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CAPTION: ...Knowing this, we can discern that, even though Paul condemned female-on-female sexual expression exclaiming that all who commit such things along with crimes of mercilessness, whispering, debating, etc. are worthy of death. He did so while, at the same time, making the Law the standard of judgment { Judgment determines those men, whether they be dead or alive, who shall be redeemed or condemned }. The Law, in mercy, does not condemn whisperers or debaters, neither does it condemn female-on-female sexual expression...So, by this Christmas carol that I give to you, on this very day, Christmas Eve, let us delight in this “mass” that “Christ” has graced to “Eve”, her rite/right to find relief...

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Dear Brother M_____,

On 15-Dec-2015, I sat at my keyboard to quickly type a short and personal reply to your question; however, as is often customary in my mission, a lengthy dissertation, over these past days, has, as a reply, percolated from this, my fountain pen. It shall be published as part of the doctrinal portfolio to be released to the brethren; so I apologize that my reply has been delayed until today, Christmas Eve. I must further state that, no matter how disconcerting to you and to me, the Elijian (*[Ē'-lā-Gē'-an]* as in Elijah) license of the Lord's fountain demands that I publish our correspondence. In so doing this work, it benefits both you and the *disciples indeed*: It keeps the door open for you to fully enter into our fellowship by this, your personal communion. What do I mean? It allows me to proverbially wash your feet which I consider the underpinning and prompting motive of your letter to my desk. I know that you have expressed sensitivity to such exposure, the open removal of your figurative socks and shoes and the exposure of your naked feet (the path of your life's journey), so your name will be omitted from the letter when it is published on the website, published in Jacob's proverbial tent at Shalem (*See Gen 33*).

To further remind you of my Elijian duty, this path seems to be slightly diverging since normally all of my counseling insights pertain solely to the *disciples indeed*, those saints who are advancing with me to the Kingdom. You are asking a question on behalf of an anonymous friend of yours who seeks your advice, and my counsel is not intended to be applied to friends of friends or associates of those associated to this light. Nonetheless, I will over-extend my ministry so as to benefit the underlying trepidations that you express regarding my ministry —while afterwards dealing indirectly with the problem of your confiding friend, the young female as well as her mother. I assume that I do not know your friend; hence, I release my reply because of my regard for your historic connection to this work: You have sat in many of my Bible studies when I visited you in St. Louis, Missouri, and we have maintained nearly 36 years of friendship going back to my days at Bashan until now. These factors compel me to release to you an answer for your troubling query. You asked the following question:

Hi! Bro Derek,

Hope you are both doing well. A young lady, a non-believer asks (the following question): My mother gets romantic with me, what shall I do? Is it wrong? Apparently it's the result of her sexual frustration, due to her husband's handicap! The daughter is a

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young adult. What is your opinion? I am still trying to come to terms with your view on the issue of lesbianism, so I have no proper answer for her! —your E-mail, 12-15-2015, 12:33 PM...Parenthesis belong.

Looking, for a moment, beyond the main issue of your question, I must first address the issue that is the most alarming: that you have not “come to terms” with my teachings, or more specifically, my Bible-based insights pertaining to female-on-female human sexuality. This you do dishonorably for you do not predicate your aversions to my views by use of any corresponding Bible citation of ethics or laws; you merely forge your conclusions carnally from the prevailing negative ethics that the culture imposes —as if, like the vulgarity of passing gas, man can automatically expel the renderings of righteousness. So, I will give to you the best Bible argument to sustain your knee-jerk objections; then I will defeat those same themes of logic and do more —I will sustain the MSC’s legal view upholding women who engage in female-on-female sexual expression. Yet, preliminary to it all, I must, as a first issue of discourse, express the very seriousness and the offensiveness of your objections. This I will do because it indicates that you have not come to terms with the entirety of my ministry, my ordination as the Lord’s prime minister, and this disconcerting intimation separates you from my administration. The Lord best expresses the reason for my dismay. He said,

“...²³To sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father...²⁵Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them (men). ²⁶But it shall not be so among you: but whosoever will be great among you, let him be your (prime) minister; ²⁷And whosoever will be chief among you, let him be your servant (he who washes your feet): ²⁸Even as the Son of man came not to be ministered unto, but to minister...” —Matt 20: 23, 25-28 (parenthesis added.)

You seem to, as a casual student of the Mustard Seed Chronicle (MSC), miss much of the focus of my work. It is this, your tepid approach to this light that is the real reason for your failure to “come to terms” with my teachings. For example, I have never given an affirmation or justification for the gaseous expulsions of this land —specifically, that which the culture calls “Lesbianism”. I have not done so because it is an indefinite term that is not cited in the Bible; it is a term of confusion; hence, its meaning, if carelessly deployed, cannot become foundational to any Bible dissertation. Some examples to depict the folly of carelessly defining terms in the course of establishing doctrine can be illustrated by

Theological Currency Exchanged Value~~~~~. Not being aware of your native currency in Kenya, I will cite to you the lesson of the dollar. American currency is defined as “the dollars”; however, that same term has different meanings in different countries such as the currencies of Jamaica and Canada. Yet, none of those currencies, even though defined by the same word, are interchangeable from country to country without an authorized, legal conversion standard. In other words, without the imposition of the standards of the Law, the dollars cannot be used interchangeably to make purchases. More to the point: A man with a house worth \$100,000 US Dollars would be a fool to accept the same denomination in Jamaican dollars for, in so doing, his asset would be fraudulently and correspondingly discounted from \$100k to \$1K in value. Regarding human intimacy, Western culture presents the same perplexity: They ignorantly and presumptuously define human sexual expression in accordance to their own illusory values, and, worse yet, they do so with the sanction of religious pontificators in the church. Ergo, the *mustard seed* now makes it its mission to remind all that the prevailing values of human sexuality greatly diverge from the righteously expressed and legally articulated values of the Bible. Hence, by seeking to define how females should relate to each other intimately —and for that matter, even how husbands and wives should show affection— how one should embrace, hug, or kiss another requires a keen, Bible-based analysis, and this should be done without the blur of worldly ignorance, for the Bible standards, in the Kingdom, are to be universal; they will be the only social or moral currency. In other words, the righteous must exchange our currently inherited values for the wiser values of the Lord —this we can only do if we accede to the Lord’s wisdom as expressed

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by His man of wisdom, the prime minister, the *mustard seed*— a thing which you struggle to so do. When this you do, then I can legitimately be called your brother.

Spiritual currency conversion can only be done by dismissing popular, human definitions and seeking a fundamental understanding; thus, instead of speaking in historic simplicity, we must use pure language (*Zeph three*) and dispel the meaning of the popular terms, those things which the Lord denounced as the Satanic “savour” of men (See Matt 16: 23), such as the label “Lesbian” for the Bible does not identify any people as Lesbians, only as women. IE: People wrongly assume, by the compulsion of dominant cultural ethics, that females who have sex with other females are different, in nature, to women who do not openly accede to find joy in that practice. By this thesis, they create a female, sexual subclass of beings, which they call Lesbians, while the Bible only gives allowance to two sexes. “...*Have ye not read, that he which made them at the beginning made them male and female.*” —Matt 19: 4. Thus, even though I may seem hypocritical as I, in order to communicate meaning by use of that very term in the title of this letter, do so to speak on your current level. Such a communicative tactic is not hypocritical; it is a Theo-currency exchange in doctrinal value. My task of duty is nearly exasperated because, as a Gospel minister, I must still voice my objections of such impure speech. I cannot discourse with any under such presumptions of definition until they justify to me their departure from the truth of creation for, like money and also like language, much can be lost in the translation.

To further illustrate: Some call female-on-female sexual expression “Sodomy” —another misnomer! The Bible does not authorize such impure speech. To show to you this point, it issues the following Pentateuchal command: “**There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel**” —Deut 23: 17. Evidently, daughters cannot be considered “Sodomites” and sons cannot be considered “whores”. This is the Law —that which all Davidians, like ancient David, consider perfect (See Ps 19: 7). Those who sit at the feet of pseudo Bible teachers, men who babble by use of misnomers which confuse this legal mandate, are people who are being deceived by cross-cultural sophistry and folly: Essentially, they are losing value in their spiritual currency exchange. Marvelous indeed is the Law for, as the MSC has always claimed, the Law liberates, and the tolerance of female sexuality is merely one of many other legal components which save women. Accordingly so does David define my ministry by the following statement:

“...¹*My heart is inditing a good matter: I speak of the things which I have made touching the king* (prime minister) . ²*Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.* ⁴*And in thy majesty ride prosperously because of truth and meekness and righteousness...*” —Ps 45: 1, 2, 4 (parenthesis added).

Can you imagine the man gifted to be seated on the Lord’s right hand, the prime minister who has been elected by the Father who is the Highest (for remember, it is His to give), denying to the children whom He desires to save, yet He strives to so do by ignoring the liberalities of His word in order to honor the presumptuous misgivings of the world? I find it unfathomable that such an honored man would, in order to win the favor of the world and to cozily nestle himself in the embrace of the cruel hounds of hell, capitulate in such a way to his duty —no, not this man of Bible faith. I am determined to be fairer than the children of men; accordingly grace —which is the same thing as is mercy— especially for the oppressed, is poured into my lips; it is the substance of my ordained Gospel. Why, because I desire to be blessed by God forever. To the contrary, you desire for me to step on the helpless so as to win some ill-conceived popularity contest; this is the price required of me to secure your full commitment and favor. In this, you have not discerned the reward for my courage especially since nearly all of my doctrines reverse popular misconceptions. Some have helped you for I have, against the hateful cavils and objections of this land, lifted up my voice like a trumpet by showing that the 144,000 is a valid Bible number which expresses a literal collection of end-time men who will blossom forth in this age from the sons of America’s former slaves. This I have done fully knowing that the world has great hatred for men of African heritage. If you are to accept unto yourself one popular, non-scriptural ethic, the isolation and humiliation of “Lesbians” so as to recline in social conformity, why not then, as a man from African heritage, accept the

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others, one of which is the society's non-biblical contempt of people from an African ancestry? Hopefully, your heart will soften and your answer will, with this letter, become the same as mine: You will reject, not just both, but all appeals that ignore the concept of mercy. This you will do merely because you desire to be fairer than the children of men, indeed even the children of your and my homeland!

This is why I object to your tepid approach to the doctrines of my ministry. In sum, by your seat on the fence of grace, you preclude yourself, and others, from David's favorable indictment: from 'riding prosperously and from being blessed forever'. Now I must proceed to uphold the MSC's doctrines: I must do as promised and vindicate its approval of female-on-female sexual expression.

To give a third illustration showing the need for Theo-currency exchange and before addressing your expressed query about your friend, I cite to you the woman of *John eight* who was caught in "the very act" of adultery. With her we see the divine refinements of jurisprudence which expands the application of the Law to encompass the need for commensurate, cultural consideration. The Pharisees sought to execute that woman, but she was given clemency by the Lord. Remarkably, this will clarify the MSC's concept of "Lesbianism". To begin to understand such a complex doctrinal conundrum, we must be reminded that it was Christ who originally mandated into the Law the penalty which they, the Pharisees, sought to enforce by urging the Lord to sanction their intent to execute her by stoning. Counterintuitive to their zeal, He said, "**He that is without sin...let him first cast a stone...**"—John 8: 7. In this we see an inkling of Theo-currency exchange for a church in a period of cultural transition. The question that will help us to sort through your confusion must be asked: Since, in *John eight*, Christ relayed to us—not His own but—the Father's testimony so as to give to the woman of adultery her freedom, does this mean that Father disrespected Christ's Old-Testament (OT), legal renderings and, in turn, sought to reverse His, Christ's, original pronouncement against adultery? No, it does not! Contrary to the notion of the reversal in OT laws, Father advanced a different dimension of legality: Being all wise, He knew that, with the approach of the *Time of Gentiles* whereby heaven's mission would be to save them (the gentiles), a new standard of clemency would be required [**Clemency: disposition to be merciful and especially to moderate the severity of punishment due... b : an act or instance of leniency — Webster**]. What was the difference between the OT and the NT standards? Under the OT standard, Israel had the benefit of an inspired, monolithic Theo-legal system and a culture which was devoid of all substandard, gentile ethics—even those standards inherited from Egypt were purged. To the contrary of this fertile bed of advanced, legal society, the gentiles who were to inherit Jesus' grace some 1500 years later, were constricted to a slow development in ethics as they abode in a tumultuous sea of cultural diversity, if not upheaval. Then, they would be comprised of variant forms of perversity and injustice; they would suffer under different levels of education; thus, they could not, until the advent of the Star of David, emulate, inculcate, or enforce the divine legal standards. Hence, the wise men must begin to truly follow the star! Devoid of that, it would be an injustice to install capital punishment for women who, bereft of alternate options of sexual relief, would fall into the sin of adultery or even whoredom. As a consequence, men who, like the Pharisees, sought to enforce OT standards were lost in their currency exchange; they were attempting to deploy ideological dollars that were not converted to match the appropriate legal standard. Father, had the greater wisdom; accordingly, He installed a standard of clemency, a standard that afforded to all mercy in light of commensurate, cultural consideration.

Relaying this to your issue of perplexity with the *mustard seed*, my supposed advocacy of "Lesbianism", I must explain further: The Lord created all women to experience, with the advent of puberty, an explosion of testosterone as well as other hormones yielding a naturally installed drive to find sexual relief. This fact we are only now beginning to learn. He also created them with external sexual organs of heightened sensitivity, organs that both men and women can readily stimulate. Thus, for Christ to exact upon the woman of *John eight* the Pharisaical penalty of execution—in a context that was without the benefits of Moses' formerly ordained legal and cultural standards—would, by so doing, extend unjustified honor to the Roman-dominated gentile

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culture of inequity and of poor ethics, honor to a people whose lips were not fairer than the children of men, people devoid of grace. Proof of this is that throughout the past 2000 years of enforced, Roman ethics, they had the common practice of killing all men, women, and children who disagreed with their idolatrous theology, their views of God and of salvation. Catholic Jesuits today seek, by subterfuge, to reinstall this historic Roman fervor. Those same paltry human ethics began to dominate the church even in the days of Jesus —King Herod’s massacre at the time of Jesus’ birth is a case in point— and it was to continue over the ensuing 2000 years until the advent of my work, the rise of the true star of David whom you hesitate to follow. By such a precedence, that of the stoning of the adulterous woman, culpability in her sin by Christ would be inferred; it would blaspheme His very name. How so? Since Christ created the woman and since He designed her to burn with sexual desires, then, by His very creation model, He would appear to have cast her into temptation that would yield to her untimely death. This fact would cause the accuser of the brethren, by subtly exploiting the ignorance for cultural exchange in values, by drawing a parallel to ancient Hebrew society with Christo-gentile culture —by suggesting that execution was approved by Scripture, hence it should so continue under gentile governance— to accordingly give credence to his, the devil’s favorite theme song, that Christ was unjust. How does this address the issue of legalized female-on-female sexual expression? The Law given by Moses accommodated female sexual zeal. Thus, in setting the Law in Hebrew society, Christ cooked a culture that would give to His women freedom to preclude the temptation to fall into sexual violations. This He did commensurate with the installation of capital punishment for adultery. One cannot work without the other. Moses’ pure, monolithic culture gave women the freedom to relieve their passions, before, during, and after marriage, by use of other females. How else do you suppose that Solomon’s 1000 wives/concubines found, with heaven’s approval, sexual gratification? This freedom to find sexual relief served to preserve the virginity of young women, preserve the chastity of married women, and it would preordain peaceful marriages —without giving place to the hostility which accompany the eruptive vagaries of the jealous male heart, a thing that always emerges in the knowledge that one’s wife’s history is that she gave herself to another man.

The bottom line is that by Salvation’s plan to send the church to abide amongst the gentiles required a commensurate currency exchange; accordingly, Father gave to us the example of legal clemency for adultery. To deepen the wisdom of this finding and make it more salient, we must remember that

Curses are not Laws~~~~~. Hence, the freedom of women to escape the curse of Eve, a pronouncement that is stated as follows: ***“Unto the woman he said, I will greatly multiply thy sorrow...thy desire shall be to thy husband, and he shall rule over thee”*** —Gen 3: 16— affords to her a need to obtain alternate means for sexual relief, means and methods that is not extended to men. After all, men are not women and legal standards require some customization to accommodate each sex. I am sorry that you cannot “come to terms” with this freedom, this fairness, this grace that is extended to suffering humanity —women make up half the population— for it reflects a central theme of Christianity that the world has failed to absorb, that of Father’s mercy!

As you consider this perspective, you must discern the distinction between curses and laws. Moses declared the Law and he demanded of Israel that they not diverge from the mandates that He installed some 2500 years after the fall of Adam. He did not affirm the gardenic curses on men and women; instead, he said,

“¹And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments WHICH I COMMAND THEE THIS DAY, that the Lord thy God will set thee on high above all nations of the earth: ²and all these blessings shall come on thee...³blessed shalt thou be in the city, and blessed shalt thou be in the field...¹³The Lord shall make thee the head, and not the tail...if that thou hearken unto the commandments of the Lord thy God, WHICH I COMMANDED THEE THIS DAY, to observe and to do them”
—Deut 28: 1-3,13

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*“And now, Israel, what doth the Lord thy God require of thee...to keep the commandments of the Lord, and his statutes, **WHICH I COMMANDED THEE THIS DAY FOR THY GOOD**” —Deut 10: 12, 13.*

The curses heaped upon Adam and Eve were not expressions of the Law; they were not part of the Lord’s requisite for Israel; they were not themes that Moses declared during the day of his prophetic commission, the days beginning with the Exodus and extending nearly 40 years thereafter. They were not part of the Law that Moses commanded to Israel, as he stated in the framework that he called, “**THIS DAY**”. In reiteration, the curses given to Adam and Eve were declared in another day, some 2500 years beforehand, before the Exodus. To the contrary of curses, Israel, by her compliance to the Law, was promised “blessings”. Such blessing brought to the faithful clemency from the gardenic pronouncements. It is therefore and accordingly inconsiderate and unmerciful for men to seek blessings for themselves while they hypocritically seek to exact upon women only her curses, the curse pronounced upon Eve and her daughters, the mandate that she eternally suffer under the bedroom dominion and the house-band of a man. Think of it this way: Whenever the American-lottery payout, the “Powerball”, promises to be very lucrative, you are guaranteed to see men who are eager to hit it big. On TV you see them forming long lines at the convenience stores and, on many occasion, around the corner and down the block, so as to “hit the number”. Why do they do so? They seek to find freedom from their curse, freedom from work —man’s curse was that he must work by the “sweat of his brow.” The Lord said to Adam, “*Thorns also and thistles shall it bring forth to thee...In the sweat of thy face shalt thou eat bread...*” —Gen 3: 18, 19. We do not shun men when they seek to dodge their curses; why then become hypocritical with women? If men can, with impunity, seek to hit it big in the lottery so that they may quit their jobs and live the life of ease, then likewise, in mercy, women should also be given the freedom to seek redress from their curses, freedom from the dominion of a man, a husband ruling over them.

Lest any be tempted to dismiss this argument on grounds that it is a novel appeal that even women have historically failed to themselves advance for justification, I must reply. True indeed females have never used the gardenic curse of marriage to excuse or justify their aberrant sexual behavior. In spite of this fact, we must be assured that heaven’s judgment is not like than of corrupt earth: The wealthy will not have privilege; they will not be the only ones to secure the best or most imaginative defense. A just Lawyer, Christ/Jesus, and a wise Judge, Father, promise to defend the oppressed most vigorously allowing them to secure Their superior standards of justice. “*With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright...For thou wilt save the afflicted people; but wilt bring down high looks.*” —Ps 18: 25, 27. “*I know that the Lord will maintain the cause of the afflicted, and the right of the poor.*” —Ps 140: 12. Forcing curses upon any, especially upon the weaker sex, women, a thing that has never been sanctioned by the Bible, is to afflict them. Accordingly, The Father will measure the standing of afflicted women, as He did with the woman caught in adultery, with highly strained degrees of prudence and fairness as they stand before the divine bench of redemption; He will require their adjudication by legal statutes of wisdom. Having never advanced an excuse or justification for a behavior does not mean that such will not be the ideological substance deployed to advance jurisprudence in one’s behalf. After all, humans were created with a psychological component that is not always discernable or definable to themselves without the aid of careful, third-party study and analysis; they need an advocate. Accordingly, God will not require the ignorant masses, men and women who have no skill to choose the good and refuse the evil, to stand in the judgment without legal counsel, representation, and advocacy. Such may not be deemed to be appropriate in the world, but then, the Star of David is proclaimed to be “*fairer than the children of men*”. The wise today will not only “come to terms” with his judgment, but they will also begin to follow the brightening sheen of that very star.

Women choose girlfriends, men choose gambling. Evidently, it is quite ironic that the initial impulse of both sexes —not just females— is the dread that men should “*rule over*” them. But there are exceptions: Even with the thorns and the sweat, men can love their work. When a man joyously works for another man by the sweat of his brow, it is usually because he has found a

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rewarding “boss” whom he loves to serve. The same goes for a woman who has found a good husband—for her then, the curse of male dominion becomes a blessing! And the joy of her home stems from the fruits of her legal options and the mercy of her man to respect those options. As a side note, in this regard, anciently, female sexual options provided another benefit in the Hebrew culture: It compelled men to become a joy and a grace. So as to win their affection, the men, in the spirit of competition, exerted all of their powers so as to increase their value as they strove to become more desirable so as to gain the hand of the women of whom they dreamed. As was the case with our icon, Jacob, this they did knowing that females had the option of girlfriend gratification to forestall the oftentimes overwhelmingly seductive power of charming men. Otherwise, you would have had the same societal degeneracy of men which exists today: illegal-drug dealing, street-corner dwelling, couch-potato lounging, bar-hop crouching, prostitute-procuring, education shirking, marriage-dodging, industry-lacking poor excuses for brow-sweating workmen. This is the fruits of a society when all of the options of women are removed: Men, so as to cure their loneliness, become deceivers and non-achievers. But that aside, the problem today is that both men and women abide under the injudicious and misguided dominion of the gentiles in a cursed land of injudicious mores and inconsistent laws, and this affliction has stoked their zeal for freedom from misery and curses. Iconic of this, merely think of the misery which ensues by men spending their lives, once a month, in long lottery lines only to have their hopes for freedom dashed. Though humorous as an illustration, lottery lines make a perfect depiction as a gauge to show that people will exploit laws to dodge curses, and females should be allowed the same privilege. It shows to us just one barometer to gauge their misery when Bible pundits and moral leaders dare to elevate today’s ethos above the standards of Bible laws.

With this in mind, we can see that the culture—not the Law—influences our perception of female-on-female sexuality: All cultures lack mercy and consideration. Some are worse: They even seek to mutilate women, to remove their center of sexual joy, so as to prepare them for marriage and force upon them the curses of an unlovable husband. Who would ever want to have a man so cruel to rule them? Can any blame their women to seek to escape such a curse? Here is a test: How can any Christian ignore the desperate cries heaped upon women by the Islamic and Eastern-African world. These are men, who, under the zeal of Sharia law, customarily strap the legs and arms of a 10-year-old girl to restrict any resistance while they, without any anesthesia, use crude blades to surgically remove her clitoris and labia and then stitch them to near closure to preclude penetration. How can they so do and, at the same time, seek favor in the Lord? Such reflects the unmerciful desires of men, and mercy is required as we suffer under the

Raging, Gentile Tempests. ~~~~~ The lesson of *John eight* has even a greater application: It shows our need for the *mustard seed*, the House of David, the-fairer-of-the-children-of-men king, the fountain of advanced judgment. To expand the application, I remind you of the deeper meaning of the Bible: Jesus miraculously fed the 5000; then He sent His disciples to cross the Sea of Galilee, aka, the Sea of Tiberias. Afterward, His bread, that which was distributed by the disciples on the other side was nullified; it was called “**meat which perisheth**”. Tiberias was the Roman governor of that day and—again showing installation of currency exchange— even the name of the Sea of Galilee was changed in his honor. It neatly prefigures our tempestuous passage to the other side through the age-old storms of Roman domination. You may recall, Christ sent the disciples to traverse Tiberias’ sea; but He did not join them in that passage; instead, He ascended up a mountain alone (See *John six* below). We can know that this account literally occurred, and we can gain even greater benefit by the knowledge of its value as a metaphor for us today, a time when Christ abode above, in heaven. It has been long and arduous, but today, we have disembarked from that 2000 year journey: We have passed over the proverbial Sea of Tiberias and, when the Lord reconnects with us, His *disciples indeed*, we will have reached the other side. Accordingly, at that time we must fully circumcise our hearts from the inherited, Roman ethics. In this we find grace for the Lord promised to us today that which was cited above: “...**Ye know that the princes of the Gentiles exercise dominion...but it shall not be so among you...**” The Catholic-dominated gentile

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period, the passage over the sea while Christ had/has been absent, was a rough and tumultuous trauma; the waves and the torrents, the wind and the tempest have rocked our world. But as soon as the Lord boards the ship again today, peace and calm shall prevail. Will you embrace Him, or will you be frightened of Him confusing Him with a devil? He, by use of the *mustard seed*, heals our clashes of culture and gives to us a universal currency of doctrine, faith. Thus does He say to the church, after the tempestuous journey, that they should not yearn for the bread that perisheth, bread that was even blessed by Him and distributed by the hands of His disciples on the other side of the sea, but that they should instead seek today's fresh manna, the meat which the son of man distributes to win peace. In essence the wise should follow the Father's designated star. The Bible explains,

“¹⁵After these things Jesus went over the sea of Galilee, which is the sea of Tiberias...When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone. ¹⁶And when even was now come, his disciples went over the sea... ¹⁹So when they had rowed...they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. ²⁰But he saith unto them, It is I; be not afraid. ²¹Then they **WILLINGLY received him into the ship: and immediately the ship was at the land whither they went. ²³(Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:) ²⁶Jesus answered them and said, verily verily, I say unto you, Ye seek me...because ye did eat of the loaves, and were filled. ²⁷Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed...³⁹And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. ⁴⁰And 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: 15, 16, 21, 23, 26, 27, 39, 40; parenthesis belong.

Can you, in wisdom, rebel against the meat that is lawfully distributed in the last day because you have inherited yesterday's bread, much of which is culture-based and devoid of a legal predicate? Why do you seek to spend the inherited currency of your homeland, Kenya, in a Kingdom culture without having it legally converted? Why do you ask me of issues of female-on-female sexuality in a non-validated tongue by use of the inherited word, Lesbianism, a word of imprecise, undefined meaning? Why do you seek to define for women how they should kiss each other? Could it be that your problem of “*coming to terms*” with this light is simply due to your refusal to **WILLINGLY** embrace the Lord when He boarded your Davidian ship? Of course you are having trouble with the issue of your question, but it is a trouble of your limited faith in the Law and Testimony. Did not Jesus say, “*Think not that I am come to destroy the law...but to fulfil*” — Matt 5: 17. Evidently, it is today, the last day, that we are to anticipate the fulfillment of the Law and the Testimony; accordingly are we told today, “*Bind up the testimony, seal the law among my disciples...to the law and to the testimony: if they speak not according to this word, it is because there is no light in them*” —Isa 8: 16, 20. Do you know of any man, apart from the *mustard seed*, who is unfolding to you the depths of the Lord's testimony? If not, then today, come to terms with his light; do as the Lord commanded and seek after this, the son of man's meat. In other words, willingly receive the Lord as He boards your ship.

Now, having ministered to you and having sought to strengthen you, I must address the question of your friend's sexual perversity and her troubles with her mother. I will give a short answer. The mother, by your own statement, has a handicapped husband upon whom she cannot find her relief. Has not the Lord provided to her bread for her relief? He has, but you have not put it into your basket, as a faithful disciple, so as to satiate her hunger. You have failed to distribute the miraculous bread which the Lord has blessed yesterday; hence, you cannot gather up the remnants today so as to give to the poor. You are not “...**fairer than the children of men...**”; Grace and mercy is not “...**poured into thy lips...**” The problem of your female friend's mother is not the teachings of the *mustard seed* but it is her life in a merciless culture which ignores the sexual impulses installed within her at creation by Christ. She must face a husband who may scorn her, a community who will deride her, a church who will expel her, but none —not even you— who will counsel her or give her “...**the bread which endureth unto everlasting life...**”, the bread from the

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son of man who has been sealed—but sealed neither by Roman ethics, nor by the savoury salt of men, but— by the power of the Highest, Father. If she were in my ministry, I would recognize that human sexual contact is important and cannot always be replaced by mechanical devices of stimulation. It wasn't much more than a hundred years ago that rich men of this land, in perverse human-sexual ignorance, sent their wives to medical doctors so that they may manually handle their genitals so as to stimulate them to relief as a recommended medicinal practice to cure female "hysteria". American sexual history is clear on this point, but such is not a remedy of Bible legality. Thus, I would tell her, by the principle given to preclude child abuse found in Matt 18: 7, to find for herself a legal playmate, a girlfriend. Then, she would not be subject to the world or even her husband's ignorant myopic impulses. I would also counsel her adolescent daughter by this light and win for her peace in Christ. But neither are now on the Lord's ship, and you, having tepid feelings about Christ's righteousness, cannot give to her counsel. Devoid of her participation in this work, we can only hope that she, perhaps being a non-Adventist, may receive Father's clemency as she fights to resist the ever-undulating tempest of world cultures.

Those in Davidia who do not now subscribe to my work are men who refuse the circumcision required by the Lord as expressed both to Abraham (See *Gen 17*) and to Moses as expressed in the Law (See *Deut 10*), the removal of the male foreskin and the spiritual foreskin of the heart. Accordingly, they are to be

Judged by Pauleen Ethics~~~~~: They must consequently do the impossible today and seek salvation by the ministry purveyed through the Gospel of Paul. I say impossible because like our need to examine expiration dates before consuming dairy, Paul also put an expiration date on his admonition, an expiration which he demanded that all respect. It is a date that is now proven to be enforce. Such is the deeper analysis required for Christians who use his counsel to teach the faith; otherwise, they are devoid of it, faith. After all, when he spoke counsel that seemed to harmonize with your bias by his corresponding condemnation of female-on-female sexuality; he said that it was an offense worthy of death. Superficially, we have added this to our debate pertaining to human sexuality, but Paul amended this, his finding. He modified his judgment so as to allow for the day of perfection to be installed by the "perfect man"—his own words [which all have likewise wrongly defined]— he modified his wisdom by pointing to the day of judgment and by exalting the standard of the Law for that day, today, our day. He said the following:

“...²⁶for even their women did change the natural use into that which is against nature: ²⁷And likewise also the men... ²⁹Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers...³¹without natural affection, implacable, unmerciful: ³²Who knowing the judgment of God, that they which commit such things are worthy of death...^{2: 12}For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;”—Rom 1: 26, 27, 29, 31, 32, 2: 12.

Quick point of insertion before further expounding upon this Pauleen statement: Violations of laws of nature are not defined as violation of the Law of Moses, and it was the Law of Moses which Paul promised will govern the judgment. Moses never said, thou shalt not become unnatural. Thankfully so for, to illustrate the value of this omission, rowing a boat, riding a bicycle, driving a car, and many other delights and conveniences of ours, including eating ice cream, using legal drugs, eating non-organic foods, watching TV all violate the laws of nature for, just in the case of transportation, nature demanded of us to transport ourselves by walking or swimming instead of the use of those other, man-made inventions. No!—man was commanded to have dominion of the earth; the earth was not given dominion over man.

Commenting on the Pauleen Text, I supply it to give the foundation which you have not supplied as a basis for your trepidations, your failure to “come to terms” with my work—how ‘graceful’ and ‘fair’ of me! After all, it is Christmas Eve. You can plainly see by that above Text, Paul declares that the Law—not Paul himself—is the final arbiter. He asserts that, if you sin without the law, in other words, if you ignore the requisites of the Law, you shall perish without its benefits. However,

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if you sin in the Law, that is, if you recognize the Law of Moses as the source of your morals and ethics—not the un-constituted ethics of Rome, Kenya or America—and then sin, you shall be judged by the Law and benefit from its atonement for the Atonement sacrament itself is a legal, Mosaic installation, one that facilitated the legal removal of all sins. Knowing this, we can discern that, even though Paul condemned female-on-female sexual expression exclaiming that all who commit such things along with crimes of “*unrighteousness, fornication, wickedness, covetousness, maliciousness, ...debate, deceit, malignity; whisperers, ...disobedience to parents...unmerciful...*” are worthy of death, we have clemency to his clamor: He did so while, at the same time, making the Law the standard of judgment {**Judgment determines those men, whether they be dead or alive, who shall be redeemed or condemned**}. The Law, in mercy, does not condemn “*unrighteousness, maliciousness, debate, malignity; whisperers, and (un)mercifulness...*”, etc., neither does it, the Pentateuch, condemn female-on-female sexual expression. If such were the case then, quite possibly, all women who enjoy breast feeding their daughters would suffer under Paul’s indictment. So, by this Christmas carol that I give to you, on this very day, Christmas Eve, let us delight in this “mass” that “Christ” has graced to “Eve”, her justifiable rite to find relief from her curse.

By my research, Paul seems to be the only man of the Scriptures who condemns the fullness of female sexuality as such has, in vastness and totality, been brought to light by my ministry. But his work can now, by his own profession, be dismissed. Paul himself said that he prophesied in part until the perfect day, and that he fed with milk and not with meat because the brethren of his day, like you, could not “*come to terms*” with the strong meat. He said, “*And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able*”—1Cor 3: 1, 2. Today is the day of which he spoke, the day of strong meat, the day when we are commanded, as he also stated in *Heb five*, to leave the milk so as to discern both good and evil.

“For everyone that useth milk is unskillful 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”—Heb 5: 13- 6: 1.

All who have refused to leave the milk of Christology and who have failed to consume the opposite-side, sea-of-Tiberias-victorious strong meat will be left on poor terms with the Lord and His Kingdom—this regardless of how strongly are their non-Bible-based, gut feelings. Why?—because they do not know righteousness; they seek to impose upon the church the ethics of the world, that which Christ, in speaking to Peter, called the satanic savour of men. Such dwarfs, men whose growth in Christ has been stunted, do not know righteousness because, having sat on the fence all these years, they have failed to imbibe the fountain and accordingly inculcate into their walk the mission of the Comforter. He is to do as the Lord promised: “*...he will reprove the world of sin, and of righteousness, and of judgment*”—John 16: 8.

These things under consideration, the wise must now discern that according to Paul’s statement (gratuitously served up to you by my mandate of fairness), not only does it preliminarily condemn “lesbians” as well as all people of “unnatural affection”, it assigns them to death, but it also, on par, condemns men of your ethic, men of unrighteousness and men who lack mercy. Surprisingly, the idle-yearning, lottery players seem to skate free of condemnation from both Moses and Paul. Imagine, Paul says unrighteous, maligning, unmerciful, and malicious people are worthy of death. Thankfully you and the mother of your child-abused female friend can find relief; you can escape the grave by the grace of the Law. You can marvelously succeed where, over the past 2000 years, all other Christians have failed and have accordingly suffered passage through the grave: You can escape the penalty of death as you bypass Paul’s milk purveyances and seize unto yourself the *mustard seed*’s strong-meat teachings, the meat which is to seal you unto everlasting life. Should you fail in this endeavor, it will only be because you have sinned without the Law: In other words, you have based, as a predicate of your faith, ethics and social mores which have not been installed within the Law and/or which it does not condone. This fact has scheduled you to a fate that is now

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still avoidable: to perish under the parameters of Paul's judgments, to perish without the Law, a penalty which does not afford to you safe passage over Tiberias' tumultuous sea. I urge you to accept, as an alternative, David's indictment cited above in *Ps 45* so as to escape Paul's indictment of death. Allow God to "...*blessed thee for ever. ⁴And in thy majesty ride prosperously because of truth and meekness and righteousness.*" Those who yesterday had embraced the Law will have a higher hope than those today, in the last day. Though they indeed did perish or died, as Paul promised, they still, even in the face of violating Paul's ethics, have hope of resurrection unto salvation. This hope comes by Moses —not Paul— it comes by the standard of Atonement, a legal installation. But no such assurance can be extended to any today, in this the last day, which reject the plain renderings of the Kingdom Law. This is not the findings of a milk-ologist but of one who has consumed strong meat, one who has put aside the milk that Paul supplied, one who can discern between good and evil. It comes from "...*a workman who needeth not to be ashamed* (by his practice of) *rightly dividing the word of truth*"—2Tim 2: 15. It comes from one who —in the face of societal condemnation— does not condemn women who engage in female-on-female sexual expression.

If your questioner, the mother of the frustrated female child abuser, were to unite with this work, then she would join the ranks of the Kingdom bound; she would have the raging struggles of her stormy life become calm and abated as she "**WILLINGLY**" embraced the Lord onto her tossed and turbulently agitated ship. She would then benefit from the righteousness of the Law; she would know to seek alternate, yet legal, channels of sexual relief and obviate the pangs of her frustrations. But how could she ever rise to this grace when you are the only liaison to lead her and you, yourself, have not embraced this peace?

In Closings~~~~~: I must deliver the straight testimony: Your query seems to be disingenuous. It lacks verisimilitude. [**Verisimilitude: having the appearance of truth — Webster : having a quality or a storyline that easily relates, by comparison, to the human experience, values, and practices —MSC**]. Couched in today's society and its mores, few if any women confide in men, especially strangers, such deep and dark secrets in their lives. Thus, with the information that you have revealed about this young lady who has sought your help, I find your query to be quite unbelievable. Women today, may, after months of consultation with a psychologist, a minister, or a law officer, reveal such embarrassing events of intimacy in their life such as their mother using them for sexual relief, but, to my knowledge, you do not own any of those titles. I do allow some room for language disparity as English is not your natural tongue, and our customs may diverge from yours. Are we experiencing a communication distortion? —I don't think so. If my perceptions are misguided, if my analysis has failed me, then I look for you to correct me. I am confident that our friendship can survive my Elijean forthrightness and my blunt expression of heart-felt opinion.

After you sent to me your above question that was dated 12-15-2015, we had a Saturday afternoon Bible study broadcast. I spent much time preparing this answer for the field as well as editing my work and other duties. Again, please forgive the delay. You wrote two other E-mails that I can now quickly address in this same vein: You wrote the following:

SECOND REPLY:

Hi! Bro. Derek,

The study was good, except I did not keep in mind that it was EST, and therefore called in at our time, missing most of it! The message is getting deeper and clearer. Do you have handy references on special resurrection? I always thought that the church believed in it, but now I am learning that they are referring to the resurrection at second coming of Christ! I will appreciate what you have on this topic.

Blessings. —your E-mail, 12-19-2015, 6:13 PM

THIRD REPLY:

Hello Bro. Derek,

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I hope you are both doing well as we come to the end of the year. I had emailed you a couple of questions, but have not heard from you, did you get them? Or are you quite busy? Please, let me hear from you soon!

Blessings.

M_____ your E-mail, 12-24-2015, 1:29 PM

You are invited to listen to the edited version of the audio study at your convenience as soon as it is put on the web site. Regarding to the doctrine of the *Special Resurrection*, it is a theme that has been intertwined throughout much of my studies. I suggest that you focus on the studies that are being revealed today; they are alluring enough to entice any curious, yet honest Adventist mind. But my bottom line is simple: If a brother/sister cannot believe in the *Testimony of Jesus*, the central theme of my focus, then any of His sayings will likewise be rejected, or if not rejected, then they will not benefit such a person devoid of faith. For this reason, I do not have a ministerial outreach to nominal Seventh-day Adventists. I do not seek to speak vanity by trying to convert them. If any express interest, then I send to them my 70 page document, *Prudent Poly-Peter Antics, a Defense of Adventism* along with the broadcast announcement. Attached is the link http://www.mustardseedadvent.com/newsletters/Newsltr_14_1wintr.pdf. Short of gladly receiving that affirmation of our faith, nothing else will interest them in my work. Beyond that, none should seek to parse this, the Elijian message so as to customize it to the whim of its enemies; such is a vain endeavor, the pursuit of which, we have been warned to not do:

*“¹Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. ²Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God (They ignore the *Testimony of Jesus*, the revelations from Father to the church via Christ)... ³Is not this the fast that I have chosen: to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?... ⁴Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward... ⁵If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; ⁶and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day...”* —Isa 58: 1, 2, 6, 8-10.

This counsel applies to many areas in the church and in society, but one application is particularly germane to this discussion: Take away the yoke from the midst of you. Receive the counsel of this trumpet blast: stop afflicting women who find alternate, legal ways to calm their passions. All who, like militant Peter —before he is converted and strengthened and— seek to exonerate the whims and the savour of men by working to install the inherited opinions of men above those of God are condemned by the Lord as those who refuse to loose the bands of wickedness so as to let the oppressed go free; such is accordingly condemned as Satanistic —See Matt 16: 23. They are men who seek to condemn the Lord’s very own female champions such as Sarah, Hagar, Rebecca, Rachel, Leah, Zilpah, Bilhah, et al, the sexually exotic females of the Lord’s exoneration. Those who condemn them do not know judgment; they do not know to choose the good and refuse the evil; they are men of great treachery —men who, rather than accommodate righteous, female impulses, oppressively seek to commit such vile crimes as female infanticide; female, genital mutilation; prostitution of unmarried females; female breast suppression; child marriages; rape; etc. They do these things to force females to find sexual relief in accordance to their ethics and not God’s wisdom. Furthermore, they are likewise condemned by Paul as men of “unrighteousness”, “malignity”, “whisperers”, who lack “mercy”, etc.

Finally, the MSC does not uphold “Lesbianism”; it recognizes only two sexes. Instead, it upholds a woman’s right to guard against the sins of whoredom and adultery even if it means that she legally and privately seek sexual gratification from other women. It seeks to break the countervailing societal yoke and to release that band of wickedness. It recognizes that such a practice, if done without the use of mimicking male, body-part attachments (Condemned by the law [Deut 22: 5]), is a legal path to freedom, a lottery ticket, from the yoke of men. To such women, Elijah provides clemency.

Sincerely,

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Derek