

## *The Mustard Seed Advent*

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### *The Judge Beam-free Seal*

17-Feb-09

The Following E-mail is a reply to a question received from the field. The answer will be informative to all; therefore I am publishing it:

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

Thank you for your quick reply and for your eagerness to advance the cause of God. I am certain that this letter will assist you and I urge you to forward it to as many Davidians as you may have within your reach. They too, before it is too late, must learn to

**Proceed on the Ladder of Truth.** ~~~~~ To do so all will need the rung in which they clung to yesterday, the *Rod* message presented by VTH, as a support for their feet today. We are called to stand on it so as to reach higher. This metaphor expresses the reality of our journey into all truth, and it has always been the case for each advance as this is the meaning depicted by Jacob's ladder. When EGW taught, we studied the concept of the *Spirit of Truth* and the *Judgment of the Dead*; however, we did not become masters of those themes until the truth advanced. Then the ever-advancing concept of truth and a mature understanding of the Judgment became more firmly embedded in our minds with the work of VTH. We stood upon her work to elevate ourselves higher. Yet, we still did not master all of the teachings from EGW's work. Such is similar in the secular educational world: our understanding of general mathematics is manifested when we advance to Algebra. Then, we better understand fundamental Algebra when we advance to Calculus. This is true because the advancing light exposes our failures to fully learn the lessons of yesterday. Sadly, few are prepared to step higher than EGW and VTH because they refused to believe that their efforts at study caused them to miss many important nuances. In essence, this is the duty of the MSA, to gather up the lost gems of truth, to journey the saints through "the murky bogs". As you ponder upon the *Judgment of the Living* and the *Spirit of Prophecy*, I recommend that you keep this pattern of climbing the ladder of truth in mind. This will perfectly transit you into your question. You asked the following:

*"I thought it was the "sighing and crying" that would seal us and therefore not see death during the judgment of the living. In addition, what we have previously taught with the SOP was that the sealing of Rev.7 was the same as the one in Ezekiel 9. But, the sealing of Rev. 7 is the 144 000 (is the lost sheep of Israel?), but the one in Ezekiel, is that not for the church? We have always understood that they are the same? Is this milk doctrine and in need of meat in due season to understand the sealing of Rev. 7 and Ezek.9?" —E \_\_\_\_\_, 17-Feb-09*

We must never cross examine Christ by the *Rod* but, instead do the opposite. The mandate for Davidia as expressed by VTH in 5 Ans, 29 has been echoed so often that it does not now require herein a complete quote. In a proverbial "nutshell", VTH gave to us our duty regarding the entire *Rod*; he told us to read every word and to prove it. The only source of proof that we have is the Bible. That thesis too has been cited in the *Rod* many times. Having our duty so clearly outlined, we must mature ourselves to look beyond all preconceptions and honor our divinely revealed obligation. We must do so by canceling our presumption that a doctrine can be forged only from popular studies in the *Rod* leaving behind other statements which we did not perceive to be connected or related. Since we believe that VTH was inspired, then we must now discern that our failure to heed this Bible-based rule of *Five Answerer* to be counted among the

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abominations for which we are commissioned to decry. Remember, *Ezek nine* commissions Davidia to denounce all of the Abominations. The adjective, “all”, should not be construed to mean only the sins which we have highlighted, those which others have emphasized, those that conflict with our preconceived standards of righteousness, etc. The adjective, “All” was given to modify the noun, “abominations” and that is what must be done. That expression is quoted profusely in the *Rod* and any who teach the judgment or the sealing have failed in their endeavor if they ignore that important modifier. Examine what we are told: “...*Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and cry for ♦♦ALL♦♦ the abominations that be done in the midst there of*” —Ezek 9: 4. Thus, at the end of the day, those church members who have not educated themselves to discern “all” the abominations cannot expect to receive the mark and must prepare themselves to receive the wrath of the destroying angel. Knowing this much, every faithful Davidian must carefully examine themselves to determine which sins they themselves embrace and resultantly fail to decry —they must seek out their “cherished idols”— and also which of the abominations they are completely ignorant. The Lord has sent the MSA to the saints who have indeed heard the *Shepherd's Rod Message* so as to facilitate in this analysis for we must never become self-righteous: we must never presume that a deed is offensive, objectionable, and sinful merely because it is identified as such by any source other than “Christ our Righteousness”.

It is the mastery of this decry that will prepare us, “mark” us, to teach and judge Israel under the auspice of *Revelation Seven*. Christ, conveying the fullness of this multi-dimensional, sealing message, said the following:

“*Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel*” —Matt 19: 27, 28

\*\*\*Remember the italicized words are found in the *Rod*.

Christ gives a time-setting for this prophecy; it is to be fulfilled in our day —but for whom? Notice, the disciples, the sheep who follow Christ, are distinguished from the 144,000, in the day of “regeneration”. In our day, they will be promoted above the Hebrew tribes. If some, thinking Him to be an unreliable communicator, refuse to believe these word’s of Christ, then they must answer the following questions: Why did Father, according to John12: 47-50, command Christ to say these things for our redemption? And, If Christ could not clearly express Father’s light, then can any, even VTH, be presumed to do a better job? Having settled the issue of credibility, we must next ask, why are not the twelve tribes recognized or rewarded for following Christ so that they too may receive this promotion to judge? The blessing is conveyed upon the disciples only, and the disciples come from the church just as did the 11 disciples yesterday, those who enlightened their Jewish brethren outside of the church yesterday at Pentecost. Is it not now made more plain: Judgment, is to be Davidia’s prize for climbing Jacob’s ladder. Today, the day of Israel’s regeneration, the “disciples indeed” —not the Children of Israel— will be authorized to sit and judge or teach the 144,000. Only a Luciferian Christian, one who suggest that Christ cannot be “followed” because He cannot be taken at His word, would seek to pervert this plain lesson. But, in spite of this, a type is in order to further clarify: the Shepherd-following disciples are comparable to Jacob and his twelve sons, the sons who were engendered through his four wives. This shows my work: it is not to focus upon the wives, the Davidian clusters or groups, but the righteous children whom they have produced. These Children will become fathers, disciples, judges. Therefore, we have a dichotomy, one that addresses your question about the two sealings: either one is sealed to become the disciple or the student. *Rev seven* clearly identifies the students, the 144,000 who are expressly revealed as people of or from each of the twelve tribes. It says, “*I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel*” —Rev 7: 4. This group must be mutually exclusive from the disciples who follow Christ in the

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regeneration. Therefore, *Ezek nine*, being that it depicts the seal in the SDA church, could only describe the anointing of the Disciples under the administration of the *son of man*, the bright light who shines for Christ; otherwise, the disciples would be the same as “the twelve tribes” of whom Christ spoke. Without any further legitimate controversy then, the Bible has nailed down that which the MSA has professed all these years: that the 144,000 do not come from Laodicea. This will be made even more certain as we explore Ezekiel’s commission in greater detail.

For now, we must ascertain how Davidia is to receive the seal of Ezekiel. Thus, when you seek to teach others, as you expressed a desire to so do, and they cite to you the sealing criterion of *Ezek nine*, ask them a simple question which seems to almost never enter into discussion: How do they define abominations; do they engender them from their own heads; from lesser lights to the Bible, or does Christ define their righteousness? If Christ, by the Testimony of Jesus, defines for them the abominations in Laodicea, then, they are on the right path as they receive their criterion for abominations directly from the Father, the Highest. He is even Higher than VTH! If Christ does not define for them their abominations, then they are idolaters, unsealed people to whom we should direct our most fervent and intense sighing and crying before it is too late. After determining this key judgment, next cite to them another declaration directly from Father’s throne; show to them the following validating text: **“Verily, verily, I say unto you, if a man keep my sayings, he shall never see death”** —John 8:51. Simply put and in final analysis, the escape from death is our *Ezek nine* mission. I know of none who seek to pass the *Judgment of the Living* so that they can then die. We may have never considered it before, but the escape from death is the only reason for the seal; and Christ tells us plainly how it can be achieved: by keeping His sayings given to the church 2000 years ago and explained plainly today. It, the seal of Ezekiel, manifest that one has become a true sheep of the Shepherd: they have followed Christ in the day of regeneration. This seems to shock everyone, thus, they must be asked another question: Is there anyone in Davidia whom the Lord needs to modify His words, to adjust His promise showing how we may **“never see death”**? Can any claim authority to alter that testimony and make it to mean that one is to see death and then to be resurrected? The only one so bold as to advance that mission was Lucifer in the days that he too was a divine teacher, the days before his expulsion. But today we are yearning to escape his judgment, the flames of hell —again the real reason for the seal. In keeping with this goal, you must also tell them that VTH, by reiterating the Lord’s testimony, affirmed this point from another, never before considered, angle: He showed to us that the “wise virgins” will pass the judgment —not because they promoted the *Rod*, the prophecies declared therein, but— because of a theme articulated yesterday in our studies that we have, until now, simply failed to assimilate. The *Rod* showed us that the wise virgins are to embrace the Shepherd; they will embrace Christ’s sayings, His 3 ½-year Testimony extended to them at the end of the *Shepherd’s Rod* epoch. Simply by quoting Christ, he defined a wise man and a fool. He said,

**“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works. And then will I profess unto them, I never knew you: depart from me, you that work iniquity. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock”** —VTH, 2 Timely Greetings 37, p. 13, Matt 7: 21-24. Emphasis added.

The concept cannot be made any plainer —I know because I have tried— those in the church who hear and do the Lord’s sayings will be likened unto wise men. Men at the top of the proverbial ladder. This is according to both Christ and His lesser angel of light, VTH: the five wise virgins are to be sealed and to escape the slaughter because they hear Christ and keep His sayings. How often have we read the parable of the wise and foolish virgins? Why is it that we never defined wisdom from this above text quoted in the *Rod*? Why is it that we never discerned that wisdom comes from following the Good Shepherd and by hearing His prophecies contained

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in the *Rod*? Is this not also exactly what VTH told us, though none until the Lord's, "Last-Day" teacher, the Mustard Seed, saw it in the *Rod*: that Micah 6:9 is a commission for Davidians to hear the *Rod* and to hear another source of inspiration, Christ. In his own words, VTH said, "**the Lord declares that His voice is crying to the city (to the church), and that the men of wisdom shall see the name, and shall hear the Rod and Him who hath appointed it.**" —*Timely Greetings*, 27 p. 7.

The *man of wisdom* now seeks to unlock to all the Lord's righteousness and does so by revealing

**True Abominations to Decry** ~~~~~ Reverting back to *Ezek nine*, the basic fact of the matter is that none can truly "sigh and cry" against any abomination unless he can first discern the difference between acceptable behavior and unacceptable behavior: unless he can "choose the good and refuse the evil." This is the essence of maturity and adulthood; it is a thing which the "fathers" must master before they can teach or judge the children. Thus a messenger must be sent to show Davidia their sins, just as VTH said when he quoted the following text in his work: "**Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins**" —Isa 58: 1. Notice, this Text is careful to demand that we do not show everybody their sins, only the house of Jacob. Whom does that house represent? We must know because they are to be sealed; they are the church triumphant. This much is expressed in the succeeding verses:

**"Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins...Behold ye fast for strife and debate...Is 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. Is it not to deal ♦♦♦thy BREAD TO THE HUNGRY♦♦♦, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh. Then 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...If thou take away from the midst of thee the yoke...and 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...and thou shalt be called, the repairer of the breach..."** —Isa 58: 1, 4, 6-9, 12.

Jacob's name was changed to Israel. This is key to understanding the target of this above evangelism to the House of Jacob. To remind you again, his house was anciently comprised of only a few people, Jacob, his wives, and his sons. When Jacob gathers the righteous Davidians garnered from the various Davidian associations, then those saints become his sons or modern-day disciples. It is the trumpet that he sounds which unifies Davidia or gathers Davidia into one house, Jacob's house. In completing this mission, they repair the 3000-year breach between Christ and the twelve tribes, the 144,000. So when speaking of Israel, we must see that troop in at least two divisions or groups: the Fathers and the children. Thus does Elijah come, who in this scenario can also be called Jacob. He comes to turn the hearts of the fathers to the children exactly as expressed in *Mal four* and in *Isa 58* cited above. To make this turn, all in Jacob's house must be shown their very own sins, abominations of which they are completely ignorant. In other words, this trumpet call of *Isa 58*, the Lord's "Voice" that is to be lifted up, is the fruition of *Ezek nine*'s sighing and crying duty: it will be the mark upon our foreheads, our seal. It is not trumpeted to the entire SDA church, for they have had nearly 80 years to join the house of Jacob under the influence of any one of his wives, and they have failed to do so. Instead, this sealing message will be extended only to the people designated to harvest the 144,000. Then their light—now obscured—will be made worldwide; it will shine as the noon-day sun, as soon as they forget about Sabbath-school debates with rebels and begin to yearn to give their bread to the truly hungry, to teach the Lord's ignored, poor, and afflicted souls that are now cast out of Jacob's house. Israel's ignorance of Israel is tantamount to hiding from his very own flesh. Their complete disregard of these non-Adventists who are found among the sons of America's

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former slaves, to them is no crime, but to Christ it ranks among the highest of all abominations to decry, a crime expressed by Christ in the *Parable of the Good Samaritan*.

Now it should be clearer: We cannot sigh and cry to receive the seal until we know all of the abominations. This is why all of Davidia's greatest leaders did not receive the mark in their foreheads yesterday and why they now rest in the grave. We have been ignorant of this offense; we did not cry out against it; yet, it was a sin shown to us very early in SDA history. EGW said,

**"In this land of light a system is cherished which allows one portion of the human family to enslave another portion, degrading millions of human beings to the level of the brute creation. The equal of this sin is not to be found in heathen lands"** — EGW, Testimony for the Church, Vol 1, p 259.

**"God is punishing the North, that they have so long suffered the accursed sin of slavery to exist; for in the sight of heaven it is a sin of the darkest dye..."** — Ibid, p 359.

EGW also reflected the ministry of Christ by denouncing fellow Adventists who have hateful political views on race relations. Examine the below quote to see that if she could voice such sighs and cries against this grievous abomination in the 1800s, then so should have Davidia all these past 80 years:

**"I saw that many would fall this side of the kingdom. God is testing and proving His people, and many will not endure the test of character, the measurement of God...Many professed Sabbathkeepers will be no special benefit to the cause of God or the church without a thorough reformation on their part. Many Sabbathkeepers are not right before God in their political views. They are not in harmony with God's word or in union with the body of Sabbathkeeping believers. Their views do not accord with the principles of our faith. Sufficient light has been given to correct all who wish to be corrected. All who still retain political sentiments which are not in accordance with the spirit of truth are living in violation of the principles of heaven..."**

**"...these brethren cannot receive the approval of God (the seventh seal) while they lack sympathy for the oppressed colored race and are at variance with the pure, republican principles of our Government. God has no more sympathy with rebellion upon earth than with the rebellion in heaven, when the great rebel questioned the foundation of God's government and was thrust out with all who sympathized with him in his rebellion"** — EGW, Testimony for the Church, Vol 1, p 259. Parenthesis added.

Many Davidians, as the foundation of their compliance with *Ezek nine*, go directly to the writings of EGW to select and choose the abominations for which they decry. Yet, for almost 80 years, there have been no Davidian leaders, except the MSA, which has decried the sin which she defined, with much Bible validation, as the sin of the darkest dye, America's unsympathetic oppression of the sons of her former slaves. Though quick to source her work so as to criticize the church for its failures in diet, Christmas observance, raucous music, money collections on the Sabbath, ingathering, rejecting new light, etc, none have ever condemned Laodicea for her racially political sentiments. During much of this time she has reflected in her church policies of hiring, of promotion, of equal education, of communion, the same hateful tactics practiced by the rest of so-called conservative America. She did so because she obviously presumes that their concepts of righteousness mirrored those of Christ: that He loved those whom they loved and hated those whom they hated. Such is the essence of self-righteousness. Sadly, it was not until the secular, Civil-Rights Movement of the 60's that the church began to adjust her unsympathetic and wrongful political views —years after the *Rod* was promoted in Laodicea. As indicated by the below statement from *Visitor*, even the mother church acknowledges as much:

**"Our corporate church had not taken the lead in civil rights matters. Where segregation laws and practices prevailed, we conformed. Many Adventist schools and colleges continued to exclude blacks until the law of the land and the pressure of public opinion mandated change. The Adventist college I attended from 1964-68 had unwritten rules against integrated dorm rooms and interracial dating. It wasn't the only one. Blacks sat together in the cafeteria, not because we had to, but because we had been made to feel unwelcome, barely tolerated. Recognizing the fact that some had**

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*been wounded by the experience, a recent president of that college sent letters of apology to the black students of that era.”* —Visitor, Feb 2009, Vol 114, issue 2, p14:4, author, Emory J. Tolbert, PhD, Professor of history, Howard University.

It is a very dark day when the world, the devil’s infantry, can out reform the Lord’s reformers, *the house of Jacob*. You can bet that the *Accuser of the Brethren*, Satan, gloats over this very fact to the unfallen angels whom he contends with on a daily basis. Such greatly impeaches the work of Jesus. Can you now understand why heaven considers indifference pertaining to racial oppression to be an abomination? With such a record of ignorance, how then can Davidians anticipate the seal —God’s approval— when they have failed to meet its prerequisite, the denunciation of **ALL** abominations. The only way is if they now become converted under the aegis of the MSA. Allow for just one more example of true abominations to decry: EGW shows mountains of Bible evidence but most notably John 5: 39 to show that our search of the Scriptures ought to be the basis of our faith to receive everlasting life. She vociferously stated that all doctrines must be derived from the Bible. Yet, Davidians insist on ignoring this mandate. None, until the MSA, have even discerned that this was the most dominant theme of both her and VTH’s work. Davidia continues to make the SOP the foundation of their faith while they ignore the Lord’s very own command to, “**Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.**” —John 5: 39. Will any now step forward to receive their seal and hear “**Him who hath appointed the Rod** , hear Christ’s trumpeted and uplifted voice?” Will any become wise, build their house upon the Rock, be embraced by the Lord at His return, and escape the impending storm by now hearing His sayings and doing them? Or will they continue to foolishly anticipate the seal by merely decrying some of the abominations, the ones which offend them personally? Will they continue to ignore Christ and the SOP by basing their doctrines upon the “sinking sand” of yesterday’s manna which they have illegally stored for today?

I used these examples to bring into the focus the real issues which all must face when they seek to teach to Davidia the doctrines of the MSA. Do not be defensive but offensive. Show the brethren that, contrary to their opinions, they have not yet honored the commission to receive the seal. Show them that *Rev 12* expresses the formula to escape the Slaughter in the day when the ‘earth opens its mouth to swallow the dragon’s flood’: they must keep the commandments of God and the *Testimony of Jesus*. *Rev 12* is cited profusely in the *Rod*. But before this becomes the focus of our study, our greatest burden must be to show to them “the fullness of Christ”, to put down their 2000 year-old milk, and honor the historic, *Matt-28* commission given to every disciples,

**The Requirement to Teach** ~~~~~ to avoid the entanglement of other peripheral doctrines; they must see the *Prophet like unto Moses*, Christ hidden upon Jesus; they must behold the “fullness of Christ”. This will open the eyes of the honest. No doubt, some will insist upon measuring the MSA in their limited light of the seal of *Ezekiel nine* and *Revelation seven*. We must advance higher than yesterday’s rung by marrying the two doctrines, the *Seal of Heaven* and the *Nature of Christ*. This must be done by showing that seal merely manifest that one has received in their forehead knowledge, the ability to choose the good and refuse the evil. Is there any other way that can qualify a saint to judge, to sigh and cry against the abominations? This leap of maturity is, according to the *Rod* and the Bible, only made manifest by ones embrace of the new light about Christ, His identity. VTH infuses this Paulene theme into his work by first demanding that we examine every word in his message —not letting a line escape our attention— and then by quoting as words and lines in that same work many Bible verses which trumpet this very theme. He quotes Paul’s work in *Heb five & six* whereby he shows us that leaving the principles of the doctrine of Christ manifest our journey to perfection, the seventh seal is an impress of perfection. Both Paul and VTH says,

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*“For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is 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: 12-14, 6: 1(see Rod index to find these words contained therein).

To sigh and cry, all can agree that one must become skillful in the word of righteousness, a skill only achievable by the consumption of strong meat. And what is strong meat other than doctrine which causes a man to leave, abandon, divest himself of the “**principles of the doctrine of Christ**”—if inspiration is to be believed. The MSA is the only Adventist body which has done so by fully deploying a new-light Scriptural doctrine of Christ never fully understood before by any human. None of its detractors have ever been able to answer the following simple question: Since they desire the seal of God and have undertaken His journey towards perfection, then which doctrines of Christ have they “left” so as to heed VTH’s and Paul’s wise admonition given above? If they are dumbfounded and speechless, then such could only manifest that they are men and women guilty of Paul’s charge: that of refusing the duty of a teacher which is merely the same Christ-articulated duty to become a judge, because they are cogged and bogged by the “**first principles of the oracles of God**”. As such they are not even qualified to sigh and cry, unless they immediately change, they must resign themselves to the inevitable, their fall in Ezekiel’s slaughter. For the Lord gives several stipulations to judge the living, He says that to enter into the Kingdom you must do what none have ever done before in the history of the church, you must grow to become more than a Pharisaical tithe payer: You must also become a judge, one who knows the love of God, God’s willingness, His careful plan, and His well prepared efforts to save —see Matt 5: 20, Luke 11: 42. Is it not the height of abomination to fail to grow into spiritual adulthood? In the natural, is there any other purpose for the commission of parents to raise their children? If they cannot give to you an answer, then by all means become the judge that the Lord requires of all tithe payers whose righteousness exceeds that of the Pharisees: reprimand them and warn them of their impending fall in the judgment should they continue to refuse to see the name of the Lord, the thing which both VTH and Paul manifest as the qualification to “**choose the good and refuse the evil**”. To refuse to grow in this way, they purposefully disqualify themselves to shoulder Ezekiel’s commission to decry all abominations. For how can any so do if they refuse to learn the things which the Lord considers to be abominable, if they refuse to, by reason of strong meat, “**have their senses exercised to discern both good and evil**”? We cannot look to EGW or VTH for aid in this area because, although both promised of this day of greater knowledge of Christ, neither reached this maturity for themselves and they both now lie deteriorated in the grave—the opposite of maturation. Neither can we fulfill our sighing and crying duties from them for another reason, *Ezek nine* represents the Judgment of the Living, a thing which deceased people can give absolutely no counsel.

So we see, the requirement to judge or teach represents a second reason, one in addition to maturation, that is also pre-requisitional to receiving the seal of *Ezek nine*. More must therefore be understood about its contributions to our Davidian efforts to sigh and cry against abominations. To decry the sins of another is to judge him; to show him the “way” is to teach him. Before one can judge another, he must be authorized to serve the Lord in that function. Christ commanded us to become authorized judges by exceeding in righteousness that of the Pharisees. He gave the following statements:

*“For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven”* —Matt 5: 20.

*“But woe unto you, Pharisees! For ye tithe mint and rue and all manner of herbs, and pass over judgment and the Love of God: these ought ye to have done, and not to leave the other undone”* —Luke 11: 42.

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Could it be made plainer? The Pharisees lacked two things and only two things —had there been more, then the Lord, being a perfect communicator, would have listed more; instead He only listed— Judgment and the love of God. The commission to judge must accompany the commission of *Ezek nine* for it allows us to enter into the Kingdom while we are exemplifying judgment, a thing which only living people can do. Now, for the first time in history, we know why Davidians are commanded to sigh and cry against the sins of their brethren. This is our seal and its requisite comes directly from the throne of God. Again I ask, can there be a greater authority? Judging is not the forbidden and taboo practice that many men, ignorant of the *Testimony of Jesus*, have presumed. It is only now that we are authorized to judge; yet, Davidians have been eager to so do; they merely have failed to perform the certain ritual which will allow them to do so successfully:

**Davidians have not Become Beamless** ~~~~~ We need to overcome hypocrisy and heed the Lord’s strident command and remove the beam from our eyes. All who seek to sigh and cry against their fellow brethren but who do so without removing the impediment to clear vision, the Lord calls “hypocrites”. The Lord said,

***“Judge not, that ye be not judged...why beholdest thou the mote that is in thy brother’s eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother’s eye.”*** —Matt 7: 1, 3,-5.

Here, Jesus’ testimony is directed to an active dispute between two people, brethren. One seeks to correct the other: a perfect description of Davidia in this hour, Davidia seeking to correct nominal Adventists, there vision impaired, “mote”-blinded brethren. The Lord desires to know the answer to one question: Why does Davidia seek to enlighten the Adventist church without first having the qualification to be a teacher or a judge, without becoming a people with beamless vision? Sure, He desires for us to judge, to decry the abominations in the church, but our vision is blocked by our very own confusion and ignorance pertaining to Christ, the One who appointed the *Rod*. Before any can judge, he must know who Christ is, and must see His name and hear His voice. Clearly then, only the brethren who have the “beam” removed, the non-hypocritical Davidians, are guaranteed to receive the life-preserving mark in their forehead. Thus, we must understand that the beam represent our partial knowledge of Christ, that which Paul says prevents us from becoming teachers. This ignorance blocks our vision and prevents us from seeing clearly, from choosing the good and refusing the evil. The following Texts prove that impaired understanding of Christ, clouds our vision:

- “***The Light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness***” —Luke 11: 34.
- “***In the beginning was the Word..in him was life: and the life was the light of men.***” —John 1: 4.
- “***There was a man sent from God, whose name was John. The same came for a witness to bear witness of the light, that all men through him might believe.***” —John 1: 6, 7.
- “***Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me***” —John 14: 6.
- “***Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.***” —John 8: 12.

Of a fundamental certainty then, Christ, the One whom John witnessed descending and abiding upon Jesus, the very one who spoke through Jesus, was the Light of man, the power which, when beheld, enlightens the entire body, the very experience which caused Israel to complain at Sinai. You can never see Him today unless the beam is removed. The blinding beam could resultantly only be the teachings which have kept us ignorant or darkened to His identity or name. For until the perfect day, “...***No man knoweth who the Son is, but the Father: and who the Father is but the Son, and he to whom the Son will reveal***” —Luke 10: 22. Manifestly then, *Mic six*

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commands us to hear two messages, the *Rod*, and Christ, the One who hath appointed it. Such is our requisite and our only formula to remove the beam. Without a doubt then, to receive the seal we must become a people who have left the principle doctrines of Christ and resultantly learned to choose the good and refuse the evil, by receiving strong-meat enlightenment, by removing the beam. This is the missing ingredient to becoming righteous Pharisees, righteous rulers. With this qualification, one becomes an expert jurist: he receives heaven's license to properly sigh and cry. This is the "Judge Beam-free Seal". This is why, as a simple illustration, VTH, one with a beam in his eye, did not condemn racial oppression in the church, and he did not condemn the Papal doctrine of Tri-Unitarianism. Added to those ingredients, he gave little ministerial emphasis to decry the practice which condemns hell's angels. Remember, the angels will be destroyed in the flames of hell because they simply followed inspiration too far: they chose Lucifer over Christ. Could a just God condemn them and save us as leaders without giving to us the same test —especially if we elect to commit their same crime? Hell's angels refused to march in rank; they refused to honor Christ above His inspired agent of light before the fall, Lucifer. Had those angels, one third in number, been more honorable, they could have isolated Lucifer in His covetous aspirations and potentially avoided the entire struggle which Adventist call, the great controversy. Today, how can any of heaven's terrestrial agents of light, human angels, Adventist who profess to proclaim *the Three Angel's Message*, seek to gather the 144,000? How can they dare seek heaven's approval for such a mission when they harbor the same abomination, the same warfare against our Light, Christ, and when they fail to decry such a hell-pre-destined sin of exulting a prophet above his Master? How can we ever hope to receive the mark of Ezekiel and then enlighten others if our very own eye is dark? Thus, the counsel to first remove the beam, then to judge, is a commandment to clarify ones understanding of Christ. In so doing he will be able to discern the good from the evil; he will be able to judge and to teach others of the good things which God has truly done for them; he will be able to teach of His great love. Then, having this newly found skill to clear the vision of others, to remove the mote from their eye, this will become ones next duty. their righteousness will give them

### **Victory over Rebellion** ~~~~~ One issue must be resolved before closing.

The MSA has been given no commission to teach the nominal SDA brethren. They too can embrace this message; however, in view of the above metaphor, they fall behind by several rungs on the ladder of truth and would require too much effort today to broadcast a general appeal to them. If, after 80 years of Davidic appeal, there are honest among them, then the Lord is sure to lead them to this light; however, the work for the nominal SDA brethren was a commission given to Davidia and that work is coming to a close. If they refused to hear the *Rod* message, then they certainly will not hear Him who hath appointed it. As shown several times in the past, this was prophesied in Ezekiel's commission. He was sent to the church, but was promised that they would not hear him because they are a rebellious house. The text leading up to *Ezek nine* reads as follows:

*"And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day. For they are impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, thus saith the Lord God ... And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious. But thou, son of man, hear what I say unto thee; be not thou rebellious like that rebellious house: open thy mouth and eat that I give thee...but the house of Israel will not hearken unto thee; for they will not hearken unto me. ..." —Ezek 2:3, 4, 8; 3:3, 7.*

Without prolonging this study much longer, the issue here pertains to a two-staged mission within the SDA Church, Antitypical Israel. First it is to launch an attempt to reform the general body of Adventist, a people we are promised will ignore our call, and then it is to seek those who sought to reform her, scattered Davidia. The fruition yields the unity and the seal of a small number comparable to the ancient *House of Jacob*, a synonym for the title, *House of Israel*. This

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sealing, though it is the same in substance as that of *Rev seven*, it comes before it chronologically for the *House of Jacob* must give birth to their children, Israel. When they do so they will teach Jerusalem, the 144,000, all that they themselves will learn: they will feed them with their “knowledge and understanding”—see *Jer three*. It is this teaching that seals the children. The historical context is now made plain. The SDA church was defined as antitypical Israel merely because her main purpose was to forge the *House of Jacob*, the people who will give spiritual birth to the 144,000. The second stage of Ezekiel’s work for Laodicea was a commission that has been ignored by Davidia all these 80 years, a need for the messengers, the reformers themselves to hear Christ—to ‘open their very own mouths and eat at the Lord’s hand’. Such is illustrious of the above metaphor which showed that as we advance we actually begin to better master yesterday’s teachings. First Ezekiel is told to speak to the Children of Israel—not his own word, but—the Lord’s words. This was Davidia’s inspiration for Ezekiel was commanded to quote to the SDA church the words of the Bible; he was told, “**thou shalt say unto them, thus saith the Lord.**” As a parenthetical thought, this manifest that our work has always been Bible based; it has always been messages—not from VTH, but—from VTH pointing us to the Bible, to studies on the Kingdom and the Slaughter, etc, contained therein. We have been sent to the brethren with a “**thus saith the Lord**”. The point maybe subtle; so great intensity of concentration is required. Laodicea was to first receive from Davidia the Lord’s message. Then Ezekiel, after being the spokesman for the Lord, is given a different assignment, one that pertains, not to the church, but to himself, to Davidia. He is next commanded to hear Christ’s Testimony and apply the Lord’s words, His *Rod*, inwardly. He is told—not to reform others any longer, but—to hear the very special message that the Lord has for him, antitypical Ezekiel. The sealed survivors of *Ezek nine* include only the small number from Laodicea who comprehensively hear and receive both commissions. They are those who join the *House of Jacob*, and then, from that coalition, those who hear the messages which come to them directly from Christ, His Testimony given to them 2000 years prior in the months leading up to Calvary. In affirmation of this conclusion, Ezekiel is told, “**Thou shalt speak my words unto them...But thou son of man, hear what I say unto thee, be not thou rebellious like that rebellious house: open thy mouth and eat that I give thee.**” How else could the antitypical Ezekiels prove their compliance with this second leg of their commission unless a message of new light is sent to them and sent after it was determined that the former target of their evangelism was rebellious? For the rebellion of Laodicea is so defined, in this same context, by their rejection of Bible light; consequently, to be not rebellious like them demands that we also receive new, Bible light. The conclusion is subtle but certain: as shown above in *Isa 58*, the Lord has an uplifted voice, a trumpet, that is designed to reform the reformers. In a nutshell, it is a commission to do as Christ admonished: to avoid hypocrisy; to practice what they preach; to be open-minded to new light, and avoid the same hard-hearted rebellion that plagued their nominal, SDA brethren. It is a commission to exceed the righteousness of the Pharisees, and to judge by removing the beam from their eyes. Finally, it is a message to Israel, the sons of Jacob, to prepare them to harvest Israel, the sons of Jacob’s sons. This makes the seal of *Ezek nine* separate and distinct chronologically from that of *Rev seven*. Yet, it is the same seal because the 144,000 will have to embrace the same light, the *Testimony of Jesus*. Until that advance in time, until the message of the hour has reached this stage: it is to urge upon Davidia to reject and to denounce amongst themselves, the temptation to rebel the way that their nominal brethren have rebelled: It is the command to take the message today—not to the rebellious house, but—inwardly, to the reformers of the rebellious house. So in finality, antitypical Ezekiel finishes his work with his nominal, SDA brethren, the rebellious house, and begins a work of “beam” self-extrication, a work of hearing the Lord’s voice and discerning His identity. Then, by gaining victory over Pharisee-ism, by becoming a righteous Pharisee, they will know judgment and the love of God. This will compel them to redirect their work to “the children of captivity”—see *Ezek 3: 10, 11*—the spiritual sons of Jacob’s sons, also known as the 144,000, those who hunger for their

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“Bread”, their doctrine of Christ, but who are outside of Laodicea, their house. When they bring them in the church, Laodicea, they too will receive the seal of *Ezek nine*. Only afterwards can the work of chapter nine begin. Upon so receiving the seal, both the teachers, Davidia, and the students, the 144,000, can become men in the church who decry all abominations, people who escape the slaughter.

Now we know clearly why the *Rod* in its fullness requires that we hear it in its fullness. We can understand more fully why we are commissioned to hear the *Rod* and Christ, Him who hath appointed it. The message is directed to the people who have the *Rod*. They need to learn to be non-hypocritical judges, judges who compel others to receive new light and who, themselves, are eager to put that principle into action in their lives. To these people the Lord issues a plea: do not sit at the grave of VTH and EGW; do not merely hear the *Rod*, but apply the principles of new light to yourselves. Hear both the *Rod* and Christ. Only in so doing can you enter into the Kingdom by learning to choose the good and refuse the evil, the key to judging and the key to being sealed.

Sincerely,

Derek