

# The Mustard Seed Advent, 25-Feb-2016

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**CAPTION ONE:** *But of course, having read this final ending of Elijah's work on earth for the Lord, several points of consternation arise from his work that seem to be anti-thematic to the Christian Gospel. Today, men would judgmentally say of him, "A loving Christ-like spirit is missing from your decorum."...*

**CAPTION TWO:** *Let us remember, we were created from the dust of the earth as flesh; it is our substance. Christ, who is a Spirit Himself, did not create from Earth ghosts or spirits —let the devil's lies on this matter be eternally silenced—for even the breath that was given to man, though it is seemingly imperceptible to his vision, is a physical substance; hence was it called "firmament" in Genesis. Any excursion under water, whereby breath is exhausted creating bubbles, verifies this finding. An exhalation on a cold morning also makes our breath visible showing that it is a substance. Why then have humans fallen into the sophistry of Satan? The central lesson of this sub-topic wins for us our answer, one of which we have been ignorant all these years...*

**CAPTION THREE:** *...this judgment refinement has been concealed until now because Father's identity has been ensconced in mystery behind Christ so as to preclude our damnation should we do the inevitable and, before the universe, denigrate the Holy Father during our interim epoch that Adam chose for us, the span of time afforded to humanity so that their eternal ruler, their "lord" would/could become like God and learn to choose the good and refuse the evil. This tactic of forbearance until man could consume strong meat has preserved us from guaranteed banishment until now when this light is revealed to the highest church in world history, the SDA Church. Such manifest Father's Abiding Grace and Divine Forbearance.*

## *Elijah—Christianity's Second Step*

Dear Brother M\_\_\_\_\_,

I am glad that you have read *Lesbian Clemency*, the last letter from me to you. Should you desire to reread it, here is the link: [Lesbian Clemency](#). As has always been the case with advancing Christians, Bible-based light, that letter was quite controversial. Such, in final analysis, is the promised work of Elijah. Rather than reflecting upon the controversy, I choose to express the joy in heaven with the unfolding of our discourse. In this second reply, all who read shall see how, counterintuitive to the totality of Christian, conventional concepts of salvation, a revolutionary theme is now being released that envelopes around the work of Elijah. Thank you for your second reply—I will quote your short discourse below.

But way before so doing, we must transits into the substance of this letter which the faithful today need to garner so as to win the deeper meaning of the

*Disciples' Mountainous Transfiguration*~~~~~. Since my prior, broadcasted letter spoke of the Old-Testament prophet Elijah and his end-time contributions to the advancement of the Gospel, I am, in this regard, compelled to issue even more enlightenment. After he was taken to heaven he next appears on the scene during the days of Jesus. The record says,

**“And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, And was TRANSFIGURED before them: and (Jesus') face did shine as the sun, and his raiment was white as the light. And behold, there appeared unto them Moses and Elias talking with him. Then answered Peter...it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him”**—Matt 17: 1-5.

[Definition: **TRANSFIGURE: TO GIVE A NEW AND TYPICALLY EXALTED OR SPIRITUAL APPEARANCE** —Webster.] The Lord took the reins of the church and led—not all but only—His favored therein contained. Of course, we readily perceive why the Lord excluded the Sadducees, the Scribes, the Pharisees, and even the Nicodemiun-Jewish rulers of stature; it is easy to foresee why they were left behind. They were men of great resistance to the lure of Christ's divine ascension. Their lofty, high-browed cachet and their meritorious prominence in the church was political. Their stature of recognition primarily resulted from false veneration by the

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commoners, the provincial peasantry of Jewish society. To the contrary, the elected saints whom the Lord invited to personally ascend to the mountain top were men of real spiritual gravitas. But in His omission, Christ was even more dismissive and exclusionary: The Lord limited the roster of participants in His extra-terrestrial, mountain-top communion by excluding nine of His very own selected, God-the-Father ordained disciples. In this, Christ showed favoritism. Apparently, not all the disciples were suitable to receive the fullness of His light. Doubly certifiable is this conclusion in view of the Lord's command to His three favored disciples: He expressed a need for secrecy when He demanded that they "...**Tell the vision to no man, until the Son of man be risen again from the dead**" —Matt 17: 9. How would your estimation of accreditation fair? Should such a Christ-led-ascension appeal be issued today, would the celebrated, great men of your veneration be included? How would your spiritual superstars —inspired saints such as Paul, VT Houteff, EG White, et al— men handpicked by heaven to lead in the work? Would they have been included or excluded in this ascension? The answer is easy: For, regardless of spiritual acclaim by the masses, only the ones who can reveal the vision are on the Lord's roster of pre-eminence; they are the **BRIGHT STARS** for His crown. We know of their identity today: All of the specially elected Davidians, the small core of *mustard-seed* Adventists who walk in this light are the selected saints because only they have seen the Lord's "new and exalted spiritual appearance"; only they can reveal the "fullness of Christ"; they are disciples of the Lord's transfiguration.

The lesson can now be absorbed: The six days before ascension are prophetic and represent the six thousand years of work before our escalation to Christ's glory, His righteousness, the very brightness that He exhibited to Israel from His mount 3500 years ago; therefore did He select only three of the disciples to accompany Him. They were men who could divest themselves of fear and cherish His light. Upon the mountain top, they saw both Moses and Elijah communing with Christ; accordingly, this manifests the revelation about their participation and their partnership with the Lord to finish the work today, the last day, the end of humanity's rebellion. It is no wonder that we, the genuinely favored disciples have studied the participation of Enochian saints, saints that have been translated, into our understanding of the finishment of the Gospel. We have spoken much in the past about the antitypical Moses; this bright light must now be dedicated to reveal the work of antitypical Elijah, the man shown to be in communion with Christ. But it should at least be noted that both men in their day of ministry personally communed with the Lord in the "mount of God" in Sinai (—See Deut 4 & 18; 1Kings 19: 8).

Before more can be said, the lesson of the other nine disciples requires some commentary: They prefigure the last-day disciples, who refuse to ascend at the end of the depicted six days. Like Israel at Sinai, they have become mentally disabled by great anxiety, fear that causes them to flee from new light. This could only express their premature Sabbath rest, their unwillingness to complete their calling to constant advancement, their lees-settling incapacity to make an arduous climb to higher ground. They represent Davidian Seventh-day Adventists, men elected to honor the faith but who, instead, rested at the foothill of the mountain, the grave of VT Houteff (VTH). Consequently, they cannot share in our empowerment and joy. Reiteration for confirmation is helpful: Part of that joy envelopes around discerning the emergence of Elijah as a mountain-top, companion with Christ.

Without discerning the full mission of Elijah, we are left with great misunderstanding for, to the contrary of prevailing Davidian views, the simple Bible student considers Elijah to be a man of exacting severity and meanness —even a man of cruelty. Necessarily then, our light allows us to carefully examine Elijah's work so as to discern the value of the man as an icon of Kingdom empowerment and the source of grace and salvation. In so examining, let us peer into the last episode of his recorded work on earth:

*"<sup>2</sup>(King) Ahaziah fell down through a lattice in his upper chamber...and was sick; and he sent messengers, and said unto them Go, enquire of Baalzebub the god of Ekron whether I shall recover of this disease. <sup>3</sup>But the angel of the Lord said...Is it not because there is not a God in Israel, that ye go to enquire of Baalzebub...<sup>9</sup>Then the king sent unto (Elijah) a captain of fifty with his fifty. And he went up to him: and, behold, he (Elijah) sat on the top of an hill. And he spake unto him, Thou man of God, the king hath said, Come down. <sup>10</sup>And Elijah answered and*

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*said...If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty...<sup>13</sup>And (King Ahaziah) sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him...<sup>15</sup>and the angel of the Lord said unto Elijah, Go down with him: be not afraid of him...*” —2Kings 1: 2, 3, 9, 10, 13, 15.

“*Suspicion Causes Elijah to Destroy Troops*,” is the headline! What is the truth? To uncover, again we see him abiding in a mountain-top habitat. To the chagrin of the Hebrew soldiers, Elijah repeated this act of sending the consuming fire twice (for brevity, only one was recorded above). Without a trial, without a clear provocation, he destroyed a total of 102 men from King Ahaziah’s Hebrew army, until the third captain of 50 approached him. Then the Spirit told Elijah to have mercy on him and his 50 troops. Key point —the Spirit was needed to temper with mercy Elijah’s wrathful reprisals. Before we can ever desire to analyze this episode of Elijah’s caprice so as to make him useful as an object lesson, one fact demands our appreciation: It is key to recognize that this seemingly testy and pettish reaction occurred at the pinnacle of Elijah’s career as a prophet. If it is not part of the object lesson for making Elijah the portrait of the final Christian success, then no other aspect of his history with Christ has value. Why, because instead of being reprimanded for being harsh, he was rewarded with eternal life in the habitation of the Lord —only to be seen again by the church some 900 years later when he appeared, as revealed above, with Moses on the Mt of Transfiguration. Evidently, this episode of the fretful and capricious obliteration of human life, being the pinnacle of his prophetic career, was the primary doctrinal concept to which the Lord referred when He promised to the *disciples indeed* of the day of Elijah’s participation in the Gospel.

But of course, having read this final ending of Elijah’s work on earth for the Lord, several points of consternation arise that seem to be anti-thematic to the Christian Gospel. Today, men would judgmentally say of him, “*A loving Christ-like spirit is missing from your decorum.*” Again, I remind you, this they would say even though Christ forewarned all that Elijean Christology would close the Gospel dispensation. Accordingly, the *mustard seed*, with the mission of enlightenment in this regard, first poses several sobering questions:

- **Elijah, for no apparent reason, called down fire from heaven and destroyed 102 soldiers, men who were only doing their jobs at the behest of their Hebrew king. Why did he win the honor of heaven to have this “power with God and with men” (Gen 32: 28) so as to be the icon of salvation’s triumph?**
- **Why did not Elijah, a man who was in communion with the Spirit of the Lord, not show, autonomously, more heavenly endowed grace; after all, being inspired, he must have perceived the kindness of their hearts? Also, why was the spiritual destiny of Israel entrusted in such a man of obvious paranoia?**
- **The Spirit softened his heart by the third episode of fiery condemnation precluding Elijah from wreaking even more havoc upon even more Hebrew soldiers; does this mean that beforehand, Elijah acted by his own caprice?**
- **If Elijah capriciously destroyed the life of those 102 soldiers, then how can any be expected to honor his work since he obviously has violated the counsel of apostle Paul (*Rom eight*) by failing to walk by the Spirit and not by the peevish annoyances, the fear and suspicions of his own impulses, a walk by the flesh?**
- **Finally, how could a man of such high standards become the icon of the work of Derek West, the *mustard seed*, for if Elijah capriciously punished those 102 troops, then instead of extending clemency, as expressed in my last letter to you, would he not surely do the same for sinners, especially the lesbians today?**

In order to appreciate Elijah’s finishing aspects of the Gospel, we must reveal the answer to these questions. Our help will be uncovered by the understanding of the *Mountainous Transfiguration* that is to occur today with the *disciples indeed*. We were predestined to experience a new and exalted spiritual transformation regarding the identity, the name, of the Lord, one that will make Him glow with the brilliance of sunshine luminescence. To put it more simply, another dimension of Christianity, one that seems to contradict the ethos of our faith yesterday, was to be advanced from the Bible to the Lord’s favorites, His elect. The *mustard seed* will refer to this the falling of

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the second shoe as *Christianity's Second Step*. Accordingly, these questions are not easy and cannot be appreciated by the unscholarly, the non-Adventist Christians who have, since 1844, refused to grow in Christ. Such saints of 'immaturity' often referred to condescendingly as Babylonians, or men at war with the Law, have now been relegated to the status of Bible peasantry. Jesus expressed this best when He declared, at the behest of the Holy Father, the following:

*“Think not that I am come to destroy (the law and the prophets:)...but to fulfill...Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.”* —Matt 5: 17, 19.

Many shall exclaim, ***“I may be a commandment breaker, but this Text gives me pause to celebrate. It is at least an assurance that I will still gain entry into the Kingdom, great! —no matter to me whether I be classed therein as a prince or peasant, at least I will be saved.”*** This impulse reflects a severe theo-psychological miscalculation of failed, human introspection: for deep spiritual analysis, truth be told, reveals that men today vociferously and without sufficient evidence, always deny contrary Bible evangelism, the light of others when it counters their established doctrines, simply because of their yearning for “greatness” or self-esteem. They do not desire to meekly accede that God is not with them. This leads to their next sin: To avoid being left on a doctrinal island, they prejudice all whom they influence by teaching them to deny the efficacy of the Law. In this reaction they become Pharisaical to a greater degree: They become hypocritical as they pretend to be concerned for their flock as dedicated shepherds; when in reality, they are politicians seeking to protect and perpetuate their own stature in the Church. They yearn to advance their desire for stature in Christian circles to shield their dignity and their spiritual cachet; they disdain being minimized. Accordingly, by virtue of their own yearning, a diminution among the saved saints —especially when they realize that there will be billions— will be a monumental ego-spiritual deflation. Even in this missed calculation by the masses, we see evidence already of the penalty of poor doctrinal scholarship. Yet, if comfort must be given to those Sunday-keeping Christians who have been relegated to Father’s servants in the Kingdom —not His sons and daughters (the Kingdom’s “great”)— a worse designation, Kingdom banishment, is pronounced as the plight of the nominal Adventists. By this pronouncement, all who are unfamiliar with Elijean administration are guaranteed to exclaim the following: ***“Such a claim is blatantly condescending; how dare any Christian make such an open and unabashed declaration!?”*** And with this, their decree, a step in mature theology is made: By it, the very lesson of Elijah is clarified. The simplest answer is that all men whom Christ elevates to the mountain top can only look towards humanity in one direction, downwardly or condescendingly. Yet, their distinction will become even more stark in the day when the Lord leads them down the mountain and back to the world. Hence, none dare lose the lesson: The promotion to reign on high is the very reason for the Lord’s careful selection of the star disciples. So lofty were they to become in the knowledge of the Lord that they are best described as the world’s newly ordained masters. They are special elders of distinction, saints who do not teach for doctrines the commandments of men. Or, as Paul puts it, they are, ***“...workman that needeth not to be ashamed, (who) rightly (divide) the word of truth”*** (2Tim 2: 15). In fact, Paul further qualifies their exaltation by describing them as flawless teachers who shall lead us ***“...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: 13— by surmounting these points of our perplexity. By this analysis, we have license to conclude that, the mountain-top ascension expresses the transfiguration of the disciples for they were the only ones to see Jesus differently and to see the participation of Moses and Elijah.

To begin to do so, we must know one lesson above all others that is to prevail from Jesus’ promise of Elijah: The thrust of Christian hope, though it has been ignored all these years, is promised to come in two stages —one of which we are familiar, the other of which is only now made perceivable with my ministry. It, the second shoe to drop, pertains to the maturation of the saints to receive

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Formerly Unbearable Values~~~~~. They will inherit different scruples in ethics. The understanding of this aspect of our faith will help all to more fully comprehend the *mustard seed's* liberal judgments pertaining to many newly revealed tenets of our faith, doctrines. Though seemingly detestable, they are all honored by heaven and are biblically founded even though they are legal and prophetic themes which the world, men to be ordained as servants in the Kingdom, have ignored.

*“Christ is the truth. His words are truth, and they have a deeper significance than appears on the surface. All the sayings of Christ have a value beyond their unpretending appearance. Minds that are quickened by the Holy Spirit will discern the value of these sayings. They will discern the precious gems of truth, though these may be buried treasures”* —EG White, *Christ Object Lessons*, 110.

EG White implied that we must dig deep into the Scripture to seek such themes. Also, they have all been withheld so as to emerge as our teachings today. This tactic of “hide-and-seek” teaching was ordained because they were ethics formerly unbearable by the blossoming church; after all, children must consume milk before meat. The advocacy of female, same-sex, clemency, a theme that has now been validated by the Bible, is a case in point.

Surprising indeed is this development since all have been presumptuously negative in the anticipation of the *Great and Dreadful Day*: All have assumed that in the *Day of Judgment* men would receive only the stern frown of Father. Ergo, Christians have adopted the prevailing psychology of prejudice and fear that was the installed ideology of the ancient Jewish Pharisees, those men who ruled the church 2000 years ago and who, by way of Lucifer, the god of Masonry and the Illuminati, seek to rule the world today. Like ancient King Ahaziah, they have filled the land with idolatry; instead of Christ whose name is defined by Moses as the “I AM”, the eternal God of Abraham, Isaac, and Jacob (Exod 3: 14,15), they worship Baalzebub, the god of Ekron. This fact, the prevailing conspiracy to reject Christ, is what controlled Elijah’s suspicions and paranoia. Of such Jewish apostates, Jesus, some 900 years later, condemningly said —not blessed be the Jews and all who pray for them but— “...**woe unto you, Pharisees! for ye tithe mint and rue...and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone**” —Luke 11: 42. We did not consider that, in the judgment, by virtue of the fullness of the definition of that term (Judgment), many will be vindicated by Father for God is love. In fact, the apostle John, one of the original 11 disciples —disciples, the small sect of Jews who were ordained to bless the world and win for her freedom— affirmed as much when he said, “**He that loveth not knoweth not God; for God is love**” —1John 4: 8. But confusion has compounded for Elijah, the man whom Father promises to send, does not appear to be a man of such love. Only our patience, as we build the framework of our end-time judgment eschatology, will reverse our confusion.

Let me hone to greater clarity my message by advanced reiteration: This second step of Christ purveys a depth of the Gospel which has been preeminently declared by the Lord’s direct testimony during His three-and-one-half-year ministry. This was a time when He spoke through the Only Begotten, Jesus, as He clandestinely rested upon Him as that Being, called by the Gospel writers, “the Holy Spirit”. For assuredly, Christ was Holy and He is a Spirit; Jesus, to the contrary, retains His flesh and blood as manifest by the wounds in His hands. Christ, while abiding upon Jesus taught us to anticipate the emergence of another man who was prefigured by ancient Elijah’. He further taught us that he would be commissioned to do that which the Lord was not ordained to so do, to orchestrate the Judgment; hence, we have the MSC’s coined phrase, Elijean [*Ē’-lā-Gē’-an*] Christology. Christ said to His three disciples as they communed on that exclusive mountain-top perch, “...**Elias truly shall first come, and restore all things**” —Matt 17: 11. This, He promised in reply to the Disciple’s inquiry pertaining to Elijah. Schooled in Bible prophecy, they inquired, “...**Why then say the scribes that Elias must first come?**” —Matt 17: 10. The discourse is accordingly embedded in the doctrinal promise of the Old Testament; to it, the Lord, the disciples, and the Scribes had reference. It reads as follows: “**Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I**

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*will send you Elijah the prophet before the coming of the great and dreadful day of the Lord*” — Mal 4: 4, 5. It is tempting to develop this second linkage of Elijah and Moses, but discipline must be maintained to shorten this discourse. Suffice it to say that in their prophetic union as two men merged into one, Moses represents the purveyor of the Law and Elijah represents the enforcement of It, the *mustard seed*, the one who teaches men to comply with even the least aspect of the Law and who is accordingly to be made the greatest in the Kingdom to exact its administration and imposition. That aside, we now need to know, instead, that the prophets of the New-Testament era also gave to us the affirmation of this day of Elijean Judgment. VTH is cited below; however, EG White said the following:

*“Prophecy must be fulfilled. The Lord says: ‘Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.’ Somebody is to come in the spirit and power of Elijah, and when he appears, men may say: ‘You are too earnest, you do not interpret the Scriptures in the proper way. Let me tell you how to teach your message.’”*

*“THERE ARE MANY WHO CANNOT DISTINGUISH BETWEEN THE WORK OF GOD AND THAT OF MAN. I shall tell the truth as God gives it to me, and I say now, If you continue to find fault, to have a spirit of variance, you will never know the truth. Jesus said to His disciples, ‘I have yet many things to say unto you, but ye cannot bear them now.’ They were not in a condition to appreciate sacred and eternal things; but Jesus promised to send the Comforter, who would teach them all things, and bring all things to their remembrance, whatsoever He had said unto them.”* — EG White, *Testimony to Ministers*, 475, 476

Before advancing, a moment of reflection is in order. We should note the application of EGW’s promise to one of our above questions: She says, in reference to Elijah’s advent, that *“there are many who cannot distinguish between the work of God and that of man.”* True indeed, until now, the church has neither recognized the fact nor have they discerned the significance that Elijah’s fire fight was of his own caprice and orchestration: It was not the work of God but the work of man. This we know because the Spirit had to arrest or stay his hand from issuing further destruction. Accordingly, this is a central point of admonition as we anticipate the advent/empowerment of Elijah today. But, that aside for now, she also spoke directly to the very theme of this section: *Formerly Unbearable Values*. Her contribution to that emphasis adds affirmation to an already established point: that Elijah will unfold doctrines that have heretofore been unbearable to the church and from this day forward, doctrines that are also even now unbearable to the unfaithful.

Considering all evidence, one of the many unbearable values which the Lord desired to express to His disciples is that which you have read, that of *Lesbian Clemency*. How can we indeed be certain that the Lord had that very theme in mind when He spoke of the things that the disciples could not bear 2000 years ago? In addition to the well-articulated arguments expressed in the paper, *Lesbian Clemency*, we can, as a synopsis, certify it by remembering that it is validated by the Law of the Lord expressed in the Bible. Yet, it was a doctrine that was seemingly condemned by the Holy Spirit as He spoke through Paul, one who, by his own legitimate claim of Holy-Spirit inspiration, merely served milk doctrines as shown in my former letter. In other words Paul, and all inspired teachers afterwards until now —not being ordained with Elijah’s courage— served only doctrines which the early church could easily and readily consume, doctrines which they had no difficulty assimilating or “bearing”, “milk” doctrines —see 1Cor 3: 1-3. Accordingly, the EGW implication is no longer dubious: Christ left the mission of despised and disdained declarations for Elijah, the mission to teach to the saints seemingly obnoxious doctrines. This is the work of Derek West. He teaches such doctrines without any regard to the church’s sensitivities. Unfortunately, all who do that which EGW condemned, all who seek to affirm the doctrines of men at the expense of the doctrines of the Bible, will continue to have a spirit of variance, not just against *Lesbian Clemency*, but against all of the newly-established, albeit shocking doctrines that have been unfolded by the *mustard seed*. Their inspiration, like that of King Ahaziah, stems from Baal (see Matt 16: 23), and they, along with their troops will be greeted with paranoia and suspicion.

Unfortunately, my ministry proves that it is much more difficult to use the Bible promises of grace so as to express Father’s opulent generosity to save —people seem to be immune to the enticement of Divine love for they automatically take it for granted— more difficult is it to so do

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than it is to preach the traditional mantra articulated by the historic church, doctrines of hell fire, curses, plagues, slaughter, and condemnation. This is because of a lack of faith; people have an entrenched expectation of only anger and reprisal from God. Such has proven to be utterly impossible to reverse; hence, contrary to the popular cliché, “God is not finished with me yet,” is in a sense to be carefully defined in this paper, He has indeed finished His work for man. After 6000 years, only a handful of disciples vaunt His promises of His expressed word above “the teachings for doctrines the commandments of men”. More of this shall be expounded upon below, but for now, man’s “spirit” is adverse to Father, and he, man, subsequently cannot worship Him as required, in spirit and in “TRUTH”. Accordingly, just as Jacob was promised by Christ, another intermediary is ordained, a man given “*power with God and with men*” —see *Gen 32*. In that day will Isaac’s blessing that was extended to Jacob come to fruition: “**Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother’s sons bow down to thee...**” —Gen 27: 29.

Sure we should only worship the Lord; but man —all men except the disciples— has universally rejected His call and His invitation to join His family by accepting the truth of His word (see *Matt 12*). Yet, as the reader becomes postured for another answer to the above questions, He loves humanity; accordingly, the only provision possible is to send Elijah to save them. Elijah is given power with deficient judgmental wisdom that pales by comparison; that is, his acumen to evaluate the hearts of humanity compares favorably to neither Father’s, Christ’s nor Jesus’. This being so, then why is Elijah ordained? He is, because humanity has retained a deep and abiding distrust and antipathy towards Father: Instead of a benevolent Father, they deem Him to be miserly and niggardly [**niggardly**\nig-ərd-lē\ **1 : grudgingly mean about spending or granting 2 : provided in meanly limited supply —no link to any racial slur**]. Proof of this is the doctrine of human salvation by the highest church, the SDA Church. They assume that Father will only save 144,000 living souls. Davidia has a more expansive doctrine of salvation, but it is based on partial knowledge which they refuse to relinquish. They reject Father’s corrective testimony expressed through Jesus. Such is made manifest by their rejection of all of the MSC’s Bible-founded teachings —one of which is the new-light, MSC revelation that the 144,000 will emerge from the sons of America’s former slaves. This is bad, but the world is no better even though their position, that of dim enlightenment, is safer in the judgment: Still, they have refused to accede to basic Adventism while blatantly disparaging the Law. This they do, when, at the same time they extol the proliferate, albeit unjust laws of men, and the profane teachings of humanity. Having not increased their talents of truth, they cannot be saved by faith. Ergo, Elijah is sent. But having rejected the 180-years of appeal from heaven to honor Father’s testimony and receive His beneficent endowment of salvation, they have forged a desire to abide under a different ethic, that of man’s parsimony [**parsimony**\pär-sē-,mō-nē\ **careful with resources : THRIFT : the quality of state of being niggardly 2 : STINGINESS, WHIMSICAL**] thinking it to be a source of happiness that is superior to Father’s love. This being the human desire, they shall —by God’s ordination and judgment— inherit the next best option, Elijah’s parsimonial empowerment. In this, we have learned more about the Lord’s plan of salvation, and this is just as David promised: “**Whoso offereth praise glorifyeth me: and to him ...will I shew the salvation of God**” —Ps 50: 23.

The decision to advance the second leg of Christology is the central meaning of the *First-Angel’s Message*, it manifests the hour of God’s judgment, which is in reality the point in time whereby He, Father, determines that man has rejected His love, and which also is the exact moment in earth’s history when heaven has deemed that God has finished His work to convince humanity, by the force of His Word, of His beneficence and wisdom to save. In other words, Father has sought to save and sanctify humanity by faith, and those efforts were dashed. It is the time after which His SDA Church is rejected, and the seven billion non-Adventists, must find salvation —not by faith but by— Elijah’s grace and their works. This causes us to re-reflect upon Elijah’s mountain-top fire power and Ahaziah’s prevailing apostasy cited above. For a certainty, this doctrine was a *Formerly*

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*Unbearable Value*; it is strong meat that must now be consumed by the faithful. But we must temper this revelation with the important, albeit repetitious caveat: Elijah, Derek West, is not omniscient; Father, He whose testimony the world has rejected, is All Wise. The good news is that Elijah is a man after the Lord's own heart—he doesn't share Father's wisdom, but that is not a negative demerit. Father's favor for Elijah wins him empowerment because he, as the son of David, shares Christ's heart—Father deeply loves Christ (See John 5: 19-36). His love is why Christ is called the Son of man (notice the capital "S"), and it is why He likewise embraces Elijah, the son of man. Accordingly, those who, in truth, profess to love the Lord, shall also love him. But Christ, like Father, is also "true". This means that His renderings are not based on paranoia; while Elijah's jurisprudence and dominion comes with only partial knowledge, suspicion, and reports. Ergo, have I cited to the reader the last work of ancient Elijah. Let it not be forgotten; he is an icon, a representative. He is a synonym for the son of David; after all, David promises us that his son, the king, would be fairer than the children of men (See Ps 45: 2, cited below); so his jurisprudence is far superior than that which man, these past 6000 years, has ever even come close to installing. As proof of this, I point all to the *mustard seed's* unpopular doctrine which allows females to sexually embrace each other by newly-unfolded Bible examples and standards—can it get fairer than that!

Notwithstanding, in this day and hour of God's judgment, condemnation shall indeed come, but the judgment that is revealed by the Comforter discerns the people upon whom it will fall. We shan't fill the gap of ignorance on this issue by presuming that the "commandments of men" will set the standard of His revelations when He comes to "...*reprove the world of sin, and of righteousness, and of judgment*"—John 16: 8. To further foster such themes, this letter will give a

*Sober Reflection on Judgment Edicts*~~~~~. This section will lay a very broad and extensive base. It is a preparatory elucidation of expansive theology that is necessary before our scope can allow doctrinal excavation to deeper dimensions about Elijah's work. Think of it as a long journey to an earthen mine shaft replete with gold and the treasures which lie beneath the surface, similar to that to which EGW eluded. To further our doctrinal dilatation, we must first know that the blatant cynicism from my desk to you, that which was contained in my last letter, is an excellent portrayal of Elijean Christology. It facilitates our understanding for it expertly showed—not Father's but—my own individual, yet honorable demur of peevish ministerial frugality. I know that I seemed to you and to all to be capricious, suspicious, and unfriendly. In fact, I do concede that my answer was designed to reflect the temperament of an irascible and surly Christian. Such was displayed when I responded in the "ungentlemanly" manner by poignantly challenging the veracity of your question and questioner. There is a righteous lesson even in this "discourteous" reply. These things did I in "fairness" by today's judgment standards as I gave you a chance to make your case. To refresh the memory of the readers, you courteously asserted doubt about the MSC's liberal stance on what you called "Lesbianism". Then you offered a scenario to underscore your objections to the MSA's kindness or "FAIRNESS", its generous desire to advocate for women of intra-female sexuality orientation. Your objections to this blatant, MSA equity pressed you to cite the case of a "young lady" who was the object of sexual abuse by—of all people—her own mother. In hearing this, I responded in a way that is counter to the ordinary code of etiquette for Christians, the code which the misinformed conclude by their haphazard allusion to *Matt seven*—the shallowly-derived theme that Christians should not judge. Even so, I still do not hesitate to express my suspicion that her question is merely a ruse or a trap by the enemy of this work. This I sustain even in view of your second reply cited below. Yet, in glory to God, her issues of sophistry worked a miracle as it became the basis for the entire letter, *Lesbian Clemency*. In this result, you have a positive example of forbearing tolerance.

Stepping closer to the theological gold, many will inquire, "*How dare you so impolitely judge the sincerity of another person's claim and still advance your credentials as a Holy-Spirit-inspired Christian?*" Their unlawful and presumptuous mentality forwards them to assume—after ignoring the mountains of Bible evidence—that based upon God's omniscience, any rash display of impetuous error by a claimant of Father's inspiration surely implies that he (the *mustard seed*) is not a

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“true” Christian; he is not the Immanuel of *Isa seven*, and that God, being All Knowing, is not the source of his beacon of prophetic light. Today this very logic is exposed as a fallacy in righteous, Bible dissertation. But, in keeping with my “fairness” —for the path must meander a little longer— I am compelled to first aid my detractors by primarily supplying them with a novel Bible argument to buttress the logic of their own protest against my ministry. This I will do before I dash the simplicity of their “milk”-laced thinking. Why, because before divestiture of their error, they need more Bible ammunition to sustain their objections; so that afterwards, they cannot mollify their defeat with the claim of poor legal counsel. The point to aid their distrust of the MSC can be made by recognizing that Christ taught differently than does the MSA: In His day, when disingenuous men (called spies, ie: Luke 20: 20) posed questions to tempt Him, He, rather than removing their cloak of concealment and exposing their sophistry and in harmony with our immaturely conjured expectations, He simply answered their questions and let His answers silence them. In other words, preserved in their pretentious cloak of duplicity, they got the lesson without the insult. This tactic did Christ deploy and He did so while He professed Himself to be **TRUE** (John 8: 15). Should not then all of His representatives also be “true” as He is true? Should not the *mustard seed*, a man after the Lord’s own heart, deploy that very same tactic? Why must Elijah base his work on a lesser foundation, on paranoia? Does not Elijah realize that sometimes human conjecture and paranoia can be erroneous?

The answer to these questions gives us great reflection on the ethics of judgment; it speaks to our Christian growth. It is that the countervailing light of Elijah’s ministry which is now installed addresses a world that has denied, indeed crucified, the heavenly proffer of “**TRUE**” judgment. You may have ignored this finding but, Satan, the accuser of the brethren, makes sure at every occasion that the unfallen universe, those who may study our plight and may have sympathy for our hell-bound path to destruction, know of the complete and universal disregard by sinners for heaven’s grace. He argues “*they reject Christianity and accept masonry; therefore, why should they be saved causing me to burn for their sins?*” Knowing of Jesus’ well-publicized benevolence, Satan continues to argue, “*they even prefer to worship false deities who make no claim to extend, or to have ever extended, any miraculous relief to the suffering that can, even in the slightest, compare to those gracious works and words of Jesus. They hate His love, and they detest His “truth”!*” As a divine answer to Satan’s charge, heaven retorts that their salvation must fall under the subjugation of Elijah’s capricious parsimony. After 2000 years of perfect and true judgment by Father —judgment devoid of suspicion and based entirely upon facts— they have come to savor as doctrines —not the things that be of God but— of those that be of men; they prefer the commandments of men. Such men, Christ condemns with the same fervor that He condemned Peter when He addressed Peter’s disgrace and said: “*Get thee behind me, Satan: Thou art an offence unto me*” —Matt 16: 23. Let us now face the facts with careful reiteration: Instead of fairness and truth, pride moves the world. It is the impulse to save face in all doctrinal disputes, to declare that their own historic people are just as good as Christians, and the loyal adherence to their honor, even a continuance in their historic idolatrous worship has more value to them than does the beneficence which is akin to Jesus’ “true judgment”. This recalcitrance has been manifested even by upper-echelon Christianity (Davidians). They have rejected His “truth”; their hearts refuse to adjust their historic doctrines by *Testimony-of-Jesus* evidence; they have refused the legally mandated requisite of heart circumcision. They exalt VTH above Christ. Instead of seizing the Lord’s words to their benefit and applying to themselves the correspondingly higher judgment, they have elevated the commandments of men, saints whose bones abide in the graveyard. The sayings of the inspired ministries of Paul, EGW, VTH, et al, are assigned greater favor and preeminence over and above the *Testimony of Jesus*, the “truthful” utterances declared by Jesus during His three-and-one-half-year ministry when Christ spoke through Him. Likewise do they even reject the Law as is expertly made manifest by their stance on legal endowments for aberrant female sexuality, and many other legal points of refinement. They do not even believe that adherence to the Lord’s testimony is the solitary formula to win for them everlasting life; they reject many other of His “true” sayings —

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only accepting those that have been popularized by their beloved constituted authorities making the work of those men/woman to be the true diadem of their faith. Consequently, Father says, I am through: The best of them, if they are to be saved, must embrace the “second leg” of My salvation, the ministry of Elijah. Christ said,

**“...If any man hear my words, and believe not, I judge him not...He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.”** —John 12: 47-50

Accordingly, if Christ, by His own profession, is not the judge of the rebellious —He said, **I judge him not**— and if Father sent Him to purvey the pristine words of judgment —He said, **I have not spoken of myself...even as the Father said unto me, so I speak**— and those words along with all of His miraculous benefits graced to men are shunned, then is it not uncontrovertibly true that all three; Father, Christ, and Jesus accordingly have been rejected? This conclusion being unassailable, then the one who embraces those words which yield everlasting life, must be another man, the Elijah, aka, the son of David, the one with the next highest judgment in the land, a man after the Lord's own heart. He is to be made “great in the Kingdom”. He upholds even the minutia of the Law: resultantly he wins special status as the “**one that judgeth**” the detractors of Father's words. He then is the one who justifiably shall rule the day, the last day. What is lost in this transaction is “**TRUE**” perception into the hearts of men, but it is a loss which occurs by default and at our own behest. Hence, Elijah's emergence is therefore a final grace to the world, one that covers humanity's rejection of Father's light that was purveyed 2000 years ago as it was spoken through Jesus and continues to even now resonate. Such is the prophesied, “sure mercies of David” exclaimed as follows:

**“Ho every one that thirsteth, come ye to the waters and he that hath no money (Faith); come ye, buy, and eat...Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people”** —Isa 55: 1- 4.

The price of this saving grace is that they accept the Lord's ordained *star of Jacob* as the one whose judgment governs the entire earth; man's salvation comes by his mercies. He has power with God and with man. This by the following foundation: the *Testimony-of-Jesus* statutory edict, the *First-Angel's-Message* decree, and this by Father's directive in this hour of judgment, He prescribes that to harvest the world —not the sower—but the reaper must have authorized orchestration. This is figurative of the very star that the wise men followed to find the Savior. Accordingly, Father's words are not lost; instead, they are reiterated by Elijah to judge them.

Our theme is still broad before it deepens; consequently, at the risk of redundancy, God truly is omniscient, but the logic which seeks to leverage that fact so as to assert that any who claims inspiration can be rendered false if they proceed to scrutinize others with poorly founded suspicions shows a breakdown of their “strong-meat” Bible analysis. They cannot disgrace such a ministry by claims of paranoia; which is, by the way, merely a mental debility of humanity's own immature opinion-ation. Of course, paranoia is not a Godly approach to judgment. Of course, His judgments are resolute and “**TRUE**”. Had He heard the story of your female friend, He would have known of its veracity. Christ said of Him,

**“...I am not come of myself, but he that sent me is TRUE, whom ye know not...”** —John 7: 28.

**“If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved...I have greater witness than that of John: for the works which the Father hath given me to FINISH, the same works that I do, bear witness of me that the Father hath sent me.”**

—John 5: 31-34, 36.

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Christ receives no witness from man; accordingly His own testimony, that which Father gave to Him, is His witness. Thus, when Elijah reiterates that same testimony, being that it comes from Father untainted by Elijah, it meets this criterion; it is true and it is not from man —exactly as the Text defines. Not only His words, but His works also define Him, Christ: “**the works which the Father hath given me...the same works that I do, bear witness of me**”. Such is a key to our mine shaft, it should not be lost. It shows that His works bear witness; without a doubt then, whoever peers more deeply into His works, seeking the “buried treasures” of His testimony —just as EGW asserted above— is the one who is the “**TRUE**” witness. Clue: The excursion up the high mountain with the disciples constitutes one of many of the Lord’s works that have been expounded upon by the “true witness”, the *mustard seed*. It is an actual aspect of the Lord’s works and then also His words. These words were given for one reason: “**that (we) might be saved**”.

Even further reiteration may solidify the conclusion of this point: There are two legs of Christian advancement. Rejection of the first compels a loving Father to install the second that we may be saved. This wiley tactic is not punitive punishment; it is in-stead a sophisticated and savvy strategy to secure salvation of sinners by sacred and sanctified subterfuge. Father has allowed the human population to swell to seven billion, and all, by trusting in the commandments of men, have disqualified themselves, before the universe, to be worthy of life. To the prudent, yet, immature Christologist, it appears that man is not saved! Therefore, why should he, the son of David, the Elijah, not be so graciously endowed with presiding power when the tawdry judgmental renderings of our leaders have won for us only our dismay, dissolution, and destruction — “**(spent) money for that which is not bread**” — and we celebrate their continued reign and do more: We seek continued abidance under their special brand of paranoid parsimony? We have demanded, all these 2000 years, justice and righteousness; yet, we have greeted with hostility and even in some cases the murder of men whom heaven has installed; forbearing saints like Paul, EG White, VT Houteff, MJ Bingham, et al, have been greeted with great opposition and corrupt suspicion. If one does not believe me, he should merely look at the Muslim world today as a quintessential example: As shown in the latest news reports, the most ardent devotees of that troop seek to decapitate all Christians. This they do even though they, the nominal Christians, were the first, if not the only ones to rush to their aid in times of drought, disease, starvation, and natural disasters yesterday. In this, their hostility, they have proven to reject Father’s Christian grace! But all can likewise examine the Christian world to see this point of aversion to the heavenly work of divine benevolence, as carefully expressed above. Their rejection of this, the *mustard seed*, the Bible-based, EGW-and-VTH-affirmed light eternally establishes the verdict that humanity rejects Father’s wisdom, forbearance, and truthful judgments. Nothing from the *Testimony of Jesus* which Derek West has uttered has been lauded by them; instead, “Away with him; he is a deceiver” is their strident and antipathetic battling outcry.

Salvation is now removed from the Adventist world and the Spirit has been therefrom withdrawn. But the world has a price to pay in this hour of judgment as well. Though God is still willing to save the world, the gratuity of “**TRUE**” judgment, which is the corresponding perk of Divine accuracy in judgment as proffered through Jesus, is a grace that has been taken off of the offering table. The world must escape hell by man’s jurisprudence and such includes the possibility of hasty and unfair renderings, the prospects of paranoia. This speaks to the substance of the promised day of Elijah; he will augment the Lord’s work! This *Sober Reflection on Judgment Edicts* also explains the very reason why, according to EGW and VTH, many are prophesied as trying to tell Elijah how to teach his message for in that promise, they manifest that Elijah’s message seems to violate their concepts of basic Christianity. Again, she said, “**Somebody is to come in the spirit and power of Elijah, and when he appears, men may say: ‘You are too earnest, you do not interpret the Scriptures in the proper way. Let me tell you how to teach your message’.**” Therefore a reminder is in order: it is indeed presumptuous to prejudge my work by the Christian ethics of yester-year’s milkologists. My work, all of the redeemed must now know,

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reflects the exact way that Father originally intended for the governance of this planet when He told Adam and Eve to “...*Be fruitful, and multiply, and replenish the earth...and have dominion over...every living thing...*” —Gen 1: 28. The world was not installed with life, humans or otherwise, so that Father could further boost His seat of authority and add to His realm of governance so as to have more dominion. He already has “many mansions” in His “house” of governance. Instead, it was created for Adam to rule his earth-replenishing children by his autonomous prerogative. But Adam rejected his calling as the Garden of Eden memoir reveals; consequently, Adam’s providential progeny, the promised potentate prince, whose pure, pastoral penchant —prone to purvey prosperity to the plagued and pursued, the pestered and picked-on, the poor and oppressed, the persecuted and imprisoned planet people— shall prevail. Paradoxically, this preeminent prelate’s propensity to impolitely promote his privately prescribed pacifism, his partisan and parsimoniously paranoid proneness to proffer paradise’s pristine peace shall win promise-land applause and approbation. His perfect preordination, his prudent prerogative to power, his paternal proclivity to protect, and his prophetically-pronounced proof will positively preponderate perpetually. David, his primordial parent precisely predicted as much:

**“<sup>1</sup>Give the king thy judgments, O God... <sup>2</sup>He shall judge thy people with righteousness, and thy poor with judgment. <sup>3</sup>The mountains shall bring peace to the people...<sup>4</sup>He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor...<sup>8</sup>He shall have dominion also from sea to sea, and from the river unto the ends of the earth”** —Ps 72: 1-4, 8.

This day of Elijean Christological emergence being established, we must turn to redirect our focus so as to reflect on man’s

**Promise-land Path to Perfection**~~~~~. In so doing, I refer to the beginning of our correspondence when you wrote to me about “Lesbian” abuses. Below is your reply to *Lesbian Clemency*, which, again was my original reply to you. In it you seek to inform me further about your abused, female contact:

**Bro. Derek,**

***Thank You for your email. The young lady (22 yr old), not my friend, obtained my information on the internet, and chose to divulge her private life on her first email, which I in turn asked you! Blessings.***

M\_\_\_\_.

The clarification increases rather than allays my suspicions. The young lady with the sexually abusive mother, being 22 years old, who makes her claim to you, a complete stranger to herself, seems to display the height of phony duplicity. This is my judgment. Oftentimes, the enemy lays traps to entangle us by sophistry; therefore, without full knowledge, we should be cautious to avoid those traps. This very thing Elijah will do based upon his independent appraisal of motives and sincerity of others. The Spirit exalts him to this station of empowerment, and now, being closer to Divine salvation than ever before, we have opened up to us the dynamics of the Spirit’s work. Like Elijah’s work with the first two troops whom he destroyed anciently, the Comforter does not merge His ethics and knowledge by mental synchronization. This He does not do because the six-thousand-year path —the proverbial six days before mountain ascension— elected for man by Adam, the path back to eternal life by the consumption of the *Tree of Knowledge of Good and Evil*, has successfully done this work for man. It was designed for him to grow in this mental acuity through the *School of Hard Knocks*, and as a perquisite for that choice, Divinity did not intercede on behalf of man when He made the choice; likewise, today at the end of time, man, the son of man, must exercise his own 6000-years-of-refined judgment. Again, those who do not ascend to this height, should they accept Elijah’s offer of salvation and win for themselves that consolation prize, will be eternally deemed by Bible edict as the “least in the Kingdom”.

Accordingly, Elijah/David is not all wise nor all true; instead, the world is guaranteed to be shocked when they hear that he is “all perfect”. We arrive at this finding by the pure speech which was a prophetic gratuity for all Kingdom-bound saints: “*For then will I turn to the people a pure language, that they may all call upon the name of the Lord...*” —Zeph 3: 9. Such a prophecy, one

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that Christ came to fulfill (per Matt 5: 19 cited above) points to our *Promise-land Path to Perfection*. By this promise expressed in Zephaniah, we must accede—not to man’s but—to the Lord’s definition of the word, perfection. Elijah is defined by the Lord’s deployment of that term, and remember, the Lord’s judgments are “**TRUE**”. To give us Father’s holy definition of perfection, which speaks even more directly to our path to salvation, the Lord said, “**...If thou wilt be perfect, go and sell that thou hast, and give to the poor and ...come and follow me**” —Matt 19: 21. David likewise contributes to this new light when he besought the Kingdom-ruling saints to, “**Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land...Mark the perfect man, and behold the upright: for the end of that man is peace**” —Ps 37: 34, 37. Elijah succeeds where Adam failed. He does so by merely doing that which the world rejects: He heeds the words of the Highest that were expressed through Christ/Jesus as shown in the *Testimony of Jesus*. All other doctrines, like the concept—just one of many examples—of “Lesbianism”, that are condemned by man’s laws, he relinquishes. More especially, he relinquishes the church’s juvenile portrayal of Christ, that which Paul defined as “milk doctrine”. This tactic is his path to perfection. It is the path which compels them, a very small core of saints, to ascend at the Lord’s behest, to “follow Him”, as they climb the mountain so as to behold His transfiguration. It is upon this proverbial mountain top that they learn of the antitypical participation—as this very letter exposes—of Moses and Elijah. But the point is simple, the Comforter neither thinks, feels, nor judges for Elijah. If He did, it would not be Elijah’s judgment. Instead, He reminds him of the words spoken by Jesus during the three-and-one-half years that Christ abode upon Him, just as promised: “**...the Comforter...whom the Father will send in my name, he shall...bring all things to your remembrance, whatsoever, I have said unto you**” —John 14: 26. Christ’s words, when made plain by Elijah—being doused in Father’s truth—transfigure the small core of disciples; they become sons and daughters of God so that they may, in turn, convert the world to join this work on a lower station of salvation, that of eternal, Kingdom servitude. The magnitude of this revelation is astounding: Never beforehand have so many people abode on this planet. To rule them, assuming that potentially as many as one third will desire to join the Kingdom today, so that it may blossom into a tree will, require *the mustard seed’s* careful mastery in judgment. Such dominion is defined as the “joy” of the Lord: “**His lord said unto him, Well done, thou good and faithful servant...I will make thee ruler over many things** (ten cities or collections of people ([Luke 19: 17]): **enter thou into the joy of thy lord**” —Matt 25: 21.

What was it that complicated man’s path to dominion? It was simply that he and his wife, Eve, had to learn *Righteousness by Faith*. That is, they had to exhibit Christ’s righteousness: He, Christ, has learned to follow, with exact precision, the words of Father. We must do the same. We must take the Lord by His words and receive them, exactly as stated, while believing that He is a Perfect Communicator. Upon so doing, we will have uncovered humanity’s precise formula to escape the sophistry, and thus the clutches of Satan, the Serpent. We will then know that, just as the Lord defined in John 8: 44, Satan/Lucifer is a liar and a murderer who will never rearticulate the words of Christ accurately so that it may yield the benefit of any other than himself: He is the god of Ekron. This path, though upward leading, has, on its journey, reduced the world that has been heretofore ignorant of this legal stipulation, to shame and great degeneracy; so much so that King Ahaziah was duped to confuse Baal with Christ, the Creator and liberator of his people from slavery. In reality, until we have ceased in our failure to understand the hazard of worshiping the devil, we will not have discerned to choose the good and refuse the evil and accordingly, we will not have completed our elected and complicated journey. The question still looms large: Why have so many, after 6000 years, failed to discern the hazards of the occult? The Lord posed the question differently. He inquired, “**...when the Son of man cometh, shall he find faith on the earth?**” —Luke 18: 8. The reason why Eve’s perspective to distrust the Word still prevails could only be because the men of the world have not thoughtfully studied the issue. People have instead “**...labor for that which is not bread and ..for that which satisfieth not**” —another way to say that they have rejected Father’s wise and prudent *Promise-land Path to Perfection*. Ergo, the man who has so done, the **ONE** brain trust who has exerted himself to learn of God is the one whom, not only heaven, but also

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logic has deemed should govern. Unlike Adam, he will enforce fidelity to the truth. But lest we become vain, we must quickly discern that he did not become studious of Christ's righteousness on his own prompting; Father caused him to prevail, affording shelter in the time of storm for the vast majority of humanity, the poor and the afflicted. Yesterday, Ancient Elijah did not complete the full course of knowledge; however, his judgment then, being a man of God, was much more reliable than that of King Ahaziah, the Mason, the man of Baalzebub, the disciple of the god of Ekron. Ahaziah's idolatry represented a breach in the covenant that cast Israel into 3000 years of misery and threatened the entirety of life on planet earth. Even in this, Elijah's fire-brand style of judgment, there is mercy for his victims, the 102 slain men; they are promised to be resurrected so that they too can, today, fall under the gaze of the *mustard seed*, the man of fairness, righteousness, and truth (*Ps 45* quoted below). Accordingly, we can see the wisdom of his *Promise-land Path to Perfection*.

Perhaps, the reader should, before proceeding, reflect back on the five questions presented in this study so as to uncover which ones have been answered to this point. This he should do because we have reached the gold mine, and the truth is to now begin to be less expansive and more penetratingly deep. After so doing, he should proceed to see the central question which still looms large and still remains unanswered: **"If Elijah capriciously destroyed the life of those 102 soldiers, then how can any be expected to honor his work since he obviously has violated the counsel of apostle Paul (*Rom eight*) by failing to walk by the Spirit and not by the peevish annoyance, fear, and suspicions of his own impulses, a walk by the flesh?"**

At the risk of over reiteration, Adam ate the forbidden fruit —the deepened dimension to that historic fact is that it was not a spiritual action but an action of the flesh. Full rumination reveals the conclusion that his brash act was the deed of a perfect man set on a path to become like God by walking by the flesh, unsanctified flesh. As you can probably now discern, this is a point of great profundity. Antitypical Elijah is the singular man who shall benefit from Adam's excess: He shall have finally learned to refuse the evil and choose the good giving him "the right" (*Rev 22: 14*) to that other tree, the *Tree of Life*, the fruit which makes a man to live forever. Assuredly then, the second step of Christianity, the impress of the perfecting Spirit, actually affirms our new zeal to gain victory in a novel way, victory which comes when we begin

*Walking by Sanctified Flesh*~~~~~. It is a new day. Those who heeded the appeal of the Holy Spirit yesterday have now become mature; they have been sanctified by the "truth". This was the Lord's prayer for His disciples: It was not that they become spirits but that, instead, they become saints whose flesh, for the first time in human history, is sanctified by the Holy Father. He said, **"I have given them thy word and the world hath hated them, because they are not of the world...I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil...Sanctify them through thy truth: thy word is truth"** —John 17: 14, 15, 17. If they had, in their walk, become spirits, then they would have been immune from the world's hatred invalidating the need for the Lord's appeal. Christ prayed for a different end: protection through sanctification as humans, as men who still continue to abide in the world. This being now accomplished, such ordained disciples walk differently than Paul's original appeal to the church when he admonished them at the beginning of the Gospel declaration, the time of the first step: They are second-step saints who abide in a world of hate —not as spirits— but as flesh, flesh that has been set apart, sanctified, by the Highest. Resultantly, they need not avoid walking after the flesh seeking to, instead, walk by the Spirit for the Spirit has already led them in their walk yesterday to this point in time, the day of sanctified flesh. This is disciple transfiguration; it is the day when exclusive Christians ascend to see the luminescent face of Jesus and meet His star, Elijah/Moses. Remember to become transfigured means to **"give a new and typically exalted or spiritual appearance"**. There could be no other reason to explain why Christ, by the deployment of the Comforter, the Spirit, has led them today on a path of ascension to the mountain top. Accordingly, the one who, being prompted by Father, has orchestrated this journey is considered to be "perfect" for a mountain-top man cannot find a path for his feet that will lead him higher.

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Accordingly we describe this ascension as the day of sanctified flesh. For the Lord's prime minister, the highest disciple, to become perfect, he had to master the skill of following Christ —the dictionary teachings of "perfection" deployed by "the disciple-hating world" now cast aside, the Bible, as so cited above, simply defines perfection as divestiture of all other doctrines so as to follow Him. Accordingly, he has indeed heeded Paul's admonition and has walked by the Spirit — the Spirit led him by Bible counsel first to full circumcision (aka, divestiture) and then to ascend the mountain by the Lord's sway —resultantly he has won life. What is the appeal of that life? It is that we have been restored to our Edenic glory of immortality without the grave. Edenic Glory is no exaggeration! —remember man was created as flesh with immortality; he was also given dominion. This is exactly what has now been restored. He was not created as a ghost, a spirit, nor was he created to win life after the grave. Think long and hard upon this point: *Everlasting life* means everything to the wise of humanity. Thus must the message now be trumpeted: "...*Come ye, buy, and eat...Incline your ear, and come unto me: hear, and your soul shall live.*" Men who are six feet under cannot follow this counsel; only the living can so do. Accordingly it is said of him by the Lord, "*Elias truly shall first come, and restore all things...*" Therefore, *Elijah Walks by his own Sanctified Flesh*; with it does he rule by his caprice. And he shall share this gift with Israel first and then with the gentile world. It is this prize that we now cherish based upon the promise of the Lord's heart operation when He said,

*"Then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes..."* —Ezek 36: 25-27.

Clean water is a physical theme that is made spiritual; it represents the fountain, the *Testimony of Jesus*. Please note with great care: before the Spirit is placed upon the saints, another quality is endowed to them; they are given clean water. Without it, they, as shown in the past, would not agree to soften their hearts to the Spirit's voice. Resultantly, shall they win salvation by a walk in the newness of flesh, one that is facilitated by their gift, the new hearts of flesh. Only upon so receiving can they be amenable to their reception of the next gratuity from Christ, the Spirit. How is this so when Paul promises "life and peace" to those who walk by the Spirit and not by the flesh? Does he not mean that they must receive a heart of a spirit instead of one of the flesh? Not so! — Israel's historic struggle manifests another dichotomy from a deeper struggle: one between a softened heart and one of stone. To walk by the Spirit today has not changed from the requisite under Moses when he endowed the seventy elders with the Spirit some 3500 years ago: It still means to alter your life according to the revelations relayed to you by gospel ministers such as ancient Caleb and Joshua, men who have been inspired with a message. Such is the very thing which the world rejects because of their hardened, political hearts. Heretofore, they have said, "...*you're wrong...you think you are better than me and my people!*" And the church, devoid of Elijah's impressive fireworks could not bring them, by faith, to their knees, to the posture of the third captain of 50. When a man accedes to their Bible evidence and accordingly alters his behavior and does so with no other prompting —not the commandments of men, not miracles, not dreams, not rewards, not sexual or marital benefits, but only by— evidence that comes with a careful Bible examination, then is he a man who walks by the Spirit and not by the flesh. Israel, in the above texts from *Ezek 36*, is not saved in such a manner for they are cleansed entirely by Christ's work. He gives them a new heart and a new spirit; He removes their stony heart, and He causes them to walk in His Laws. If this is confusing, it is because, as forewarned, it is deep. To understand this process, we must elaborate more upon it. This we shall do by first discerning Paul, the minister to the gentiles, and his description of salvation for them. He describes saints who grow to honor the Law without the service of Christ, saints who, under Jesus' administration, learn to walk after the Spirit with Bible evidence and without the Lord's direct transformation of them. He says:

*"That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh: but they that are after the Spirit the things of the Spirit. For to be carnally minded is death: but to be spiritually minded is*

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*life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his*” —Rom 8: 4-7, 9.

Accordingly, we have a conundrum, if not a contradiction, between Ezekiel's prophecy (and many other OT prophecies) and that of Paul's. It can only be resolved in righteousness by this very ministry. From the MSC we can now discern that the “real” or “TRUE” Christians must begin to cast off the principle doctrines of Christ, the “milk”, that which Paul himself fed to the gentiles while they had no other Gospel to consume. Only in so doing can they grow to consume strong meat. This we know because Paul, a man ordained above all other apostles to enlighten the Christian world (see Rom 11: 13, 1Tim 2: 7, 2Tim 1: 11, etc), declared that he only taught milk; that he did not teach strong meat (see *1Cor three*) and that everyone who uses milk is carnal (see *Heb five*). Beyond that, as cited above, all carnal-minded people have a guaranteed path to the grave; hence, we can now discern why none, since the advent of Christianity some 2000 years ago—not a single soul—has escaped that curse by virtue of Christian evangelization. Only the man of perfection, the singular soul can deliver humanity from the grave; accordingly, He, Elijah, was promised by the Lord, and by carnal-teaching Paul (see 1Cor 13: 10, Eph 4: 13, 2Tim 2: 15, 2Tim 3: 17 etc.) to pass in the judgment. Furthermore, the understanding that he, the *perfect man*, manages the fountain and governs by his own caprice, is fundamental to humanity's escape from the grave. Being thusly sanctified, it must be that same man, deployed by Christ, who sprinkles the clean water on Israel. Of this we can be assured because Moses, the transfiguration partner with Elijah, cleansed all of Israel before they met with Christ to hear His declaration of the Law at Sinai (See *Exod 19*).

Our focus is the clean water that the Lord promises to sprinkle upon Israel, and with this insight, we can discern that Israel is not saved by the same formula which saves the gentiles. It behooves us to connect this salvation by reiterating the above promise to David for it contains all components of this complex formula for salvation: the fountain, the new commissioner, and the very tactic of salvation. It says,

*“Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat...Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people”* —Isa 55: 1-4.

If Christ, as He promises in this Text, gives to the world another man Whom He calls David, then that man must be considered by Him to be “perfect” for the job of salvation, the one through whom He can restore all things. Admittedly, the metaphor of thirst-quenching water is, in this text, combined as equal with the proverbial bread; in other words, the fountain is conjoined in equity with the Bread of John 6: 27 showing a double metaphor to point us to the same meaning; yet, the meaning is not lost, and we see the answer to the Pauline puzzle. The Hebrews and the gentiles have been poorly fed so that, all these long 2000 years, they continue in their thirst and hunger for “soul food”. Accordingly, they have matured, as Paul promised, from the 2000-year, Pauline-Christian escapade and now are prepared to venture beyond the reach of his Gospel appeal so as to receive life, everlasting life. Accordingly, the conundrum can be easily unraveled: David is the one man to emerge from the 2000-year age of milkology and do what none others could do: David has learned to master Paul's recommended walk by the light of the Spirit. Ergo, he is the first to receive the “heart of flesh” from Christ and he can, through his advanced teachings and with Father's sanctification, deliver it to others. Resultantly, in his day of emergence, the world—having failed this *Achievement Test*—must walk by his ordained flesh, the living man whose body and mind have been sanctified to feed and to govern them. They—having rejected that of Father's “TRUE” judgments—have failed where the *mustard seed* has succeeded: they have ignored Paul's counsel to allow the Holy Spirit to govern their steps. To escape the Pauline penalty, they need “the sure mercies of David”, the formula to escape the curse of the grave which Paul pronounced. What greater benefit can fall under the auspices of “mercy” than the escape from the grave? They need to embrace and celebrate in David/Elijah's instinctive governance, the natural impulses of his heart.

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The qualities of fairness, equity, and righteousness that he has developed in his days of doing that which they have disdained—that is their contempt and refusal to walk by the Spirit and not by the flesh—can now save them; otherwise, to be carnally minded, to walk by the flesh, yields certain death. In other words, Elijah’s paranoia and peevish parsimony far exceeds in grace that which emanates from their own hearts of stone.

Perhaps another prophecy will show that the Lord uses a man to orchestrate the heart operation of *Ezek 36* making solid our newly-won concept of sanctification, sanctified flesh. The man is deployed by Christ as His proverbial “hand”, as such, it can truthfully be said that Christ conducts the heart operation for all surgeons operate by use of their hands: “...*I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it*” —Ezek 34: 23, 24. Of course, all can readily discern that the mission assigned to antitypical David here in *Ezek 34* corresponds with that mission defined above in *Ezek 36*. It says in the former that David, as a prince among them is “to feed them”; meanwhile, in the latter, Israel is to be made to walk after the Law. They achieve their walk by David’s tutelage; he educates them accordingly: Such, in essence, is to teach them doctrinally to love the Law. After all, is not love the central function of a softened heart?

The doctrines of “Righteousness, Sin, and Judgment” that the Comforter has endowed to the church with only Bible evidence, compels David to dash the “**teaching(s) for doctrines the commandments of men**” which now rule the stone, cold heart of the church and which formerly governed apostate Israel. To approach the Law with a stony heart is to oppose the Lord’s voice, His man of wisdom. Even the Holy Spirit which inspired Paul sought, early in Christian history, to convey this very theme: He said, “*Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, Harden not your hearts, as in the provocation...)*”—Heb 3: 7, 8. By Elijah/David so altering his walk through life, He is not set at “*enmity against God*”; instead, he worships Him in Spirit and in Truth. He accordingly does that which the world deems impossible: He becomes subject to the Law of God, and by this accomplishment, he can compel Israel, with their newly installed hearts of flesh to “*walk in (Christ’s) statutes...*” The Law to him is just as it was to his forefather, David, it is perfect, and he has, again by the Spirit’s promptings, learned to love it. Consequently, by his manifest walk in the Law, it becomes apparent that he has already been given a restored heart, the original heart of flesh placed in man at creation, but today Elijah’s heart is softened all the more by virtue of his added gift: He knows to choose the good and to refuse the evil. He does not have a heart of stone. It is his heart of flesh that has compelled him to ignore the cavils of the crowd and to extend freedom to “all oppressed”, just as *Isa 58* commands, and to accordingly honor our recent point of controversial doctrine, that which the world hates: A woman’s divine and legal right to choose a female sex partner.

So as to reverse the oft-quoted statement of *Rom eight* in today’s ordained ethics, Christ spoke to this theme of walking by Elijah’s sanctified flesh. He said, “*He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water*” —John 7: 38. We will not prolong this subtopic by using this promise to further validate the *mustard seed’s* insight into *Ezek 36*, the heart-of-flesh transplantation. The reader can now intelligently make those connections by his own perceptive skills. But upon considering one fact, the lesson drawn from this Scripture should at least echo the validity of our new discernment: The belly, if nothing else, is the perfect symbol to describe the opposite of yesterday’s Pauline focus: A man’s belly purveys the concept of carnality, his fleshy impulses. Speaking even more to this twister, it is no exaggeration to say that the belly, more so than nearly every other organ including the brain or the heart, symbolizes human licentious stubbornness. How often have you heard the expression, “gut reaction”? This lesson we have surely learned from the original fall of man by his willingness, his gut reaction, to consume the forbidden fruit. In fact, as the thrust of our antonymic analysis, Paul uses the belly as a symbol—not of spiritual grace but—of disgrace. He said,

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*“Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrines which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple”* — Rom 16: 17, 18.

We must compare these two Bible Texts, the first from the Holy Father which lauds the virtue of the Belly and the latter from Paul which condemns it. In so doing, let us take the approach of a clean, cud-chewing beast and ruminant upon this seemingly divergent —if not perverse— insertion from Father’s desk: the theme of Salvation for humanity from Elijah’s belly. Let us so do because it represents a Christ-articulated, proverbial prescription which shows that life can blossom from a human, a man of flesh, from his regurgitation of water! It would be a very poor metaphor, one of little use and worthy of our rejection, if the “**TRUE**” lesson from Father for His “true witness” to deliver to His true church required strict harmony and not the opposite —strict discord— to Paul’s inspired formula for salvation. After all, either Elijah walks by divestiture of the flesh, as Paul insists, or He follows the **TRUTH** of Father by allowing his flesh, his belly to become the forge for a novel remedy to reverse our path of damnation, the remedy created by the ordination/sanctification of the flesh. Instead, the solution diametrically diverges from Paul’s formula for winning “life and peace”, and this is why we have a conundrum to explain. Much needs to be said on this puzzle to emphasize second-step Christian transfiguration. In it, only by the concept of sanctified flesh can the true witness deliver from his belly the Lord’s water. This exemplifies our point that Elijah shall govern by his own jurisprudence, his belly. Accordingly, in the day of salvation, the world will benefit from *Walking by Elijah’s Sanctified Flesh* for the living water therefrom proceeds.

This living water, in continued rumination, is the same sprinkled substance which shall convert Israel. To show that both symbolize a heart-cleansing agent, we can examine that it is described slightly differently during an interlude with Christ. Remember, and in so doing inculcate into the body of His works, the things which His Father prescribed and which He reveals to His disciples “...**that (we) might be saved...**” Specifically, I am speaking to the Lord’s commandment to two of His disciples: “**And he sent Peter and John, saying Go and prepare us the passover, that we may eat...when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in**” —Luke 22: 8, 10. If the Lord’s words have hidden meaning of great depth, just as EGW expressed when she said “... *they have a deeper significance than appears on the surface...*” and as Christ Himself articulated when He said, “...**the same works that I do, bear witness of me ...**”, then we must neither neglect, ignore, nor discount these words and works of His, His commandment to Peter and John. In fact we must instead, prepare to dig more deeply and with greater exertion into this interlude: He commissioned His favored disciples to connect with another man, a heretofore unnamed person of Bible mystery, Father’s “water boy”; this they were to do so as to prepare for —not the first but— the *Last Supper*. Essentially, they were commanded to follow **THE MAN** (Elijah/David) bearing the pitcher of water, a man who accordingly adds a step to the Christian procession to salvation. Without digressing beyond necessity, we can confirm this point of theological connection by merely noting the Lord’s assessment of the disciples after so participating in the *Last Supper*: He said, “...**What I do thou knowest not now, but thou shalt know hereafter...He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not (Judas)**” —John: 13: 7, 10. Accepting this interlude as a proverb to define the Christian journey, we can joy that today the Lord’s promise has been fulfilled for we know now that very theology which has alluded the church yesterday in her primary walk with the Lord: We can discern that the cleansing water promised to Israel, is first given to the enlightened core of disciples for when the Lord began to therewith wash their feet that same water made them clean. This special, Last-Supper interlude points to their sanctification, sanctification by Elijah’s belly regurgitated fountain for he is the pitcher bearer of water.

Can there be any other reason which compelled the Lord to promise Elijah, with his (Elijah’s) own autonomous and temperamental passion, to turn the hearts of this generation? The need to clean humanity is the reason why both, in the sight of the favored disciples, Moses and Elijah

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communed with Jesus on the Mt. of Transfiguration. This was so done because prophecy mandated all Christians and Hebrews to, “**Remember ye the law of Moses my servant...Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the hearts of the Fathers to the children...lest I come and smite the earth with a curse.**” — Mal 4: 4-6. As shown already, this very verse was reiterated, in part, before the disciples began their trek back down the mountain to join the other disciples. Marvelous indeed is the point that the world, having rejected the Spirit, Jesus, Christ, and Father, can only escape eternal damnation, the ‘smiting of the earth with a curse’, by walking by the quirky and unpredictable flesh of Elijah. David captured this moment in earth’s history when God, to forward the cause of mercy, shall install His king. He said, “**Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him**” —Ps 2: 12.

This installation gives us the prize that Adam lost; it restores us as honorable citizens in the Garden of Eden. Honor by another man’s caprice! —some may express with dread and doubt. So long as the man is a man after the Lord’s own heart, a Davidian, we have no cause for anxiety. It is by this very method that salvation is achieved and total damnation, earth being cursed, is avoided. Finally, the ruler of the planet will be able to install within the flesh of humanity the promised heart transplant whereby man shall instinctively know to trust Christ as Christ has trusted Father. He, Father, is the Genius who has won for us salvation even against the desires of our formerly stony hearts. He has freed us from Masonry, Ahaziah’s cursed idol. What is this heart of flesh that replaces the heart of stone? It manifests that all people who accept the holy-water-man’s election will enjoy the planet and all of its benefits by their enrollment in Elijah’s school, the *School of Knowledge of Good and Evil*, the school which teaches earth to leave the principles of the doctrine of Christ so as to make the second step, so as to advance to perfection. Like our education is today, enrollment into this school is mandatory, but the beings who elect salvation, instead of repining like ungrateful children, will instead rejoice. In fact the Bible promises that,

“...**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. And he shall judge among many people, and rebuke strong nations...neither shall they learn war any more**” —Micah 4: 2, 3.

Humanity finally learns to *walk by Sanctified Flesh* as they are so taught by the son of Jacob. They too, by Father’s genius provisions, become mountain climbers of transfiguration for they shall voluntarily exclaim, “...**let us go up to the mountain of the Lord...**” Afterwards, they will no longer force their subjects to abide under the grievous suffrage of the laws which teach for doctrines the commandments of men. Then, having learned from the quintessential teacher, they too will be paranoid and suspicious of any man or serpent who so dares to contradict the word of the Creator. Thus, as flesh and blood humans, they can eternally abide on earth in peace.

It is with joy, if not necessity, that I can expand this topic in a different direction. In so doing, the disciples can add to the global import of this point. Yes indeed, we can drill deeper by examining

**Christ’s Alternate Mission**~~~~~. Let us remember, we were created from the dust of the earth as flesh; it is our substance. Christ, who is a Spirit Himself, did not create from Earth ghosts or spirits —let the devil’s lies on this matter be eternally silenced— for even the breath that was given to man as a seemingly ethereal quality, even it turns out to be not so. Though it is seemingly imperceptive to our vision, is a physical substance; hence was it called “firmament” in Genesis. Any excursion under water, whereby breath is exhausted creating bubbles, verifies this finding. An exhalation on a cold morning doubly makes the point as in so doing, our breath is made visible showing that it is a substance. Why then have humans fallen into the sophistry of Satan? The central lesson of this sub-topic wins for us our answer, one of which we have been ignorant all these years.

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Let the answer resonate deeply within our minds: Without the knowledge afforded to us by this paper, we have not been given the power to discern the hidden influence of demons. This means that, so long as humanity distrusted and rejected Christ, we as creatures created in the flesh, even in the beginning, had no power to discern neither the presence nor the influence of spirits. This was the case, that is, unless they chose to manifest themselves to us. Thus did Eve; though she was created in perfection, she fell into deception. By her refusal to abide by the words Christ delivered to her by Adam, the original flesh-and-blood teacher, she could not see Satan's hidden presence on the serpent in the garden. This caused her to merely see the cute and seemingly innocent serpent. More so than that, our flesh, even today, cannot perceive the presence of spirits that work among us. Is it no wonder then that the *Testimony of Jesus*, that marvelous document handed to us by Father, gave to us our escape by proclaiming to us Christ's efficacy of protection: **"He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me** (a man after His own heart)...**the words that I speak unto you, they are spirit, and they are life"** —John 6: 56, 57, 63. His word therefore became our breath of life. Delivery of His words for our protection was therefore *Christ's Alternate Mission*. Surely all can see its benefits: When fighting the devil, a personality whom we cannot see, we must consume the Lord's flesh and blood, the *Testimony of Jesus*. Ergo, we must search for the *Pitcher Bearing Man*, and when this is done, we can *walk by Sanctified Flesh* without fear. Devoid of this precaution, many have mistakenly worshiped demons calling them gods; meanwhile, many have rejected the Comforter calling Him the devil. Like our inability to see in darkness, our eyes, fleshy organs endowed to us at creation, were simply not given the power of spirit perception. We, in a sea of devilry today, can therefore only do as did Elijah on his mountain top and rely upon our educated suspicions, indeed, our paranoia.

The point of refinement is that Elijah's vagaries or whims have been educated from a careful and studiously obtained knowledge of the Word, that which Adam and Eve likewise could have had. In fact, had they taken the time to study, all today would be governed by the walk in the flesh of our original parents. In affirmation of this, did not the Lord, the unperceived Spirit who abode upon Jesus, say, **"...I came not to judge the world...He that rejecteth me, and receiveth not my words, hath one that judgeth him..."** —John 12: 47, 48? He was careful to be dismissive of His own involvement, saying I came not to judge, so as to identify that of Elijah's duty. Otherwise, if Christ indeed did judge, then the future renderings to be delivered by Elijah would directly contradict the Lord's very own statement: He would deliver the judgmental decisions of the Lord's, and this would make Christ to be the actual judge in contradiction to His God-the-Father profession to the very opposite. The sum of the matter demands a warning: All who bow to Baal's altar, should they not humbly yield to Elijah's authority, must know that Elijah will again legally, and with full authorization of heaven, judge them by the limitations of his created vision in the day when he holds the keys to heaven's fire.

Adding more refinement to this theme, Christ said, **"Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me."** —John 8: 15, 16. Great care should be exercised to seize upon every word that has proceeded from the mouth of God in this statement: Christ did not say that judging after the flesh was wrong or that it was inappropriate; He merely purveyed the difference between His judgments and ours as humans. He doesn't tell us what foods taste good, what men and women are beautiful, what races of humanity should make us comfortable, what climate is preferable, what cars are most suitable; the list of His detachments from our judgments, our taste, could go on and on. We judge after the flesh (often inaccurately and unwisely) because we know flesh; it is the substance of our creation. Christ, the Dove that rested upon Jesus was the source of these words; He was not flesh; hence, He does not judge after the flesh. We see; we smell; we feel; we hear, we taste and from these sensations we, based upon our maturity, successfully judge a thing to be good or evil. Such is the instinct, not that of a spirit, that was always intended to rule this planet; therefore, in this narrow definition, the flesh—in itself—cannot be construed to be evil; it merely has never learned, until now, to choose the good and refuse the evil. Christ's above statement was given to manifest that He was not sent to

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subvert or to supplement our senses; instead, His mission was to refine them for the day, the last day that sin is to dominate, that they may be deployed to rule in fairness. As a side bar, this finding could never be uncovered until we are educated about Christ, until we leave the principle doctrines of Christ, for Jesus is indeed composed, like us, of human flesh. Accordingly, as beings who were righteously created in the flesh, we offer a different perspective from Christ, one that deploys our instincts to trust and to distrust, a quality that Christ likewise has—but, when it comes to humans He has it, only by the Father’s help. This we know because He says that “... **my judgment is true: for I am not alone, but I and the Father that sent me.**” —the Father’s wisdom governed the Lord’s opinion; it was in Him.

Being men of flesh, even though we walk by the Spirit, meaning we allow the revelations of the Word to guide us, we still, with every step, risk a fall. This being the reality, we are more sensitive to the hazards of our journeys and, so it should be; we are more determined to guard our actions, deeds, and associations. Even the disciples were accordingly paranoid—only to have their trepidations assuaged by the word of the Lord. To behold this point, let us, as an example, examine another of the saving works of Christ that has been made plain by the *mustard seed*: “**But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out: For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid**” —Mark 6: 49, 50. Christ understood that, as humans, we did not expect Him to walk on water; consequently, the disciples reacted, as did Elijah, with paranoia and fear. The pacification of their fear was *Christ’s Alternate Mission*, and He continues to seek to win our reception of His work as a Spirit, as is the case with this letter, by calming the fears which evoke our distrust of Him. This is now Elijah’s mission. Thus have we been forewarned by Malachi, by Christ, by EG White, and below by VT Houteff of the day of Elijah’s work:

*“...And as Elijah comes just before that day begins, he must necessarily be the one who is to interpret these prophecies of the day, and who consequently announces that the day is at hand.”*

*“This surely confirms the conclusion that since Elijah is to herald the great day, he can therefore be the only one who will rightly interpret the prophecies of the day, which are still mysteries to Christendom, and even to our own Denomination!...He is to unroll the scroll to explain what the day of the Lord is like, what the Lord will do then, and how we may survive His judgments. To re-emphasize the fact...Elijah is, therefore, the only one who can open to our understanding all the prophecies of the Scriptures pertaining to the great and dreadful day of the Lord — prophecies which heretofore have been only mysteries to all ... he sets in motion the Power that is to restore all things...Inevitably, then, without his message we would die in our ignorance and in our sins — never live to see the restoration completed.”* —VTH, *General Conference Special*, p 19.

To a Davidian, a man who believes in the inspiration of VTH and who well-knows this quote, the question looms large: Who is the better man to discern the status of females in the judgment? Is there anyone in Christian history that has been ordained to be more qualified? Why would any Davidian think to counter Elijah’s legal findings with the customary ‘teachings for doctrines the commandments of men’?

We began this discourse with your letter and the *mustard seed’s* corresponding reply, entitled, *Lesbian Clemency*. Let us examine today why the embarrassing components of human sexuality are necessary for discussion regarding Bible doctrines. They are embarrassing, again, because we are men created in flesh, and our Savior reveals that we will continue, as men/women who have won everlasting life, to enjoy the benefits of sexual expression. Yet, He judges no man. Consequently, a man who has learned to walk in the flesh, and is so doing, must inculcate human sexuality as a real and legitimate aspect of that walk. He is the one given the assignment to override our shy embarrassment—indeed our shock-and-awe-inspiring stupor—just as did Christ with the disciples when He overrode their fear of His Spiritual powers as He walked on water. Being men of flesh, we know the temptations of sex, and being educated in this late hour—nearly 6000 years after we

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began our journey to choose the good and refuse the evil— we know that its benefits will be upheld in

*The Fair King's Court*~~~~~. We still are learning about human sexuality, and this increased knowledge allows us to "...**judge after the flesh**". For example, we have learned that men are drawn to women because of the testosterone that surges within them. Even with animals we practice castration, the removal of the testicles (the biological factory of male testosterone production), to calm their drive. Yet, the knowledge continues: We now find, in this very hour of bio-physiological enlightenment, that females likewise have been endowed with testosterone. With it, they too can thereby be sexually drawn to other women. Like the masculine sex, the level of distribution in women varies; after all, herein is that saying true, "variety is the spice of life." Some females have more testosterone, and some have less estrogen than do other females. We have no chart so as to gauge the right or "normal" level; The Bible gives no such standard, and Father requires righteous management for His appointed governor in view of these factors: Such is the essence of restoring all things, for again, power to rule and judge was originally vested in Adam and Eve, the intended managers of their children on earth.

We must manage our daughters in our wisdom and judgment as we trust Father's multi-variable human design. Yet, by this phenomenon of the flesh, some women have a greater urgency to find sexual relief. We should neither denounce them nor praise those who have less urgency; instead, we should learn to more masterfully judge after the flesh just as the Lord so indicated as our endowment. In so doing, we will not be naïve; we will be preemptively suspicious, indeed paranoid, in our management so as to guard against whoredom for with it comes the legal, biblical penalty of death. It is wise therefore, since knowledge is progressive, to protect our daughters and to not opt for the remedies of many generations past, the maleficent judgments of the flesh installed by men who could not choose the good and refuse the evil. The Christian-Elijean verdict benefits our women: It chooses the good by electing the remedy of the Lord's female champions yesterday, that of intra-female sexual relief to preserve our daughters in sanctity and in virginity until marriage, should they eventually so choose to receive a husband. We definitely do not choose the evils of mutilation, breast suppression, whoredom, infanticide, pre-emptive abortions based upon gender, and other affliction, etc. By affording to them this alternate medium of human contact to gratify the need for sexual relief, we uphold the Law, and we thereby find salvation and peace for humanity.

But leave no doubt about the matter: Even in our advanced knowledge regarding human sexuality or otherwise, we must not disdain the necessary quality of human suspicion. If you do not know a thing, if it violates your senses, then your paranoia can win the day for you and you can be preserved to conduct further investigation. Some examples to show how suspicion can work for God's leaders are in order: Consider Eve, though she could not discern the devil hidden within the serpent, the Lord still cursed her for failure to be more paranoid. What about Adam? He failed similarly when he did not discern the hazard of Eve's aimless wanderings alone in the garden. To illustrate further, Jacob used his instincts positively: after his pillow-stone experience, much like us today, he could not even discern the presence of God. In fact, he said, "...**Surely the Lord is in this place; and I knew it not**" —Gen 28: 16— yet, purely based upon his suspicions, he memorialized the site in honor of God. Beyond that, the Lord honored Jacob's independent decision to honor Bethel. 20 years later, He told him, "**I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto me...**" —Gen 31: 13. Even the devils, being spirits, reveal the distinction between human perception, based upon flesh, and their contrary abilities as spirits. They recognized that it was Christ who worked, clandestinely, through the flesh of Jesus allowing Him, Jesus, to perform His miracles. They said, "...**Let us alone; what have we to do with thee, thou Jesus of Nazareth?...I know thee who thou art; the Holy One of God...And devils also came out of many, crying out, saying, Thou art Christ the son of God. And (Christ) rebuking them suffered them not to speak: for they knew that he was Christ**" — Luke 4: 34, 41.

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All who have read this Text, though they cannot judge as spirits can so do, must do what all beings whom Father honors are required to do: They must use their senses, choosing wisdom over pride, so as to honor the disciple who has brought to them this light. This is the requisite for salvation because, as the Lord said, being that it is only now freshly installed in the *Plan of Salvation*, and being that it is Bible validated, then to act as if it were inconsequential to one's path to righteousness is to foolishly allow the political pride in their darkness to direct them. Honorable men will humbly recognize the voice of God and soften their hearts by their praise. Such is the formula to pass in the judgment hour of God, the day when He installs Elijah. There is no other triumph. Salvation under Elijean Christology comes by meekness as a prerequisite to power, for the Lord said, **“Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven”** —Matt 18: 4. Why, because such is Christ's Righteousness, and He said as much: **“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: and ye shall find rest unto your souls”** —Matt 11: 28, 29. A meek man will reverse his erroneous findings upon hearing countervailing evidence. The failure to so do is the very quality which inspires our fear of human governance; after all, humanity requires no such standard of meekness to honor the politicians whom they elect to rule them. Such is the quality of fairness which compliments Elijah's caprice: He is not all wise, nor is he all true, but, as shown he is the all perfect connection to heaven because his court comes with heretofore unfathomable fairness:

**“My heart is inditing a good matter: I speak of the things which I have made touching the king...Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever...and in thy majesty ride prosperously because of truth and meekness and righteousness...”** —Ps 45: 1, 2, 4.

Those who preside under the American legal arena can deploy its wisdom as an example to understand this judgment hour. All men, during Elijah's reign will have the opportunity to deliver to him the evidence which they can garner to reverse his skepticism; such is the benefit of fairness that wins prosperity. Such is what the third captain of the Hebrew king, Ahaziah, so did, and it is the reason why Elijah is given as the icon of our day of victory and blessings. In American jurisprudence, the people appoint a District Attorney or Attorney General (AG) to advance their suspicions. If he feels that a crime has been committed, then, with the evidence brought forth to him by policing authorities, he assembles —not a jury but a— grand jury. They issue an official accusation which is called an indictment. This is the first step of our system of jurisprudence, and it is the predicate of suspicion, if not paranoia. But let it be understood, the community relies upon their reasonable perspective, making them, by comparison, similar to Elijah. If the AG accedes to the plea of the accused, then the charges are dismissed and the accused goes free. If not, then, unlike the American system of jurisprudence, there is no trial or judge; there is only Elijah's verdict for he serves as judge and jury. This he does in efficiency because, unlike the men who govern this land, he is **“fairer than the ( sons) of men”**.

The Kingdom cannot be better served than shall be done by this dominion by the son of Adam's caprice, and by his medium of judgment. We know that many, because their pride is wounded, will protest, but their objections are the fruits of human folly. For example: the Islamic world says that a man cannot be charged with rape by a woman unless she has four male witnesses. Multitudes in the Islamic world, and many even in the Christian world, laud Islam as a beautiful religion. How can this be when it forces half the world, the female population, to suffer under the legal justification of forcible rape and pedophilia? They assert that Gabriel elected Prophet Mohammed to teach his Islamic doctrines, and (again in fairness) the MSC has no basis to contradict that claim, but it just merely manifests that neither Gabriel, Mohammed, nor the Islamic world can give to us a court of jurisprudence which is equal to that of Elijah. The falterings of Islamic jurisprudence are vast, but we must move on by examining another example: Consider the Pagan world: To appease the voice of the volcano, they therein cast their virgins. Christians are only a little better: Consider the Catholic world: Hundreds of millions today honor that faith despite its history of killing everyone

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who disagreed with their entrenched, Bible teachings. What about the Protestant, Christian world: They have persecuted, by shunning and excommunicating all men who open the Bible and disagree with their established doctrines —examples too numerous to cite herein. Father's governance would be best, but we have rejected His “TRUE” authority. Uncontrovertibly then, the son of David, per the above *Ps 45* Text shall rule prosperously because his court of jurisprudence, based upon “truth and meekness and righteousness”, is fairer than the sons of men. Show me a man who protests, and I will show you a man of false pride who is devoid of meekness —a man who fears the truth that the son of David is esteemed in heaven to be better than him.

Ergo, many of the readers have examined the *mustard seed's* verdict on *Lesbian Clemency*. In it they saw that the world indicts “lesbians”; yet, Elijah exonerates many of those women whom the world seeks to afflict. In fact, his heart burns with fire for all who seek to oppress Eve's daughters. It uses the Law and the Testimony as its central measuring standard to liberate the world —for men and children will never be free if half the world suffers under tyranny. Those two witnesses, the Law and the Testimony, are constitutionally ordained standards that were handed to us —not by the American founding fathers, nor by Gabriel, not by prophet Mohamed, neither by Paul, by EG White, by VT Houteff nor any other pontificator, but— by the Highest Spirit, Father who abides in Christ. So has the *mustard seed* been deemed “...*a workman that needeth not to be ashamed, rightly dividing the word of truth*” —2Tim 2: 15. This is his truth and his righteousness; it will cause him to “ride prosperously”. Even still, all who read and disagree with the *mustard seed's* expressed renderings of the Word need not to despair for fear of the tyranny which may come from one man's presiding opinion. Should they have different views requiring a different judgmental rendering, they will always be welcomed to advance their arguments which they have derived by their own independent search of the Bible. No other evidence or arguments for legal redress will have standing as they seek to pose their countervailing views. For Father honors, as a standard of salvation, no other Law or Testimony. This is fair and reliable since the men of the world have failed to extend freedom even though they have witnessed female suffering; thus, how could they ever be deemed to be objective when they are willing to persecute their own mothers, aunts, sisters and daughters? Instead of providing them with remedy, they have chosen to become more oppressive by skewing the Scriptures and the Law to accommodate the world's deeply ensconced views. All should now see more fully the entire thrust of the Lord's condemning word, “...*in vain do they worship me, teaching for doctrines the commandments of men.*” —Mark 7: 7.

The sad thing is that none seek to establish their faith on the Bible. Accordingly I must warn, such men of flagrant ‘vanity’ that they will not be able to forward their world-based logic in the “fair” “king's” court. And this evokes great trepidation in the hearts of men because the Bible is a thing of vanity to them; they have given it very little application to adjudicate the affairs of the world. Even men of supposed Bible faith disdain the ethics of Elijah's dominion by their depreciation of

***Joseph-emic Justice*~~~~~. [EMIC : (used as a suffix) Relating to or denoting an approach to the study of description of a particular culture in terms of its internal elements and their function—*Mariam Webster*].** By delving into Bible history as theological anthropologists, we give honor to God because the Scriptures were delivered to us for ensamples —we upon whom the ends of the world have today come (see 1Cor 10: 11). We have already seen how the Lord reversed the disciple's fears, converting it into joy, in the day when they saw Him walking upon the waters. Another lesson of admonishment is that of Joseph when he sat on the throne of Pharaoh. He was a ruler, in the stead of God, who presided over the saints with Elijean power that was devoid of divine omniscience; after all, he knew nothing about his father, Jacob's household back home in Canaan, but the other 10 of his brethren, not discerning his identity and forgetful of his pre-ordained dream that showed his, Joseph's pre-eminence, were even more dull and imperceptive. Today, the same imbecilic spirit prevails causing us to resent grace and salvation. The machination of Joseph —I shall call *Josephemic* [ 'jō-zə 'fē mik ] *Justice*— while on the throne of Pharaoh, gives to us an example to allay our trepidations, reverse our moronic fears, and win our peace. When his

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exaltation was shown to the whole house of Jacob, men who were the ordained brain trust of righteousness on the earth in his day, Joseph was greeted with much resistance proving that paranoia and suspicion, in the wrong hearts, is no virtue. To the chagrin of his 10 brethren, Joseph therefore rightfully ignored their sense of justice and proceeded to execute his own capricious standards. Remember, to their utter frustration and while ignoring their feelings of oppression, he, in the day when his dream came true and he was exalted to the throne, feigningly accused them of being spies when they came bowing before him, to secure from Egypt some corn. Let it not be mistaken, Joseph, on a superficial level, when he forwarded his inaccurate judgment, was wrong in his indictment. But right and wrong are issues of discourse only for those who can choose the good and refuse the evil for they, by the consumption of “strong meat”, are the only ones, according to Paul and Christ, to have their senses exercised for this discernment. That episode shows that Joseph’s prudence was not manifested in the validity of the indictment —unlike Father and Christ, he was not “**TRUE**”. To the contrary, it was exhibited by his willingness to receive countervailing evidence that he could use to reverse his seemingly paranoid and rash conclusions. This is the key which wins to him our admiration as an “ensample”! In so receiving the evidence, he was brought to tears by their meekness. This is the peace of which the world is devoid. We suffer under the caprice of men that are full of ego and devoid of mercy, justice, and fairness —men who are willing to exchange the revelations of the Law to replace it by the dominant themes of the world. Accordingly, on this deeper level of growth amongst us, I now will begin a ministry which expresses, in Josephemic style of jurisprudence, my doubts and suspicions openly as I did in my latest letter.

Some, unable to choose the good and refuse the evil, still may conclude that such a style of governance is un-Godly, unfair, and unjust. In this they do ere, for, they forget just how Joseph was expelled from his family and consigned to Egypt. His brothers, merely to gratify their jealousy and covetousness, the lust of their bellies, were formerly content to kill Joseph because they did not like his inspiration, his fairness. Accordingly, they were not even deserving of the higher justice that they received, and if Father were to directly preside over them, it would have been worse for them. For, by virtue of the precedent that would be established to the unfallen worlds should He have extended His mercy to such conniving murderers, then those sons of Jacob would —as justice and wisdom demands— accordingly have not been preserved. It was good then that they did not receive “**TRUE**” judgment. You may recall the biblical account: Their judgmental desire to kill Joseph was only tempered by their brother Judah’s zeal to exploit the situation for money. He convinced them to sell him as a slave and deceive their father, Jacob, and in so doing, they tormented their own father with their treachery. As evidence to sustain their conspiracy, they dipped Joseph’s coat in animal blood. Instead of accepting their report, Jacob himself needed to overcome; he needed to be more paranoid! Devoid of this, he believed their report and thereafter wallowed in emotional torment. But the lesson here is that corrupt Jews, the sons of Judah, so long as they are pharisaical, will do the bidding of their father, Lucifer, the devil; this will not win freedom for any who join them in their lodges for communion. Imagine the obscenity of these sons of Jacob, men who will become God’s elected stars that are soon to be emblazoned on the crown of the triumphant head of the Woman of *Revelation 12*: They found peace by allowing their brother to be enslaved in Egypt. Likewise, men today, so long as their lives seem to be uninterrupted, seem content to abide under the governance of their elected leaders, men who have sworn, in their Masonic Lodges, their loyalty to the Devil, the god of Ekron. The highest of them, like Joseph’s brethren, have had to make human sacrifices to garner their wealth and stature. Do any now dare to harbor sympathy for the *captains and their 50*? You see, human sophistry, requires judgment after the flesh; it requires the spirit of careful cross-examination which comes with healthy skepticism. None then dare to complain about Derek West, the *mustard seed’s* jurisprudence. He is a man who has committed neither human sacrifice nor any of the other secretly committed vile offenses. Instead, he gives his own life, which is his reputation, for the Lord’s sheep. He also openly defies the death threats of

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the devil to advance the cause of Christ. You will find Justice beyond compare in his courts just as the world found peace in *Josephemic Justice*.

Therefore, in closing, Elijean Christianity is now the call for the day —this in spite of the objection of those who think that they desire a higher, more Divine, standard of justice. People of the church and the world have had 2000 years to embrace the leadership of Jesus and to become Christians. His leadership was endowed with the thing which all humans, when in trouble, pray and seek: They desire

***Abiding Grace and Divine Forbearance***~~~~~. After all, Jesus was likewise born after the flesh, and this has won for Him the right to judge humanity. He judges the dead as discussed in prior study; He likewise rules the universe from His seat to the right of the Father. To advance in this vein of gold, He said,

***“...All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the SON OF MAN, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come”***—Matt 12: 31, 32.

Mindful to not exhaust the mental endurance of the reader much further, a short, but deeper excursion into the identity of the “Son of man” deserves a cursory probe. The *Son of man*—*son of Man* should be termed the “**Son of Man**” and/or the “**son of Man**” [**special focus or emphasis on the caps**]**—**a distinction which King James or any other Bible record-keeper could not have possibly been made prior to this day of enlightenment. Like no time beforehand, this distinction has now become preeminent in righteous theology; this it has so become to emphasize the fact that the Father is not the *Son of Man* but He is **THE MAN** who has paramount supremacy in the eyes of the Sons/sons. In the above declaration by Jesus, clemency has not been promised to those who blaspheme His personage. But what about Others; what about Jesus and Christ? This distinction, the title “the Man”, applies to neither Christ nor Jesus, neither Adam nor Abraham, nor ancient David or ancient Elijah. This judgment refinement has been concealed until now because Father’s identity has been ensconced in mystery behind Christ so as to preclude our damnation should we do the inevitable and, before the universe, denigrate the Holy Father during our interim epoch that Adam chose for us, the span of time afforded to humanity so that their eternal ruler, their “lord” would/could become like God and learn to choose the good and refuse the evil. This tactic of forbearance until man could consume strong meat has preserved us from guaranteed banishment until now when this light is revealed to the highest church in world history, the SDA Church. Such manifests Father’s *Abiding Grace and Divine Forbearance*.

Who is the “son of Man” to whom Jesus referred? It can cover several individuals. More specifically, all who sacrifice their own will to honor that of Father’s and who so do in deference to His Almighty power and His omniscience receive and can rise to this distinction. Furthermore, having met the dictates of this commission, they, in this recognition of His superior gravitas, wisely seek to advance the interest of His Kingdom, and this makes them His sons. All manner of blasphemy, if directed to such champions, can be forgiven. This, even though such sons/Sons are continual targets of man’s wrathful aim, they do indeed reflect His image and His likeness; they exhibit His skill of dominion, a quality which allows them to become lord of their own “mansion”, the masters of their own planetary domain under Father’s universal house. But why is the Holy Spirit given an exemption from this Divine forbearance so that men may not dishonor Him? Why must He not be made to endure blasphemy? The answer is uncovered by the light of His mission: He was promised to come in a final commission and in the last day—not at the behest of Christ or Jesus as aforesaid, but— by the commission of the Highest, Father, so as to deliver to us the *latter rain*. At which time, He unveils this mystery about God, and He honors Father’s testimony that had beforehand been clandestinely delivered through Jesus. : ***“These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, WHOM THE FATHER WILL SEND in my name, he shall...bring all things to your remembrance, whatsoever, I have said unto you”***—John 14: 25, 26. Consequently, it is easy to discern the Holy Spirit on this final

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mission of His; He does exactly what the MSA has done: He reveals the name of the Lord and exalts the *Testimony of Jesus* which Christ declared at Father's behest some 2000 years prior. To blaspheme His emissary, Elijah, is to subject yourself, without protection, to Elijah's capricious fire. This blasphemy comes by virtue of men who call his work the fruits of demonic inspiration. Such denouncement correspondingly credits Jesus' testimony to Satan —no greater insult to Father, the TRUE source of those themes, the MAN, can be committed.

Accordingly do we now have clarity pertaining to the son of Man: He does the will of Father to the exclusion of his/His own will. Christ has already been proven to relish this penchant, and He abode upon Jesus and spoke through Him proving that Jesus likewise surrendered His will in honor of the Highest. In this regard, not just Jesus and Christ, but even the *disciples indeed* being men and women, as shown above, whom the Lord pronounces as His brothers and sisters —ergo sons and daughters of **THE MAN**, God— likewise fit this definition. The prophet Ezekiel, in the type, exhibits this point of their work to a more profound magnitude: “*Son of man* (antitypical Ezekiel), *speak unto the elders of Israel, and say unto them, Thus saith the Lord God* (Christ)...*Wilt thou judge them, son of man* (antitypical Ezekiel), *wilt thou judge them? cause them to know the abominations of their fathers*” —Ezek 20: 3, 4. If the original Ezekiel, some 2400 years ago, was charged to show Israel their sins, then not only do we have proof that they, Israel, were thereto pertaining ignorant, and if today, the one/ones who, at the end of Israel's banishment in the day of their restitution, likewise show to them their sins —remember, the Comforter defines sins (“*abominations*”)— then no other conclusion is admissible than the finding that Ezekiel must prefigure the son/sons of Man today. Jesus said as much: “...*ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel*” —Matt 19: 28. To deny even these words of affirmation which have come from the Desk of the Highest, words that have been reminded to forgetful humanity, is to blaspheme the Holy Father.

We now come to this work for it defines the abominations of both the Hebrews and the gentiles. Vast throngs, people who are to be saved by virtue of the *mustard seed's* fairness, will achieve that grace even though they have denounced Christianity in their ignorance. What are the abominations of the Hebrews and the gentiles? —they have essentially crucified King Jesus afresh and have set Barabbas free. They have committed this crime and in so doing, they have gone further: They have extolled the virtues of Pharisaical Judaism (the essence of Masonry), Catholicism, Mohammedism, Communism, corrupt Protestantism, etc. as the torch-bearing champions of their light. They have reclined in the “*sparks that (they) have kindled*” —Isa 50: 11— from their teachings and have even defended their beloved theological affiliations in the full knowledge of their villainous history and current corruptions. But exactly how have they crucified Jesus afresh, the dull in heart may ponder? They have by the following explanation: Jesus' recorded benevolence and grace is renown in the world. He is recorded as the only religious figure to exhibit such marvelous benefits to humanity. More than merely articulating His loving doctrines, He has exhausted His divinely-appointed duties by calming the storms, feeding the hungry, healing the sick, sighting the blind, curing the palsied, casting out devils, raising the dead, rebuking the hypocrites —the list goes on and on. To boot, the Christian nations who embraced His gospel have forwarded, these past 2000 years, this same work! This shows the power of Jesus' appeal, even when only partially understood, to begin the human-heart-transformation process from stone to flesh. Even more: Jesus never did as Prophet Mohamed and other historic men of world veneration have so done: He never demanded the death of any who opposed Him. As shown above, He even promised potential forgiveness to His adversaries. Knowing of all of these virtues and qualities, instead of embracing them in love, humanity has chosen to vilify His name and His work making Him the focus of their deep, vitriolic hostility and resentment. And worse, they have not just railed against any man; in their crime, they have sought to destroy the *Only Begotten of the Father*. In spite of all these abominations, should they soften

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their hearts by Elijah's appeals, they will be extended an offer of *Executive Clemency*, forgiveness, a manifestation of Father's *Abiding Grace and Divine Forbearance*.

Why cannot the SDA Church be saved from Divine condemnation? Because, being founded upon Christian faith and the Law, they were initially Elijah's only target —this until he is commissioned to judge Israel and the world. Though they began with high endorsement by heaven, above all other churches, they have stumbled in their procession to the finish line. Remember, the Lord's "**TRUE**" burden, as expressed above from *John five*, is to declare the Father's words so as to "save" the world and to "finish" the gospel. For that reason, one's zeal to start the race comes without benefit when the time to finish it arrives and such a living saint has abandoned their calling. This stumble mimics the sin of the ancient Pharisees. It comes by allowing the egos of lofty acclaim and stature to compete against the call of the *still small voice* of the progressive Spirit of Prophecy. In a nutshell, Jesus said it best: "...*For unto whomsoever much is given, of him shall be much required...*" —Luke 12: 48. To define more fully, the call of Elijah was devoted exclusively to the SDA Church, or more accurately, the small sect of saints contained therein whose profession it was to decry abominations, Davidia. After years of rejection by the general body, these super Adventists themselves became hypocritical and began to call this work the work of the devil; they have blasphemed the Father by denouncing His flesh-sanctifying efforts that were purveyed by the Comforter —the Holy Spirit who was indiscernible to their eyes— who called them to ascend to the mountain top and hear the Gospel of Father's beloved Son. Should they have heeded this appeal from Him, then they would have descended, condescended, back to the lowlands, to earth to evangelize, in astounding luminescence the glory of Christ. They did not; instead, they blasphemed the Holy Spirit calling His message demonic.

Consequently, I praise Father for giving to me your letter and inspiring me to bring forth the richness of these lessons. I praise Him for I know that it worked to the expression of great doctrinal clarification, and I appreciate the Lord's deployment of you, and your trepidations on the issue that your female contact has raised. True or not, her question, just like the spies who sought to trap the Lord, brought to us prime ministerial perfection. Therefore I bring this letter to a close with some

*Parting Words*~~~~~. The disciples of the *mustard seed* are represented as the small and select group whom the Lord caused to ascend up the "high mountain". They are men and women who win salvation by an exalted station in the Kingdom. Daunting indeed is the commission which plagues the world, the requirement to change one's comfort level so as to spiritually climb higher and merge their comfort level with that of the Lord on high. It is easier to believe the intoxicants that men of the nominal churches offer to explain their complacent, low-land abodes that have resulted from their resistance to the truth. Two of many popular fortune-cookie-styled platitudes express the flavor of their drunken stupor, their wine. The first is their claim that "God knows the heart," and second is that, "God is not yet finished working with them." It takes a mighty spiritual impetus, a walk which they refuse to take, to awaken a man from these lullabies and discourage their carnality. Difficult though it may be, jeopardy for humanity has come for it is the hour of Father's judgment and He only accepts as His children people who hear His word and change their lives accordingly. All who do the opposite, all who seek to instead change His word to accommodate their wills are people that are beyond the reach of the Spirit. This we know because none other than Christ, Jesus, and Father commissions the Spirit, and He, the Holy Spirit, shows to us "Righteousness, sin, and Judgment". He also reminds us of the *Testimony of Jesus*, the direct words from none other than Father. If then a man blasphemes the Spirit, they are none of His for "*God is a Spirit: and they that worship him must worship him in spirit and in truth*"—John 4: 24. Indeed, God truly does know the heart; thankfully, for this reason we can celebrate Elijah, the man charged to be the one to judge the heart! If Father was to judge, based upon His "**TRUE**" renderings of our thoughts and motives, man could never pass —especially could not the spiritual sluggards.

This is the very hour of God's judgments, and He has deemed that the entire world, apart from Elijah, has rejected His "TRUTH" and His Salvation. Knowing all these things from creation and

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unwilling to continue to allow humanity to wallow in affliction, Father deemed to indeed finish His work for man; consequently, the expression “God is not finished with me yet,” being a popular spiritual intoxicant must be answered and exposed in its folly. People, even acclaimed Christians—some as old as 80 years excuse their failures and make that claim—and the population continues to swell. If a life-long Christian still needs Father’s finishing touches, then what hope is there for the other seven billion people on earth many of whom are not even sage and mature Christians? The sad indictment is that the world has rejected the Testimony from Father showing that they have not even allowed Him to begin His work on them. Thankfully, nearly all but His ordained church, the SDA ministry, can benefit, in this hour of His judgment, from Father’s alternate tactic to save, the election of Elijah. But, let it be crystal clear: His testimony, delivered to the church 2000 years ago, was Father’s finishing Gospel. It has been hidden until today, the time that it is raised again in plainness (see *John six 12, 16*, etc). It was raised today primarily for the ears of His church, not the world. To the chagrin of the universe, all but the *mustard seed’s* disciples have failed to take that ascending climb. They, those *disciples indeed*, are men and women who have allowed Him to begin His work on them; thus, as sons and daughters, He will graciously continue His work on them. They are the only ones who can accurately deploy that expression. To the others, instead of the church exhausting Father’s pristine Gospel, He aborts the first leg of their Christian walk and installs the second step. Thus did David give warning to those who rebel against the Lord’s testimony:

**“The mighty God, even the Lord, hath spoken** (Christ invisibly spoke Father’s words through Jesus), **and called the earth from the rising of the sun unto the going down thereof** (From Moses until the 11<sup>th</sup> hour today, the end of the first Christian step), **Out of Zion** (The SDA Church), **the perfection of beauty, God hath shined. Our God** (Christ, Exod 3: 14, 15) **shall come, and shall not keep silence: a fire shall devour before him** (Elijah), **and it shall be very tempestuous round about him. He** (Elijah) **shall call to the heavens from above, and to the earth, that he may judge his** (Christ’s, Exod 3: 14, 15) **people...Offer unto God** (Christ) **thanksgiving; and pay thy vows unto the most High** (Father) **...Now consider this, ye that forget God** (Father), **lest I** (Christ) **tear you in pieces, and there be none to deliver. Whoso offereth praise glorifieth me** (Christ): **and to him that ordereth his conversation aright will I** (Christ) **shew the salvation of God** (the Father)”—Ps 50: 1-4, 14, 22, 23.

By taking, as the Lord has so prompted, the call to theological ascension, the *disciples indeed* have openly acknowledged the authority of His prime minister, Elijah, a man rejected by the church and hence, by proxy, rejected by the world. This acceptance helps to comprise the mandatory “praise” of the *disciples indeed*. Praise which they offer to Christ, and such is the sanctification in the truth for which Christ implored the Father to give to those who believe on Christ through the word of the original 11 (see *John 17: 20*). It is the only way that one can worship God provided that they so elect to do before the proverbial sun goes down. This ascension prefigures the exclusive climb of the *disciples indeed* up the high mountain of transfiguration. This transfiguration shows to them their Lord in a Brighter Light. But remember, they are an eternally exclusive, special class of humanity for the highest mountain top is never crowded.

We have seen in *Mic four* that others will thereafter follow, but those nations which shall so do will yield a lesser Kingdom reward for they shall be allured by a compulsion—not of pure Bible evangelism but—by a heavenly bestowal of marvels, by Elijah’s fire. Heavenly manifestations of power, like a fireworks exhibition, excites the flesh and are accordingly not exemplary of faith, the thing which pleases Father and sanctifies the *disciples indeed*. Thus again was the question posed: **“...when the Son of man cometh, shall he find faith on the earth?”**—Luke 18: 8. Resultantly, being immature spiritual children of Pauline depiction, they must do as was promised of those nations in Genesis: They must bow in obeisance to Jacob’s end-time seed. He is given their key to the Kingdom; he is given power with God and with man.

The highest troop, in these *Parting Words* must be honored. More must be said pertaining to the *disciples indeed*: They give praise to glorify Christ just as David expresses above: **“to him...will I**

## *Elijah's Second Step*

**shew the salvation of God**". Their praise is engendered by their new vision while proceeding in the flesh: They see Him in the work of His end-time servant, and by this honor, they win everlasting life for "...*every one which seeth the Son, and believeth on him, may have everlasting life: and I (Christ) will raise him (Elijah) up at the last day*" —John 6: 40. Such answers the Lord's petition and expresses Father's finishing work, His need to sanctify their flesh in His "**TRUTH**". In this regard, they must continue to see the son. Knowing that the power to see is a power that was, at creation, endowed to the flesh, we must ask the following question: "How does a man heed this commission so as to actually "*see the son*" in order that they can believe on him?" To answer, we must advance beyond Paul's ministry for contrary to his mandate to cease their walk in the flesh —remember, we are promised a second *Christian Step*— they must meet him, the ordained son of man, flesh to flesh and personally bask under his tutelage. It is no overstatement to reinforce that they must see his body of flesh with their eyes of flesh so as to receive/believe his tutelage from his belly the articulated message by their ears of flesh. This could only mean that they are saved by his, Elijah's, "**sanctified-in-the-TRUTH**" flesh. An opposite example, Eve's misstep, underscores the point because we now have been reminded that humans cannot see spirits. Instead, she saw the serpent and made the mistake of believing on Lucifer, the ventriloquist's, deceptive voice as he spoke through the flesh of that serpent. But remember, Christ said, "**I have many things to say and to judge of you: but he that sent me is TRUE; and I speak to the world those things which I have heard of him... When ye have lifted up the Son of man (Elijah), then shall ye know that I (Christ) am (\*), and that I do nothing of myself: but as my Father hath taught me, I speak these things**" —John 8: 26, 28(\*supplied word "he" omitted). Father is truth; hence, by instilling His testimony in Elijah's physical body then he, Elijah, becomes sanctified, in his human flesh, by Father's Christ-articulated truth. All who see him and believe on him —though yesterday they may have failed miserably to walk by the Spirit and not by the flesh— have found a loophole to reverse the path to the grave, they have found the ordained path to the Father through the flesh. Consequently, we can discern the eternal rank in the Kingdom as we discern the victory of the disciples today. Though they may have even faltered after the day when they first began to see the son, by their continued embrace of his light, by simply receiving Bible evidence, they win for themselves great distinction. Their faith shall make them whole —miraculous indeed, fleshy, enfeeble souls are made whole by their walk in the flesh. Of this they can be assured so long as they believe on the son of man, Elijah; so long as their spirits are stoked by his Bible-based revelations to the exclusion of all others; so long as they are affirmed by the test of a faithful tither and other *Testimony of Jesus* criteria for discipleship. These are the requisites to giving praise.

Accordingly, they walk by the Spirit hidden within his flesh; again, a Spirit that they cannot see. Even in their occasional misstep, they secure everlasting life as rulers in the Kingdom. They are saints, perhaps the only ones, of whom it can be accurately said that Father has not finished His work in them. Why, because they become sons and daughters of God. A son will always need the wisdom of a truthful Father. Their test then is not their faith in the miracles that they see, though in viewing them they may marvel, but it is in the ones that are promised through Elijah's revelations. They trust in his appointment; they meekly allow him to wash their feet, and they are correspondingly cleansed by his fountain. Of this, Christ gave to them counsel by which they, in obedience to these criteria, are proven to follow: "...*whosoever will be great among you, let him be your minister...even as the Son of man came not to be ministered unto but to minister...*"—Matt 20: 26, 28. What has separated them from all other humans is the unassailable fact that, though they may have formerly walked by the flesh and not by the Spirit, this they did in a time before Father finished His work; having frustrated Father's efforts to bend their will to His own, they accept Elijah as their lord and have done so to Father's delight.

Derek West