

14-Apr-09

### Wash Away the Spittle Clay

Dear E——,

In preparation for your studies on the Atonement and to satisfy your need to more fully understand the message of the hour, you posed the following question:

*My question is re: the chronology of events, the fit man and the reference to the "Son of Man" in Dan 7. First I see that the scapegoat would be escorted out by a "fit man" before the "burnt offering", which implies that, "the eternally redeemed, will perform their work of evangelism without the entanglement of Satan to beset them from within the church—truly it will be "the perfect day". This would be a day to celebrate for the eternally redeemed, but does the nations of the world that is to be evangelized still being worked on by the devil? For example, the "Sunday Law" prophecy, no one able to buy and sell save those who have the mark of the beast? How can this be, if "Christ" is escorting the devil, would that not mean Christ has him on a leash per se?*

*After Christ escorts the devil out of the camp, Christ would need to "wash his clothes"? Is it possible for Christ to become filthy? Or is the "he" in this verse still Aaron who hands over the scapegoat to Christ? But in your study it does refer to the fit man as needing to wash himself:—Your 13-Apr-09, 12:47 PM, E-mail ; color coding emphasis belong*

First I must address your question about the Fit Man and His need to wash. As a precaution, allow me to suggest that as you teach, especially the Atonement, do not take upon yourself the burden to answer all points of curiosity. Your burden as a disciple is to reveal what has been revealed, and to never become sidetracked by a non-scriptural contention which seems to contradict the Bible. The notion that somehow, since the "Fit Man" is required to wash Himself, then it is a symbolism that is in disharmony with our understanding of Christ. In the few weeks since the release of the Atonement paper, this question has come up more than once. Attempting to first settle the other issues regarding to that vast study, I have not given much attention to it. Now is the time to thoroughly solidify the sub-Atonement doctrine of the "Fit Man". Let us review the text:

**"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness...And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp. And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments...and come forth, and offer his burnt offering..."** —Lev 16: 21, 22, 23, 24.

The Atonement is a ceremonial rite that has meaning for us today. As you understand and teach this, care is required when making the delicate transitions between the symbolism and its application. Such a transition represents the conversion from blindness to sight. The literal symbolism, expressed in *Lev 16*, is open for all eyes to read; however, our eyes have been blinded. Our vision of its meaning and application can only come from the throne of God, and His revelations almost always surprise us as they contradict our expectations. Even John-the-Baptist's Father, Zacharias, defined as a righteous man in the Bible, can attest to this fact —see *Luke one*. A surprising, non-traditional message was revealed to him, and he did not believe it. Thus he was told, **"...I am Gabriel, that stand in the presence of God; and am sent to speak unto thee...thou shalt be dumb, and not able to speak...because thou believest not my words..."** — Luke 1: 19, 20. When the question, "How is it that Christ must wash Himself", is posed then the non-scriptural orientation leading to the query becomes apparent. I know of traditional thinking, but I know of no Bible verse that says that Christ can never wash Himself; neither have I seen evidence

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that to wash means that one must be a sinner. Any anxiety in this regard stems from the attempt to understand the Bible through the stain of custom and tradition. The blind man of *John nine*, the man blinded from birth, may now serve as an enlightening allegory. You may recall that when asked by the disciples the reason for his blindness, the Word shows to us the Lord's actions and words. It says, "**Neither hath this man sinned, nor his parents: but that the works of God should be made manifest... When he had thus spoken, he spat on the ground, and made clay of the spittle**" —John 9: 3, 6. The salvation of humanity through the Atonement is indeed the very central work of God; thus I refer to *John nine* and *Luke one* for the purpose of illustration. Remember, the Lord commanded the blind man to "**Go wash in the pool of Siloam**". Again, this should reveal to us the works of God; it is how he restores our vision. We too must wash away the clay-mixed "spittle" to receive our vision. Those who do not will become like Zacharias, righteous men who lose their calling, their voice, because they do not believe the angel "sent" from the throne of God. Christ was that Angel; the MSA is re-declaring His testimony that came from Father; by it we must see. Jesus manifested this requisite when He spat upon the ground and mixed it with dirt. It was that salve which He applied to the blind man's eyes. Likewise has the Catholic Church taken the Lord's testimony, that which —like His "spittle"— came from Jesus' mouth and mixed it with their dirt. It is this mud which has covered our eyes all these years. The people who will become the Lord's "disciples indeed", those whom He sends —for Siloam means sent (John 9: 7)— will wash away the mud; and in so doing, they will see for the very first time since their birth. This theme serves as a dual and multi-level allegory because it likewise illustrates that to wash does not mean that one is removing sin. Instead, he who washes can be merely sanctifying himself for his ministry, preparing to be sent. Christ is indeed righteous; however, this does not imply that, because He is so deemed, that He cannot be symbolically depicted as washing Himself. For example, Zacharias was a righteous priest; do any dare contend that he never washed himself? Righteousness comes by the complete submission to the Will of Father —this is "Christ our Righteousness"— those who do so become Christ's brethren. In fact, we are told that they have the "mind of Christ". This is a shocking eye opener, because we have been trained for almost 2000 years to believe a fable, mud-mixed spittle: We were taught that Christ is the same person as the Father. We did not know Christ or Father for He reveals that, until the last day when His servant is raised, "**...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. Therefore, any shocking revelation about the Fit Man, Christ, must become couched —not in traditional definition of Him, but— in this Luke-lauded law of Christ and Father's nature, a lesson of the Testimony from God's throne. It is key to understand from this law, again expressed in *Luke 10*, the heretofore ignored promise that Christ will cure our ignorance of Himself by revealing His full identity to a singular individual, a man, of His choosing. Upon so doing, all will come face to face with a couple of simple questions: "**Do I love Christ for the 'Man' whom He says that He is in this, His "last day" revelation, or do I love Him for the Being that tradition, from the works of men who did not know Him, have therewith blinded me?**" Also, "**Will I pass the Judgment of the Living by seeking to affirm my formerly, uneducated ideas or by receiving to myself His Testimony, by building my house upon the Rock?**" The MSA's commensurate, "last-day" revelations of Christ, comes —not from tradition, but— by obedience to Father's will: It has, "**Search(ed) the Scriptures (like Lev 16)...they are they which testify of (Christ)**". Our burden as teachers is to urge all to erect their house upon this Rock.

Beyond this, please bear in mind, the light on the Atonement has just now been unfolded. This fact reigns true because, never, until today, were we capable of understanding, bearing, or embracing all of its meaning. It is strong meat. If, in teaching of the Atonement, some become confused by its application; ask them several questions: **One:** does your confusion stem from a contradiction of Scripture or a contradiction between the Bible and prevailing, customary ideas? **Two:** Does the questioner have a better explanation to offer? **Three:** Does the questioner understand the symbolism fully? One thing you can guarantee to them is that no one else has a better explanation. That in itself should validate the inspiration of the Atonement as presented by

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the MSA. As you present the Atonement, allow the Comforter to lead you; this means that you must not entertain any ideas of failure or conflict: *Mustard Seed Adventists* always win. They do so because Father has fore ordained it. You cannot imagine all of the negative thoughts that I had to mentally rebuke as I prepared to present the message at the Edmonton Seminar, more than 2000 miles from home, Pittsburgh, PA. I can now testify to the glory of Father that none, not one of my fears, came to fruition. You will experience the same; although, in teaching the Atonement, I would be quite impressed if you, in one or two sittings, even get to the issue of the “Fit Man”; there is so much important material leading up to that.

We can explore more of the meaning of the “Fit Man” and His role in our salvation. I am certain to a greater degree today than ever before that He represents Christ. The fact that He symbolically washes Himself is not enough evidence to prove that it must be someone other than Christ. Whom else do you know, aside from Father or Jesus, who could accomplish such a mission? Can anyone else harness Satan and physically lead him to hell —especially knowing that he does not want to go? The church at Gergesenes could not even successfully chain the men possessed by devils whom they faced. Even yesterday’s disciples had trouble casting out devils. The Lord told them, **“Howbeit this kind goeth not out but by prayer and fasting.”**—Matt 17: 21. As a side note, do we know why the disciples had trouble casting out devils before Calvary and seemingly no such trouble after Pentecost? The only possible reason could be that they had sinners amongst them, the very problem which the Atonement was instituted to resolve. Can you imagine attempting to do this work with Judas either by your side or performing the excommunication ritual? Unbeknownst to your dull ears, a verbal battle will wage between heaven and the accuser of the brethren. Satan will argue, **“Judas belongs to me; he is under my authority; how is it that he can, with heaven’s strict and honorable rules of authority, justice, and government, put a harness upon me and cast me out? —why I am his king by his free-will election! The other disciples likewise are my sinners too!”** What could a God of justice say; how could He reply? The only possible reply that could favor the disciples would go as follows:

**“Yes, the disciples do harbor sins; and you are the chief, the father, of all sinners. But, by seeking victory over your kingdom, they have aligned themselves with My government, and now, ‘in prayer’ they appeal to Me —not you, Satan— for relief. Additionally, to express their sincerity, they have embarked upon great self-sacrifice: they have instituted ‘prayer and fasting’. Their fervent prayers and their denial of basic human needs, fasting, vehemently expresses their great dedication to heaven, so justices demands that I, as a forgiving God, accept their special sacrifices and honor their request. Therefore, this is my verdict: I command you to heed their request and leave! You have just been cast out!”**

Remember, **“...The effectual fervent prayer of a righteous man availeth much”** —James 5: 16. In this regard, I can think of no other reason other than the above argument and the statement from *James five*, to explain why the disciples, only after Pentecost, were able to very freely cast out devils. Could there be any other reason than the reason that then Jesus had fully sanctified them? He had washed them clean by His word; the sinners were expelled, and, as manifested by the Ananias and Sapphira experience, were kept away. They had been officially dedicated as men, stationed on earth to represent God’s government —not Satan’s— they were apostles, men who had been “sent”. Beforehand, they required prayer and fasting; afterwards, obedience was deemed better than sacrifice. But, to eternally escort Satan away as defined in the Atonement is a bigger mission, one that is reminiscent of what occurred in heaven, maybe 6000 years ago, the time when Michael and His angels defeated Satan and cast him out. Some may argue that with Christ’s help today, we are again able to do the same. Indeed we can; this is the very purpose of His Testimony. But the sinners amongst us keep urging him back to our side; thus, our central mission is to remove that obstacle to progress, to choose the good and refuse the evil. Furthermore, the appeal for Christ’s help merely makes the point: that Christ is the only “Fit man” to escort out the scapegoat. If not, what Bible basis do we have to presume that our path to redemption has led us to such a

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perch of prowess? The *Plan of Salvation* we must adopt. It has prepped us to resist the world, the flesh, and the devil so as to receive redemption; it did not prepare us to become the supernatural muscle men so as to literally, on our own, defeat in battle Lucifer, the highest created being. That perhaps is another plan for fallen humanity, one that Father either has not forged or, heretofore, has not revealed. Thus the MSA does not represent or teach such a plan. Our victory comes—not in supplanting Satan’s power, but— by abiding in Christ’s strength, Christ is our righteousness. Indeed, this is the same formula that has allowed all of the unfallen angels to prevail over Lucifer’s power. Remember, the others, his fallen angel’s followed him to hell; he did not force them. Such a duty of escorting the devil is not delegated to us. Nonetheless, whomever the Fit man would represent, if not Christ, be it Father or Jesus, they still must wash themselves according to the law. Therefore, by denying this duty to Christ we have greatly complicated—not resolved—the query.

The understanding of this issue, the concept of Christ washing Himself, is strong meat indeed for today because it goes directly to the heart of the MSA’s message, *Christ our Righteousness*. It shows why He and the Father are united, are One. It explains why the Father loves the Son. And it reveals how we too can become sons of God. These things can be shown by Christ’s oft repeated theme of His testimony: He uncovers the reason why He is righteous, and this reason is in harmony with the Fit man, in the Atonement, washing Himself. His favor does not come from His nature, His genius, His judgment, His eternal existence, or His power. It comes from denying Himself and submitting His will to that of the Father. This, in itself, is a symbol of washing Himself. This understanding may be a “hard saying”, but it is the revelation of the *Father’s last Will and Testament* that we understand these things. This is the reason why He now desires that we heal our blindness, receive our sight, and learn the lesson of the Luke-lauded law, the law that Christ will appoint a man to reveal His, Christ’s, identity. Thus, we were taught to pray “***Our Father...Thy will be done on earth as it is in heaven...***” Christ abides in heaven; He does Father’s will. Look how He describes His zeal to wash Himself in the following text: He said, “***I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him***” —John 8: 26. Christ’s told us, at the behest of Father, that His independent judgments were inferior to those of the Father; they must become subordinate, scrubbed away. Thus, He denied His own thoughts and expressed to us only those of the Father. Again, this is hard for us to grasp—not because it is non-scriptural, but— because it conflicts with our own “judgments” inherited from tradition, themes which we too must wash away. Also, again He washes away His own impulse in favor of those of Father’s by saying, “***...the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting...***” —John 12: 48-50. Again, Christ proclaims by inference that His own self-inspired and engendered words cannot give to us “life everlasting”—only those of Father’s. We have here a great statement showing our salvation cannot come from His natural, endogenous power, but from His washing. In it we receive our life. Such is quite fitting because the Atonement is a ceremony which shows how man is to win life everlasting. So it should be clear: Christ’s Righteousness results, not from Himself—if it did, then the concept of washing Himself might truly be an enigma—but from denying Himself and exalting the will of the Father. This is His Righteousness, His purity. All of this is part of the Luke-Lauded Law; it is a lesson from the learned leader to whom Christ promised to reveal Himself.

In addition, all can be exceedingly grateful because Christ does Father’s will. This is because, part of Father’s will is the work that Christ is to do for us including His mission to escort away the Scapegoat. If Christ would not do it, then Father must suffer the inconvenience Himself. In thinking on this, Father is the Supreme Ruler of the universe, why should He “take out the trash”? Instead of so doing, could not He find Someone else who is “fit” for the job, and, if it is too nasty to handle, simply “wash yourself” afterwards? Derek West, the *mustard seed* cannot do it, because he, himself, is an overcoming sinner, a redeemed victim of the Scapegoat. Only one Who has not succumbed to Satan’s sophistry is “fit” for the job. And, again, Christ is “fit” because He has not succumbed; instead, He has denied Himself and wholly submitted to the Father; He is One with

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Him. Be not confused, Christ is more powerful and more wise than Satan, but to joyfully succeed in life, He knows that which Satan has ignored, He must submit His will to Father. In His life preserving Testimony, He says, **“I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me...”**—John 17: 4, 5. His glory is exogenous and not endogenous meaning it does not come from within. Instead, Christ glorifies Father and He receives back to Himself glory from Father. This is who Christ is, and we must challenge all who will listen to begin to love the Lord—not simply for the “Man” that He says that He is, but in addition to this reason for loving Him—we must love Him knowing that this description of Him was a revelation that He was commanded of the Father to reveal. We must begin to teach that Father’s will be done on earth as it is in heaven. In other words, we must be cleansed from the clay-mixed spittle—no matter how angry it makes those who witness this miracle. As we begin to “see the Son” and our love grows, we will joy in Christ’s own Righteousness, the Righteousness which will redeem humanity. We will also begin to celebrate His endogenous quality, that which does indeed come from within Him. To do so, we must fully discern His independent, voluntary, and complete desire to submit His will to the Father. This is the very thing that we, the Disciples Indeed, must ourselves do if we are to become His apostles, the men whom He sends. This will be our peace, our *Pool of Siloam*. We may not be able to, of our own nature, walk on water, raise the dead, heal the sick, cast out devils; but there is one thing that all humans can do. All can discern the Father’s will and walk in it; all can have Christ’s righteousness for we all can learn to fully deny ourselves. As we become victorious in this regard, we become sons of God or brethren to Christ. Evidence of this is His statement, **“...the glory which thou gavest me I have given them; that they may be one, even as we are one”**—John 17: 22. Thus, if Father asks Him to clean the church and then wash Himself symbolically; then Christ would certainly comply fully realizing that such will elevate His standing with Father and not degrade it. After all, look at the work He has done for humanity. He says, **“As thou hast sent me into the world, even so have I sent them into the world. And for THEIR SAKES I SANCTIFY myself, that they also might be sanctified through the truth...”**—John 17: 18, 19. In this we have the answer. Christ says that He sanctifies Himself; is that concept any more divergent from His purity than the Atonement symbolism showing that He washes Himself? If Christ must sanctify Himself, then why cannot He wash Himself? Is there a difference between symbolically washing oneself and actually sanctifying oneself? Both themes are synonymous, and such is the only way for any, including Christ, to be at one with God. But if any are still unconvinced, if they still think it demeaning for Christ to wash Himself, your shock should become praise when you realize, from His prayer of *John 17*, that He does this for us, for the disciples, for our sakes. Understanding this, we can be joyously grateful as we also see the reason why Jesus cannot escort the scapegoat. He has the power, but He turns the reins over to Christ. His job was to remove the unknown sins of His people and transfer them to Satan. Then, He was to hand over the reins of the church to Christ. It is this transition for which Christ—hithertofore the God of Israel—has sanctified Himself. He must, afterwards, send the church to recover His people, Israel, and then send them to save the gentiles. I cannot speak for you, but I am so glad that He will wash and sanctify Himself for this commission!

All must be cautioned: *Lev 16* does not infer that the “Fit Man” is a sinner. Remember the only remedy for cleansing us from our sins: It is found in the Atoning sacrifices, not the washing. The washing qualifies the priest for the service; it sanctifies him, sets him apart. This is exactly why the Bullock and the Sacrificial Goat of the Atonement ceremony are called, “sin offerings”. It says, **“And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house...”**—Lev 16: 11. If washing removed his sins, then he would not need the bullock. It also says, **“Then shall he kill the goat of the sin offering, that is for the people”**—Lev 16: 15. People include all people, even Aaron. The sins of Aaron and his house as well as the sins of the church, the righteous therein, are also covered by the Sacrificial Goat. Furthermore, you must remember, these sacrifices cover sins, this refers to only one type of sin,

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which is unknown sins —see *Lev four*— many of which have come from the seductions of Satan. Thus anyone, once cleansed by such a sacrifice, would be unfit to handle or escort the scapegoat; they would still have their premeditative or purposeful sins, the sins that are to be removed by the Burnt offering. In that condition, should they be assigned to escort the scapegoat, then he, Satan, will argue the injustice of this and show that such a nominee, like the disciples before Pentecost, had willful and intentional sins. Remember, in our own system of justice, we like to believe that it is just, and that criminals, even the most vile, are adjudicated by a principle of fairness. If this approach to judgment is correct, then we must know that Father’s system is even more particular in manifesting fairness and justice; it would be legally more rigid than those of the world. Lest you think that Aaron washes Himself after the sacrifices and this removes his sins, this must also be addressed. When Aaron puts on the linen, he washes himself —see *Lev 16: 4, 23, 24*. Afterwards, when he changes garments at the end of the Atonement, he washes himself again. This second washing comes only after the benefit of two “Sin Offerings”, the function that legally removed his sins. His washing is apparently not a service to remove his sins; it is to qualify himself for duty. If this were not the case, then Aaron’s self-wash at the beginning would suffice so that he would not need to self-wash at the end.

It is ironic that we are tempted to object to the concept of Christ needing to wash Himself; yet, yesterday, before we were enlightened, we thought that Christ had to suffer even more indignities; we thought that He had to die for our sins. Is not that requirement in itself contaminating? Furthermore, if to save humanity, Father actually did require Jesus to die, is it asking too much for Him to ask Christ to symbolically wash Himself? This is the answer that I have settled upon and in which I have been made to rejoice. I do so with the understanding that, when more clarification is needed, Father will give it to us.

Regarding the other dimension to your question, that which was concerned with Satan’s activities outside of the church, much was written in the MSA’s original release of the Atonement pertaining to that as well. Consider the illustration of the swine herds of Gergesenes, and the journey of the scapegoat to the wilderness uninhabited. I attempted to show there that the trip does not at first signify the beginning of the millennial period when the earth is uninhabited but that it leads up to and culminates with that period. Also, the devil’s work in Babylon is another, more abstract episode of Bible prophecy. Yet, there is no disharmony with the Atonement and the “Image Beast Activity”, at least none that cannot be clarified as we advance onto that subject. All should bear in mind that the MSA has not devoted much time discussing the “Image Beast activity” of *Rev 13*. When it does, we can become certain that, regarding our previous, inherited ideas, we will have many things to learn and many things to unlearn. Let us first understand the Atonement and then let us interface and integrate it with other future events that do not directly relate to the current drama for the church. For now, I am determined to prepare the saints, on this side of the purification of the church, for Father’s redemption. Having accomplished that, then those events on the other side which titillate our curiosity now, will likewise be made plain. Then, as we prepare ourselves for eternity, we can investigate the doctrines which pertain to that future time as well.

On a different subject, you had another question which pertained to the phrase in *Dan seven*, “*One like unto the Son of Man*”. The MSA teaches that it is a reference to Jesus. Daniel says,

*“Daniel spake and said, I saw in my vision by night...I beheld till the thrones were cast down, and the Ancient of days did sit...thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened...I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him...But the saints of the most High shall take the Kingdom and possess the kingdom for ever, even for ever and ever.”* —

*Dan 7: 2, 9, 10, 13, 14, 18.*

This was Daniel’s dream or vision. Your question manifests that the adjective modifier, “like unto”, changes the designation of the reference from Jesus to someone else. Also, you wondered whether my previous E-mail studies supported your thinking. But just as was the case of the “Fit

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Man”, Bible evidence allows for no other to receive the prize won by the *One like unto the Son of Man*. The term “son of man”, like the terms heaven, son, house, angel, saints, etc, is a broad term that requires clarification from the context and from the festivity. To illustrate, the term “Angel”, sometimes refers to Christ, to Gabriel, to the Comforter, to human ministries, or to lower-ranking heavenly beings who minister to humanity. When it is deployed, sometimes by following the contextual antecedents, you can get clarification; other times you must investigate elsewhere. In any event, it requires greater intensity of study to discern to whom the reference applies. We now know that the term, *Son of Man* can apply to Jesus, to Christ, to Ezekiel, to Daniel, and to the son of David. Why do all these Characters receive the same title? —because to varying degrees, they serve in the same capacity. Our reference from *Luke 10* above may give clarity to the question. By stating that “...no man knoweth who the Son is but the Father...”, we have undeniable evidence from the *Will and Testament*, handed to us by Father through Christ, that God considers Himself to be a Man. And since He is a Man, then He must be the best, the quintessential One, The Man. All pale in comparison of Manhood to Him. Thusly was God quoted in Genesis to say, “*Let us make man in our image*”—Gen 1: 26. Sure, we were created in His image and then called, “man”, but that identity was given to us only because we resembled God and Christ. Others who desire to forgo their own will and seek to do His —as was the case with Christ, Jesus, the Son of David— are all acting exactly as Father requires and conducts themselves according to heaven’s higher —not earth’s diminished— definition of a son. Consequently, rather than calling such dedicated servants “the man”, or God, we call them the dedicated and loving servant of the Man, “the son of Man”. Just as Father is the quintessential Man, Christ is the premiere “Son of Man”. From Daniel’s perspective, the only “Son of Man” that He could have possibly known was Christ, the Eternal Son. His knowledge of Him is revealed in *Dan three*. Thus when He recalled the vision and began to record it, he had reason to describe the characters. Unless given the names of the characters in the vision, he could only give descriptions. Therefore, early in his vision, not cited above, He described a lion with wings, a bear, a four headed leopard, etc. He did not give the appropriate names, Babylon, Media Persia, and Greece for the beasts, he merely described them. When He witnessed Jesus being brought near before the Ancient of Days, He described Him too. Jesus reminded Him of Christ, both in mission and in heavenly standing or authority; consequently, not knowing His name, he said that Jesus was like Christ, He was “like unto the Son of Man”. This is the very same way that we, for 2000 years, have described Jesus. But we do not need to identify Him in *Dan seven* as Jesus because Daniel used the term, “Son of Man”; we do so from His biblically defined mission and from Christ’s testimony. Along with our many other misconceptions, we often think that Jesus, because of His conception, could be the only one permitted to receive the Title, Son of Man. And for a long time Father was agreeable to this childish approach to His word. After all, it allowed Him to hide much light for this hour allowing Him and not Satan to receive the glory (See Isa 48). Our reasons for this thinking was due to our partial knowledge for if anything, Jesus should be called the Son of God if we are referring to His conception. This I say, because, even though the term has multiple uses, the most commonly-deployed, biblical definition for the term, son, points to a biological link in a genetic chain of males. In the book of Numbers, this was the way that Christ taught Moses to count Israel. A man born to a Hebrew female and a gentile father was not given Hebrew-tribal identity. Modern genetics and Y-Chromosome analysis confirm the value of this classification. Other uses of the term, son, are expressed biblically, but, if we were trying to define Jesus, a more precise description to show His link to the “Ancient of Days” would be the term, “Son of God”. The Testimony gets even clearer: it defines Jesus as the “Only Begotten Son” when exact identity is required. Daniel, for obvious reasons, did not use that expression. When we need to carefully identify the personalities of *Daniel seven*, we rest our faith that the One described as, “One like unto the Son of Man” by sourcing other material and pin-pointing His identity by His mission described therein. We know, from the Testimony, *the Last will and Testament of the Father*, that Jesus wins the prize of *Dan seven* because He was designated to garner in the gentiles during their time and before the *Judgment of the Living*. In this way, by excavating beneath the surface, we can

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identify Him. This is exactly how we also identify some of the other personalities in that *Dan seven* scene, such as the unusual beasts, the ministering angels, the nations that are saved, the saints who receive the Kingdom, etc. None of those personalities are precisely identified in *Dan seven* and all require research to clarify.

I thank you for this opportunity to explain these things, and I pray that the Comforter will give you great confidence as you seek to share your restored vision with Davidia. They desperately require today “**that the works of God should be made manifest**”. These works, the blind man given his vision, have been painstakingly scripted to be unveiled today. Think of the very high cost for this lesson of final apostleship. Father blinded a man from birth merely to reveal, many years later, His strategy to enlighten us. And what a lesson indeed! —*Christ our Righteousness*. Those in the day when He sends forth His end-time disciples will have their vision of His truth made magnificently perceptive as they go to the fountain, the pool of Siloam, and wash away the spittle clay.

Sincerely,

Derek