

# The Mustard Seed Advent—NewsLetter, VIII

Aug 03, 2012

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*“...Wash me thoroughly from mine iniquity, and cleanse me from my sin...Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow...Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee”* —Ps 51: 2, 7, 12, 13

## Monthly Dispatch



### HYSSOP CLEANSING

Greetings to all as we bask in this moment of Davidian cleansing for it is time, at the pinnacle of the MSA's work, that the Lord again seek to cleanse the disciples. As we partake of this prescribed *Ordinance of Humility*, let us likewise recall that antitypical Jacob's mission, before returning to Bethel, the “house of God” (Gen 28: 17) was to likewise cleanse his house. In this did the MSA write the following:

*“Obviously, Jacob was more comfortable with deceptive sleight of hand to build his own house, crediting it as his ‘righteousness’, than he was to negotiate a fair wage and trust in the Lord’s righteousness. How is it that the Lord could favor such a man? It could only be that, as the cliché goes, ‘God was not finished with him yet.’ There was a noble quality within Jacob which needed to triumph to dominate his character. The lesson for today now stands tall: It was the path which Jacob was on, not his righteousness, which commended him to Christ. When we follow Christ’s path, it leads to Bethel, a synonym for His righteousness. Then we can refrain from straking the Lord’s Rod for personal gain, and we can sigh and cry against all abominations.”* —Derek West; MSC, 3.2, 25-Jul-2011, *Jacob’s Triumphant Triunity*, p 117.

Remarkably consistent is this thesis of cleansing for we see that Christ, at the close of His ministry, likewise sought to do the same with—not all, but only—His disciples when He washed their feet. Assuredly, these two episodes, along with Moses' cleansing of Israel in Horeb before they met with the “Sinai Rock”, are events which reflect the same antitypical episode in church history, the day, now at our very doorstep, of our own feet-washing interlude. Such has been the theme expressed in much study this past month.

The feet reflect the path through life that we have trodden since all men, unless they fall victim to some tragic amputation, approach the end of life with the same feet by which they began their early walk. During that journey in life, many events, actions, and deeds have become the identifying legacy of each individual. It is this legacy which the Lord now seeks to certify by the ritual which He installed to the original disciples. Those episodes of his path which reflect graciously upon a man, the achievements which the world lauds, are already all openly brandished—not in humility—but often in pride; in other words, to win the praise of the world, they wear them on their faces. But none should forget that the trails and trials of this world are polluting, and all who sojourn become smeared with that very dirt for to walk means that your feet touch the earth, the source of all dirt. This means that all have episodes in their life that, if fully revealed, would expose them to ridicule and derision; those episodes also must be openly brandished. Instead, the incessant passion of people, the unconverted and carnal man seeks to cover his shame; they do so with their proverbial shoes and socks. Yet such shameful and contaminating experiences make us who we are, but because they embarrass, us concealment has become our instinctive preoccupation. The Lord now proffers a different remedy. He requires of His chosen—not amputation or concealment but—cleansing which must be

accompanied by meekness and humility. This requires His true disciples to expose all disconcerting aspects of their lives, **“...there is nothing covered, that shall not be revealed; and hid, that shall not be known”** —Matt 10: 26. This very exposure is summarized in the ordinance of humility for in that ceremony, one must remove his socks and shoes before his feet can be washed. This is the very meaning of that ceremony to which Christ referred when He told His disciples, **“What I do thou knowest not now; but thou shalt know hereafter”** —John 13: 7.

This newsletter must deliver to all disciples the MSA’s startling findings pertaining to our hyssop cleansing. In part, it reveals the simple reason for our strident zeal to hide our sins: They are an embarrassment and such things deny to us the praise of men. But our goal must be to win heaven’s praise. Thus, in the *Judgment of the Living*, our sins must be exposed in order to confess them to Christ —not to Jesus Who presides over the *Judgment of the Dead*— and this will serve to purify our walk. For, being souls judged while living, our walk, should we pass in that day of trial, will never cease. Hence it must be sanctified or cleansed. We can only confess sins to Christ when we identify Him; when we discern His name which, when simply put, is in fact the special qualities that make up His character. This we can only do when we stop confusing Him with other personalities such as Jesus, the Comforter, and Father. Ergo, David, speaking of this special act of cleansing to occur only in our day, the day that Christ is identified, said, **“I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah. For this shall every one that is godly pray unto thee in a time when thou mayest be found...”** —Ps 32: 5, 6.

Yet, there is another central dimension to this hyssop cleansing, a second aspect to the tarnish of our feet, one that has been heretofore completely ignored. Many disconcerting and secret aspects of our lives that are resultantly covered by our proverbial socks and shoes, which are accordingly blocking our participation in the *Ordinance of Humility*, are deeds that, although haunting to us, were never prohibited by the law. We therefore cannot, by legal decree, confess them to Christ; this we must not do, for the triumphant Davidian, as expressed above in *Psalms 32*, is mandated to acknowledge his/her sins. And, be it not confused, sins are violations of His law. These alternate stains represent the crushing and oppressive burden of human, self-engendered standards, the things that carnal man has deemed contemptible and resultantly condemns. Or, as described in the past, it is our “social security”, the things that win for us friends. Subsequently, the MSA, after defining the two polluting stains on our feet, sins and reproaches, redeclares the *First Angel’s Message* and commissions all to immediately cease and desist from following man in their “Steps to Christ”. They must make the centerpiece of their conscious awakening their respect for His laws; they must **“Fear God, and give glory to him: for the hour of his judgment is come...”** —Rev 14: 7. For example, to determine to never step on a crack because you think that it will break your mother’s back is a strenuous discipline in vanity that is unworthy of a disciple. I know that riddle is a childhood fable, but in final analysis, that is exactly the point: We come to God based upon fables and not Bible revelations. However, the sin is multiplied by one’s confessing such an offense to God when it does not violate His law. Such a grievous display of penance can only evoke the charge from Satan, the famed accuser of the brethren, that you do not, as commanded, fear God, and, as he vainly argued in Job’s case, you must die with his government for it is the underpinning of all substitutional theology, all fables. Such offenses that legitimately evoke our anxiety but do not violate the law are described by David —not as sins but— as reproaches.

Many sins such as theft, adultery, and murder are also reproaches. But men who ignore the law group those crimes with all violations of social security. In so doing, they haplessly ignore the law and mistakenly confuse all embarrassments and all anti-social behavior as sins. For example, because a man takes a second wife or a woman practices sexual affection on another woman, we assume that, in the hour of God’s judgment, such things must be confessed to the Lord. Likewise, because society does not condemn affronts to the Sabbath law or a breach of the *Law of Clean Meats*, it feels at liberty to exclude those offenses from their penance. But the triumphant Davidian will echo David’s refrain and ‘acknowledge their sins’ unto Christ and confess their transgressions unto the Lord and will do so without regard to human opinion. Doubly then will they commit to this protocol because Paul likewise affirms that the Pentateuch and the *Testimony of Jesus* — a dimension now shown to be affirmed in the Pentateuch (see Ex 25: 16, 21; Lev 16: 13)— will measure man in the judgment. He said, **“For as many as have sinned without law shall also perish without**

**law: and as many as have sinned in the law shall be judged by the law**”—Rom 2: 12. Unequivocally then, those who wisely step away from tradition into the full honor of the Law Paul promises,

**“That the righteousness of the law might be fulfilled in us, who WALK NOT AFTER THE FLESH, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of 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: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God”**—Rom 8: 4-8.

All who fail today, in this hour when the Lord’s identity is unfolded by this man, the son of David, fail for that very reason: They do not have the light of David. The problem is that men and women, people who have failed to learn of Christ, seek the Lord’s forgiveness for—not just their sins, but— also their non-biblically-condemned reproaches; they, as carnal-minded, death-camp dwellers confess such reproaches and, in so doing, they indicate that they appeal for stellar membership in the kingdom of this world which is, in ultimate analysis, the kingdom of Satan. Such an episode is recorded in the Gospels for our edification: **“Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God”**—John 12: 42, 43. The reason for their failure is not very complicated for **“No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon”** —Matt 6: 24.

David serves us well in our goal to assimilate this news for he spoke often of both sides of the confession coin: He spoke of his sins and his reproaches. We know of his sin; what was his reproach? The Bible summarizes David’s career as a king by showing his status with the Law when It says, **“...David did that which was right in the eyes of the Lord, and turned not aside from any thing that he command him all the days of his life, save only in the matter of Uriah the Hittite”** —1Kings 15: 5. This shows us the strict fidelity to the Law, the standard to which the Lord adheres to in His judgments. He could have cited the fact that David numbered Israel against His expressed counsel; however, such was not a violation of the Covenant and the Law and therefore could not be cited against him in judgment. Therefore, a man can rest assured that His status with God will be held to the strict standards of the Law; David killed Uriah to take his wife, and that violated the Law. David’s reproach was different. He was Jesse’s illegal love child to David’s mother, and she was not Jesses’ legal wife, the one or ones (?) who legally bore to him his other children. In this was David hated by his father’s other sons. For this does he say, **“...I was shapen in iniquity; and in sin did my mother conceive me”** —Ps 51: 5. But equally afflicting, as we uncover more of David’s reproach, he was hated even by his mother’s side of his family tree. In short summary, as best as can be determined, she was a Canaanite woman. Even her other children, David’s sisters, Abigail and Zeruihah, had children by non-Hebrew men (See 2Sam 17: 25 & 1Chron 2: 16, 17). This mixed breeding quickly, at an early age, dashed David’s fulfillment in receiving some degree of “social security”; to the contrary, it tortured him deeply all of his life—but remember, it wasn’t his sin; it was Jesse’s. It brought to David grief in a way that only the most sensitive of saints can discern. Evidence of this persecution is uncovered when the prophet Samuel went to ordain, as Israel’s next king, a man from the sons of Jesse, and he called together all of Jesse sons. In violation of Samuel’s edict, Jesse only brought seven, the eighth and last, David, was left behind as if he were of no significance and of embarrassment so great that God’s man, the prophet Samuel, would presumably scorn him. But, as this news report continues, we now have, in addition to his troubles with his brothers, a window into his relationship with his mother’s people. He said, **“I am become a stranger unto my brethren, and an alien unto my mother’s children”** —Ps 69: 8. How was he an alien? The Canaanites saw Israel as some science-fiction invaders, aliens from outer space, people commissioned by an unknown God to destroy them. Hence, all can understand their disdain for Jesse’s youngest son. But for our purposes, the lesson required for this hour of the *Ordinance of Humility* is that David did not confess as a sin, his reproach; yet, he did not seek “the praise of men” by hiding it. Instead, he removed his proverbial shoes and socks, openly brandished his sins and his reproach, and trusted Christ to wash him so that both would be a source, not of condemnation, but of exultation. In fact, David attributed to Christ full responsibility and credit for his reproach when he said,

**“Because for thy sake I have borne reproach; shame hath covered my face. I am become a stranger unto my brethren, and an alien unto my mother’s children...Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters...Thou hast known my reproach,**

**and my shame, and my dishonour: mine adversaries are all before thee. Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none: and for comforters, but I found none**”—Ps 69: 7, 8, 14, 19, 20

David spoke by the impress of the Comforter according to Mark 12: 36 and Luke 24: 44. This high vantage point of communication adds gravity to his example. He accordingly took responsibility for his own sins; he did not attribute them to Christ. But here we see a different tactic pertaining to the other quality of humiliation in his life, that of his reproach: David was inspired to give credit to Christ for them, and only in this way could he have borne them ‘for Christ’s sake’. In other words, the triumphant Davidian will never attribute their circumstances, no matter how unfortunate and distressing, to bad luck or to happenstance but always to Christ’s leadership in their lives. Neither will they adopt the alternative strategy by fleeing from puny man in the hope of avoiding the sting of his opinion; to the contrary, they will acknowledge that such things have broken their hearts. Such is their walk by faith, and it is that walk that is to be consecrated by the ordinance, by the Lord washing their feet. All embarrassing problems that the disciples have, those not considered to be sins, will no longer be hid by them; they will attribute them for Christ’s sake and absorb the corresponding rejection and ridicule which the world will thrust at them. They will be like David and wear their reproach—not behind the cover of socks on their feet, but—where everybody who looks at them can see, on their face. **“Because for thy sake I have borne reproach; shame hath covered my face.”** This will they do because they trust that Christ, by His servant whom He sends (see John 13: 20), will likewise wash their feet. And, in His judgment, when He cleanses a man, no other opinion matters; there is no benefit to hiding our identity, our history, our path to salvation from cradle to glory. A similar tactic of boldness will be the expressions of our sins also: for our walk by faith assures us that the Ordinance of Humility will make us clean in every whit, and being thusly washed, we stand perfect before God: forcing the opinions of all others to fade into oblivion.

All Davidians who refuse this calling to cleanliness are those whom the Bible indicts for rejecting the name of the Lord. They do so merely because His message is unpopular and hated among the Pharisees who dominate Davidian thinking. Their tactic will not work; they too will lose their “social security”, and their faces will become tarnished with their own dirt, the residual of their unwholesome, spiritual diet. For the Lord says of them,

**“And now, O ye priests, this commandment is for you. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart. Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts; and one shall take you away with it”**—Mal 2: 1-3.

Evidently, none can escape humiliation and reproach. One might as well bear their own reproach, wear it upon their face and then have the Lord’s *mustard seed*, Mr. Clean, wash their feet and make them whole. Such is better than the Lord exposing their great stench and smearing it upon their faces.

Much more can be said, but we must tie back this lesson to the *Ordinance of Humiliation*, to the Lord’s method of redeeming His own from their sins and their reproaches. Being commissioned by the Lord to love the disciples, according to *John 13*—not coincidentally, the very same chapter of the ordinance—when our shoes and socks are removed and our feet exposed to be washed, none dare adopt the tactic of the world and scorn their exposed brethren. For the disciples are given a commission: **“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples...”**—John 13: 34, 35. This will prove our love for such is the only way to love as it is impossible to love a person whom you do not know and knowledge only comes by the revelation of one’s identity, ones path to their destiny. Could there be another way to commission a group of people for the purpose of rescuing a world trapped in sin from the clutches of the devil? Such a theme becomes salient when we understand that, **“All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost...”**—Matt 12: 31. Necessarily then, the disciples will study the *Ordinance of Humility* as expressed in *John 13*; they will heed the Master’s command when He said, **“...ye also ought to wash one another’s feet. For I have given you an example, that ye should do as I have done to you”**—John 13: 14, 15. In the course of this commission they will know that the Lord promises to send a man, David, to conduct this ordinance, and they will receive him: **“If ye know these things, happy are ye if ye do them...He that**



**receiveth whomsoever I send receiveth me...**”—John 13: 17, 20. The son of David must identify and distinguish between sins and reproaches so as to cleanse both dimensions of human trauma.

Since this discipline brings happiness to the disciples, then it must be the “free spirit” that David requested of this generation when he said, **“uphold me with thy free spirit.”** Being eternally empowered, we are to reign in the earth free from all judgments except those of the Lord, and His do not bring to us despair but to cleansing. As we move forward to this goal, we must understand that apart from the Father, His Eternal and Begotten Sons, and the Comforter—despite their past tarnishing travels—there are no better people in the entire universe. Evidence of this is that these disciples are the people to be inducted into Father’s hall of fame and included into His immediate family becoming the Lord’s mothers, sisters, and brothers—Matt 12: 49, 50. In fact, Christ promises to give to them a prize which even Lucifer never received, and he was the highest of all angels: He says of this gift to the disciples who become sanctified and clean, **“That they all may be one; as thou, Father, art in me, and I in thee...And the glory which thou gavest me, I have given them; that they may be one, even as we are one”**—John 17: 22.

### **REJOICING IN CHRIST’S SALVATION**

It must be restated: The experiences in life that we try to hide from, the insults that we have won or earned, those things which David called reproaches, were given to us by Christ. Accordingly, we must now cease from hiding them and instead acknowledge that they are the very episodes in life that has led us to Christ and preserved us for His Kingdom. We bore them for His sake. To approach salvation any other way, Jesus’ way, means to pass through the grave. Resultantly, we have had, in the narrow window of this generation, from 1930 until today, two options, the first being now essentially closed. We had salvation through the grave or Salvation by becoming eternal beings without seeing death. Jesus, having died Himself, orchestrates the former in the *Judgment of the Dead*; Christ orchestrates the latter, the *Judgment of the Living*, the judgment which secures a spot in the Kingdom without passage through the grave. This is—not Jesus’—but Christ’s salvation.

Having resolved this point, reality has settled in upon all of the disciples. They see the meekness required to be saved for they know that the Lord said, **“...Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven”**—Matt 18: 3. But, they become terrified of having their hidden sins and reproaches borne upon their faces or becoming exposed, and they, not fully trusting the Lord and hesitant to walk by the Spirit and not by the flesh, lament the next step to the Kingdom. They lament removing their cover, their shoes and socks so as to have their feet washed. This, they now see as a formula for losing the love and friendship which they think that their lives have won for them. “Is it worth it?; Is salvation worth losing the benefit for which I have worked all of my life, “social security?”—they ponder. With this, they long for yesterday’s cloudy concept of salvation, a doctrine which pertained only to those who would die and then have their lives evaluated by Jesus while they “slept”. With it they could go to the grave hiding all of their sins and reproaches. The victorious Davidian will not lament in Christ’s salvation; instead, they will adopt David’s refrain:

**“Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow...Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee”**—Ps 51: 7, 12, 13.

Therefore, as an accompanying announcement to this newsletter, I add the affirmation that Christ’s salvation, His plan to preclude you from the grave is a great benefit that should never be minimized. You will receive praise and acknowledgment before—not just the world, but—the universe. In fact, the glory which Father gave to Christ, Christ will give to His 12 disciples—John 17: 22. Look back and reflect upon all that Christ has done; imagine that power vested in you, and then let it lift your spirits, make you free of all human opinions—give you a “free spirit”. Once doing this, David’s prayer for Davidia will be answered: The Lord would have then caused you to again rejoice in His salvation. But you must first remove your socks and shoes though it may seem to be a great sacrifice: This great sacrifice is the very reason why Christ imposed upon you your reproaches and rescued you from your sins: He knew that your stains, once openly acknowledged by you, would give a testimony of glory to the universe for God and give you the authority to teach others by your example, by your victory. Only then will you be able to rescue the 144,000 and then the world, For David, as proof that his message pertains only to this age and this hour, said after he was to be washed, only

then would he be able to teach and convert transgressors and sinners to Christ. Neither David, nor any others in history, have taught sinners after having their sins washed and cleaned. Jesus did not because He never sinned, and He never taught wayward Israel or the gentile world. The disciples did not because they, not knowing the identity of Christ, never confessed to Him, and they also were not defined under the icon of David; they were not Davidians. In final analysis, David bore his reproach; he confessed his sins for one reason endowed to him by Christ: that is to teach sinners. This is the purpose for the Lord's involvement in our lives, to save sinners. If His desire was different, if He only sought after the Godly, then it may be prudent for earth's eternal, spiritual leaders, the *disciples indeed*, to cover their feet and hide their defects, but the transgressors need to see our victory to know that God can likewise wash them. In this plan, all can rejoice for it is Christ's salvation.

Thus was your reproach for His sake, and thus should it be worn on your face. All must now rekindle the love that they first had; they must recover their first love; that which had smitten them in the beginning of the *mustard seed*, the love that seduced them by the promise of everlasting life. And with the new requirement of feet exposure, all the more must they rejoice in Christ's salvation.

### RETREAT

On July sixth and seventh we retreated to Mississauga, a major metropolis on the out skirts of Toronto Canada. We had a stirring and revealing, Friday-evening study. The following day, at 9:00AM, we gathered in the pool room for a baptism. Resultantly, the MSC welcomes Brother, Jamie and his fiancée, Janae into this house. They have united with us and our work by that baptismal ceremony. Afterwards, we had a well attended study, then we broke for lunch and concluded our session with a final study. As precious and stirring as was the delivered word, we all enjoyed the intimate, personal interlude that occurred afterwards as we sat and communed together in a relaxed way around the table.

### WORK PRODUCT

Two more audio studies and two E-mails were released in July. By the time you receive this communication, they should be available on the website. Below is a list of the most recent ones which can be now found on the website:

<u>DATE</u>	<u>TITLE</u>	<u>Type</u>	<u>LENGTH</u>
<u>7-27-2012</u>	<u><i>The Cross to Peace</i></u>	<u>Audio Study</u>	<u>80:00 Min</u>
<u>7-22-2012</u>	<u><i>Freedom in the Name of the Lord</i></u>	<u>Letter</u>	
<u>7-13-2012</u>	<u><i>Ordinance of Humiliation</i></u>	<u>Audio Study</u>	<u>59:30 Min</u>
<u>6-29-2012</u>	<u><i>Counsel of Peace</i></u>	<u>Audio Study</u>	<u>63:00 Min</u>
<u>6-26-2012</u>	<u><i>Follow the Lamb</i></u>	<u>Letter</u>	
<u>6-22-2012</u>	<u><i>Christ, the Most Precious Truth</i></u>	<u>Letter</u>	
<u>6-15-2012</u>	<u><i>Peace, Wonderful Peace, Part III</i></u>	<u>Audio Study</u>	<u>63:00 Min</u>
<u>6-14-2012</u>	<u><i>Fallen Tree</i></u>	<u>Letter</u>	
<u>6-01-2012</u>	<u><i>Peace, Wonderful Peace, Part II</i></u>	<u>Audio Study</u>	<u>69:09 Min</u>
<u>5-18-2012</u>	<u><i>Peace, Wonderful Peace, Part I</i></u>	<u>Audio Study</u>	<u>70:34 Min</u>
<u>5-04-2012</u>	<u><i>He Leadeth Me, O Blessed Thought!</i></u>	<u>Audio Study</u>	<u>66:35 Min</u>
<u>4-20-2012</u>	<u><i>Adulterous Generation</i></u>	<u>Audio Study</u>	<u>74:01 Min</u>

I hope that this release will bring all who receive it further along the trail of cleanliness.

Derek West

