

11-22-2010

Refusal of Convolutd Love

Dear Brother Mbanyele,

On 17-Nov-2010 I sent to you an E-mail entitled, *Reminiscent Comfort*. In reply, you claim that I, the *mustard seed*, am deficient of love. This claim is one of two objections that you made concerning my ministry. You say the following:

“One thing I have against you though dear Derek, as you respond, is your lack of love for your brethren and treating them as enemies. And this does not go to you only Bro Derek but to you too brother Henry. We may not agree but that should not make us enemies... Let's show love as Christ did at the cross, when he said, Father forgive them for they know not what they are doing. I may have said bad things to you Derek in the past; I don't remember, but if that is the case: I'm sorry my brother, please accept my apologies.” —E-mail from you, Bro. Mbanyele, Monday, November 22, 2010, 11:47 AM

Brother, I genuinely mean it when I say, you have nothing for which to apologize to me. However, you have been extremely hostile to the Holy Spirit, to yourself, and to those whom you influence as you purposefully and intentionally seek to deny yourself and them the Lord's salvation. Now you forward this self-inflicted offense by wrongly judging my ministry to be deficient of love. If my claim pertaining to your spiritual self abuse seems incoherent, then I urge you to please take a moment and consider the fact that you do not understand that which even children are trained to comprehend, the love component of rebuke and chastening, a central facet of genuine Christian love. The Laodiceans who pass the *Judgment of the Living* are those who respond favorably to the Lord's reprimands. Such is a necessary dimension of love between people who strive to improve their characters. Unfortunately, love is an abstract concept which has been greatly twisted by over-romanticized fables: It is convoluted and must be made straight by this testimony. I have devoted my life to saving both arms of the SDA church, nominal and Davidian Adventists. The only way that such a mission can be accomplished is if you divest them from their cherished idols and sins. Like the removal of a bandage to a wound—such can be painful—however, to preclude the wound from being starved of healing air, sometimes the bandage must be torn away.

Bear in mind, the fervor of my ministry still does not equal the raging fervor of Elijah, the type—I have not been asked to execute judgment upon any—yet it does fulfill my duty to love God with all my efforts and to love my neighbors as myself. You must consider the fact that you do not see my devotion and love because you have not, as commanded, removed the beam from your eye. Thus you are incapable of making such a mote-removing judgment. Since the proverbial beam is depicted by Father as a shield which blocks our vision, it impedes us from receiving light, and since Christ is the light of the world, then the beam could only be the cloudy and dark concept of Christ that you have inherited from Emperor Constantine. Once you divest yourself from that Papal, “mark-of-the-beast” theology which both Davidia and the SDA church do now cherish, once you stop deceiving yourself and your church with the teaching that Christ, Father, and the Comforter are not distinct individuals with the same oneness of agenda but are instead segments of God's split personalities, then you will be able to see the light and to embrace the truly separate identity of Christ; you will see His name. Afterward, will you be able to clearly judge. Until you do so, you cannot possibly measure or gauge the quality or quantity of my love.

Furthermore, Christ commanded that the disciples love one another as an insignia of their discipleship. They are to love each other with very concrete criteria and pre-defined prescription: They are commanded to love the disciples as He, Christ, loved them. **“A new commandment I give**

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unto you, That ye love one another; as I have loved you...” —John 13: 34. Based upon your above-cited reply, I presume that you have forgotten that statement of the Lord; thankfully, the Comforter, just as promised, is now dutifully reminding you of this and other statements from Christ. Christ taught His disciples the truth; He did so by often reproofing them for their faithlessness, their fear, their ignorance, and their slowness of heart. He, realizing that the eternal destiny of the planet was at stake, never sugar coated or withheld His reprimands from them. Such tough love caused them to become men who reversed the downward trajectory of the planet. This is the love that we are to copy and exhibit one toward another. I, a man who has never met you, have personally written to you carefully unfolding to you the *Testimony of Jesus*. Such studies took much time, prayer, and mental energy: This is love, Christ’s style! I sent to you my book and invited you to apply for my other books, all free of charge. The SDA colporteurs do not even exhibit that much love. Also, I have given to you access to my website. These things have I done to win for you everlasting life and to convert you to become a disciple of Christ merely so that I might have *Testimony-of-Jesus* justification to embrace you into my fellowship. Then, once you receive this life, we can, for an eternity, speak kind words one to another and share with each other moments of great compassion. We can dine together, have family gatherings, kneel in worship together, and laugh joyously with each other. But if you fail to receive everlasting life—you are guaranteed to do so if you reject Christ— then we will shortly be eternally excommunicated from each other, and all of our beforehand words and works of kindness would have been in vain. We will be men incapable of having love one for another as **“the dead know not anything, neither have they any more a reward: for the memory of them is forgotten”** —Ecl 9: 5.

Additionally, my ministry provides a great deal of love from a different perspective: It is perhaps the first in Christian history to slay the guilt which married couples harbor when they become overly enthusiastic in their expressions of intimacy. Now they have relief. They can come before Father without the afflicting and tyrannical burden of false guilt, without confessing to Him their violations of someone else’s definition of sins. Not only does this draw man closer to the throne of God, but it is also a very literal boost to increase love, joy, and happiness. This it does because, it allows husbands and wives to freely and more intensively express their ardor one to another. If love starts in the home, then, the MSC has stoked the smoldering embers therein and has resultantly intensified the flames of love. It has done this selflessly and at great risk to its own reputation—a manifestation of real love. How so!/? —the MSC has boldly ignored its conservative and bashful trepidations throwing caution to the wind and exposing its reputation to the hazard of becoming an even greater target for the abusive scoffers by publishing Bible-validated practices of marital intimacy that nearly all ministers have, yesterday, dodged and avoided. Yet you seem to prefer the loveless ministries of the past who use great efforts to ignore legitimate human passion. In this you are a force at war with love, the very thing which you claim to seek—indeed, you have been very mean to yourself! And when you think of it, such has been a masterful deployment of heaven’s salvation plan. Recognizing that marriages among those who will never see death, those who in turn will not be—or have no need to be— resurrected, will endure throughout eternity, the Lord has graciously prepared us for that joy. He has elected His *mustard seed* to do for humanity that which neither He nor Jesus could do. Neither of them, as divine Beings, could serve the Father in this function: Neither could express from experience how a man and a woman can become one flesh or how the man should cleave to his wife so as to win Father’s immutable endorsement, protection from asunderment. The *mustard seed*, elected by Christ, has tread the path of victory over sin and has learned from experience the taxing powers which human shyness has imposed upon human love and joy. It has learned to choose the good and refuse the evil. These lessons has he, being the faithful steward, unabashedly shared with you. He has done so out of true love.

You mentioned another theme that, by your embrace of it, brings a gulf of separation between us. The *mustard seed* seeks to divest itself of all traditional doctrines one of which you seek to codify in your letter. You say,

The Mustard Seed Advent, 22-Nov-2010

“Derek I agree with Walt, will all due respect to you, its time to stop looking at yourself and look unto Jesus Christ who is (requested omission) our High Priest in the temple not made with human hands. Clearly most if not all who have subscribed to this forum have seen and understand what you preach and stand for. I want to believe most if not all have decided in their minds if you are true or not.” —Ibid, parenthesis added.

The charge of self aggrandizement has always haunted the Lord’s servants. Henry has also echoed a similar charge as did you above. All *Mustard Seed Adventists* can find solace in the fact that the same charge was launched against Christ. No one in the history of religion was more devoted to elevating the Father than was Christ; yet, men possessed by devils ignored His dedication and echoed your and Henry’s refrain saying, **“Thou bearest record of thyself; thy record is not true”** —John 8: 13. Obviously then, such arguments are listed among the devil’s most favored deceptions, and he deploys them when he, with back against the wall, has no other retort. Christ replied to that sophistry, **“Though I bear record of myself, yet my record is true...”**—John 8: 14. He also said, **“My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself”** —John 7: 16, 17. The *mustard seed* makes the same claim: It echoes the *Testimony of Jesus*, the very record therein borne. Silly indeed it is that I must make this appeal to you; after all, it was you who testified that your theology of divinity and righteousness is based upon 1John 5: 7, 8. Therein we are told—not that there is only one earthly record bearer, but— **“there are three that bear witness in earth...and these three agree in one.”** To make this point, take a moment of pause; use your fingers **ON ONE HAND** and count to three. Let those three fingers represent the three record bearers described in your favorite Text. Since, by MSC doctrine conveyed to you in my E-mail reply, *Reminiscent Comfort*, shows proof, that my ministry is the third of these record bearers, the water, and since it is harmonious with the *Testimony of Jesus*, then it has no choice but to repeat and remind you—even at the risk of the charge, self exaltation— of His promise to raise the *mustard seed* in the last day. Remember your three fingers. They show unity, agreement, yet, separation. Thus, there is not merely One earthly record bearer; resultantly, the other two must do so by reminding you of the First One’s words. How else can the other two be in agreement with the first, Christ? Did not Christ say, **“Who then is that faithful and wise steward, whom his lord shall make ruler over his household...of a truth I say unto you, that he will make him ruler over all that he hath”** —Luke 12: 42, 44. I, Derek West, the *mustard seed*, am in agreement with this dictate from Father. In fact, since it was Christ Who posed the question, **“who then is that faithful and wise steward”**, then, we have irrefutable proof that when the-said steward emerges, he, being faithful and wise, must ignore social protocol and give to all the answer to the Lord’s question. Obviously, the question had to be important; else, the Lord would not have posed it! The faithful steward can only answer by pointing to himself. This I do boldly and in full harmony with Christ’s record-bearing tactic, His style, whereby He taught His message by pointing to Himself saying, **“I am the way, the truth, and the life...”**—John 14: 6. Again, in this the earthly record bearers agree. But, truth be fully told, Christ, did not say, I am the only validating witness; He instead said, **“I bear record of myself.”** By this confession, we cannot inanely presume to argue that He was the only One to vocally affirm His heavenly calling. He had multiple witnesses to announce His Calling. *John the Baptist* testified to His anointing (see *John one*); Peter likewise testified (see *Matt 16: 16*); Even Pilate’s wife testified in Christ’s behalf (see *Matt 27: 19*); greater testimony than all of these was delivered by the Father Himself on two separate occasions (see *Matt 3: 17 & 17: 5*). This theme do I likewise apply to my own work: I do not merely bear record of myself; I too have many witnesses. In addition to Christ’s Old and New Testament affirmations of my work, both VTH and EGW, with their prophecies of Elijah, likewise bore record of me. And, if that not be enough, there are others who are contemporary to this generation who can likewise give to you comfort. Nonetheless, the lesson is biting and sharp: Evil men will not soften to the voice of God regardless from whom they receive validation. Just because you and Henry do not acknowledge the testimony given by those who have validated my election, does not

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mean that I am without witness. It merely means that you, like the Pharisees and Pilate, are controlled by an alternate inspiration.

Beyond that, the question of love cannot be ignored. As shown above, the Lord told us that, in the last day, today, He would raise up a man who will likewise minister in the same style. This minister will love the disciples—not as misguided romanticists speak of love, but—as Christ loved them. Christ loved the disciples by pointing them to Himself as He was hidden upon Jesus. Likewise, in this hour, the last day, based upon His covenant with Israel, He must again conceal His presence upon a human servant. This is His law. In keeping with this legal technicality, He says, **“He that receiveth whomsoever I send receiveth me”**—John 13: 20. Therefore, the *mustard seed*, ever so desirous to point to Christ has absolutely no other alternative, but to point all to himself—for Christ’s testimony abides within him. To appreciate this exemplification of Christ-styled love, you must do as commanded in the day when Elijah is promised: You must **“Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel”**—Mal 4: 4. In Horeb, the church asked Christ to speak to them indirectly through a man. In eternal-covenanted affirmation of this appeal, Christ gave accommodation to His people and said, **“I will raise them up a Prophet from among their brethren...and will put my words in his mouth...”**—Deut 18: 18. This is heaven’s formula for salvation; thus it is the formula for everlasting disciple unity and love” Your concept of love, for a true Christian, is convoluted and twisted. It narrows that theme to the waning remaining days that we have left before the judgment. Absolutely no consideration is given to the millions of years of eternity that we will be given to exemplify true love. For one to receive such love, he must first see and believe on the one whom the Lord promises to raise in the last day to reiterate the Prophet’s (Jesus’) testimony.

EGW, the person whom you claim to exalt, affirms what was first taught by Christ: the need to look unto a separate, distinct, man to lead you to Christ. She said,

“Soon after this I had another dream. I seemed to be sitting in abject despair, with my face in my hands...Just then the door opened, and a person of beautiful form and countenance entered. HE (a man) looked upon me pityingly and said: ‘Do you wish to SEE JESUS (a different Man)? ...Take everything you possess and FOLLOW ME” (not the Other man, Jesus).

“I heard this with unspeakable joy, and gladly gathered up all my little possessions, every treasured trinket, and followed my GUIDE. HE led me to a steep and apparently frail stairway. As I commenced to ascend the steps, HE cautioned me to keep my eyes fixed upward (not upon himself), lest I should grow dizzy and fall. Many others who were climbing up the steep ascent fell before gaining the top.”

“Finally we reached the last step and stood before the door. Here my guide directed me to leave all the things that I had brought with me. I cheerfully laid them down; HE then opened the door and bade me enter. In a moment I stood before Jesus... (the Other man)”—EW, p. 79, 80

This reference is one of my many witnesses. Many other Bible and EGW references will make the same case. This dream expresses real—not convoluted—love. It takes a saint who is afflicted by “abject despair” and brings joy to their hearts; it shows that saint the Bible truth about Jesus/Christ and wins for him salvation. Therefore, being the man of EGW’s vision, it would be counterproductive for me to fail to point you to my work to relieve you of your hidden and deeply embedded, “abject” despair. [WEBSTER DEFINITION OF ABJECT : **sunk to or existing in a low state or condition. 2 a: cast down in spirit: showing utter hopelessness**]. Sister White viewed herself in the condition of abject despair, desperately yearning for Christ. For me to refuse such a gift to Davidia, the person depicted by her despair, would be the highest violation of Christian love, a refusal to love the disciples as Christ loved them. Yet this is the thing that you want me to do; it is how you wish Elijah to teach his message. If I were to heed your counsel, it would seal you in eternal damnation, the very orientation for which your Adventist ministry seeks to avoid.

Sincerely,
Derek