

### **MIGHTY ROCK IN A WEARY LAND**

26-May-09

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

Thank you for your prayers and your questions. It is a good opportunity for me to do what none others have: that is to receive questions and prepare carefully drafted replies so that all the disciples can benefit. This ensures that we walk in unison and harmony. Such is reminiscent of how the Lord taught the disciples giving to them, as a group, the reply to almost every issue. Today, this process is being repeated as the Comforter, through this desk, seeks to remind us of Christ's words. I do hope that you understand the delay in response as I am attempting to complete another work in reply to another question.

Regarding to our study of Isa 29-35 that you heard over the computer whereby we are shown our shelter today, you posed the following question: Are people outside of the USA required to find shelter at the rock causing them to immigrate to the neighborhood of the Mustard Seed. The Bible says,

**“Woe to Ariel, to Ariel, the city where David dwelt!...Yet I will distress Ariel and there shall be heaviness and sorrow; and it shall be unto me as Ariel (Ariel to Christ is a type). Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire... And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters (fountain-of-life evangelism in Babylon) in the day of the great slaughter, when the towers fall (the twin towers) Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest...as the shadow of a great rock in a weary land...and the wilderness be a fruitful field, and the fruitful field be counted for a forest.”**

—Isa 29: 1, 2, 6; 30: 25; 32: 1, 2, 14.

Ariel is visited in judgment during the time when the reins are passed from Jesus to Christ. Her storms begin during Jesus' administration; thus, does it say, “**thou shalt be visited of the Lord of hosts with thunder**...”, and they continue afterwards. This transition is described more fully in the Atonement letter. Since, to Christ, Ariel is a type, a type depicting the city where David dwelt, then it could only represent the journey's of David in the wilderness, the place of his affliction when he was pursued by Saul. Such is called a city, because therein David had many encampments. This conclusion is made solid because David only dwelt in two other places: Bethlehem, before his ordination, and in Jerusalem, after his coronation, and the context does not name those locations as David's dwellings. Much is stated in these chapters, for our purpose now, we must go here a little and there a little. As we approach the subject in this manner, we see the time setting for this prophecy: It is in the day, “**when the towers fall**”. This could represent no other time except Sept 11, 2001 making Ariel a type of the USA. In that day, by a very malicious act, a great slaughter occurred as the Twin Towers and one other huge building were completely destroyed. Never, in the history of the world have a plurality of towers fallen by any means, especially by a slaughter, a malicious attack. It is here in America; it is at this time we are promised exactly what has been made manifest in greater proportions than ever before: storms, earthquakes, and fires. The “loud noise” predicted has not yet been identified. Nevertheless, protection from these hazards is to come from David, the anointed, yet non-coronated king. Therefore he, ‘the man deployed as the hiding place’, is the shelter in the time of storm. Therefore, like none others before him except the ministry of Jesus/Christ, he must openly identify himself even though to some such declaration will be misconstrued as egotistical and self promotional. Just as Christ boldly and unabashedly announced, “I am the way” to allow

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the flock to hear His voice and to follow Him, likewise it is even more urgent that today His shadow do the same. What is a shadow? It is a shield from a bright light, the prophet like unto Moses. Be it not mistaken: He is not the Rock! The Rock is Christ; instead, the promised son of David is “**the shadow of a great rock**”—not yet in Palestine, but—in a weary land. This “shadow” emerges in a land on a drastic path of transition whereby her wealthy and blessed people, the fruitful portions in America, are changed into places of poor sustenance: They shall become unfruitful, a wilderness. It is hard, exhausting, and hazardous to sustain one’s life merely from the meager portions of fruit that one can find in a wilderness. Better it would be for one to search in a well manicured vineyard, a fruitful field.

The Lord has not shown to me a duty of relocation today for people who dwell internationally. It may now be ok for people in Canada to garner their fruit merely from assimilating these publications, but my full answer allows me to expand upon the reason why all will one day be required, just like the disciples, to physically abide together. We must do so because of our unique, Testimony-of-Jesus, inspired love. If brethren outside of the USA can relocate to Pittsburgh, then they are welcomed and can anticipate the Lord’s blessings since the closer that we abide, the greater our unity. Remember, love leads to unity; you cannot have one without the other. The disciples are commanded of Christ to love—not just their friends, nor simply their relatives, these things the heathen do (Matt 5: 46), but—each other. Our love for each other must exceed that of our families; however, If we desire to preserve them, then the resolution is simple: convert them to disciples so that they will be deemed worthy of our love by Christ. Suppose that we cannot? Should we still cling to them as they openly and secretly war against us and against Christ, all the while, condemning the light under which we shadow ourselves? Do not they also deserve the storms that are to afflict Ariel? If we have more zeal to protect them because they are related by blood and genetics—they are a part of us, “they are ourselves”—than the zeal we have for our Assyrian neighbors, are we not then failing to heed Christ’s command? Did He not say for us to love our neighbors as ourselves? Thus, if we can allow our fellow neighbors to suffer, we must allow the same for our relatives. If any choose the route of favoritism for family, then in the judgment, not only will our favoritism of them which has exceeded our commitment to Christ fall under a vociferous cross examination by the accuser of the brethren—he will challenge your salvation by pointing to your embrace of his open agents above Christ—but Christ Himself will also enquire to us the very question which He posed to Jehoshaphat. You may recall that after Jehoshaphat, a Jewish king, reached out in brotherhood to wayward, 10-tribe Israel, the Lord asked, “**Shouldest thou help the ungodly, and love them that hate the Lord?**”—2 Chron 19:2. Today the disciples indeed must implement true Christian love: We must begin to become more concerned with helping each other, and this dimension, our physical coalescence together, will not only facilitate our safety against America’s storm; it also will enhance our commission for unity and love. The Lord, showing that the disciples will have a special love different from that of the world, issued the following directive for—not everybody but his disciples only—“**A new commandment I give unto you, that ye love one another; as I have loved you...By this shall all men know that ye are my disciples**”—John 14: 34, 35. We are clearly told that we ought to love each other as Christ loved the disciples. Did Christ show favoritism for the disciples above all others, even Jesus’ blood relatives? He did indeed. When he was told that Jesus’ kin folk could not penetrate the crowd to reach Him, instead of showing favoritism for genetics, Christ said, “**Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother**.”—Matt 12: 50. Then in closing prayer, Christ showed favoritism to the disciples and against the men who will soon behold their love. He said, “**I pray for them; I pray not for the world, but for them which thou hast given me: for they are thine**”—John 17: 9. We have here a true dichotomy, the disciples and the men who are not disciples but who will recognize the disciples by seeing their love. The two are mutually exclusive and cannot be grouped together. The “all men” are distinguished from the disciples simply by the component of love, because they love differently.

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Yet we know that the men of the world know how to love; they simply do not know how to rightly love. The Lord said, “**If ye love them which love you...do not even the publicans the same...and if ye salute your brethren only, what do ye more than others? Do not even the publicans so?**” —Matt 5: 46, 47. In our study this past Friday, we learned that Jacob was transformed into Israel, and his victory was illustrated by his limp. Christ, “**touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint...and he halted upon his thigh...**” —Gen 32: 25, 31. Thenceforth, he never again walked with a traditional stride similar to the walk of other men. The world may have seen his limp and thought him to be injured or hobbled —such metaphorically is often the case as “all men” examine the true disciples—but we know that Jacob walked his new walk because he was blessed of Christ. Those who seek relocation to this shelter, must do so in order to mimic Jacob’s walk.

As we muse over the concept of relocation, we can continue to fathom the full depth of the subject. It would be an incomplete testimony if God’s people, Mustard Seed Adventists, relocated to Pittsburgh merely out of self-protection from hazard. There is an important, dual-dimensional message in our need to relocate which corresponds with the original disciples. Sure our wisdom and faith, through the Lord’s divine voice, will cause us to now seek shelter, but as a competitive priority, we must first determine, from a spirit of unity and love, love for the disciples and for Jerusalem, to walk with Jacob. As did the original 12, the test, soon to be thrust upon us, will be to blunt the tug which seeks to pull us in a different direction, a tug from those closest to us who have contrary and unsanctified influence and expectations. We must examine the very messages expressed directly in His testimony and become resolved to never favor above the Lord’s appeal the carnal impulses of those who hate the Lord; we must no longer walk that way. To the world, our brand of love, like Jacob’s exaggerated hobble, will seem perverse and harsh. It can be no other way, they are publicans, people who seek the public, the masses, to define righteousness. Especially will this be so since this is a new walk even for Jacob, a walk that he has begun to practice after leaving Padanaram. In speaking of those who tug at our hearts, they all instinctively believe that family must come first—at least this seems to be the façade which they display. When they see the different brand of love that the Lord commissioned in us, then their critical view of it will yield a blessing as it will manifest to them that we love this way in order to comply with our Lord’s commandments. Resultantly, they will know that we follow Christ to the letter uncontaminated by the prevailing opinions of the populous; they will know that we are His disciples by our love, Love Mustard Seed style. We can be certain that our love greatly differs from that of the world because Christ said, “**For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others?**”. We are called to be unique lovers, people who do not love publican style, the way the world loves. When we accomplish this, then the day will come when the world will see our rise from obscurity and determine to themselves, “I want to walk like Jacob”. Then they will tug at the hearts of their family and friends to change their walk. By our example of leadership, they will say, “**Come, and let us go up to the ...house of the God of Jacob; and...we will walk in his paths**” —Micah 4: 2. “**That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit... for to be carnally minded is death; but to be spiritually minded is life and peace...because the carnal mind is enmity against God...**” —Rom 8: 6, 7. Of a certainty, we cannot pattern or embrace each other after the world’s concepts of love. They love differently. Theirs is similar to that of a rock star or a popular, concert musician. After a personally enriching, musical efforts such prominent stars are often, at the end of their concert, quoted to say to their mega-throngs of people, “I love you”. By use of this expression perhaps the musician’s conscience is satisfied for completing his real mission, to take away the money in the pockets of his adoring fans. Such speech allows for a smooth transition as he leaves their pockets empty and his pockets full. Also, the conscience of the fans is temporarily satisfied as they reason: At least I gave my money, my time, and my worship to one who loves me.

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Resultantly, merely by a cheap cliché, both are left with a false comfort. Christ sends to us the Comforter for a different reason, to give us true peace. Politicians do similarly: They kiss many strange babies, hug unknown women, and shake many hands seeking to impress men of their intimate concern, their love. How can such love be real? How can they love people whom they do not know? Can a political idea or a musical rendition actually inspire real love? Only the Testimony of Jesus can produce the perfect day, the day of unity and love. For many others, their brand of love is mock and phony, for some, it may be genuine but shallow. This is the same love, publican love, that seems to have crept even into our families and the church. All now seem to think that because they merely say it, that it has power to give true “comfort” and that it is real. And because none can read their minds, they feel safe in their pretenses. This is the way the world loves: it is the structure of mere tensile and phony platitudes. Jesus’ mother, sisters, and brothers had 30 years to connect with Him and joy in His work, but, perhaps to their dismay then, it was unpopular to preach the story of the virgin conception, that Jesus was the Son of God. Evidently, rather than embrace Him with love when He was small, they instead waited until the day when He became a celebrity surrounded by an impenetrable crowd. Their standing in the judgment—not because they were relatives, but—because the Lord’s testimony was not then made plain, will be infinitely more friendly than that of the church today, the day when pseudo-Christians, publican lovers ubiquitously prevails. Even our Adventist families have been smitten by this sophistry: they profess love but with many self-oriented contingencies. To test them, merely attempt to share an inspired and bible-based albeit unpopular message about Jesus’ conception, then you will see the populist, publican limits which control their love causing them to become hostile and hateful. And if you persist to enlighten them, you will, at first hand, see the full thrust of their hatred. But like cowards whose life is forged, not by the testimony, but by the populist, they will never describe their true feeling: They will never tell their Davidian family members, “I hate you.” Instead of being truthful, they add to their sins the stain of pretension. Such people can no longer win our loyalty for the cost of their embrace requires that we turn from Christ to fellowship with them. A relocation to Pittsburgh, requires emotional divestiture from such bad lovers. Yet, these are the people, non disciples, whose company we often seek. Instead, we should seek our own company. This is the reason, equally ranked with the need for shelter, that all ought to one day seek a home, a temporary rest stop before Palestine, in the Mustard Seed’s neighborhood.

Very soon, in the day of unity when the proverbial midnight cry is trumpeted, we will all be headquartered in Pittsburgh. From there we will in unison go out to meet the Lord. Before so doing, we will have our “upper-room experience”, a day of ultimate unity. It will be the day when the branch and Joshua embrace, and all disciples physically fellowship together. After, the Levitical arm in the Kingdom, Joshua, is brought forth, he will become heaven’s newly installed priest, our proverbial, rock star who will lift our spirits with the music of his transformation. The branch, our political leader, the Lord’s shelter in the time of storm, will then joyously kiss the babies, hug the women, and embrace the men with genuine love. Such joy will only come though after an assembly of solemnity. This will allow the priest and the ministers to weep between the porch and the altar and allowing all to weep bitterly as they petition Christ to save our children, Jerusalem, just as promised in *Joel two*. What a great day of love and unity. We will truly become a shelter for them in the time of storm making the Mustard Seed’s home a fruitful field and the base of operation to garner the 144,000. Whether this means that there will not be other places of protection, I cannot specify today. Showing that this is not in Palestine yet, the Lord says, “...*the Wilderness be a fruitful field, and the fruitful field be counted for a forest. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever*” —Isa 32: 15, 16. A place formerly discerned to be useless, a wilderness, will become a fruitful field, and the places in Ariel, the USA, that were formerly thought to be desirable shall be diminished into a forest. When this occurs, judgment is heaped upon the formerly desirable place, “*Judgment shall dwell in the wilderness*”. These judgments,

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according to the context, are the rains, the winds, the fires, and the loud noise. Meanwhile, righteousness, the assurance of eternal peace shall prevail in the newly established fruitful field. It is a geographic place because we are told, “*my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places...when it shall hail, coming down on the forest...*”.

Ariel is the land of judgment as revealed in the beginning of the study in chapter 29. She is the one whom the Lord measures in regard to their posture towards Israel; and the righteous will need refuge from her punishments, a shelter in the time of storm. Even now, as you turn the news you here more and more, multiplied natural disasters. However, Canada seems to be a land at tranquility —so far as I have been able to observe.

You posed your next question:

“*My question is re: the above scripture and peoples understanding that we know NOT the hour nor day of His coming, but does that also mean that we would not be privy to know the Month or Year of His coming? But then what about the midnight cry? The "world" is coming to believe that Dec 2012 is the Month and year that the "world" will come to an end (which I do not believe of course), but does it have any significance to chronology i.e the exact 6000 years of Man's existence since Adam's creation (wouldn't Satan know the exact date Adam was created?). I understand that when Israel was freed from the Egyptian bondage by Moses and his Rod, that they did not know the hour nor day of their emancipation, however, we do know that they were freed according to God's time frame (430 years?).*” — Your E-mail, Tuesday, May 19, 2009 6:05 PM

When the MSC uses time parameters, it still does so with respect to the fundamental Adventist theme which prohibits the setting of time. This means that the MSC does not predict events to occur by identifying an exact time, day, month, or year, etc. Its focus is different: it described the events to come then it uses time parameters for context. For example, it will say that such an event is months away; but it does not claim an event to be five months away. This way people can examine the Bible evidence of a doctrine and judge it without the added, sensational allurement that comes with a set time. The MSC attempts to convey to the saints a degree of urgency; thus, does it choose time parameters. If for example the earth made new is under discussion, an event to occur after the millennium, the MSC would not profess that it is days, weeks, month, or even years away. I would describe such an event as “hundreds of years in the future.” If I were to describe, the next US, presidential election scheduled for 2012, the MSC would describe it as being months away. Regarding the document that the MSC is preparing to answer, the issue of Baptism and Jacob Typology, it is almost finished; yet, it is not hours away nor months away, but days away.

The Bible says, “*Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh*” —Matt 25: 13. In this text, Christ does not appear to be condemning time setting. Instead of so doing, He appears to be underscoring our lack of knowledge pertaining to the Son of man and His return. For, in reading the text, if we knew the hour, then we would not need to watch. Thus, to watch prepares us to seek answers. Thinking that Jesus is the same as Christ, reinforces this ignorance, the need to watch. For just as is happening with the church, some confuse this with the second coming of Jesus, others with the slaughter of *Ezek nine*. Consequently, comes the need to heed the Lord’s command and to watch, watch for the day when the identity, the name of the Lord is clarified, then you will be prepared for His return, an event which is clearly explained in the Bible. All who reject the light of His coming as unfolded by Father’s schedule, will not anticipate, Christ reinstallation into power over the earth; His maneuver to lead in and out of the church; His work before the second coming and the slaughter; His deployment of David, *the prophet like unto Moses*, the shadow of the Rock. Therefore, to watch, like the commandment to love, is a commandment which only the true disciples will comply. It is to anticipate additional light to prepare you for the moment and to cause you to

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listen for the Good Shepherd, not the porter's, voice. To not watch, means to do as Davidia appears to now do, to reject all light from Scripture which exceeds the *Rod*. The disciples indeed will anticipate all events to affect their commission; they will know the day and the hour just like they will know each other. However, they will not know, in advance, the actual beginning of each event. To know the day and the hour, is different than knowing the beginning of that very day or the hour. To further illustrate, you can know a person very well, but not know their birthday. Even though the towers fell in 2001, and the world witnessed it. They still do not know the day and the hour, because, the MSC, by opening the Bible, showed all that it began the day of judgment. Therefore what good does it do any, even if they knew beforehand that the towers would fall, if they are ignorant of its meaning and ignorant that such signalized their need for shelter. Satan beforehand probably knew that the towers were going to fall on Sept 11; however, he did not connect it with the Judgment. If they could make this connection, they still do not know because they are ignorant of what the Judgment means for their lives. Only a Bible teacher, inspired by the Comforter, could give us knowledge of the day making us to know. The same is true with the knowledge revealed about other days to come.

We presume that the 6000 years destined for earth's history will culminate with the end of the world. Be we know not of that day, we cannot define it. Some, by speculation say it is the midnight cry, other say Jesus' return, some may say the solemn assembly, and other may insist on *Ezek nine*. Sadly, unlike those who study the MSC, most pontificators have little idea to the meaning of each of those events —they do not know of their day or of their hour— neither do they discern between Christ and Jesus. Consequently, their first obligation is to determine the meaning of the events. This they ignorantly refuse to do. Indeed the devil does know the time of creation; such knowledge cannot benefit him. This is so because he needs to know that which Christ knows, the plan of salvation, and Christ only unfolds His knowledge to His disciples and His prophets. He does so through the Comforter. Does earth's history culminate with, the judgment, the midnight cry, the transfer of the reins to Christ, the Slaughter of *Ezek nine*, the visible return of Jesus, the invisible return of Christ, etc. Satan's ability to count forward from creation cannot help him discern Father's plans. It is like an American seeking to count in an unfamiliar and foreign currency. And the plans which Father deems necessary to teach us in advance as well as those which we learn only after the event has come and gone all work to our joy and His glory. We would therefore do wise to allow Him to continue to exercise His will in those matters.

You are correct: many predict that the world will end in 2012. They have no idea what it means, or what God may means by saying the end of the world. Does the world vaporize? Does life cease to exist? Does trial and hardship cease, if so, for whom? Thus, even if their prediction were true, they are vanity, and cannot benefit them. Such only magnifies and multiplies their need to find the Mighty Rock, in the weary land.

I hope this answers your questions.

Sincerely,

Derek