bible religion to understand this point; even gentiles, with no Bible experience, understand this. And this is another reason why Father honors and commands us to likewise honor their renderings. They may not be pure, but they share one key theme with Father: They desire to protect the children. Such protection was expressed by Father through Christ/Jesus:

“And Jesus called a little child unto him, and set him in the midst of them, and said...whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea...Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven” —Matt 18: 2, 6, 10.

The full and plain teaching, the advanced analysis, of these Texts are given in other studies. The MSA acknowledges that this is given with proverbial meaning to be consumed by those who dine on strong-meat. Yet, if the simple, milk understanding has weight, one that has just now been revealed by the *mustard seed*, then that unsophisticated interpretation, the teaching that heaven guards the interest of children, must have weight and application as well. Remember Paul's admonition expressed above from *Heb five & six*? He said that those who are unskillful in the word of righteousness cannot bear to consume the strong meat, and they require that one reintroduce them to “the first principles of the oracles of God”. The question regarding the selling of pornographic pictures seems to not personally pertain to the author of the letter, a strong-meat consumer, but apparently to someone whom she knows and seeks to enlighten. Such a person, obviously unskillful in the word of righteousness, requires training in the original doctrines. Such training reveals that the original message had beneficial meaning and cannot be disposed of until one does so by removing the beam from their eyes: until they leave the principles of the doctrine of Christ and go on unto perfection. They, **“have need that one teach (them) again which be the first principles of the oracles of God”** —Heb 5: 12.

As stated already, the strong meat revelations unfold themes of the judgment and the applicable Texts likewise describe the Lord's judgment, that of the penalty for child abusers. This lesson does not lose its impact for those who consume strong meat.

We can, at this time devote no more space for this subject except to summarize the MSC's objections to today saints viewing, selling, or participating in that which the community calls pornography. Below is a summary list of Bible-founded objections:

- **Pornography violates the call by Christ for us to be both wise and harmless while we circulate among the gentiles.**
- **It frustrates Father's desire to win praise from the community and add to His burden to receive worshipers.**
- **It fails to meet David's codified commission to the inheritors of the land of Israel, the requirement to do good.**
- **It violates the Law of thanksgiving which requires celebration over unsuspected liberties graced to the *Disciples Indeed* giving them freedom of conscience in many ways. Yesterday, we suffered from much guilt; today we have been freed.**
- **It brings harm to our young sons.**
- **We are commanded to pray for deliverance from all evil, and use of porn, when publically revealed, as seen by the same abuses from other Christian ministries, yields much spiritual**

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deflation, evil.

- It leads others into temptation and sets us at cross purposes with our prayer to the Father: They will be done.
- As an extension of the doctrine of leading into evil, it makes men slaves.
- David said, “**The Lord is my shepherd; I shall not want...he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness**” —Ps 23: 1-3. **Therefore, let us not seek to lead Him; let Him lead us in the paths of righteousness.**
- It violates the Law of salutation of the community.

The questioner was not just concerned for herself but for the brethren, the fellow disciples. Also, she expressed a concern to enlighten or convert a friend or a relative, a married couple, who participate in porn. Evidently, if this impression is accurate, she longs to rescue others from evil. To do so, one must remember a very simple rule for reaching others outside of the fold. It is described in the next section. It shows the best, foremost, and successful

WAY TO CONVERT ONE TO CHRIST

Jesus converted multitudes in His day, but none stayed, only the 12 remained according to *John six*. His success was due to miracles; devoid of that, people will never come to Christ today without accepting His true identity. The reputations of the churches have been, in this hour indelible and irreversibly tarnished, and the world knows it. It is nearly impossible to establish them therein by faith. Yet, we have not been given the power of miracles nor the commission to take this gospel out of the fold. The only way to reach your relatives or loved ones for whom you have a special burden is to teach them the strong meat, Bible-based truth about Christ. Even He recommends as much for He says,

“...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 your 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.

If nothing else from this letter can be celebrated, all should immediately understand that any couple who performs sex acts and sells them to make a living have very heavily-burdened souls, souls who will only find relief in Christ. As shown by Eve, it is not natural for a woman to expose her private parts any more than it is for her, as a desirous deed, to open her mouth while full of partially-masticated food. Such souls, to win for them peace, must be told of Christ—if one feels that such souls cannot wait until the dawn of the morning when miracles will be empowered to the *Disciples Indeed*. Understand, others may still potentially come to this light, but they will be led to do so by the promptings of the Father. They will approach us. If the truth about His name, His identity cannot now convince them, then nothing else, at this time, will. Accordingly, it would be better, assuming that they are non-Adventists, to wait for our commission to convert them. If they are not so allured, then you are fighting a lost cause. Adventists cannot come to this light because they hate

THE STRAIGHT TESTIMONY

We have seen above that EGW promised the advent of the “true witness”. Without quoting it again, She promises that his mission will be exclusive to the church of Laodicea, in other words, the SDA church. It is what causes the shaking; in other words, it seals the fate of all the people therein contained. But, by carefully turning back to the earlier page to recite it, we see that he, the True Witness, yields the ‘work of deep repentance’. Sadly for some regarding their loved ones still therein contained, she promises that they will rise up against it. Against exactly what is it that the brethren will rebel? This requires an answer because of what EGW said. She said that it will cause the shaking. Such has never happened since she expressed that concern over 150 years ago in her early writings. Yet, it had to be contained in her work because she said, using the present tense, “***I saw that the testimony of the True Witness HAS NOT BEEN half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded.***” She

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saw in vision that the straight testimony, at that time, was partially ignored. We must ponder then, which position is the truth for this hour? It could not be both!! Either the testimony of the True Witness has been nearly “half heeded” or it has been “*entirely disregarded*”. Peer deeply into this reference for the destiny of the church hangs in the balance! For it to yield an indictment in her day could only mean that she —not VTH or Derek West or any other but— herself began to deliver the message of the True Witness. Yet, through a sharpened reiteration, its appeal and its warning continues to this day —decades after her passing in the very hour of the “shaking”— through the work of the *mustard seed*, this author. The only answer to explain this perplexing conundrum is that she is making reference to her most dominant theme, that which has been echoed throughout her entire prophetic tenure, from beginning to end. It refers to the same message, in verity and in fullness, that has been shouted at the church at the top of the *mustard seed's* fading voice. That theme is that we must secure all of our doctrine from the Bible. This publication has taken pains to read her testimony, called “*Testimonies for the church*”. Therefrom it has chronicled at least 80 powerful statements to show that our faith must be Bible based, and this will be our test. Since then, almost four years ago, the MSC has stopped counting, but if it continued, it can almost guarantee that the number of such references would have at least doubled. It has not seen any other theme repeated with the same regularity. Therefore, since she began the testimony of the True Witness, then such has to be His consistent, clarion call as the trumpeting mantel is handed to this messenger. True, before this day, 03-Jan-2013, there have been some saints who have heeded this call. VT Houteff and MJ Bingham as well as some before and after them heeded its appeal. Others may claim to be Bible based, but you cannot tell them of Christ because they are dominated by Constantinian theology; they accept his pagan account to identify the identity of Christ. Therefore, today with the true light of Christ and Father in the land and proven by the Bible, such claimants who ignore and reject it are exposed as hypocrites. This plainly reveals how EGW saw, in vision that it has not been half heeded. Less than half of the church until today, in violation to her most dominant theme, predicated their faith on sources other than the Word. But today, as evident by Davidia's response to this work, it is entirely disregarded, just as she promised. And this low estate is the thing that will cause the shaking in Laodicea. Therefore, if you cannot teach people of Christ and predicate your themes on the Bible, and pornography is not specifically therein condemned, then it is impossible to convert such a soul who is heavy laden with that yoke within the confines of the SDA church.

Whenever new doctrines are advanced, they are done with great sensitivity to the Lord's honor. We must let Him seek to liberalize or conserve His own doctrines. To do otherwise, to seek to make Him more unpopular than He has designed to so be, is to seek to press more thorns upon His brow. The *mustard seed* does not relish its duty, when the call is given, to counter the mores and conventions of society. When it espouses unpopular doctrines, it does so in meekness, in the desire to sacrifice or lay down its reputation to save the sheep. This effort should be celebrated, but none should seek to pile on its burden and make its yoke more heavier than the Lord intended.

RESOURCE LIST

One more audio study was released in December. By the time you receive this communication, it 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>
12-28-2012	<i>Partnership Paradox</i>	Audio Study	75:00 Min

Derek West