

## *The Mustard Seed Advent, 16-April-2007*

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A Reply to an enquiring supporter  
16-Apr-2007

*(Notice to my Davidian brethren. The enemy is at work and is viciously trying to keep you from receiving any communication from the MSC. The brethren have taken it upon themselves, in typical Laodicean fashion, to determine what should be brought before the saints. Therefore, if you do not hear from me, I write a message of “straight testimony” almost twice per week, then it is because, perhaps, unbeknownst to you, the enemy and his imps have slyly taken this bread off of your table)*

### *The Glorious Hidden Gospel*

Dear E\_\_\_\_\_,

I thank you for your letter and your continued support of the *mustard seed*. The Holy Spirit has obviously graced you with a great understanding, appreciation, and mastery of this *Rod*-blossoming message of the hour. It is my honor and pleasure to address your point of query. You recognize and embrace the MSC’s teaching about the duality of Jesus and, as a disciple of the gospel, you have done much inspired work to buttress that “report” (*Isa 53*). Yet, we both understand a simple fact: In order to promote this new light, we must be able to demonstrate to the brethren how yesterday’s, partially-understood, Bible-validated teachings do not impeach today’s light. This will allow the last-day saints to cleanly pass through the murky waters. In some cases, we must permit the Lord to allow “*new meaning (to) flash out of familiar texts*” —CSW, p.35. Yesterday, we only perceived Jesus’ ministry in a singular sense, but the Bible facts which we both embrace as “strong meat” today teach that Jesus did not pre-exist His birth and that it was Christ, the God of the Old Testament, who, as a separate eternal being, remained hidden on Jesus from the time of His anointing until moments before Jesus expired, three-and-one-half years later. However, this irrefutable Bible revelation begs an explanation to the following very good question. You wrote:

*“Derek, ‘In that day shall the Lord defend the inhabitants of Jerusalem: and he that is feeble among them in that day shall be as David: and the house of David shall be as God, as the angel of the Lord before them...and I will pour upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace and of supplication: and they shall look upon me whom they have pierced and they shall mourn for him.’ —Zech 12: 8-10. This puzzles me. John 19:33, 34 says He was dead when He was pierced, ‘but when they came to Jesus, and saw that He was dead already...but one of the soldiers with a spear pierced his side...’ But I know the Lord will show when it is time”* —Private faxed letter, 15-Apr-2006

The issue here is how could this reference be describing Christ when Christ had been “commended” back to the Father as the MSC teaches? The sequence of events is simple: after Jesus commended Christ back, He immediately died. Then, the soldiers pierced Jesus’ side. The speaker of Zech 12: 8-10 is unmistakably, by MSC definition, Christ. How then could Christ describe Himself as being pierced if He returned to the Father before Jesus died and before His side was trusted through? If this issue cannot now be addressed, then we all must adopt your patient demeanor and wait for the Lord to send clarification. Is not this approach the legacy of the triumphant Adventist movement; does not *Rev 14* express rewards to the “patient saints”? We would have no other option because, to be otherwise, to be impatient, then our understanding of this text would suggest that the Bible contradicts itself. If this were ever proven, then such would not be a defeat for us, men who teach salvation and life by trusting in the Word; instead, it would be a defeat for all Christians and a

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victory for Satan, the one who originally sought to impeach the Word. Thus I thank you for calling this issue to my attention and for extending to me an opportunity to pre-empt those detractors in Davidia, men who have not stumbled upon this text, in their struggle and great burden to attack the Bible and its credibility so as to elevate Romanism and the Papacy's darkness.

Before I answer the question directly, wisdom demands that a very often ignored principle of righteousness be resurfaced and highlighted, a principle which the MSC has been looking for an opportunity to emphasize. So, if the path to the answer seems circuitous, then I apologize for trying your patience. The highly ignored principle to which I refer is a major tool in the Father's repertoire to yield man's salvation. Often, in order to describe God's careful involvement in the plight of humanity, we have correctly ascribed to the Father the driving motive of love. Sometimes we cite His yearning for justice. We also consider His wisdom and great mercy, and we certainly do not ignore His great power. But seldom, if ever, as we analyze His work to redeem humanity do we recognize His love for surprise. As you yourself have pointed out from your vast research, the element of successful surprise ranks very high among the Father's greatest achievements. Consider that humans have a degree of love, mercy, power, and even justice, but it is hard for us to hide the truth so as to engineer surprise. To surprise an intelligent population of Bible students, similarly to surprising a friend or relative with a birthday party, you must hide certain information. If you fail to do so, you'll ruin the surprise. With God, this cannot be so: if His will were to be breached, if any could uncover His surprises, then our salvation would be jeopardized. Those of us who celebrated Christmas as children can at least garner from that experience this simple principle of righteousness; amazingly, even that custom, which we now disparage, does have a lesson in righteousness that can help us to comprehend more about our heavenly Father. Our parents, like God, went through great and extensive efforts to hide from us our gifts until the appropriate time, the day when they elected to honor Christ. Our joy was to receive their gifts; their joy was to see the excitement and surprise on our faces. This simple tactic of salvation, employed here to CIRCUITOUSLY answer your question, must be understood by all to receive Elijah's STRAIGHT testimony. Every true parent loves to make their children happy, and God is no exception. Thus He hides doctrines, and when He does, no man can ruin the surprise by uncovering His secrets prematurely:

***“Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise.”*** —EGW, V8 28.1

***“We as Christians have obviously failed to note that if the secret things of God, matter not how simple, were to be unsealed at anytime by anyone, Inspiration would never in the first place have concealed them in symbols and parables. Christendom is still blind to the fact that to attempt to break into the mysteries of God would be to attempt to defeat His purposes; yes, to try to break into the Divine code, is to try the impossible”.*** —VTH, 2 TG, 44, p. 30

***“Are not these tests strong enough to convince any of you that the secret things of God, such as the concealed prophecies, are not disclosed by finite men, --no, not by the Devil either, that when God wants a thing to be a secret, it remains concealed until He Himself reveals it? Then, when it is revealed all are to know that God Himself is at work. Are not therefore the wise men of the day making fools of themselves by airing their private interpretations of the unrevealed Scriptures?”*** —VTH, 2 TG, 24, 16, 17

***“In His light shall we see light, until mind and heart and soul are transformed into the image of His holiness.”***

***“Wonderful possibilities are open to those who lay hold of the divine assurances of God's word. There are glorious truths to come before the people of God. Privileges and duties which they do not even suspect to be in the Bible will be laid open before them. As they follow on in the path of humble obedience, doing His will, they will know more and more of the oracles of God.”*** —EGW, V8 p.322.3.

I feel embarrassed preaching this theme of surprise to you when it was your research which pointed me to the above *Rod* references. Yet, it is true; my studies further show that the Lord also spoke to this tactic of salvation during His testimony. However, He used a synonym. Instead of saying the word surprise, He expressed the same connotation by showing the desire in the Father to make us

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“marvel” —see John 5: 20. Also, as a crescendo to this point, the Lord manifested His delight and joy in the Father’s wisdom of deploying this tactic of salvation by praying to Him in thanks. He said,

“...*I thank thee, O Father, Lord of heaven and earth, that thou has hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.*” —Luke 10: 21, Matt 11: 25

If we, as the end-time saints are ever to have the mind of Christ Jesus, and if we are to have eternal life and peace by having the “spirit of Christ” within us —see Phil 2: 5 & Romans 8: 9— then we too had better begin to joy in the Lord’s joy. The things which make Him celebrative and appreciative must also yield in us the same reaction. Instead of moaning and becoming suspicious when we are taught of this important tool for salvation, we too must celebrate the Father’s love for surprise. For, “**if any man have not the Spirit of Christ, he is none of his.**”—Rom 8: 9. If the church is ever to fully understand the Gospel and the plan of salvation, they too must inculcate within their concept of religion the principle of *hidden truth*. Consider some examples:

- In *Luke One*, Gabriel told Mary that she would conceive and bear a child. He explained that the Child would be engendered by the power of the Father overshadowing her. She was also told that this Son would sit on the throne of His father David. Gabriel did not further clarify the meaning of the “father”/Son relationship of David and Jesus, nor did he show its use as a homonym (*two words with same spelling but different meaning*). Under heaven’s instructions, such clarifications were scheduled to be made by a future messenger of light. The Lord knew that we have many different types of father/son relationships in earth and in Heaven. He knew that by Joseph’s adoption of Jesus, Joseph, being a son of David, would automatically classify Jesus as son of David also. After all, these saints will be called sons & daughters of God merely by adoption into His family as well, and who would dare challenge the legitimacy of that connection? Additionally, the Father likewise knew that if Mary was a daughter of David, then Jesus could also be defined as David’s son by that logic. Do we not consider our grandchildren as our lineage whether they be born through our daughters or our sons? God’s use of the term “Son” was legitimate. It was our lack of intensity to discern the full range of meaning that aided God in the effort to hide it until the right time. He knew that in the “last day” Elijah would broadcast a Bible message of *Christ our Righteousness*, and it would enforce the need to appreciate every Bible word. With this discipline, the saints who truly need to discern David’s-son-to-reign on his throne would no longer ignore Bible words which are inconvenient to their own ideas. They would see that his end-time son, as described in *2 Sam Seven, 1 Chron 17*, and elsewhere was described in great exacting detail: he was to come from David’s bowel (biology) and through his male lineage. Gabriel knew that when the truth was to be fully unfolded in its due time, when the revelations of the “complete Savior” was to be revealed, then men as they would be tested of God could be challenged to overcome their egos and receive the full truth. The Lord could prove to Heaven and earth that, unlike the condemned, these men do indeed have the “mind of Christ”; they are governed by His spirit, and are good candidates for life without death. “They truly love Me and appreciate My strategy of surprise’.
- The statements of *John Six* allow for another illustration. There, as well as elsewhere in His testimony, Christ spoke of life everlasting. He said, “**Verily, verily, I say unto you, He that believeth on me hath everlasting life.**” —John 6: 47. By this statement it is clear: For a man to win the prize which is proffered, everlasting life, then he can expect for that “**LIFE**” to “**LAST**” for “**EVER**”. Thus he is promised from the Master Communicator, the words “**EVERLASTING LIFE**”. If Christ is to be believed, to secure that “gift”, a man must simply believe on Christ. Therefore, any who conform with this specific prerequisite need not be concerned with death. Everlasting life, no matter how our minds twisted that simple concept yesterday, cannot be interrupted to be life, then death, then resurrection to life again. Thus, by virtue of the Lord’s carefully articulated words repeated several times during His testimony, from the moment a man believes on Him, such a man is guaranteed to live forever. To understand this promise, if we are not now helped by Elijah, the man sent to show us how to pass the judgment (VTH GCS, 19), then how can we, even in the Kingdom, ever have confidence that our lives will continue uninterrupted? Like the disciples in the tempest, men with the Lord visibly in their presence, we will be seized by a perpetual fear of death with every storm. The theological problem occurs when we realize that the men whom we have elevated as Bible heroes yesterday have slipped into the grave. Looking back, some of us did not have the “patience” required to wait for full understanding. To avoid accepting the obvious conclusion that men who have died, including EGW, VTH, and the other heroic pioneers, did not believe on Christ short circuits our spirituality. Yet, like receiving a long desired Christmas gift, glee and joy comes to the righteous when the Father surprises them and explains this baffling conundrum. They are surprised by His genius of communication; they glory that He has taken honor from pretentious men

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of wisdom and has given glory to God by revealing it through the “weak, “hesitant”, and “feeble” babes. They realize that the Gospel of Christ was revealed in part to yesterday’s pioneers; that until now, even heavenly angels were forbidden to teach of the “fullness of Christ”; therefore, their friends and loved ones of yesterday were required to sleep in the grave until their resurrection in order to learn of Christ’s fullness and to receive His promise. I know that you are gleeful in receiving this surprise as you have joyed in the light of His *mustard seed*.

Before I tie the knot by relating this *doctrine of surprise* to the Scripture of your concern, the text from *Zech 12* which refers to the Lord being pierced, please forebear as I cite to you two more examples:

- In *John 17*, Christ prays that the Father may Glorify His Son, then He asks for glory for Himself. This in itself requires more intensity of study for, as explained by EGW, it is very “scientific”, very technical requiring careful examination, dissection, and measured analysis. This prayer, as she admonished, should be intensely studied to have a full orbed view of Christology —see V8, 239. The Lord deployed many miracles during His ministry; yet, before the anointing, three-and-one-half years prior to Calvary, He performed none. After His anointing and after the 40-day wilderness experience, His name was widely circulated: **“Jesus returned in the power of the Spirit into Galilee; and there went out a fame of Him through all the region round about.”** —Luke 4:14. Was not that evidence that the Father had glorified the Son already? It was unless we did not then know whom the Son was. Christ was requesting that Jesus be highly esteemed on earth independently from His, Christ’s, power. Had we known that it was the invisible power of Christ resting within Him, then we would have ignored Jesus and prayed to Christ for health, freedom from devils, our sustenance and our salvation. Thus, to avoid that, Christ also petitioned that His glory be ignored on earth. He asked the Father to merely give to Him the glory which He had before the world was, a time when men on earth could not credit Him with astounding feats of magnificence. Christ was satisfied to wait for David’s son to emerge in the last day to build a house for His name —see 1 Chron 17: 12, 2 Sam 7: 13, Ps 89, etc. Thus, the Father spent the past 2000 years affirmatively answering Christ’s prayer ever knowing that He would today defeat the wise and prudent, give the scholars of Davidia and the masters of the *Rod* a shock, and surprise us by keeping His word and revealing the full stature of Christ. Could this be the explanation of the wording in *Zech 12: 8-10*? —not entirely!

For a final example of the thesis of surprise and the hidden gospel, I cite to you a revelation which the Lord opened to your very eyes. It shows how we have greatly misunderstood the period of *the final 42 months*. This period is vital to Davidic end-time eschatology. When we understand it, we know that we are almost home; yet, the Lord has hidden this key theme from our eyes making it impossible to comprehend without the light of the MSC. You wrote the following:

- *“Since the ‘well dressed young man’ leads us to the sparkling, clear, water, he has straightened our paths, as we follow his feet now. The one very important truth is the straightening of the time of treading Jerusalem (Luke 21: 24, Rev 11: 2, Isa 51: 23, Isa 18: 2, 7) which happens here and it is speaking of people, not the land. The milk doctrine regarding treading Jerusalem, the land, takes us away from the Lord’s directed path. You have shown Davidia that her children will come from Babylon (where we will be delivered), not Zion, the church, (Micah 4: 1). This is where our attentions are to be directed.”*  
*“Because Davidia’s attentions are on Jerusalem, the land, waiting for the US forces to take over that land so that they will know that we are in the final 42 months of the times of the gentiles, I just wonder what else we have misconceptions on...”*

\*\*\*True indeed is your analysis. But in keeping with the theme of this E-mail, we must understand that the Lord has likewise hidden this revelation of Jerusalem, the people, in order to surprise us today. Part of the surprising sting is that none have ever thought of it beforehand. Even the so called Hebrew Israelites today, people who recognize Israel to be the sons of America’s former slaves, have never discerned that their experience is carefully described in the Bible by use of the code word, Jerusalem. They do not know that there is a subset of Israel, the leaders, and not the full house. This fact alone not only causes Christ to continue to celebrate in the Father’s wisdom, I am sure, but His *mustard seed* is likewise stunned, but obviously not speechless. I cannot be speechless because we need our voices to declare these Christ-mass gifts to Davidia. And when the honest open up the wrapping, they too will shout for joy. Unfortunately, to the high-minded, those men who are non-Christ-like, people who hate surprises, it will be to them as a lump of coal. Yet, we are told to expect a moment of sadness; it will come when we fully understand the impact of the crimes of our fathers. For after learning of the fullness of Christ, after seeing His great love for us and His loving sacrifice, after discerning His complete submission to the Father, we will ponder, how could we ever pierce Him?

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*Zech 12* merely mentions that Christ was pierced. This text has been used for the past five hundred years to validate the advent of Jesus. It showed doubters then that Jesus fulfilled the Scriptures written hundreds of years before his birth. Much benefit was there-from derived; perhaps many souls were converted so that they may come up in the *resurrection of the just* to learn of the “complete Savior”, merely because the Father hid the full truth on this by using the same word, “pierce” in *Zech 12* and *John 19*. If each text used a different synonym for pierce, then the milk doctrine, the teaching of the singularity of Jesus, may have been lost and the church would have never been nourished as a “babe”. To illustrate, *John 19* could have said “**the soldiers with a spear...**” stabbed, thrust, jabbed, or penetrated, his side. Then we would have received the same meaning but we would not have readily thought to link it with *Zech 12* —thanks to King James’ inspiration, this did not occur. Proof of the fact that synonyms divert our minds is that the Gospels merely say that Jesus was crucified, but this term, in a more general way, meant to be pierced as well. I will explain: The church demanded of Pilate that Jesus be crucified and Barabbas be set free. *John 20: 25* give greater clarity and show more detail of the torture; clearly, Jesus, with Christ resting upon Him was pierced; His hands and feet were spiked to the Cross. Why do we not think of those tortures to be piercings of the Lord’s flesh? —merely because different words, synonyms are used. The Bible says He was crucified.

However, when you ponder upon the issue described in *Zech 12*, you will see that it was the crucifixion, not the mutilations of a dead body by Roman soldiers which will cause us to bitterly mourn. Again, it was the church who, the record shows, resisted Pilate’s desire to free the Lord. Thus, when the church used its power to manipulate the vacillating governor, when they insistently demanded that Jesus be crucified, the blood was on their hands. Yet, the church never demanded that Jesus’ side be pierced after His death, such was an arbitrary decision of the soldiers. And, unlike the crucifixion, such is no true reason to mourn, for dead bodies suffer not pain. Having discerned these things, then the only reason why we will reflect upon the torture of Christ with deep resentment is because then, in the Kingdom, we will fully understand what is now being unfolded by the MSC: that He was the God of the Old Testament; He is our loving deliverer; He sacrificed His own will and desires for the Father; and both He and Jesus were fully innocent and undeserving of the crucifixion. Christ’s love warranted a better response by His church; He did not deserve the piercing thorns on His brow nor the nails in His hands and feet. Yesterday, we could not mourn for Him because we did not know who He was; so we only showed pity for Jesus. But, we could not truly have full pity for Jesus either, because we did not understand His full innocence. We assumed that Jesus pre-existed His birth and was fully schooled upon the sacrificial offering. We thought it was He who warred in Heaven with Satan. When the truth is made known that He did not pre-exist, we will wonder, how did He ever get an opportunity to have such love for the world; what impulse could there be except the impulse of the Father’s love genetically transferred to Jesus that would cause Him to be a willing sacrifice and to suffer to death for our sins? The thought even now brings me to tears. Christ had an eternity to prepare; Jesus did not. Christ suffered these things because He loved Jerusalem and dreamed of their return from grace. He longed for the day when they will cease from being tread under foot. Jesus never knew them. Yet, He died for the church and the world. Therefore, the grace which the Lord will extend to open our eyes will cause the house of David to mourn for both. This is why the Text is carefully scripted to say the following:

*“...and the house of David shall be as God, as the angel of the Lord before them ...And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me (Christ) whom they have pierced, and they shall mourn for him (Jesus), as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn” —Zech 12:10*

Here it is shown that, even though we recognize the great efforts made by Christ, we will weep bitterly for Jesus, the one identified by the text as “Him”. Even in this text we see evidence of the duality of Jesus as Christ is described by a different pronoun, the first person, objective pronoun, “Me”. Both were hurt by the church on Calvary while they were alive; both were pierced. Yet we,

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being humans, understand the hurt which accompanies the loss of one's only son one's firstborn. If we do not understand such a thing now, Christ, by extending to us "the spirit of grace" will make us to understand it then. What a sad day of realization and yet a great day of spiritual growth. Just as promised by the Lord in the Garden of Eden, we the redeemed will finally become like God; we will finally learn to choose the good and refuse the evil —see Gen 3: 22. This will occur merely by "*...leaving the principles of the doctrine of Christ*" as Paul admonished, allowing us to go on unto perfection —See *Heb 5 & 6*. By such a development, we can now discern between Christ and Jesus and see their separate and combined suffering efforts in our behalf. We will understand how sometimes in righteousness, things which appear to be evil must occur to yield good, and things which appear to be good, if indulged will yield evil. None in the universe except the redeemed along with the Father and His Sons and the Comforter, can appreciate this knowledge. But least I fail to emphasize, it was the great and painful sacrifice made for us by the Father that will yield our bitter tears, and we will be stricken with sorrow that our sins exacted such a price. Yet, our inspired tears will indicate that we understand God's pain: His Only Begotten Son, His Firstborn was tortured on Calvary and suffered death, a penalty from which we, the redeemed, will have escaped. Having grown to this level of maturity, it can truly be said that we have become like God, to know good and evil.

Finally, we first begin to discern between good and evil when we take on the spirit of Christ, when we adopt His way of thinking, His mind, as Paul commanded and recommended. When that day arrives, we will see the benefits to salvation, the genius tactic of hiding our Christmas gifts of the Gospel until the time is right to open them. When we understand the virtues and benefits of this tactic, then, instead of complaining we will, after the fashion of Christ/Jesus, fall on our knees and thank God for hiding these things until this day. If the blind man of *John Nine* could rejoice over his sight even though the Father blinded him for his entire life beforehand, then how much more so can we praise God for our sight today? Our message to Davidia is a simple one: Stop the resentment over having to adjust your vision or change your ideas; instead, rejoice that your eyes have been opened. Thus, I thank you for your commitment to assist me in proclaiming to our Davidian brethren this new vision, this glorious hidden Gospel.

Sincerely,

Derek