

“MOSES’ PEACE OFFERING”

Seasonal Dispatch, Derek West



CAPTION ONE: *“When peace comes, it is always secured with enormous effort requiring the beneficiaries to qualify for its reception by their expressions of gratitude. After all, what would be the benefit of bestowing such a gift if the recipients had low regard for the prize, or if they did worse by giving credit for their benefit to the devil, the enemy of the Gifter, one who sought to destroy them? Would not the latter reaction evoke great jealousy in the heart of the beneficent Giver—in this case Christ?...”*

CAPTION TWO: *“Notice, Israel was given up because they did not appreciate the Lord’s provision and His laws. Contrary to what even we, an advanced age of Bible scholars have been made to believe, His laws are actually a great benefit and a joy to us; they are not a burden. We do not now fully realize this because we have not learned the lesson of the Peace Offering. But until we win this perspective, until it is taught to us and we joy in His governance as did David when he proclaimed, “The law of the Lord is perfect”—Ps 19: 7— we can never be received by Him....”*



Preface: The message of the Bible, the basis for its meaning to us in life, the reason why we have been blessed with it by God is to deliver to us peace. When Adam ignored the counsel of Christ and partook of the tree of *Knowledge of Good and Evil*, he effectively removed peace from the earth. The blessing of Abraham is the restoration of that peace in the world. This letter expresses to us the promise of peace restored, and it does so by explaining many of the symbolism that were carefully handed to us by the ritual described in the Pentateuch as the *Peace Offering*. A careful perusal of this light is guaranteed to grace the reader with joy as he is made to realize that the day of our peace is now upon us.



There were a couple documents that were written beforehand which will assist you in your understanding of this letter. They are referred to several times in the body of the document as a foundation of the logic that is being described. I recommend that, if you choose to read without pausing to make reference to those earlier documents, that you read them afterwards; otherwise, you will have to accept points that are made without the benefit of the greater foundation upon which they have been pitched. Two prior letters that are pre-requisitional are listed as follows: *Atonement & Amazingly Sufficient Grace*, and *Remedy for Withering Branches—a Study on the Angel of the Lord*. See Website, www.mustardseedadvent.com or ask for a personal copy.

Introduction

Humanity has for centuries been seduced by the devil to make human sacrifices so as to win God’s approval and/or to exculpate themselves from crime so as to secure divine blessings and peace. The pagan world is in error, human sacrifices cannot atone for man’s sins; it can only multiply his misery and heaven’s indictment against him. But as much as has been studied regarding the Atonement in Adventist history, there seems to have been no discussion pertaining to an equally, related important aspect of human salvation, the *Peace Offering*.

It seems that, since the dawn of Christianity, the saints have sought to appease God. Unequivocally, in view of the Atonement light now revealed, none of their deeds could bridge the gulf between God and man—not their pittance, not their legalism, not their songs and praise, not their prayers or their sermons, not their uninspired sacrifices—absolutely nothing. Such is proven by the fact that Christ

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promised EVERLASTING LIFE, life that lasts, without interruption, forever; yet, they all, with the exception of the end-time disciples, have gone into the grave against their wills, their prayers, their cries, and their pleas. They obviously were not made, at one with God. Ergo, we are forced to validate an absolute and incontrovertible conclusion: Humanity, these past 6000 years, in spite of their association with God, has never been at peace. They were always made to peer over their shoulders to see if death was gaining on them. Freedom from this haunting fear is the purpose for this study. It will show us how we shall soon win our peace. To begin this path of elucidation we must delve into the intricacies of

SECTION I: THE DISCIPLES' EXPRESSION OF PEACE:

It may seem to be contradictory but peace, again as proven over the last two millennia, is not just gifted to us, we must sacrifice for it. Such determines who really desires it and who pretends to desire its graces. We do not now mention the sacrifice which heaven has made for us; our focus in this study will be on the exact sacrifice which man must offer, also known as the *Peace Offering*. It is given in symbolism so that the *mustard seed*, this author, the light of Israel, can decode it for all to understand.

In a simple synopsis, it is the deed which man must perform so as to secure peace. Just as an auto dealer lists the price for his cars; an educational administrator, the requisites for matriculation; a war-time general, the terms for surrender of the vanquished; likewise does God, in symbol delineate for His church the terms for salvation. Salvation is a synonym for peace.

What Christianity has heretofore failed to specify is that the beneficiaries of peace, so as to qualify for its reception, are required to express gratitude. After all, what would be the benefit of bestowing such a gift if the recipients had low regard for the prize, or if they did worse by giving credit for their benefit to the devil, the enemy of the Gifter, one who sought to destroy them? Would not the latter reaction evoke great jealousy in the heart of the beneficent Giver—in this case Christ? To receive the gift without an expression of appreciation, of thanks, would allow for the emergence of “treachery” which is to credit to another the benefits that have been bestowed upon one by the Lord. Credit is important to the Lord; it is the underpinnings of worship. And to steal His due credit is to become an idolater, a false worshiper. To illustrate this point, consider the charge launched against the house of Judah that was projected upon them to Jeremiah for this very hour, today:

“⁶ The Lord said also unto me in the days of Josiah the king, Hast thou seen that which backsliding Israel hath done?...⁸ whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also...¹¹ And the Lord said unto me, The backsliding Israel hath justified herself more than treacherous Judah...¹² Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you...¹³ Only acknowledge thine iniquity...”—Jer 3: 6, 8, 11-13.

To understand the *Peace Offering*, you must understand how Israel, the sons of America's former slaves, have, in this generation and in this day when they are beckoned to return, justified themselves more than the house of Judah, the recognized Jews of today. The explanation speaks to the issues of worship, false worship, credit thievery, and idolatry. Some 3700 years ago, when Christ sent Jacob and his household of merely 70 people in total, to Egypt, He did so, as explained in *Gen 46*, when Jacob was simply a small tribe and not a nation. In fact, the Lord professed to Jacob before sending him to Egypt the following: “*...fear not to go down into Egypt; for I will there make of thee a great nation. I will go down with thee into Egypt; and I will also surely bring thee up again...*” —Gen 46: 3, 4. *The Book of Numbers* reveals to us that Moses, 26 months (*Num one*) after the Hebrew liberation from Egypt, numbered the sons of Israel, excluding the tribe of Levi, to be 603,550 (*Num 2: 32*). He counted only those over 20 and born to Hebrew fathers. If one were to add the children under 20, the women, the Levites, et.al, the total would have approximated nearly 2million. Such was a great miracle: In the five generations of their Egyptian sojourn, the Lord married Jacob's sons to African women, so that, in honor of His word, they became a vibrant, healthy, and mighty nation that exploded exponentially. This we know because their population at the Exodus, two million, is 76. David also gave credit for this gift and mandated praise for it by declaring the following: “**O give thanks unto the Lord...make known his deeds** (Give Him credit). ²³ **Israel also came into Egypt; and Jacob**

sojourned in the land of Ham. ²⁴And he increased his people greatly; and made them stronger than their enemies...³⁷He brought them forth also with silver and gold: and there was not one feeble person among their tribes.” —Ps 105: 1, 23, 24, 37.

When will Israel comply with this Davidian request? In this light all can discern God’s dilemma and His difficulty to bless: In wisdom, He simply cannot extend to humanity His bountiful graces while they are untrained to commensurately offer back to Him the credit or the proper worship in thanks for His copious generousities. To ignore this standard of salvation would mean to effectively destroy the people who have received His endowments for, upon extending to the devil the credit and the worship, they would in actuality strengthen the very arm of their enemies who seek their demise. More to the point: In so misdirecting their praises, they in verity make the devil appear to be mightier and more loving than he really is, and this would strengthen the lure of his temptations giving to him even more power to gather the other nations under his appeal. Why then, wisdom inquires, would the Lord forge a nation to become mighty if, in so doing, they become a bigger prey for their surrounding enemies who are controlled by the devil? An example is now in order, the illustration of Israel’s backslide into hell. When Solomon was punished for his idolatry, the Lord gave 10 of the 12 tribes to Jeroboam, an officer of Solomon’s courts. In fear that his subjects would return back to the house of David, he, in spite of the Lord’s gift to Him, stabbed the Lord in the back, and was thereby punished —all while the house of Judah, just as declared by Jeremiah above, witnesses it:

“²⁹...the prophet Ahijah...found him (Jeroboam) in the way...³¹And he said to Jeroboam...for thus saith the Lord...³⁵I will take the kingdom out of his (Solomon’s) son’s hand, and will give it unto thee, even ten tribes. ³⁹And I will for this afflict the seed of David, but not for ever. ²⁶And Jeroboam said in his heart, Now shall the kingdom return to the house of David. ²⁷If this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me...²⁸ Whereupon the king took counsel, and made two calves of gold, and said unto them,...behold thy gods, O Israel, which brought thee up out of the land of Egypt...³²and he offered upon the altar, So did he in Bethel, sacrificing unto the calves that he had made...¹And, behold, there came a man of God out of Judah by the word of the Lord unto Bethel...²And he cried against the altar...and said, O altar, altar, thus saith the Lord;...upon thee, shall he offer the priests of the high places...and men’s bones shall be burnt upon thee.” —1Kings 11: 29, 31, 35, 39; 12: 26, 27, 28, 32; 13: 1, 2.

In this reading we see that Jeroboam gave credit to the devil for God’s glory; resultantly curses, the opposite of peace, was heaped upon his newly won nation. The same ingratitude, and the same result, was exemplified in the Garden of Eden with Adam. His failure was not attributable to a flaw in man’s creation, as the devil no doubt would insist, but, rather, it is attributable to an interruption of his training. Hence, we can assume that, even without the fall, man would have been instructed to give a *Peace Offering*. But to sustain the original point, we can plainly see this lack of gratitude in Adam and Eve’s willingness to discount the gift of life and trade it away cheaply. More evidence of their blunted sense of obligation can be seen by analyzing other episodes of the creation story: Maybe it was never recorded, but did Eve ever express gratitude to Adam for saving her (as she must have perceived it) by voluntarily putting his neck on the line and joining her in rebellion? Did Adam ever thank Christ for preserving them from immediate death and for devising a plan for their restitution? Consider the free food, the beautiful ecology, the eventual sexual pleasure, the garments to cover their nakedness —the list goes on and on— all provided opportunities for man, even today, to express gratitude. Instead, we have directed insults to God by evolutionists: They credit the gift of life to coincidence.

As stated, man interrupted the Lord’s divine training schedule for them. But it is very evident that, even after the fall, the Lord shows His love and His determination to teach humanity appreciation for all gifts. This is why the law mandates a *Peace Offering*! Apparently, gratitude is a divine quality which man must be taught; we must learn that peace comes with great exertion and that thankfulness is a prize highly sought by men who bestow grace. It is to be an expression of thanks in

The Coming of Noah~~~~~. This is the reason why the *Peace Offering* was often combined with an expression of thanksgiving; the two are biblically joined together: “...**this is the law of the sacrifice of peace offerings, which he shall offer unto the Lord. If he offer it for**

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a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes..." —Lev 7: 11, 12.

In final analysis, it is not just the idolatry, but, when the bigger picture is assessed, Israel's failure to be thankful is the very reason to explain their long years of affliction and oppression, their "burning in the fires of affliction" today. Consequently, let us, the prospective elders of Israel benefit from their failures. The Bible says the following:

"^{3, 4}Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord God: Are ye come to enquire of me? As I live, saith the Lord God, I will not be enquired of by you. Wilt thou judge them, son of man wilt thou judge them? cause them to know the abominations of their fathers:...⁶In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt...⁸⁻¹⁰they rebelled against me, and would not hearken unto me...But I wrought for my name's sake, that it should not be polluted before the heathen...Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness...¹³But the house of Israel rebelled against me in the wilderness...¹⁷Nevertheless mine eye spared them from destroying them...¹⁸But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols...²¹Notwithstanding the children rebelled against me...²³I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen...²⁵Wherefore I gave them also statutes that were not good, and judgments whereby they should not live...³¹As I live, saith the Lord God, I will not be enquired of by you...³³with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you...³⁵And I will bring you into the wilderness of the people, and there will I plead with you face to face...³⁷And I will cause you to pass under the rod, and I will bring you into the bond of the covenant...^{40, 41}For in mine holy mountain, in the mountain of the height of Israel...there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings...I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered..."—Ezek 20: 3, 4, 6, 8, 9, 10, 13, 17, 18, 21, 23, 25, 31, 33, 35, 37, 40, 41.

Notice, Israel was given up because they did not appreciate the Lord's provision and His laws. Contrary to what even we, an advanced age of Bible scholars have been made to believe, His laws are actually a great benefit and a joy to us; they are not a burden. We do not now fully realize this because we have not learned the lesson of the *Peace Offering*. But until we win this perspective, until it is taught to us and we joy in His governance as did David when he proclaimed, "**The law of the Lord is perfect**" —Ps 19: 7— we can never be received by Him. Thus was this point made to them by their affliction these past 3000 years. Resultantly, in the "*wilderness of the people*", America, you see the sons of her former slaves, aka, Jerusalem, continuously crying in the streets against her hypocrisy and injustice. The Lord is merely keeping His word: He is giving to them "*statutes that (are) not good, and judgments whereby they should not live*". In this alternate teaching strategy, all must now ask themselves the following query: Do I, as did ancient, apostate Israel, seek to inquire of the Lord? Do I, as a long-standing Christian with a history of profession of loyalty to Christ, petition, pray, or yearn to have His answers to my long list of confusing, contradicting, baffling issues? If so, then you are in the same posture of perplexity that the above Texts describe that Israel was in, the perplexity which the so-acclaimed "son of man", the prophet Ezekiel, described after dashing their hopes for answers. While absorbed by this befuddlement, another question is evoked: Have I learned to express thanksgiving? Does my posture towards Christ and His Law and Testimony win for me grace or disgrace?

Let us peer more deeply into these ponderables as we progress. But first, let us more fully appreciate the message of *Ezek 20*. The end of the story for Israel is glorious. Christ promises to relieve their distress, their affliction, their wilderness-yoking oppression. He refused their inquiries to Him in the days of Ezekiel, but today, the day of liberation, He promises to welcome them, to embrace their offerings, and accept their sweet savor. The offering and the sweet savor is a direct connotation to the *Peace Offering* of thanksgiving. Here we now have a key of understanding: To be at "peace" with Christ, you must be grateful for His provisions. This was the lesson also derived from Noah: After the severe trauma of the flood, an event which came at the end of a 120-year strain of preaching, after seeing the earth covered by water, after being tossed and jolted by 40 days and 40 nights of the deluge, the church then, comprising of merely eight people, was under great distress, the likes of which none have ever experienced. To make matters worse, after hundreds of years of freedom of movement, the inmates of the Ark were therein imprisoned for nearly one year —see Gen 7: 11 & 8: 14. Yet, they did not

emerge from that experience angered at the Lord; instead, they offered a *Burnt Offering* of peace to give thanks:

“And Noah went forth, and his sons, and his wife, and his sons’ wives with him...And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man’s sake; for the imagination of man’s heart is evil from his youth...”—Gen 8: 18, 20, 21.

Like David, Noah felt gleeful perfection in the Lord’s laws, and to show his gratitude he paid his tithe, He sacrificed one of each clean animal. He gave a *Burnt Offering*. The *Burnt Offering* is an integral component to the *Peace Offering*; in fact, the *Peace Offering* included two separate *Burnt Offerings*. Such an action, done by Noah—without prompting, without a law, and without any intimidation—shows great appreciation for the righteousness of Christ, the same appreciation which we must now, today, exhibit. No wonder we are promised a man of equal fervor today by the Lord, for He, in answer to the disciples inquiry about the sign of the end, said, *“But as the days of Noe were, so shall also the coming of the Son of man be”*—Matt 24: 37. That son of man, the *mustard seed*, the one whom both Ezekiel and Noah aptly depicted, the one commanded in the above Texts from *Ezek 20* to “speak unto the elders of Israel” will also prepare the Lord’s *Peace Offering*—for only in so doing will Jerusalem become free from their curse. Preparatory to this event/advent, the disciples can express their gratitude and their thanks—not simply for their anticipation of Israel’s recovery, but also—for his initiated communion with them, for the gracious answers which he, by divine provision, has generously bestowed to all their enquiries, by merely

Paying their Tithe and Offerings~~~~~. Such a willful expression makes perfect their embrace of His light. Thus did the *Testimony of Jesus* command as much. Remember it, Christ’s testimony, is a fixture contained within the Most Holy Place (Lev 16: 13), directly beneath the Mercy Seat, the seat of Father. With it we receive our Atonement. In fact, it was the Lord’s mercy which inspired Noah’s *Peace Offering*. Kingdom entry without this aspect of the *Peace Offering* is impossible for the Lord said, *“...except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.”*—Matt 5: 20. Then He explains the thing which we must exceed in our faith, the righteousness of the Pharisees,, by saying, *“Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cumin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.”*—Matt 23: 23. Such is a new revelation: Tithing is considered, by Father, to be part of the Law. It is included in the box upon which His *Mercy Seat* is fortified and buttressed. It is a law which the righteous today, those who exceed the Pharisees, will do as they go even further, as they teach of Father’s love, judgment, mercy, and faith (—See also Luke 11: 42). It is in this, their observance of this doctrine, that Christ will do what He refused to do for Israel in the actual ministry of Ezekiel: He will be inquired of by them, the disciples; He will, preliminary to the institution of the *Peace Offering* sacrament, accept their tithes and their offerings. In fact, this is the beginning of the *Peace Offering*. *“Thy way, O God, is in the sanctuary...”*—Ps 77: 13.

Let this point become illustrated by the first sacrament of the *Peace Offering*, the administration of the bullock. The *Peace Offering*, like all strong-meat doctrines, is very complex and intricate, and it also covers a great deal of Scripture from the Pentateuch. Some are in Exod 28, 29, others, Lev 7 & 8 as well as other areas. For this reason, this letter will follow the biblically-recommended, teaching strategy, here a little and there a little, as shown below:

KEYSTONE REFERENCE ONE (Forbidden Blood & Fat):

“^{7:11, 12} And this is the law of the sacrifice of peace offerings, which he shall offer unto the Lord. If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil...²³ Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat ...²⁵ For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the Lord, even that soul that eateth it shall be cut off from his people. ^{8:1-3} And the Lord spake unto Moses, saying, Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the SIN OFFERING, and two rams, and a basket of unleavened bread; and gather thou all the congregation together unto the door of the tabernacle of the congregation;...^{8: 5, 6} And Moses said unto the congregation, This is the thing which the Lord

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commanded to be done. And Moses brought Aaron and his sons, and washed them with water. ¹³And...put coats upon them...And he brought the bullock for the sin offering; ¹⁵and he slew it; and ¹⁴Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it to make reconciliation...¹⁶And he took all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and Moses burned it upon the altar. ¹⁷But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the Lord commanded Moses”
—Lev. 7: 11, 12, 23, 25; 8: 1-3, 5, 6, 13-17.

Without too much commentary now, this *Peace Offering* was the initiation of the priesthood in Israel. For this reason, Moses, the Commander, like Noah before him, orchestrated —with perhaps only a few, minor exceptions— the entirety of the sacrament, and, unlike Noah (for Noah had no prescribed ceremonial sacrament), he did so in all of its pre-specified complexities. There were several components to this seemingly, tortuously elaborate ritual: There was to be a *Burnt offering*, a *Sin Offering*, and a *Meat Offering* along with a washing and dressing of the priesthood. The entirety of this ritual signified or prefigured the day —not applicable to that of ancient Noah, or Moses, or Jesus, or EG White and VT Houteff, but— the day when the church was to receive peace. The day to which Jesus pointed when He said, **“Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy (peace)...I will see you again, and your heart shall rejoice, and your joy no man taketh from you”** —John 16: 20, 22. Those other components must likewise be defined, but for this section, our focus pertains to the *Sin-Offering* component of the *Peace Offering* for, among other things, it identifies the importance —as unbelievable as it may seem— of paying tithes. Truly, we shall see that without so doing, none will garner admittance into the Kingdom; they will instead be “cut off” from the blessing of “peace”. This is indeed ironic because people who consume their own tithes do so to solve their problems, to receive their brand of peace. Such is depicted by the condemned practice of consuming the fat of the animal.

For simplicity, consider a secular analysis from the popular game of NFL Football. It is likewise something very complex which people, out of love for the game, have learned to master in all of its “tortuously elaborate” plays (rituals). God desired for His church to learn the intricacies of the ceremonial system, for our delight, just as many have unwittingly mastered the equally complex intricacies of sporting events. Considering football: During the proper season, each week there is a game, and, due to the goals of the team to win, each game requires different plays. Consider as the games to be played weekly the ceremonies of the *Atonement*, the *Passover*, the *Wave Sheaf*, the *Wave Loaves*, *Feast of Tabernacles*, etc. In each of these ceremonies, the Bible is careful to stipulate different sacrifices. These sacrifices would be comparable to the plays given to win the game, not the game itself. Indeed, some plays may be repeated, in a different way, with each weekly opponent or game, and the winner is the one who executes, with exactness, the play as it has been defined. In the same way, the offerings are likewise restructured or tailored to accommodate the ceremony. Thus, in each ceremony you could potentially have a *Meat Offering*, a *Burnt offering*, a *Sin Offering*, a *Trespass Offering*, a *Peace Offering*, etc. Like any good coach, Christ structured the offering to accommodate the intended meaning of the ceremony —a strategy for His people to win, to defeat all of their opponents: the world, the flesh, and the devil.

Resultantly, when you see the Bible calling for a specific offering, it is like the Coach of a prominent football team calling for a specific play from the well-known play book. This the Lord did with Jacob, who was fearful for his life, after his trouble in Shechem: **“And Jacob said to Simeon and Levi, Ye have troubled me (disturbed my peace)...And God said unto Jacob, Arise, go up to Bethel and dwell there: and make there an altar unto God...Then Jacob said unto his household...let us arise, and go up to Bethel... unto God, who answered me in the day of my distress ...”** —Gen 34: 30; 35: 1-3.

Alluding back to *Reference One, “forbidden Blood & Fat”*, the *Peace Offering* is different than the other ceremonies and corresponding offerings. In one sense, it is both a ceremony and a ritual; in harmony with our analogy, it is both a game and a play. To illustrate, after the ceremony of the *Wave Loaves*, a ceremony with many offerings, the Lord likewise calls for a *Peace Offering* —see Lev.23:16-19. In fact, the offering which we are attempting to define, that which was to be conducted by Moses, is accordingly, because of its high-level officiation, representative of the church’s end-game celebration.

Lesser achievements in the realm of the Hebrew society could have been conducted by lower leaders, even merely head of households. To assimilate this point further, consider that, if the Atonement is the Super bowl, then, the *Peace Offering* thereto pertaining, must be the post-game Super-bowl celebration: It commemorates the success that we have attained having won all of our games and achieved a time of rest, of peace, a time when ‘the world, the flesh and the devil’ have been defeated, and we can rest until next season. This peace, the world or the church has never seen. But the day is now upon us, **“And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land”**—Lev. 26: 6. Also, **“Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: any ye shall find rest unto your souls”**—Matt 11: 28, 29. The Lord is so confident in our victory that He, beforehand, has planned our celebration. This being true, He required of Israel the ceremonial offering merely to display faith in His grand promises. Assuredly then, the Mosaic-arranged, *Peace Offering* is the way that the Lord has orchestrated for us to give thanks to Him for our victory; thus does it deploy, in commemoration, many other offerings. Again, it is both a ceremony and an offering in the sense that the church and/or any individual therein can, at any time, give moment of pause for celebration after each victory and after each play. Some football players are so grateful for their success, that they even do an “end-zone dance” after merely one successful play. Such is shunned in the world, but, with the Lord, there is no penalty for excessive, end-zone celebrations; in fact, He is so “cool” that He, beforehand, calls the play and likewise orchestrates the dance, the celebration, the *Peace Offering*, after it is executed. This dimension of the offering is made possible by virtue that the *Peace Offering* is totally voluntary, **“And if ye offer a sacrifice of peace offerings unto the Lord, ye shall offer it at your own will”** —Lev. 19: 5. Correspondingly, after each victory of faith, we can all give thanks. In so doing, we are attributing to the Lord our success. The particular aspect of the *Peace Offering* that we seek to describe is associated to Noah’s experience because it pertains to final victory, to salvation. Thus is Moses used as the final administrator, and thus does Noah make a perfect example.

Side Bar (A): *I now can see the marvel and reward of spending so much time enjoying the game of football; God has given to us a fitting, spiritual blessing to an otherwise secular endeavor which has allowed us to more readily consume His strong meat!*

Reference One gives us the focus of the *Sin-offering* aspects of the *Peace Offering*—not to be confused with the *Burnt Offering* or a *Meat Offering* aspect—that is used as a temple ritual. As such, it requires that the entirety of the beast, once sacrificed, be burned outside of the camp. This distinct aspect of the *Sin Offering* is required even though the blood and fat thereto pertaining are deployed otherwise: It is ritualized within the temple. **“And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire”** —Lev. 6: 30. Again, I refer you to a football analogy: Your team has an offensive, running play. Such could be performed by the alternate positions on the offensive team, the receiver, the running back, the quarter back, et al. With each, there is a different play-book scheme. Likewise, a *Sin Offering* for an individual, for the congregation, for a noble, for a priest requires a different scheme. All *Sin Offerings* are “offensive plays” designed to defeat the devil’s claim on us. The *Sin Offering* that is inculcated within the *Peace Offering* is a special “play” in a special “game”, the *Peace Offering* ceremony. If the play is orchestrated by the priest as required in the *Peace Offering* and the blood and the fat are applied to the altar, then the residual of the carcass must be burned—not within the sanctuary but— outside of the entire camp. At the risk of redundancy, all must settle upon this point: The obliteration of the carcass by fire was not to be so done on the altar within the tabernacle or temple. Understanding the site of incineration is a central symbolism of the ritual which helps us to understand our salvation. The *Burnt Offerings* (Exod 29: 18) is incinerated differently and this can be confusing. It is another “play” from the *Peace Offering* “play book”; it was to be burned upon the altar—such will be explained in its fullness as we advance— but we must now fix our attention upon the intricacies of the *Sin Offering*, which is a different “play” with a different cremation site. One clue to explain the need for this special emphasis is that Jesus represents the *Sin Offering*, and His followers represent the designated bullock. We cannot now dare to guess the complete meaning to be therefrom ascertained, as is the case with all clues, until we have it divinely unfolded and taught

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—as we shall proceed to do. For now, suffice it to say that this law was very carefully emphasized, and it should not be marginalized —see Lev 4: 11, 12, 21, 6: 25-30, Ex 29: 14. Indicative of this, the *Sin Offering* is called “most holy”—Lev 6: 25.

In the case of the *Peace Offering*, again cited above in *Reference One*, the premier offering which required the hand of Moses to conduct, a bullock was to be offered. And we now know that a bullock prefigures the Christian-age, gentile ministry in this time; more specifically, it represents the pinnacle of Protestant Christianity; Laodicea, the Seventh-day Adventist Church. As shown in prior studies, Israel is prefigured as sheep —not cattle/bullocks. And since Christ, while speaking through Jesus, did not validate His bullocks, but His sheep when He said “...**ye believe not, because ye are not my sheep...My sheep hear my voice, and I know them, and they follow me:**” —John 10: 26, 27— then we can know that the day will come when He will purge His church of cattle; He will remove them from the camp of the redeemed, the collection of the men who will receive the peace promised to us by Jesus’ advent. Remember, according to *Reference One* above, Moses was commanded, as a ritual to install the priesthood of Aaron, to take a bullock for a *Sin Offering*: “**1 And the Lord spake unto Moses, saying, 2 Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering...15 And he slew it; and Moses took the blood, and put it upon the horns of the altar...16 and he took all the fat...and Moses burned it upon the altar. 17 But the bullock...he burnt with fire without the camp...**” —Lev eight. The bullock sacrifice, as a *Sin Offering*, depicts by symbolism the nullification of the entire gentile Christian ministry which was installed after Calvary. It reflects the promises given in various places in the Bible, most notably and appropriately given by Paul’s direct testimony. He, the self-professed minister of the gentiles, said in one notable place, “**...whether there be prophecies, they shall fail...knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away**” —1Cor 13: 8-10. Thus, all of it was sacrificed and eradicated outside of Israel, for the Lord promised to us the day when He will, for our peace, “**rid evil beasts out of the land**”; He will remove evil gentiles from the Kingdom! Cattle are proverbially categorized in this indictment by virtue of the Lord’s prophetic judgment against them: “**...I judge between cattle and cattle...my flock, they eat that which ye have trodden with your feet...Behold, I even I, will judge between the fat cattle and between the lean cattle. Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns**” —Ezek 34: 17-21. Resultantly, as discussed in much detail in *Atonement*, both cattle and sheep co-exist in the church until the judgment, and, to receive Christ’s peace, the gentiles must lay down their burdens, come unto Him, and learn of Him. This is the process of cattle-to-sheep conversion for only the sheep will be saved in the initial day that Christ receives the church from Jesus. In fact, to further sharpen the “playbook analogy” allowing even greater understanding, the bullock deployed as the *Sin Offering* in both rituals, the *Atonement* and the *Peace Offering*, represents Davidia. This we can now even better comprehend because a bullock, in the natural, is merely a young castrated bull, and castration has special meaning for us. It symbolizes the final portion of the Adventist church, Davidia, because just as a bullock cannot reproduce, neither have Davidians been given such a spiritual charge of proselytizing from the world —for in keeping with the analogy, they, under the leadership of VT Houteff as he began his work for the SDA church in 1930, were called to purify the church and not to produce converts from the world unto themselves. Of a certainty, no other righteous sect in the history of gentile Christendom has been given such a well-defined mission with such a restriction. To give added confirmation, we must be reminded that, to be a gentile Christian means to be spiritually procreative, to reproduce oneself, to create converts for they were told by the Lord Himself to “**Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost**” —Matt 28: 19. Castration of a bull, the stipulated process to create a bullock, nullifies the application of this spiritual edict to Davidia for, since the days of her institution, they were constrained to allow the SDA ministry to do the work of external evangelism. Amazing indeed it is that the work of Davidia is depicted in the Lord’s playbook of salvation. Such reflects the disciples contribution to peace for the *mustard seed* has emerged from Davidia.

Yes, for a surety, all of the *Sin-Offering*, bullock sacrifice was to be disposed of outside of the camp —this with two exceptions defined in

SECTION II: PEACE BY THE FAT AND THE BLOOD

To call such a deed “ceremonial economy”, at first glance, seems to be a misnomer. How can the word, economy, ever be associated with such large-scale waste? Bulls are huge animals, and to slaughter them without eating any of it can only make sense in the proverbial application; such was to be our economy! The blood and the fat were inculcated in the sanctuary ceremony, and the squandering of the entirety of the larger, other portion is a lesson in itself.

Therefore, ignoring the blood for now, we must discern the answer: What does the preserved portion, the fat, that which is burned upon the altar represent? It is not an accursed substance as we formerly misconstrued; to the contrary, Israel was forbidden to eat it in the ceremony because of its sacred value. It was to be devoted to the Lord; it created the sweet savour that He cherished, the very thing which, once burned, evoked a promise of peace from Christ to Noah and his victorious church. Remember, the Word says, **“And Noah builded an altar unto the Lord; and took of every clean beast...and offered burnt offerings...and the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man’s sake...”**—Gen 8: 20, 21. As was interpreted by Joseph in *Gen 41*, since fat cattle represent prosperity and lean cattle represent meager existence or deprivation by drought, the fat could only represent wealth of the church. Conclusively then, by the Lord stripping from the “bullock” their fat, and demanding that it not be consumed by any other, not even those who offer the sacrifice, then He is, in symbolism, appropriating to Himself the sacred portion of the entire gentile effort, the tithes and offerings, the thing which Father guaranteed would, if withheld, deny to us salvation. **“Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat...For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the Lord, even the soul that eateth it shall be cut off from his people”**—Lev 7: 23, 25. Thus did Moses proceed accordingly:

Reference One (a):

“And he brought the bullock for the sin offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin offering. And he slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it. And he took all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and Moses burned it upon the altar. But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp as the Lord commanded Moses”—Lev 8: 14-17.

With **Reference One** repeated, all inclusively, we can see the lesson. As specified in very exact, incontrovertible detail, like a running play in our proverbial, football journal, Moses quarterbacked the Lord’s strategy for victory precisely and in exact detail, just as commissioned. Such was Moses’ perfection, and such is the duty of the *mustard seed*, his antitype. Should any rebel at this claim, thinking it to be egotistical and self-exalting, then they should pause to merely ask themselves a simple question: “Why have not any of the highly-vaunted Bible scholars in the past 3500 years of the church revealed the meaning of this sacrament?” Is there any doubt now as to why, instead of peace, we have had hell?

The real purpose of this sacrament was never intended to be understood until today. Yesterday, none could unfold this meaning because, few could barely identify the internal organs of a bull: the liver and the kidneys—not to mention identify their functions. Yet, today, we can know, with merely a little bit of education, that which even Moses and the church beforehand, for nearly 6000 years did not know. That is, these are cleansing organs.

“The kidneys are bean-shaped organs, each about the size of a fist. They are located near the middle of the back, just below the rib cage, one on each side of the spine. The kidneys are sophisticated reprocessing machines. Every day, a person’s kidneys process about 200 quarts of blood to sift out about 2 quarts of waste products and extra water. The wastes and extra water become urine, which flows to the bladder through tubes called ureters. The bladder stores urine until releasing it through urination.”—US Dep of Health and Human Services, *National Kidney and urologic Diseases Information Clearing house*.

What about the liver? —“The liver stores nutrients, changes certain nutrients into more basic elements, makes bile, and collects and destroys toxins in the body” —Healthline.com. Without too much focus on anatomical design and divine, biological engineering, we can resolve that both the kidneys and the liver purify the blood. The blood of the bullock, as explained more fully below, represents the work of the

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gentile church. Anatomically, it literally keeps the beast alive by continuously journeying through the body accessing every cell, delivering life-sustaining oxygen, and depositing the waste produced by the cells into the kidneys to be expunged by water. The liver, among its many other functions, also detoxifies the blood. But we must be reminded that our lesson is not revealed just by the uses of those organs, but instead the lesson is in their protection—which points us again to the fat. Just as the ribs protect the heart and the lungs, the abdominal fat also protects the liver and the kidneys—that is, as shown above, for the prosperous cattle. Undeniably, the Lord only claimed ritualistic benefit by use of two holy substances, the fat which protected or covered those organs and the blood. But now we are studying tithes and offerings. It was to be graced back to Him by being burned on the altar for His and only His benefit and pleasure. He purposed that Davidia, His proverbial kidneys and liver, His purifying agents of His highest church, worked to keep it clean. They, the saints, received heaven's protection from injury by supplying them with sustenance, layers of fat. In other words, they grew strong because they paid their tithe and offerings to the storehouse. Such meant to God transactional cooperation, and it precisely reveals the covenant between Christ and Jacob, sworn by an oath, to Christ which the Bible expresses in the following Texts:

“And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Bethel: but the name of that city was called Luz at the first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, So that I come again to my father's house in peace; then shall the Lord be my God: And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee”—Gen 28: 18-22.

Protection and provisions was the basis for harmonious communion between Jacob and the Lord. This study parallels that commitment by use of the *Peace Offering* showing that the ceremonial fat purveys the same message. Since Jacob promised to pay one tenth of his earnings, his tithe, as a remuneration for the Lord's provisions, bread and clothing, and as an affirmation of his salvation which is identified by the clause in the contract which says, **“...that I come again to my Father's house in peace,”** then we can readily see that the fat belongs to the Lord, and that it is the one tenth which Jacob vowed. Since it purchased our bread and our raiment, allowing for the literal and the spiritual meaning to be attached, then we have added evidence to show that the fat must represent the tithe. Therefore, we can see, from *Gen 28* above that it was part of Jacob's deliverance agreement; he was to subsist entirely by it. All other portions of the *Sin Offering*, the sacrificial bullock—the heart, the brains, the stomach, etc.—is, today, of no use to the Lord and is assigned for destruction. Yet, in spite of this seemingly great waste, the *Sin Offering* is termed, “most holy”; for, when administered in the function of the Mosaic, *Peace Offering* of thanksgiving, it brings to us that which the Lord designed that we have at creation, our **“joy which no man taketh from (us)”**. In the real sacramental meaning or application, disposing of the other body parts is not a great waste. The fat which covers the liver and the kidneys symbolizes the reason for the institution of the Christian experience; it is to bring the world to peace and include them in our journey home. As much was witnessed to us by the vast collection of heavenly host on the day that Jesus was born. In orchestration, they proclaimed this very theme which we, 2000 years later, are only now beginning to understand. The record reveals the following: **“For unto you is born this day in the city of David a Saviour...And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men”**—Luke 2: 11, 13, 14. Remember, Jesus was to be sent to the gentiles making the end of His administration to them the fitting time to offer the *Peace Offering*. Reiteration of the following point will fortify our understanding: This proverbial, peace-installing fat is garnered only by one medium, our donations of tithe and offering. The wise, the *mustard seed*, the men who gain peace at the symbolic place called Luz, which means light, will know that it has been graced to them merely on the basis of Jacob's covenant to Christ. They behold the light and embrace it—not just with their words, but—with financial remunerations, their tithes and offerings. It is this which insures that they are not discarded along with the other choice portions of the sacrificial bullock beast. For it is Jacob's light at Luz that promises to us the Kingdom and its corresponding peace, the thing that we anticipate as we journey back to Jacob's homeland. How dare any man seek such a gift by stealing from the Lord—by

“playing” Him attempting to steal His retirement benefits— by taking with extremely offensive ingratitude, His protection, His graces, His bread and His raiment, and then attributing such gifts to be the fruits of their own hands thinking that because they could not see God’s hand in their success, then it must be that they promoted themselves. Remember, Jacob could not see the Lord’s hand in his provisions either; yet, he understood that his peace (homeward journey), his sustenance (bread), his doctrine (raiment) all were credited to God by faith. Such is the reason why he is called the ‘apple of the Lord’s eye’.

The symbolic connection of the fat to the Lord’s tithe we can better understand now allowing for more insight into the lesson of the kidneys as they pertain to

Calvary and the Sin Offering~~~~~. On Calvary, Jesus, the premiere *Sin Offering* of the Atonement, the sacrifice depicted by the young goat—not the bullock of the *Peace Offering* nor of the Atonement— was pierced in His side, and there from proceeded nothing other than His blood and water. This is according to John 19: 34. Blood and water are the very things which modern biology has taught us are obtained by the purifying sacrificial organs of focus, the liver and the kidneys. We can now see the symbolic meaning of record. The ceremonial and sacrificial goat was originally slain in the Atonement ritual. The Atonement was a sacrament dedicated to cleanse Israel, but in Jesus’ sacrifice on Calvary, though it pertains to a different “game plan”, still has meaning for us as we study the *Peace Offering*: When He was crucified, the proverbial cleansing process was aborted with His death, and the Jews resultantly had no protection from their own filth. Their works, depicted as Jesus’ blood, and their doctrines, depicted as His water, had no purging catalyst. What was the result; what happened? In the literal, His blood was not filtered; instead, it was spilled on the ground. This fact does not support the teaching that Calvary was the event depicted by the Atonement ceremony; instead, it appropriately manifests a new order. No longer would the house of Jacob preside over the church to keep it pure; instead, for nearly the next 2000 years a new system to ascertain good works and pure doctrines was installed. It was the *Time of the Gentiles*. For this reason, shortly after Calvary, Catholicism, beginning with Emperor Constantine, was inaugurated to establish the standards of righteousness. This is the meaning of Jesus’ blood and water mixed with the dirt of the earth for the Bible, speaking of Romanism, says, “*And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered*”—Dan 8: 12. Accordingly, such were to be our standard bearers, the agents elected by the apostate church and licensed by heaven to govern our righteous works, our Christian blood, and our doctrines, our dirty, non-thirst-quenching water. In a nutshell, Jesus’ blood and water became dirty.

But be assured, heaven had no intention to waste either Jesus’ water or His blood; correspondingly, did He, Jesus, in 1500 AD, inaugurate a ministry to grow the gentiles out of the earth; He sprouted forth the advent of Protestantism. Their efforts to teach of His sacrifice was to grow more and more pure until it lost all of its blemishes. It is this beast which prefigures the sacrificial bullock. It becomes pure by compelling all in the Church to cast aside all of the final vestiges of Catholicism, the last of which is the theme that has been adamantly enforced since Nicaea, since AD 325, the teaching that Jesus pre-existed as Christ. Those who refuse, those who continue to teach Constantinian dirt, must elapse from the church, must be “cut off” from their progressive brethren. Why is this by virtue of the ceremonial metaphor?—it is because they sustain their anti-Christ work by the Lord’s fat, His tithe. In warning to those who finance their false ministries the way all Christian ministries are financed, by tithe, the Bible says, “*And he shall offer thereof his offering, even an offering made by fire unto the Lord; the fat that covereth the inwards...all the fat is the Lord’s*”—Lev 3: 14, 16. Also, “*For whosoever eateth the fat of the beast, of which men offer and offering made by fire unto the Lord, even that soul that eateth it shall be cut off from his people*”—Lev 7: 25. People who vaunt themselves to be members of the church and yet take the Lord’s tithe so as to appropriate it in accordance to their own private charities and donational expenses, those who deploy their judgment to appropriate the Lord’s tithe, are in violation of this theme. They are men who refuse to exceed the righteousness of the tithe-paying Pharisees; they are men who in fact do worse than the Pharisees by consuming the fat which belongs to the Lord. Unless they become more sacrificial, they will find themselves to be bullocks who are in

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violation of the *Sin Offering* sacrifice, men and women who will never find a peaceful retirement—peace in Jacob's homeland.

Catholicism, yielding Protestantism, yielding Davidianism has served its use. From that 1700-year-old order, the proverbial field, Jesus grew His gentile church, but it only has value as the wheat—to mix metaphors—therefrom develops. As it grew to maturity, a new team of leaders are destined to emerge from heaven's newly ordained cleansing agent, Jacob. His house will be poised to harvest the field which became fertilized by Jesus' blood and nourished by His water. It is their harvesting skills, now being perfected, that will be honed by the fat, the tithes and the offering, of the unblemished bullock. In other words, they yield the benefits of all the doctrinal advances which, in careful analysis, could have only come to be by the tithe which has historically supported the righteous leaders of the church and which now continues to so do. Such a harvest, before inclusion, must be purified or cleansed from the dirt, and that process is expressed in code by other sacraments not yet herein described and unraveled, such as the *Wave Sheaf* and the *Feast of Tabernacles*. These things being said, we can now see why today the light of gentile history must be discarded, or “done away”, to quote Paul; it must be abandoned, nullified.

All should be reminded that we are using a ceremonial sacrament as a proverb to learn of man's salvation. This is the reason for its inclusion into the Law, and lest we forget, we are to be judged by the law. Paul says as much, **“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. The *Peace Offering*, just like we determined for the Atonement, is an immutable law; thus does it define who shall be cut off from the church.

“And this is the law of the sacrifice of peace offerings, which he shall offer unto the Lord...This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the Lord made by fire, in the day when he presented them to minister unto the Lord in the priest's office; Which the Lord commanded to be given...This is the law of the...consecrations, and of the sacrifice of the peace offerings; Which the Lord commanded Moses in mount Sinai...”—Lev 7: 11, 35-38.

Until now, reaping our hope of salvation was a more difficult transaction, one requiring passage through the grave because we could neither observe nor comprehend; we did not have the *mustard seed*, the light of David to express to us its meaning. But today we have reason for praise, thanksgiving, and even a *Peace Offering*—expressed in our financial remunerations—because the Lord has given us light. Some, seeing the eventual victory and the marvelous “touch-down” run of faith, may even desire to pause and do their own “end-zone dance”. But it takes wisdom to see that victory, a thing which the fools who now control the church are lacking according to the Lord's testimony in *Matt seven*. It is no wonder that ancient Israel sought, with great determination to preserve the man and his house who was placed as their leader, David. They knew that salvation hinged upon heeding the Lord's laws, and such could never be understood if the house of David perished. In fact, that loss was almost realized in one battle; David's house almost saw an abrupt termination. Being gripped by the prospects that grave day, the wise gathered and expressed the following measure: **“...Then the men of David swear unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel”**—2Sam 21: 17. Notice from the above Text one key note, the chime of which has heretofore been muffled but must now pass through the Lord's resonance chamber to reverberate with clarity and distinction: David's faithful supporters cherished his role of explaining the Lord and His, the Lord's ways to Israel, and they openly guarded their gift seeking to put it in a more secure vault. They were men who exemplified the Lord's concept of thanksgiving, men who appreciated peace. But what about today? Because our ears have formerly been tone deaf, unable to discern the sensitive note of the chime, the *mustard seed*, must do for himself that which those champions of David's valor did for him anciently. His descendant son does the very thing which others, men who walk after the flesh, now deplore as self-exaltational: He must declare his own valor and significance in the work of the Lord. Does not this very reaction to the MSA's avowal affirm that such critics are children of ingratitude who must always be told when to celebrate? Nonetheless, we cannot sink to their depths of darkness to now contend with their childish view of salvation; instead, we must seek to bask—not in their approval

but— in the anticipation of the Lord’s imminent day of glory. “The men of David” must not despair; his light is here, and it now gives to us the greater appreciation of—not just the fat, but also— the healing and redemptive power of

The Water and Blood~~~~~. In the course of current-day enlightenment whereby the table is lavished with an abundance of strong meat, we must revisit several doctrines from different perspectives so as to ascertain their full application to our salvation. Is not this the meaning of consuming strong-meat doctrines? Having addressed the concept of blood, but not fully, we can now dedicate more analysis to the meaning of the sacrificial-bullock’s blood. To some degree, it has been explained already that, in a literal sense, the blood carries oxygen and nutrients to the cells. It also wars against invasions and attacks by sickening forces of contamination; nothing, no organ, can survive without the blood. It is a great symbol to depict our works. What are the works of those who are depicted by the unblemished, sacrificial bullock? It is the light, the doctrines, the achievements, that have directed our path to this point, that have brought us to this time of transition, transition from our gentile priesthood to the very anointing of the literal, last-day son of Aaron and his soon-to-be ordained helpers. These doctrines that have placed the *Disciples Indeed* on their current path have governed our religious culture and have given to us today our very short and clear path to the Kingdom and to salvation; it is the bullock’s blood. People who have not observed principles of fundamental Adventism are not part of that church, and their work cannot be honored. But in this we must expand our understanding: For the works of the church to succeed, it needs more than non-secular light, religious doctrines; such pertains more to the figurative water discussed above. Instead, it must include all facets of human achievement which facilitate us in our gospel commission. These additional qualities added to the water, the doctrine, represent the gentile light, the blood of the bullock.

Is short summary then, we must learn that blood signifies the work, the tools that we deploy to proclaim or distribute our water, our doctrinal light. To explain their application to man’s salvation, we must first define more precisely the literal composition of blood and understand how it aids in bodily function.

“Blood plasma is the yellowish liquid component of blood in which blood cells are normally suspended. It makes up about 55 percent of the blood by volume and is composed primarily of water and proteins...Composition: Blood Plasma is about 92 percent water with 6.5 percent proteins...”—*What is Blood Plasma Made of*, Allan Robinson, eHow Contributor, 222.ehow.com/facts

This document was produced and distributed by sophisticated equipment that was forged by clever gentiles. Such equipment carries the water from the fountain of the Lord to His people; it is symbolized by blood. It helps David broadcast His light. Without a doubt then, blood prefigures the things which allow us to teach every cell, every saint; meanwhile, the water is the doctrines that we teach. It comes from the pristine fountain of *John four*. All blood carries water, but not all water is pure. Some doctrines are extra-biblical and have no everlasting efficacy. To be pure and pristine, it must come from the Bible. “**7There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink...**¹³**Whosoever drinketh of this water shall thirst again:** ¹⁴***But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life***”—John 4: 7, 13, 14. To break it down further by example, Adventists promote Sabbath doctrines; such is their spiritual water. Much of it, upon close inspection, is contaminated with the renderings of men, just as was the case when Jesus contended 2000 years ago with the Pharisees over the same doctrine. Though they did not promote it properly and with a balanced perspective with regard to all other laws merely indicates that their water was not pure; it was not that fountain promised by Christ to the woman at the well. But such is OK: The Bible does not make use of the bullock’s urine, its water; it only validates its blood. Therefore, just as the secular money, expressed in tithe and offerings, enriched the gospel work and is symbolized as the fat, likewise, the secular technology used to aid us in our work, to advance and proclaim our doctrines, defines the proverbial blood. The liver deploys the blood to preserve and purify the body causing pollutants to be dispelled, as urine, by the kidneys. To expand on this theme for greater understanding, we must continue our analysis of these Texts

Reference One (b):

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“and (Moses) took the blood, and put it upon **THE HORNS** of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, also sanctified it, to make reconciliation upon it. And he took all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and Moses burned it upon the altar. But the bullock...he burnt with fire without the camp...”—Lev 8: 15-17.

Truly, Jesus' blood will not be wasted. It was recovered and reinstalled in the church by the gentile, Adventist priesthood, the proverbial unblemished bullock. His death on Calvary eventually was scheduled to allow the Hebrew church to integrate into its revamped, end-time administration, the contributions of the nations, the secular enhancements to the Gospel. We will indeed be uplifted by the contributions of the nations and their approach to service, to work; it will not be ignored. But its benefits will only come—not when antitypical Aaron, nor the gentiles, not VTH or EGW, but—when antitypical Moses deploys their cherished contributions. He, A.K.A, the *mustard seed*, expresses thanksgiving; he purveys appreciation for their contributions to the advances of the gospel. This he does in symbolism by applying the blood to the altar with his fingers. Thus, with the slaying of the bullock by Moses, is their work both nullified and then certified—just as the space shuttle, while surging to its intended orbit, no longer deploys its initial boosters and, in its advancing path to glory, jettisons them back to earth. This it does, all the while, its destiny could not have been accomplished without them. The proverbial Moses applies the blood, the gentile work, to the horns of the altar. In this instance, the altar, the central focus of the sacrament, represents the church. It will have horns, authority, because it will be empowered to rule. The power comes from Christ who delights in the savory fat united with Moses who applies the blood. This power is seen in prophecy when Jesus issued the following promise to David's son, “**But that which ye have already hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron: as the vessels of a potter shall they be broken to shivers...and I will give him the morning star**” —Rev 2: 25-28. David will rule with the *Rod*, a different aspect of it, a rod of iron. The *Shepherd's Rod Message* culminates the entirety of the gentile gospel, but it never was understood with balance and wisdom for its adherents did not even know that it was to be combined with the call of Christ. Below is a statement showing this very thing, first from VTH and then from the *mustard seed's* attached analysis:

VTH's Rod's, claim:

“*The Lord declares that His voice is crying to the city (to the church), and that the men of wisdom shall see the name, and shall hear the Rod and Him who hath appointed it. Manifestly, this Rod is capable of speaking and of being heard, thus the command ‘hear ye the Rod.’ So far as we know, the only rod that has ever spoken is ‘THE SHEPHERD’S ROD’...I for one cannot overlook, neglect, or reject the Lord’s counsel in this matter. I must hear the Rod and Him who has appointed it if I expect to have a home in the Kingdom*” —VTH, *ITG*, 27: p 7; Parenthesis and emphasis belong to quote.

MSC Commentary:

“*VTH resolved to hear the Rod and then the shepherd, the one whom Christ is to send in His name; this must now become our faith. Many Davidians, in violation to VTH’s counsel, are flimsy, careless, and nonchalant in their perusal of the Rod. This is the actual case even though they make loud claims and bold professions to the contrary. Bashan is included in this indictment. One definitive and all sweeping summation of the Rod, by the Rod, that is by VTH himself, is that we must never elevate it above the Bible. We are specifically commanded, in incontrovertible language, that we are to read every word and then measure those very same words by the Bible or to prove all things in the Rod. Those who ignore this sweeping mandate, are pretenders and not defenders of that message: They are devious saints who boldly ignore the Lord’s counsel for anytime an author gives an all-inclusive summation of one’s duty to his work, one that overrides any other mandate, then to ignore such counsel is to be a disciple of pretension and ignorance.*” —Derek West, *MSC, Currency Exchange*, Part I, 18-Nov-2011.

I know, it is shamefully embarrassing to have one's entire career thusly impugned. It suggests that their work has been done for naught. Only the Christ-recommended, child-conversion process can recover a man from such a blow to his ego. How dare any suggest that yesterday we did not know how to deploy our work to advance the Kingdom of heaven!?—many do presently ask. But the truth that must now be told is that very little, if any, of the light revealed by EGW and VTH included messages that they themselves could understand. They were inspired to deliver them, but they could not comprehend the full thrust of their light. Commensurate to this, we are told by Christ pertaining to their work that

it was given entirely for the *mustard seed's* deployment. Only he can apply it to the church; only he can sprinkle it upon the altar. For their work, as defined by the prophecy of *Zech four*, a prophecy mentioned in both the works of VTH & EGW, was always intended to be “the Word of the Lord unto Zerubbabel”, the end-time, mountain-moving son of David:

“Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. Then he answered and spake unto me saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it...The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you” —Zech 4: 5-7, 9.

The blood, the might and power, the works of the man and woman who delivered the last-day mountain-moving power was not understood by them; they ‘knew not what these be’. Equally harmonious to our study is the fact that the “great mountain” which stood before Zerubbabel shall become a plain. In other words, the gentile ministry, the unblemished bullock, is to be slain, sacrificed for salvation, a synonym for grace, and it shall be the world’s source of God’s “grace”. The altar is to be cleansed by the hands of Zerubbabel, the hands that finish the gospel call. Zerubbabel will not need their brains or wisdom which is depicted by the head; he will not need their structure or government, their bones. He will not deploy their morality, their hearts; their diets, their stomachs; their military might, their muscles, etc. All these things will be burned outside the camp. The only use will be their blood and their fat. All within the hearing of this letter must commit to rejecting, for self-deployment, the works of yesterday’s church culture. It is illegal to personally appropriate, consume, the blood of the sacrifice. It is only for Moses’ hands —likewise with the fat as shown already.

There are several segments of Davidia and many different subsections of the SDA church, and the MSC avails itself to much of their work to bring forth the Kingdom. In so doing, he is using his fingers to apply the blood of the sacrificial bullock to the altar. In fact, by typing this very document, his fingers are being thus employed. But the benefits, by Jesus’ hand —let none doubt for a moment— extend well beyond the theatrical arena of religious evangelization and community. To illustrate, all of the technologies which have benefitted the world these past 2000 years have been indirectly related to the Gospel going to the gentiles, Jesus’ sacrificial blood and water going to the earth. Of this we can be assured because the domination of the Christian nations during that span has facilitated in either the creation or beneficial redeployment of nearly all of the world’s innovations and advances. These benefits came only because the Gospel went to the gentiles and they, whether secular or religious, culminated in the work of the highest church, Laodicea, the last gentile church. Therefore, if they have learned to integrate into their evangelical efforts technologies such as audio and television equipment, then these are the fruits of their water (doctrine) being disseminated to every cell by their “work” (blood), things such as high-performance computers, motor vehicles, printing equipment, dietary attainments and recipes, refrigeration, airplane travel, entertainment, etc. In fact and in keeping with the very theme of the *Peace Offering*, we need to now give thanks to Father for giving to us His only begotten Son as we recognize that, only by His provision, do we have the lofty standard of living that we enjoy in the world. To misappropriate or wrongly attribute such advances and blessings to the prudence of European genius and sophistication, to the wisdom of any other people, to Capitalism, to the “founding fathers” of America yields the very sin and separation from God that the *Peace Offering* was to be installed to preclude. You cannot ever worship God so long as you steal from Him the credit for His gifts: He can only be worshiped in ‘spirit and in truth’. None can have salvation in the *Judgment of the Living* without the redemptive power of the water and the blood.

If this claim seems incredible, then merely ask the simple question, Where was the world before Christian evangelization began? It had not advanced to any significant degree in the thousands of years prior. God knew from the beginning that, to assemble the masses of the redeemed in Palestine today and to secure for them eternal life, the church must use the technology that has, in the past 500 years, blossomed the world’s population to its current numbers. They cannot revert back to yesterday’s living standards under which the ancient patriarchs abode. Things which we take for granted such as water purification, sanitary waste elimination, disease control inoculations, transportation innovations, audio

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and visual communications, etc, are necessary to assemble the people eternally in the Kingdom. Leave no doubt about it, miraculous displays from God will be performed to preserve and heal us, but such things will be done to supplement the healing and life-preserving powers that man, through the purveyance of the Gospel to the gentiles, has mastered. Why, for example, should the Lord heal communities which have, after drinking water contaminated with human waste—a perfect metaphor, by the way, to depict the ministry of the church militant—and by so doing they developed sickness, like cholera, when proper water and waste filtration could preclude the outbreak of that very hazard? In this, heaven cooperates with earth to bring to her restoration, and such help is by divine design because God is not going to save us so that He can do our work. Remember, the Law: “*Six days shalt thou labour, and do all thy work...*”. In the emphasis of this theme we can see the promise given to us in the book of Revelation, ‘the earth helps the woman (Rev 12: 16)’ as she is being ravaged by the attacks of the serpent, the devil. She extends her help by virtue of the symbolism of Jesus’ blood and His water nourishing or drenching the gentile ministry, the earth. The Lord gives Moses permission to likewise exploit these gifts endowed to the world by the gentiles. Remember, we are not going to heaven just yet; we still have a Gospel commission; we have been commissioned to ‘teach all nations the things which Christ has commanded to us’ (Matt 28: 20), and it must be done with the technologies available to us. This is essential to bringing salvation to the world so as to hasten Jesus’ second coming. Indeed the blood, after 2000 years of progress, has great efficacy and value; it must not be discarded.

Can you imagine yourself in Palestine after the resurrection and beholding the reaction of fallen saints such as Abraham, Isaac, and Jacob, David, Jeremiah, Zechariah, Daniel, Peter, James, John, EGW, and VTH as well as all of the world’s other soldiers of salvation? Imagine them, instead of being overburdened by the swelter of summer, as they often would have been anciently, traveling in a limousine to dine in the king’s air-conditioned mansion to watch world events on a large-screen television after dining on a well-prepared steak dinner and a delectably prepared dessert. In the resurrection, they may not have the joys of marriage, but there will be an almost overwhelming plethora of other amenities that will contribute to their eternal joy. If help is needed to envision the promise of heaven, whereby we were told, “...*Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him*”—1Cor 2: 9— then we can at least better anticipate and appreciate this assurance by imagining the reactions of yesterday’s heroes when they are graduated to our world today. Yes indeed, the end-time leader, antitypical Moses, will not refuse or deny to his ministry any of the same benefits which the church now enjoys. They, the innovative benefits from the gentile age, will be applied to his ordained power over the eternal church, the “horns of the altar”, by his judgment and with his hands.

His fingers will sprinkle the sacrificial blood upon the altar. In so doing, all will know that the Lord’s church has received, among the many other things, also, legitimate

Levitical Sexuality. At the risk of sounding salacious, Moses is to even define appropriate human sexuality for the Kingdom. He indeed has fingers of great gravitas. Yesterday, not understanding the judgment and not discerning between the *Judgment of the Dead* and the *Judgment of the Living*, we presumed that all of the redeemed will be eternally asexual or neutered beings. This theme was part of our proverbial urine, our dirty, cholera-contaminated water. We failed to discern the fullness of the Lord’s words when, while explaining the future marital status for saints who will soon escape the grave, He condemned the impurity of the church and its leaders in that day by saying, “...*Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven*”—Matt 22: 29, 30. Even then, by clarifying their doctrines, Jesus illustrates the work of Davidia and their function as the church’s kidneys. Now antitypical Moses, aka, the quintessential Davidian, the light of Israel and the son of David, has come to explain to us the *Judgment of the living* which, among its many facets, includes the continuing sexuality of the masses of people who will receive life **WITHOUT DEATH**. They are the other class of saints not described in the Lord’s definition of eternal marriage; they are people who will not need to be resurrected in order to be eternally saved. They, this particular class of saints, are, by contradistinction, not promised to be eternally celibate like the angels.

To the very contrary, in the restitution, such saints are affirmed by the thrust of the above Texts, by *Matt 19, John 16, Isa 51: 11*, etc, to enjoy the bliss of eternal sexuality —“...*everlasting joy shall be upon their head* (Isa 51: 11).” Such is the findings of the filtrated “water” distributor who manages the pristine fountain, the tree planted by the waters.

Imagine the implications of our findings: Before the priesthood, antitypical Aaron and his helpers, is installed, the ceremony pertinent to that installation depicts antitypical Moses, by his proverbial fingers, defining, amongst other things, legitimate sexual expression as it complies with the Law expressed in Leviticus and other books of the Pentateuch. Hence, human sexuality is not a salacious and banal insertion in this study; it is, if not keystone, crucial to the understanding of the *Peace Offering*. Be it not mistaken, all human behavior will fall under his refining gaze; yet, since much of humanity’s sins envelope around its sexual expression as indicated in Jesus’ condemnation of the world in the last-day when He said, “*An evil and adulterous generation seeketh after a sign...*”—Matt 12: 39, — then quite logically the eternal and perpetual sexual expression by saints requires Moses’ governance in accordance to the Law, an edict which even Paul asserts in *Rom two*. This must be done so that the redeemed, who will, in this hour, escape the need to pass through the grave to receive their salvation, will no longer be relegated by Father to the ranks of the “evil” or the “adulterous” who now abide on earth. None can ever have peace by seeking to abide in fidelity to the prevailing cultural definitions of righteous sexuality. Deference to cultural biases will not prevail in the *mustard seed’s* Kingdom —not only because many of its historic champions have lived in violation of the prevailing and contemporary standards, but also— because it is an insult to the Highest to allow any being to superimpose their standards above those of the Father, the very One who created human sexuality.

Without Moses as the judge, they are all bundled into only two categories of sin: Evil and adultery. “Evil” has a deeper meaning: It covers the laxity of our adherence to all of the law. “Adulterous” covers the balance of Father’s disparity pertaining to this very generation. It shows that the world is engulfed in illegitimate sexual expression; ergo, they belong to an “evil and adulterous” generation. Both of these besetting spiritual maladies being similar to the same that afflicted the world in the days of Noah are cured by the Atonement and by Moses’ administration of the *Peace Offering*. To fail to favor this view and to, instead, use the prudish perspective of Queen Victoria or even of EGW, VTH, Paul and others is to violate the ordination of peace; it is to use their unconsecrated fingers to ordain the holy altar. After all, the Text says, “**And he brought the bullock for the sin offering: ...and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar and poured the blood at the bottom of the altar, and sanctified it ...as the Lord commanded Moses**”—See *Lev eight* above. We must do as the MSC has done and today uncover the identity of Moses. The fact is that since Calvary, we will see that human sexuality has indeed been enhanced, and those **AUTHORIZED** enhancements, must pass under the *Rod* of his inspection. A mere visit to an adult sex shop, as Moses and his wife have recently, in bold advancement of truth, now done for the first time in their 31 years of marriage (2011), will show to you many of those very advances, some legal and some illegal. The acquisition of pornography, a thing which this Moses and his wife have never purchased, has already been carefully evaluated and resultantly rendered “evil” in the MSC newsletter, 13:I, but other sexual enhancements to improve marital intimacy can be, though quite embarrassing, deemed legitimate. We humans are often private, but our need for hidden intimacy should not cause us to add new standards to the Law —such is the very point, indeed the central lesson, of this subsection, *Levitical Sexuality*. Subsequently then, it can be seen that the duty to chose the good and refuse the evil, especially in this age of human handi**WORK** (proverbial blood) none others can perform this task. Neither Jesus, nor Christ, nor any angel can give to man peace with regard to his beneficial devices. And since only the non-resurrected humans will enjoy sex and experience its joys ‘which no man shall take away’, then it is one of the central assignments for this office.

In furtherance of this view, we have often deemed the creative sex practices of the world to be sinful, heathenistic, and vulgar. This we have done because we did not realize that the gentiles also have talents, and we must judge their excesses by no other standard than by the law, and the law, in some cases, can be quite liberal. Did not the Lord tell you that It, the Law, was given for our own good?—see

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Deut 10: 13, 6: 24. None in ancient Israel ever had chocolate, ice cream, barbequed steak, Tapioca, potatoes —the list goes on and on. Just because Christ inherited Israel does not mean that the other nations of the world cannot contribute to our peace. The same applies to human sexuality. What actually is adultery, sodomy, marriage, fornication, proper female-on-female sexuality, etc? Believe you me, the world, for too long, has —again, devoid of the Law and a Moses, the law giver— suffered from their imbibing of the dirty waters regarding each of these doctrines. Today, we must access Moses' water purification and from this point forward drink from his fountain so as to heal the world of their spiritual dysentery and their cholera.

Theo-Science Update: Dysentery: If you are in an area where the risk of dysentery is higher, only drink water from reliable sources... —Medicalnewstoday.com.

Moses, in this service, will bring healing and relief by defining these and many other standards from the Law. We need not continue to drink down the themes inherited from men who were not ordained in order to show our passage in the *Judgment of the Living*; their waters, like their urine, cannot be efficacious to quench our thirst. We must not continue to be futile in our theology; instead, we must heed the Lord's admonition for He condemned world religion when He said the following: "...*in vain do they worship me, teaching for doctrines the commandments of men*" —Mark 7: 7. Moses —not Queen Victoria, the Pope, EGW, VTH, Paul, your perverse conscience, et al— will prepare humanity to enjoy righteous sexuality throughout eternity. His fingers will ordain the horns, the eternal authority or power of the saints even in human, sexual expression. If he says, "Ew", that's nasty or gross", then so be it in righteousness. Remember, "...*as many as have sinned in the law shall be judged by the law.*" Human sexuality, and the necessary implements there-to-pertaining, has been enhanced since Calvary, and the righteous aspect there-to-pertaining will benefit the righteous, non-resurrected saints forever. After all, such is part of the bullock's blood.

More tangible graces can be anticipated from the historic work of the Christian gentiles: We can anticipate the endowments of their

Tangible Wealth~~~~~. It is not thievery to take the wealth from the gentiles in the day of their discharge from leadership in God's house. Such endowments are property of the Lord, and He was quite clear when He declared His end-time house, His house of peace, to exceed in grandeur that of the former, and part of its splendor will be achieved by the acquisition of the gold in the hands of those gentile nations. Ancient Zerubbabel was mentioned above; his name becomes useful again:

"³Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing? ⁴Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest...⁶For thus saith the Lord of Hosts (to be shortened to STLH); Yet once, it is a little while, and I will shake the heavens, and the earth...⁷And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, (STLH).⁸The silver is mine, and the gold is mine (STLH). ⁹The glory of this latter house shall be greater than of the former (STLH); and in this place will I give peace, saith the Lord of Hosts" —Hag 2: 3, 4, 7-9.

The meaning of this reference needs careful interpretation for we are called to recognize that the second temple was as nothing in comparison to Solomon's original, long-standing house. Yet Zerubbabel's house, being complete at the time of the above statement in Haggai, was promised to grow to greater grandeur by the glory with which Christ fills it. He said, "...*I will fill this house with glory...*"

SIDE BAR (B): notice that the promise involves two personalities: He, Christ, says *I...then He identifies the Second Personality when He says, "saith the Lord of Hosts."* He says, "...*And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of Hosts.*" To whom does the pronoun "I" refer? Somebody, in a future date is to allow Christ to fill the house with His glory. But to whom does the expression, "Lord of Hosts" refer? This we must uncover below:

Back to our decoding of the Texts: Indeed, in keeping with this study, it would become the house of peace for He also said, "...*in this place will I give peace...*" Such could only happen in the day of the *Peace Offering*, today. It is useful to note that David did not build either Solomon's or Zerubbabel's house; his sons did. This in mind, the mystery of the prophecy thickens because David's son was

promised to build the eternal house of peace in *2Sam 7*, and his end-time son would so do as he articulates or teaches the name of the Lord. Accordingly, the glory must come by his son's refinements pertaining to the identity of Christ; only thus could he do as the Lord promised when He said to David, **"... I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more (Peace!!!)...will set up thy seed after thee,...He shall build an house for my name, and I will stablish the throne of his kingdom for ever"** —*2Sam 7: 10, 12, 13*. In a nutshell, Jesus was born 500 years later under the shadow and auspices of Zerubbabel's house, and His words, gifted to Him by the Highest through the Dove which clandestinely rested upon Him therefrom has proven to shine. Those very words were to be reiterated in "plainness" and in clarity today to bring to us even more luster and also our peace. This reality makes the meaning of the comparisons between the two houses an ethereal proposition. [Ethereal₃: celestial, heavenly, spiritual, sublime, non-earthly, non-worldly...*Reverso Dictionary*]

At the risk of some redundancy, more clarification is required pertaining to the reference from Haggai so that we may decipher the full depths of its meaning: The glory of the house to come in the day when the Lord shakes the nations, is compared to the house that failed under the administration of Solomon and his seed forcing the conclusion that Solomon's house was nullified and replaced by that of David's other son, Zerubbabel. Such is the house of greatness promised in prophecy:

"...in the last days it shall come to pass, that the mountain of the house of the Lord shall be established...many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem" —*Mic 4: 1, 2*.

So that the Lord may shine His glory in the earth, the line of governance had been taken from Solomon; such is the divine implication of the promise to Zerubbabel given to us in *Hag two*. Even though Solomon was the builder of the first temple of grandeur, he apostatized and because of his departure from the faith, his fall into idolatry, Solomon was detached or exculpated from the covenant promise sworn to Abraham, Isaac, Jacob, Judah, then David. It was in turn given, by the Lord's amended genetic accounting, to Zerubbabel, the descendant of Solomon's elder brother, Nathan, a man who was also the son of David. Some proof of this conclusion is cemented in the fact that Nebuchadnazzar slew all of the Palestine-derived royal line of Solomon (*Jer 39: 5, 6*) disallowing the emergence of any future son there from to build the Lord's house. This regifting of the throne is the point of Haggai's above recorded announcement some 500 years after Solomon's death, and the precision of the prophecy —the grandeur of the latter house— is expounded in the above reference from *Mic four*. In short, the actual house that Zerubbabel constructed paled, by literal comparison, to that which Solomon had built. Yet, the Lord, by use of proverbial analysis, took the opportunity to take exception to that superficial conclusion and to draw a greater lesson. He spoke —not of the perpetuity of a literal building but— of the work that He would perform to elevate the house, work in process that would continue over the next 2500 years and under the administration of Jesus, the ordained Lord of the gentiles —the nations could not be shaken without His consent and cooperation. Answering the query of the above side bar, Jesus is made reference to when the Lord used the expression, "saith the Lord of Hosts (STLH)". Meaning that this is a prophecy which required Jesus' authorization because He was to become the Lord of the gentiles, the Lord of Hosts. It was to be a promised bestowal to the Dove, Christ, to allow Him to manage Jesus' people, the nations. In a nutshell, Christ, in a day when He is to pick up His work once more (**"Therefore will He GIVE THEM UP, until the time that she which travaileth hath brought forth"**—*Mic 5: 3*); He promises that Zerubbabel's house —a collection of people and not of stones and timbers— was a reference to the ultimate conversion of people, and that the final house would prevail and win peace when the reins are given to Him, Christ. Zerubbabel's link to it is only noteworthy because he represents a redirection of David's lineage, and it was to be his seed that was to erect the house promised to David's son; it was that very link that was to be built in the name of Lord (Christ—not Jesus) and in the day when that same "son of man" reveals that very name. In final analysis, the Lord spoke to Zerubbabel through the prophet Haggai in highly coded speech patterns. This we can know for a certainty because ancient Zerubbabel died 2500 years ago; yet, the Lord has yet to shake the nations to bring to us our peace.

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All must tax their Bible memory and realize that Zerubbabel was inculcated and Solomon was exculpated (detached or released) just as David warned Solomon at his, Solomon's, inauguration (See 1Ki 2: 1-4). In fact, the Lord also affirmed His standards of retention or dismissal of Solomon's lineage commensurate with Solomon's erection of the first temple. He said, "**Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them: then will I perform my word with thee, which I spake unto David thy father**" —See 1Ki 6: 12. Solomon slipped into idolatry and Zerubbabel, Nathan's son more than 20 generations later (see Luke 3: 27 & 31) was, again by backtrack accounting, graced with the promised star of God. Which finally brings us to the point of this section in the study: He, the *mustard seed*, is promised all of the gold and silver of the gentiles in the day when the Lord shakes the heavens, the earth, and the nations. The gospel writer, Luke, helps us further in this understanding: "**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. If the Lord claims to Himself the silver and the gold, as shown in *Hag two*, and the Lord of the gentiles, Jesus, aka, the Lord of Hosts, agrees, then the son of David will acquire that very wealth unto himself. Such is neatly made ready; this we can easily see since the Assyrian has all of his vast supplies of gold locked in vaults under very high security; it is as if they are saving it to pay their tithes unto the Lord. This promise of wealth is not figurative for to repeat Haggai's expression, "...**the desire of all nations shall come ...**" Their desire has not changed over the past 2500 years: All nations then as well as today desire silver and gold. By repossessing it from them after the shaking, the Lord will fill the house, the proverbial house in Palestine, the geographical location where Zerubbabel's temple stood; it will be filled with glory. He says with great conviction: "**I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory (STLH). The silver is mine, and the gold is mine (STLH).**" This statement, it should be noted and re-affirmed, promises that the house which Zerubbabel built will not exceed the house of Solomon's until the day that the Lord conducts His shaking.

Moses defined this promise metaphorically by use of the blood of the Bullock: It comes from the entirety of that large beast that is sacrificed in the *Sin Offering*, the opening play of the *Peace Offering* ritual. It may be reinforcing to reiterate, the blood represents the work and efforts of the nations. All people know that it takes a monumental struggle to secure gold, silver, and all other minerals from the earth; such is part of the *Peace Offering*. Accordingly will the seed of Abraham be found holding the purse strings of the world so as to put the Lord's wealth to good use so as to further enhance his blessed endowments to the nations. Teaching the pure Gospel and the pure Law to them, the blessed aspect which *Mic four* promises, is not the only gratuity that they can expect to receive from the seed of Abraham.

Also be reminded that such proverbial blood will likewise be poured in the bottom of the altar to symbolize the new order when finally the

Church Gains Triumph~~~~~. Speaking again metaphorically of both Solomon's and Zerubbabel's tawdry houses of history, an even greater point can be established. Since the inception of the church, the collection of the saints have never won final and eternal triumph; all victories were followed by failures requiring the Lord to intercede. The installation of the eternal priesthood as inaugurated by the Lord's anointed presiding over the *Peace Offering* ushers in the day of victory. This placement of the bullocks blood, pouring it "at the bottom of the altar", manifests the foundation of the new church. It expresses the emergence of a smaller church from within the confines of a larger one. Finally, heaven will have leaders who can recognize God's graces and give thanks. The significance of this tactic should not be minimized for the leaders are ordained and set apart, sanctified, so that the masses who will be installed as their eternal subordinates will be led by them to be appreciative. They, having little faith and the commensurately diminished stature, will have their elders supply for them, by eternal ritual, the cheer and hilarity required to please the Lord. Its like having a commercial airline service: Not everybody needs to know how to fly the plane; after all, the precise procedures can be mind-numbingly tedious and technical, but, when on board, the pilot, as captain, has full and complete authority allowing safe passage for everyone. Thus, it must now be clarified: God does not demand that everyone be thankful; such a demand would limit the number of saints in His

Kingdom to only double, if not single, digits when counting the redeemed. This concept is not unlike that depicted by the *mustard seed* growing to be the greatest of trees. To assimilate this conclusion, all will be helped by reiterating the above expressed point: The church triumphant will not devolve back to the world's technology as it was 3500 years ago at its inception; we will not use sun dials to tell time, or horse-drawn chariots to travel, palm branches for air conditioning, twigs for tooth brushes, salt for food preservation, etc. With Jesus' sacrifice, the world has benefitted from 2000 years of Christian innovation, and His spilt blood will not be wasted.

In this analysis, all can now also see the meaning of the altar within the tabernacle. Beforehand we may have been confused as both the altar and the temple represent, in the ceremonial system, the church. Now the light shines brighter: The altar, in the *Peace Offering* ceremony represents the church in perfect communion with Christ. This has been called, "the church triumphant", the one administered eternally by Moses and Aaron in purity. There is no contamination to be thereon sacrificed. It is the source of our peace. Parity of logic then deems that the larger building, the tabernacle, represents the church militant, the church which has risen only to fall again, a collection of saints who, unlike David, have never learned to love the law.

A point of clarification is now in order. True, the anatomy of animals does manifest that both the liver and the kidneys are purifying organs; however, the liver is much more complex and, in order to proceed, we turn again to the experts in anatomy for affirmation on this point.

"The liver performs over 500 different functions, most of them are associated with its main function as a filter. The kidneys perform fewer functions, but they are just as vital as the liver. If either of these organs stop functioning, death would soon follow" —Liver Kidneys, *Liver Detoxification is Vital*, puristat.com.

"Your kidneys remove one type of waste your liver removes a different type of waste. Your kidneys remove urea and anything else your body will never want to use again. Your kidneys remove dissolved items from your blood stream. Your liver removes wastes that can be re-digested and used again in the process of digestion. Your liver also removes unwanted solid material from your blood stream" —Hubert Barge, Ask a Jeeves-Info.com.

The *Shepherd's Rod Message*, being the work that came after EGW's writings and being a work that exonerated her former work while adding volumes of new light with the express purpose and the lauded acclaim to be commissioned to purify the church, must metaphorically be considered the more complex and multi-functional organ, the liver. Of course we make reference to the symbolism of the *Peace Offering*. This relegates the writings of EGW to be symbolized by the kidneys. If further proof is needed, consider the fact that the *Rod* was a complex organization in the body, the church, and it predicated much of its decries against evil from the writings of EGW. She was the instrument used by it to define purity in the church. Her members sought every member, or cell, to monitor the church's right standing with heaven. This work will be eternally commemorated in the church triumphant.

Lest any doubt that Davidia is the cleansing agent for the Seventh-day Adventist Church, then by merely considering the central theme of their work should, for the honest, remove all objections. Since the inception of the *Shepherd's Rod Message* their underlying theme has been the warning of *Ezekiel nine*. It is a message which, in no uncertain terms, pronounces destruction on all in the church who do not sigh and cry against the abominations in Laodicea. Speaking to His commanding, heavenly angel pertaining to the SDA church, it reads as follows:

"And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary..."—Ezek 9: 4-6.

Under the subtitle given to define that particular section of his work, the title, "ORIGINAL NAME, MISSION, PATTERN", VTH said the following regarding the *Shepherd's Rod* and its mission, "*The Davidians are the upshot from decadent Seventh-day Adventist prophetically envisioned in Ezekiel, chapter nine*" —VTH, *The Leviticus of the Davidian Seventh-day Adventists*, p 12. To seal or mark those who sigh and cry against abomination is to set apart and sanctify those who seek to purify the church, and

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by prophetic edict, it is to destroy the others. Like *Zech four* cited above, *Ezek nine* is merely one of the many other prophecies which, as an “acid test”, affirms the interpretation of the symbolism of the sacrificial bullock and reveals Davidia to be the cleansing agents, the kidneys and the liver.

Some, before this article, may presume the point to be trite and banal. Being ignorant of the Lord's *Plan of Salvation*, they will see no reason for Him to canonize into the Law a symbolism that yields to the triumphant saints the benefits and achievements won for them during the *Time of the Gentiles*. To them the term, gentile, signifies a people of contaminated disdain. Why would such achievements by unclean hands warrant a symbolic expression in the Law, specifically, the Law of the *Peace Offering*?—many are guaranteed to ponder. This frame of mind is likely because, before the advent of the *Shepherd's Rod Movement*, the church, as a manifestation of its impure water, taught that humanity and all of its accomplishments will be indifferently neglected as the saints journey to heaven leaving behind everything which our sinful hands have touched. Even Davidians who indeed embraced the *Rod*, had a similar sentiment: They presumed that we will be taken, instead of to heaven, first to Palestine, and there we will start things anew. The significance of the quality and context of our lives is at stake here, and it is mindless to assume that the Lord has made no provision to win for His triumphant the spoils of their victory—especially since Jesus' priceless blood yields those advances in the quality of human life. After all, did not God express the desire, even before the fall of man, that we should have dominion over the earth? At that time there was no Hebrew or gentile; there was just Adam and Eve, the parents of all mankind. Why then should the Lord inherit to the *church triumphant* anything less than that intended gift to us, dominion? The pouring of the blood of the bullock in the bottom of the altar, as it applied to this end, should not be under emphasized or miscalculated.

Seizing upon the spoils of the battlefield has not always been the Lord's way, and the change in the order of things must be noted as we now so do. All who examine the evidence supplied here-to-date will know that ancient Canaan, the land promised to Abraham and his seed, symbolized Protestant, Christendom, those who have advanced from Catholicism. This as a predicate to our faith, we can recall that, when the Ancient church, after the exodus, invaded and overthrew much of Canaan, they were often precluded from taking unto themselves the wealth of the conquered lands. Aiken was a case in point: He and his family were destroyed for gathering to his home the wealth of the child-sacrificing devil-worshippers of Ai, a people whom Israel was commissioned to slay. So also was king Saul likewise banished from his calling: He was disinherited from the throne because he preserved unto himself/Israel the wealth and even the king of the Amalekites. He violated his command to destroy it all. Instead of so doing, he retained much of their wealth for sacrifice. The reason to define such as a crime helps us to discern the distinction. In so violating the Lord's specific command, they dashed Christ's high calling by giving Him partnership with His enemies, the devil and his imps. By appropriating to themselves the things attained by the Canaanites from their service and worship of the devil and by their human sacrifices to him, Satan had a claim on their possessions, their wealth, their valued idols, the livestock, etc. Israel's attachment to those things won for them partnership with hell. Such an offense, if allowed, would have unwittingly acceded to the devil's participation and endorsement in the Lord's sacraments, a partnership which Christ loathes and condemned.

“The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the Lord thy God. Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing” —Deut 7: 25, 26.

Accordingly, when Saul violated his expressed commission, he and his house were rejected of the Lord. Why did not the Lord covet their silver and their gold, their flocks and their herds? It was their illegal fat and blood, their ill-gotten wealth by their dirty works. In this Christian era, it is a different matter: Satan, as the accuser of the brethren, cannot interpolate himself and his dirty work into the Kingdom. He cannot because, unlike with the ancient Canaanites, he has no claim of ownership over their booty. He has been legally out maneuvered and defeated because Jesus spilt His water and His blood—what a glorious hour for an end-zone dance, a *Peace Offering*! But the Lord will not retain any other proverbial component of the sacrificial beast save the fat—not over the brains or the heart, the muscles,

but — over the cleansing organs, the tithes and the offerings of His people. It is an honor and a duty to pay your tithes and offerings for the Lord will not accept the ill-gotten gains, the fat reserves of nefarious gangsters pretending to be sheep, people who offer blood sacrifices to the devil and work to pollute the Lord's house.

But we must take great pains to remember, the purpose of the *Peace Offering* is not to vindicate the work of Davidia; instead, it is to deploy the pertaining symbols of the bullock in commemoration of their efforts. This is a thing that the triumphant amongst them will behold and love for it shows their contributions to the glory of the eternal house of God. Such points to the title of this section: *Peace by the Fat and the Blood*. With the exception of the fat and the blood, all other aspects of the ceremonial icon are disregarded. Yet, the work of EGW and VTH, the kidneys and the liver, are eternally honored for they have preserved the entire Christian church to her hour of maturity. Thus does David, in reference to the *mustard seed*, describe his beginnings with the final gentile ministry when he said the following: “**Many bulls have compassed me: strong bulls of Bashan have beset me round...I will declare thy name unto my brethren: in the midst of the congregation will I praise thee**”—Ps 22: 12, 22. In this we can see that David, indeed, his promised son, shall emerge in victory over the gentiles, the bulls, and bring to his brethren, the *Disciples Indeed*, their peace, the worship of the Lord by giving to Him His due credit. Which is it that performs this function, the plurality of disciples, or the son of David? —some, as a short side bar to this study may ask. The answer comes in the knowledge that, with the *Peace Offering*, the Lord's *John-17*, closing prayer for His *Disciples Indeed* is answered: They become one in Him. Consequently, the *mustard seed* becomes, not a rod of banishment but, a *Rod* in the hand of the Lord's anointed, the quintessential Davidians, the antitypical Moses, he who applies the blood and the fat for ceremonial sacrifice, for our victory. “**But that which ye have already hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron...and I will give him the morning star**”—Rev 2: 25-28. In a nutshell, by the acquisition of the gentile gold and the gospel that has been declared by the Lord's protection of the cleansing organs, the liver and the kidneys, the church will triumph.

As has been explained in past publications, the meticulous citations that are written in the color blue represents the work of both EGW and VTH. The color blue is the Bible's designation to show Holy Spirit inspiration. In so recording by this method, the MSC begins to give special honor to the kidneys and the liver of Seventh-day Adventism.

This will endow to the world the icons of,

SECTION III: BREAD MAKER, BREAD TAKERS AND BREAD BAKERS

Right after Sinai, after the Law was declared to Moses, he was given the protocol of the *Peace Offering*. The garments to clothe the priesthood as they administered in their official duties was given extensive description; such is conveyed in *Exodus 28*. Their meaning should be described, but for this section of the ritual of the *Peace Offering*, we go to the next chapter, *Exodus 29*. As shown already, much of the ritual is reintroduced in Leviticus chapters seven and eight. Without too much organizational definition, suffice it to say that the first seven chapters of Leviticus define all of the different offerings, and the eighth chapter, portions of which have been cited above, show the actual consecration of the priesthood through the *Peace Offering* as Moses followed the steps outlined and commanded to him in *Exod 29*. Subsequently, our study will now make reference to the *Meat-Offering* aspect to the *Peace Offering*. Again, to aid in understanding, it is helpful to see the *Meat Offering*, as we saw with the *Sin Offering* —and shall also see with the *Burnt Offerings*— to be merely a componential step for the entire ritual of installing the priesthood, a ritual aka, the *Peace Offering*. To reconnect with our former metaphor, merely consider the *Meat Offering* to be one of several plays in the proverbial football-team's play book. Such a play can be used in various, football games, it just so happens that the one we desire to describe now is the *Peace Offering*. Other deployments of the same offering could be expressed in other ceremonies such as the *Passover*, the *Wave Sheaf*, the *Feast of Weeks*, etc. Perhaps the football analogy does not relate to the reader; in such a case, consider another one. A minister may have several robes, and he has the option to wear the same one for different sacraments, for funerals, for weddings, for baptisms, for Sabbath services, etc. Consider most, if not

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all offerings to have similarly multiple choices in function. Concerning the deployment of the *Meat Offering*, the below Texts apply it to the *Peace Offering*:

KEYSTONE REFERENCE TWO, (Freedom from torment):

“¹⁻³And this is the thing that thou shalt do unto (Aaron and his sons) to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams, without blemish, And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil of wheaten flour shalt thou make them. And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams...¹⁴But the flesh of the bullock and his skin, and his dung, shalt thou burn with fire without the camp: it is a SIN OFFERING...¹⁸And thou shalt burn the whole ram upon the altar: it is a BURNT OFFERING...²⁸And it shall be Aaron's and his son's by a statute for ever from the children of Israel: for it is an heave offering: and it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, even their heave offering unto the Lord.” —Ex 29: 1-3, 14, 18, 28.

Now we must consider the bread, and in so doing, it shan't be ignored that it was to be constituted of **WHEATEN** flour. With that fact tabled until later, let us also note and then table the specification (spec) that the bread was to be contained in one basket as an integral component or element of the *Peace Offering*. It is to be the *Meat Offering* aspect of it —see *Lev two*. The reader should take great pains to avoid confusion for, again, the young bullock (read verse one with verse 14) and the two rams (read verse one with verse 18) described in the above Texts are categorized under different offering terminologies: *Sin* and *Burnt Offering* respectively. To avoid entering into this paper the entire chapter of *Ex 29*, only a few verses are, at this time, herein recorded above. Quite counterintuitive to our ideas, *Lev two* expresses that the terms bread and meat are used synonymously. Hence, we can know that when the Bible says, **“Bring ye all the tithes into the storehouse that there may be MEAT in mine house”** (Mal 3: 10) that this expression has reference to the *Meat Offering* and more than likely refers, in a proverbial sense, to the metaphoric application of bread. This finding is given credence by the Lord in His description of this offering; one case in point He says, **“And when any will offer a meat offering unto the Lord, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon”** —Lev 2: 1.

Having upgraded our comprehension of the *Meat-Offering* component, we can take pause, prepare to explore its proverbial meaning as we advance in this section, and, preliminarily to this advance, we can prepare to more fully educate ourselves about **REFERENCE TWO** above, about *Exod 29*. It was merely given in part; before reading it in its entirety so as to capture the essence of the *Peace Offering* protocol as defined in *Ex 29*, we must understand that the beginning verses and then verse 28 shows the meaning to be discerned by this ceremony. One may be tempted to presume it to be the job of either Christ or Jesus to install peace to Israel; it was not; instead, it was Moses' duty. To this temptation, we must not yield for we have been commanded to never think in such a way and avoid any such conclusion. Christ, the One who gave Moses these instructions, said, **“Think not that I am come to send peace on earth: I came not to send peace, but a sword”** —Matt 10: 34. It was promised in *Isa nine* that Jesus would be called the man of peace; however, that prophecy, instead of being given to identify Jesus, was given to project humanity's ignorance of Him; it was to show how the church will misunderstand His commission. Verily it does say of Him, **“For unto us a child is born, unto us a son is given...and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace”** —Isa 9: 6. But the heretofore ignored, operative words, “His name shall be called”, has been glazed over. It is with that key phrase that our understanding is heightened: Isaiah, by divine use of that expression, aptly describes the ignorance which has beclouded the minds of the world these past 2000 years for true indeed Jesus was considered to be the “Everlasting Father and the Prince of Peace”. Despite this attribution of character to Jesus, history has proven them wrong. Contrary to that human presumption which *Isa nine* prophetically defined, the Christian world has suffered great unrest and tumult since the beginning of Jesus' work; He did not bring to them peace. Undoubtedly then, *Isa nine's* definition of Christianity's ignorance points to this day, the time of advanced education: We were all raised to presume Jesus to be each of the following personalities: Christ, Father, the *mustard seed*, and David, the man to bring our peace. None of the saints, with merely these simple points of evidence, can now doubt that it is antitypical Moses —not even the actual man, Moses himself— who is to install this peace, and it is a quality yet to be realized as this man, the

mustard seed, advances in his commission. Thus did the Lord relay proverbially that torment will be avoided merely by hearing Moses:

“²⁰And there was a certain beggar named Lazarus...²¹desiring to be fed with the crumbs which fell from the rich man’s table...²²And it came to pass, that the beggar died, and was carried by the angels into Abraham’s bosom: the rich man also died, and was buried. ²³And in hell he lift up his eyes, being in torments...²⁴he cried and said Father Abraham, have mercy on me...^{28, 29}I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them...³¹If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead”—Luke 16: 20-24, 28, 29, 31.

Subsequently, the Lord, even in proverb, identifies Moses as humanity’s ultimate relief from torment; those who do not hear him will not receive peace—which is freedom from torment. We must eat the “meat” (bread) that he serves. The renowned parable of Lazarus expresses, without delving into too much diverging details, that salvation comes by Abraham; he represents the Kingdom for his seed was to bless the nations. **“*Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him...he will command his children and his household after him, and they shall keep the way of the Lord...*”**—Gen 18: 18, 19. The nations journey to Zion, in Palestine, the land inherited to Abraham; they are promised to so do in order to receive their blessing, as shown above in *Mic four*, such is his proverbial bosom. There could be no blessing to the nations if they are locked out of the Kingdom making Abraham’s bosom the perfect metaphor, the place to where the saved are “carried”. Since Christ said, **“Peace I leave with you, my peace I give unto you: NOT AS THE WORLD GIVETH, give I unto you”**—John 14: 27— then the rich man who is being tormented in the parable represents those who died after receiving nothing more in their spiritual walk through life than merely temporal, worldly peace which is prefigured by wealth; such is the only peace that the world, without Christ, can give. It is devoid of the Abrahamic promise, peace—let it re-echo loudly—which Christ did not leave with His disciples. To pursue pre-eminently after the one, precludes a man from attaining the other. This is an alarm to all who seek to acquire wealth by joining Masonry, by joining men who extol the virtues of Solomon’s temple. Sadly then, instead of the eternal peace which comes by suffrage and trial, such misguided men, people who refuse to hear Moses, win only the short term peace which comes by wealth assuming that, in their pursuit, they are able to achieve even that. Two classes to be seated in the bosom of Abraham, the Kingdom, prevail: Those who are living and those who die. The living, so as to enter the Kingdom without seeing death, we are told by the above proverb, should hear one man who is identified as Moses. When Moses teaches, he explains the works of the prophets who in their preliminary day, the day before antitypical Moses’ last-day emergence, taught the saints of heaven’s salvation. Thus, by so hearing Moses, they will hear his perfect rendition of the prophetic teachings during the time of the gentiles, and then the living can gain entry into the Kingdom without ever seeing death—could there be a greater blessing? Knowing this for certainty, we can now recall the Lord’s promise as He ended the book of Leviticus and ascertain its futuristic meaning: **“And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land”**—Lev 26: 6. This promise, never beforehand realized, comes only by the *Peace Offering* defined symbolically in *Ex 29*. It is the glory of Zerubbabel’s house as also explained above.

Lev two is an entire chapter dedicated to the *Meat Offering*. It simply defined the specs to qualify a proper *Meat Offering*. But remember, we are describing this offering as it is fitted into the *Peace Offering*. There-to-pertaining, it is prepared by none other than Moses; by his preparation, it must be discerned that he examines the bread and determines which qualify to be placed in his basket. But however the *Meat Offering* is deployed, it is defined as “most holy”. **“And when any will offer a meat offering unto the Lord, his offering shall be of fine flour...it is a thing most holy of the offerings of the Lord made by fire”**—Lev 2: 1, 3, 10. Below are the specs of this offering:

- 1) **It must be made of “fine flour”**—Lev 2: 1.
- 2) **It must be combined with the fragrant herb, frankincense**—Lev 2: 1.
- 3) **A portion must be burned on the altar**—Lev 2: 2, 8, 9.
- 4) **The remnant must be consumed by the priest and his sons**—Lev 2: 10.

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5) Preparation for the bread is left to be otherwise optional: The options are that it be baked in an oven, baked in a pan, or cooked in a frying pan. In every case, it must be flour that is mixed with oil and frankincense —Lev 2: 1-7.

6) In no case were the loaves, wafers, cakes, flour, etc to be prepared with leaven —Lev 2: 4-7.
“No meat offering, which ye shall bring unto the Lord, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the Lord made by fire” —Lev 2: 11.

The bread component of the *Peace Offering* can now become “untabled” and discussed: It prefigures the work that Jesus was to contribute to our eternal peace. Accordingly, just as specified, it is “**MOST HOLY**”. He, Jesus, led the Christian church after Calvary all the way unto this point in time; He did so from His ministry which began before Calvary by Christ in the form of a Dove. By this medium did Christ clandestinely rest and abide upon Jesus for the three-and-one-half years of His, Jesus’ ministry. In this explanation we can uncover the meaning of the oil. For remember the Law: All aspects of the *Meat Offering* were to be prepared with oil. When oil is mixed in flour and then it is baked, you cannot discern its presence; this is true, even though it is difficult to successfully make bread without it. Jesus’ commission was successful because Christ hid upon Him for the time of His testimony. Undoubtedly then, the oil represents Christ’s hidden presence and communion with His disciples through Jesus. It becomes even clearer now: Like the truth about Jesus hidden in *Isa nine*, the reality that He was promised to be confused with the “prince of peace”, aka, antitypical Moses, likewise, was Christ’s presence on Jesus then, 2000 years ago to be concealed until the appointed time of His revelation in the day when the saints could bear it. He was, these past 2000 years, Oil integrated into our Bread. Such subtleties of enlightenment must now be celebrated; they are part of our *Peace Offering*. The Lord leads us often through careful concealment of the truth until we can bear it.

Now that we have uncovered the meaning of the Oil, what is the meaning of the frankincense? It is a pleasant and aromatic herb, made —not by man, but— by the Lord. Oil from the olive tree may require, for efficacy, processing by man; however, Christ, “...the Lord God made the earth and the heavens (Sun/moons/planets), and every plant of the field before it was in the earth, and every herb of the field before it grew”—Gen 2: 4, 5. Frankincense represents the quality which has caused the world, all that are educated to the story of Jesus, regardless of religious affiliation, to exalt Jesus as a noble Prophet at the very least. Many non-Christians likewise, with the Christians, correctly even attribute to Him the quality of sinlessness. Jews, Muslims, Buddhists, along with all Christians, et. al, even quote Jesus’ words to buttress some point of grace or charity which they desire to express. Many are often heard chiding Christians with the snipe of condemnation, “Is that which you do representative of true Christian behavior?”— as if they were ordained to define the parameters of Christianity! The point is, even though they do not walk the theological walk, yet they still esteem as virtuous, the fragrance of Christianity. Jesus won this fragrant persona of virtue —not merely because of His doctrines, but— owing to His many, unexplainable miracles. This we can affirm by the following quote cited from within the circle of the Lord’s very own enemies: “**There was a division therefore again among the Jews for these sayings...Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?**”—John 10: 19-21. Though the same church leaders crucified Jesus, they still recognized His virtue and credited it to Him, Jesus, the bread baked with Oil. Thus we see that even His enemies were impressed and comforted by the Lord’s spiritual aroma, by His power to assist humanity. This quality of pleasant aroma is represented by the frankincense baked in the bread. “**And Jesus increased in wisdom and stature, and in favour with God and man**”—Luke 2: 52.

Unless we integrate the work of Jesus into the theme of our eternal peace, or put another way, our seat in the bosom of Abraham, we will not be able to come to Father with the gratitude required to worship Him and express our marvel in His well-engineered plan to save humanity. “**Offer unto God thanksgiving...¹⁵And call upon me...I will deliver thee, and thou shalt glorify me...²²Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver. ²³Whoso offereth praise glorifieth me: and to him...will I shew the salvation of God**”—Ps 50: 14, 15, 22, 23. This grand and beneficent contribution to humanity allowing for much joy in living, this great work of Jesus has already been discussed above, but to even better and more precisely assess its virtue, we must be reminded that several types of prepared bread were to be placed in the basket to forward the ceremony.

For bread to be cooked, in any fashion, it must first be handled by men. But not just any men, according to the specs of the *Meat Offering*, it must be handled by men of the Lord's church, Christian men. For, as emphasized already above, it must be made by "wheaten flour". Why Wheat? Just as we can so do today, yesterday, the Hebrews could also make bread from many other grains; barley and millet are merely two that I can readily cite. Wheat is special as a metaphor: It represents the people sown by Jesus in His field, and according to *Matt 13*, He only sowed wheat, the enemy sowed tares:

"Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way...Let both grow together until the harvest: and in the time of harvest I will say to the reapers...gather the wheat into my barn" —Matt 13: 24, 25, 30.

Indisputably then, the bread of the *Meat Offering*, though it can be baked, fried, or wafered, and though **"it is a thing most holy"** —*Lev two*— it must be made of wheat; it must be made by genuine Christians, then **"put...into one basket"** —*Ex 29*— by Moses so as to facilitate the *Peace Offering*. Speaking of His 11 disciples, Jesus said salvation —speaking of which, remember the Lord promised in the above Text from *Ps 50* to reveal to one man the salvation of God— (it) can only come by believing on the Lord by the testimony which was to be declared through them, the 11 original disciples. No other men, not even the righteously inspired ministries of Paul, Wm Miller, EGW, VTH, could preserve a saint from the grave, and victory therefrom is the ultimate destination of our peace. He said,

"I pray for (my disciples): I pray not for the world, but for them which thou hast given me...²⁰Neither pray I for these alone, but for them also which shall believe on me through their word; ²¹that they all may be one...²²And the glory which thou gavest me I have given them; that they may be one, even as we are one: ²³I in them, and thou in me, that they may be made perfect in one...that the world may know that thou has sent me (Christ)" —John 17: 9, 20-23.

Many have sought to enhance the gospel; the ministries cited above, Paul, Wm Miller, EGW, and VTH, et al, were such saints who taught outside of the Lord's carefully designed and restricted circle, but they did so with heavenly approval. For them there is no reprimand. They simply will not be graced with "perfection" and with the glory which Father gave to Christ, and they will not be sent to finally harvest the world with their addendum to the Christian Gospel. They will not because the world is to be then taught that the Father sent Christ to speak through Jesus: They will teach so that, **"...the world may know that (Father) has sent (Christ)"**. Therefore, only those who predicate their beliefs upon the original Gospel handed to us by the original 11 will have the authority to teach the world this strong-meat doctrine which, in final analysis, is true Christianity. This essentially is the salvation of God which David promised to the one who offers praise to Christ as shown above in *Ps 50*. Those other divinely inspired Christians are excluded from this circle of redeemers because they taught during our time of ignorance when "milk doctrine" (1Cor 3: 1-3, Heb 5: 12-14, 1Cor 13: 8-13, etc) was to be our only sustenance. They are the prophets which today Moses endorses; their bread is placed in his basket; they are the Gospel teachers which must be heard under his renderings of their doctrines for the Lord, pertaining to the rich man's brethren of the proverb cited above, they must hear both Moses and the prophets. Indeed, such prophets are promised to take up their work once more in this last day, obviously after being resurrected.

"The battle cry is sounding along the line. Let every soldier of the cross push to the front, not in self-sufficiency, but in meekness and lowliness, and with firm faith in God. Your work, my work, will not cease with this life. For a little while we may rest in the grave, but, when the call comes, we shall, in the kingdom of God, take up our work once more" —EG White, *Testimonies for the Church*, Vol 7, 17.

Other teachers have slyly inculcated unholy and objectionable flour, non 'wheatened' grain that which was not planted in the field by the Lord: sources such as dubious, scientific findings; Egyptian-Library references; the Talmud; the Papacy; popular opinion, etc. Such a faith-based movement could, at best, entangle a man up Zacchaeus's grotesque Sycomore tree, a tree from which he must descend to sup with the Lord. Accordingly, Christianity has become polluted with demonic doctrines. To such false purveyors, be they innocent or intentional in their desire to obscure righteousness, they must be told that the blessed for whom the Lord prayed are to believe on Him and believe that Father sent Him through only one source, the renderings of the original 11 disciples. They, the end-time believers and not the 11 of yesterday, are to become "one" so as to rescue the world: This did Jesus profess when He, while

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speaking to the 12 disciples, said, “*Blessed are the eyes which see the things that ye see...and...hear those things which ye hear...*”—Luke 10: 23, 24. Accordingly the *mustard seed* issues a warning expletive: “Keep your hands off! —this is Moses’ *Peace Offering* and His bread is “Most Holy”.

He, Moses, will define the name of the Lord; he will relay the perfect doctrines; he will wash and ordain the eternal priesthood. Particularly annoying are those who reference Jewish scholars, men who actually reject the Lord and add doctrines from their traditions and the work of the Kabbalah. All Jewish traditions that were not inculcated into the Christian gospel are forbidden fruit. As a deepening thematic tie back to the above mentioned lesson, they represent themes which grew out of the house that Solomon erected, and his house of grandeur was rejected and replaced by that of Zerubbabel. Remember, Zerubbabel’s house began by being clearly inferior to Solomon’s by comparison. This comparison of inferiority has great doctrinal gravitas as it affords to us an abstract lesson: It was promised to grow from inferiority to its full luster so that “*The glory of this latter house SHALL BE greater than of the former...and in this place will (Christ) give peace, saith the Lord of hosts* (Lord of hosts or Jesus who was to come in a time future to this 520, BC pronouncement, and preside during the time of His authority; He is to approve)”. The house or temple obviously refers to the saints and their doctrines. They are to exceed those adherents of backslidden Solomon’s epic! Thus, it must be assumed that many, in the shadow of his newly-erected house 2500 years ago, men dispersed in Europe and Eurasia, after Nebuchadnazzar’s decimation of Solomon’s temple, the very men who were in awe by its grandeur as they besmirched Zerubbabel’s shameful replica. Accordingly, they continued in Jewish traditions, doctrines and teachings of men, handed to them orally by Solomon as his house, his theology, was perceived to be superior. It is only now that Zerubbabel, through his son, can lend overwhelming honor to —not Solomon’s but— his own house for how could Zerubbabel’s temple have any luster before Moses washes and preps the functionary priesthood as promised in **REFERENCE TWO**? Accordingly are we told, in reference to the eternal light house of peace, “*Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace* (or peace), *grace unto it...The Hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it*”—Zech 4: 7, 9.

We must digress no further and, instead, must venture back to the wheaten flour in the bread, Such expresses the human work, our hands, that was required to promote Jesus’s church. Now must Moses put this work into his basket for our day of peace because Abraham’s bosom now awaits us. Knowing this, an obvious question looms large: Why is it permissible to allow different hands to use diverse tactics to forge their wheaten bread? Before explaining this, we must understand that Moses’ basket points to our day of unity. Before that day, Christians have come from diverse, theological backgrounds and none knew the full truth of Jesus Christ; they, before Moses’ advancing, last-day doctrines of Christ, were ignorant of His oil, His frankincense, and His wheat. Different Christian religions taught of His work and its application to our lives differently. In fact, there was much disunity as few agreed, and this has allowed for the proliferation of many religious organizations all headed under the banner of Jesus. Heretofore, such confusion was a matter of much infighting and distress; now we know that, so long as they were led by the Comforter, it was part of heaven’s very own plan to save and to bring to us peace for it allowed Christianity to spread like wild fire allowing for billions to emerge in the last day as qualified applicants to find shelter in the Kingdom. The metaphor can now be made simple: Though Christianity cannot become mingled with alternate flour, yet, the gospel of Jesus can be handled by many hands, some baked Him, some wafered Him, some used a pan, others fried Him in a frying pan. There is no need to fight over the details; the gentiles can never become united without Israel, their eternal head; and, anyhow, all renditions of Jesus are to be sacrificed on the altar to be burned or nullified at the appropriate time. This point can be affirmed by Jesus’ very-own testimony when He (Christ) condemned men for seeking after the very bread that He broke, blessed, and distributed. He told them to seek a different bread, one served by another man, obviously the antitypical Moses, the *mustard seed*. He therefore, in proverbial speech, pointed to the day of the nullification of His very own work by His rebuke when He said to the faithful who sought Him on the other side of Galilee, A.K.A, the sea of Tiberius, on the other side of the Catholic experience (Tiberius was a Roman emperor, a perfect symbol of the Catholic age of Christianity that was to lapse some 1500 years after Calvary),

¹“After these things Jesus went over the sea of Galilee, which is the sea of Tiberias...²⁴When the people therefore saw that Jesus was not there...they also took shipping, and came to Capernaum, seeking for Jesus...²⁶Jesus answered them and said...Ye seek me, not because ye saw the miracles, but because ye did eat of **THE LOAVES**, and were filled. ²⁷Labour not for **THE MEAT** which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed...³⁹all which (the Father) hath given me I should lose nothing, but should raise it up again at the last day. ⁴⁰And...everyone which seeth the Son and believeth on him, may have everlasting life: and I will raise him up at the last day” —John 6: 1, 24, 26, 27, 39, 40.

This Text is useful for more than one reason: It not only expresses the ancient, synonymous association between bread and meat; and it not only shows that another one, Moses, will bring the bread which we shall all be required to seek; but it also shows the eventual nullification of Christ's very own work, the work that He, by His mouth blessed; the work that He, by His disciples, distributed; and the bread which was broken by Jesus' very-own hands. It, by peering more deeply into the reference, allows all to discern the bread maker, the bread takers, and the bread bakers of our salvation. Speaking of the nullification of the bread which Jesus served when He fed the five thousand, such is to occur in the day when Moses is to emerge and begin to publish peace; this leads to everlasting life, and this we are commanded in the above Texts to seek. He, the one whom Christ is to raise today, the “last day” will have one bread basket: He will accurately ascribe to Jesus His identity, and he will show the true and deep efficacy of His work. Both Paul and Christ spoke of this day of doctrinal nullification, the day when we are to banish our work to promote Jesus and do so when the high priest is established. Below are some references which have been much traveled in the past requiring little to no commentary now:

- 1) “**Jesus said unto him, If thou wilt be PERFECT go and sell that thou hast, and give to the poor...and come and follow me**” —Matt 19: 21.

Comments: To find perfection is to find Christ. It is to discern His hidden presence upon Jesus and then follow Moses, the servant promised to be raised in the last day. The goods of the wealthy represent those who have achieved the highest Christian doctrines. It must be relinquished to achieve perfection.

- 2) “...*whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge it shall vanish away. For we know in part, and we prophesy in part. But when that which is PERFECT is come, then that which is in part shall be done away...For now we see through a glass, darkly; but then face to face...*” —1Cor 13: 8-10, 12.

Comments: Paul professes that all of their knowledge, their doctrines, were imperfect as precisely symbolized by bread kneaded by the hands of men. These things cannot win life without death in the *Judgment of the Living*; they must be sacrifices on the Lord's altar.

- 3) “*For everyone that useth milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. Therefore leaving the principles of the doctrine of Christ, let us go on unto PERFECTION...*” —Heb 5: 13, 14; 6: 1.

Comments: According to Paul, unless you abandon your teachings about Christ as given yesterday, the preliminary Bread given then, and replace it with new light that is a more difficult chew, then you can never have peace. In other words, you will never know to discern both good and evil.

- 4) “²⁰**Neither pray I for these alone, but for them also which shall believe on me through their word... that they may be made PERFECT in one...**” —John 17: 20, 23.

Comments: In each of the above references we are pointed to the day of, and the men of, perfection. The Lord summarized the meaning of this theme in His above-cited closing prayer of *John 17*. It comes, He reveals, by the disciples who believe on Him and who eventually unite in oneness by elevating the renderings of Jesus Christ from the teaching of the original 11. Such end-time disciples are to be made perfect in one as Christ abides within them and gives to them His glory.

Bear in mind, every form of bread deployed in the *Peace Offering* was, as a prerequisite, prepared with oil, and we can take this equation to an even higher differential. This preparation likewise manifests the Comforter's assistance in our Christian work, whether it be the former or the latter rain. Christ rested upon Jesus, and upon His promised departure, He assured His disciples that He would send another Comforter. He said, “**And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever**” —John 14: 16. In this we see that Christ, when He abode upon Jesus, relegated Himself to the same status, by virtue of commission, as the Comforter who was to come afterwards. This fact allows for us to safely conclude that the Oil in the bread represents the presence of the Comforter, whether it be Christ or the other Comforter who is called the Holy Spirit, the perfect

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replacement, whom He promised to send to His disciples. After all, the second Comforter was to teach the disciples only those things which, according to *John 16*, Christ was to command Him to reveal. Christ, the First Comforter, aided Jesus in His miracles; the second Comforter continued these miracles by working through Jesus' emissaries extending to the world the revelation of Jesus' works.

In addition to the oil and the frankincense, we must uncover the meaning of the leaven for it was a substance disallowed in any bread to be offered on the altar, any offering by fire. We know from at least one other ceremony, the *Wave Sheaf* and *Wave Loaves*, ceremonies connected with the Passover (again separate "plays" in that particular ceremony), that both unleavened and leavened bread was commissioned. Surprisingly, the leaven was to be included in the latter, the ritual of the *Wave Loaves*, for the Bible says,

"Even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord. Ye shall bring out of your habitations two waves loaves of two tenth deals: they shall be of fine flour; they shall be BAKEN WITH LEAVEN; they are the first-fruits unto the Lord"—Lev 23: 16, 17

In this instance, leavened bread is offered, but it is not offered on an altar; instead, it is ritualized differently; it is waved by the priest. The bread to be included in the *Peace Offering* was to contain no leaven for, by law as expressed above in Lev 2: 11, leaven was forbidden to burn on the altar. Some presume that the restriction is because the leaven was a symbol of evil; the exact opposite is the case. Leaven represents doctrines of Christ, the hidden quality which orchestrated Jesus to minister. Christ was the proverbial Oil of Jesus' bread; however, the quality of oil in bread manifests that it is indiscernible. Leaven changes the bread; it causes it to rise signifying that Christ's hidden identity was intended to one day be revealed; His name would be declared and published. The fullness of Christ was to expand the mission and the work of Jesus just as yeast expands and raises a loaf of bread. Such is a good thing, something that should not be destroyed or burned. This application of defining leaven to represent doctrines of Christ is made unequivocally valid by reading the following insight from the Highest pertaining to the doctrines of another collection of theologians, **"Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees...Then understood they how that he bade them...of the doctrine of the Pharisees..."**—Matt 16: 6, 12. Christ warned them, indeed commanded them pertaining to Pharisaical leaven, for to consume it presented a great hazard to them. Why? —because they had a false doctrine of Christ. What was the actual hazard? It was the fact that the Pharisees, according to Mark 12: 35, 37 and John 7: 42, etc. taught that the One whom they presumed to be Christ was to be the son of David; this was their doctrine of Him, and it was denounced as, not just an error, but also as danger that should be avoided. Similar meaning pertains to the prohibition to burn leaven on the altar; such is a dangerous custom when the full meaning of the symbolism is explained. It would mean the invalidation and nullification of the full doctrine of Christ, a thing which, if destroyed, could never bring to us peace. Accordingly, it must be affirmed that putting leaven in the bread means to put the doctrine which will make Christ rise and shine in their lives; that doctrine should never be nullified; therefore, it should not be contained in the *Meat Offering* —to do so would mean to burn on the altar Christ from our doctrines.

The lesson demands reiteration: Leaven, when placed in bread, is the quality which makes it to rise. Jesus' ministry did not serve this purpose; the doctrine of Him has not changed in 2000 years, and heavenly-inspired changes would never convey a debasing diminution but the opposite, a rising. The ministry of Jesus would serve its purpose, and then, at the end of the *Time of the Gentiles*, we would receive the identity of Christ —we would learn His name so as to collect millions of saints and erect the more glorious edifice promised to Zerubbabel. Commensurately, by our embrace of that doctrine, "the doctrine of Christ", we would be empowered to "rise" (sic) the dead, and the living, themselves a people who embrace this heightened doctrine, would eternally rise above the earth's dreaded gravity, meaning they are to never see death. Paul gives clarity to the dual tract of salvation, the lower and the higher one: He spoke of the meaning of the leaven as it pertains to Christ, the concept that should never be sacrificed when he said, **"And he gave some, apostles; and some, prophets...for the work of the ministry...till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ"** —Eph 4: 11-13. The doctrine of Christ, in its fullness and while in the hands of His people, those who produce, distribute, and

consume the doctrine, will never be nullified; thus are we commanded to “*Think not that I am come to destroy the law, or the prophets: I came not to destroy but to fulfill*” —Matt 5: 17. Because of our limited capacity to understand, Jesus, for the past two thousand years, was presumed to be Christ. But we were not to always be shackled by yesterday’s incapacities to learn; after all, we did partake of the *Tree of Knowledge*, and full knowledge will God grace unto us. The day is now at hand when Christ must rise in our doctrine, and yesterday’s misunderstandings, the bread **WITHOUT** leaven, must be sacrificed on the altar or destroyed by fire.

The Passover ritual makes this point more fully; yet, being another ceremony, little of it can be herein defined. Suffice it to say that it makes full use of the *Meat Offering*: by deployment in another “play”, another ceremony. It unfolds the bread with leaven after which we should seek. Israel will be harvested by another group of people, the end-time, last-day, 12 disciples. Being raw and unrefined when they are to be first gathered, they are depicted as the *Wave Sheaf*, as bundles of harvested wheat in the hands of the 12 —remember, by Law, the *Meat Offering* is to be composed of “wheaten flour”. To fully comprehend, wheat, when first harvested, is valuable, but unrefined: It cannot then be efficacious. They are harvested in conjunction with an unleavened, *Meat Offering*; it is the day that they banish their former understanding of Christ. The 144,000 will be harvested from the Sunday-keeping, non-Adventist, Christian churches, a people of symbolic wheat who will have been well-versed in the sincere milk of the Word, a people who understand of Jesus, who worship Him as if He were Christ or Father; yet, they have, at the eventual time of their harvest, never learned of Christ. Hence, to portray this development in symbolism, the Passover begins with, among other things, the *Meat Offering* consisting of unleavened bread. But then, after the sheaves of wheat are sickled in by the disciples and after they are presented to be waved by another ministry, the priest, and after nearly two months to follow the ancient ceremony required the wheat to be correspondingly refined during that period. It says,

“¹⁰...*When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: ¹¹And he shall wave the sheaf before the Lord, to be accepted from you...¹⁵And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: ¹⁶Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat (bread) offering unto the Lord. ¹⁷Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be **BAKEN WITH LEAVEN**; they are the first fruits unto the Lord*” —Lev 23: 10, 11, 15, 16, 17.

The Text continues to explain that a flesh offering is to be burned on the altar, but, again, the loaves are merely waved. Where did the loaves come from? —obviously, from the harvested wheat. It is refined or turned into bread, bread baked with —not just oil and frankincense but also— leaven. That bread is likewise dedicated by the priest, as shown above from *Lev 23*; he ritualistically waves the loaves. This shows that the 144,000 have been made palatable; they have been converted. They have been transformed from raw grain on the stem of the grass to fine flour baked into loaves. They learn of Christ; they are baked with leaven. Then, the world can eat their flesh as the Bread, Christ, which has come down from heaven, and again He expresses Himself to the world invisibly through them. In the *Wave Sheaf*, The Lord is their maker; just as He created the grass of the field, He likewise produced a metaphorically viable grain of crop of grass suitable for transformation into bread: He produced the 144,000. Jesus was not their protectorate; He did not send them through affliction; He therefore cannot be construed as their Maker. The priest, once installed, accepts them, the 144,000, for ordination from their harvesters; again the harvesters are the end-time disciples. The priest, Joshua, not Moses, is their taker. The disciples who teach them become their bakers, they transform them into palatable bread.

For the purposes of the *Peace Offering*, the *Meat Offering* phase of it requires unleavened bread. This is by design to simply show that our understanding of Jesus is to rise with spiritual leaven, with the true doctrine of Christ causing the former meat to be nullified. Greater understanding of this comes with the explanation of the

SECTION IV: DICHOTOMOUS PRIESTHOOD.

The term, dichotomy is a fancy word which is rarely used in common communications. The context in which the term is used does not explain the meaning. However, upon searching the thesaurus, there appears to be no better word befitting of this section. Necessarily then, rather than finding a simpler word, the *mustard seed* chooses to instead educate the reader. A dichotomy exists between two things, in this case, groups of people, when the standard required to belong to one group automatically excludes you from membership into the other: The two worlds are mutually exclusive. For example, if you belong to the governing arm of Israel and you are a member of the House of David, you cannot, at the same time, be a member, by genetic law, to the House of Aaron. There are only two arms of government in Israel, the political and the ecclesiastical arms; hence, though this example may be simplistic for our study, it still can be said that the two are dichotomously related.

Already, we have learned about Moses, the clear-teaching, Christ-discerning, prophet-clarifying, last-day servant, the *son of man*, whom all must hear for entry into the Kingdom, the “Bosom of Abraham”. But there are other characters that are figuratively inculcated into the ritual that also must be identified. Having taken time to carefully examine the *Meat-Offering* component of the *Peace Offering*, we can now peer more deeply into the value of the special men who orchestrate this ritual and learn more fully of their truly stellar, though dichotomous participation in it. Now, by carefully heeding the intricate counsel of Christ, we can see that He installs the House of Aaron into the priesthood so that Israel may be blessed. The throne of David alone, though efficacious as the “light of God”, cannot inaugurate righteousness and peace in Israel or on earth without the installation of the separate arm, the priesthood. But we must ask ourselves, “What is the valuable application or the spiritual meaning of Moses installation of the priesthood, the House of Aaron”? For this, *Reference Two* must be expanded:

REFERENCE TWO (a):

“¹And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest’s office...⁴And AARON AND HIS SONS thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water, ⁵And thou shalt take the garments, and put upon Aaron the coat... ⁴³And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory. ⁴⁴And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest’s office. ⁴⁵And I will dwell among the children of Israel, and will be their God. ⁴⁶And they shall know that I am the Lord their God...that I may dwell among them” —Exod 29: 1, 4, 5, 43-46.

Remarkably and contrary to our historic belief, Israel, beginning with the 144,000 who are soon to emerge, are described in a diminished capacity: They cannot even begin their walk with Christ as independent purveyors of praise to give glory for their salvation. This we are made to know because they are defined as a people who must be helped to extend their own gift of praise to the Lord: They must have some other, higher authority to place in their hands their *Peace Offering* so that it may be gifted/offered back to the Lord. This disconcerting conclusion is solid because, from the above Texts and others, Aaron must be installed and ordained as the priest so as to allow the future day of abidance, the day when the Lord can eternally dwell among the children of Israel. Such an insight makes very appropriate the expression “children” in the phrase, children of Israel. This defamatory and belittling disclaimer pertaining to the heretofore, highly vaunted and widely celebrated body of saints, the 144,000, explains their limited power of spirituality in the day, today, when that number is to be forged for we have always, without Bible foundation, elevated in our teachings that number to define a people of initial greatness.

They shall be made great but only by the strict adherence of this ritual. After all, their forefathers were cast aside three-thousand years ago —they were humiliated— for this very reason and for this hour of exaltation. After the work of Moses and Aaron is performed for them in the antitype, they will become elevated and educated to save the gentiles, a people of even less spiritual virtue and endowment. Without antitypical Moses, the *mustard seed*, the son of David, none can ever hope to learn of God. Thus did Christ promise that David will always have a son to purvey Bible light when we were told, **“Howbeit the Lord would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him and to his sons for ever”** —2Chron 21: 7. It is a good thing that God loves people and greatly desires to save them; otherwise, all

else but perhaps the highest, the disciples, would be destroyed under His judgments. Hence, Moses is commanded to prepare a *Peace Offering* for the children and to inaugurate Aaron to bless them, to wave them before the Lord in the time of harvest. Such is like a parent commanding an elder brother to purchase a Father's-Day gift for his less sophisticated younger siblings as a formula for winning happiness in the home. The Dad is happy for receiving honor on that day and for installing thanks and praise in the home; the children, until further educated to be independent purveyors of thanksgiving, are happy for miraculously being prepped to give a thing that makes their parents happy and at one with them; and the elder brother is happy for orchestrating the successful day of celebration and for his success in training. From this lesson we must discern that, although highly prized by the Lord, Israel today—again, a people locked in the Sunday-keeping, Christian Churches—have absolutely no discernment as to how or even why to give thanks and praise to the Lord. To do so they must be taught. This may not seem real; but people swell with ingratitude. Think of an example: Many identifiable Jews today lament their suffering under Nazi Germany, and so they should. Some survivors find occasion to return to the concentration camp, Auschwitz, to lament the grievous suffering of their people. Yet, none have ever orchestrated a day of praise to America, the bastion of Christianity on the earth, for rising to rescue them. The same indictment could be levied against the European nations which America rescued and helped to rebuild from the ravages of that dark hour in history. Even though America had no real self interest, their Christian impulse was to further the work of Jesus and bring rescue and relief to the suffering. Such is a cause to establish a day of commemoration; it has not been established because leaders have not well-served their constituencies. The same could be said for American relief to other suffering people around the globe: Few if any feel the impulse to ordain an expression of appreciation. Many do not seek to elevate the efficacy of Jesus' hand in the earth these past two thousand years; resultantly, they refrain from giving thanks even though His emissaries continue to extend aid to enhance their peace. When antitypical Moses is installed, the quintessential Hebrew, he will not falter in that leadership capacity. But how could it be that the 144,000, a people defined in Revelation as the end-time descendants from the twelve sons of Jacob, be defined as redeemed from the earth by virtue of God's sealed first fruits, even before they are taught proper honor for God? Before being taught, as the Text above (Ref. 2a) proves, the disciples must serve as the elder brother and give to Israel their priesthood which is symbolized by Aaron and his sons. Only afterwards can Christ dwell amongst them and become their God; only then can they offer their own sacrifices of thanksgiving; which is merely the work which they will learn to do to save others. They will fully deploy their energies to bring souls to the Lord's Kingdom. To find proof of their current low estate, one merely need to examine their current non-biblical diets, their war against the law especially as expressed in their Sunday-for-Saturday worship, and their concept of peace after the grave, the list goes on and on.

Aaron and his sons represent a separate category of disciples, a dichotomous priesthood, who are completely detached from Zion, the Lord's highest church, the Seventh-day Adventists Church, the church from which Moses/David/the *mustard seed* is to emerge. Being trapped outside of the House of God, being men who are not even "Christians", Sunday, Sabbath-keepers, being men who, through their great and instinctive love for purity and spiritual refinement—after all, they are sons of Levi, the Lord's ordained cleansing agent in the house of Jacob—Joshua and his fellows have, through sophistry, become polluted themselves. Some of those Levites have done worse than the 144,000 (the Lord's spiritual "virgins") and have even fallen into the blinding sophistry of Masonry and other secret societies. All is not lost in this regard for they thought that they were, all along, worshiping Christ whom they mistakenly call Yahweh, Yashua, God, etc.; yet, being devoid of the light of Israel, they did not know of their gross deception. To remedy this, as shown in much detail in *Atonement and Amazingly Sufficient Grace*, Jesus' sacrifice on Calvary cures them of their sins of ignorance, and their years of torment under the yoke of American affliction, the same which has been heaped upon Jerusalem, the sons of America's former slaves, is the fire which purifies them and makes them acceptable to Christ and to Jesus. Those years of long-suffering serve as divine propitiation to mollify heaven's grievances pertaining to their purposeful sins making them biblically defined as brands plucked from the fire, burning embers on the sanctuary altar. We have already been shown, with regard to that other major

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ceremony, the Atonement ritual, that when that smoldering ember, which represents the last-day high priest whom the Bible calls Joshua, is placed in the censer and combined with David, who is represented by the incense which has been beaten small, it creates the smoke needed to allure the hidden presence of Christ, the formula which allows Him to dwell among His people. Remember *Reference 2a* says, “**...And they shall know that I am the Lord their God...that I may dwell among them...**” Somehow then we must give a chronology to these two ceremonies, the *Atonement* and the *Peace Offering*. Aided by the fact that when the embers are combined with the incense, the resultant smoke gives cover for the Lord’s abiding presence, we are safe in assuming that, at that time, Joshua’s sins will have been already removed, and he and his helpers will have been already purified. Evidently then, for the *Atonement* to take place, for the Lord to abide with His people, the *Peace Offering*, which is the function that allows the Lord to dwell with His people, must take place on the end-time Calender before Atonement. Accordingly, it is an event that is now at hand! Hence, unless otherwise enlightened, we can safely conclude that the *Peace Offering* must, in ceremonial sequence, precede the incense episode of the Atonement. The Bible book of Zachariah gives to us the prophecy which expresses the fulfillment of the symbolism of both ceremonies, the *Atonement* and the *Peace Offering*.

Remember, the disciples, 12 in number, are men typified as Jacob’s 12 sons and are also typified by the 12 who walked with Jesus, reap the wheat harvest and present sheaves to be waved by the priest, and since this ordains Jerusalem, A.K.A, the 144,000 (loosely defined) , then we can see that the disciples are the educators, the ones who teach Jerusalem ways of righteousness; specifically, they teach them how to give thanks. The Bible says as much in several places; one most notable is the following:

“***8And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce...12Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you...14for I am married unto you, and I will take you one of a city, and two of a family, and I will bring you to Zion: 15And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding***” —Jer 3: 8, 12, 14, 15.

One day Christ is going to send emissaries to recover Israel and nullify their estrangement and divorcement from Him. These harvesters are a separate and distinct group of leaders; as shown above already, Joshua will not be included among them; he will not bear the sickle of harvest. They are the educators of the 144,000. They are Davidian disciples or ‘pastors after the Lord’s own heart’. Looking beyond their teaching strategy, which is their tactic of taking Jerusalem’s leaders “***one of a city, and two of a family***” to Zion for the purpose of educating them so they, the leaders, may in turn represent the entire populace of Jerusalem, we can instead narrow our focus to view the overriding issue of rank or status. Upon so doing, we can discern Joshua’s noble designation and station. We then can see that the pastors, being teachers, tower over their students in divinely-appointed stations as teachers normally are elevated in authority above the students. But the point must be established and substantiated until all the benumbed-of-mind can retain it in clarity: The teachers, the men who are to consecrate the *Wave Sheaf* do not include the priesthood, for one group harvests and the other group ordains and blesses. Joshua is not yet —consider the operative word, “yet”— ranked among the pastors according to the Lord’s heart. Of this we can be assured because the redeemed are brought to Zion, and Zion is not a reference to Palestine for it was anciently just a location in Jerusalem which was in Palestine. It was a land, before Israel’s re-conquest of it, which was controlled by the heathen. It represents the last, the highest gentile, spiritual bastion which Israel today will likewise conquer: It prefigures the SDA church, the last of Jesus’ gentile churches, a church to which Joshua has never belonged.

Remember, the SDA church, just before her judgment is described in *Rev three* to be naked. The redeemed therefrom, *mustard seed* Davidians, cure their nakedness by heeding Jesus’ counsel to dress themselves in white raiment (See *Rev 3: 18*). Such is not the case with Joshua: He is not commissioned to dress himself, neither is he defined as naked. Instead, other’s, namely, antitypical Moses, as clearly expressed in *Reference 2a* above, are commissioned to disrobe him, to clean, clothe, and decorate him —exactly as defined in the *Peace Offering* as we shall soon see more fully. For of Joshua we are told, “***1And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him...3Now Joshua was clothed with filthy garments, and stood***

before the angel...⁴And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him...I will clothe thee with change of raiment...⁵So they...clothed him with garments...—Zech 3: 1, 3, 4, 5. Joshua is not included among the number of teachers cited in *Jer three*; only the pastors and their students, the redeemed first fruits of Israel are therein described.

In fact, the day of Joshua's installation points us to the day when the reins of authority in the church are finally and totally transferred from Jesus to Christ. Two thousand years of gentile probation will have then expired. During that time the church was presided over by Jesus; He was the "Lord of the host" for the church. 2000 years before then in a time of Hebrew governance, the church was led by Christ. But how could Joshua be installed when David is given authority to rule the entire church and world? Did not the Lord promise to fulfill all promises of Him uttered by David, and did not David prophesy the following promise?

"⁹For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth...³⁴Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it...³⁷Mark the perfect man, and behold the upright: for the end of that man is peace...³⁹the salvation of the righteous is of the Lord: he is their strength in the time of trouble"—Ps 37: 9, 34, 37, 39.

Both men, it has been proven in the prerequisite studies cited above, are to rule the Kingdom. David will govern the political arm; while, Joshua will rule the theological arm. And David, though controller of both, will, just like ancient Moses, have the pre-eminent authority.

"¹¹Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest; ¹²And speak unto him...Behold the man whose name is the BRANCH; and he shall grow up out of his place,...¹³Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both"—Zech 6: 11, 12, 13.

I guess, to truly deepen the study, in final analysis, we need to rescind and annul the theme of this section so as to fully integrate the lesson. This we will do by considering its higher derivative of light. In so doing, we must admit that David's promised son, the branch, will eventually breach the dichotomy of the priesthood for his duties, by virtue of his presidential election, will—exactly as was the case with Moses to Aaron—afford him oversight over both aspects of the Kingdom using Joshua as his subordinate officer by ordination. But for the harmony of this section, the point is now made simple: Joshua's emergence begins as a dichotomy to the *House of David*; he does not transcend, nor does he overlap, the *mustard seed*, David's authority. Remember, Christ has two arms of power. To reign without deploying both would be tantamount to engaging in a one-arm, snow-ball fight. Sure, the hand of power can still throw; but without the other, it will lack the ability to mold the spherical projectile, the 144,000. Having already, at the time of our subject, established the *mustard seed*, Joshua becomes the second arm, the necessary, albeit less powerful, left hand of the Lord. Remember, "...**the salvation of the righteous is of the Lord: he is their strength in the time of trouble.**"

Joshua's identity and function is worthy of this more intense focus because the entire *Peace Offering* envelopes around the day of his installation. It is no exaggeration to devote so much writing pertaining to him, despite the years of complete ignorance pertaining to this special inauguration. After all, Moses and Joshua prefigure the complete circle of power in the eternal Kingdom, and the two roles represent the dichotomy of the priesthood on earth. An earlier, publication, *Remedy for a Withering Branch—a Study on the Angel of the Lord*, 16-Jan-2009,(see website), also in *Atonement & Amazingly Sufficient Grace*, 30-Nov-2008, we discerned the emergence of the eternal priesthood from *Zech two* and *Mal two*; now we will discern his identity more fully from *Zech three and six*. The events of his installation are sequential:

- The *mustard seed/branch* becomes renown as he prepares to grow out of his place; put another way, as he prepares for the "lightning flash" described in *Matt 24*, the event that affirms to the world's esteemed intellectuals the authenticity of this ministry and its disciples. They are the "eagles" who gather to rescue Jerusalem, the "carcasses"; or, to put it another way, they form the 144,000, the Lord's projectile of salvation on the earth, the instrument that He deploys to defeat the kingdoms of this world. Before that event, the Bible promises the following:

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“For as the lightning cometh out of the east...so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together” —Matt 24: 27, 28.

- Contemporaneous with that grand display, Satan is depicted to be standing at the right hand of Joshua making Joshua his son: He was a Mason —Mason meaning “my son”— before he was cleansed by Moses, he was Lucifer’s pledged son of ordination. For the Lord said in John 8: 44 of those who do Satan’s will, they are indeed his sons. The Comforter, known in the Text as, the *Angel of the Lord*, rebukes Satan by quoting Christ who is called “the Lord” in the Text. The Angel of the Lord dismisses Satan precluding him from serving as an authority, father, over Joshua. Again, this rebuke is made legal by the parameters of the Atonement.

“And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, the Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?” —Zech 3: 1, 2..

- In other words, Joshua is now to be considered Christ’s son because He ceremonially and spiritually burned him for his sins, and, having paid double for his crimes, this transaction of recompense unshackles him leaving Satan without an authenticated claim of ownership.
- Afterwards, according to the next verse in *Zech three*, Joshua is put on a path of reclamation as he is spiritually disrobed of the contaminated garments which signify his former, polluted ministry of guile. This is done, exactly as defined in the *Peace Offering* defined in *Exod 29* and as revealed in *Zech three*.

“¹And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest’s office: ...⁴And Aaron and his sons thou shalt...wash them with water...⁵And thou shalt take the garments, and put upon Aaron the coat,...⁶And thou shalt put the mitre upon his head...⁹and the priest’s office shall be theirs for a perpetual statute...”

—Exod 29: 1, 4-6, 9.

“Now Joshua was clothed with filthy garments, and stood before the angel (Angel of the Lord, Comforter). And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment” —Zech 3: 3, 4.

- Clearly, those men elected to remove Joshua’s garments are the triumphant Davidians, the *mustard seed*. Of this we can be unequivocally definitive for this day has never arrived, and only the faithful from Laodicea receive the last-day commands of the Comforter and thereto comply; none else but these “eagles” heed the command of the Holy Spirit; only they are reached by His mission to remind all prospective saints of the words of Christ.
- Take great care to note the distinctions of verb tenses, past and future: Note the phrase, “***I have CAUSED thine iniquity to pass...I WILL clothe thee...***” Joshua, formerly standing in despicable deception, or garments, now is made at least compatible to our rejected Adventist counterparts, the angel of Laodicea, for he, like them, stands naked before his God. Likewise with Aaron, in the type: He was also made to stand before Moses. The Laodiceans have descended from the heights of divine enshrouding into nakedness; Joshua’s path is tangentially opposite. He ascends from filthy garb to nakedness. The only difference is that, because Joshua, the ‘fire brand’ was burned, proverbially for his sins, the Lord promises to remove his iniquity. This proves that they, the men who remove Joshua’s garments, represent antitypical Moses, the people who all must hear to gain entry into the Kingdom, the *Bosom of Abraham*.
- One final and central point to be extracted from *Zech four* is the promise therein contained: The Lord, the One “***that hath chosen Jerusalem***” —Christ and not Jesus— is the One who promised the priesthood to the sons of Aaron, the Levites, and He now gives a special assurance. It is He who promises to give Joshua a change of raiment. This metaphoric expression is nothing more than an assurance that Christ will include Joshua into the *House of Jacob*, the historical house which, after their own vile crimes of murder at Shechem, were also compelled to change their filthy garments so as to go up to Bethel and sacrifice:

“And it came to pass on the third day, when they (the Shechemites) were sore (from circumcision), that two of the sons of Jacob...slew all the males (of Shechem) ...Then Jacob said unto his household...Put away the strange gods that are among you, and be clean, and change your garments” —Gen 35: 3.

- Joshua’s status in the *House of Jacob*, that which allows him to return home to the land of his father’s in peace if, according to the covenant, the Lord, Christ gives to Jacob clothing to wear, is an issue to be resolved and negotiated —not by Christ, but— by the Master of the gentile church, Jesus, the One who turns the church over to Christ. He will determine if Joshua will be a son or a servant, one of the 12 (perhaps 11!?) disciples or one of the 120. The next verse gives to us a hearing of the negotiations:

“And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts” —Zech 3: 6, 7.

- First the Comforter, A.K.A, the *Angel of the Lord*, stood by Joshua and rebuked the evil force, Satan, who sought to eternally seal Joshua under his power. He did so by quoting Christ. This we know because He qualifies the subject of His, the Comforter’s authority, by saying, to Satan, “***The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee.***” Since, it was Christ who has chosen Jerusalem,

then this is a clear reference pertaining to Him. But, now with this Text, He cites another authority called—not merely the Lord, but—the *Lord of Hosts*. In the age that is depicted, Jesus was ordained to be the governor of the gentile, Christian Church; thus, He could be the only One, in this time frame to be so designated. (Much work to distinguish between the Lord, the *Lord of Hosts*, and the *Angel of the Lord* has been done. For research, please see four-part series of audio studies on Website, entitled, Zechariah’s Vision, and the above-mentioned letter, *Remedy for Withering Branches*). Accordingly, we can now read with great eagerness the Comforter’s purveyance to Joshua that expresses His contribution to Joshua’s conversion:

“And the angel of the Lord protested unto Joshua, saying thus saith the Lord of hosts: If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee place to walk among these that stand by. Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the Branch”
—Zech 3: 6-8.

- Simply put, Jesus’ “charge” is the testimony that He uttered which made Him renown. It is the Gospel purveyed through His lips, by Christ’s hidden presence, and by Father’s dictation. In a nutshell, Joshua is encouraged to heed the Holy-Spirit inspired words of the *mustard seed*, the words which remind all of the *Testimony of Jesus*.
- Jesus offers to Joshua the priesthood; thus, did He say, ‘if you keep the *Testimony of Jesus*, I will give to you power over the entirety of the Christian church.’ This is the meaning of judging His house and keeping His courts. He makes this promise of grandeur in the parameters of the heretofore mentioned dichotomy: He also says, *“I will bring forth my servant the Branch.”*
- But another special offer is given to induce—not just Joshua, but—his crew, his fellows “that sit before (him)”. They are offered discipleship or inclusion into the special family of God, induction into the ranks of the men who stand by. They are men wondered at.
- The men who are “wondered at” are significant; hence they will be identified more carefully as we proceed.
- Since the ceremony of the *Wave Sheaf* coupled with Joseph’s dream of *Gen 37* manifests the 12 sons of Jacob harvesting and the *Wave-Sheaf* ceremony shows them giving their sheaves of wheat to the high priest to be blessed, then Joshua, now promoted by Jesus to judge His house could be the only one of his entire crew, his “fellows”, to receive disciple-indeed status with the 12; they serve in equal capacity but in mutually exclusive, dichotomous roles. This is similar to the right hand and the left hand of the Lord. His other “fellows” therefore must stand with the other, lower tier of disciples, the larger body, the ones without voting power (See Acts 1: 13-26): They must rank among the 120.
- Upon his acceptance of this contractual proffer, his garments are changed; he is cured of his nakedness; and he is given the promotion. This, his installation as the high priest, gives unity between the incense and the ember, between David and Joshua, and this brings to Jerusalem their peace, *“...the counsel of peace shall be between them both.”*

Even though, before his promotion, Joshua, just like the condemned elders of the SDA church, stands on par with them; yet, he has an opportunity for salvation and they do not. The formerly exalted church members have rejected the terms of atonement proffered to them, the incense and the ember, and this is the argument which defeats Satan’s claim on Joshua when he, no doubt, argues unfairness for accepting the one group and rejecting the other. Joshua receives the garment. This shroud is the clothing which Christ covenanted with Jacob when *“...Jacob vowed a vow, saying, if God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on...then shall the Lord be my God”* —Gen 28: 20, 21. The SDA church, since 1930, has rejected Jacob’s shroud; they have refused light from his journey. And now, they have refused the wheatened bread in Moses’ basket.

Be it ever so clear, the 12 disciples, the *Disciples Indeed*, are the men at whom the world will begin to wonder *“for they are (to be) men wondered at”*. This is just as with the 12 yesterday. How could this be for today they are hidden, obscure; they do not now shine in the darkness of the midnight sky; they are now men of no special fame or distinction? For the non-SDA intellectuals to wonder at them, they will need to examine their previously obscured and ignored doctrines. They are ‘wondered at’ because validated evidence has empowered them to spring forth and surprise the elitists with their validated doctrines. Such is facilitated because they receive the highly publicized prophetic of *Isa eight*. Without digressing into that topic, Isaiah helps us to more fully comprehend this day of wonderment. It is a day of international argument to proclaim the name of the Lord, a time just before the Lord comes to dwell among His people:

Moses' Peace Offering, Part I

“Wherefore the Lord said...their fear toward me is taught by the precept of men. Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid”

—Isa 29: 13, 14.

Not all in religion or society are to be engaged is this marvelous unfolding of controversial truth that dashes the tawdry concepts of righteousness held by the elitists, the false illuminators who seek to manage the definition of God —only the leaders of intellectual thought will be. Only the so-called “wise and prudent men” of religion, of science, of sociology, of politics, et. al will be thus humiliated. They are those who beforehand stuck out their proverbial necks thinking their wisdom to be infallible. They are to be challenged by the soon-to-be open purveyances of the Star of David. They are to become tantalized by the infusion of the Prophetess into the religious debates: Her emergence and her evidence as well as her support of the *mustard seed* will violate and dash all of their theories of man’s purpose and existence.

This wonderment is commensurate to the “lightning flash” which occurs just before sunrise. It is an event that is to seize the attention of all and become a world-wide wonder when the electronic media gives broadcast of it. Such a flash is proverbial: for lightning, akin to the pulse of power which energizes the information media today, is merely a surge of electricity. That flash will prove the power of the disciples which resoundingly defeats the precepts of men. Joshua and his fellows, being doctrinal leaders of their own sphere, are enticed by the arrival of the Prophetess and her corresponding certification of the House of David. And with the Comforter’s persuasion —the proverbial sun has yet to rise on the House of David, Christ has yet to invisibly return but— Joshua is lured by Jesus’s appeal through the Comforter to accept the priesthood when given this inducement. Remember, Christ promises, in the *Peace Offering* and the *Atonement Sacrament*, to eventually dwell amongst His people; the arrival of that day, the day of His actual visitation is defined as the proverbial “sunrise” for all of humanity, the time when the virgins of *Matt 25* are awakened.

More careful study of these sequences is required for full comprehension. What is the difference between the lightning flash, the arrival of the Prophetess, and the day of the Lord’s INVISIBLE return or sunrise requires, I say, even more study which would expand, beyond management, the scope of this letter. For now, suffice it to say that the Prophetess creates the wonderment promised by *Isa 29* and defined to antitypical Joshua in *Zech three*. But her arrival will not prove to be sufficient enough evidence to cause the sleepy-eyed Laodiceans to awaken so as to beg for admittance into the house —only the sunrise can achieve that monumental occurrence. After all, they are men and women who are ever precautious to flee from what their elders define to be deception; accordingly, having never prepared for the advent of the Prophetess, her evidence will fail to jostle them to attention. It will be enough to jolt the so-called wise and prudent in this land, men who now arrogantly presume to be intellectually invincible. But if these things are now obscure to our understanding, at least one thing is certain, her arrival, as shown in *Isa eight*, brings to the saints their establishment and their peace. Consequently, if she cannot be construed to emblazon the earth with enlightenment that can be compared to the sunrise, and she cannot, then her “luz”, the support she gives to the *mustard seed* can at least be compared to the glow with which he will have as prefigured by the less intense sheen of the morning star, the brightest star in the east just before the sun rises. It is this added glow that makes the son of David become prominent in the earth above all other lights in the dark sky.

By this process, Joshua replaces the traitors of Davidia, men, indeed thieves, who have exalted the Spirit of Prophecy over Christ, men who have dipped their bread in SOP. He becomes the 12th disciple.

As this study becomes deeper, we will need to unravel the meaning and the extensive definition of the elaborate attire which Moses is to drape upon the priesthood. Also we must explore the deep meaning of the *Burnt Offering*. These and other topics are a matter of future study, but for now we must joy in the Lord for His light and begin to offer our credits to Christ, Jesus, the Comforter and the Father for their marvelous provisions of peace. —**TO BE CONTINUED**