

The Mustard Seed Advent, 23-Dec-2007

Christmas Light from the Pit

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“...The Book of Genesis shows that the earth began as a pit, a 'void' and a 'deep', until Christ commanded away darkness by saying, Let there be light'. This battle against darkness, done by spreading forth the heavens like a curtain on the first day of creation, has continued these past 6000 years against an even more formidable foe, the darkness which engulfs the mind of man...”

Dear Brethren,

Today the MSC presents to you a doctrine which is completely new and divergent from any of the other themes presented to the forum. Please carefully review this letter as it discusses the six literal days of creation described in *Genesis One*. I urge all to brace themselves and prepare to receive this work as **“new meaning will flash out of familiar text”** (CSW p 25). Did not the *Spirit of Prophecy* (SOP) admonish us with the following counsel?

“Precious truths that have long been in obscurity are to be revealed in a light that will make manifest their sacred worth; for God will glorify His word, that it may appear in a light in which we have never before beheld it. But those who profess to love the truth (Davidians?) must put to the stretch their powers, that they may comprehend the deep things of the word, that God may be glorified and His people may be blessed and enlightened. With humble hearts, subdued by the grace of God, you should come to the task of searching the Scriptures, prepared to accept every ray of divine light, and to walk in the way of holiness”—EG White, Counsel on Sabbath School Work, p 25. (also VT Houteff, 2Timely Greetings, 39: 23); Parenthesis added.

How is it possible that we have never understood these deep things which the SOP promised would require the entirety of all our mental powers to comprehend, after being stretched and stressed to the utmost, in order that we may understand? Have we not been careful students of present truth? If so then how have we, the brethren **“who profess to love the truth”**, missed these **“deep things of the word”**? EGW, in her above quote, stressed that these deep things will not come from her writings or those of any other; to the contrary, they will come directly from the Scriptures. Could it be that, in our studies of the SOP, we, as Davidians, have ignored the Bible and are thusly challenged to embrace its teachings? This, no doubt, is the case; however, before castigating ourselves too much, we should be made to know that Father often hides things from the wise and prudent, **“those who profess to love the truth”**. Instead of becoming defensive, we should do as Christ did and thank Father for His genius. These words of thanksgiving were expressed in the *Testimony of Jesus*: **“In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.”**—Luke 10: 21. This theme, *the Lord hiding doctrine*, is also expressed as follows:

“I have even from the beginning declared it to thee; before it came to pass I shewed it thee: lest thou shouldst say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them. Thou hast heard, see all this; and will not ye declare it? I have shewed thee new things from this time, even hidden things, and thou didst not know them. They are created now (they are now brought to light), and not from the beginning; even before the day when thou heardest them not; lest thou shouldst say, Behold, I knew them. Yea, thou heardest not; yea, thou knewest not; yea, from that time that thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb”—Isa 48: 5-8

VTH expanded upon this penchant of Father's, this drive of His to make His children win in the life-saving, spiritual pursuit of “hide and seek”. He shows us that, as a matter of test, Father hides truth and reveals it at the appropriate time to prove the integrity of His church and His disciples:

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“We as Christians have obviously failed to note that if the secret things of God, matter not how simple were to be unsealed at anytime by anyone, Inspiration would never in the first place have concealed them in symbols and parables. Christendom is still blind to the fact that to attempt to break into the mysteries of God would be to attempt to defeat His purposes; yes, to try to break into the Divine code, is to try the impossible...” —VTH, *2Timely Greetings*, 44: 30, 31

“Are not these tests fair enough to convince anyone that the secret things of God, such as the concealed prophecies, regardless how simple, are not disclosed by finite men?---no, not by the Devil either. When God wants a thing to be a secret, though it be plain and simple, it remains concealed until He Himself reveals it. Then, when it is revealed all are to know that God Himself is at work.”
—VTH, *2Timely Greetings* 24: 16

There have been many doctrines, from Genesis to the Revelation, which have heretofore been hidden by God, and, in this late hour, been revealed by the inspiration of the MSA/MSA. Today, a new one will be unfolded: The Father, until this time, has, from our every searching and probing eye, hid the subject of

SECTION ONE: HIDDEN THEMES ABOUT CREATION.

The Biblical account of creation has dominated the teachings of Seventh-day Adventists (SDA). In our Adventist experience we, perhaps more so than any other religion, have correctly and accurately focused on the creation week and have emphasized it to be a literal period of seven days. We began by focusing on the seventh day pointing to it as the foundation of our faith; resultantly, we began to call ourselves Seventh-day Adventists. This unique relationship with Scripture has afforded to us the privilege to become the recipients of many other revelations pertaining to that special period of world history. In fact, we who have studied under VTH were further enlightened as we beheld God’s brilliant insight and inspiration into the second day whereby he showed to us the Lord’s power to place the firmament in the midst of the waters —Gen 1: 6-8. The MSC now ventures forward to unveil even more hidden doctrines as it seeks to give clarification into the work done on the first day, the third day, and even the fourth day of that week of miracles. Below is a simple chart showing the creative events of each day:

DAY

ACHIEVEMENT

- 1ST : “Let there be light”. Light was installed against the force of darkness.**
- 2ND : ‘Firmament made to divide the waters under the firmament from those above it’**
- 3RD : The separation of the waters from the land and the growth of grass, herbs, and trees**
- 4TH : The setting of the lights in the firmament**
- 5TH : The creation of fish and fowls**
- 6TH : Creation of land dwelling beast and the ultimate purpose, the creation of man**
- 7TH : The Lord rested.**

The Bible, the very beginning verses, in the simplest of terms unfolds to us the status of the earth during the time before God began His creative work. These terms needed to be simplified to accommodate each generation of Bible students over the past 3500 years of humanity. The generations of yesterday were comprised of a people who did not have the advances in natural studies, science, and geography that we enjoy today. This limited their ability to discern and appreciate any technical account which the Lord could choose to unfold. Such is similar to the Lord’s prophecies about vehicular traffic in our day. Rather than describing the various vehicles of our time, the vast network of highways for travel, their speed and other technical qualities, instead, the Lord depicts our age of modern travel in a way that all generations over the span of 2700 years can get some appreciation about today’s mode of transportation until the time for the full meaning, 1930 to the present day, would come. Thus, the Lord left on record His simple description of a complex reality. He said, *“The Chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings.”*—Nahum 2: 4. He describes Chariots without mentioning their source of power, such as horses or

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motors. In a similar way, Christ, needed to reveal the creation story in a manner which could be embraced as His children climbed higher and higher along the path of natural studies and scientific insight. Everybody in the Lord's church needed to know that—not the devils, not evolution, not a long stream of intra-galactic accidents, but— He created the earth. Knowing this thesis yesterday was more important than knowing all of the technical functions which produced our planet. But, by not fully knowing the full story of creation, how can we commemorate it in our Sabbath rest? Surely we are right in expecting the full account of creation in all of its details and glory! These things the Lord intended to reveal as our knowledge would allow. Yet, all can fully appreciate the magnificent powers of communication over multiple generations for this represents the righteousness of Christ. He can speak to all generations at the very same time.

Therefore today, we can clearly see from Genesis what was misunderstood yesterday. For example, consider the following Text, the first words of the Bible. *“In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters”* —Gen 1: 1, 2. As the church has advanced, we have uncovered that Christ, the one given power of attorney to represent Father, actually conducted the creation. This is shown by many Texts cited below. The Bible, seeking to not confuse humanity with the stratas or levels of government which exist in heaven, simplified His identity for a spiritually unsophisticated people. Remember, when Moses recorded this Text, humanity was so uneducated about God that they could not even discern between heavenly angels and their idols of wood and stone. Thus, the concept of Christ, the One appointed to represent God to earth, was simply called God. This was done with the intent that the educational process would advance as humanity grew and matured. Had not the Son, Christ, been thusly honored with the full stature of God by Moses' inspired work, then men in their ignorance and in their incessant zeal to resist government, would have done as many do today and revolted against Christ pretending to honor the Highest, God. This would have fostered the controversy that existed in heaven between Christ and Satan, men would have challenged Father's right and wisdom to delegate His own authority. Yet, it was always Father's purpose, before time should cease for man, to distinguish Himself and to elevate Christ as a separate entity and being, One who entirely subordinates His will to the Father. Think how confusing it would have been had the Lord given to us the book, *Great Controversy*, first, before explaining His handiwork. Such a book shows the struggle between Christ and Satan in heaven, the status of Christ under the Father, the work of angels and men, etc. Having this book today, many are still confused about the nature of Christ and Satan. How then could such clarifications have been made yesterday? The prudent thing was to do as Christ did and “hide” many of the intricate details until humanity would graduate in knowledge and would grow to receive the full stature of Christ:

“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ”—Eph 4: 11-13

Yet, since the new-light revelation showing Christ to be the power who represented Father as the One who presided over the creation was given some 2000 years ago, even more light on this Text can now shine forth. Let us review the Scripture in question once again: It says, *“In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters”*. A careful analysis shows that, before the week of creation, the earth did not have a shape or a form. This means it did not look like a globe for that would be a form, a spherical form. It did not resemble a cube, or a pencil, not even a cup. It did not look like a book, or a chariot, or a star. It did not resemble a rock or boulder, a cow, or a man, or even a tree. All of these objects have a “form”, but the Lord said that the earth was **WITHOUT** form. It also says that it was “void”. In this case, logic shows that the term “void” when used in companionship with the description, “without form”, does not merely suggest that it was empty, for how can a formless object be

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anything but empty? The term “void” can only mean hollow. The Bible is showing us that the material from which the earth was forged, was a vast hole in space. If, contrary to the Bible, the earth had a form before the creation, then the substance which made up that form, whether it was dirt, rocks, metal, etc, such would be the substance of its matter; therefore, it could not be accurately described as being void; instead, the Lord would describe it as being comprised of dirt or rocks, etc. To further illustrate, our photos of the planet Mars shows that it has a spherical form that, unlike Jupiter and Saturn, is comprised of solid, reddish-tinted dirt, rocks, and ice; thus, even though we have not thereon detected any beings, our communication skills would not compel us to claim that it is without form and void. Beyond this point, the opening Texts of the Bible also show that the earth was not only formless and void, but that it also contained in a deep recess which was faced with darkness: it says, “*darkness covered the face of the deep, and the Spirit of God moved upon the face of the waters*”. Not only does this prove that the “void” was a hollow or a hole, but that it was a deep and dark hole. Contrary to human misconceptions over the past ages, this phrase is not evidence to prove that the “deep” refers to water. After all the Bible says, the Spirit “moved upon the face of the waters”, not “the face of the deep”. Historically, we have assumed that “the deep” referred to the oceans thinking, against the structure of the Text, that “the face of the deep” was the same as “the face of the waters”.

Remember, the earth was without form and void; therefore, it could not have had an ocean. Resultantly, the phrase “deep” refers to the non-liquid qualities of the earth and to the void which likewise describes it. These first two Texts of the Bible show that the solid mass from which the earth was formed was a deep void of darkness, one whose surface was covered or blanketed by water. Clearly, before the Lord began His work on the earth, it was what scientists today would describe as a “black hole”. Saying as much requires an appeal for the saints to be patient. They must realize that man, over the past couple of decades, is just now beginning to learn and understand the concept of “black holes” in a non-theoretical and real sense. He is just now equipped with the scientific maturity to validate them to be legitimate and factual phenomena. The sum of their knowledge is, in essence, that black holes are spots in the vacuous universe which have so much gravity that light cannot escape their tug, and that material pulled into them is compressed to infinity and/or converted to energy. They use the term, black hole, only in a theoretical sense because they obviously have never had the opportunity to conduct a hands-on study to chronicle or gauge all the physical principles which they can exhibit. And since man is only a novice at discerning the essence of such phenomena, then we must consider them to be as skillful in their discernment as were the people in the days of Nahum at understanding vehicular traffic: To them a Cadillac, an SUV, an *18 wheeler*, were all considered merely chariots for human transport. The day will come when our honest scientists will understand that the black hole from which the earth was forged was a heavenly power strong enough to interfere with light’s ability to reflect; yet, it did not have the gravitational tugging power to swallow up water due to the unique molecular construction of water, due to the fact that water does not compress. And, bear in mind, compression would be required for any substance to fall into the deep. For this reason, the Bible shows that a face of water covered the face of the “deep”. It was held in place by the gravitational force; yet, the black hole could not swallow the water. Such now expresses with greater clarity some of the hidden themes contained in the story of creation. For this reason, the Lord, on the first day of creation proclaimed the essence of

SECTION TWO: LET THERE BE LIGHT

Water is a unique substance and it is consistently treated as such in the Genesis-creation story. The Lord did not refer to the water to be the same as the earth; He described them as separate identities. This fact provides even more evidence that the “void” and the “deep” did not include within their meaning, the concept of the water. They both received separate and distinct labels from the Lord. This point is consistent in *Genesis one* as shown by the third day of creation cited as follows:

“And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land earth; and the gathering together of the

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waters called he Seas...and God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit...upon the earth: and it was so” —Gen 1: 9-11.

Please note: the Lord did **not** call the entire planet, earth: that expression merely refers to the land which divided the seas; “**God called the dry land Earth**”. It was the same substance which yielded grass and trees—a feat which the seas could not perform. Therefore, it is unlikely that, before creation, the Lord would have confused the land with the water, or the substance that was to be engineered into land, the formless void or the deep, with the waters upon which the Spirit moved. He was consistent to distinguish between land and water. To avoid confusing that which has been made simpler, we must now leave the discussion about the third day of creation cited above and reflect back thereon towards the end of this paper; but before so doing, the reader must be reminded that it was cited in this section merely to give an illustration. The intent was to show how God refers to the earth and the waters separately. On the third day, the day when the Lord sprouted grass, herbs, and trees, He had to first manifest a powerful transformation; He had to cause the land to emerge from its covering of water—else nothing could grow. This implies that all of the solid surface of the planet, at the beginning of the third day, was covered with water. To bring forth the land, He could have shrunken the water—but again, by its atomic nature, water does not compress—instead of so doing, the Lord obviously expanded the solid material, the earth. To expand solid material, you must make it less dense, but you must also keep it from losing so much density that it would float; therefore its density needed to change from its beginning ultra-high density to a more expanded form which was still dense enough to not float. For example, a 12 inch cube of granite is less dense than a cube of iron of the same size, and both are denser than is water. Think of an old, 1950 Buick, a chariot which no longer justles in the streets, that has been reduced from an automobile which stood nearly six feet tall, to a compressed cube which has been reduced to nearly a two foot cubed. Before compaction, it would not float in water but, if placed in four feet of water, its roof would still be exposed; yet, after compaction, all would be submerged under the same level of water. On the third day, the Lord did the reverse; He took the proverbial clump of steel and expanded it so that it would rise above the water. Therefore, on the third day, the earth was reduced in density from a level of highly compacted material to a lower level of compaction which was still greater in density than is water. The overriding point is simple: the Lord makes a consistent distinction between the waters and the earth.

In Genesis 1:3, the Lord begins the first of the six days of creation by making the remarkable statement which none until now have ever sought to explain. The Lord said, “Let there be light”. In fact, to quote the Text in its entirety, it says, “**And God said, Let there be light, and there was light. And God saw the light, that it was good....and the evening and the morning were the first day.**” —Gen 1: 3–5. Only the most inattentive of Bible students, men who only casually read this historic account without thoughtful meditation, would fail to be surprised. After viewing all of the magnificent actions done on days two through six, we are told that the only work which the Lord did on the first day was to turn on the lights. Who works in this way? Who comes to a job site, turns on the lights, and then shuts them off with the feeling of gratification that rest from a full-day’s work was in order? If such was one’s style of employment, then would not each of the other six days also require that you turn on the light? If so, then what was really accomplished so that the work of the first day was called good? What happened, at the hand of Christ, to progress the creation work forward so that a mission could be scheduled for the next day? Clearly, much more was done on this first day of creation than we have originally discerned. This was the day of perhaps the most strenuous effort, but to uncover that work, we must go elsewhere in the Bible. Before so doing, the dynamics need to be explained: The Lord said “Let”, “LET”, “**LET**” there be light—the implication is that something, some mighty force, was impeding the Lord’s light. Throughout the Bible, we have been told that Christ travels with light. In Exodus He made Israel to tremble, merely with His bright light. When the Lord (Jesus) returns, we are told that He likewise is to shine brightly, so brilliantly that the wicked will be destroyed by the brightness of His coming (2 Thess 2: 8). In *Ezek one*, Ezekiel describes his vision of Christ upon His chariot with brightness. In

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John, Christ is called the light of the world, a description which definitely has a figurative application but which also very literally points to the first four days of creation. It was the personal light which Christ projected—not light from the sun—that was being frustrated so that Christ's first duty and His first command was to, "Let there be light". Therefore, before the sun was placed, the earlier days of creation were structured by the Lord's visit to the work site and then, at the end of His mission for that particular day, His withdrawal. This concept of Christ, Jesus, and Father as beings enmeshed in brilliant light prevails throughout the Bible. Thus, we must discern, what was the force which frustrated the emission of Christ's light on the first day? It could have only been the force of the "void", the "deep", that which we call the gravitational tug of the "black hole". Spirits, beings not composed of flesh, can move in their proximity; however, being enshrouded with light, then it would not reflect but it would be absorbed. Thus does John say, "*In the beginning was the Word...All things were made by him...in him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not*"—John 1: 1-5. Think for a moment, how is it possible that light can shine in darkness and the darkness cannot comprehend? This is a powerful sermon to show how carnal humanity cannot naturally discern Bible revelations; they fail to be illuminated by the Lord's light; their darkness comprehendeth it not. However, *John one* also depicts a very literal description of the first day of creation. Today, thankfully, after 2000 years of study, the ministry of Jesus has allowed the minds of our scientists to open so as to discern what we did not know yesterday about light. These same scientists have undertaken many foolish endeavors, but thanks to God, He has given to us the power to choose the good and refuse the evil. Thus, we can appreciate their revelations about light: that it represents the projection of sub-atomic particles called photons. These photons are sent forth from their source at approximately 186,000 miles per second, the speed of light, then, striking the target to which they are directed, they reflect off of the object back towards our vision. This reflection allows us to see the object instead of seeing total blackness. Thus, when a "light shines in darkness and the darkness comprehendeth it not", the light is doing its job; the problem is that the object is not reflecting. The gravity is so immense that it does not allow the photons to escape its tugging power so as to reflect back to our eyes. Thus, even though Christ provided light, it was frustrated by non-reflection. Today, the Bible shows that the son of ancient David is to metaphorically do the same: He will become the Lord's light, the one who reflects His righteousness while all others can not, but such a side note is merely an accurate application to a very real phenomenon during the first day of creation.

Again, the tug of gravity exerted from a black hole is so great that not even light can escape from its darkness. This is the very reason why scientists use the term "black hole"; it indicates that darkness cannot comprehend light; instead, it swallows it. Therefore, when Christ said, "**LET there be light**", similar to the *Rod's* teachings, as explained by the late MJ Bingham who founded the Bashan feeding pasture, explained a similar restraint described in Micah 7: 14. When, speaking of Davidia, it says, "**LET them feed in Bashan**", in both instances the implication behind the word "Let" is clear: Some power is impeding the Lord's desires causing Him to order, by the power of His voice, that such an obstacle be removed by using the forceful command, "let". But what are the dynamics? What occurs to cause a black hole to begin to be more cooperative and reflect rather than to absorb light? Remember the compacted Buick example? Such exemplifies that which must be done for a black hole to begin to shine. It must be expanded so that its energy becomes mass, which is reduced in density so that it can more readily reflect light. This is similar to the Lord's work on the third day of creation described above. But now, an entire solar system must be expanded from the small area in which it is contained to a greater area of literally billions of miles. Genesis does not give to us the fullness of this detail; however, other portions of the Bible show that the Lord, during creation, made the matter less dense, He spread forth the heavens. For a start, I present to you

(ONE) ISAIAH 40:

"Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth,

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and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in”---Isa 40: 21, 22.

ISAIAH 40, COMMENT, A:

This Text begins by asserting that some information pertaining to the beginning of creation has been hidden from our eyes; thus does it say, ‘*Have ye not known, have ye not heard from the beginning?*’ Why then do we not know these things?—obviously, because they have been hidden or concealed from our eyes until now. Another question must therefore be asserted: How will man ever come to know these things? The only way is if God sends to us a messenger of light, *Elijah*, to uncover these issues before the great and dreadful day —see Matt 17: 11 & TM, 475. Notice again, the Text continues to show to us —not only that we have been ignorant, but—the very subject which has darkened our minds. It is the fact that the Lord stretched out the heavens as a curtain and a tent. These similes, the curtain and the tent, provide an even greater illustration, superior to the 1950 Buick given above. All can relate to curtains and tents. When we travel with tents, usually they are neatly folded for ease of transport; however, as such, they cannot provide housing and shelter. Thus, we spread them out “**to dwell in**”. This is what the Lord did to the heavens at creation ---but during which day? It had to be during one of the first six days because, after the Lord finished the entire creation, He is quoted as follows: “*And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them.*” —Gen 1: 31 & 2: 1, continuous verses. Since we are told that this spreading forth of the heavens occurred during creation, then the only day that such an activity could have taken place was the first day, the day when it appears that very little was done. Indeed, none of the other creative acts could be done until the heavens were spread forth. Resultantly, this Text provides positive evidence that there was a relationship between the formless void and the transmission of light which was solved by the Lord’s work, His spreading out the compacted material to a broader space, to the heavens so that man may have a place “**to dwell in**” using Isaiah’s above words. It conclusively shows that light could not have been made useful until the heavens were spread forth.

ISAIAH 40, COMMENT, B:

Isa 40 also shows and uses another important analogy, the creation of earth by use of building upon a foundation. It says, “*have ye not understood from the foundations of the earth*”. Clearly, according to Christ, the earth had a foundation. This makes no sense whatsoever, unless the earth, like a building under construction, was forged from a larger body of material. In times past, we did not realize that the material of our planet was excavated from a larger clump or cluster, a greater mass of material. Is not that exactly what happens when one builds from a foundation? When we erect an edifice on a foundation, we have extra land that is beyond the parameters of our building from which we separate our foundation. In sum, the Lord staked out the mass of material which He required for earth, and used the residual for the other heavenly bodies, the host, in our solar system. For additional evidence, consider

(TWO) ISAIAH 44:

“Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me...sing O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel. Thus saith the Lord, thy redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself”---Isa 44: 21, 23, 24

ISAIAH 44, COMMENT, A:

After reading the entire Text cited immediately above, begin to focus on the underlined portions. You will see that the very same Lord who formed Israel is the identical power who claims to have stretched forth the heavens. And what is even more astounding, He claims to have acted alone in this stretching maneuver. Knowledge of this fact by His church or understanding the

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lesson that He, the Word who was in the beginning, is what will bring glory to Christ; for to reiterate, He says, **“the Lord hath redeemed Jacob, and glorified himself in Israel”**. Notice, Christ is not to be glorified until Israel, the people proven by the MSC to be the now discredited and hated *sons of America’s former slaves*, themselves are reformulated and lifted up from the dirt of the earth to begin to shine as the stars in the firmament. Like as was Adam in the beginning physically, Israel must soon be spiritually recreated after Christ’s image. They too will become recreated lights in the firmament to manifest signs and wonders to the earth:

“In the last solemn work few great men will be engaged. They are self-sufficient, independent of God, and He cannot use them. The Lord has faithful servants, who in the shaking, testing time will be disclosed to view. There are precious ones now hidden who have not bowed the knee to Baal. They have not had the light which has been shining in a concentrated blaze upon you. But it may be under a rough and uninviting exterior the pure brightness of a genuine Christian character will be revealed. In the day time we look toward heaven but do not see the stars. They are there, fixed in the firmament, but the eye cannot distinguish them. In the night we behold their genuine luster”—EGW, *Testimonies for the Church*, Vol 5, p 80:1, 81:0; see also, VTH, *1Tract*, 32-33, 2T 41-42

Christ, after speaking of the soon-to-be redeemed sons of Jacob, continues to lend credibility to His work at creation, His work during the first and third day. Therefore, none can ever hope to know Him nor can they discern His righteousness unless they understand at the very least these two things, (a) His masterful work to redeem Israel, unfolded only today by this publication and (b) they must comprehend the lesson of this very paper, His great work done in creation week, especially the first day, the day when, as restated above, He stretched forth the heavens and spread abroad the earth by Himself. When we comprehend these specific ideas about Christ, the great “I AM”, only then we will know Him better, and such will be the subject of our sermons, our songs, and our joyous shouts. For this reason does He, Christ, introduce Himself by describing His accomplishments. He says, **“I AM the Lord that maketh all things; that stretcheth forth the heavens alone: that spreadeth abroad the earth by myself.”** Due to our partial ignorance and incomplete education, yesterday we gave Jesus or Father credit for these things. Now, today, it is not enough to know that He rested on the seventh day and seek to honor Him by merely recognizing His day of rest, His Sabbath, we must now also, in addition, recognize the fullness of His work and make it the subject matter of our worship.

ISAIAH 44, COMMENT, B

The Lord again affirms what we learned in *Isa 40*, that He stretched forth the heavens. To venture forward, we must discern His meaning when He says “the heavens” The term is evidently a homonym with several meanings. On the second day of creation, God divided the waters under the firmament from the waters which were above the firmament leaving a gaseous atmosphere in between. This atmosphere is referred to as firmament. The Lord continued to use this expression as manifested during Ezekiel’s vision, some 3500 years after creation. In Ezek 1: 25 & 26, the Lord is described as traveling with His own firmament, perhaps to facilitate breathing during His space travels in the Chariot described in that Text. Yet, Genesis 1: 8 explains that God called the firmament between the waters, “heaven”. Perhaps this was done because, for humanity to gaze upwards to view the stars, our vision must first penetrate the firmament or the gaseous atmosphere so as to see them. As shown by the EGW reference above, such is nearly impossible during the day time. This point being conceded, we must also acknowledge that the heavenly bodies beyond the earth’s atmosphere, the bodies in our solar system, are also called heaven. This can be proven by perusing the Text which describes the fourth day of creation. It reads as follows:

*“And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God **SET** them in the firmament of the heaven to give light upon the earth”*—Gen 1: 14-17

Amazingly, God “set” the sun and the moon on the fourth day. This proves that beforehand, they were masses of lightless bodies, masses spread forth on the first day, in all directions, so as to allow Christ’s light to shine as He began His creative duties. Beforehand, they could have only been lingering masses of gases, solids, or ice in the expanses of space until they reached their destination

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and were “**SET**” in place in the solar system. First we have the term “let”; then we have another important, three-letter word, “set”. When we “set” the table for a meal, dishes and utensils are carefully arranged in an orderly fashion. The same basic meaning pertains to the creation week. Thus, in the process of spreading forth the heavens, Christ had to set or place the sun, in the approximate position which it occupies today, nearly 93 Million miles from the earth. Remember, at the end of the six day creation, He said: “...*the heavens and the earth were finished, and all the host of them.*” Perhaps the force of explosion on the first day, that which permitted the existence of light, caused the sun to speed away from the earth at a rate that allowed it to reach its current setting on the fourth day. But, that aside, Christ, at the same time, set the other planets too; they are called stars. This can be proven by the absence of an account for the other planets in the creation account. The stars also include, the meteor belt between Mars and Jupiter, the Kuiper belt beyond the planet Neptune, the moons which orbit some planets, the myriad of comets which revisit the sun, etc. Curiously, we are told that the place where God set them was “in the firmament of the heaven”. Thus, our solar system, the abode of the sun and the moon and the other heavenly bodies, is also considered heaven. How is it, though, that we are told that these lights were placed in the atmosphere, the firmament? To understand, one must have some basic knowledge of the science, Astronomy, and one must also comprehend the Bible and receive the full events of creation which it describes on the fourth day. For remember, it was that day, and only that day, that the sun was “set” and that the lights appeared in the firmament. A man can only see the planets, the moon, and the sun by peering through the atmosphere; thus the lights appear to be, in a simplified and non-technical sense, within the firmament of earth. Consider another technical observation: it is impossible to see the moon, Mars, Jupiter, or any planet without the light of the sun. They do not contain independent sources to generate light for us to see them. The light of the sun reflects off of them making the moon, Mars, and the other planets visible. Without it, those heavenly bodies could not have benefited humanity so as to fulfill their divine purpose, to be for signs, seasons, days and years. Consequently, on the fourth day of creation, this had to be the day when the Lord ignited the sun; otherwise, with only a few exceptions, you would not be able to see the heavenly bodies which reflect its brilliance. Further proof that the sun was ignited on the fourth day is the reason that allows it to rule the day and the moon to rule the night. We see it more pervasively during daylight because its rays illuminate the entire atmosphere. As a result, even if a cloud or a mountain blocks the rays of the sun from our eyes, we can still enjoy day light as its rays enter the hemisphere and its photons bounce off of all the atmospheric particles before they reach the surface. But to put it simply, the term heaven refers to the solar system as well as the atmosphere, as well as to the place of God’s abode.

ISAIAH 44, COMMENT, C

To make a final observation from *Isa 44*, a portion of the Text should be re-quoted. That underlined portion from the full Text above, reads as follows:

“Thus saith the Lord, thy redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself”—Isa 44: 24

Notice from this Scripture even more information about the creation week is given: Not only are we told that the Lord stretched forth the heavens, but that He also spread abroad the earth. This speaks to the third day of creation, the day when, as mentioned above, the Lord expanded the solid mass which was previously covered by water so that dry land would appear. Remember, He called the dry land, the land which emerged from the waters, “earth”. A careful rendering of the events of the third day manifest that, on that very day, the waters under the heaven were gathered together unto one place, and dry land was allowed to appear. It says, “*And God said, Let the waters under the heaven be gathered together unto ONE place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas*”—see Gen 1: 9, 10. This Text strongly suggests that the planet then was not comprised of the various continents that we have today; it suggests that there was merely one great continent and one great sea. *Isa 44*

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explains to us that sometime during, or even after the third day, the Lord began the process which allowed the lands to separate into the seven continents that we have today. The Lord not only decreased the density of the solid surface under the seas allowing it to emerge above the waters, but He also spread **ABROAD** the earth. This term, “abroad” is used the same way it is commonly used today, meaning “overseas”. In other words, lands that were formerly connected, began to slowly move “abroad” allowing the seas to enter the voids left behind. Scientists call this phenomena, *Continental Drifting*, and the Bible shows that South America is no longer connected to Africa, and Africa to Asia, and Europe, and Australia by virtue of the “spreading forth of the earth” which began in the third day by the hand of Christ.

To this point we began to seek out Bible Texts to prove that, on the first day, light came to being in our solar system because Christ stretched forth the heavens. So far we have examined two of many such Bible Texts, Isa. 40: 22, and Isa. 44: 24. Now, with shorter commentary, having established the point, we will cite below some more verses:

(THREE) ISAIAH 42

“Thus saith God the Lord, he that created the heavens, and stretched them out: he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein”—Isa 42: 24.

ISAIAH 42, COMMENT:

Again, we affirm a fuller spectrum of events which occurred during creation week. We see that Christ once more takes credit for stretching out the heavens and for spreading forth the earth, events which were not fully disclosed in the *Genesis One* record of creation. He also explains in this Text that He gave breath and spirit to the people and to the animals. In other words, had the Lord not given us atmosphere to breathe, we would have no life, our spirits, the personality which defines us, would be no better than that of a drowning victim who, though still alive with a pulse, must have oxygen in his lungs within five minutes of drowning; or else, his brain and then his body would cease to exist and he would be unlike Adam when Christ breathed into his nostrils: He would cease as a living soul. Beyond this, our study shows, if nothing else, the reality of how the Lord promised to feed His people strong meat in the day of judgment, the substance which was promised to make them skillful to discern between good and evil according to *Heb five*: He promised to give us, His disciples who continue in His word (John 8: 32), doctrines that are “here a little” and “there a little” in the Bible (Isa 28: 10). Having said as much, we can also understand that this message, the MSC, the message which has first unfolded these themes, is the strong meat which the Lord promised, and that those who, yesterday, relied merely upon one Scripture, *Gen one*, to discern the creation were people who were imbibing on milk and not strong meat. They were people who have no skill to distinguish between right and wrong. Let us now consider the next Text:

(FOUR) ISAIAH 45

“I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded”—Isa 45: 12.

ISAIAH 45, COMMENT:

Christ here affirms again that He made the earth and that He did so in the way that this paper has identified, He stretched forth the heavens. He also gives a firmer insight into the fourth day of creation, for He says that He also commanded all the other bodies in the solar system, the host of heaven.

(FIVE) ZECHARIAH 12

“The burden of the word of the Lord for Israel, saith, the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him”—Zech 12: 1.

ZECHARIAH 12, COMMENT (A):

Some may consider this Text to be overkill; therefore, so as to not exhaust the reader, only one more will be presented. Yet, to garner its contribution to this paper, all should carefully note and appreciate the great pains which are taken to explain the identity of the Lord. To preclude humanity

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from confusing Him with a different Personality, Jesus, He, Christ, carefully identifies Himself by His work. First the Text describes the speaker, calling Him the Lord, the same name which the invisible Christ, the Dove, deployed to Himself while speaking through Jesus (Matt 7: 21, 22). Next, the Text identifies what He, the Lord, has done so that you will eventually know Him without a doubt. It says, “*the Lord which stretcheth forth the heavens*”. Clearly, therefore, this Text is not speaking of Jesus, the One of whom the church has **PRESUMED** it to be referring. It could not because He is called *the Only Begotten of the Father*, the same Lord of whom the Gospel says was merely 30 years of age when He was baptized (see Luke 3: 23) some 2000 years ago. Having this Text in mind, two simple reasons disqualify Jesus as the One to whom it refers: First, being only age 30 at His baptism, Jesus could not have pre-existed to have participated in the creation—that would have made Him, at the very least, nearly 4030 years of age. Secondly, such a statement identifying Jesus’ age in *Luke three* would have been an anomaly of light never before committed in Bible history, a gross error in communication. Such a thing, the giving of an erroneous or misleading age, has never happened when discussing the Father, Christ (the Lord of Creation), or the Comforter, nor even any angels during their interactions with humanity. Rather than those two possibilities, the MSC instead rejects the underpinnings and the root source of such a presumption; it rejects the Papacy’s conclusion trumpeted from Nicea some 17 centuries ago, the Catholic doctrine that Jesus was “Son of the Father before all ages”. For it is only that fable—not Bible doctrine—which is responsible for our misunderstanding all these many years. Were we not warned of such a perplexing dilemma by EGW?:

“Those who are living amid the perils of the last days, days which are characterized by the masses turning from the truth of God to fables, will have close work to turn from the fables which are prepared for them on every hand, and have an appetite to feast upon **UNPOPULAR truth**. Those who turn from these fables to truth are despised, hated, and persecuted by those who are presenting fables to the people for their reception. Satan is at war with the remnant who are endeavoring to keep the **COMMANDMENTS OF GOD AND THE TESTIMONY OF JESUS**...”—EGW, *Testimony for the Church*, Vol 2 p. 105

Instead, the MSC shows that this Text, *Zech 12*, points to the work of Christ—not Jesus—in the beginning on the first day and on the sixth day of creation, events which were done at the hand of Christ thousands of years before Jesus was conceived (began) in the womb of Mary. This creation took place, as described in *John one*, before Christ descended in the form of a Dove and rested upon Jesus. In other words, it was before He “*was made flesh and dwelt among us*”. Christ, being transformed into flesh to dwell among us was a covenant requisite and an agreed-upon demand expressed by the church at Sinai. It was similar to the void and the pit of creation; it was a rebuff of Christ’s light by His church. It was this plea, from the first church 3500 years ago, that afforded Christ the need and duty to dwell among His people without blinding them with His light. Thus He veiled His Light within the Prophet, the Only Begotten Son of God, Jesus. He did so for our protection and in compliance with our demands to shield our eyes from His brightness. In keeping with this covenant, the church could only ‘*behold (Christ’s) glory...as of the only begotten of the Father*’—John 1:14.

ZECHARIAH 12, COMMENT B:

Reflecting back onto creation from the vantage of *Zech 12*, six days after the Lord removed the light-restricting power of gravity by spreading forth the heavens as a curtain, Christ is also given credit for forming—please note the term, forming—the spirit of man within him. This is a point that may be greatly tangential to the subject of *Genesis one*, it is important nonetheless. For we now have even more proof showing the nature of man’s spirit: it is something that is not gaseous such as is his breath or ghostly like the angels or devils. Instead, it is a thing which, like the heart, the lungs, the legs, the eyes, required formation from the dust of the earth. It could not have been the breath given to man for the breath, given to him also on the sixth day, was given only after he was formed from dust. Such breath, air, was created on the second day before man was formed; it was the firmament, the same breath that we breathe today. The Bible says, “*and the Lord God*

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formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul” —Gen 2: 7. *Zech 12* speaks of the spirit as part of the formative work done in man at creation. It proves that man’s spirit is part of man’s physical creation. Resultantly, it, man’s spirit, refers to the personality possessed by every fully-developed and healthy human being; it is the portion of the human, physical brain which gives to each man a separate and distinct character, the very quality which allows each of us to have greater knowledge of those whom we know and/or love. Proof of this can be illustrated by examining the physical results in humans when the brain is injured. Just as it is with the other organs which Christ formed by hand within man —when these things like the heart or the liver are abused, then they mal-function—just so with the spirit, the portion of the brain which controls our personality. When a person becomes drunken by drugs or alcohol, this affects his brain and the portion within it that controls a man’s spirit, his personality, is altered. Likewise, his physical functions also become impaired affecting his ability to walk, talk, speak, or drive a vehicle effectively. Contained within the intoxicating substances are actually physical/chemical ingredients, and not spirits, so powerful that they drastically influence the sensitive synapses and nerves of the brain, the very microscopic cells which Christ formed with His own hands (Gen 2: 7, Isa 45: 11, 12). Accident victims further establish this point. People who suffer because they have received physical damage to their brains, either through drowning, through strokes, through electrical shocks, through physical assaults, etc. also, like drunken men, suffer from altered and diminished spiritual capacity. Some may even become fully comatose. In that case, their hearts may continue to beat; their lungs may continue to breathe; their organs can even continue in their functions; the portions of the brain which control those functions may remain intact. Yet, they are nearly lifeless vegetables due to their loss of the spirit which Zechariah proclaimed that Christ formed in man. Clearly then, that portion of the brain which controls the personality is their spirit: it is a physical, dust-of-the earth quality which gives them awareness. For a drowning victim, it merely takes five minutes without oxygen to cause a dead spirit.

Throughout history we have had records of men who were possessed by demons. The reality appears to be that such possession is the result of one’s loss of control of the physical qualities of the mind to fallen angels, evil spirits, beings who master the manipulation of the brain functions which influence the human spirit. Devils —whether it be through idolatry, forbidden jewelry, visits to fortune tellers, outward rejection of Christ, etc.— after being invited in by unsuspecting humans and having the required skill in human physiology, simply begin to control the physical levers of the mind. As a result, the thoughts, the words, the temperament, even the dreams suffer from human bondage to demons. Jesus’ solution, the same practiced by the Apostles, was simple: He merely commanded the devil’s to leave, and, in so doing, the person regained personal mind control or power over their spirit. There was a man who suffered from this malady described in *Mark five*. His fellow humans tried to fetter him with chains, but they could not, for another power controlled his flesh, the physical levers of his mind. When he saw Jesus, he was able to physically run to him, but —much like those today who rebel against the Lord’s Bible light—his words of praise and worship came out as curses. Evidently, the legion of demons left that spiritually sick man with very little self-control. But when the Lord was through with him, the Bible says that the man was freed from the legions of devils and sat at the feet of Jesus, “**clothed, and in his right mind...**” —Mark 5: 15. Today, our mental institutions are full of many people who suffer from the same malady. Many are not really crazy; to the contrary, they have fallen into subtle, demonic entanglements. Perhaps due to the wearing of jewelry or by bringing graven images into their homes, they have ventured beyond the Lord’s protection, and are gripped by legions of demons. But the reason why they suffer is simply because no one has commanded away the devils which have turned their minds into a spiritual playground. Today, instead of confinement with chains and fetters, modern technology —through Jesus’ leadership, no doubt—has forged drugs and chemicals to serve as more powerful chains of containment. These physical concoctions successfully fetter the person and give the legions less control. The MSA thanks God that —contrary to the fears of many in the church— Satan is not almighty, his power has its limits. Should time and knowledge advance, these crude chemical antidotes will become more and more refined to bring even greater success to humanity

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until the day breaks forth when the Lord's disciples can emerge to break humanity's bondage to hell and to drugs. But, speaking again about the spirit formed within man, when death occurs, all the organs forged by the hand of Christ revert back to the dust of the earth, including the spirit formed in man. It does not live on. In summation, *Zech 12* further illustrates the marvels of creation at the hand of Christ: it shows, not just His macro-scopic and cosmic, intra-galactic handy-work to forge the solar system, but it likewise shows His delicate touch, His great work on a microscopic level. The Text reveals the power of Christ to reduce Himself, perhaps to the size of an atom or a molecule, so that, with His hands made smaller, He could, accurately make all the neurons connections and structure all the cells within the brain so as to make man fully functional.

The creation week being six days deserves a sixth and final point of Bible evidence:

(SIX), JOB38

“Then the Lord answered Job out of the whirlwind, and said...Who is this that darkeneth counsel by words without knowledge...Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? Or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? Or who laid the corner stones thereof; When the morning stars sang together, and all the sons of God shouted for joy?” —Job 38: 1, 2, 4-7.

JOB 38 COMMENTS:

Throughout many of the first five proof-Text verses above, we clearly are shown that the earth, before creation, was connected to substances which more greatly exceeded the mass of the earth, it had a foundation. The above Text of Job validates this point even further. It proves that the substance from which our planet was carefully extracted, could have only been the residual mass, compacted together then, which makes up our solar system. This includes the mass of the sun, the moon, Jupiter, the Asteroid belt, the Kuiper belt, and all the other host of our entire solar system. For this reason, in reference to earth's creation, is the term, “foundation of the earth”, employed.

Beyond this thesis, *Job 38* proves that many other beings witnessed this great creation, beings referred to as the “sons of God” or “morning stars”, intelligent souls who witnessed all the events from the first until the sixth day of creation. At the completion of our solar system, they evidently had a Sabbath service by honoring Christ's creative genius. They did so with song and with joyous shouts. Obviously, to applaud Christ requires that a being had to have pre-existed the creation of earth and had to have witnessed His handy work of that week. The answer to a simple question provides further logic to show that these sons of God pre-existed the creation of *Gen one*. The student needs to merely discern the reason why Adam himself is not recorded to have joined these other creatures to celebrate with them his very own creation. Obviously, having not pre-existed his creation and with a newly formed spirit, he, the beneficiary of the event, had to be educated about his marvelous beginning before he could participate in such a celebration. This experience is not dissimilar to that of a newly born child. He too cannot, at first, celebrate his very own beginning — he can only do so after years of retrospective study. This paper, produced at the end of the day, a time nearly after 6000 years whereby the Lord has almost completed His mission to recreate man in the image of God, we men —after learning to choose the good and refuse the evil—can now look backwards at our creation and forward to our recreation and joyously celebrate from earth as well: This is Adam's education about the creation.

This view into *Job 38* debunks the presumption of many who think that the *Genesis-one* account describes the creation of the entire universe. It shows that such a theory, cannot account for the existence of other intelligent beings that clearly existed before our planet was formed. If the entire universe were created during the week in which our solar system was, then where could such beings, called the “sons of God” have lived? *Job one* adds more evidence: It shows that these sons of God were the rulers of other planets (MSC publication 4.0, *the Power, the Son, and the Glory*, Section II, p. 35). Yet, why do some honest Bible students think otherwise? The only Text in *Genesis one* which can be used to substantiate the conclusion that the creation describes the formation of the universe is

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found in Gen 1: 16. That Text describes the creation of the sun, the moon, and the stars. No specific definition is given therein to describe the stars; thus, we presumed it was speaking to all the objects which we see shining in the midnight sky. Space and time will not allow for a full analysis except to say that the term stars, like many other Bible terms, is a word with multiple denotations, a homonym, a word with multiple meanings. Consider the dream of Joseph when, also in Genesis, he described to His father that the sun, the moon, and the eleven stars all bowed down to him. Jacob understood this to mean the sun represented himself, the moon, Joseph's mother, and the eleven stars to be his brothers, who were all to serve Joseph in worship. The stars in that connotation could only prefigure the planets. Clearly from the context of *Job 38*, like also the dream of Joseph found in *Gen 37*, the term stars, is not a reference to the other suns that are light-years away from us in the vast universe. Many of those heavenly bodies are larger than earth and many are even larger than the sun itself. Further proof of this multi-use homonym is found in Mark 13: 24, 25. It points the church to the event which occurred in the early Adventist experience before 1844. It says, "...***in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light. And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.***" Clearly, just like in *Genesis one*, this is not a reference to heavenly bodies or other suns, stars, such as Alpha Centauri, Beta Centauri, Polaris, Pegasus, Aldebaran, Pollux, etc. If such stars were to fall to earth, the entire planet, indeed the solar system, would be destroyed at once. Instead, *Genesis one* is referring to the other celestial bodies in the solar system, many of which are planets and moons; while, *Luke 13* is referring to meteor showers which ignite when they enter into our atmosphere and shine brightly. Much more evidence can be submitted at a later date to show that the stars of creation were bodies within our solar system which reflect the sun's light.

Who created these other beings which sang in a chorus, beings called "morning stars"? Since they are called the sons of God, we have evidence that God, the Highest, must have had some participation in their creation as He may have also done in the formation of man on the sixth day (Gen 1: 26). This point is made more feasible when the *Testimony of Jesus* is considered. Christ, while hiding His bright light upon Jesus, gave an assessment of His power and His might. He said that it was all taught to Him by Father. He said,

"...Verily, verily...The Son can do nothing of himself, but what he seeth the Father do: For what things soever he doeth, these also doeth the Son likewise. for the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: THAT ALL MEN SHOULD HONOUR THE SON, EVEN AS THEY HONOUR THE FATHER. He that honoureth not the Son honoureth not the Father which hath sent him"
—John 5: 19-23.

Since Christ participated in the formation of man, and by His admission, He learned everything from God, then, God Himself must have, at one time Himself formed beings from the dust allowing Christ to learn. Furthermore, as made evident by the songs and shouts of joy from the "Morning Stars", since those beings from an earlier creation extended an unabashed exaltation to praise and to honor Christ and they did so without any fear of offending God, then certainly all of fallen humanity, earth-bound sinners can likewise please Father and do the same by joining the *mustard seed*, in this Christmas season, this last day. If not all, then certainly the most educated men of the SDA church can give to Christ the praise that He has now clearly earned —praise which, over the past 2000 years, Christ generously allowed Jesus (John 17: 1-5) to receive by not revealing His (Christ's) full nature until now, the last day (see *John six*). We can praise Christ the same way and with the very same worshipful intensity and veneration that heretofore many presumed should be reserved only for Father. To do otherwise is to yield Father's great displeasure and anger as He allows you to fall under the judgment of Christ and to receive all the curses of hell, the curses originally intended merely for Satan and his rebels, curses that will afflict all who fail to pass that judgment. Indeed, we can even worship Christ and do so without the fables of Constantine and the Papacy; for to worship Him, we must be able to accurately identify and distinguish Him. We do not need to deceive ourselves to believe that Christ is the same as God and is merely a split in His

multiple personality. We simply need to understand the words of Christ, His testimony: His claims that Father is the highest; yet, He has elected Christ and has given Him full authority to represent Him with “power of attorney”. Indeed, today we too can become stars of God, we too can become His praise-singing, hand-clapping, joy-shouting sons. We can do so by now recognizing the vast works of Christ, the works from creation to Calvary and beyond. We need not heed the lies of Satan as expressed through the Jews, the Muslims, and the secret-society deceivers: we need not fear reprisal from Father, for such praise directed to Christ is Father’s greatest delight. To the contrary, it is Satan, ever so jealous of the stature which Christ has been given, who trembles in anger every time a man honors Christ! It is this lust with which he has gripped his children. This is why, even though they cannot logically explain it, they find themselves filled with hatred for Christ and His morning star today, His *mustard seed*, the man, the son of David, promised to be raised or emerge in order to declare the name of Christ. Therefore let all who can read this paper open their eyes: You no longer need fables which make God to be a being who suffers from schizophrenia—we need not blaspheme His holy name. Christ evidently learned to create exactly the way that He claims to have learned to do all other miracles: He was a careful student of Father who joys in His, Christ, receiving praise and worship.

SECTION THREE: EARTH WITHOUT CHRIST

Many object to the teaching that earth was created in six days because it honors One against Whom they seek to rebel. This is the sad reality of humanity: they forge opinions in ignorance, they **darkeneth counsel by words without knowledge**. They resist any connection to Christ, not because they know of Him, but on the basis of fables which they themselves and others have created. In fact, the Lord Himself said that, “...**no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal**” —Luke 10: 22. Based upon His very own testimony, it should be obvious that the intent of heaven was to wait until the very last proverbial day when the Lord was to raise His Mustard-Seed Kingdom, the man to whom He intended to reveal Himself. Until then, none were to have full knowledge of Christ nor discern between Him, Jesus, and Father. True to this commitment, none have heretofore known Christ; yet, many have become men controlled by antipathy against Him and His government, a government which, unbeknownst to them, is the very best for their peace and joy. The author of this publication brings to you good news: he is the one to whom the Son has revealed Himself. Such a statement, to the spiritually immature, is guaranteed to incite carnal impulses of jealousy and envy instead of the celebration which the wise, the stars and sons of God today, will manifest. But to validate such a claim, merely requires a perusal of the irrefutable, multi-fold revelations ---heretofore hidden from humanity— which this publication has unfolded. Such Christ-exalting themes, hidden for 6000 years, and then suddenly exploded to light can only be attributable to Father’s inspiration and His creative genius —indeed flesh and blood has not revealed these things. Rather than becoming controlled by the instincts of base animals, filled with resentment and jealousy, why not become overwhelmed with joy in these new revelations of Christ? Why not become a singing and shouting, Christ-celebrating son of God? A theme so simple, the teaching that it was Christ who rested upon the *Only Begotten of the Father*, Jesus, and through Jesus, clandestinely taught the church for three-and-one-half years, today for the first time has been revealed. It is a teaching first articulated by Moses in *Deut 18* and confirmed by Christ many places in the Gospels, a doctrine which baffles the very best theologians leaving them speechless, has now exploded on the scene and promises to recreate man spiritually in the image of God. It is simple, yet, powerful for it keeps man from being tugged unwillingly back into the bottomless pit; it is Christmas light from the pit, the void of darkness which threatens to drag all of creation back into the otherwise inescapable, eternally-sinking depths of hell. This light given by Christ is the only antidote for freedom from the black hole. Without it, man will continually sink lower and lower.

The creation story signals to the saints a surreal, sermon of similitude and a semblance of supreme significance. We are no longer in the beginning; indeed, we face the end of sinful human

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history. Man, by the hand of Christ, has traveled from the life-breathing miracles of Genesis to the restoration and redemption of the Revelation. The Book of Genesis shows that earth began as a “void” and a “deep”, and Revelation shows to us the closing scenes, the calamitous force which seeks to cast our planet back into the bottomless pit, the place where, in a nut shell, the earth is without Christ. Truly, we ought not to war against heaven, we need the light of Christ today more than ever before. Thus the *Mustard Seed Advent* points the hearts of humanity to the day that is now upon us, the day when Christ will again command away darkness, saying, “let there be light”. This battle against darkness, done by spreading forth the heavens like a curtain on the first day of creation, has continued these past 6000 years against an even more formidable foe, the darkness which engulfs the mind of man. Like the accusation launched against Job and his friends, humanity “**darkeneth counsel by words without knowledge**”. To chase away this darkness, Christ promised to elevate His testimony again in the last day. The last day is the day when man will be transformed from mortal to immortal by this testimony, this light of Christ. And it comes at the right time, at the day when the earth is congested with a sea of humanity unlike never before, and again darkness covers the face of the deep. Likewise, the Spirit will very soon begin to move again upon the face of the waters, and Christ will declare to the sea of humanity, compacted and coagulated in the curdle of darkness and ignorance. Then humanity can be recreated; they will become filled with the knowledge of God, the knowledge hidden for this moment of creation, the light of earth. Christ said,

“And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day...No man can come to me, except the Father which hast sent me draw him: and I will raise him up at the last day. It is written in the prophets, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me” —John 6: 40, 44, 45

Do you see now, when you learn of Father, you become spiritually intelligent and you resultantly avoid the impulse and whisperings of Satan, you do not flee from Christ? To the contrary, when you are “taught of God”, only then do you recognize Father’s will and His desire that you worship Christ with the same veneration which you have reserved for God. Only the foolish and uneducated about God, rebel against extending glory to Christ, His Son; such is a sign of the darkness failing to comprehend the light. After all, when you carefully reflect back on human history, it was Christ through His testimony, that **FIRST** presented to the world the concept of One God calling Him, “My heavenly Father”. Beyond that, He announced to the world that the Father is greater than is He, Christ (John 14: 28). Much of His testimony for the entirety of the three-and-one-half years was to repeat, over and over again, that the Father sent Him and commanded Him what to say. Beforehand, man was polytheist in his worship; all nations and people bowed in obeisance to multiple gods. How utterly preposterous and how obtuse therefore for any man to resent Christ out of jealousy for God, the One who self-effacingly introduced Him and His greatness. Wisdom demands that, rather than continue to rebel, the wise will rejoice in the masterful way that Christ has brought them back to Father. This, as promised above, is the sermon of creation, and now we must close by examining the science.

SECTION FOUR: SCIENTIFIC SNARES

Some are convinced, against the evidence of the Bible, that the earth is billions of years old. Now with this paper, the common scientific notion of dating the earth to defeat the creation story has, with the new angle of the first day, been completely rebutted. This author has little training in chemical, physical, biological, or astronomical science; yet He does not apologize. For the concepts of black holes to scientists is only now, in this generation, becoming clear, and we are still very limited in our understanding of them. Just like those in religious circles, likewise with scientists: with every generation, they scoff and laugh at all ideas that drastically differ from their favorite theories and the men from their popular circles. Yet, like this author, when it comes to galactic construction projects, they have absolutely no experiential, hands-on knowledge. This author finds his trust in Christ, One who claims to have such experience. And since the populist, in the scientific and religious worlds, have never examined this dimension of the creation story, the scale of

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ignorance is tilted to their disfavor. Men in the church and in the halls of science have both forged their theories on a false premise: They presumed that the mass of the earth was a solid body lingering in space awaiting the day when it would be put to good functional use. They have failed to recognize that the material which we call the earth was substance that had been forged from an exponentially larger mass; it was combined and compacted with the mass which makes up that of the entire solar system. Before earth was made, like a cookie from its batter, its material was taken from that which the Bible calls a foundation, a larger mass of material. This Bible fact, completely changes the scientific basis upon which all men have established their theories. To illustrate, men find bones and fossils in the earth and through *Carbon 14* dating procedures, they attempt to extrapolate an age. The carbon has, in their minds, a consistent rate of deterioration or half-life. But the supposed dinosaur bones, according to the Bible, were created from a material that was just taken from a larger vat —so to speak— and given a new and completely different physical environment. It may be completely true that half-life of *Carbon 14* has a consistent rate of reduction today, on earth. But, just as water has a different evaporation rate under different pressures, we must ask, what would the half-life rate for carbon be if it was subject to a completely different physical and chemical environment? Scientists presume that the earth has been basically unchanged in billions of years; thus, any Carbon which they uncover, they presume, has a consistent, linear rate of reduction over that span. At creation we see that all material which existed on earth, including Carbon, was substance that was extracted from an exponentially larger mass only six thousand years ago. To illustrate further, consider a vat of molten steel, 3000 degrees Fahrenheit in temperature and the size of lake Erie. Also, let us assume that the concept of half-life is parallel to the concept of the cool-down rate of a substance. If the temperature outside of the vat were a constant 60 degrees Fahrenheit and you took some of the steel, the volume of a basketball, from the larger, Lake-Erie-sized vat then what could we learn about cool-down rates? The basketball would have an exponentially faster cool down if placed in the open air temperature of 60°F, and it would be even more accelerated if you did that which Christ did and submerged it under water. Thus to measure the age of the basketball, you would have to use a multi-variable, non-linear equation, one that includes its time in the larger vat, its time under water, and its time in open air.

The formation of the solar system likewise requires re-thinking by all. Formerly, most scientists explain the formation of the solar system as a slow conglomeration of cosmic dust under an ever slowly increasing center of gravity causing, over billions of years, the formation of heavenly bodies. You need to know, just like in the religious world, scientists greatly resist the acknowledgement of wrong theories. The way they confess their errors is by playing carefully crafted word games which hide their concession of mistakes. For example, whenever they send a probe into the outer reaches of the solar system to obtain solid, non-theoretical, truly-scientific evidence and that evidence debunks their former theories; fearing a loss of credibility perhaps, they never seem to admit it. Instead, they use expressions such as, “we were completely surprised about our findings...” The only way to be surprised is to see results which violate your expectations or your theories. Saying as much, the inattentive, listening audience misses their acknowledgement of error, and they are able to retain their highly artificial credibility. Examine some of the recent findings which debunk their theory about the creation of the solar system and which sustain the Biblical-creation account given above. One is the great abundance of water in the solar system. Findings from NASA’s Galileo Space probe which orbited the Planet Jupiter, proved the existence of water on Jupiter. This was reported in *Nature*, on 11-May-2000. According to several recent scientific reportings, and several internet sources, the evidence of water throughout our system, excluding the planets Venus and Mercury, is found in great abundance. Each of the planets of Mars, Jupiter, Saturn, Uranus, Neptune, and Pluto, along with many of their moons, have now been shown to contain either liquid water or ice (H₂O). Mars, being a low gravity planet, contains water either under its surface or at its poles. There could only be one explanation for this newly-conceded phenomenon: the creation account. Genesis shows a “face” of water covering the deep. Thus, when the compressed mass was

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spread forth, each body had the occasion to pull with it some of the water. With Mars, as it journeyed to its fixed setting, much of its water, due to its low gravitational force, would have either saturated under its surface, evaporated, or formed as a solid ice cap. This is exactly what we see today when, with more exact measuring equipment, we view the planet Mars. In fact, nothing else, other than rapid evaporation, can explain the ice caps at its poles and the empty river beds left behind. Certainly, a cloud of cosmic dust, clustering over billions of years could never explain the unique water evidence that we see on Mars.

This paper was not intended to be a scientific journal, but a biblical rendering of creation; therefore, though it has carefully sourced its Bible references, it has not taken the pains to document the scientific findings cited herein. Many of these findings are common knowledge to all who are the least bit curious about astronomy and the study of heavenly bodies in outer space. The Bible conclusion, when taken alone or when combined with some very basic, validated concepts of modern science is made clear: The need for the clustering or amassing together of those who embrace the light of Christ so as to disseminate or broadcast His luminescence in the earth, a real Christ mass, is the crucible for which life on earth was forged. As we now, 6000 years later, approach the end of the sixth day, like the morning stars described in the book of Job, we, the *Mustard Seed Adventists*, as morning stars of God, must now extend official recognition to His creative genius. In so doing we too can begin to sing and shout our very own Christmas carol. *Isaiah 60* best describes our mission; it articulates the commission of the sons of God on earth today. It foretells that the saints must do their part in creation; they will shortly heed the command to “*Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee*”. The lifting of our light today, more so than ever before, is necessary because, “*...darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising*” —Isa 60: 1-3. The church asked Christ, some 3500 years ago, to hide His light from them; therefore, ever compliant to the terms of His covenant, Christ today will shine through His saints; He “*shall arise upon (us)*”. This miracle, merely adds to those performed at creation: It is the eternal salvation of man through His faithful servant, the greatest feat since creation for it is man’s recreation and reformation into the image of God from the dust of the earth. Just as Christ learned creation from Father, likewise so does He require that we become extensions of His creative power by again illuminating the world —formerly incomprehensible (*John one*) to the brilliance of Christ— which must now, today receive His salvation. Such was the Lord’s purpose for the creation of the earth: to give man eternal life. And such has been His resolve since the fall of man. Christ will not have peace until, man, beginning with Israel, is fully rescued from the pit. He said, “*for Zion’s sake will I not hold my peace, and for Jerusalem’s sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.*” —Isa 62: 1. He will not rest until we shine; therefore, our luminescence will be His rest, His Sabbath rest into which all are now invited. This light now proclaimed by the *mustard seed*, which is the actual identity of Christ that has been hidden all these years —the truth of *Father’s love and desire to exalt Him*; the *Glory of His Majestic Marvels* which He learned from Father; the longing desire to raise His children; *Jerusalem*, the sons of America’s former slaves from the pit of humiliation; the testimony given by Him while hidden upon Jesus; the *Power of Light over Darkness*; the *Message of Everlasting Life* and the end of death; these and many more truths— is to be our Gospel, our shining light, that which we too must spread forth as a curtain. One final thing is certain: This Gospel of the Kingdom will be the beacon of salvation for humanity and our escape from the bottomless pit. Our continued existence hinges upon the continuation of Christ’s light in the earth that “*they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto (Christ).*” —John 6: 45. We need to escape damnation through the embrace of the light of Christ, the Christmas light from the pit.

Sincerely,

Derek