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Pastor Roy Henderson  
COG 7th Day, Harrisburg, OR

Todd Derstine  
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April 13, 1992

Dear Pastor Henderson,

A couple of weeks ago David Henion called you on my behalf, and you indicated your willingness to talk with me concerning Shirley and our child. Since you've not returned my call, I thought I would set down some pertinent facts, feelings, scriptures, and my perspective on this whole sad affair.

Every invitation Shirley and I have made inviting the authority and participation of her hapless father into our relationship has been met with limp neutrality and/or worse (he told Shirley in Feb., while I was gone, that she could marry me and then divorce me later, prob. he had in mind gaining child support). I asked him one year ago for permission to court Shirley. Never got a response. The lack of counsel created a void into which I, as a man, stepped. I came to love Shirley, and desired to supply her with all the good spiritual and emotional things her father has failed to supply.

I found Shirley to be intelligent, open-minded, evangelical, musical, a lover of the outdoors, favorable towards charismatic worship, praise, and faith teaching, and open to the Name of Yahweh and His HOLY Days. She is kind, affectionate, peacable, and was willing to be vulnerable to me filling the emotional void in her life left by her father.

Far more than Schechem loved Dinah (Gen. 34) or Amnon loved Tamar (II Sam. 13:1-20), I came to love Shirley very deeply--a truth which Shirley has never diminished or denied (see enclosed letter which she wrote me recently). My soul clave and stuck to Shirley's in a complementary fashion with each passing date. Time and circumstances, and our need for relationship and intimacy, brought us back together over and over again over a period of many months, despite her misgivings and ambivalence about me and Yahweh's will for us.

There was an honest attempt at curtailing the physical expression of affection between us (part. last June), but her need for love and affection and my need to give the same to someone as nice as her, led to her consent in things which I regarded as very serious, as well as sacred.

Shirley gave me her virginity in Sept., but spiritually she had gone beyond her own or her parents' standards months before. It was and is my belief that such consent and conduct obligates one, and constitutes common-law marriage. The basis for this belief may be found in the foundational judgments (mishpahtim) of Almighty Yahweh (read Ex. 22:16).

I made it very clear that her nakedness was sacred to me, and she seemed to have few compunctions about following her heart and her needs. It was evident to me that scripture gives no indication of the necessity of ministerial pronouncement to bind a marriage. No such ceremony or capacity can be cited from scripture ( i am open to such evidence, if you produce such). I made it clear that we had little chance of enjoying a formal marriage thru the ministry of her own church denomination, and besides I believed that a man is endowed with the authority from on High to take unto himself a wife. I made it clear that the book of Genesis lays the foundation for the proper view of marriage law and custom, with the example of Isaac and Rebecca flying in the face of the modern church's emphasis on vows and ceremony. The modern church would indict Abraham himself for not formally pronouncing his son and Rebecca as man and wife, and some would have to conclude that since there was no covenant entered into between them, that their relationship lacked a key element needed for success.

The truth is that if the man and woman are in Covenant with Yahweh, and are disciples of His Word, then they know what it means to be a wife or a husband, and what is required of them in their respective roles as father and mother. Therefore, the consent that Shirley gave me, and that Rebecca gave Isaac, is all that is necessary to enter into marriage. David Henion told me he believes in the applicability of Ex. 22:16 in this regard. This commandment of the Lord enjoins responsible follow-thru upon consenting, enticing adults who lay with one another. This is stipulated, no doubt, for the benefit of offspring who might otherwise be brought into the world as bastards, living in handicapped single-parent home environments. If two people love each other enough to make love to each other, then they are required by the law of love to commit themselves to making their relationship work, for the sake of their children, their God, and their own emotional well-being. Only the absolute refusal of the father to give the daughter to her lover can block marriage in such an instance covered by Ex. 22:16.

Shirley and I had numerous favorable indicators from Yahweh that He was smiling upon our relationship. Considering her parents' absence of love between them, and lack of wisdom and direction over her, I asked Yahweh directly, after she had begun to voluntarily put herself under me, who Shirley's head was, in reality. He confirmed to me in no uncertain terms that I was her head, and that He as Heavenly Father had given her to me. I felt free, under the law of Christ, to follow the natural course toward which our affections led us. There has never been any question at any point along the line of my intentions or feelings, or the quality of my commit-

ment to Shirley. Plus Shirley continued to make it clear that I was building her up and making her feel very loved, precious, and worthwhile.

2 Sa. 13: Before heading over to Bend for the feast last Sept., I pointed out to her that Yahweh has judgments pertaining to unbetrothed virgins. I covered the conclusions to be derived from meditating on Ex. 22:16, Deut. 22:29-30, and Tamar's reaction to Amnon's conduct based on this latter law, with the reasoning that if she felt they should be married after he forced her, how much more was Shirley obligated to marry when she had given her full consent at every instance along the way, for over 4-5 months, and even after she got pregnant in Nov. Her father was not refusing to allow her to marry me, hence the mutual consent and enticement and the giving and receiving of love required that Ex. 22:16 be fulfilled. In fact, she should have rejoiced that Yahweh was giving her a husband via the incumbency of Ex. 22:16. But instead she is allowing fear and hardheartedness to dictate a woeful lack of follow-thru. Wrong spirits are preventing her exercise of her natural gift of mercy. I am taking authority over those spirits that they plague her no longer. Yahshua is pulverizing the stony places in her heart, and I have claimed the promise of Yahweh over that which He Himself has given me. He set before me an open door--the door to Shirley's heart--and no one can shut that door. I am treating her right and kind, and forsaking all anger, malice, or wrath that I might naturally want to display for the horror of consigning my child to a broken home, even before that home has had a chance to fail.

The Ex. 22.16 law is designed to obligate both parties to be responsible for their pre-nuptial conduct in love. In cases of mutual consent, it cannot be applied only to the male or the female, for that is partiality.

I told Shirley that if she did not own up to her responsibility under the laws of love and mutual concern found in Exodus and elsewhere, that I would have no choice but to share our secrets with her parents, who had a right to know that she was playing the harlot in her father's house. I wrote a 14-page doctrinal paper establishing the foundational and binding nature of the judgments of Yahweh as given to Moses. It is apparent from Tamar's rxn. to Amnon raping her that she believed in the validity of an even more hard-to-accept judgment than the one in Ex. 22:16, that of Deut. 22:29-30. Her comments in II Sam. 13:16 can only be based on her perception of the requirements laid down by Deut. 22:29-30. Since she herself was the victim of Amnon's rape, and yet felt betrayed that he would not follow thru and refrain from kicking her out of his house, her upholding of the rape law for unbetrothed virgins can only be understood in the light of her father David's zeal for the rightness of all of Yahweh's commandments (see Ps. 119).

The Exod. 22:16 law was designed to protect and prevent children from being consigned to bastardhood and deprivation of a complete home and social rejection. Also, it was designed to prevent feelings of betrayal, hatred, retribution, jealousy, unrequited love, and all their ugly fruits, all of this stemming from the irresponsibility of giving one's body and affections without the normal and natural follow-thru incumbent upon such behavior.

AS mentioned earlier, there was no contract or covenant between Isaac & Rebecca, though Eze. 16 and Ex. 24 show such a covenant could be considered. Shirley and I, as baptized believers and students of the Word of Elohim, both knew what is expected of spouses and parents in their respective roles. Sadly, Shirley was never taught by her church that if she ever voluntarily went into a man's tent (in this case a van) and consented to giving up her virginity, that the sex act "makes one", and constitutes the consummation of a marriage even more than the mere exchange of vows does; Why? Because if intercourse does not occur after vows are exchanged, the marriage is not yet legally consummated, and can be annulled on the basis of fraud and violation of Exod. 21:10-11.

The torture and torment to my emotions and mental state from Shirley's backtracking and equivocation has inflicted and afflicted me worse than anything I've ever experienced. I wanted and prayed earnestly for the child. I love the child as much as she does. I have had to crucify my natural inclination to be vindictive, and have succeeded in giving those feelings over to Yahweh. But wrath has given way to grief; I've sown in tears abundantly, and thru sorrow of my countenance my heart has been made better, and my faith is being renewed that Yahweh is going to accomplish a great deliverance for the child's sake, and for my sake, and for Shirley's happiness' sake. But my eyes run down with tears because there is no man to stand in the gap with me for my child, and no one wants to keep Yahweh's law, which would not consign the child to a broken home. Even Cain, who slew his own brother, was not stripped of his fatherhood or husbandhood, thanks to Yahweh's personal handling of his case with justice and mercy.

Shirley has acknowledged as late as a month ago that it was a miracle which brought about the conception. There was no intercourse, and it was Shirley herself who asked me to do what little occurred that Sunday morning. I had to be in Portland by 9 A.M., so we had very little time for any making love. The sperm which spilled onto her pubic area managed to climb and "hike" a long ways, and then wait a minimum of 7 days for the egg to arrive down in the fallopian tubes. It was only 5 days after Shirley's menses that Nov. 10th, which happened to be the 18th anniversary of my water baptism!

I prayed earnestly and intensively for the supernatural preservation of the sperm that afternoon and the next day, literally storming the gates of heaven, so that Shirley would be pregnant and have to face up to the seriousness of her conduct (she admitted several times she was using and abusing me; yet she could not manage to break off the relationship or the abusive indulgence.) For my part I felt if I continued to sow and infuse love and affection, that eventually it would break her heart and I would have her heart totally, instead of partly. I felt for sure she would do the right thing by Yahweh, by the child, and by me if there was a precious soul inside of her womb. And indeed, she came to me in Jan. and told me: "We are going to have a child," and gave every indication that she would probably marry me.

Yahweh hearkened to my bold intreaty. To blame me and/or nature alone for this conception flies in the face of the facts.

Last month I detailed all these facts before David Henion in an attempt to fulfill Matt. 18:16 with Shirley, who is offending and sinning against me more groundlessly than my WCG wife (at least there I had broken the 8th Commandment to precipitate her action). She changed her mind about marriage while I was gone on a concert tour. Obviously, if one were to look to scripture to cover this circumstance, one would have to find a passage which talks about unbetrothed virgins. The stories and laws covering such are less than could be counted on one's fingers. Do you honestly feel the scripture has nothing to say or command about a situation as serious as that existing between Shirley and I? And if we ignore those scriptures, then we really don't believe in the lordship of Yahshua thru His Word, do we? WE practice *laisse faire* do-whatever-pleases-and-suits-your-own-heart religion that the world practices, if we fail to submit to the law. Why do you imply to Shirley that whatever decision she makes is O.K. and that all will be fine and dandy with her Saviour, no matter how much she sins against me, and against Yahweh's law? Will you, thru your silence, tacitly tell her she is free to ignore the passages I have cited in this paper, not to mention the 2nd greatest commandment of the entire Law? Shirley's reasons for setting light by my appeals, both scriptural and otherwise, are vague, totally subjective, selfish, and totally atypical of the spirit and self-denial her Saviour requires of His disciples. The women of the world act with greater responsibility than this.

"Whatsoever things you would have that men should do unto you, do even the same unto them." Is she loving her neighbor and lover as herself? I think not.

If the baby were sitting in my belly instead of hers, Roy, she would wrench at the idea of me abandoning her and going it alone. And as Shirley reported saying to me what she retorted to her mother's verbal attacks on me for having gotten angry over this treachery: "It's me who's abandoning him, mother, not him." Usually it's the man who goes off and does his own thing.

Shirley's parents have the attitude that this is fair and just recompense to me for what they deem as "fornication." The truth of the matter is that Shirley, just like Rebecca in Gen. 24:67, allowed me to bring her into my mother's tent (my van is a temporary dwelling paid for by my mother's estate). Her consent was all I needed. WE needed no sacerdotal blessing or pronouncement. That changes the definition of what is fornication. I Cor. 6 (2nd half of chap.) defines fornication as becoming one flesh with a harlot. If Shirley fails to follow thru with all her implied and explicit commitments (like backing out of an agreement to abide by the casting of lots which came up positive), she will have indeed played the harlot in her father's house. Since Ex. 22 would have obligated her to marry; she is therefore a divorcee or separated woman, and required by I Cor. 7:10-11 to remain single or be reconciled. There is no way that Yahweh will send anyone else into her life worth making any kind of good marriage with when she has kicked at the pricks of her own conscience and refused to accept the very one Yahweh sent into her life for that purpose. She is counting her virginity and her nakedness as something cheap, and her actions as profane, whereas, if she would abide by Exod. 22:16, there are no penalties listed there for those conditions, simply the duty to marry and set up house. Shirley is plucking her house down with her hands, before it even has a chance to flourish. How foolish! Every wise woman builds her house (Prov. 14:1). "A gracious woman retains honor," (Prov. 11:16), but Shirley will be mocked and shunned for the choices she is making. There is no honorability and love in what she thinks to do to me and our child. Instead of giving honor to her husband, she withholds it unjustly. To retain honor, you must be willing to give honor. I have treated her as a loving husband, as she willingly acknowledges. She even began to treat me like a wife, submitting to me and asking for permission to do and eat certain things. She declared recently that she felt just like she was going thru a divorce with me, which further corroborates what I've said about the reality of our common-law marriage. Shirley is troubling me greatly, troubling our child, and vexing Yahweh all at the same time, and she will end up inheriting wind. Subconsciously, she expects wrath for what she is doing. She matter-of-factly stated she couldn't understand why I didn't just kill her for all that she is putting me through. She can be thankful I don't try to

play G-d like she is, and mete out punishment and misery, like she and her parents are.

AS Shirley stated recently, "You have suffered long and much for my sake." Inasmuch as she is doing it unto me, "the least of these her brethren," she is doing it unto her Saviour. But I forgive her unconditionally in advance, because this trial has been good for me, and has enabled me to show all the more love and patience, and drawn me closer to Yahweh in power. Besides, it was necessary that you and her ministers be tested on this matter as well. Whether you or the others in positions of responsibility like it or not, I, Todd Derstine (the stone), have been set in your midst as a stone of stumbling for your own traditions, which have made the Word of Elohim of no effect, and to call you to account for your ignoring and willing ignorance toward the moralness and righteousness of Yahweh's Name, His statutes, and His righteous Judgments.

I have had to cast this awful burden upon Him. I feel sometimes like I must bear the weight of the church's miserable lack of love and compassion, their ugly propensity for slander and condemnation and pre-judging of people and situations; but it's actually Yahshua who is carrying me and enabling me to have peace.

I am also concerned that Shirley is modeling a very poor example of love and selflessness for her three brothers, for the world where she works, and to her child, to whom she will have to answer someday for why she turned her back on Daddy before Daddy had even hurt her.

Your failure to teach the judgments and statutes of the Almighty that bear upon this situation is not being ignored by the Chief Shepherd of the flock. The time has come, and now is, that judgment is beginning to be felt by and at the church of G-d, and first and foremost by its leaders, for they are supposed to know better. The Holy Spirit is given so people won't have stony hearts, but soft "hearts of flesh (tender, compassionate, intreatable, self-denying)." Shirley told me I've been "extra tender-hearted" with her. But the Holy Spirit causes us to walk in His statutes and His judgments (Eze. 11 and 36:26-27). But you apparently would prefer to leave those statutes and judgments on the cross to which your church denomination has elected to nail them. I assure you, in Yahoshua's potent Name, that Yahweh, Who pleads the cause of the fatherless and defends their welfare, WILL EXERCISE NO LESS DISPLEASURE TOWARD YOU IN THIS MATTER FOR YOUR SIN OF MORAL OMISION, THAN He displayed toward the HOUSE OF Israel who failed to esteem and teach the statutes and judgments given to Moses.

"Remember the law (the Torah) of my servant Moses, with the statutes and judgments." (Mal. 4:5) That cry and plea, the last one in the O.T., remains the

hew and cry from Yahweh's awesome throne even now as you read this.

How is it that almost no one in the COG camp will display any horror and disbelief on behalf of our precious little baby? Is single motherhood become so acceptable as an alternative lifestyle and as a definition of what the family is becoming in this wicked nation, as to now be chosen AT WILL, AS A MATTER OF PREFERENCE, EVEN WHEN THE DAD IS WILLING AND CAPABLE OF AN ABUNDANCE, OF LOVE AND SUPPORT? How sick has the church become in its thinking? How low will people stoop in unwillingness to lay down their lives in order to do what is right.

Yahweh declares in Genesis that women bear their children UNTO their man, the one who begat the child. (Gen. 24:24) In the same verse, Rebecca is asked to identify whose daughter she is. She does not mention her mother, but her father. She says, "I am the daughter of Bethuel." Children are supposed to be the property and domain of the father, not the mother, unless there is chronic abuse physically or sexually.

The point is this. Besides allowing the golden rule and an explicit judgment of Yahweh to dangle over her head unfulfilled, Shirley is intending to usurp the man's rightful authority and name over the child, and cooperate with Satan's will to steal the child from his rightful place in a normal household. THE INNOCENT CHILD, AT THE VERY LEAST, HAS THE RIGHT FOR HIS PARENTS TO HAVE A SHOT AT FAILING IN THEIR RELATIONSHIP (Exod. 21:10-11 covers that event).. But Shirley seems unwilling to risk the 'what if's' and 'maybe's' of our relationship. The Lord wants her to become like Himself, able and willing to "lose her life" and "deny herself" in order that she FIND it. He took an awesome RISK for us, subjecting Himself to the tempter and all contradiction of sinners against Himself for our sakes. Every disciple who is being made mature shall be (must become) like their Master!

I take august authority, in the Name of my Captain Yahshua, over all this plan of the Devil, over all the wicked spirits of lawlessness, lovelessness, self-will, perverse ness of judgment, and usurpation and mercilessness that have thought to come against me and think to prevail against me. None of these plans or devices shall prosper, because I plead the BLOOD of Yahsua against these enemies. I pull down the spirit of self-righteousness and condemnation which thinks to judge and play G-d and punish according their own traditions. I bind those spirits and cast them into the Pacific ocean. And I will be had in honor of those who have thought to despise me and my words. I take my Yah-ordained authority for keeping this marriage together, for Yahweh has given me the ministry of reconciliation (II Cor. 5). [By the way, what's the nature of your ministry, Pastor Henderson?]



This letter was never written as a solicitation of your help, for I knew you had neither the courage, the knowledge of Yah's law, or the spiritual wherewithal of heart and mind to tackle this issue on Yahweh's behalf. That is not a put-down, for without the baptism of the Holy Spirit, none of us can by any means fulfill the character and love of Yahweh, and almost all sabbatarians continue to kick at the baptism of the Holy Spirit. This letter, rather, is a calling to account before the very throne of Yahweh for why you have not pleaded against the prospective bastardization of this child, why you see nothing loving, good, and holy about Ex. 22:16 (See Rom 7:12, 14, 8:7), and saw no need to teach Shirley the golden rule. Why will you, like D. Henion, fail to plead the cause of the fatherless, but rather encourage fraud and deceit, "predicting" that most such relationships end in divorce, therefore your's probably would, too, Shirley, therefore I could never perform your marriage to Todd. What if Yahweh took that attitude towards your chances of making it into His Kingdom? You had no business infecting her with your negative spirit, when everything she's told you about me has been rather positive and praiseworthy. If there are areas of consternation then the Bible requires that you get counseling and talk things out.

What, after all, is your love quotient? On what basis do you consider it just that a man be relegated to a secondary, powerless, strained role in his child's life? Is not lawlessness nothing less than unwillingness to be constrained by the dictates of Yahweh's moral law? Will you ever come to truly believe that the love of the Messiah constrains us to fulfill the principles and commands of Yahweh's Torah? As Paul said in Romans 13:10: "Love is the fulfilling of the Law (the Torah)."

Last November, Pastor Pederson ignored a very serious letter I wrote him asking for an apology and reprimand on Mark Ling for his deliberate slander and blackballing of me behind my back. Seven weeks later, out of the clear blue sky, Mr. Pederson was dismissed, found himself out of a job.

I assure you, in the mighty Name of Yahweh, and by His Word, that your position and prosperity are no more secure if you ignore this controversy and complaint, and the affliction of my soul, which you could have helped to prevent by right counsel.

I want and expect a thorough and diligent inquiry into these matters ala Deut. 17:8-12 and I Cor. 6:1-6. I want a consideration of the cause of my child and of the moral implications touched upon in this letter, by a committee of elders drawn from at least three of your congregations. I know ahead of time, you will think it safer to ignore this cry (just like you figured it would be safer not to perform

a ceremony involving myself and Shirley), but Yahweh will be had in honor of you, Exod. 22:16 will be lifted up over your head, along with the golden rule and Lev. 19:18, and circumstances will teach you that you are not despising me, but Him Whose Word I speak, and Who sent me to bring these all-important issues of the centrality of Yahweh's statutes and judgments to bear upon the COG leadership; particularly as time is short, and He will not allow them to be circumvented or by-passed on your road to salvation.

I promise you, that if you ever try to teach from the pulpit "Love thy neighbor as thyself," or "Do unto others as you would have them do unto you," that you will choke on your own hypocrisy, because you have blinded your eyes to its application, and it is nothing more than a nice, theoretical abstract that Shirley somehow need not concern herself with.

I want you to know that great spiritual warfare is being waged in the Heavenly places for this precious, innocent child, and for Shirley and your salvation, and for the pulling down of the strongholds of pride, complacency, stubbornness, hardheartedness, fear, and mercilessness prevailing in your church, your mind, and in the Selleck household; spirits that think to perpetuate my misery and defeat. The blood and stake of Yahoshua is against you and your company in this matter; my faith in His blood, His forgiveness, and the victory that His finished work has wrought for me is dangerous to the predicament you now find yourself in. All that remains to be seen in this warfare is how long you will kick against the pricks of conscience, circumstance, and powerlessness, the hedge of thorns that Yahweh now surrounds you with.

Having said all this, I now rest my case and let my peace return unto me; and, like Shirley, want you to know that I personally hold no wrath, grudge, condemnation, or hard feelings towards you, as hard as that may be for you to fathom. It is my words, and that alone, which shall judge you in this day of judgment. "AS MANY AS SIN WITHOUT THE LAW (THE TORAH), SHALL DIE WITHOUT THE TORAH." (ROM. 2:12); "Know ye not brethren, for I speak to you knowing the law, HOW THAT THE TORAH HAS DOMINION OVER MAN AS LONG AS HE LIVES." (Rom. 7:1) I myself judge no man.

The weapons of my warfare are not carnal, or human, or fists of wickedness, but mighty and supernatural, to the pulling down of strongholds, the least of which is this present device of the Devil that has been launched against Yahweh, my child and me. I have resolved that I shall refrain from anger and wrath, and I promise you that I shall be civil in all my face-to-face dealings with you, as in the past. Behold, I have fulfilled Lev. 19:17-18, I have not suffered or allowed this sin to be upon you without going to you and intreating you forbearance

and love and change of mind; having now done all I can do, I leave it in Yahweh's hands to judge between me and thee, and between my right and Shirley's usurpation. I henceforth harbor no grudge. The words that I have released over you and Shirley and her parents, and most importantly, into and against your spirits, shall not return to me or Yahweh void. And Yahweh has instructed me to **COMMAND** even Him concerning the **Work of His Hands** (see Isa. 45).

That work involves reconciliation, as well as the raising up of seed of Elohim unto Him (Mal. 2:9-10). This is why He made the two of us one, and this is why Shirley has confessed that she knows this child is of, by and for Him. **YOU NEED TO BE RECONCILED TO YAHWEH'S NAME, HIS TORAH, AND HIS JUDGMENTS** (the righteous mishpahtim of which Kg. David had many awesome things to say). And eventually the judgments Yahweh renders in the weeks and months ahead will result in a humbling and reconciliation between **ALL OF US TOGETHER!**

I confidently expect Yahweh to do valiantly on behalf of His Word, His Judgments, and our precious and lovely little one. I shall not be ashamed of my hopes and dreams, and He will vindicate my cause and clear my name. I have sown in tears, and shall reap in the joy of fatherhood, husbandhood, along with opportunities to teach Yahweh's people His Law. The evil spirits of divorce, deadness of heart, and quenching of the Spirit of grace, **SHALL BE VANQUISHED AND SUBDUED INTO TARTAROO** (place of restraint for fallen angels).

Truly, I urge you to humble yourself under the Mighty Hand of Yahweh, hearken to my words, tremble at His Word, and forsake your childish comfort zones; you need to realize that your denomination has a name as though they lived, and are dead [Shirley has declared as much herself on more than one occasion]. I urge you to strengthen the things which remain, which are ready to die (Like loving your neighbor as yourself, and treating strangers and foreigners as your neighbor). **YAHWEH HAS NOT FOUND YOUR WORKS PERFECT** before His face.

Yahweh is watching us; El Elyone is watching us, from a distance. He is also sovereign in orchestrating all situations that come about, in order to highlight and magnify **HIM, HIS NAME, HIS LOVE, and HIS WORD!**

He brought this circumstance about to test us all; and particularly to demonstrate the woeful lack of love residing in the hearts of many in the COG7th Day. Like the scribes and Pharisees, you love your own. Shirley was seeking to break out of that mold. May Yahweh help her to fulfill her ideals in love and mercy.

One cannot love others as oneself when one refuses to be guided by the judgments and statutes of Yahweh. That is a non sequitur.

The time is now that judgment must begin at the Church of G-d, and the teachers and shepherds must receive the greater punishment for having slackened and weakened the law, and for being partial in the law (mal. 2). The pastors of the contemporary scene in America are suffering ignominious nakedness in the hands of their enemies for kicking at Yahweh's judgments and statutes. They, like the Pharisees and scribes of old, have passed over judgment and the love of Elohim (see Luke 11).

Yahweh has selected this trial to forever change the face of Cog 7th Day leadership, at least in Oregon, because Yahweh will not compromise on the issue of His statutes, judgments and laws (Lev. 26:15 calls them mitzvah, the same word used to label the Ten Commandments, ie. the Ten mitzvah).

Also, the Holy Spirit of Yahshua is convicting consciences about their lack of the indwelling of the Son of man, which is our only hope of glory. This, in turn, is causing this incapability of loving our neighbor as we would want to be loved.

I, by the authority vested in me as a son of Elohim, and heir of Yahweh's incomparable salvation, loose the spirit of this Word over all who read this. It shall vibrate in your ears and He will cause you to have visions of the night, and speak to you as you slumber upon your beds, and finally withdraw you from your counsel and purpose. I release the love and bowels of mercy of Yahoshua Himself into your very heart and mind as you contemplate the meaning of this season of the sacred year, and move to fulfill its meaning in your life. May Yahweh give you to be a partaker of the Divine nature.

I trust we shall have an opportunity to speak personally with one another in the near future. May Yahweh bless you with His fear and grant you His will and truth in this matter, and a totally sincere heart.

In Yahoshua's Name,



Todd Derstine