

## *The Mustard Seed Advent, 30-Nov-2008*

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Dear brethren,

The Below paper, though voluminous, gives a more thorough understanding of the Atonement ceremony and its application to the Judgment than we have ever before known. It is urgent that you read this document carefully, thoroughly, and prayerfully for we are only weeks away from its fulfillment. As Adventist, we have been very keen to discern the meaning of the 2300 days, the Sacrificial Goat, and the special work of Jesus in the Sanctuary; however, the myriad of other issues which are described in *Leviticus 16* have gone unanswered. For example, what is the meaning of the two other sacrifices, the bullock and the ram? Yet the *first Angel* declares, “***Fear God and give glory to Him for the hour of His Judgment is come***”. Now is the time to obey this heavenly appeal. For the first time in history—I dare say of the entire universe—the Lord has unfolded to us a more complete meaning of this ceremony. For this reason I seek to place this document in the hands of all present-truth believers with an urgent appeal for their careful perusal.

Sincerely

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### *Atonement & Amazingly Sufficient Grace*

An open letter reply to a questioner:

Dear Sister R\_\_\_\_\_,

In August of 2007 you posed a question which, to comprehensively answer, it has taken me until now. In my efforts to answer your question, the Lord has opened up many present-truth concepts pertaining to the Atonement which I feel may benefit all the brethren. This reply is a thorough document to answer the issues which, since a time even before 1844, Adventists have pondered. The question posed by you that has opened this revelation is as follows:

*Hi Derek*

*“I have a question. On the two lambs that were taken to the desert one to be sacrificed the other was turned loose to wander in the desert, whom does the wandering lamb represent? I need to find the exact Bible reference which I don't have in hand right now but you probably know what I'm talking about”*—E-mail, 15-Aug-07, 1.35PM

Your question gives this publication the opportunity to do that which has never been done before; that is, to give a full, Bible-based study on the Atonement ritual. It is a very solemn ritual which Israel was commanded to observe every year on the tenth day of the seventh month, a month that was ushered in by another holy convocation called the *Blowing of the Trumpets*. EGW confirms that which the MSC teaches about this subject. In COL p. 133, cited below she says that the church does not understand the fullness of that doctrine, that it is very deep, and that we must study the Bible to fully comprehend it. In fact, she even reveals that the angels as well seek comprehension on this matter. Such is remarkable! Indeed, this subject is so deep and intertwined that, to explain

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that entire ritual with all of its interconnections, several topics will be partially answered and then, like a weaver's nest, revisited and intertwine in greater depths the same subject and from different perspectives as the study advances. The MSA affirms EGW's finding from Scripture, for the Lord promised that He would enlighten us by giving to us the *Spirit of Truth* so that we may, in turn, reveal it to the church. Thus, we can understand why even the angels must study heaven's revelations to us so as to fully comprehend. Resultantly, I urge the reader to not become exhausted in their study of this subject which has taken the church all these 6000 years to grasp. It cannot be articulated in a short breadth. It is the revelation of the *Plan of Salvation*, and I praise the Lord that these heaven and earth sought precious gems have been revealed by this chosen vessel. Also, I thank you for your patience in waiting to receive an answer. EGW said,

**“The significance of the Jewish economy is not yet fully comprehended. Truths vast and profound are shadowed forth in its rites and symbols. The gospel is the key that unlocks its mysteries. Through a knowledge of the plan of redemption, its truths are opened to the understanding. Far more than we do, it is our privilege to understand these wonderful themes. We are to comprehend the deep things of God. Angels desire to look into the truths that are revealed to the people who with contrite hearts are SEARCHING THE WORD OF GOD, and praying for greater lengths and breadths and depths and heights of the knowledge which He alone can give.”** —EGW, *Christ Object Lessons*, 133.1

To begin with, regarding the two goats, one was sacrificed and the other was led into the Wilderness. The Bible reads as follows:

**“And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering...And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness...And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel...and shall send him away by the hand of a fit man into the wilderness”** —Lev 16: 5-9, 21 (beginning ritual then skipping to the ending ritual).

Early Adventist taught that which I believe the church teaches today: that the one goat represented Jesus and the other represents Satan. The MSC has uncovered no Bible evidence to challenge this historic, SDA explanation.

**“Once a year, on the great Day of Atonement, the priest entered the most holy place for the cleansing of the sanctuary. The work there performed completed the yearly round of ministration.”**

**“On the Day of Atonement two kids of the goats were brought to the door of the tabernacle, and lots were cast upon them, ‘one lot for the Lord, and the other lot for the scapegoat.’ The goat upon which the first lot fell was to be slain as a sin offering for the people...”**

**“ ‘And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities into a land not inhabited.’ ”**

**“Since Satan is the originator of sin, the direct instigator of all the sins that caused the death of the Son of God, justice demands that Satan shall suffer the final punishment...”** —EGW, *Patriarchs and Prophets*, p 355-358; account greatly truncated for brevity.

In this reading we have the short answer to your question: Jesus represents the goat who was slain for the sins of Israel (the Church). The second goat, the one to whom the sins of the righteous are conveyed upon, represents Satan. This historic, Adventist explanation still stands today in full interpretative integrity. Having now removed the “beam” from our eyes, as commanded by the Lord, we can better judge this light as it applies to the living saints to be first measured. We can discern that Jesus was indeed the Sacrificial Goat; Satan, was the Scapegoat; however, who was the “fit man” who escorts Satan into the wilderness? As we advance in our study, it will become clear that the “Fit Man” represents, not Jesus, but Christ. By virtue that the MSC has revealed the “fullness of Christ”, it has shown that He is not Jesus, but the Dove who abode upon Jesus allowing Him to prophesy, then we can joy in this greater clarity conveyed to us by heaven through the MSC.

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We will revisit, in greater detail, this concept as we advance. For now, to deepen our understanding of the entire ceremony, we are called to remember a very key theme of salvation pertaining to:

### **[Section I] THE FULFILLMENT OF LAWS:**

All should be reminded that according to Scripture the Atonement ceremony was a law, a statute, one that is to be kept forever —see Lev 16: 29 & 23: 31. This fact will allow us to integrate it into our current theological perspective. Especially when we recognize that every facet of our experience during the Christian dispensation these past 2000 years may not be expressed symbolically in the singular ceremony of the Atonement. There are other ceremonies which likewise reveal the work of the church and of the Lord causing us to examine them for edification also. Yet, the Lord, during His testimony, gave the following very jolting command: ***“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled.”*** —Matt 5: 17, 18. How does this mandate from Christ relate to His law? The Bible teaches that all of the Lord’s commands given gently, are requisites for our salvation on an equitable basis as the 10 commandments. Understanding everlasting life will cause all to appreciate this point more fully. Meditate for a moment upon the requirements of this command for in it is our salvation: Christ in fact commanded us to never think that any of the laws or prophecies are without merit, are trivial, or are vain. He said they shall all be fulfilled during the Christian age, the period from the time when Christ descended from heaven in the form of a Dove and rested upon Jesus at His anointing, the time when He came, until today and beyond, until heaven and earth pass away, until the day when the saints occupy the earth made new. Consequently, all of the ceremonial laws and all the laws regarding the sacrificial system have significance which cannot be ignored or even glibly appraised. We may have taken this approach yesterday, but today we must grow to become even taller saints.

EGW says that we must seek **“to comprehend the deep things of God”**. And Christ likewise points our attention to the Atonement ceremony by commanding all to never think of it as so insignificant that it will not be fulfilled. How burdened then must be the diligent Adventists today who have failed to heed this counsel by blindly presuming full knowledge of the “Jewish economy”, especially the concept of the Atonement!? We as Adventists cannot fully celebrate the significance of the Atonement until the Lord unfolds to us the meaning and the fulfillment of all the laws (legal symbolisms) and ramifications pertaining to that ritual and to the myriad of other solemn observances as well. For any to fail to anticipate the day of increased knowledge on these issues is for that individual to violate the Lord’s command which describes how the disciples are to think in this regard, and it is to risk falling in the slaughter described in *Rev 12*, the destruction projected for those men in the church who ignore the *Testimony of Jesus*. Again, we know this because, according to the Lord’s testimony, Christ descended to earth in the form of a Dove and “abode” upon Jesus for this express purpose, to fulfill the Law, step-by-step, until heaven and earth pass. Some boldly assert that 2000 years ago Calvary fulfilled all things, but such a notion cannot be affirmed by a careful reading of the Gospel. This is so because in it several prophecies, directly from the lips of Jesus, pointed us to a date and time, centuries beyond Calvary, when certain OT Bible prophecies would be “fulfilled” (see Luke 21: 23, John 6: 45, Matt 23: 37-39, etc.). In one such Text, speaking of the law of the Passover (Exod 12: 21-27), Christ proclaimed that it would not be fulfilled until the day when the Kingdom was to be established: He said, ***“With desire I have desired to eat this Passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom”*** —Luke 22:15, 16. Yet, as it stands now, we must come to grips with the embarrassing fact that we, Adventists and presumed masters of the theme of the Antitypical Atonement, seek to teach our very basic contribution to Christology, the Judgment, while only understanding a very small morsel of that manna. Clearly, to date, we have failed to comply with EGW’s counsel and Christ’s, *Matt-five* command. Therefore, we must eagerly anticipate that, shortly, new meaning will flash forth from familiar text.

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“As soon as the seeker for truth opens the Bible (not her writings) to read the utterances of God with reverence, possessing an earnest desire to know ‘what saith the Lord,’ light and grace will be given him, and he will see wondrous things out of God’s law. He will not regard the law of Jehovah as a yoke of bondage, but as the gracious commands of One who is all-wise and full of compassion. He will make haste to fulfill His requirements. Great truths which have been neglected and unappreciated for ages, will be revealed by the Spirit of God, and NEW MEANING WILL FLASH OUT OF FAMILIAR TEXTS. Every page will be illuminated by the Spirit of truth. The Bible is not sealed but unsealed. The most precious truths are revealed; the living oracles are heard by wondering ears, and the consciences of men are aroused into action.”

—EGW, *Counsel on Sabbath School Work*, p. 35 also, TSS 30; Parenthesis & emphasis added.

In careful and prayerful perusal of *the Day of Atonement*, the MSC is even now beginning to experience greater meaning and insight “flashing forth” from that sacred ritual. Knowing that Jesus did not pre-exist His conception and that Christ, while hidden within Jesus’ body, delivered to us the *Testimony of Jesus* through Him, and knowing that distinction between Christ and Jesus, we now have a greater vantage point to understand this sacred ceremony in clearer detail. Therefore, being mindful of Jesus’ command and EGW’s emphasis upon this command, Adventists seek to uncover that which nominal Christians desire to ignore, the meaning of the Levitical ceremonies. Before exposing even greater insight, the MSC seeks to relay from *Leviticus 16* a short

### *[Section II] SYNOPSIS OF THE CEREMONY:*

Remember, the Atonement was the process to bring God’s church into harmony with Him, MAKING THEM ♦AT ONE♦ WITH GOD. This was designed to perfectly reflect the relationship that Christ and God have: They are One; Christ, by perfectly doing the will of Father, brings Him into perfect harmony; He is “at one” with God. After the death of Aaron’s two sons, men who, in similar fashion to the nominal Christian churches of today, failed to respect the sanctity of the tabernacle, the Lord through Moses, gave to Aaron, the high priest, a well-structured and outlined procedure for the Atonement officiation. It was done, according to Lev 16: 1 & 2, that —unlike his wayward sons— “**he die not**”. Our study will encompass the instructions given in that Text.

The reader must bear in mind that when the instructions for the Atonement were relayed to Moses, Israel was a wilderness wondering people. It was not until 500 years later that the Lord had a permanent edifice. Therefore, it appears that commands were given referring to curtains and veils, but these may have been replaced with doors when the permanent structure was erected. This may be the reason why, to describe the sanctuary, two different words are deployed, temple, a permanent edifice, and tabernacle, a portable, tent structure. Isaiah alludes to this, some 240 years after the temple was erected by Solomon (thus almost 740 years after the Atonement ceremony was defined), when he said, “**the post of the door moved and the house was filled with smoke...**” Much more cannot now be described from Isaiah’s experience. But, from *Leviticus 16*, we can give the below requirements for that sacred day:

- **The sanctuary was divided. There were at least three compartments on this sacred day: a larger compartment, the holy place and a section which was within it but, on the *day of atonement*, was separated within the holy place by a curtain or a veil. On the outside of the veil and the holy place was a place where the people could congregate; thus it was called “**the Tabernacle of the Congregation**”.**
- **In the Most Holy place, the place within the veil, the Ten Commandments were contained within the Ark which was cover by a lid upon which the Mercy Seat was crafted —see Lev 16: 2, 13, Ex 25: 10-22.**
- **The High priest was only allowed in the Most Holy or within the veil once a year on the *Day of Atonement* —see Lev 16: 2.**
- **The altar of sacrifice and burnt offerings was not within but without the veil which separated the holy from the most holy place. Here the priest officiated throughout the year.**
- **The altar, by command of Christ, was to contain a continuous fire or simmering timbers to never become extinguished. This allowed for daily sacrifices of the morning and evening —see Lev 16: 9-12.**
- **On the *Day of Atonement*, Aaron was charged to thoroughly wash himself and put on special garments, “holy linen” to officiate the sacraments within the veil. These garments were not the**

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same as the very beautiful and highly decorated garments prepared for Aaron and described in Ex 28: 3-5.

- For the Atonement, the high priest was required to secure —not just one or two, but— four ceremonial animals. These four represent two more offerings which, until this publication, have never been accurately explained nor understood.
- Three of the sacrificial animals were to be for a “Sin Offering” and included the two, young he goats mentioned above, and a young bullock.
- The other sacrificial animal, a ram, was for a different type of offering, a “Burnt Offering”.
- The High Priest was to cast lots to determine which of the two goats would represent the Lord and which represented the scapegoat, the devil.
- Afterwards, Aaron, while outside of the Most Holy place, was to kill the bullock —NOT THE GOAT— for the first **\*\*\*Sin Offering\*\*\***. This action was to atone for the sins —not of everyone, but for— the High Priest (HP) and his family only. It occurred even before the goat, representing Jesus, was to be slain.
- The “Jewish Economy” required several different types of offerings.
- The Atonement only deals with two of these offerings, the “Sin Offering” and the “Burnt Offering”.
- The ritual of the Atonement requires that, after the HP killed the bullock, he was to take a censer that is full of burning coals from the altar, and take a fist full of sweet incense “beaten small”, and a container with some of the blood of the sacrifice. These were to be carried within the veil into the Most Holy.
- Then he was to cast the incense into the censer, a vessel containing, the hot coals. After combining the incense with the burning coals a probable chemical reaction occurred creating a thick cloud of smoke. This cloud was intended to cover the mercy seat and conceal the presence of the Lord.
- After the cloud of smoke was made, the high priest was to dip his fingers into the blood of the bullock and with his fingers; sprinkles it (flicks it?) eastward upon the mercy seat; he was to do this seven times to cover the sins of Aaron and his house.
- The he goat, as a “sin offering”, was next killed to cleanse the Hebrew people from their sins. The same process that was done for the priest and his family was repeated to cleanse the congregation. The only difference was a very important distinction, the animal from which the blood was taken was the male, kid and not the bullock.
- More cleansing was to be done as a next step in the ceremony, an atonement is made —not for people, but— for inanimate objects, **“the holy place, the tabernacle of the congregation, and the altar”**. This atonement was different in that both the blood of the bullock and the blood of the goat, instead of being used separately, were combined and then used to cleanse —Lev 16: 18, 19.
- While the high priest is officiating and making an atonement for himself, his family, and for the entire congregation, no other person was permitted in the entire tabernacle of the congregation: Israel was absent.
- Only then, after all sin is removed and all is cleansed by this symbolism, after he has **“made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar** —Lev 16: 20” — can the high priest transfer the sin onto the head of the live goat. After so doing, the live goat, AKA, the scapegoat, is sent into the wilderness by a Fit Man to a land not inhabited.
- After so doing and having finished his work of removing sin by sacrifice, by a sin offering, Aaron prepares to close his work in the Most Holy Place. As a preparation for that maneuver, he washes himself and changes his special, priestly garments, his linen clothing, leaving them behind in the holy place. Then he washes himself and dresses in his normal priestly garb.
- Then he sacrifices the fourth animal, the ram. It is sacrificed —not for a sin offering, but— for a “Burnt Offering” making another atonement for himself and for the people.
- The “Fit Man” after delivering the scapegoat into the wilderness, uninhabited, must also wash himself and his clothes before entering back into the camp.

To begin to understand the ceremony and perhaps many others described in Leviticus, one needs to first comprehend how the book of Leviticus was structured and written. In the first seven chapters,

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the Lord gave a precise description of each offering. This includes, the “Burnt Offering”, the “Offering of Cooked Flour”, the “Peace Offering”, the “Sin Offering”, and the “Trespass Offering”. A careful description of each offering is delineated and then which animal or food is to be sacrificed is explained; also we are told how it was to be administered and the specific requirements for each different group such as priest, ruler, a commoner, and the congregation. After those beginning chapters, different rules, ceremonies, rites, and officiations are described. Often, to explain the proceeding, the Lord would merely cite the required offering described in the beginning of the book and avoid redundancy by not repeating the intricacies involved in that particular sacrifice. Such is the case with the Atonement ritual. In it the Lord merely mentions the name of the offering with the expectation that the priest, being educated in the statutes of the Lord, would understand which exact procedure to deploy as it relates to the offering required. Thus, when the statute of the Atonement is given, the Lord calls for two sacrifices, a sin offering and a burnt offering, and the specified animal sacrifices are stipulated. The *Day of Atonement* begins within the Holy Place and the

### *[Section III] TWO SIN OFFERINGS.*

Without careful contemplation, it may be difficult for the saints to, at first, discern how the high priest and the sacrifice could both symbolize Jesus. After all, was not Jesus sinless and therefore without the need of a sacrifice. To answer we must remember the point of the Atonement statute: It was a carefully laid ritual, done for the express purpose of showing all of humanity in the judgment generation—not just Israel—the legal procedure that would be deployed in order for them to be cleansed so as to be saved. Thus did Christ affirm this fact by promising to fulfill all of the laws. In so saying, He was promising us that their abstract meaning would be one day made plain and their purposes would be completed. Now we can see, as promised by EGW above, “...**the gracious commands of One who is all-wise and full of compassion...**” For if the perverse argument made by uninformed Christians regarding the Lord’s command of *Matt five* was true, if it meant that Christ was describing the abolition of the law, then the opposite of “grace and compassion” would be implied. Such a doctrine would suggest that Jesus would never officiate for the salvation of humanity and provide atonement for their sins sealing, by His death, man’s total separation from God. This being far from the case, then Aaron communicated in ceremonial symbolism the role of Jesus and others so that, in the judgment-declaring generation, the procedure for their restoration and cleansing from sin would be understood and taught. Thus Aaron is portrayed as Jesus by showing him dressing himself in pure garments. The pure garments depict a pure official, a Man who is perfect, Jesus; on the other hand, the sacrifice of the bullock for Aaron and his house define for us another meaning to be described as we proceed. The beginning verses of *Leviticus 16* affirm this finding:

*“And the Lord said unto Moses, speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat. Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering. And he shall put on the holy linen coat, and he shall have the linen breeches upon his flesh...these are the holy garments; therefore shall he wash his flesh in water, and so put them on...”*—Lev 16: 2-4.

Again, by Aaron changing his garments after thoroughly cleaning himself, the Lord cleverly portrays him as Jesus, a sinless man. At the same time, the sacrifice which he is to offer must also represent Jesus as well. In other words, the symbolism of Aaron, washed and cleaned with pure linen outer and under garments, must describe in type the very function which Jesus will perform for we know that Jesus is the One Who was to literally stand before God’s throne, His Mercy Seat in the judgment, to apply His own blood so as to win our salvation. Therefore Aaron, in symbolic ceremony, reveals the concept of a sinless man delivering the blood of a sacrificial animal to the mercy seat.

Also, we must not fail to emphasize that the above verse states, in a language impossible to obscure, that the presence of Christ will be in the Most Holy place on the *Day of Atonement*. To repeat, it says, “**And the Lord said unto Moses,...I will appear in the cloud upon the mercy seat**”. We know that this Personality called, “the Lord” represents—not Jesus, nor Father, but—

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Christ. For Christ defined Himself to Moses to be the God —not of the entire world at that time, but— of Israel. The One to Whom the Almighty —obviously a different personality Who was indeed the God of the entire world— gave to Him, Christ, Israel as an inheritance. It says,

**“Remember the days of old...when the MOST HIGH divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For THE LORD’S PORTION is his people, Jacob is the lot of HIS INHERITANCE...he kept him as the apple of his eye.”** —Deut 32: 7-10.

Anciently, Israel, unlike the church today, was not spiritually sophisticated enough to discern the hierarchy of heaven; thus, Christ, in order to keep things simple, presented Himself to them as “God Almighty”. He said, **“I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known to them.”** —Exod 6: 2, 3. Thus, the personality, called “the Lord”, whom by Bible definition is in actuality Christ, the Dove who later rested and abode upon Jesus for the three-and-one-half years of His testimony, is the Personality who inherited from a Higher Power, described in the above cited Text, *Deut 32*, as “the Most High”, is the Person who regarded Israel as **“the apple of his eye”**. Others, nationalities of whom the Highest did not inherit to “the Lord” were, simply put, not likewise regarded with the same sensitivity by Him. The Lord, He is the One in the Levitical-Atonement scene who was to personally participate in this ceremony concealed in the cloud of smoke. Therefore we must ask, if Aaron represented Jesus, then Whom does the Lord represent? We know that, in the *fulfillment*, Jesus is the official of the judgment scene; we know that He is the sacrificial offering; thus knowing these facts, we must account for the presence of another personality, the Lord, in this ceremony. A Constantinian Christian, one who believes and teaches that Jesus, Christ, and the Father are all the same person, cannot intelligently address this question: Their ignorance makes this lesson a sealed teaching. In harmony with this simple reality, these symbolisms could not be fully understood until the advent of the *mustard seed*, the man who reveals the name, the identity of the Lord. It consequently now unfolds that Christ’s presence in the tabernacle in the “cloud upon the mercy seat” could only prefigure —not Jesus, nor Christ, but— the Father, the **“Most High Who divided the nations”**, the One who neither died for our sins nor has He found occasion to mediate in our behalf. By reason of this unimpeachable logic, Father, symbolized by the Lord in the cloud, did not have His own blood sprinkled upon the Mercy Seat, nor did He stand before that same seat symbolized as Aaron to mediate. Instead, His role was different: It was to extend mercy. The logic of this conclusion is manifest by simply understanding that, in the judgment, the Father is seated so as to discern whom, amongst all the sinners on this planet —not just Israel, aka, Christ’s “inheritance”— shall obtain mercy; thus the “mercy seat” where Christ abode is representative of Father’s throne. In affirmation of this point, as manifested in the description of the actual judgment scene described in Daniel, Jesus, like as did Aaron in the type, was not to be seated; instead, He was depicted as one who was to literally stand “near before” the Father.

**“I beheld till the thrones were cast down, and the Ancient of days did sit...I saw in the night visions and , behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people and nations, and languages, should serve him”** —Dan 7: 9-14

The entire Text could not be cited herein, but a properly applicable snippet, **“here a little and there a little”**, makes the same point that a full study of *Dan seven* would show: That is, Jesus, “the Son of Man”, after presiding before the Father, was **“GIVEN”** a kingdom of people from all nations. This gift is different than the gift of Israel that Christ was given or inherited, thousands of years beforehand. For many, meditation, perhaps day and night, may be required to divest themselves from the deeply imbedded, 1700-year-old, preconceived Constantinian ideas so as to understand the simple logic that to be the recipient of such a gift, it is an incontrovertible fact that beforehand, before 1844, Jesus could not have had such a Kingdom prize. His discourse with Satan in the wilderness, after His 40-day fast, irrefutably illustrates this point. The “weaver” will seam this cord throughout this study because understanding this simple thesis is the underpinning fortress required to appreciate the Atonement and receive a place in the Lord’s Kingdom nest. Its ceremonial ritual

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was designed to show that some other Power, greater than Jesus (Luke 18: 19), extended, at Jesus' behest, mercy to all nations — not just Israel — who violated the law contained within the ark which was located below “the mercy seat”, God's throne. In so doing, “the Son of Man”, Jesus, through this soon-to-be-fulfilled proceeding, secured for Himself a Kingdom of all nationalities after standing Himself before that very mercy seat as Aaron in symbolism was commanded to likewise do. By virtue of this gift of Father to His Only-Begotten Son, thousands of years after He gave Christ a different gift, we have positive proof, as now revealed through the “Jewish economy”, not just of His “**grace and full compassion**”, but also that Jesus is not the same as God and neither of them are the same as “the Lord”, Christ. If He were, then He would not need to go through this intricate procedure so as to “give” Himself something that He already had.

What a revelation, a ceremony which has been presumed by many to apply to the “Jews”, instead, is shown from the Bible to save “all nations”, the Hebrews and the heathen for Jesus receives “*a Kingdom of all people and nations...*”. This fact, surmised from Daniel, also gives added logic to explain why the day of Calvary did not fulfill the requirements of the antitypical Atonement. Then, there were few, if any, gentiles in the church. This intricate protocol, perhaps more so than any other ritual, was designed to reveal the salvation of the World. Beyond these points even more light to express this doctrine will be given below. Perhaps, with our expanded knowledge about the distinctions between Christ, Jesus, and Father, we have only now matured to bear this point. In *Deut 32* above we uncovered that the Almighty, the One whom Christ calls Father, inherited or conveyed Israel over to another Personality, Christ, and afterwards they became the “Apple of His (Christ's) eye”. This concept of conveyance, though very essential to the Atonement, can be decoded from several other Scriptures, like *Zech two*. Its relevance will become nailed down with great precision as we advance; before so doing, a visit to the book of Zechariah will show that Christ, likewise called “the Lord” therein, was too sensitive to punish “the apple of His eye”, Israel, so such an assignment was given to One Whom, having never pre-existed His conception to know Israel, did not have the same sensitivities. It was given to Jesus, the One Who is therein called —not the Lord, but— “the Lord of Hosts”. Further validating that Israel was the “apple of Christ's eye”, not Jesus' or Father's. It says,

*“Ho, ho, come forth, and flee from the land of the north, saith the Lord (Christ) for I have spread you abroad as the four winds...saith the Lord. For thus saith the LORD OF HOSTS (Jesus), after the glory (Calvary) hath he (Christ) sent me (Jesus) unto the nations (non-Hebrews/gentiles) which spoiled you (Israel): for he that toucheth you toucheth the apple of his (Christ) eye.. Sing and rejoice, O daughter of Zion: for lo, I come, and I (Christ) will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord (Christ) in that day and shall be my people: and I will dwell in the midst of thee and thou shalt know that the LORD OF HOSTS (Jesus) hath sent me (Christ) unto thee...”* —Zech 2: 6-11

The only power sent to the gentiles after Calvary, “After the glory (John 17: 1)”, was Jesus. He was sent to the people who afflicted another people, Israel, a people whom Christ had great sensitivity towards. Thus we have two different Powers, the Lord and the Lord of Hosts, Who express concern over two different people, Israel and the nations. To understand the Atonement, you must discern between both Jesus and Christ. For now, we can see that by teaching the error of Catholicism, that Christ, Jesus, and Father are the exact same Person, then this makes it appear as if Father, the Power seated on a throne of mercy, does not love the entire world as professed in John 3: 16. The above Text, mentioned in quick passing, shows heaven's strategy to expand the domain of people over whom Christ presides making Him, not just the God of Israel, but eventually the God of many nations. To teach otherwise is to infer that the “mercy seat” would be unapproachable for some people. For this reason, prior studies have proven with unimpeachable, Bible evidence that Christ presided over the Hebrews, Jesus over the gentiles, and Christ will soon be re-established to become the God of the whole earth just as promised in Zech 2: 11 and many other Bible Texts.

Before advancing, more needs to be said about this heretofore ignored concept of the *Day of Atonement*, the concept of its universal application. It needs to be resoundingly declared that this ceremony cannot be presumed invalid and that it was designed to reveal the day of humanity's salvation. *Daniel seven & eight* have been historically useful for Adventists to establish this point;

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however, the chapters of *Malachi two & three*, work of equal magnitude, have been virtually ignored. In it describes the day when the Lord will come to His temple to purify it —verbiage of exact, parallel meaning to the themes which describe the *Day of Atonement*, the day established solely for the purpose of cleansing the Lord’s people, Hebrew or stranger. It says,

**“And this shall be a statute for ever unto you: that in the seventh month on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you. For on that day shall the priest make an atonement for you to cleanse you, that ye may be clean from all your sins before the Lord”** —Lev 16: 29, 30.

The Lord is consumed with a passion that is different than our own: When we think of uncleanness, thoughts of physically-visible contaminates come to mind. Not so with Christ; He sees the toxic dirt which only heaven can purge, the stain of sin. This purging has always been His mission for only this cleansing can allow man to stand before the Father. Therefore the refining, purifying, fullers’-soap cleansings of *Mal three* has a clear and direct connection to the *Day of Atonement*, its “fulfillment”. It says,

**“...the Lord whom ye seek, shall suddenly come to his Temple...But who may abide the day of his coming?...for he is like a refiner’s fire, and like fullers’ soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness”** —Mal 3: 1-3.

Notice, the Lord comes for the express purpose of purifying His church comprised now of saints, not deceased as in 1844, but living; thus is the question posed, **“who may abide the day of his coming?”** Only living people can transit an event from moments before it occurs to a time afterwards so that it can be said, they abode the day of His coming. But He does not at first purify all —only the sons of Levi. Such is another way of saying, the House of Aaron. Remember, before any others were cleansed, Aaron’s house was to be the first. A sacrifice —not a goat, not a lamb, but— a bullock was offered for this purpose. Only then could he intercede for the rest of the congregation; only then could the high priest present the blood of the sacrificial goat. Yet, to understand *Mal three*, you must first read the preceding chapter for it reveals its application to the gentiles. Therein, it explains in a tense future to Malachi and even future to today, the eventual removal of an old, corrupt priesthood so that a new priesthood which officiated in a day prior to Malachi could become re-established. The old are disinherited for one basic reason unique in history; they rejected newly revealed light on Christ showing His identity, His name: they refused the light which unfolded the difference between Christ and Jesus. Yet, the chapter reveals a mission statement of that priesthood before its removal and describes its obligation differently than was depicted under the ancient Levitical priesthood: Their duty was simply —not to offer sacrifices, but— to teach knowledge. Accordingly they could only be a reference to the highest Bible scholars in the Christian era, the only era whereby men other than the real Levites, served as Jesus’ priests. Therefore, as we shall see below, this is the purification of the sons of Levi, the removal of the unfaithful priests and the reinstallation of the original order. And, since the ancient Levites have never been reinstalled and we are in the last day of Jesus’ final church, Laodicea, then the unfaithful and soon-to-be defrocked ministry could only be the scholars, the men most capable of teaching knowledge within Laodicea. They could be none other than the Lao-Davidian Adventists, the people commissioned to decry the sins of the land and the church, for to shoulder such a mission obviously requires a “knowledge” of heaven’s standards. It could not be the nominal Adventist ministry for they rejected the *Rod*, the biblically defined source of knowledge and wisdom according to *Mic six*. The implication is subtle but sure: had these Davidians remained true to the Law, had they continued in their path of “keeping knowledge” by embracing the newly unfolded — albeit unpopular— “name of the Lord”, then they would have never been removed; they would have remained clean as the Lord’s priests, never in need of “purification”. Because such is not the case and so that Christ may become the Lord of “many nations” by receiving from Jesus the reigns of the church, His historically chosen priesthood, Levi, is to be reinstalled. Yet, the corrupt priests stands condemned, according to *Mal two*, because they despised the final step in knowledge and they

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rejected the light which would clear up the Bible confusion that has endured all these 6000 years: They failed to embrace the identity of Christ, the name of the Lord. Consequently, the Lord promises, with Jesus' affirmation, their removal. Carefully read the Texts below to discern if this carefully interpreted meaning is valid:

**“And now, O ye priest, this command is for you. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart”** —Mal 2: 1, 2

**“...For the priest lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts (Jesus)”** —Mal 2: 7

**“...And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the Lord of hosts. My covenant was with him of life and peace: and I gave them to him for the fear wherewith he feared me, and was afraid before my name. The Law of truth was in his mouth, and iniquity was not found in his lips. Therefore have I also made you contemptible and base before all people, according as ye have not kept my ways, but have been PARTIAL IN THE LAW”** —Mal 2: 4-6, 9.

Before Christ's invisible return, He, at the end of the day, rejects the people who had the highest knowledge in the Christian era. Those who, with all their truth, could not discern the source of their light and who rejected the message which distinguished between Christ, Jesus, and Father; they despised Christ's unique identity, His name. Therefore, Christ promises to turn to another people, a people who are currently stained with dirt and devoid of His knowledge: After perhaps more than 2000 years of dismissal, He turns to Levi to clean him. The Levitical priesthood, the genetic descendants of Aaron, being absent all those many years and commensurately stained with sin must be purified or symbolically changed into the priest's garments. As you continue to read, you will see that this point will not be left obscure. We will see the meaning of the Lord's "atoning" mission upon His return to purify the sons of Levi. To in so doing, we can appreciate

### **[SECTION IV] THE SACRIFICIAL BULLOCK.**

Some, having matured and advanced in their understanding may wonder to themselves pondering, why in the Atonement are we purified by sacrifice. What is the symbolic meaning derived from a blood sacrifice which makes a man pure and clean to God? To properly address this, we must begin to understand the medium of cleansing to see that we in fact are,

**[IV, A] Cleansed by the Word?** ~~~~~It was mentioned above pertaining to the four sacrificial animals of the Atonement that one was for the Lord. It says:

**“And Aaron shall cast lots upon the two goats; ONE LOT FOR THE LORD, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering. And Aaron shall bring the bullock of the sin offering, WHICH IS FOR HIMSELF, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering WHICH IS FOR HIMSELF”** —Lev 16: 8,-11.

Notice, of the three animals used for the "sin offerings" only one is clearly identified as "the Lord's". Indisputably therefore, that one, and only that one —no other one that is not commensurately described— can represent Jesus' sacrifice to cleanse humanity from its sins. In our understanding of this point, our burden next is to discern the symbolic identity of the other sin offering, the bullock, because without it the function of the Atonement is not complete and the sanctuary cannot be cleansed making man aloof and discordant instead of "at one" with God. We have been shown that the scapegoat represents Satan, the one upon whose head the tarnishing stains of the righteous must be placed. The death of the Sacrificial Goat, Jesus, removes our sins, the scapegoat pays the penalty for them. To determine the significance of the other "sin offering", the young bullock, we must peer deeper into the meaning of the term "sacrifice". In this study, a sacrifice is merely a price required to be paid to be made clean. Therefore, since the young bullock is sacrificed first, then until this sacrament, until its literal or antitypical application is complete and the household of Aaron is made pure, the blood of Jesus for the living will have no efficacy. If, to some, this seems blasphemous, remember, the MSC is merely attempting to explain the symbolism which the Lord painstakingly left on record for us, to ignore these intricacies in favor of our popular

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opinions would be the truly blasphemous act! Therefore, we must quickly uncover what quality in the salvation journey, what in addition to the blood of Jesus, is it that also is to affect our salvation? The short answer is that it is the truth, the Word of God which the Lord taught, that also purifies humanity —this is a separate purifying phenomenon from Jesus' death. We must not forget that belief in the Lord Jesus wins for a man salvation! Without the embrace of the truth which He taught, none could become members of His church sanctuary, and devoid of this step, devoid of accepting His sacrifice and joining His church, none would have salvation. Thus is the revelation of this atonement sacrament: The blood of Jesus and the embrace of His light is our cleansing and atoning fountain. After all, did not the Lord make the following bulleted statements in affirmation to this teaching?

- **“If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free”** —John 8: 31, 32.

**COMMENTS:** Freedom is a synonym for salvation, and we are told that the true disciples, those to escape the penalty of death, are those disciples who continue to advance in His word. Consequently, those who reject His words become their own scapegoat; they bear their own sins.

- **“Verily, verily, I say unto you, if a man keep my saying, he shall never see death.”** —John 8: 52.

**COMMENTS:** For 2000 years, this announcement has been ignored even though it is a keystone statement pertaining to the Atonement. When it is highlighted today, as intended, it will judge the living. This is undeniable because only the living can become the people to never see death. Christ words, His sayings, will preserve or “cleanse them” so that they may live forever, a promise not afforded to the original 12 disciples, and all who refuse this wisdom will be condemned. Never seeing death is a simple concept. It means that first a man is born, then one day during his living experience he embraces the Lord's sayings, then each day thereafter his heart continues to beat, without cessation or death, for eternity. If the expression, ‘never seeing death’, conveys a different meaning to a person, then such is a guarantee that he will die and die eternally, for He chooses to violate the Lord's simple statement by exalting over them human opinion.

Next, He said,

- **“Sanctify them through thy truth, thy word is truth...”** —John 17: 17.

**COMMENTS:** Again, cleansing or sanctification comes by our embrace of the Word, Christ's Testimony.

Finally, consider also the following:

- **“Now ye are clean through the word which I have spoken unto you..”** —John 15: 3
- **“Jesus said to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him. Therefore said he, ye are not all clean...If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.”** —John 13: 10-12, 14

**COMMENTS:** Jesus took His formerly-polluted disciples and, in the short span of three-and-one-half years, He, in the hours at the end of His ministry, a time — not after, but— just before His sacrifice on the cross, proclaimed that they were all, save one, clean. But were they not Jews, and was not the Atonement —a one-day and not a three-and-one-half-years event— designed to cleanse Israel? How could Jesus cleanse them before Calvary? Why was not the annual Atonement the event proclaimed as the cleansing agent? The only possible answer is that the cleansing referred to here by Christ must be rooted in an aspect of the Atonement and of the sacrifice symbolisms which we have yet to consider. This cleansing was different than Jesus' death on the cross showing that it takes more than such to cleanse a man. Christ cleansed the disciples by opening their minds to the Father, by teaching to them the Father's truth. Afterwards, the only thing left for Him to do for them was to wash their feet. Such was intended to bless their travels, the travels of those who ‘worthily’ partook of that communion, that ‘at oneness’, so that they might enlighten others with the Gospel, so they might likewise become agents of cleansing in addition to —but not substitutional for— the Lord's sacrifice on Calvary. And this is the key to discerning the meaning of the bullock, it was a cleansing agent, orchestrated by men other than Jesus, who delivered to the church the truth. Thus, when Peter asked the Lord to wash him all over proclaiming, **“Lord, not my feet only, but also my hands and my head”**, Christ told Peter something very shocking and special: He said that Peter was already clean; there was no need to wash him in **“every whit”**. Then He commanded the disciples to wash the feet of others.

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Amazing indeed! —the disciples, ostensibly without Calvary, were made clean in “every whit” simply by the Word. And since Judas remained dirty, then the concept of cleanliness and dirt is affirmed as a concept of highly abstract and figurative meaning. Beyond that conclusion we can see that, like the Atonement, this “last supper” communion ceremony was also symbolic of the Lord’s desire to clean the church in a way that diverges from our traditional thinking. He wanted to make us washed already and “clean every whit” in the same way that Peter was made clean. Now we see with these references —by the Lord’s very own testimony— that His words, uttered “**being yet present with (them)**” was the cleansing fountain. Man, by rejecting the truth, cannot be made clean, and like Judas, if he fails to become whole by the Lord’s testimony, nothing else, not the writings of EGW or VTH, not even the blood of the Sacrificial Goat, can make him pure. Instead, such a man becomes a traitor and an enemy to the Church, a “devil’s advocate” and a fallen angel. Such a man will then, according to the Atonement symbolism, ultimately be removed from the temple for he too is symbolized —not by the sacrificial goat, but— by the scapegoat; thus, at the end of the “Day”, being the devil’s advocate, he too must be escorted, by a “Fit Man”, from the congregation. To comprehend this point fully, understand that the symbolism of the scapegoat is expanded, new meaning is flashing forth from this familiar Text. It could not just represent Satan —and him alone— for we know that he has many fallen angels who, under his command, are also masters at tarnishing and corrupting the church. Consequently, to be freed from Satan means to be free from his entire team including all of his fallen angels. Who are they? They are all the agents formerly associated with Christ who have joined in the rebellion against heaven by rejecting His word —be they evil spirits or evil men. Such living beings are not “disciples indeed”, and they consequently cannot gain freedom from the grave for the flames of hell were prepared for the devil and his angels —see Matt 25: 41. So we see that the Word makes us clean and prepares us for the offering of the Sacrificial Goat. We also see that the disciples, once they embraced the Lord’s word were themselves to become agents of cleansing, men commissioned to wash the feet of others. Now, armed with new meaning, we are better prepared to understand the sacrificial bullock which precedes the sacrifice of the Goat.

Premeditated sins, those committed willingly and with forethought, like the sin of Judas’ were not covered by the symbolism of the slain goat; another sacrifice must be offered to purge for us this “manner of sin”. This distinction is necessary to keep in the back of your mind as we advance. Until we expand that thesis further, we must now know that such is the reason for Judas’ lingering defilement. If instead, the “Sin Offering” given in the Atonement was designed to remove the deliberate transgressions of humanity, their iniquity, then Israel and Judah would have never been scattered. Their worship of Baal, in the shadow of the annual Atonement would have preserved them. Instead, their idolatry was the same as the sin of Judas, the work of a traitor. After all, what is a traitor other than a covenant breaker? Instead of “washing” away deliberate and intentional sins, the Sin Offering —both the Goat and the Bullock— was established as a vehicle to preclude divine rejection by Father of those who zealously sought the Lord and educated themselves in His laws. In so doing, when the inevitable mistake was made through error or ignorance, they could still be kept pure —invalidating the false notion that the Law was impossible to keep. Thus, if a man today has been warned, then he knows that the Bible forbids us to steal, to bear false witness, to blaspheme, to violate the *Testimony of Jesus*, to cite merely a few examples. If he commits those offenses without regard to the Lord’s plainly-articulated mandates to the contrary, then such a man does not really belong among the congregation of the Lord, he is a traitor. He is unclean and has a dirty mind; He believes that Christ does not ‘speak righteousness He does not declare things that are right’ (Isa 45: 19). Such a man serves a different god; he, though, thought to be a member of the church formerly, like Cain, is a dangerous person —prone to all types of evil whatever his father the devil inspires— because he lives by an alternate channel of righteousness. He cannot abide in the proverbial “New Moon” celebration. He has a different program, one which desires to reflect to men on planet earth the faded light from yesterday’s moon, the Son’s light during yesterday’s “partial” prophecy. Resultantly, he is an idolater, a spooky and devious devil worshiper for “**to obey is better than sacrifice...for rebellion is as the sin of witchcraft, and stubbornness is as**

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**iniquity and idolatry. Because thou hath rejected the word of the Lord...** —1 Sam 15: 22, 23. Unless he changes and becomes converted, in the end of *The Day of Atonement*, he, with all of his ghoulish and fiendish spiritual cohorts, will be escorted out of the congregation.

Speaking of corruption and cleanliness, Jesus said,

**“Do not ye yet understand, that whatsoever entereth in the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man...”** — Matt 15: 17-20.

These verses show how and why the Word cleanses: It removes from the heart bad doctrines, doctrines which suggest that a man can become “at one” with God without changing his practices and deeds, things which the Word condemns. This Text has been misunderstood to suggest that it is alright to violate the dietary restraints of *Leviticus 11*; however, it conveys the exact opposite meaning! For people who eat swine, for example, do so because their dirty little “hearts” (minds) cause them to think that God, is OK or “at one” with such practices. Thus they are rendered unclean —not by the food they eat, but— by the toxins which leech from the cesspool within, their hearts. Such people accordingly have no protection against the ensuing results of the faltering health issues. Of necessity then, to clean such a man from a corrupt heart or a dirty mind, he must be converted. This can only happen by teaching him that his foul practices displease God and will, if unaltered, eternally separate him from God —the opposite desire of *the Atonement*. The above Text also explains that the Gospel, an exogenous agent to man, shall cleanse him by removing his self-destructive ideas. So again we see that rather than following the impulses of the heart, but by hearing the word of God, a man can become clean. This brings us full circle to the original lesson of this section, both the truth and the sacrifice, both the bullock and the He Goat are instruments of cleansing. Both being symbols of the Atonement, is a key beacon of light to be understood for those who

**[IV, B] Endure unto the End.**~~~~~The symbolism of the sacrificial bullock can never be discerned without first appreciating the identity of the purveyors of the Lord’s Gospel, His cleansing words of life? Who were the men, the leaders, who were commissioned to cleanse or to wash the feet of their brethren? Of a truth, it began with His disciples, but the essence lies in the understanding that it continued all the way down to today with the Lord’s Gentile ministry. The disciples were ordained merely to initiate this central aspect of salvation. The true purveyors of the cleansing Gospel were none other than Jesus’ ministry in the seven churches, and the highest of those would necessarily be the last, the ones who benefit from all the advances in the Gospel proclaimed beforehand during the prior 2000 years. Accordingly then, such proverbial, feet-washing ministers, men anointed —by the light of the figurative moon— to guide the feet of humanity after sunset, after the age of the Bible’s light, as they journey along the dark trails of this world would symbolically be the leaders of today, the youngest leaders, the symbolic “young bullock”. Davidian Seventh-day Adventists are the people who meet the Atonement requirement, “a young bullock without blemish” —Lev 4: 3. Their message, the themes which have caused them to ascend to leadership and graced them with their light amidst a world of darkness, stems from the inspired writings of both EGW and VTH, divine inspiration. This fact separated them from all others, men cleansed more fully by the Word, making them symbolically young bulls “without blemish”. For this reason during the time of the *Judgment of the Living* and as the symbolism is applied, even before the application of the sacrificial goat, Aaron was to, **“take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat...seven times”** —Lev 16: 14.

As a consequence, when Christ rejects Davidia, the portion described as the “foolish virgins” who fail to hear Him and declare His name, those who reject the “new moon” or the reflections of the Word applicable for today, then He is rejecting those from Jesus’, gentile priesthood who have become “partial in the law”. They are the highest leaders amongst all people in all of the seven churches, men ordained to teach knowledge. His rejection of their ministry shows that they never

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had a working relationship, and they resultantly become like Judas, ministers who ignore the Lord's words. Be it clear, by the sacrifice of the bullock, we mean, they are rejected even though they worked yesterday in righteousness. Such men who reached the pinnacle of the Gospel are sacrificed because they refused to comply with the thrust of their message, *Micah six*, they refuse to hear the Shepherd who appointed the *Rod*; resultantly, He tells them, "I never knew you". This He does even though they claim *The Spirit of Prophecy* by saying, "*have we not prophesied in thy name*". In so doing, it appears that Christ is ignoring the toil of their life's work, their symbolic blood; He rejects the grueling struggles which they have fostered to cleanse the church by proclaiming the *Rod* message. This makes the symbolism perfect for we are told that "**the life of the flesh is in the blood**" —Lev 17: 11. The toil of all Davidians, the bulls from Jesus' seventh church, has succeeded to produce *The Mustard Seed Ministry*, the man of Wisdom who declares the name of the Lord which they now reject. Their ministry was pure, without blemish, until they failed to celebrate the proverbial new moon; thus, it appears that God does the unthinkable: That is, He is rejecting the ultimate fruition of Jesus' last-day ministry, a collection of Christian devotees, which took 2000 years to develop. With this rejection, Jesus is indeed making a sacrifice! He does so in order that He may allow Christ to take the reins into His own hands so as to afford life without death to the billions who have matured for this hour. He will do so by promulgating the gospel with a purified and faithful ministry, men and women who are not "partial in the law": saints who have endured —not merely up to a time just before the end, but— until the actual end. Such saints are not proverbial bulls; they have been transformed into Christ's sheep by the "*Shepherd's Rod*".

To recapitulate before advancing, the sacrificial bullock represents the removal of those who failed to endure unto the end, the portion of the divinely appointed, 2000-year-old gentile ministry ordained to teach of Jesus' sacrifice. Their work (blood) will bring to the church cleansing and mercy as the new leaders will benefit from the advances they made through each and every stage of gentile, Christian history. The blood which was sprinkled upon the mercy seat seven times, seven representing the seven gentile churches, depicts their 2000 years of work, the very work which has cleansed the gentiles. But it must be remembered, those in Davidia who are to become removed, represent those men, the highest in Christian history, who have refused to climb higher by rejecting *The Mustard Seed Advent*; they reject the "Testimony under the Mercy Seat", the life-preserving words of the Lord made "plain". This symbolism likewise shows that, in the eternal Kingdom, the Lord will not have a spiritual herd, but all of the redeemed must be converted so as to become part of...:

*[IV, C] The Flock of the Lord.* ~~~~~The bullock is quite the appropriate symbolism because in the Hebrew ceremonial economy, among the hoofed-animal sacrifices, the offering came from one of two groups, either the herd or the flock. First, to address the herd, not all herd animals are acceptable. Take swine for example, they also are classified as creatures who roam in herds. Such creatures having been rendered unclean are consequently symbolisms entirely contrary to the theme of the Atonement. This is shown proverbially in Matt 8: 28-34 by the swine herdsmen of Gergesenes. These were an affiliation of people who saw the power of Christ when He freed two possessed men from the shackles of hell. Instead of rejoicing that freedom had come to the world, they lamented over the loss of their investment, their herd of swine. Since they implored Christ to leave their coast, they could only prefigure a people who cherish uncleanness even more than they loved the prospects of restoration and liberation for humanity. They could only represent the anti-Christian rebels that we will find on the other side when the ship of Zion will be at rest from all her storms. They are people of the devil with whom he will cohabit when the Lord cast him out of the church. They are unclean vessels that love wealth and trade more than they love salvation, a perfect symbol of Satan's Babylonian, sea-trading, loyalist, a people comfortable with the devil's dominion. The point is that not all herd species can be useful symbols in the Atonement. Instead of swine, the Atonement allows for only one herd species, cattle. Cattle are indeed clean, cud-chewing beast. Among such herds, one will always find bulls as the dominant creatures; hence, you have the "Bullock Sin Offering". If any other sacrificial animal were to be chosen, the Lord required that it come from the flock. The flock

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included both sheep and goats. Among the sheep, the dominant animals were always the rams, while amongst the goats, it was the “he goats”. The Bible says,

**“...If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd, and of the flock...a male without blemish...and he shall kill the bullock before the Lord...and if his offering be of the flocks, namely, of the sheep, or the goats, ...he shall bring it a male without blemish”** —Lev 1: 2, 5 10.

Ezek 34, gives us more insight regarding The *Day of Atonement*, and the application of these two categories of sacrifices, the herds and the flocks. As you read, please note the expressions of Christ’s disapproval regarding the proverbial shepherds or rulers over His sheep, Israel. These men represent gentile men in whose hands Israel, apostate from Christ, were placed:

**“And the word of the Lord came unto me, saying, Prophecy against the shepherds of Israel...WOE BE TO THE SHEPHERDS OF ISRAEL that do feed themselves! Should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock...And they were scattered, because there is no shepherd...my sheep wandered through all the mountains...Therefore...As I live...surely because my flock became a prey,...behold, I am against the shepherds; and I will require my flock at their hand...for I will deliver my flock...for...BEHOLD, I, EVEN I, WILL BOTH SEARCH MY SHEEP, AND SEEK THEM OUT...and I will bring them out from the people, and gather them from the countries and will bring them to their own land”** —Ezek 34: 1-3, 5-8, 10, 13.

Notice one key expression heretofore ignored by all theologians, the oppressive men are people whom Christ does not claim to be “His”; instead, they afflict those people whom He insist do indeed belong to Him; they oppress apostate Israel. A portion of this was discussed above when we saw that Israel was inherited to Christ. Another important point of distinction must also be interjected: Israel, called His “sheep”, is not identified as any other animal such as His cattle. They are not even segmented into categories such as “bulls”, “rams”, or “he goats”. In these Texts, Christ merely promises to come so as to bring relief to His tormented sheep. He has no mission of relief for their oppressors, the shepherds who rule them. Spiritually, where exactly can we find these afflicted sheep of Christ? They are not yet in Mt Zion, His church; instead, they are scattered through all the mountains, scattered in the other, non-Adventist, Christian churches. Without a question then, the Lord considers apostate Israel to be proverbial flock, **AND NOT HERD**, animals. The fulfillment of this day could only represent the day, promised by Moses, when Christ, after having punished Israel for their crimes by sending them into slavery, returns to gather Israel. He said, **“...the Lord thy God will turn thy captivity, and have compassion upon thee, and will \*\*\*RETURN\*\*\* and gather thee from all the nations whither the Lord thy God hath scattered thee”** —Deut 30: 3. In this day, the very day when Christ invisibly returns, Bible studies have proven that the only men with the authority to oppress Israel in this Text are the antitypical Assyrians who brought them to America yoked in shackles and bands. They do not represent the SDA leadership as we formerly believed. The Text further reveals that,

**“...They shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen...And I will raise up for them a plant of renown...Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people...”** —Ezek 34: 27-30

Amazing! —we are definitively told that the Lord’s flock who have been abused up until today, the time of judgment, did not know their proper identity, that they were the house of Israel. It plainly says **“thus shall they KNOW that I the Lord their God am with them, and that they, even the house of Israel, are my people...”**. Therefore, just before their rescue from the cruel shepherds, they will be told of their true relationship to Christ. A couple facts looms equally as large from this reading: One is that it could not be speaking of the Church, since all in the Lord’s church are baptized in His name showing that, at least until the judgment commences to clarify this issue, they belong to Him; they are purchased with a price. Also we can see a second fact: If the Lord’s sheep, Israel, did not know that they were Israel and that Christ was their Lord, then certainly other men such as their Assyrian oppressors, such as the Lord’s bullock ministry, and even their Jewish

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brethren—all men who obviously thought themselves to be favored of God and superior to Christ’s afflicted sheep— were likewise ignorant and will be surprised by the Lord’s rescue of the people who are to be given their true identity as Israel, the sons of Jacob. This gives comfort to those who, upon first hearing this doctrine, are jolted with shock and surprise. We should also observe that Christ promises, according to the above Text and many others, to personally seek Israel and search them out. Since the sheep and their shepherds are obviously figurative of people on this planet, earth, then we must now ask, could this **RETURN** be the second coming when Jesus is prophesied to destroy the wicked with His brightness? Because, according to Christ’s testimony in *Matt five*, every prophecy must be fulfilled, then this one, though de-emphasized by the church, must likewise meet the day of its fruition. Therefore, instead of Jesus’ return, it could only represent the invisible return of Christ to finish His promised work for backslidden Israel as expressed by Moses in *Deut 18 & 30*. It is the day when the living are judged, the *Antitypical Day of Atonement*. In *Deut 18* He made a covenant to never appear to them as He did at Sinai, with His blinding light and thunderous voice. Instead, He accepted Israel’s appeal to speak to them while concealed within a man. So, to come in His brightness, would violate the Lord’s very own covenant, a thing which He would never do. On the other hand, Jesus, having never pre-existed His conception, is not constrained from returning in such a manner. This return of *Ezek 34 & Deut 30* must therefore represent the invisible return, not of Jesus, but of Christ. Such a statement can be so declared with great confidence because the Text explains how Israel will know and identify Christ! They will only know of His rescue and His presence—not by seeing the blast of His blinding light and feeling the jolts of His thunderous voice, but— by His loving kindness and the freedom-extending grace from their heathenistic oppression. So you see again the veracity of EGW’s work: we do indeed see Father’s “grace” and “full compassion”. Additionally, Israel will also know of His presence by the work of David, their newly appointed leader, the *mustard seed*. For the Lord promises to, “**raise up for them a plant of renown**”. David’s last words affirm this point as well: “**Now these be the last words of David...He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning...as the tender grass springing out of the earth.**” —2 Sam 23: 1-4. What a blessing extended to the Lord’s rescued sheep? If in the minds of some, doubt of their identity still exist, then by reading all the evidence put forth by the MSC, evidence which proves them to be the sons of America’s former slaves, they can cure their immobilizing shock causing them to recline in great confidence that this truth, once it is embraced, will cleanse them and also set them free.

This exciting chapter, *Ezek 34*, has revealed to us Israel and their “Assyrian” oppressors. But it does not stop there. In order to convey to us the necessary clues that we may more fully understand the bullock-Sin Offering, it gives some refined insight. It brings us to a greater understanding regarding the *Antitypical Day of Atonement* by describing another, completely-different group of people other than the Lord’s sheep, Israel. This separate category of people has a different set of circumstances. They are not described as being the victims of the oppressors of the Lord’s sheep. The Text does not portray them with being unfairly fleeced; eaten by the shepherds, starved, murdered, brutally fractured, and scattered in the mountains. To the contrary, they are defined by their engagement in a stifling struggle amongst themselves with the Lord’s ever-progressing truth, a symbolically-depicted contention over which water and grazing rights are the figurative underpinnings of their conflicts. Therefore, being the time of judgment when the Lord returns and since this Text has never come to fruition, also being a people other than literal Israel, then these people could only be a dichotomous set of God’s children, people who are within His last gentile church, the SDA Church. Instead of being called His sheep, they are grouped into two categories: the first being flock animals or rams and he goats, the second being herd animals, cattle. As you can tell, this is a strange and unnatural commingling for, as the Text also manifest, herds and flock animals do not peaceably co-exist. Also notice, regardless of their spiritual identity—be they from the herd or the flock— they all belong to the same house, the house which feeds together and which is to be judged first. Some in this house are condemned while others are saved. This being the case, we have begun to uncover its antitypical application even before reading the Text; as they

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being members of the Lord's church, Zion, are obviously the antitypical house which Aaron, through sacrifice, is the first to be cleansed. Thus, as you read the Text, you can gain greater appreciation pertaining to the cleansing of the sanctuary:

*“Therefore ye Shepherds, hear the word of the Lord; as I live saith the Lord God, surely because my flock became a prey...behold, I am against the shepherds; and I will require my flock at their hand...for I will deliver my flock...for...BEHOLD, I, EVEN I, WILL BOTH SEARCH MY SHEEP, AND SEEK THEM OUT \*\*\*AND AS FOR YOU,(a different people) O my flock, thus saith the Lord God: Behold, I judge between cattle and cattle, between the rams and the he goats. Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? (partial in the law?!) and to have drunk of the deep waters, but ye must foul the residue with your feet: And as for my flock, they eat that which ye have trodden with your feet: and they drink that which ye have fouled with your feet. Therefore thus saith the Lord God unto them; Behold, I even I, will judge between the fat cattle and between the lean cattle. Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad; therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle”* —Ezek 34: 7,8, 10, 11,17-22.

It is essential to realize from these Texts that the Lord, before Israel is sought and searched, points to another collection of people as His “flock”. Again, we are shown a group referred to, not as “My sheep”, but as combination of herd and flock animals. They are not socially dispersed; instead they are commingled. They, the innocent of the flock, feed together with the selfish cattle. Cattle are bigger and stronger than both goats and rams. Because of this power equation, they are depicted as exploiting this disparity by denying the leaders of the flock the same grazing and water rights. Davidia, not allowed by the more powerful, ruling ministry to teach openly in the Lord's pasture, Zion, His church, are forced to congregate separately fulfilling the indictment against the cattle which states, *“ye have scattered them abroad”*. Further scattering occurs within Davidia, the bulls still try to dominate thought and teachings. It is obvious by virtue of the fact that even though they are comprised of both the proverbial herd and flock animals, a mixture of the “cattle”, “rams”, and “he goats”, the righteous among them who pass the judgment, regardless of their figurative identity, are to become members of the Lord's flock; thus are they called the Lord's “flock”. This understanding is reinforced by the reality that Christ has no herd; He only has sheep, sheep that, in the judgment day, will graze harmoniously. He prayed, in *John 17*, for this very thing requesting that all His disciples become one as He and Father are One. That petition for unity manifest that, prior to His invisible return to judge, all of the righteous in His church, the “hot or cold Laodiceans”, rather than being condemned and “spewed out” with those that are lukewarm, will instead cease their hostilities towards the faithful and join them to become transformed from proverbial herd to flock animals. The famous hymn, “Peace in the Valley” well expresses this theme. With some scriptural validation, it taught us to sing, *“the bear will be gentle, the wolf will be tame, and the leopard shall lie down with the lamb; the beast of the wild will be led by a child; and I shall be changed from this creature that I am”*. Before this peace prevails, a dilemma must be resolved: The existing conflict caused by the cattle must cease. They, the gentiles, whose self-appointed mission is to retard the advance in the truth and do so by soiling the spiritual water and pasture of the righteous, must seize their opportunity to become transformed because Christ promised to *“judge between cattle and cattle”*. Christ said, *“Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.”* —Matt 18: 3. They, the “wise virgins” in Davidia, will manifest this conversion and become smaller so as to be transformed from cattle to sheep. The others will lose their chance of salvation in the Lord's judgments at His “return”.

The flock in Zion who has opportunity to win salvation represent mature leaders; thus are they described as either one of three animals: “rams”, “he goats”, or dangerous-horn-possessing cattle. This Text portrays the final makeup of the SDA Church, the people assigned to declare judgment. In this Bible-validated scheme of events, a time just before the judgment, the Lord has two classes of sheep, the flock in Zion, and the flock scattered in the mountains. His purpose is to eventually unite these two groups. Such a purpose is carefully defined in *John 10*; therein Christ mentions the

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day of unity when the sheep outside of Zion are gathered within. He more precisely describes three groups of people who are given the opportunity to comprise His fold. They are as follows.

- He shows the incorrigible cattle, His enemies within the church who do not heed His word and are resultantly classed by Him as men who **“believe not because ye are not of my sheep”** —John 10: 26.
- The second class is His disciples. They are men that are indeed of the fold and which hear His voice.
- The final class is those described in *Ezek 34* as being scattered in the mountains. He says, **“Other sheep I have which are not of this fold: them ALSO I must bring...and there shall be one fold, and one shepherd”** —John 10: 16.

*Ezek 34* relays to us *The Day of Atonement*, the day of unity, the day just before Christ returns to seek out His sheep scattered in the mountains. At that time the believers of His word, His disciples, finally begin to, “take the *Rod* and speak to the Rock”. Consequently, they hear the Shepherd, Christ’s voice, the *Testimony of Jesus*. Such men will eternally preside over the other sheep that He is to shortly garner into Zion; thus, are they defined —not merely as sheep, but— as leaders of sheep, as “rams and he goats”. Such disciples, just as promised in Matt 19: 28, will judge Israel, the mountain-scattered sheep of Christ, ‘in the day of their regeneration’, the last day.

To reiterate in more clarity, these upper echelon, flock of Christ, described as “rams and he goats” in *Ezek 34*, are in contradistinction to Israel, His sheep, because, their problem is different: Their brethren, the cattle, abuse their power and exploit their greater size advantage by thrusting them, the righteous, with their horns and, during feeding, they push them aside with their heavier weight. Additionally, they contaminate the good feed and good water, the Bible doctrines which are considered by the maleficent cattle to be unacceptable. They do so metaphorically by selectively treading-over, traipsing-through, and stomping down the Lord’s carefully-provided fodder in order to get to their more favored doctrines.

One key note to ponder and to appreciate is that **ALL** cattle are rejected in the judgment of the church, such is the sacrificial bullock. We can know this for certainty because the Lord’s “flock” are those who are abused by the cattle. Remember, the Text plainly states, **“and as for MY flock THEY eat that which YE...have fouled...I will judge between the fat cattle and between the lean cattle. Because ye have thrust with the side and with shoulder...”**. Of a surety, if you as a Christian reject and despise any Bible-validated truth, whether you be nominal or Davidian Adventist, you are a proverbial cattle. The Lord will determine which cattle were the most offensive and which were the least and punish both groups accordingly. Nonetheless He will not accept any “bullies”. Yet, quite curiously, we find such people in the church causing the wise to ponder their true affiliation with heaven and to wonder, “How and when did they become part of the Lord’s house?” To answer, they formerly belonged to Jesus’ ministry before He is to turn the reins over to Christ. They represent the culmination of the best of His gentile servants. This unnatural gathering of the flocks and the herds started with the advent of the *Shepherd’s Rod* —it produced the fodder— and it ends with the *Mustard Seed Advent*, the movement which combined the fodder with the fountain to yield the conversion. The end result will prove that Christ will only have kind people, goats and rams that follow His prompting; only they will be promoted to rule His sheep, Israel, in the time of their regeneration —again see Matt 19: 28. This promise was made manifest when He, while speaking through Jesus, said, **“I am the good shepherd, and other sheep I have, which are not of this fold: them also I must bring,...and there shall be one fold, and one shepherd”** —John 10: 11, 16. As established already, the fold refers to the Adventist church. And it will only contain flock species. No provision was made for any other animal types not even for cattle who fail to become converted into sheep: The promise only pertains to sheep. What happens to gentile priests, men commissioned to wash the feet of their fellows, but men who also refuse such a heart conversion? They, depicted as the young and unblemished bullock, will be sacrificed to purify the church. To make the symbolic sacrifice even more clear, after 2000 years of ministry, Jesus does not win any living servants for the Kingdom. Those depicted as cattle, He hands over to Christ. Simply put, only Laodicean men and women who have become converted to sheep, people who hear the voice of the shepherd, win entry into the eternal fold.

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David said, the “**Lord is my Shepherd...He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name’s sake.**” —Ps 23: 1-3. Such compliant metaphors from David could never be used to describe a herdsman’s vernacular. The whip-snapping, lasso-throwing, seemingly reckless, horse-riding cowboy best describes the mediums deployed to manage and drive cattle herds. And even then, they are prone to stampede, wildly and dangerously surging ahead but without leadership into directions they know not of, once they become frightened. In the SDA Church this characteristic is quite common, and even Davidia has likewise adopted this approach. One merely needs to gently whisper to a brother that he has new light, and then such is greeted like a bolt of lightning in the grassland pasture causing all to flee like wild cattle on the range as they bolt away from the “Good Shepherd” towards the hazards of the wilderness. The only protection of these spiritual cattle, keeping them from bolting away, is to corral them because they will simply never respond to the still-small voice of the shepherd. Then they, men of fear and not of faith, are in great risk of succumbing to the treacherous hands of desperados, thieves and cattle rustlers. To avoid this hazard, they must be wrangled and branded with a fiery hot brand. When you think of Bashan and Carmel Davidian leadership, such perfectly describes the manner in which they seek to control their herds. Now all can understand more fully why the lukewarm angel of Lao-Davidia is likewise so fearfully paranoid about “new light”. Christ, rather than eternally using such tactics to maintain His church, instead gets into a different business, that of sheep-herding, giving his flock under rulers who will not require such harsh tactics to lead and feed. With this fact in mind, do any doubt that, to find “peace in the valley”, Jesus’ cattle must now become converted? For Christ does not promise to prod, lasso, whip, or brand any man into compliance; to become members of His flock, a man must simply hear His word. He said, “...**when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice...but ye believe not, because ye are not of my sheep...my sheep hear my voice, and I know them, and they follow me**” —John 10: 4, 26, 27.

This brings us to our final point on the bullock:

### **[Section V] LIFT UP THE TRUMPET.**

The Atonement ceremony was scheduled to commence on the tenth day of the seventh month. It was the time when Israel, the church, was to become very solemn as this event would re-establish them as the people of God. To achieve this distinction, peer a little deeper into the significance of a sacrificial

**(V, A) Bull without blemish.** ~~~~~ Aaron was commanded to first bring the bullock of the sin offering and use it as a sacrifice for himself and for his house. What does this mean seeing that Aaron represents Jesus, and Jesus is without sin and without need of a sacrifice? Remember we are being figurative and not literal in this ceremony. Aaron, in the type was an actual man, a sinner. Jesus is an actual Man who is sinless. The only way that Jesus’ work could be depicted was through the sacred work of His representatives; thus, the sacrificial bullock must represent the cleansing required for Jesus’ ministry, a people struggling to overcome sin while they teach others the same. To more precisely hone our understanding of the symbolism, Jesus, as already shown, is designated in the ritual by the pure linens that Aaron wore. His ministers function while being covered by His garments perfectly illustrating the work, after 1844, of Jesus in the heavenly sanctuary commensurate with His ministers, those who teach the people of His sacrifice and His righteousness, who serve in the earthly sanctuary or Church. A reminder of that which we covered above in *Mal two* will serve to further illustrate. It also shows that such men of service for Jesus, His priests, called “**messengers of the LORD OF HOSTS**” serve Jesus for only one reason: they were anointed to do so and were sent by Him to officiate in His behalf making typical Aaron and his house, sinners in need of a cleansing sacrifice, perfect symbolisms. Thus, the sacrificial bullock, chosen to represent Aaron and his house, could only represent the seventh and the highest church, the one in the Day of Judgment that is equipped with the purest doctrine —remember

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doctrine purifies. Quite simply, there is no other house today that more perfectly fits the symbolism than the Seventh-day Adventist Church, the people specially ordained to proclaim the Judgment and bring salvation to the world in the *Time of the Gentiles*. Therefore, the bullock must represent that church. “*For the time is come that judgment must begin at the house of God: and if it \*\*\*FIRST\*\*\* begin at us, what shall the end be of them that obey not the gospel of God*” —1Peter 4: 17.

Also, to add evidence to this application of symbolism, the study of Immanuel described in *Isa Seven* becomes a useful proof Text. Without a complete study there from, one that would greatly diverge from our topic, the illustration can still be made simple. Someone in the gentile period whose name is Immanuel begins to milk a young cow and two sheep. The two sheep, being older, symbolize the Bible light extended to us from the Hebrew people as the Bible shows that Israel was the Lord’s sheep. The cow, used in that study to symbolize an additional source of milk production is, of necessity in that symbolism, depicted as female, but the greater lesson still prevails. It shows that the cow, being young and of the herd, produces doctrines distributed in an age after the **older** Hebrew prophets ceased, the *Time of the Gentiles*. Jesus, having never pre-existed His conception orchestrates the ministry of the “young cow”. Immanuel represents the Christ-designated servant who takes all the doctrines, whether from the flock or the herd, and there from derives a stronger message: He churns the milk into butter in the *Day of Judgment* for “*butter and honey shall everyone eat that is left in the land*” —Isa 7: 22. The symbolism makes the point of the Atonement sacrifice as it shows that Jesus’ ministry, the people who were assigned to teach righteousness after the Bible was written, were symbolically depicted by use of a different species of spiritual animal, cattle. Correspondingly, the sacrifice of the Bullock manifests the desertion of that ministry.

At this point it is helpful to reminisce over Jesus’ self-defined work: He describes Himself as having authority over seven churches, stars in His hand of power, His right hand —see Rev 1: 16. These are actually seven beacons of light to guide the newly converted saints through darkness. As a double metaphor to make the same point, they are also described as seven candlesticks; the last of which is Laodicea, the SDA Church. Therefore, Aaron, representing Jesus, must prefigure the work done to pass the people over whom He, Jesus, presides, in the Judgment, the gentiles. So again, we have in the time of Atonement Jesus as the Sacrificial Goat, and also Jesus as the clean priest in pure linen: both instruments dedicated to cleansing, at first, the house of Aaron, the SDA Church. The seven churches allow us to discern that, truly, there are other Christian dominations who likewise work to advance the cause of Jesus, other dimmer lights. All are essentially headed by proverbial bulls from the herd, gentiles. These ministries have done a good work in declaring Jesus to the world. This has yielded the greatest nation on earth ever, America. Therein, they have provided temporary hills and mountains for the Lord’s sheep, Israel the true, to dwell until the day of their liberation. Also they have allured many gentiles to Jesus, and they have sustained a good fight seeking to winnow away the devil’s authority on earth. With all these monumental accomplishments, they are accredited as being proverbial mountains or elevations above the earth for the Lord says, “*In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills*” —Micah 4: 1. The Gentile Christians are to be credited with height, but not the spiritual elevation to be accomplished by Christ’s soon-to-be-inaugurated, “hell-gate-invincible” Church. Why do these other, older churches, as bulls, not qualify as the sacrificial bullock? —because the sacrifice does not call for mere bulls; it demands “*a young bullock without blemish*” —Lev 4: 3. This requirement stipulates a pure doctrine from the last of the seven churches, the youngest. The other denominations, similar to Laodicea, have promulgated their work by stampede, by, fleeing the advanced revelations of the Holy Spirit. Unlike Peter during the last supper, they are men not completely cleansed by the ever-progressive Gospel advances of their day. In failing to so do, they have denied themselves the chance to be “cleansed by the word”: their work is stained with the tarnish of their own hands showing they are blemished bulls.

Added to this definition of the first “Sin Offering”, the nominal Adventist ministry, having rejected the *Rod* message all these 78 years, has likewise become blemished bulls; thusly, causing

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us to look to the men who, contained within her ranks, have attained the highest level on the ladder of truth. Only Davidian Adventists, the flock who are persecuted by the cattle, meet this requirement. They, though likewise under the gentile umbrella, have taught by the gift of inspiration making them bulls **without** blemish simply showing, by use of a double metaphor, that they have been more thoroughly cleansed by the Word. But by refusing to advance to the “highest rung of truth” urged upon them now by the gift of the Comforter, they are denying themselves the opportunity to convert from “unblemished bulls” to the sheep of the Shepherd, He “*who hath appointed the (Rod).*” In other terms, they have rejected the “child-conversion” experience commended to them by Christ. After failing to become leaders in Christ’s flock, they are commensurately denied a claim to His Kingdom. They do so because the long-awaited “Elijah call” came to them; “the man of wisdom” beckoned to them; yet, they failed to hear it, the Lord’s *mustard seed*, His “still small voice”. In spite of this, their light reflects the culmination of every advanced-Christian church from the first to the seventh. Thus their hard years of work, represented by the blood of the slain bullock —unlike the work of their other Christian fellow herdsmen— is efficacious to be sprinkled upon the mercy seat seven times so as to cleanse Aaron’s house and appease God. The fullness of this point is made manifest when you begin to realize the entirety of selfless commitment given to the message of the *Rod* by these sacrificial bulls. Many have given up careers; status in the community, family harmony; luxurious homes; some have spent a life time, as much as 70 years of toil, seeking to advance the cause of the *Rod*. They have selflessly traveled; they have boldly gone to the doors of a hostile church; they have resultantly suffered ridicule, derision, and insult; some have had children, overburdened by this heavy yoke, walk away from them and their work. Still they pressed forward living in close, communal circles, sometimes deep in the woods away from many modern conveniences. They have heeded very strict diets and denied themselves customs of joy like birthday and anniversary celebrations. They have forced their women to drape themselves in the most communal, bland, and unappealing clothes yielding even more misery and negative distinction. If you were to discuss these sacrifices to them, they would say that they are no burden but are things which they do gladly to serve the Lord. But all of this personal privation makes the point: it was selflessly done for naught as wasted sacrifices for themselves should they choose to reject the Lord today, should they fail to endure until the end. Jesus being already at one with Father and Christ, will not, without compliance to today’s requirement for conversion, transfer those formerly stellar saints under His banner over to the Shepherd, Christ, because they refuse His voice. This, in spite of their lives, their blood, their work at the end of the seven churches has produced the “*plant of renown*”, the *mustard seed*, an accomplishment of greater value than their bullish behavior. In the eyes of the world and the church, Davidians may have become objects of ridicule and reviling, but in the eyes of heaven they represent those who have sacrificed the utmost to advance the cause of Jesus. In so doing, they are the Lord’s bulls without blemish, people in the time of transfer who were stellar servants of Jesus whom Christ desires to unite with His team of workers; however, such ministers must make the final step of advance by proving their loyalty to the Shepherd, by responding to His voice.

The voice, the re-iteration of *The Testimony of Jesus*, is a message promised to come in the “last day” to announce to these dedicated saints:

### *(V, B) The Reward of Everlasting Life*~~~~~What is everlasting life?

Humanity, being a portion of God’s creation who, for nearly 6000 years, were faced —should we be so blessed— with seventy or so years of life. We have grown accustomed to this reality and have given very little study to this topic. Instead, we have devoted all of our spiritual energies preparing to pass through the grave. Yet, this is the subject of uppermost importance and the very central reason for the *Day of Atonement*. The answer is simple: Everlasting life is life which last forever, or life without ever seeing death. The people to receive this gift should celebrate, for it is the reason according to *John three* why Father gave to us the sacrifice of His son, so that men who believe on Him “*should not perish but have everlasting life*”. Therefore, the concept of everlasting life is a

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phenomenon that is in contradiction to death depicting people who will not perish. In the chapter immediately before his study on the flock and the herd, Ezekiel speaks of the people to whom this gift was to be given:

*“...**WHEN I** bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: If he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning...his blood shall be upon his own head...But if the watchman see the sword come, and blow not the trumpet,, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman’s hand...The righteousness of the righteous shall not deliver him in the day of his transgression (his ignorance of the trumpet call): as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth. **WHEN I SHALL SAY TO THE RIGHTEOUS, THAT HE SHALL SURELY LIVE; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered: but for his iniquity that he hath committed, he shall die for it**” —Ezek 33: 1-6, 12, 13.*

Who are these righteous men who must heed the warning? Evidently, they are people who are given a thing that is unique in human history, the opportunity for life, everlasting life, for such is the only life that can be given to a man who is already alive. But does not the Bible say none are righteous; thus, the term could only be relative referring to a people devoid of blemish in the day when Christ promises life. They are the Lao-Davidian Adventists, young, unblemished bulls, who have embraced the highest light. Consequently, their only test is one of endurance: Can they last until the end? In the Day of Judgment when the Lord is to send a sword upon the land, they are referred to here as “the righteous”; such is to indicate the people scheduled to win life and a people on the verge of having all their sins removed in the Judgment. There is no other way for a man to be thusly termed! Afterwards, after learning of the full depth of the Atonement and being shown the covering provided for them by all three Atoning sacrifices, the bullock, the Goat, and the ram, they will be counted among the righteous, they will be “at one” with God. Therefore, these Texts likewise show the Lord’s appeal that none fail to spread the news or fail to avail themselves of His grace. To do so can destroy the entire life work, the career of the righteous, for they are a people of today who have been cleansed by the word and made pure. They are men who have been educated above all other nominal Christians, the “wicked” who are to shortly, in this very same day, be given the opportunity to turn from their wickedness by receiving the very message of life which alerts the leaders, the “watchman” of Davidia.

Ponder a little further, please: Since these people are described as “the righteous” only to be tempted off course by the Lord relaying to them that they “*shall surely live*”, then ostensibly it would be better had the Lord not given to them His cheerful news allowing them to resultantly continue in their righteousness with His blessings. This presumption is only plausible because, in this prophecy, the “righteous” only become unrighteous when the Lord assures them that they shall live —so it is His good-news announcement that turns them bad. Obviously there is more dimension to this strange pronouncement than meets the eye. The Lord is describing the day when the *Testimony of Jesus* is made plain since that very testimony speaks, in the boldest of terms, of life without death. As promised, it is re-declared by the Lord’s *mustard seed*, the beginning of His Kingdom, the light which reveals and clarifies the Lord’s testimony to us all. Thus does *Ezek 33* warn Davidia that they will be lost if they trust in their own righteousness —but what possibly could that mean? Since the people are righteous, why not leave well enough alone. Why complicate the issue forcing people to choose risking a major “sacrifice”, a potential loss of those men who were formerly squarely on board with the Lord’s mission —righteous men! The charge of self-righteousness expresses that, whenever new light comes, the most advanced saints are all required to decide between one of the following two options:

**Option One:** Should I confess my partial ignorance and advance under this new banner exhibiting to all my former students my failures displaying to all that I was not fully “with it” and in tune with heaven? Should I spiritually retool by trusting Christ and joining Him in His new work by elevating His righteousness and warning others to do the same?

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**Option Two:** Or should I protect my pride, refuse to become converted, and pretend like I do not understand the call?

To do the latter means to protect your own image and reputation: That is self-righteousness. To do the former is to sacrifice self and exalt Christ's Righteousness showing all that He is an Authority of highest calling, and He is your Master. Resultantly, Davidia must sacrifice all the non-scriptural points of emphasis which yesterday won for them human approbation and spiritual acclaim. They must forgo their former understanding of Jesus, Christ, and Father. They must cast aside their emphasis on a vegetarian diet, their self-appointed feast observance, their long hours of *Rod* studies, their mastery over the SOP, their supposed sighing and crying for the abominations, their misguided and speculative teachings about the 144,000, and all of the sacrifices which they, over the past 70 years have made. They must do these things in anticipation of a new mission. Abandoning the security of "yesterday's manna" in favor of today's "preparation-day manna" will be difficult as such doctrines —although they were warned not to store for tomorrow— was their life work, and remember, "the life is in the blood".

What caused their failure? If this Text simply pertained to temporal life, then there would be no need for the Lord to send a sword upon the land since the people to whom the message pertained were defined already as "righteous". The Lord would merely need to allow nature to take its course causing such people to eventually die. In Scripture, such drastic warnings usually pertain to people who are wicked; yet, the wicked are projected as receiving the call; it is the righteous from whom the Lord anticipates the problem. Accordingly, a message from Christ proclaiming that eternal life has now come within their reach yields the potential failure of the so-called "righteous". This proves that the warning pertains to no other day than today, this hour of judgment when the Lord measures His flock: It pertains to Lao-Davidia. The MSA is the only trumpet to sound this message for it is the first message in Bible history that has unfolded the *Testimony of Jesus* and has shown it to be the Fountain, the source of all life. It offers this life to a people of highest, spiritual pedigree, Davidia. Yet, rather than rejoicing, many have resounded, "*away with him; how ridiculous that Christ could keep us from the grave!*" By rejecting it, they and all their other works, their righteous sacrifices, will be of no avail. For the Lord says, "*When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity all his righteousness shall not be remembered: but for his iniquity that he hath committed, he shall die for it.*" Can the evidence be made more plain to show that this Text applies to the last day church? Or are we to assume the ridiculous, that Christ will eternally test us and take away life from us, perhaps thousands of years from now? Such could not be! Perhaps an even more jolting point is that this Text proves our source of passage in the Atonement; it is the Word of the Lord; it is our advances in His light, His trumpeted messages, that saves a man. Therefore, the righteous could only refer to the bullocks of Christianity, the first to receive life. Iniquity, the commission of a known sin, the blasphemy against the Comforter, the denial of the Lord's message of life everlasting —the entire purpose of Jesus' Testimony; see John 12: 47-50— will cause the Lord to reject all of the years of righteous work given just as Moses and Aaron, in symbolic type, also died for rejecting the Lord's instructions and smiting the Rock with the *Rod*.

Some Davidians have been tempted to think that they can hide from this message so as to continue, with impunity, to fit in their circle of spiritual friends. They presume that if the trumpet is not sounded in their ears, if they do not read or hear the message, then they will be spared. Thus they listen to their leaders and ignore this call. However, the Lord, in the context of the above Scripture has invalidated this doctrine of *Salvation by Ignorance*. Pertaining to this tactic of the followers of Carmel, Bashan, the Branch, the DSDA forum, etc., He says, "*...If the watchman see the sword come, and blow not the trumpet, and the people be not warned, if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand*" —verse 6. So the Atonement and the Judgment will begin and will first measure the entire House of Aaron. It does not matter who has had a chance to examine the

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evidence. The Lord's only assurance is that such evidence will be delivered to your leaders, the watchmen. Because you are a Davidian who has never been told, does not give you exemption from this sacrificial Sin Offering, you will die for your iniquities, the other sins which you intentionally committed. Meaning, the Lord will not, in the Atonement, forgive your sins; they will be personally chargeable to you; however, someone must account for your lost opportunity and for your failure to gain the Kingdom. Your death must be accounted for especially since you were so close to salvation. Father accounts even for the death of the sparrow and His children are worth more to Him than are they. It will be attributable—not to the slaying angel nor to the devil, nor to Christ who orders the execution, but—to your watchman, the Davidian leaders who intentionally hid this light from you and failed, as watchmen, to heed the uplifted, judgment trumpet. It will be transferred upon their heads.

As explained in more detail below, Davidia's work, done preparatory to the application of Jesus' sacrifice, is indeed the work which will enlighten the world to the prize of Calvary and its efficacy. But the real depth of the prize is only now being revealed: It shows how Jesus' death and Christ's testimony while abiding upon Him is to become translated into the "gift of God", "everlasting life", "life without death", protection for people against the sting of "perishment". The sacrificial bullock can yield benefit to the redeemed just as can that of the sacrificial Goat. How can such a bold trumpet be sounded?—because none would have ever known of Jesus had it not been for His 2000-year team of "bulls". Therefore, no other gentile church could, by the efficacy of its work (blood), meet the requisites of that sacrifice, except the highest, the righteous men given the trumpet to sound the warning of the Judgment. In other words, to be unblemished in this symbolic context, they needed to teach all the truth unfolded to each of the seven churches—even the nominal Adventist ministry cannot meet that criterion. Especially is this the case since the light given to Davidia has been multifold brighter than with any other movement. Commensurately, it has engendered the greatest resistance. Only this sacrifice, the removal of such champions of truth from salvation, people who, at the end of their mission, refused to be fully converted, can give the church:

### *[Section VI]FREEDOM FROM IGNORANCE*

The removal of ignorance from God's house accomplished by the saints finally reaching the day when they learn to choose the good and refuse the evil (Hebrews 5: 12-14 and Gen 3: 22, Eph 4: 11-14) was the real reason for sending the church to the gentiles, the reason for the proverbial blood of the bullock. After all, we are told that, **"my people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children."**—Hosea 4: 6. The Lord promises to reject such ordained teachers of knowledge, men **"partial in the Law"**, because He has another core of teachers who actually appreciate a warning trumpet and the gift of life, a people who delight in His knowledge. What a sad pronouncement: Priests who have forgotten the Law and have become destined for "destruction" or men without access to the mercy of Father are herein rejected. They did not comprehend that the "Law", the "testimony", was symbolically placed beneath the Mercy Seat, Father's throne. This fact makes us reminiscent of the stipulation given above pertaining to the Sin Offerings of the Atonement: It was defined as a medium to remove the sins of "ignorance" or "unknown sins". But what about those who refuse knowledge, can such a tactic save a man? As plainly shown from the above Text of *Hos four*, rejecting knowledge is not heaven's solution to atone for our "unknown sins"; instead the Lord desires to enlighten us. We can now, as promised above, more carefully elucidate the intricacies of this point. Let us begin by reading the Texts from Leviticus:

**"Thus shall Aaron come into the holy place: with a young bullock for a SIN OFFERING...and he shall take of the congregation of the children of Israel two kids of the goats for a SIN OFFERING."**  
—Lev 16: 3, 5

**"And the Lord spake unto Moses, saying, speak unto the children of Israel, saying, If a soul shall sin THROUGH IGNORANCE against any of the commandments of the Lord concerning things which ought not to be done, and shall do against any of them: If the priest that is anointed do sin according to the sin of the people; then let him bring for his sins, which he hath sinned a YOUNG**

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**BULLOCK WITHOUT BLEMISH** unto the Lord for a sin offering...When a ruler hath sinned, and done somewhat **THROUGH IGNORANCE** against any of the commandments of the Lord...or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish.” —Lev 4: 1-3, 22, 23

As stated above, different provisions required different offerings for different people according to rank. Sins were to be confessed throughout the year as prescribed; however, on *The Day of Atonement*, the Lord called for thorough cleansing through a “Sin Offering” and a “Burnt Offering”. To this point, we have only covered the Sin Offering, afterwards we shall reveal the intricacies of the Burnt Offering. At the appointed day, all the accumulative sins which met these definitions were purged from the sanctuary. This was officiated in the type to manifest how the Lord’s church, during our day, would be cleansed. If this definition, the meaning of the Sin Offering as being applicable to only unknown sins, did not exist, then, knowing the corruption of the human heart, men would boldly and purposefully violate the law. King David, the Lord’s chosen, did this very thing. He killed Uriah fully knowing that such was the only way that he could steal his wife. With such willful sins abounding, the church would grow worse and worse so that today they would presumptuously sin with impunity and with the Lord’s pre-authorization making a mockery of God’s law and making Satan’s claims against heaven’s government appear justified. Therefore, wisdom demands that premeditative sins be excluded from the application of the Sin Offering. Yet, such an approach to God, that of committing intentional sins, continues to be performed everyday even among Lao-Davidians. This is much akin to the perspective of many of the other, non-Adventist candlesticks in the Lord’s hand, they claim that, by Jesus’ sacrifice, they are no longer subject to the commandments of God. But sin, when done unintentionally by a church member, can be forgiven without any penalty exacted upon the offender. This is true provided that such a man follows this law of cleansing and heeds the light which exposes his sins, for the next time he will not be given immunity. Bearing these things in mind, we must discern how the Lord is to address our

**[VI, A] Flagrant Sins.** ~~~~~Sins boldly done with foreknowledge and purposeful intent require that the actor, to re-unite with the Lord, give confession of those sins, suffer restitution, if appropriate, and bear a punishment exacted upon them. Let us again use David’s sin, as described in *2Sam 12*, as an example. The charge by the Lord against David was that of ‘despising the commandments of the Lord to do evil in His sight?’ To despise such commandments, one must be knowledgeable of them and determined to violate them anyway. Accordingly, the Lord did not consider any excuse which David could have provided. Regardless how much his flesh prompted him, not even considering the alluring power of the temptation, the Lord required forbearance under such a test. David did not do so, and he bore the price for his iniquity; he was severely punished. He lost the son born to him by Bathsheba. Also, being guilty of murder, the sword of death, “never to depart”, was imposed upon his house. Also, evil was raised up against him. Additionally, because David took another man’s wife, then **in his day** or as Nathan put it, “**in the sight of this sun**”, his wives were given unto his neighbors. Finally, because David worked his nefarious iniquity in secrecy; then the Lord openly embarrassed David by broadcasting to the entire kingdom —as evidenced by its citation in this very publication— before the entire world and before all generations, his iniquity. Yet, before any of these punishments had occurred, on the very day when Nathan declared to David his sins, he was told that, “**the Lord also hath put away thy sin; thou shalt not die**”. Therefore, as a side note, early death for such intentional crimes can also be an option of punishment for the Lord. But who can now read this pronouncement without having their curiosity surge with a heightened peak of agitation? How is it that the Lord could ‘put away David’s sins?’ Formerly, such was thought to be done only in the sanctuary and with a sacrifice, but the Bible does not show such a response from David. In fact, before Nathan called his crime to his attention, David apparently had forgotten about it. So, what was the legal loophole to accommodate such a reunion, an **At-one-ment** between David and Christ for his

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egregious deeds? It merely occurred by David's immediate confession acknowledging his crimes and by the heart wrenching punishment which he was to be forced to endure.

Do you suffer any afflictions which cause you to pray and fast for relief as did David when he saw Bathsheba's newly-born child, his child, struggling for life? Do you do so and become frustrated because your prayers are not answered according to your preference? If so, then you need this knowledge; you need this light on the Atonement; it will preclude you from being destroyed. Paul had a burden that was perhaps similar to our lingering pains and ailments. He describes a thorn in his flesh which, after beseeching the Lord intensely, the Lord's reply, "**my grace is sufficient for thee...**" Then Paul's reply to the Lord's rejection of Paul's petition was as follows: "**...most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me**" —2 Cor 12: 9. Paul, in his former days, persecuted Christians while knowing full well that murder was illegal. Afterwards, by becoming converted and becoming a disciple of Christ, one who had "**the power of Christ...resting upon (him)**", he received the promise of resurrection and forgiveness, the "sufficient grace" of God extended likewise to such an egregious sinner. This sufficiency manifest that, by God's grace causing Paul to likewise suffer as he made others to suffer hardship, he was getting a bargain. There could be no other reason for heaven's reply showing a dichotomy between Paul's pleas and the Lord's grace. It almost seems to suggest that Paul's request for healing was a request for more grace than was appropriate. In keeping with this lesson, we can see that it applied even to the promised son of David. With His emergence, even the man who is to eternally inherit David's throne, is not given a reprieve for committing intentional sins. The Bible promises of him during his maturation to wisdom, that if he willfully violates the Lord's law, such will not be remedied without exacting penalty; instead it says, "**And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee...If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men. But my mercy shall not depart away from him, as I took it from Saul...**" —2 Sam 7: 14. The Son of David, being the *mustard seed* and "the light of Israel", the man who develops to become Immanuel, the man who discerns to —and teaches others to— choose the good and refuse the evil cannot be a flagrant sinner with impunity either. Christ was able to "put away" David's sins because David himself was made to bear the penalty for them; the pain to redress heavens grievances and satisfy Uriah's need for justice was borne by David.

Several other examples could be cited whereby the Lord punished His people for their crimes of "despising the commandments". Consider the sin of Saul; he lost the entire throne, likewise did Solomon. Consider Israel and Judah, they were taken into captivity because of their crimes. Consider the myriad examples of punishment throughout the history of ancient Israel, punishments which the Sin Offering obviously did not expunge. The most gripping example came with Jesus at Calvary. Christ made a petition to heaven regarding His antagonists saying, "**Father, forgive them; for they KNOW NOT what they do**" —Luke 23: 34. The only argument advanced by Christ (speaking through Jesus) to forgive His people was their ignorance. By citing their lack of knowledge, Christ must have had reference to the fact that His identity was concealed from them, and His testimony was spoken in "proverbs"; so their murderous rage against Him was not as flagrant as is the rage of the men today who choose, with purposeful forethought to 'smite the Rock with the Rod' —Num 20. Obviously, as will be the case with the unblemished bulls, Davidian cattle who refuse to hear the Shepherd's voice, the same crime of Jesus' murderers, will in no way equal that of yesterday's rebels because theirs, like David's, will be done with premeditation. But unlike David, their work will be rejected or sacrificed. There will be no plea to forgive such a sin from the Lord. They too will be made, by the sword upon the land, to bear their iniquity.

To avoid this trap, all should remember the Lord's counsel to ask Father to:

**[VI, B] Lead us not into Temptation.**~~~~~Oftentimes, Father, by blunting His light, conceals from us the knowledge of sins until we can bear the full truth knowing that such sins of ignorance will be erased by the Sin Offerings. This is a central reason why truth is only unfolded as we can bear it. For example, perhaps you have done what millions of Christians

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are guilty of doing: You spent your entire Christian career teaching people your opinions of God only to uncover by the advancing light of the proverbial new moon that you were actually ignorant of the identity of Him and His Son. By so doing, by repeating the corrupted themes of the Papacy to define God, you are guilty of blasphemy; such is expressed in Rev 13: 1-7. Your trial will come when the light of truth is revealed. Then, when the warning trumpet is sounded, when, as described in *Rev 10*, the angel of heaven begins to sound the *Seventh Trumpet* conveying by its doctrine that “*the mystery of God should be finished*”, then all must decide to either protect their pride and station in life by trashing the Word, or to sustain righteousness by becoming humbled by the Rock and undergoing the child-conversion experience. The former is “self-righteousness” or changing the Word to exalt your image, the thing which spiritual cattle do best. The latter is accepting Christ’s righteousness, the thing which sheep do: They hear His Word, His voice, and, regardless of the perceived humiliation, they follow the Shepherd/shepherd. Such saints have vindication in the slain bullock, the gentile ministry dedicated to advancing the Word.

To further illustrate, historically Lao-Davidians have embraced righteousness by accepting VTH’s divinely-revealed Bible prophecies summarized in the *Shepherd’s Rod Message*. But as divergent as they were from our customary beliefs, his work did not complete the Reformation; it did not make a clean break with every tarnish handed down from the Papacy. Yet they had the highest light in Christianity making them relatively unblemished. He was not inspired with the MSA’s commission, to reveal the nature and identity of Christ. Such a test for the church then would have led them into temptation which they could not bear yielding a halt to the advance of the Gospel 78 years ago. Had this been otherwise, then his initial large numbers of adherents would have been reduced from multiple thousands to perhaps one or two, if that —a small harvest of saints scheduled for the special resurrection. This would have also greatly blunted the mission of heaven to test the church’s faith and to advance the righteous in their ability to learn the key and valid doctrines which the *Rod* actually did open to the world. Such would have frozen Zion in her progressive climb to righteousness —as many hands make light work. The end result would be a defeat for Jesus in His efforts to graduate the herd in righteousness affording the removal of all the blemishes on the proverbial young bullock. Consequently, VTH taught that which all Christians believed in his day, that which the Papacy articulated: that Christ is the same as the Father and that Jesus pre-existed His conception as Christ. The enlightening trumpet of truth had yet to sound resulting in the continued cloaking of Christ and Father in “*mystery*”. Yet, at the same time within his divinely inspired work the Christ-exalting student can find an escape allowing them to surmount such obstacles so as to climb even higher at the Shepherd’s command. VTH commanded his students to prove all doctrines in the *Rod* by the Bible freeing them from any Papal restraints. Today, being graced with solid-Bible evidence that such Papal themes about Christ and Father directly violate the Lord’s clearly-stated pronouncements in His word, and when other themes such as the identity of the 144,000, the identity of David; the inefficacy of vegetarianism, etc., were equally clarified, some Lao-Davidians have become converted. For the others, the “foolish virgins”, those who now determine to not “*give glory unto (His) name*” are actually refusing to become the Lord’s sheep; thus, they have no sacrificial Sin Offering in the Atonement; none to exclaim for them, “**Father forgive them for they know not what they do.**” For this reason Jesus communicated the following *Rod* counsel (counsel found in the SR message), when 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.

Yesterday, because of our ignorance and because the Lord had purposefully kept the concepts of His nature, that of Father’s, Jesus’ identity, purposefully vague, none could then have known the “fullness of Christ”. All were ignorant! We were “*children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men...*” —Eph 4: 14— children who indeed did qualify for the Sin Offering. After all, the Lord promised to unfold these themes in the “last day”; thus,

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none could, beforehand, possibly have known the full truth. VTH put it simply by quoting Paul's below statement in his work, "...*He gave some, apostles; and some, prophets; and some evangelist...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 and of the stature of the FULLNESS OF CHRIST: that we be no more children, tossed...with every wind of doctrine*" —Eph 4: 11-14. Therefore, be they Papist, Jehovah's Witnesses, Arians, Unitarians, Tri-Unitarians, perhaps even female-holy-spirit-teaching Branch Davidians, and the like, their blasphemous, non-scriptural doctrines about Christ did not condemn them yesterday, they had relief in the Sin Offering. How could they have known being that the Lord had yet to broadcast to them, the righteous, their testing doctrine? They did not live in the time of the *Judgment of the Living*, the day when men are judged while they are alive; consequently, even their "known" or intentional and deliberate sins could be covered as David's were covered, by punishment and/or by an early trip to the grave. Today as shown above, during this judgment hour, this last day, men are required to embrace the Lord's testimony so as to escape the grave. To reject this message is to commit the unpardonable sin against the Comforter and to reject Christ's trumpeted message of life.

Had Father led us otherwise, had He flooded us with His light by prematurely revealing to us doctrines which none could bear in our period of spiritual childhood, then such a mismatch of light without maturity would have caused us great distress forcing all to fall into condemnation. So, instead, Father led the church step by step. With this path, He answered our Christ-dictated prayer; He did not "lead us into temptation". What a merciful and loving God we serve, He withheld all the intricacies of the Gospel, those being taught just now in this day, allowing millions of gentiles to pass without facing the unbearable test of faith which in their immaturity, they would have been allured by the insurmountable temptation to reject —true indeed, Father led us not into temptation so that He could deliver us from evil. But until the final step, the step of the *Rod*, the gentiles were still bulls in Jesus' herd —bulls still smeared WITH blemish. It is the *Rod* which, in this symbolism, removes the church's blemishes, and the *mustard seed* which brings the conversion.

The faith which purifies and removes our blemishes represents the advancing truth from the Bible which they would be required, by trusting Christ's Word, to believe. These were doctrines handed to them from heaven by the Comforter and expressed to them through William Miller, EG White, & VT Houteff. Then, to receive the big prize, life without death, one must make the final conversion, that from cattle to sheep. The righteous man must not despise the Testimony of the Lord in the day of the warning trumpet "*when (He) shall say to the righteous thou shalt surely live.*" To do so makes such a man worthy of the sword and guilty of:

*[VI, C] Crucifying the Lord Afresh.* ~~~~~Jesus died on Calvary some 2000 years ago. Armed with only a partial understanding of this fact, some boldly assert against the revelations from Daniel and Christ that the day of Calvary was the day pointed to by the Sin Offering of the Sacrificial Goat. Thusly deluded to reject scriptural application of its own symbolism and to, in its stead, embrace presumption, they insist that the time of Calvary was the beginning point for the *Antitypical Day of Atonement*. They do so, seeking to discredit the fundamental Adventist teaching, a well validated thesis taken directly from Bible prophecy — prophecies which Christ, as shown above, promised to fulfill— that reveals the antitypical day to have begun in 1844. In the late 1970s, this issue was hotly debated among nominal, SDA scholars and attentive church members. Such respected, SDA theologians, led by so-called scholars, men such as Desmond Ford and Robert Brinsmead, advanced this very attack upon their own church as they sought to discredit the doctrine of the 2300, days. For those unfamiliar with the doctrine of the 2300 days of *Dan eight*, the need for brevity demands that, rather than anticipating an exegesis from the MSC, they need seek a good Lao-Davidian Adventist teacher to address and affirm for them from Scripture this basic and fundamental Adventist teaching. The MSC, though it firmly defends that doctrine better than any other, must take great care to exhibit brevity and use the reader's time to advance today's manna!

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It will begin by acknowledging the truth that the Sacrificial Goat, Jesus, was indeed offered at Calvary; yet, insights, hidden by Father —Luke 10: 21, Isa 29: 14— until now can unravel this conundrum. To begin to do so we must again appreciate the fact that the bullock, the creature designated to represent the purging of Aaron and his sinful house, was not yet offered, and its sacrifice, one that is very boldly designated to be an offering which is not “for the Lord”, was the sacrament which initiated the ceremony. Thus, armed with definitive and irrefutable evidence from Scripture that 1844 began the cleansing of the sanctuary, we must seek to understand the superficially apparent discrepancy between the times: How could the sacrificial goat be slain in AD 31 and *The Day of Atonement* be deferred until 1844? The only possible clarification comes with the promise of the day, today, when Christ begins to make proverbially obscure things plain according to *John 16*. He said, “**These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father**” —John 16: 25. As such, even the Lord’s death on the cross, a very definite doctrine which Christ relayed, in testimony, to His disciples, requires clarification. One very key fact, always overlooked until now, is that the Lord’s crucifixion can cleanse no man except those faithful who are told of it and who resultantly believe it. This is what leads to everlasting life, this is why Christ promised to raise it again in the last day. He said,

**“And this is the Father’s will which hath sent me. That of all which he hath given me I should lose nothing, but should raise it up AGAIN at the last day. 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 hath 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”** —John 6: 39, 40, 44, 45.

Amazing indeed, in the very last day a servant will be raised that will make men “at one” with God, allowing them to all be taught of Him. He does so by unfolding to the world the intricacies of Jesus’ testimony —our only source of life— for according to John 17: 7, 8 all which the Father has given to Christ, so that it may be uttered through the lips of Jesus was the Words which He spoke. If your source of light, a light which causes you to worship God, was engendered before this promised “last day”, then it does not reflect the *Testimony of Jesus*, and your worship of God is blemished by sins, both known and unknown. As EGW promised above, you do not even know of Father’s grace and compassion, for men are not scheduled to be taught of God until the Lord’s *mustard seed* has been raised in the last day. All men, in the house of Aaron, who are told and who disbelieve will never become the beneficiaries of that grace. For this reason, we know that the men who put the nails in Jesus’ hands, the crown upon His head, and the spikes in His feet are not the only men who crucified the Lord. To the contrary, those who rejected His purifying word manifest the same spirit and are likewise guilty of crucifying Him “afresh”. Thus, it now becomes clear that even the actual episode of Calvary, like as unto the Atonement, is both literal and symbolic.

Calvary symbolizes the Churches rejection of their Messiah. This being the case, the enlightened question that must be asked is, which rejection is depicted in the Atonement, the Jews attempted murder of Christ on Calvary or Davidia’s attempts to smother His light by rejecting the one whom Christ was to send to them with the promise of life today? Christ’s above testimony answers the question when He asked Father to forgive the Jews “**for they know not what they do**”. The Jews were guilty of “unknown sins”; while those today who reject the full revelations of Christ are guilty of the commission of the worse sin, that of premeditated murder and of rejecting knowledge. Such a crime is more applicable to Aaron slaying the Sacrificial Goat more so than the criminals 2000 years ago at Calvary for Aaron was not portrayed as slaying the goat accidentally. The DSDA forum headed by Walt does not stand alone in this charge; other group leaders, *Rod*-bearing groups mentioned in Scripture such as Bashan and Carmel have likewise, with the *Rod* in hand, openly and brazenly discarded this light sent to them by Christ. Both men, the *mustard seed* and Jesus, served the same calling, prophets through whom Christ channels His word. Jesus channeled it 2000 years ago and the MSC has, in greater clarity, “**raised it up again at the last**

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day”. Christ, while speaking of this very testimony, said, “**These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father**” —John 16: 25. Because, Christ promised to raise it, His testimony again, in a more plain way, then those who reject it, by virtue that it is not hidden from their eyes, makes them guilty of premeditated sins, sins not covered by Jesus’ blood. If this sounds blasphemous, then consider again the *Testimony of Jesus*. Did He not say in unequivocal language that receiving the one whom He sends is the same as receiving Him (Matt 18: 4, 5; John 13: 20; 14 : 21; 6: 56)? The MSA, coming approximately 40 years after the work of VTH must be the last message at the end of the day, the prophet whom the church was promised in prophecy and in Atonement symbolism to reject while claiming to be rich and increased with goods. This rejection of the message which bears the *Rod* and the light about the Shepherd and His Voice, is the *Shepherd’s Rod Message* in totality and finality. And since the Lord is our Shepherd, as ancient David proclaimed, then, his name sake, modern Davidia represents the flock/herd which are to be first judged. They are the dimension of Adventism who, by rejecting the MSA, are guilty of the Lukewarm Laodicean refrain. For type shows that men bearing the *Rod* will seek to assail Christ their Lord. After all, did not the highest lights of the ancient church, Moses and Aaron, after being commanded to speak to the Rock, fulfill this symbolism by ignoring the Word and, like the Davidian leaders today with the *Rod* firmly clasped in hand, instead of taking that instrument of correction to peaceably commune with the Rock in order to receive the very fountain of water promised by Christ, they instead violated His command and angrily, smote the Rock twice? —See Num 20: 7-11. Who is the only one in Davidia that is teaching the *Testimony of Jesus*, the fountain which Christ promised to us, the theme to win for us eternal life? Is it not the MSA, the voice of Christ directed exclusively to Davidia?

*“Even now, in the closing hours of the gospel period, the church says: ‘I am rich and increased with goods, and have need of nothing —neither truth nor prophet— though in fact she is wretched and miserable, and poor, and blind, and naked’ (Rev 3: 16, 17), and about to be spued out if she fails now to anoint her eyes with this FRESH, extra oil [VTH’s work today is not fresh Manna; he could only be speaking of this final work extended to Davidia]. And being unmindful of her wretched condition, she is now ready not only to reject the last message that comes to her with warnings and reproofs just before the great and dreadful day of the Lord (Mal 4:5), but ALSO AGAIN TO CRUCIFY THE SAVIOUR should He in person rebuke her, thereby repeating her rebelliousness of Old, as symbolized by Moses striking the ‘rock’ twice (Num 20:11).” —12 Tr, 24, 25, Parenthesis belong, brackets and emphasis added.*

Here we have our answer regarding which crucifixion is depicted in the Atonement. From the *Rod* we see that those who reject “fresh” oil are the ones to offer the Sacrificial Goat, to crucify the Saviour afresh. The evil work at Calvary merely depicts that of the church today. And since, in the ceremonial symbolism, the sacrifice was offered —not by some inadvertent accident, but by— willful and intentional design, then it must symbolize the day when the highest church, the one given the message of the *Antitypical Day of Atonement* or Judgment, the ones who commit the known sin of rejecting the Lord when His true identity is made “plain” who are the men guilty of the crucifixion. We as Lao-Davidians, by thinking that the symbolism of Moses and Aaron striking the rock applied to the leaders of the nominal SDA Church, launched our reproofs to them with impunity. But VTH is here describing our Davidian reaction as the people whom Christ has chosen to “rebuke” with “fresh oil”. After all, is it not Davidia who, all these 78 years, the very men like Moses and Aaron, the men with the greater light and those in whose hand is the *Rod* of correction, the very ‘priests of the Lord ordained to teach knowledge’, who now are receiving the Lord’s rebuke? The Rock which they smite is symbolic, the rod which they use is symbolic; likewise are the men who wielded that rod, Moses and Aaron. They do not represent the entirety of the SDA Church, symbolic Israel, but the ordained men chosen to educate the congregation with wisdom. These men will be the first to be punished for rejecting the “FRESH extra oil”. Both men, Moses and Aaron, being Levites, symbolically depict the purification of the house of Aaron. This being the case, we have solid evidence of the divinely-appointed leaders who are to “crucify the Lord Afresh”.

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As a “weaver’s” back stitch in the nest of Kingdom truth, likewise can we now discuss the rejection in its fullness of Jesus by His priests, the Antitypical Aarons, today’s highest lights of His ministry among the nations. In it can be seen the complete rejection of all the seven churches, for Davidia embraces all the cleansing truth which they have comprehensively compiled. In other words, to become a Davidian one must be graduated by Jesus through all the divinely inspired truth formerly revealed including the works of William Miller, EGW, and VTH. The propagation of these Gospel truths is the work, the sweat, and the blood of the gentiles these past 2000 years. In fact, many have forgotten that the Gentile Church was erected upon the shed blood of many Christians so as to advance the cleansing teachings of Jesus. In Atonement symbolism, the blood of the bullock—we revert back from the Goat to it for illustration—was to be sprinkled seven times on the Mercy Seat indicating that—in no time before—only after the completed ritual of sprinkling of the sacrificial blood, the mercy of Father would come and thusly will we see His “**grace and compassion**” allowing the church to begin to praise, honor, and worship Him as intended, “**in spirit and in truth**”, only such can yield **GLORY TO THE FATHER**. After the sprinkling of the bullock’s blood, comes the next sacrament, the premeditated and purposeful slaying of the sacrificial Goat—a slaying done by Jesus’ anointed ministry, Aaron. This slaying fulfills the crucifixion in verity. Its symbolism, as manifest in the Atonement ceremony, could not have happened 2000 years ago for Jesus’ murderers then left no intimation that they represented Jesus’ ministry; they did not wear His garments. The symbolic blood of the Goat or the bullock could not have then been sprinkled on the Mercy Seat seven times, because only Christ, not Jesus, beforehand had a church. Remember, “the life is in the blood”. Jesus’ life work, independent of the hidden Dove, Christ, began after Calvary with the Christian dispensation, a time when Christ’s work was temporarily closed or “finished”. Proof of this is uncovered in His prayer. In the very same prayer, using almost the same breath, Christ made two different petitions for two different people, Jesus and Himself. He did so when He, Christ, using the third person as His speech pattern, said, “**Father the hour is come; glorify thy son (Jesus) that thy Son may glorify thee**”—John 17: 1. Then switching to a different speech pattern, Christ spoke of Himself in the first person, Christ indicating Himself to be One who had completed or finished His work and had already, unlike Jesus, glorified the Father offered His next request: He prayed, “**I have glorified thee on the earth: I have finished the work which thou gavest me to do**”—John 17: 1, 4. Jesus had just begun His independent work. Likewise was the case for the bullock, the teachers of the sacrifice at Calvary, they too had just begun. They had a mission to glorify Jesus and Father. They were to do this work until all the light from Calvary was given by the Comforter, then they, according to the symbolism of the Atonement, would deny their Lord. Such a denial of the seven Churches by the highest men to emerge therefrom with the *Rod* in hand could only occur in the day when they are called to fully understand the Man on Calvary Who actually was sacrificed and Who died. Such an understanding is impossible until one begins to discern between Christ and Jesus for it does one absolutely no good to joy in the embrace, the union, or the benefits of Jesus’ death, so long as a person misidentifies Him with falsehood by fabulistically dreaming Him to be someone else. Such is one’s sin, when, with the truth at his disposal, he continues to insist, against clear, Bible evidence, that He, the Man who died on Calvary, was another distinct entity presuming Him to be either the Father or Christ. To do so is to discredit Jesus of His sacrifice at Calvary and His long years of work to build the Gentile, Christian Church.

Therefore, although the Sacrifice occurred 2000 years ago, we only know of it and thereby embrace it to ourselves once we are told of it in all of its intricacies. People who do not receive the sacrifice of Jesus are called non-Christians, people who reject Calvary. Therefore, as the “**fullness of Christ**” is revealed and made “plain” and a man still rejects it, it is then that he becomes guilty of crucifying Him afresh by rejecting the cleansing truth of that doctrine. Such is technically done by ignoring His identity. In so thinking we can never become “at one” with God; we can never worship Father, for “**...they that worship him must worship him in spirit and in truth**”—John 4: 24. To slight His Gift and His Sacrifice does the exact opposite of worship: it does not flatter Him;

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rather, it can only offend God. Not knowing and by committing “sins of ignorance”, we fell in love with the theme that the Eternal Son, Christ, died for our sins. We did so as the Sun, the light of the Bible faded, and we fell into a deep period of darkness, lit only by indirect sunshine, the reflections of the moon. We commensurately developed 2000 years of unbiblical fables around the Sacrifice of the Only Begotten, fables that brought us great joy and won for the Lord many legitimate converts. Such an emotionally dramatic jolt is exemplified in Jacob’s first marriage experience. He, on His wedding night, like the milk-fed gentiles during the innocence of the dark ages, went to bed thinking he was with Rachel, the woman of his seven, long years of fantasies, only to uncover, in the light which came at dawn, that Leah was his bride, the one with whom he married and with whom he had great joy, perhaps the entire night before. Jacob did not know until dawn, but do any doubt that both Rachael and Leah knew the truth beforehand!? Though, in Jacob’s mind the morning light brought an end to his ecstasy, there was still no need to cancel his moments of pleasure experienced in ignorance. He merely needed to reflect on the joys of his wedding night of bliss and begin to appreciate or glory in Leah’s beauty in the light of day. We know that he ultimately did so because Leah increased his household multifold. Such increases, children, at least in his day, only came by joy and pleasure. Thus, there was still a blessing in his new, day-dawning light. The blessing was that Leah helped immensely to build for Jacob a loving home; she gave to Jacob several sons and made for him a home which Rachel could also increase and govern. The church today, after the work of the seven churches, has now, at the dawn of a new day, been given a clearer picture of the Sacrificial Lamb; they have been shown the full identity of Jesus. He is not Christ, the One who has seized our fantasies with His long resume of accomplishments before Jesus began —was “conceived” — in the womb, the One who became beautiful in our eyes and with whom we have fallen in love with all during the dark ages of Christianity. To the disappointment of some men of immature faith, it was Jesus, God’s only Begotten Son —not Christ— who was the true Sacrificial Goat. His work, His blood has made the Christian house a home of light and joy, a home for Christ to inherit. It is His sacrifice that will cleanse us if we receive the “fullness” and truth of it.

To reiterate with one final dimension, Laodicea’s light is comprehensive. Some of her people, the “wise virgins”, are the Davidians, those who have received all —not a portion— of the light endowed to them, the pasture and waters which Jesus serves them. In so doing, the Lord becomes their shepherd and they are converted to His sheep. Admittedly, this light has only been revealed, not to the seven churches and not even to nominal Adventists, but only to Davidia. A few others have been led to it, but they have not been its assigned target. This is proper simply because the last 78 years, the entirety of humanity, regardless of their religious affiliation, has had an opportunity to become Adventists. This was Jesus’ desire as manifested through His ministry. Baptized as such, they were purchased with a price and resultantly had a scripturally-defined duty to investigate all claims of light. In harmony with this duty, over the past 78 years of VTH’s SDA ministry, all Adventists, as bulls in Jesus’ herd, were afforded an opportunity to accept the irrefutable evidence which validated the *Rod* and become unblemished men of righteousness, men prepared to receive the Lord’s promise of life. Those who have done so became the highest authorities on earth encompassing all the light of the Gospel. This led them to the very “Door” of heaven, to the MSA, the movement which converts a man to a “real Christian”, a sheep of Christ. It, the MSA, had the assignment to reveal to such pioneers of glory the identity of Jesus, Christ, the Comforter, and Father: to unfold the “mystery of God”. Only in so learning can a man appreciate the intricacies of Calvary. Below EGW gave the following, “lesser-light” synopsis of this journey showing the “man” who, in vision, led her to Christ:

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

**“I heard this with unspeakable joy, and gladly gathered up all my little possessions, every treasured trinket, and followed my GUIDE. HE led me to a steep and apparently frail stairway. As I commenced to ascend the steps, HE cautioned me to keep my eyes fixed upward (not upon**

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himself), lest I should grow dizzy and fall. Many others who were climbing up the steep ascent fell before gaining the top.”

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

This man, this singular individual could be none other than the “faithful and wise steward” promised to us by the Lord in *Luke 12*. Do any dare succumb to the temptation of pride so as to ignore this Jesus-Christ revealed, cattle-to-sheep conversion strategy? He is the man who, in vision, showed to EGW the “fullness of Christ”. He symbolically aided her with counsel to journey along the path so as to manifestly prove to all studious Adventists, the Davidians who yearn to inconvenience themselves with the seemingly hazardous, upward-leading climb, that a man would reveal to them how to pass to become “at one” with God. Therefore, when the Lord judges Davidia, it is a judgment of the true leaders from the entirety of the Christian dispensation. He will then determine their standing and their acceptance of the Atonement Sacrifice. None are real Christians; none are His voice-hearing sheep; none are people who accept the Sacrificial Goat, unless they complete this journey and pass this testing gauntlet.

*“The urgent lesson here to be learned is that those who are ever-progressing, keeping pace with the march of Truth, are **THE ONLY REAL CHRISTIANS**. And though even the most advanced of these have not yet reached the high standard (full growth) set for them by the Lord...millions at last (Rev. 7:9; Mic. 4: 1-3; Isa 60: 5, 6) will having finally matured for harvest, actually achieve the Lord’s standard, and 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: 13. What a bountiful harvest of full grown Christians to be garnered in!”* —VTH, 14 Tr, p. 43. Parenthesis belong, emphasis added.

*“How are you to know that you are accepted of God? Study His word prayerfully. Lay it not aside for any other book. This Book convinces of sin. It plainly reveals the way of salvation. It brings to view a bright and glorious reward. It reveals to you a **COMPLETE SAVIOUR**, and teaches you that through His boundless mercy alone can you expect salvation.”* —EGW, *Testimony for the Church*, Vol. 1, p. 163, 4.

Therefore all who are alive today, and after having joined the **Adventist** movement, who have rejected the full Gospel of Christ, regardless of which of the progressive and elevating steps along the way that caused them to stumble, are all the men and women who fail to embrace the advanced teachings about Jesus and His sacrifice. They are men who neither believe in, nor can they benefit from, Calvary. Instead, having joined the church and then looking back, they become unfit for the Kingdom of Heaven. Such phony Christians are the people of whom Paul spoke when he said,

*“For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.”* —Heb 6: 4-6.

It is this modern crucifixion in which the Atonement really points to in the day when the fully-educated church rejects Jesus’ sacrifice. Yesterday, indeed 2000 years ago, the church did not understand the full reality of *The Only Begotten of the Father*. Still, there is one key dimension to this day of sacrifice which has yet to be uncovered. In addition to the Goat and the bullock “Sin Offerings” we must now explore the symbolism of:

### **VII, THE BURNT OFFERING.**

As a short overview, the Lord instructed Aaron to prepare four animal offerings. Three of these offerings included the two “he goats” and the young bullock. The fourth, the ram, was to be the “Burnt Offering”. The protocol stated, **“Thus shall Aaron come into the holy place: with a young bullock for a sin offering and a ram for a burnt offering...and he shall take of the congregation of the children of Israel two kids of the goats for a sin offering...”** —Lev 16: 3, 6. Towards the end of the entire ceremony, after Aaron slays the bullock and conducts the prescribed functions with its residuals, then he next does the same with the goat. Having done those things, he next transfers the sins of the congregation upon the “live goat” or Scapegoat, and sends it away by a

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Fit Man, it is only then that Aaron re-enters the congregation and people are allowed to enter into the tabernacle as well. In harmony with this sequence of events, Aaron, upon leaving the Most Holy, also changes his garments from the linen garments back to his traditional priestly clothing. This he does in the Holy Place after he washes himself with water. Upon completion, he offers the ram, the Burnt Offering. Preparatory to discerning the meaning of the Burnt Offering, is the need to understand:

*[VII, A]The Change in Garments:* ~~~~~Since the change into pure linen garments at the beginning of the Sin Offering symbolized the commencement of Jesus' ministry, then a reversion back to the original, traditional garments worn by the high priest at the conclusion of the Sin Offerings could only represent the change from the glorious perfection which sinlessness offers, pure linen, to another ministry to which the same perfect purity cannot be attributable. This change points us to the transfer of the priesthood from Jesus and His appointed ministers or priests to the best which the church has to offer, a reinstatement to the only temple officiation that has won heaven's ringing endorsement, that of the Levitical priesthood. Remember, Levi was by covenant pronounced this job forever showing that, although it was taken from him, such was done with the foreknowledge that it would be restored back to him in the day when "Elijah restores all things" —see Matt 17: 11. To show this concept let us re-examine this promised transfer:

**“And now, O ye priests, this command is for you. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name (Christ), saith the Lord of hosts (Jesus affirms), I (Christ) will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart...And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the Lord of hosts (Jesus, your current Lord, authorizes). My (Christ) covenant was with him of life and peace: and I gave them to him for the fear wherewith he feared me, and was afraid before my name. The Law of truth was in his mouth, and iniquity was not found in his lips. He walked with me in peace and equity, and did turn many away from iniquity. For the Priest's lips should keep knowledge, and they should seek the law at his mouth...But ye (the current ministry under Jesus administration) are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible and base before all people, according as ye have not kept my ways, but have been PARTIAL IN THE LAW” —Mal, 2: 1, 2, 4-9.**

After reviewing the full context, *Mal 1-3*, a careful analysis proves the intricate complexities of this message. It shows Christ as the speaker identifying Himself by use of first-person pronouns, “I”, “Me”, and “My”. By virtue that this Old-Testament prophecy projects into the future, “the-last-day” promises and to the time at the end of Jesus' management of the church's affairs, Christ, not as yet re-installed in authority over the church, refers to Jesus in the third person as the validating source of His warning. To illustrate this rule, Christ says “**I, (Christ) will curse your blessings...saith the Lord of Hosts** (“saith the Lord of Hosts” meaning, Jesus concurs)”. Otherwise, there would be no need for Christ to end His charge with that expression. He would merely need to communicate as always by merely stating His point, “**I will curse your blessings.**” Not being in charge and having turned the gentile church over to Jesus, Christ shows the apostate priests that Jesus approves of His pronouncements of penalty. This Text is keenly useful because it shows that, before Levi is reinstated, another consortium of priests, teachers of knowledge, was active in Zion just before the reins are handed to Christ. These men having little dedication to the Lord's proffers of “life”, “peace”, “truth”, and “knowledge”, have become perverse. They are obviously the righteous men mentioned above from *Ezek 33* who did not joy in the Lord's promise of life. But when shall it be!? —obviously in the end of the Laodicean epoch, the last gentile church, since we are in that age and this above promise has yet to happen and since Levi has yet to be reinstated. More simply put: While Jesus administers on our behalf as our Priest, after the order —not of Levi but— of Melchisedec (*Heb seven*), He had a core of ministers in His church on earth, people other than Levi whose charge it was to teach the people about the law, the requirements necessary to receive God's mercy and to be “at one” with Him. This law was symbolically expressed to Levi centuries before it was iterated in the Testimony given during Jesus' three-and-one-half-year ministry. In other words, the Law at Sinai was given to a theologically less sophisticated people in

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order to depict the full parameters of Father's law to be given to them at a later date. This law, communicated by Jesus more amicably than done at Sinai, would be expressed to them during His ministry in the way which they preferred —See Deut 18: 15-19. It points to the day, as promised, when the *mustard seed* is to emerge so as to make that very testimony plain to a mature people who had the opportunity to learn to “*discern both good and evil*” —See *Heb five & six*. Please note one parenthetical interjection: The abject rejection of this testimony causes curses (withheld mercy) for the guilty; therefore, it must be the “testimony” alluded to in the Atonement, the ‘Testimony beneath the mercy seat’ —see Lev 16: 13.’ Thus were we given several, simple statements by Jesus which none have heeded until the MSA such as, “**Verily, verily I say unto you, if a man keep my saying, he shall never see death**” —John 8: 51.

Such a formula, keeping Jesus' sayings to gain victory over death, obviously speaks to God's law, His rule of winning **EVER-LASTING LIFE** and becoming “At One” with Him, because it shows the formula for mercy, the formula to escape hell and death. This and many other important doctrines are only now being made plain by the MSC to the SDA Church who has had two teams of ministers, two priests of *the Lord of Hosts*. The first team of false and partial purveyors of “knowledge” began in 1844 with the nominal SDA leaders, then it continued with Davidians who were sent to reform the nominal brethren. After starting well both teams of cattle, began to confuse the Lord's light with hazard causing them to bolt for the wilderness in fear, stampeding away from their Lord towards real suffering and danger: Both groups failed miserably in their commission as they trampled “under foot” every aspect of Bible righteousness that did not suit their taste. They only drank the water and consumed the fodder which pleased them while they soiled the other portions: or, as Malachi put it, they were “partial in the law”. They accepted the portions of the *Rod Message*, which gave them personal satisfaction, but they rejected other portions like *5Ans*, p. 29 and they rejected the Shepherd who appointed the *Rod*. Resultantly, Christ quotes Jesus as promising to concede over to Christ the need to change the priesthood back to its original constitution: He says, “**and ye shall know that I (Christ) have sent this commandment unto you (Davidia) that my (Christ's) covenant might be with Levi (not with you), saith the Lord of Hosts (by virtue of Jesus' authority).**” This transition, soon to take place, will occur just as soon as all of the purification requirements of Jesus' administration occur as listed below:

1. It will occur when Jesus purifies the house of Aaron, the residual portion of the above described priests who do indeed embrace His Testimony or law. They are the cattle, the rams and goats who have actually learned to hear the Lord's voice, the *Shepherd's Rod*:
2. Also, it will occur when the inanimate objects are cleansed signifying the end of *The Judgment of the Dead*. This is described in the Atonement as follows:

**“...he shall go out unto the altar that is before the Lord, and make an atonement for it: and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And shall sprinkle of the blood upon it with his finger seven times, and cleanse it...and when he hath made an end of reconciling the HOLY PLACE, and THE TABERNACLE of the congregation, and THE ALTAR, he shall bring the live goat...and confess over him all the iniquities of the children of Israel...”** —Verses 18-21.

3. Then the Atonement protocol, expressed clearly in *Lev 16*, shows that this transition will occur when the scapegoat, Satan and his fallen angels are escorted, by a “Fit Man”, from the people.

Understand that, not just the people, but the inanimate objects mentioned above must also be cleansed by both of the Sin Offerings, the Goat and the bullock. In fact, it is interesting that those objects are the only ones cleansed by the combined blood of both offerings simultaneously — perhaps even from the same vial— showing that it is *The Gentile Gospel of the Sacrificial Goat* which redeems those objects. But how can an object such as the Altar commit sin? They obviously are figurative of people who are deceased that have sinned and that require remission —see *Tr 5*, p. 107-110— of sins also; that is, sin which is likewise to be transferred to the scapegoat. Being dead, they are depicted as objects and not living people. And receiving the blood of both animals mixed, shows that they are purified at a time when both sacrifices have culminated. In other words, the dead of all ages never knew the full Gospel of Jesus' sacrifice, nor did they know the entire path of

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Divine revelation promoted by His bullock ministry. Such knowledge requires release for their educational benefit before they can be resurrected; commensurately, at the end of the ceremony, the blood of both sacrifices was sprinkled upon the Altar seven times. It, the blood, was an efficacious instrument of purging and purification because Aaron beforehand sprinkled the blood, from the same animals, upon the Mercy Seat, the throne of God. Jesus, by no longer standing before the Mercy Seat, indicates a transition of the Atonement from heaven to earth.

Then Zion, without having the Burnt Offering yet to be given, having advanced to this level of cleanliness, and thus capable to bear the Lord's 'light yoke', Jesus can then proclaim the very same theme which He uttered at Calvary which, remember, was the iconic symbol of His atoning work: He will say, "it is finished" (John 19: 30), and all who then have died in the faith and all the living in Laodicea have their destinies eternally set: "...*he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still*" —Rev 22: 11. The term "filthy" used here is obviously a synonymous allusion to the Atonement sacrament depicting those men who have failed to pass its standards and receive mercy. Having "finished" His cleansing work, Jesus performs the historic ritual of transferring leadership of the church back over to Christ, and Christ then fulfills His covenant promise by restoring to Levi his original post of officiation, and does so just in time for the Burnt Offering: "*For...David shall never want a man to sit upon the throne of the house of Israel; neither shall the priest the Levites want a man before me to offer BURNT OFFERINGS...*" —Jer 33: 17, 18. As shown in symbolism, the priest, "...*Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, AND SHALL LEAVE THEM THERE: And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his BURNT OFFERING*" —Lev 16: 23, 24. Aaron being deceased for close to 3500 years, three-and-one-half years of divinity, then we must discern which of his posterity, his genetically descended sons, will take this charge?

This transition, this emergence into the tabernacle of the congregation, is prophesied in the following Texts:

*"And he shewed me Joshua the high priest standing before the angel of the Lord (the Comforter), and Satan standing at his right hand to resist him. And the Lord (the Comforter quoting Christ) said unto Satan, the Lord, rebuke thee, O Satan; (which Lord, Christ or Jesus!?) EVEN THE LORD THAT HATH CHOSEN JERUSALEM (it could then only be Christ), *rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, take away the filthy garments from him. And unto him he said, behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments...and the angel of the Lord (the Comforter) protested unto Joshua, saying, THUS SAITH THE LORD OF HOSTS (Jesus); if thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by"* —Zech 3: 1-7*

We are shown that yesterday Joshua was filthy and under Satan's kingdom. He could have been a highly organized idolater such as a Mason or, prior to his cleansing, he may have had some other contaminating affiliation to corruption. This is why his garment, the righteousness which covers him, is described as filthy. He is a man covered in sin. This is also precisely why Satan launched such a monumental protest against *the Angel of the Lord*, the Comforter, *The Spirit of Prophecy*. In reflective retrospection, with regard to Laodicea, it is remarkable to now see that Satan, through sophistry, reached into Jesus' ministry these past 160 years and corrupted them away from heaven's rule of At-one-ment; now he gets a taste of his very own medicine. Jesus reaches into Satan's kingdom and allows Christ to install Joshua as the Aaron of this generation, the high priest — an installation which comes after being decontaminated from his prior affiliations and made clean. Appropriate to the analogy, ancient Aaron, had emerged out of approximately 80 years of Egyptian living, likewise was probably very polluted with idolatry before Moses and Christ cleaned him. Neither men, neither of the high priests, Aaron or Joshua, were men of historical, pristine purity. In harmony with Joshua's contemporary installation, Jesus, the current *Captain of the Congregation*,

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relays to Joshua, his marching orders: Jesus, The Proverbial Aaron of yesterday's priesthood, just as symbolized in the Atonement transition, prepares to put His work down and begins to clean the new high priest —He, in keeping with the atoning symbolism of Aaron washing his flesh, purges Joshua from his uncleanness. This transition of priestly leadership —another manifestation that the ceremony has transited from heaven to earth— is described in the context of *Zech three* by the announcement to Joshua, "...*thus saith the Lord of hosts, if thou wilt walk in my way, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts...*" Beforehand, the "angel of Laodicea" judged Jesus' house on earth while Jesus administered over its functions from heaven. But now, being transported to earth and no longer requiring an advocate before the Father's throne, the task of judging Jesus' house can be totally vested in the hands of an upright priesthood headed by Joshua. Is not this conclusion obvious? Can we not now plainly see that Jesus was preparing to put down His atoning work and His priestly duties; otherwise, He would not be cutting a deal with someone else, Joshua, to keep His charge and to do His very own work!? These functions were previously tasks assigned in the New Testament era to Jesus, the Lord of Hosts; He kept His own charge, His commission, and He enforced His testimony, for after His resurrection He pronounced that, "*All power is given unto me in heaven and in earth*" —Matt 28: 18. With this statement given to the disciples showing His authorization over the church, we can see exactly who had the divine charge to judge the house of God from the time of Calvary to the advent of Joshua.

Like our knowledge of Calvary, likewise with Jesus' charge to Joshua, we can never comprehend its intricacies until we educate ourselves to know exactly what that very charge was. Only in viewing His mandate to his disciples can we understand it. He said, "*Go ye therefore, and teach all nations...teaching them to observe all things whatsoever I have commanded you and, lo, I am with you always, even unto the end of the world*" —Matt 28: 19, 20. Sometime, in the last day, the end of the world, Jesus transfers to Joshua His charge. Consequently, the charge given to Joshua is taken away from the gentile, non-sheep disciples of Jesus. In finality, as we shall see, it is the requirement to embrace the *mustard seed* just as clearly expressed or "commanded" in His testimony. Such is similar to the duty of the ancient Levites; they too honored the throne of the *mustard seed's* father, David: for such is to enforce all the commandments and sayings uttered by Jesus. In summary, the way which Joshua must walk and the charge that he must keep is simply that which the MSA recognizes as the *Testimony of Jesus*. Thus, this —not merely the 10 Commandments— is the law which the former, about-to-be-expelled, priesthood only partially observed. The 10 commandments were merely a document pointing the church to the full meaning behind those edicts which would become revealed today. Joshua is given the covenant, "...*If thou wilt WALK in my WAYS and if thou wilt keep my charge...then thou shalt also judge my house and ... I will give thee places to walk among these that stand by.*" Several facts loom very large from this communiqué:

1. Joshua, beforehand, did not keep the *Testimony of Jesus*. How could he since Christ, 2000 years ago when the testimony was first given, said that it was given in "proverbs" and would only be made plain in the last day —see John 6: 39, 40, 44, 54; 17: 7, 8; 16: 25, etc.
2. The men amongst whom Joshua was promised to receive place, those who stood by, being favored by Jesus, the *Lord of Hosts*, must be men who already keep 'the way and the walk'. They are Christ's living sheep inherited from the 2000-year, gentile experience; spiritual sheep who emerge from Laodicea, the antitypical House of Aaron.
3. Therefore, Joshua, being the one to inherit the priesthood from Jesus, must be a Levite by genetic pedigree and derivation.
4. He emerges out of a different, semi-Christian church, one greatly influenced by Satan. Thus, Joshua must be one of the Lord's sheep of a different fold —those amongst which were left abused and scattered in the mountains and ruled by the cruel shepherds.
5. Since Joshua is cleansed in symbolism, by the washing of his own flesh, then he is cleansed by heavenly edict and not just by sacrificial animals. Jesus removes his sins through the revelations to

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him of His testimony. In other words He shows to Joshua, with miraculous affirmation, the branch, the son of David, and his publications of peace.

It should be adamantly noted that the change of garments described above from *Zech three*, the change from filthy to pure garments, does not allude to the Atonement's ceremonial step when Aaron removes His linens, for Aaron, while dressed in the linen garments, represents Jesus. Instead, when Aaron, at the end of the cleansing ceremony of the Sin Offerings, is commanded to wash himself—a thing that can be done only after disrobing—and then to dress into the normal garments provided for the high priest, this is the aspect of the ceremony that prefigures the removal of Joshua's stained garments, his sins, described in *Zech three*. This we can safely conclude because Jesus was never dirty and was never in need of a cleansing and because Aaron's ministerial linens were never considered dirty, for this reason he was commanded to leave them behind in the Holy place and then emerge into the open sanctuary.

As a result, with Joshua and his ministry thusly cleansed, with Satan driven from his seductive array in this arena, then Joshua, much as the gentiles in the early Christian age, can be considered a clean and equal partner with the Mustard Seed Ministry, with David and his team. This is the very reason that they—men formerly antagonistic towards each other—are given equal status in this newly purified church. This much is revealed to us in the following Texts:

*“Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest; And speak unto him, saying, thus speaketh the Lord of hosts (Jesus), saying, behold the man whose name is the Branch (the son of David); and he shall grow up out of his place (out of Laodicea), and he shall build the temple of the Lord (Christ's house):...and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both” —Zech 6: 11-13.*

It is plain for all to see that Jesus eternally alters the political governance of the church on earth. He empowers humans who have matured in righteousness (Heb 5: 12-14 & 6:1; Eph 4: 11-14; 1 Cor 13: 8-13, etc), saints from the House of Judah, David, and the house of Levi, to rule His church on earth. This is in harmony with Samuel's prophecy to Eli, a Levite, pertaining to his corrupt sons whom the Lord slew: *“...thy two sons, on Hophni and Phinehas; in one day they shall die both of them. And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind; and I will build him a sure house and he shall walk before mine anointed (the son of David) forever” —1 Sam1: 34, 35.* Having relinquished His church to mature saints, what does Jesus do afterwards? He continues to reign over the heavenly courts; this is made evident, since 2000 years ago, He was given all power both in heaven and in earth. This we know because Christ returns and invisibly presides as “the God of the whole earth”. *“For thy Maker is thine husband, the Lord of hosts is his name (Jesus): and thy Redeemer the Holy One of Israel (Christ); the God of the whole earth shall he be called” —Isa 54: 5.* Christ, formerly known solely as the God of Abraham, Isaac, and Jacob, the Holy One of Israel (Exod 3: 15), will soon become the God of all mankind. He will manage His church through His two arms, His right arm of power, the Branch, and His left arm of grace, Joshua—such grace, indeed, will be sufficient. Such cooperation between two men, Joshua and the branch, installed after the “first dominion” will make for a great team to save Israel and the world. When Joshua comes into the church, as stated above, it will not be by virtue of the Sin Offering; instead, after being washed by the Lord, he emerges as the only one qualified to bless the burnt offering, as we shall continue to explain below. And how fitting, for Joshua is a *“brand plucked out of the fire”*. Which fire!?!—the one that likewise burned Israel.

But such a vast mission, the charge to rule Jesus' temple, will not be possible until all of the political “chess pieces” are set on the proverbial board. For such to occur, like Joshua, Israel must also experience an emergence from the fire. This affords the benefits which accompany:

**[VII, B]The Legality of Affliction:** ~~~~~This author implores its readers to please patiently forebear. This concept of the Atonement is very broad and deep. Many of its subtopics require multiple explanations from various Bible Texts to convey the complete picture and to validate its conclusions. The “furnace of affliction” and the ram offering is no exception to this rule. With the final ceremony of the Atonement being the “Burnt Offering”,

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whereby a ram without blemish is offered, the emergence of the 144,000, by this aspect, is depicted. To be literal, purified Davidia, will go out of the church and into the place of Israel's affliction, the furnace or "*the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind*" —Luke 14: 21. By bringing them into the SDA Church a people newly to be admitted, they can only gain entry by a priestly officiation. This is similar to the way new converts are admitted to the church today. They must be baptized by an officer of Jesus, an ordained minister. Aaron's son, Joshua now has won that promotion: Both cleansed and enshrouded with his priestly garments, he is depicted in Atonement symbolism as making the Burnt Offering. In so doing, he manifests that the 144,000, the formerly scattered but now shortly-to-be-re-gathered sheep of Christ, have been given for salvation. Those who fully drink this draft will remember that Aaron represented a different symbol when he put on the clean linen; commensurately, he is a different symbolic person when he takes it off.

What is the efficacy of this procedure? To appreciate it we must remember that to be accepted of God, humanity must be "at one" with Him. God will not change; He will not diminish His way for His way is the only righteous way. He is the only axiomatic source of order and wisdom in the universe. Even Christ said, "**the Father is greater than I**" —John 14: 28. If such a *Cosmic Source of Protection* were to become diminished, then life, peace, and joy would forever escape the universe; therefore, for our sakes, Father cannot blunt His glory. Such being reality, Father instead of diminishing Himself to save us, institutes a wise tactic: He exalts fallen humanity to Christ's righteousness. To achieve this exaltation requires that all manner of sin, except the rejection of the Comforter's light, be forgiven, including the premeditated and the inadvertent sins. If this step were not taken, then humanity, as willful and premeditated sinners who violate the law with purposeful forethought, would be eternally justified, and heaven would have no basis for eternally destroying the original premeditated sinners, Lucifer and his angels. Such would turn heaven into hell. The fallen angels, comprising one third of the heavenly "stars", rebelled and were cast out. This was done because, against warning and counsel, they chose to flagrantly violate God's government. Angels being creatures of God and therefore creatures of love, must likewise—even to this day—miss their former friends and loved ones and regret the day when they will be burned in hell. We can have assurance of this fact because even we humans mourn when our relatives die, no matter how badly they may have behaved. These good angels who did not sin, having known the others, the fallen angels, formerly one third of heaven, and having known them for perhaps hundreds, if not thousands of years, longer than we humans have existed on this planet; quite naturally then, they too desire to see their relatives reinstalled into heaven and made again at one with God. The Atonement must satisfy their need for mercy and justice as well. For it does little good to have earth at one with Father while the good angels are again tempted to question His judgments even if such a temptation may occur after Satan and his angels have been destroyed. The accuser of the brethren, Satan himself, knowing this variable, exploits it daily for all that it is worth. To whom else can we presume that he launches his accusations about us? He wants their sympathy as some bargaining lever to preserve his very own life. If the Atonement did not orchestrate a Burnt Offering, Satan, while using his great skill at argument, would continue to seek their sympathy by advancing this charge of injustice. No doubt the enemy would, by feigning concern for his fallen troops, make the following argument by issuing,

**The Enemies advocacies for reinstallation of Lucifer's governance:** "*Heaven's government is biased and shows favoritism: It affords exceptions and pardon for humans who have committed the same egregious sins which Christ will burn your beloved fellow angels for committing. They joined my rebellion to protest against this unfair manifestation of inequity.*" **He will further illustrate,** "*Your formerly-angelic loved ones are destined for hell merely because they followed my lead and rejecting the Word, my Superior; yet, the highest Christians, Lao-Davidians have done worse. They are rescued from their sins and saved for elevating VTH above Christ's Testimony. I, being the next in command to Christ, the highest created being, and being one who has never died, was not I, Lucifer, more worthy of such adoration than is VTH; were we not both subordinate angels of light to Christ? Your loved ones, the fallen angels, were wiser to exalt me than were Davidians to exalt VTH and EGW, for unlike those prophets, I was created next in command to Christ. Manifestly then, such Lao-*

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*Davidians distrusted Christ and were more cozy with His lesser angels of light just as were your former heavenly loved ones who now stand under my government. Yet they are saved and your loved ones will be destroyed. Was not I, Lucifer, whom one third of the angels followed, inspired with even greater luster than the prophets? Why does not a pardon exist to cover your former heavenly relatives while men of equal, if not greater, sin are reunited and embraced?"*

If all that the Redeemer had in order to validate our right to a pardon was the Sacrificial Goat, a provision for "unknown sins", then Jesus and Christ, in His court-room reply, would be limited to the following counter argument:

*"We object to the comparison of Lao-Davidians and hell's angels for the following reason: They, the redeemed, should be pardoned because they did not know to choose the good and refuse the evil; they were ignorant. Not so with the fallen angels who fully knew better and sinned with reckless abandonment and against counsel. For this reason a plan was adopted to save humanity while no such plan was forged to save the fallen angels. They must now be made to pay the price for their treason against heaven."*

He could only argue to the judge, "**Father forgive them for they know not what they do.**" But such a defense could not stand cross-examination, and a good advocate would not dare come to court to face such a virulent and vitriolic prosecutor, the accuser of the brethren, armed only with half a defense. Especially fully knowing that even Bible heroes, men extolled by heaven, are guilty of willfully and knowingly rebelling against Heaven's rule of order.

Instead of simply advancing that argument, both Jesus and Christ will give:

### Heaven's Reply.

*"Contrary to hells claim, We make no petition of salvation for all in Zion especially those who idolatrously elevated the prophets above the Word. In fairness and equity, we appeal for mercy to cover only two categories: The first, those who believe and who have died. The second are those who now live and have fully endured advancing in the conversion process. Those amongst the living who have rejected Our Comforter-revealed testimony, justice indeed demands that they receive not your mercy. Instead of heeding My appeal, they, exactly as charged, willfully and with forethought of mind chose to exalt above My voice, the writings of 'lesser lights', men who were likewise sinners, exactly as hell's angels have done. For justice, the court is willing to sacrifice by foregoing their long years of toil in your work.*

*"We do wish to cover the sins of premeditation committed by the faithful. Those who have embraced the Testimony of Jesus. It is not a display of inequity to "put away" their sins of premeditation and not do the same for Lucifer's fallen angels. To the contrary, as did David, those saints have suffered already for their purposeful sins. The demons have never experienced, even in the long 6000-year history of their rebellion, as much as a stubbed toe. They have never mourned the loss of a loved one; they have never been persecuted for their beliefs. They have received absolutely no punishment. They cannot be compared to them, the 'wise virgins' since the demons have never borne humanity's infirmities and grief.*

*"To this point, the redeemed from Zion are covered. What about the dead saints whom We represent in this proceeding as well. Those soon to step forward from the grave in the first resurrection, men and women, regardless of the generation, who openly professed My word amidst great hostility. Jesus' blood covers their sins of ignorance. He died so that they may win resurrection! But the point must be conceded: Those saints, as did the fallen angels, likewise committed sins of premeditation; men like Samson, David, and Paul to cite a few examples; yet, in spite of their rebellion, we still argue a key distinction to justify their redemption. Why, being rebels, do they deserve clemency while hell does not? Because each of those saints suffered the ultimate penalty; they passed into the grave. As expressed in the Bible, the penalty of sin is death, and that penalty was exacted upon them, they paid an enormous price for their rebellion. We enter a plea that their death, persecution, and suffering, should now be accepted as satisfactory collateral for their sins of premeditation —fully freeing them from the grave. Now, for hell's angels, it is their turn to die. Unlike the saints to be resurrected, they rejected My righteousness; therefore, they must trust in their light, their own righteousness to deliver them as did My servants who took the wiser path and trusted Me. When Lucifer led them astray he did so by claiming a higher authority than that of Christ; consequently, let him and his fallen angels, be they spirits or humans, cash in on their claim of righteousness. Let them pluck themselves as brands from the fire. But those poor desperate humans who sought the Word for salvation and embraced Calvary for freedom, let them find in the sanctuary, seated above the testimony, the Throne of Mercy sprinkled with blood, the blood of the goat and the bullock."*

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*“To complete the roster of redeemed, another petition must be made. We, Jesus and Christ, now enter a plea for the living, those about to join Zion; we wish to argue that they too receive everlasting life, life that last forever. This class must include Joshua the priest shortly to join them, the 144,000 and the ‘great multitude’ of other living people soon to be called. They too can have legal redress and pass in this hour of judgment under the auspices of a different sacrifice, Jerusalem’s suffering, the Burnt Offering. Israel, tempted and seduced by Satan, some 3000 years ago gave up their privilege as defined by Moses in Deut 30: 19 when he set before them life and death. They chose death and curses and did so without any remuneration. ‘They sold themselves for naught, thus their redemption must be without money.’ They lived centuries in human pain and suffering, reduced to animals, scattered sheep with cruel shepherds, reaping no blessing from their torture. Such a display of selfless generosity should not go without benefit. Our petition to this Court is that it embrace them as the symbolic ram entangled in the thickets of hell, so as to preserve the life of these proverbial ‘Isaacs’. And, since Israel paid double for their sins—their purposeful, intentional, and premeditated crimes— We implore this Court to allow this sacrifice to serve as a Burnt Offering which covers, not only themselves, but to also afford pardon to the others redeemed from the world, humans who will shortly embrace the call of Christ today, let them come to Zion, by the light of the sacrificial bullock, the blood of the sacrificial goat, and the torture of the sacrificial ram. In connection with this important petition, let Israel’s fire, the double portion of their affliction, bring immediate relief to all who now suffer the “thorns of the flesh”, the grief from any further sickness and pain. Let the wise Lao-Davidians now find freedom and rest from any and all debilities, and let them grace all whom they bring into the faith from henceforth with such healing—all this because of the sacrifice of the thicket-entangled ram. I do further argue that such grace be not extended to the demons of hell, because they tempted Israel to violate the covenant and did so against the expressed wishes of your Throne; therefore, the crimes committed by all others who should pass in this hour must also be smeared upon their heads.”*

*“ Your Honor, as a closing remark, to preclude the devil from attributing to Us, Jesus and Christ, selfish motives, let Me remind the heavenly and earthly witnesses that We both suffered on Calvary, and Jesus even died for the selfless right to save. We both forsook Our own judgments and only uttered the Words that you gave to Us. What comparable act has Lucifer ever done to aid suffering humanity? He has done nothing but to enslave them and increase their burden. Then he had the audacity to boast, in Jesus’ wilderness engagement and trial 2000 years past, of all the people on earth who served him desiring that, if Jesus should worship him, he would give them up. I cite this as just one of many pieces of evidence to destroy his pretense of concern for his angels for such an offer suggest that he would relinquish even his own angels in order to boost himself. This is in contradistinction to the Salvation team, Jesus, by transferring the church to Christ, wins to Himself absolutely no saints, neither cattle nor sheep; after 2000 years of work; He joyously has made this sacrifice. Christ, instead of winning the proceeds from this judgment session as a victory prize for Himself, He gives them to His mustard seed, the son of David. He makes “**him ruler over all that He hath**”. And David’s son, through the child-conversion passage, displays his selfless modesty by willingly foregoing self-exaltation; and instead, has denied himself, taken up his own cross, and has followed Us. He has converted himself to a child by promoting heaven’s unpopular light. He has become a servant and a minister to your disciples. Now Father, consider Israel, the next in the chain of earth’s eternal command, they voluntarily stepped into 3000 years of misery without remuneration. All now seek, not self-exultation, but honor, glory, and worship of You, the Highest. All except Satan and his hell-bound helpers have sought to recognize Your glory, but they do have the audacity to seek Your mercy. Satan and all his agents, be they spirits or humans, have spent their careers seeking to destroy Your government. Let them now pay the price for promoting hell and not heaven. In preparation for their destruction, We move that they now be arrested and detained: that they be escorted away from the redeemed and shackled for their day of burning in the wilderness uninhabited.”*

Thus, with the Burnt Offering, we can now see the legality of affliction. Having also seen the Court-room drama, let us now examine the details of Israel’s

**(VII, C) Baptism by Fire:** ~~~~~The symbolism of the Burnt Offering was designed to illustrate severe and incessant punishment. Much like the literal experience of suffering that one would undergo if they were actually burned. It is incessant because, according to Lev 6: 9, 12, the fire on the altar was to continue day and night; it was to never go out. Another stipulation to the Burnt Offering was that, “**If his offering be a burnt sacrifice...he shall offer it of his own voluntary will...**” —Lev 1: 3. It was not a compulsory offering but a free will sacrifice. Such is symbolic of the punishment heaped upon 10-tribe Israel for their crimes. As shown, Israel

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was originally given a better opportunity to win eternal connection with Christ, but, rather than choosing, by faith, to heed the commands of Christ, he violated his covenant and sinned. Accordingly, he voluntarily accepted for himself purification through the furnace of affliction. Moses carefully outlined for Israel the path of disobedience which would result should they violate their covenant with Him.

**“I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore **\*\*CHOOSE\*\*** life, that both thou and thy seed may live”** —Deut 30: 19

**“And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought: and ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other: and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life. In the **MORNING** thou shalt say, would God it were even and at **EVEN** thou shalt say would God it were morning(morning & evening Burnt Offering)...And the Lord shall bring thee into Egypt (Slavery) again with ships...”** —Deut 28: 63-68

**“And it shall come to pass, when all these things are come upon thee...and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God...that then the Lord thy God will turn thy captivity and have compassion upon thee, and will **RETURN** and gather thee from all the nations, whither the Lord thy God hath scattered thee. And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it, and he will do thee good, and multiply thee above thy fathers”** —Deut 30: 1-3, 5

Israel did not have to choose curses, but he did. And curses were his fire; he was the symbolic Burnt Offering; he voluntarily dropped out of the Lord’s kingdom so as to embrace suffering. Such was not to pertain forever, only until he paid double for his sins. Then Christ would “return” to raise him up.

Examining the larger picture, Paul in his work confesses that he taught “milk” instead of “strong meat”. This is exactly how he categorized the work of the early, NT Church. He also implored the church to anticipate the day when strong meat would be served to them, and their consumption of such would bring us to full maturity showing us how to “choose the good and refuse the evil”. He listed this strong meat to include all the doctrines covered by the MSC: doctrines of *Christ, Baptisms, Resurrection of the Dead, and Eternal Judgment* —see Heb 5: 12-14; 6: 1, 2. Today, we are now seeing the fruition of each of these “strong meat doctrines”. The only one not covered by the MSC until this paragraph is that of “*The Doctrine of Baptisms*”. Only now, with this explanation we can understand it as well. Israel’s re-inclusion and re-union with Christ is done by a baptism, one not with water but with “fire”. This expression, “baptism by fire”, refers to their inclusion back into the Kingdom by virtue of the punishment and the trial which they were scheduled to pass. Commensurately, all who are graced by this sacrifice and who are to be freed from penalty of premeditated sin, the penalty of human sickness and suffering, will win their eternal relief, by Israel’s baptism, his immersion into and then his elevation out —not a pool of water, but— of the fire. Conversely, immersion in water signifies an anointing and the rescue from hell by the medium of doctrine, the cleansing by the Word for water is a cleansing agent. Such a baptism falls under the purview of the unblemished bullock. This baptism we have understood for centuries; it is milk. Now we know that the water baptism in the day of maturity alludes to the cleansing fountain —not the cleansing fire— and it ultimately occurs in the day when strong meat is served to the church. As told to the *Woman at the Well*, such a fountain will give you everlasting life, but with this life, we require another benefit; that is freedom from human suffering. For to live forever in sickness would yield eternal misery; thus, we also need “baptism by fire”, Israel’s Christmas gift to the world. This finding completes the full spectrum of Paul’s exalted day of strong meat as we have deepened our knowledge of Christ, of Resurrection of the Dead, of Judgment, and now of Baptisms.

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Israel was tortured and afflicted, not just in the past 400 years of slavery, but ever since his departure from Christ, and his grueling punishment warrants his salvation by grace and mercy. As is explained below, since water cures fire, then the people of the water immersion must educate those of the fire immersion. *John the Baptist* addressed this by prophesying, “...*he that cometh after me is mightier than I, ... he shall baptize you with the Holy Ghost, and with fire*” —Matt 3: 11. This path to salvation, this “baptism by fire”, is orchestrated by Christ, the One who came after John. He sends the Holy Ghost to bring the church to full maturity by relaying to them “all truth” and by reminding them of “*the things which (Christ) spoke unto (the disciples) being yet present with (them)*” —John 14: 25,26. This immersion into the “fullness of Christ” equipping them to “choose the good and refuse the evil” brings them to the day when the saints are clean before the ram is offered. Conversely, the baptism by fire is unique only to all of Israel (Jerusalem). No other group in the Kingdom will receive salvation in such a manner. Thus, the Burnt Offering is deployed to describe Jerusalem’s path to eternal life. Having paid the price for their iniquity, Christ can call their children forth from their entanglement in America, to receive their salvation. They will be freed from their entanglement when the son of David brings them into the SDA Church in the day of a pure ministry to become graced by pure teachers: Their fire will be quenched by water:

*“The Lord said also unto me...and I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also...And the Lord said unto me, the backsliding Israel hath justified herself more than treacherous Judah. Go proclaim these words toward the north, and say return, thou backsliding Israel, saith the Lord...only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers...turn O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding”* —Jer 3: 6,8,9, 12-15.

Can these simple Texts be made confusing? —you have to strain to do so. The reader with a clear mind will discern that it describes the return to the Lord of —not the Jews or Judah, not the gentiles, not the SDA Church, but— 10-tribe Israel, one of His two proverbial wives, the people, other than Judah, whom the Lord divorced yesterday, some 2700 years ago. They were the Lord’s sheep whom He scattered, and now He seeks to restore them, to reunite or re-marry Himself to them, just as Moses promised in *Deut 30* also cited above. In order to consummate this re-marriage, Israel, as humbling as it may sound, is defined as being devoid of understanding and in need of another group of people to educate them. These people are to be their “pastors”; thus are they called Davidians or “pastors after the Lord’s heart”. Who are they? They are Lao-Davidians who do indeed “keep knowledge”. Being men with knowledge and wisdom, then they must be the small portion of Zion’s former Davidian priesthood who finally came into compliance with the mandate of *Mal two*, saints who were not ‘partial in the law’ but instead, embrace the *Testimony of Jesus*. This claim is factual because David was elected and was promised that his son would become the eternal light of Israel, Judah, and the gentiles —see 2 Sam 23: 1-4, 2Chron 21: 7; Ps 89: 1-4, 22-36; Isa 42: 6; 49: 6, etc. Therefore David’s son, must accordingly lead this delegation of teachers. Some, by hearing this being gripped with unreasonable fear, will recoil not realizing that leaders, like ancient David are appointed to lead because they share the same mind of Christ (*Phil two*); they represent His will perfectly. To hate him is to hate Christ —see *Luke 19, John 13!* Such Davidians, men after the Lord’s heart, will never be able to suit the leadership requirements of wicked, anti-Christian men, the tares. Notwithstanding, Israel is beckoned to come to Zion only in the day when Zion becomes a purified church, one that has been cleansed by the Word with their sins removed and the enemy banished, a church that is **AT ONE** with God. Henceforth and forever, none who are honest and who are enlightened with these diamonds of truth could even think to challenge the immutable fact that Israel is saved by a different standard than are their clean teachers, advanced Jews, Gentiles, Hebrews, and Levites —proverbially herd and flock species intermingled— who are cleansed as leaders with the commission to wash Israel’s feet.

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Be not mistaken, since Israel must return to Christ through Zion, all while a separate distinction is applied to their “treacherous sister Judah”, then Zion, the church, could never be construed to be an institution that is, in this state prior to Israel’s return, dominated by Hebrews for remember, *Jer three*, when read in full context shows that neither Israel nor Judah have yet returned to either Zion or to Christ. This does not mean that none of the righteous within Zion are of Hebrew lineage, but that those who are, either rams or goats, are governed by side-thrusting, horn-prodding, clean-water-defiling “cattle”, gentile bullies. Such is indicated by the promise from the Lord that the son of David, the *mustard seed*, AKA, the faithful and wise steward, is not to be made ruler over His house until Christ returns —see Luke 12: 42 & 43.

The applicable, ceremonial reality, manifested to us now with multifold, Jacob-eye-opening, sunshine luminescence is that the last offering of the Atonement will serve to bless the 144,000, Jerusalem, as they return home to their Lord. This “Burnt Offering” is done when the congregation is allowed into the tabernacle. Aaron was told:

*“And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he COME OUT, and have made an atonement for himself, and for his household, and for all the congregation of Israel,...and he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people”* —Lev 16: 17, 24.

Aaron’s (Joshua’s) sacrifice of the Burnt Offering expresses heaven’s commutation and remission of all the pre-meditated, purposeful sins committed by those to be saved, the class who are to never see death. This sacrifice explains the heretofore perplexing, Bible mystery pertaining to the blessing of Abraham. We were told that “...*Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him*” —Gen 18: 18. Beginning with the remnant in Zion, humanity is afforded clemency in the Atonement because Jerusalem, the children of Abraham, suffered under the gentile, affliction-entangling snares by making of themselves a “voluntary” sacrifice, the self-sacrifice that they chose when they decided to accept the curses and reject the blessings proffered to them by Moses —an agreement that he swore before all, both heaven and earth (See Deut 30: 19). Such generosity by Jerusalem will afford the gentiles the sufficiently gracious opportunity to garner for themselves a seat in the burgeoning *mustard-seed* Kingdom when the call is made. They, AKA, the great multitude, may soon do so without further penalty for their iniquities. The only requisite then will be that they repudiate the soon-to-emerge counter appeal by the then united forces of Protestantism and Catholicism, well entrenched forces that will join to protect their traditional anti-Christ fables about the so-called “Godhead”. Such prospective saints, against fear-inspiring penalties, must also embrace the ministry orchestrated by the formerly disreputable Jerusalem as they are freshly sent forth to teach under the banner of the burgeoning *mustard-seed* Kingdom. Upon so doing, the great multitude of gentiles can eternally dodge the price and the penalty for their premeditated sins. A later study will require release in order to explore this soon-to-come, “anti-Christ/Mark-of-the-beast” drama in greater detail. For now, until Jerusalem is fully baptized with this fire and freed from it —until the thicket-entangled ram is offered— all, in order to garner life without death that are in the church, the pastors after the Lord’s own heart, must continue to joyfully suffer their private “thorns of the flesh”. Could it be that such was by design to make their hearts bleed for Jerusalem’s freedom? —perhaps so, for Elijah’s mission is to turn the hearts of the fathers to the children! And to think, what ingratitude many harbor as they refuse Elijah’s appeal urging them to now turn their hearts to the non-Sabbath-keeping sons of America’s former slaves!

Remember, the tabernacle, the roster of the eternally redeemed is empty. Before this Burnt Offering, it is devoid of other people. This shows that only four groups will emerge unto salvation when Aaron changes his garments so as to leave the Most Holy. They are,

1. MSA Davidians or the wise virgins, those presented to Joshua as men who “stand by”
2. The newly-converted Hebrew Israelites, the Levitical arm in the Kingdom
3. The deceased of all ages up until 1844 whom Jesus allowed to pass the judgment, and

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4. The deceased from 1844 until the end of the judgment of the dead who have died in the SDA message.

These people fall into one of two categories: those who were exposed to the *Testimony of Jesus* that was 'plainly' expressed in the last day, and those who did not have that same daylight revelation. Two categories remain yet to be mentioned in the above list, the 144,000 and the "great multitude". Consequently, the ram, the Burnt Offering, will not benefit any other Adventist because they refused the *Rod* message, the light which was to transform them into unblemished bullocks. Neither will it benefit any aberrant Davidians who refused to heed the Shepherd's plea, become His sheep, and hear His voice. By so sullyng themselves in the tar pit of iniquity, of premeditated sins, they have blasphemed the Holy Spirit and committed the unpardonable. For in this hour, the Lord has re-raised His testimony to allow men to escape the grave; it is His trumpeted announcement of life described in *Ezek 33*, and they spurned His "graces". After their refusal to elevate Christ's righteousness in their lives, after refusing to believe the Testimony, the very foundation upon which the mercy seat is secured, they become members of the scapegoat's team and must, like him, suffer his penalty: No justice in the righteous court room can be fairly extended to them. This is quite fitting for why should the Lord remove the thorns in their sides with His precious offering when they reject the crown of thorns that He bore for them? Now we can know why Aaron does not leave the Holy place until after He has made atonement for himself, his house, the congregation and the inanimate objects such as the Holy place.

With this insight in mind, we faithful Davidians, as we approach the hour of the Burnt Offering, can rejoice, as EGW promised above, in God's "compassion" when we pray to Him for relief from our afflictions and He temporarily refuses our will by saying "*My grace is sufficient.*" If the Lord says it, then such is indeed the case: it is not an excuse to elude the need to "offer relief". You continue to suffer because all heaven's government desires to win for you an eternity without pain even though you have been a premeditated sinner. We can now, with greater understanding of the Atonement, rejoice in greater joy like Paul as we realize that Father will shortly remove our pains just as He has freed us from the penalty of death.

More of Israel's "baptism by fire" is recorded in the following Text:

- "**But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth: for a spoil, and none saith, Restore. Who among you will give ear to this? Who will hearken and hear for the time to come? Who gave Jacob for a spoil, and Israel to the robbers? Did not the Lord, he against whom we have sinned? For they would not walk in his ways, neither were they obedient unto his law. Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not: and it burned him, yet he laid it not to heart**" —Isa 42: 22-25.

**COMMENTS:** During the time when the world, basking in a sea of iniquity, without any comparable penalty, was at ease, Israel suffered under their yoke; they were burned. Their torture was due to the fact that they would not walk in the Lord's way, and they violated His laws. To do so and be guilty as charged, one must obviously have a knowledge of the Lord's way in order to refuse to abide therein.

- "**For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction**" —Isa 48: 9, 10.

**COMMENTS:** To become refined signifies that one becomes more precious and devoid of impurities. Thus, as revolutionary as it may sound, Baptism by fire —just as likewise the case with Calvary's Cross and Calvary's truth— has efficacy to clean a man and help to make him at one with God.

- "**And thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the hair. Thou shalt burn with fire a third part...thou shalt also take thereof a few in number, and bind them in thy skirts. Then take of them again, and cast them into the midst of the fire, and burn them in the fire; for thereof shall a fire come forth into all the house of Israel...Therefore thus saith the Lord God; behold, I, even I, am against thee, and will execute judgments in the midst of thee in the sight of the nations**" —Ezek 5: 1-4, 8.

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**COMMENTS:** Israel, by its baptismal burning, has had its executive judgment while in the midst of the nations. Commensurately, a dichotomy between Israel and the nations is made conspicuous. One group, the nations, was orchestrated by Jesus and was not thusly baptized; the other, the apple of Christ's eye, was under banishment by Christ and under severe punishment.

- “**But as for them whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord God**” —Ezek 11: 21.

**COMMENTS:** What is recompense? It is merely another way of expressing the concept of baptism by fire. It is making right that which was wrong by exacting penalty, the very thing that purges Israel's sins.

The greater lesson, as expressed in the above trial reenactment is that Israel's punishment saves the world for they emerge out of their furnace with the luster of purified gold, a commodity which all men seek. In keeping with this we are told, “**And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's**” — Ob 21. Their fire leads to salvation, but such a torture and such a glistening outcome is not attached to any other people in world history. Indeed, to cure us, Lao-Davidia, from the penalty of receiving our very own fire, this could be the only reason that He, Jesus, recommended to His highest Church —as a cure for her “wretched misery”— that they, rather than become this gold —such is not now possible— that they instead purchase it. A purchase of this valued commodity is her only remedy for her pre-meditative sins. He said, “**I counsel thee to buy of me gold tried in the fire that thou mayest be rich**” —Rev 3: 18. For more than 12 years, this counsel has been echoed by the MSC amongst Davidians but, sadly, with little impact. The Lord gave His counsel to buy the fire-tried gold because He desires to fill His Father's house with saints. In order to purchase this gold we await the day when the Lord has His:

**[VII, D]Holy Smoke:** ~~~~~There is a lesson in this furnace-purifying experience for the High Priest, Joshua, as well. As stated above, being described as “**a brand plucked out of the fire**” this has direct reference to the “live coal” which simmered in the altar of the sanctuary. From what other place, other than a fire which heaven has ignited, would Jesus pluck his “brand”. It shows that Joshua is to emerge from the same furnace of affliction as does Israel, but, being a Levite, he emerges before Israel finds relief, a time just before the purifying fire has done its full work on Israel. Reverting back to *Zech three*, Satan, in that contest with the Comforter presumed that because Joshua served him and was covered in his corrupt shroud, “filthy garments”, that he would resultantly be forever disqualified from heavenly service. In his folly, he did not realize that Joshua's apostate behavior had an alternate formula for redress; it was being recompensed upon his own head. Joshua received severe punishment for his premeditated sins, the polluted garments in which he clothed himself. In harmony with this fact, the Lord replies by launching an air-tight and irrefutable argument to Satan's court-room objection. He says, “**Is not this a brand plucked out of the fire**”. What is it that Christ knows and that Satan likewise realizes but which we have, heretofore failed to understand so that we can appreciate this, the Lord's reply? Liars and deceivers, especially the arch defrauder, are seldom found speechless! How is it then that such a reply from Christ could hit the mark and be so overwhelmingly irrefutable that it could eternally render Satan, the brethren-accusing enemy of life, speechless? It could only be due to the facts now unfolded by the MSC, that, in the context of all the other atoning sacrifices, those of the Goat and the bull, added to those is the theme that being burned “**in the furnace of affliction**” has its own purifying efficacy allowing the legal removal and the cleansing of the stains of those who have committed intentional and premeditated sins. Even Satan ceased his protest when confronted by this argument.

The point requires belaboring a little longer: The symbolism of burning, of the cleansing agent of fire, must be understood to grasp the deep themes of the Atonement. This is the exact same lesson which Isaiah the gospel prophet experienced. He too recognized his uncleanness, and the Lord purified him with fire:

*“I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple...And the post of the door moved at the voice of him that cried (a seraphim, verse 2), and the house was*

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*filled with smoke. Then said I, woe is me! For I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, whom shall I send, and who will go for us? Then said I, here am I; send me.” —Isa 6: 1, 3, 4-8.*

Amazing! Isaiah is cleansed by fire also. Isaiah, either by direct participation or by vision, witnessed an annual Atonement scene: He had vision into “the temple” and saw Christ seated in a cloud of smoke. Fearing destruction because of his sins, he became woeful thinking himself about to be undone, about to be destroyed. As shown already, the Lord was to be seated, on His “throne”, above the mercy seat in the cloud of smoke caused by the burning embers combined with the incense beaten small. Some conjecture that his vision was a glimpse, centuries into the future, of Jesus’ work before the Father in the heavenly sanctuary sometime after AD,1844. The MSC considers this point to be plausible. But that which is certain is that, Isaiah, like Joshua today, yearning to be an agent to enlighten and cleanse his Hebrew brethren, himself had to become clean for such a mission. In a manner of speaking, he was a Hebrew Israelite. As expressed by the Lord’s ponderable, not everyone is chosen to be sent. So, if Isaiah, “the gospel prophet”, were to speak the Gospel so as to proverbially resurrect the 144,000, a spiritually dirty and uneducated people today, then his lips, his agents of communication, must first be cleansed. Isaiah was not unclean by the sins of ignorance; instead, he recognized his sins categorizing them as iniquity or purposeful sins; else, he could not have declared himself to be unclean. Understanding this point, his sins then were not covered by the sacrament of the Goat; he needed to be burned: he needed his lips to be purified by the live coals from the fiery altar in order to teach God’s pure truth.

Isaiah was not cleaned by a sacrifice —but by fire. The point need not become complex: It is simply that the Lord according to Isaiah’s example has an alternate method to clean us of intentional sins. But there are limits to the comparison of Isaiah and Joshua: Unlike Isaiah, Joshua was not purified by merely being touched on the lips with the live coals; he was the symbolic coal, the live brand plucked from the fire. With him we now have the burning ember from the altar; now we need the smoke? This dimension of the Atonement must not be omitted from the study. To create smoke acceptable to garner the Lord’s presence, only one thing was missing, “incense beaten small”. The combination of those two qualities created the required smoke formula to allure the presence of the Lord. Aaron was shown this very thing in the Atonement procedure described to Moses,

*“And the Lord said unto Moses, speak unto Aaron thy brother, that he come not at all times unto the holy place within the vail before the mercy seat, which is upon THE ARK (“Testimony” —verse 13): that he die not: for I will appear in the cloud upon the mercy seat...And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail: And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon THE TESTIMONY, that he die not.” —Lev 16: 2, 12, 13.*

Clearly here, Christ affirms His covenant with Israel at Sinai. He makes provisions to hide His presence to preserve Israel from death, the very thing which Isaiah feared. The presence of Christ comes when, in the Most Holy Place, burning coals are combined with powdered incense. What does “incense beaten small” symbolize? It is the still-small voice, the Lord’s servant who has undergone the child-conversion experience. In literal terms, incense is an agreeable fragrance which, while burning, creates a pleasant aroma to attract. But again, in this ceremony, it represents a man. This is logical since the burning ember, the brand, likewise represents a man, Joshua, the newly to be installed high priest. The action of preparing the incense by pulverizing it symbolizes the reduction in stature of such a man. This we know because a man’s stature is the things which make him compelling to people: his dignity and glory. Such must become reduced or mitigated, and this is the meaning of the other symbol which depicts that special man, the *mustard seed*; he is

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made small before he is made great. The coals representing Joshua and the incense representing David, manifest the formula required to garner again the hidden presence of Christ, a presence obscured by the resultant cloud of smoke which occurs when the two ingredients are combined. This is the day described above when Joshua and the branch are united by a “counsel of peace”. Christ will hide Himself upon that servant so that His people will not be destroyed by His presence. This He will do, concealed within His *servant like unto Moses*, just before Israel is harvested with the sickle, a time described by John who said, “***I looked, and behold a white cloud, and upon the cloud one sat LIKE UNTO the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice...thrust in the sickle, and reap***” —Rev 14: 14, 15. Joshua, the brand plucked from the fire, is converted by the Holy Spirit through the union with the still small voice, the day when his smoke is made acceptable by the incense and when he is brought into the highest church ever in the history of the world, Zion, the SDA Church. Then will Christ make His invisible return to harvest Jerusalem, the 144,000. Remember, Christ is not the cloud of smoke; He is in that cloud, the cloud hides His presence from our human eyes so that, like Isaiah described above and Israel in Sinai, we do not become overwhelmed with thoughts of doom.

Thoughts of doom resulting from the coming of the Lord are reminiscent of that popular parable, the wise and foolish virgins, for none desire to be counted among the “fools”. The sequence of that proverbial, marriage event can now be harmonized with the Atonement. The cry is made at midnight, “***Behold, the bride groom cometh; GO YE OUT to meet him.***” Hopefully you noticed the emphasis on “going out”. The announcement is not that Christ has returned, but that He is about to make His invisible return. Such could only happen as described in the Atonement. This midnight drama is the jolt which awakens all of Davidia to the authority of the *mustard seed*, the only voice in Davidia which promises that we will be soon sent outside of the SDA Church, before *Ezek nine*, to complete a new mission. But before Christ can make His invisible return, He requires the smoke. Thus, with the incense already in Jesus’ (Aaron’s) hand, he needs a vial of smoldering embers. They must be secured from the altar, a place outside of the Most Holy, God’s House, the SDA Church. This midnight cry has for everyone, be they wise or foolish, such eye-opening and startling credibility because it accompanies a supernatural display of divine power. It is not merely doctrine for, no matter how logical or biblically coherent, such has never awaken “fools”. More than that, it is that which even awakens the dullest of spiritual minds such as the mind of ancient Pharaoh; it is a marvelous manifestation of heaven’s power, heretofore not beheld, which jolts all to attention. It is this supernatural display which exposes the folly of the foolish virgins, lukewarm Lao-Davidians, who beforehand refused to heed the doctrinal appeal of the *mustard seed*. It is the trumpet of judgment which always follows a sealing message of truth. Since they, the “fools”, are rejected at the moment of this cry, such signifies one thing if nothing else: that the work for the house of Aaron in the Most Holy place, His work for the “righteous” as described in *Ezek 33*, has been complete, and a new assignment has been ordained, one outside of the SDA Church, else the midnight command would be to meet the “Bride Groom”, Christ, within the confines of the church. It represents the signal to begin to forge peace with Levi, the Sabbath-keeping, Hebrew-Israelite brethren, the men who are given place among those that stand by, place with Zerubbabel and his team.

At this stage of the Atonement study we can give real time parameters as they relate to the “midnight cry”: To begin, before the incense is combined with the embers, it must first be beaten small. Obviously this refining process of beating the incense small, similar to preparation-day meals made ready for the upcoming Sabbath, is an ordeal which can be readied and furnished before the ceremony required. This has been the path of the *mustard seed* since the adulthood of its author. When it began to publish in approximately 1994, this symbolic path had begun at an accelerated pace until today when the process is almost complete; and for this reason, few Davidians knew of Derek West before he began to publish. Upon completion of this process of humiliation, the work will likewise be complete with Laodicea; probation will close for the SDA Church. As a result, miracles can only then occur to validate the MSA because, should such astounding and marvel-

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inspiring events occur before faith could issue its test, then such would potentially facilitate the interest of the proverbial cattle without compliance to heaven's divine requisite of conversion. To perform such miracles beforehand would win saints illegitimately and by way of a false allure, an enticement by sight, "things seen", and not by Bible evidence or faith. "*Faith is the substance of things hoped for, the evidence of THINGS NOT SEEN*" —Heb 11: 1. God's church, Zion, must approach Him with no other demands of proof or evidence other than that which He has been pleased to offer by Scriptures. For "...*without faith it is impossible to please him for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him*" —Heb 11: 6. "*They that worship Him must worship him in spirit and in truth*" —no mention of miracles are promised as evidence for His church. Hence, we have all the virgins, foolish and wise, awakening because they will then see evidence of Immanuel, that God is with Him. And instead of the wise continuing to attempt to convince the foolish; the tables are turned; the foolish try to beg for the "fresh oil" which they have failed to secure by faith. Yet, the Hebrew Israelites, men never exposed before to the promptings of the Comforter, men of the covenant and not of the faith, will zealously embrace "Zerubbabel and his helpers", the saints now on standby. They having seen the midnight-cry miracle will zealously validate the Lord's servants especially with the newly commenced efforts of the Comforter, the Angel of the Lord, prompting them. In their enthusiasm, the growing MSA —proverbial John, the youngest and most favored disciple— will gently reprimand them by heeding their commission as *Third-Angel Messengers*; they will fear God and give glory to Him by saying to those worshipful brethren, "...*See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God...*" Then, towards the end of Immanuel's three-and-one-half year mission that began in Zion, perhaps the final 40 days of that time span, a period of communion between the "branch" and the "brand" will occur. This period will be dedicated to teaching Joshua and his fellows the Testimony under the Mercy Seat, aka, the *Testimony of Jesus* as relayed by the Comforter, *the Spirit of Prophecy*. Such will unite Joshua and his team in brotherhood with David and his team. This will be the day of unity so beautiful that it will create an aromatic cloud of righteousness irresistible to Christ yielding His invisible return. Remember the type: the disciples of Jesus, while under the Shepherd's tutelage, studied for nearly three-and-one-half years, then they had their solemn assembly experience in the upper room. Afterwards, they were graced with power to teach. Precisely when will this contemporary period of three-and-one-half years begin if it has not already? —we do not now know for to know such a date would allow us to do that which is forbidden, to set time. But we do know that **AT ITS END**, a time when the traitors like Judas are gone and a time comparable to the 40 days after Jesus' ministry (see *Act one*), when the brand and the incense are combined, a time shortly after the "midnight cry" when the counsel of peace will prevail, then Christ will invisibly return, and the foolish virgins, arriving at the Door off schedule, will be denied entry and will receive their personal rebuke from Him. After our day of upper-room unity at the end of the first period of three-and-one-half years and after the *Solemn Assembly*, then will Zerubbabel (the son of David) and his team cease to be on "stand by". While leaving Joshua behind as a priestly official in Zion, they will heed the commission of *Luke 14* and become active evangelists going out to bring in Jerusalem, the 144,000, so that Joshua may bless them. This blessing, unlike a traditional baptism, will be more akin to an anointing since they would have already had their baptism, a baptism by fire. Such will manifest the last atoning sacrifice, the Burnt Offering. Having the devil escorted out and the tares bundled for their burning, this will yield for Christ his long-vaunted, 'hell-gate invincible church', the church **AT ONE** with God.

Pausing for a parenthetical moment of reflection, a word of counsel and encouragement is now in order: If this end-time eschatology seems divergent to the lessons learned from your Sabbath School Quarterly, do not become alarmed looking for an opportunity to stampede away in fright. It is extremely divergent only because the Lord has, over these past 78 years of chattel-blemish removal, advanced His disciples upward toward the path of marvelous Bible revelations —way beyond the knowledge given by the founding fathers of Adventism. His goal is to convert the

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cattle, bullocks, into sheep. Other studies will show more depth to the blemish-scrubbing process; however, the vision of cattle conversion is the emphasis of this paper. It is time to climb on board and become one who embraces knowledge before the bullock is sacrificed. Remember, the Lord's 'people are destroyed because they reject knowledge' —Hos 4: 6. Also remember, the Savior, like a Shepherd, leads us; He does not treat us like a piñata hanging on a string, stuffing us with His candy all at once while only allowing movement by the accurate stroke of a stick. Instead, He fills us progressively over time giving to us meat in due season. This feast may now seem overwhelming merely because many have been starved all these years from the fresh water and the clean provender. Now, should one dedicate some time for sacrifice and study, such a one can feast on this Atonement study and gain victory over Laodicea's bullies, the tyrants who have dominated church doctrines all these years. Yes indeed, there is still a narrow window of opportunity for anyone to step forward today and become converted to a sheep. Having done so, then they can relish this feast as we examine even more end-time events.

Reverting back to our study on time sequences, today we also will have our Calvary, our full understanding of the sacrifice of the "Only Begotten of the Father" and its cleansing application to humanity. We will, just as the 11 disciples yesterday, witness the enemies of our Lord seek to crucify Him afresh as they, with their *Rod*, smite the Rock twice. Showing the shortness of time, this revelation of Calvary will also come after nearly three-and-one-half years of teaching the *Testimony of Jesus*. This is the period referred to in Lao-Davidian vernacular as *The Final 42 Months*, the period which ends our work for Lao-Davidia and inaugurates our work in Babylon so that we may turn the hearts of the children to the fathers and to free the ram from the entangling thicket. This freedom commission causes us to sneak a preview into the second period of three-and-one-half years, the time after the 40 days of solemnity. Just as Jesus taught for the first period so as to receive a core of leaders or disciples, then in the end of that time period unite those disciples with the 120 after Calvary, just so will the work today likewise follow this pattern. Remember the history: After the first period, those ordained leaders went forward to miraculously convert a less orthodox collection of Jews from diverse regions, a people who were culturally and linguistically divergent and who were further removed geographically and spiritually from Zion. Today, the first three-and-one-half years, a time that we will call *The Final 42 Months*, yields the unity and the commission to harvest Israel. Again, it is final for it closes probation for the church, and it closes the period of time, 3000 years, whereby Christ has not interceded to relieve Israel's affliction. The second period encompasses our efforts away from the Sabbatarians and toward Israel contained within the Sunday-keeping churches, Babylon, so as to miraculously harvest Jerusalem, the 144,000. Upon completion of this time span, they will become educated —just as was the case with the distant Jews after Pentecost— and they will then, in turn, be sent to harvest the world. Before Israel is sent to the world to harvest the gentiles and the remnant of Israel, the church, at the end of this seven year ( $3\frac{1}{2} + 3\frac{1}{2}$ ) period, will suffer the slaughter of *Ezek nine*. Reflecting back to the harvest of the 144,000, this shows the efficacy of the Burnt Offering. The Burnt Offering, a ram, is a mature male sheep; he comes from the flock. And since the Lord calls His people sheep, then He is obviously including the rams within that symbolism. Therefore, in this aspect of the Hebrew economy, the ram represents the leaders whom the Lord will elect from His very own people to preside in the Kingdom, to be the head and not the tail. Being that *Lev one* stipulates that a Burnt Offering from the flock be "a male without blemish", then this Burnt Offering in the Atonement could not represent all of 10-tribe Israel —only the 144,000, men who are spiritual virgins and who are without guile in their mouths. Consequently, as shown many times before in prior publications, they represent people called Jerusalem in Scripture, the people who have paid double for their sins (See Isa 40: 1, 2 and Matt 23: 37-39). Thus will these proverbial "rams" lead the herds under the disciple's master tutelage. Surely when Israel is rescued, more than 144,000 will be harvested from today's vast number of the children of America's former slaves, but only the guileless virgins, the mature men who have not been overshadowed by idolatry, in this generation, will become employed as "prophets, priest, & kings". They are rams without blemish:

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they come from the Christian churches, any of the seven except Laodicea. Thus were we told that they were scattered in the mountains.

All of these closing events will result from the union of Joshua and David, the Lord's holy smoke. This being a sure prophecy shows all the more what our devotion should be in the *Antitypical Day of Atonement*, the day when the saints are commanded to intensify their devotion with:

### **(VIII) SOUL AFFLICTION**

Great indeed will be this day when God's house becomes sanctified by the truth at the end of the literal *Antitypical Day of Atonement*. To effect this reality, the other goat which bore the sins of the congregation was to be delivered, under the custody of a "fit man", to an uninhabited wilderness. The Bible says,

**"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a FIT MAN into the wilderness: And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness"** —Lev 16: 21, 22.

The antitypical application of this Text clearly points our minds to the 1000 years in which Satan and his angels will occupy this planet emptied of human life. The MSC does not challenge this point; it merely seeks to unfold an explanation of the "fit Man" who drives Satan into the wilderness. He represents —not Jesus but Christ— the One whom Satan has warred against during the *great controversy*; the One whose righteousness Satan caused many to distrust, the One whose righteousness is to be our standard in the judgment. Such a task illustrates the Lord's final victory over Satan in the *great controversy*, a struggle which began thousands of years before Jesus was even conceived. Thus, when considering that Jesus is already accounted for as the slain goat —the protocol does not require that the slain goat lead the scapegoat into the wilderness— can there be any other, apart from Christ and Father, who can be considered a "Fit Man" for this task?

Furthermore, to fully extract the meaning of this Text, we must also discern the explicit and implicit journey of the goat, Satan, to his ultimate destination. In the type, how was the scapegoat to actually reach the uninhabited wilderness? Was not the sanctuary located in the midst of Jerusalem, on Mt. Moriah (see 2Chron 3: 1)? The temple, erected by Solomon, could be the only sanctuary intended in the symbolism of the Atonement because, after its construction, according to *2Chronicles five*, the ark and all the holy vessels were placed therein, and Solomon dedicated it to Christ in prayer (*2Chron 6 & 7*). In addition to these facts, fire was not delivered to the new temple of Solomon from the former tabernacle that served Israel for the nearly 500 years prior; instead, that fire was obviously extinguished since the altar of the new temple was supernaturally ignited by the Lord —see 2Chron 7: 1. Remember, the fire was to never be extinguished. This proves that Solomon's temple was that which was intended by Christ to serve as the type. Such being the case, any lesson regarding the journey to the uninhabited wilderness for the scapegoat had to reflect a trip from Solomon's temple. It must be added that Jerusalem, a city full of Hebrew nobles, dignitaries, and elders, was a densely populated city, and so were the surrounding suburbs and the cities which were extended beyond Jerusalem. The reality is simple to understand: Once the "Fit Man" left the sanctuary, He could not enter into a desolate wilderness without first passing populated communities.

For greater antitypical application, we must discern the path of the scapegoat to the wilderness. Being that the temple was in Jerusalem, then the proverbial "fit Man" did not just take the scapegoat to the sanctuary exit and shooed him away. Instead, he had to escort the goat, perhaps by harness or leash, from the temple through the neighboring populations, then beyond the suburbs, next beyond the inhabited country side, then beyond the neighboring territories to an unoccupied forest, his ultimate destination. The implications of this facet of the atonement should cause all to marvel, for it suggests that with the close of probation on Adventism, just as Jesus takes off His linen and

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prepares to leave the Most Holy Place, then the remnant from the Laodicean candlestick, the eternally redeemed, will perform their work of evangelism without the entanglement of Satan to beset them from within the church —truly it will be “the perfect day”. Such is manifest also by the experience of Joshua; Satan is rebuffed in that contest —never again to interfere with the Lord’s priesthood. Both the prophecy and the Atonement ceremony consequently express a Church Triumphant over the Devil. They will have grown to choose the good and refuse the evil; they will have embraced the *Righteousness of Christ*; therefore, they will be forever insulated against the Devil’s deceptions. But contrary to our presumptions, the enemy’s Atonement-day exorcism and expulsion from the church does not mean that the earth has entered, at that moment, into the millennium whereby it has become uninhabited with humans. It simply means that the people amongst whom he is cast, like the swine herd of Gergesenes, are, until the day of their destruction, Satan’s people, a people who reject Christ’ righteousness and beseech Him to leave their coast —see Matt 8: 28-34. The point is just that until the second coming of Jesus, those in the wilderness, those outside of Zion, will themselves need to decide, regardless of the cost, to accept Christ or Satan. As the harvest continues, all places on earth, except Palestine, will become devoid of the righteous, making the wilderness a place of “scarlet” only inhabited by the devil and his fallen angels, human and non-human. For remember the symbolism: Before he gets to the uninhabited wilderness, he must pass through places of habitation. Afterwards, when all the wicked humans are destroyed, Satan and his former heavenly angels will be left to occupy the planet in isolation until the second resurrection. This is the end of his journey to a “land not inhabited”.

For this reason does Satan tempt men to reject the truth: he wants all to reject Christ and, like himself, die for their own sins. With this in mind, it can be said that *the Day of Atonement* reveals the Lord’s removal of sin from His people and His sanctuary, a cleansing work which *Daniel eight* unequivocally tells us began for humanity in 1844, a prophecy which Christ promised to fulfill and which He warned His *disciples indeed*, those who continue in His word, to never “think” that it could be ignored. This cleansing began with the deceased, and it continues with the living in the church who advance in truth for they, having learned to choose the good and refuse the evil, can continue to imbibe from the cleansing fountain, freshly opened at the end of the day, while they are living; they can resultantly there from receive eternal life with the expectation to shortly, with the “Burnt Offering” become relieved from their “thorns of the flesh”. The righteous will pass the judgment by virtue of the sacrifices and one other component to salvation in this hour. The following Text describes it:

*“Also, on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls...and ye shall do no work in that same day for it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people...It shall be unto you a Sabbath of rest”* —Lev 23: 27-32.

We see here two condemned classes, those who choose to work and those who refuse to afflict their souls on that sacred day. *Daniel eight* with Christ’s very own affirmation in *Matt 24* speaks loudly of that day when men are eternally removed from His church. It proclaims: *“unto two thousand and three hundred days; then shall the sanctuary be cleansed”*.

To expound further, one must discern the meaning of these two requirements. First, what does it mean for a man to afflict his soul? To begin to understand we can be helped by pondering the following question: Why did not the Lord give more exacting and less generic specifications for success in the observance of this requirement, the affliction of the soul? With the exception of this requirement, the entire statute of the Atonement is outlined with exacting and specific instruction. How can any determine their compliance without being told exactly what to do so as to honor this particular rule? Unlike the other functions of that day, the injunction to afflict the soul is apparently left open to be vague, but why? Remember, the penalty, death, was an extremely drastic measure to be imposed upon all who violated its mandate. Discerning the Lord’s wisdom, there can be only one answer: It was left purposefully vague because it has a different meaning for different

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individuals and different ages. Consider the Lord's mandate at Gethsemane, an event not connected to the Atonement but one which gives us understanding just as well; it exemplifies this point. The Lord took three disciples and left the others behind. For the three, Christ commanded them to watch and pray; yet, at such a late hour, the disciples being naturally inclined to slumber, disobeyed and slept. They did so even though Christ urged them three times to resist that naturally and overpowering impulse. Obviously, the demands of Christ on the disciples was that they, the three whom He took with Him—not all twelve— exert extra effort and resist the overwhelming impulse to sleep (See Matt 26: 36-46). This event is a useful illustration of the Lord's special charge for His unique people, those set apart from the other Christians. It can help us to understand the theme of soul affliction for that is exactly what the three were required to do in order to stop themselves from heeding the impulse to relax. It shows that some requirements are imposed upon different people who play different roles in God's work. Christ, on that singular and limited occasion imposed upon the inner core of His church an expectation which He likewise expects of His true church today, the saints who were likewise called aside to prepare for the hour of Calvary, the day when its "fullness will be made known". They likewise were to violate natural inclinations, to stridently resist the normal inclination for ease and to do so to afflict their souls. Such was the requirement during the Atonement: by the penalty of eternal banishment, all the house of Israel was commanded to resist with great effort their natural inclinations for ease and comfort and comply with this seemingly vague term, the affliction of their souls, in order to pass the hour of judgment. The Lord in His wisdom purposefully left this term obscure realizing that such a task was to have different specification during different ages and for different people. The prophets of each age would relay the standard required for the church to afflict their soul. However inapplicable may be the example of Gethsemane, it does illustrate that the Lord often requires that we struggle against our natural impulses to sleep. Sleep is not always wrong; it is just wrong when vigilance is required. Clearly, "soul affliction" is the opposite of sleep. Therefore, in an overall sense, it is the Lord's demand that we stay attentive, alert, and vigilant, that which the disciples failed to do at Gethsemane.

A vegetarian diet can serve as a legitimate "soul affliction" for God's sanctified people, those whom He has called aside, His Adventist church. Few other practices can manifest a dedication and sober yearning to serve the Lord. To do so for merely one day as specified in the original statute, may not have been a test of great devotion for the ancient Hebrews, but remember, the Atonement was given merely to point us to the important work which it represented. It was a spiritual function to depict an actual, future event. The wisdom of all the functions performed on that literal day was not to be construed by examining Israel's precise practices; rather, it was to be made manifest in discerning the meaning, the efficacy of the Jewish economy. For this reason did Christ promise, in *Matt five*, that it will be fulfilled. Because we were given the reason for its institution by Moses, "...**that ye may be clean from all your sins before the Lord**" —Lev 16: 30— then we can know for a certainty that its "economy" was a portrayal of the church in *the Day of Judgment* beginning in 1844. Thus during that span, a period of more than 160 years, the enforcement of the practice of vegetarianism for the chosen disciples, was truly a soul affliction. What a test and an affliction that it indeed has been for it serves as warfare against a very deeply embedded impulse installed within all humanity, the yearning to consume flesh. No such soul affliction has ever been imposed upon the church beforehand including the days of the Exodus movement —see *Exodus 12*. Therefore the Spirit of Prophecy (SOP) was truly speaking for heaven by instituting the practice of vegetarianism among its devotees: It complied very well with the requirement of solemnity that was to accompany their special moment in time. This we can now clearly see even though vegetarianism was never specifically stipulated by Scripture. How wise indeed was the SOP to vociferate its heavenly-appointed soul afflictions and then, to prepare the church for tomorrow, command for all to always validate their doctrines by the Bible! —the Lord was obviously preparing His people for the day when His affliction would change to a more specific, Bible-based injunction. Legitimacy accompanies this thesis when we consider that, in the Kingdom before Palestine and before Jesus' return, the contrast of soul affliction will occur. The saints are promised by the Lord Himself to

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adjust many of the Adventist, soul afflictions and to become unencumbered by the stresses of agonizing toil; instead they are to be urged to do a thing unique in Bible history: They will be compelled by Christ to become merry with music, dancing, and a flesh diet. According to Luke 15: 23, this merriment was to begin with the killing and the consumption of the fatted calf. Thus indicating that the end of the *Antitypical Day of Atonement* was to be when the Prodigal, Jerusalem, returns, the day when Christ, by the Burnt Offering, removes the “thorns of the flesh”. If vegetarianism were not a temporarily-assigned soul affliction, then the opposite, merriment by consuming flesh, would not be the Lord’s command.

Now all can see the Lord’s anger as expressed in *Ezek 33* cited above: Because EGW and VTH legally and legitimately instituted the non-biblical doctrine of vegetarianism, the formerly righteous who complied with those requirements, Davidians, refuse to accept any changes because their strict discipline became a boost to their self-image. Resultantly, when Christ offers a better formula for everlasting life, He declares “*to the righteous, that he shall surely live*”, they, in frustration, rebel because they no longer have a pharisaical pretense to exalt themselves above the rest of humanity. Many, having failed to heed the prophets and measure all doctrines by the Bible, likewise legitimately fear forgoing their vegetarian discipline because they do not believe that the *Testimony of Jesus* can win for them everlasting life —like the foolish virgins, they do not have faith. Such infuriates the Lord, because belief in *The Only Begotten*, is the sole formula to achieve everlasting life. Therefore, again we see that the choice is between self-righteousness and the *Righteousness of Christ*. Affirmative in manifest reflection of this light, we can now know that vegetarianism was never intended to last forever: In the type, one of the very laws which Christ promised to one day fulfill before heaven and earth were to pass, the requirement of soul affliction was not an eternal, but a scheduled requirement —Israel was commanded to “afflict their souls” only on that sacred day. Therefore, when the antitypical Atonement comes to its end, we can also expect a relaxation of requirements. It must end in the same way that the requisite of rest from work on that day must also end. The commandment of *Exod 20* speaks clearly to this theme. It commands that we work for six days and then rest on the Sabbath. Cursed indeed is the man who becomes so spiritually inebriated that he presumes that soul affliction or Sabbath rest, were to endure beyond the carefully articulated, Bible parameters.

Blessed is the man who has studied the light of the *Mustard Seed Advent* so as to distinguish between Christ, the Dove, and Jesus, upon Whom —at the anointing— the Dove rested, abode, and through Whom He spoke the Gospel testimony. Such a wise man/woman, with the “beam” fully removed from his/her eyes, will know that, after Calvary, Christ left the Gospel work in the highly-capable hands of Jesus Who was given “all power”; He then began to minister over the Christian, Gentile Church. Having only seven candlesticks (churches) in His hand, as clearly stated by Jesus in *Revelation one*, then at the end of the church or candlestick, Laodicea, Jesus’ work was to be finished. At this time, as described more thoroughly in 4.1, *Journey through the Murky Boggs*, Christ invisibly returns to take up His work once more. Therefore, being a separate and distinct personality from Jesus, being the One who actually conducts the Judgment (*John five*) and the One who raises up His testimony again —the very Testimony which He spoke while hidden upon Jesus— then it is understandable that He would close the Judgment with a different “soul affliction”, one that applies to His assigned work of raising Israel showing another reason to make the command of soul affliction imprecise. Thus we are told this very theme:

*“Cry aloud, spare not, lift up thy voice like a trumpet...wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge...is it such a fast that I have chosen? A day for a man to afflict his soul?...is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house...Then shall thy light break forth as the morning, then shalt thou call and the Lord shall answer...” —Isa 58: 1-8.*

Much evidence has been given to prove that these new targets for evangelization represent the sons of America’s former slaves (See book 2.01, *From Beyond the Rivers of Ethiopia*). But some in the quiet and isolated chambers of their hearts may say,

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*"I do not like those people, I find them utterly contemptible and impossible to tolerate. I do not even desire them in my neighborhood! Now you tell me that I must extend to them brotherly graces and fellowship. Why should I search them out and bring them to my church?"*

Does not this thinking present and clearly exemplify that such a new orientation for Davidia, the people who desire that their light break forth, would be the perfect fast, the perfect "soul affliction"? Remarkably all of these intricate themes were expressed in the "Jewish economy", and the picture of this hour of judgment was prerecorded in the *Day of Atonement*.

Adventists are called to other afflictions as well. There are other duties which require that we put down our normal, day-to-day tasks, cease from work, and begin to make provisions to distress ourselves in the Lord. Today, in the antitypical day, like the three disciples at Gethsemane, we are required to study, to suffer the inconvenience which comes with educating ourselves in Bible righteousness? World history has proven that there are few challenges which require more anguish to the soul than to admit one's mistakes and change his opinion over Bible doctrine? The resistance of this requirement has driven men to great acts of violence and even murder. Studying the Bible to allow "**new meaning (to) flash out of familiar texts**" is therefore apparently a great affliction to the soul. Is not this the very reason which many give for not reading the messages which come in the name of the Lord: They say they are too busy? Too busy! —what does that really mean? It plainly reveals that they have failed to put aside their work as commanded. The task of study is an endeavor which is much less important than their other preoccupations and less important than their desire to rest, sleep, when they are finished with their daily burdens. But the question must surface: Why should we doubt the sincerity of their excuse? After all, just like the disciples were sleepy, people today work to the point of exhaustion. Life has placed an extraordinarily-heavy burden upon the shoulders of every man in the church since 1844. We have to work away from home; we have work at home. We are required to constantly study non-religious pursuits to qualify ourselves in this highly technical society. We have child-care needs; we have religious services, choir practice, church meetings. We have exercise schedules; we have travel requirements; and even entertainment needs. We have to manage our homes; our automobiles; our relationships; our natural, marital impulses; our biological functions, our children, our diets, our medical care, our clothing requirement, our community involvements —the list goes on and on. And there is only 24 hours in the day and seven days in the week. To interrupt any of these key functions, we perceived, would cause us to suffer in some way. The implication is as conspicuous as is the blazing desert sun in drought: To devote any time to study of the Lord's word would interfere with the wants, the needs, and the desires, the cares of this life, the things which beset each one of us. For this reason, many have ignored the need to study their Bibles. Instead, like the disciples, they have fallen asleep; they have left in the hands of others this duty assigned to them. Sadly, it is a great inconvenience to master the science of Bible salvation; yet, this is exactly that which the Lord has required of His Adventist people, to afflict their souls so as to be counted among the faithful and to not become "cut off". Therefore, in His great mercy, He gave you a "prime minister", the MSA, the one who has investigated the Bible and the SOP and validated all its conclusions in its work. This will be discussed as this work is finalized in:

### SUMMARY,

Three animal sacrifices are required to save humanity, the Goat, the bullock, and the ram; the first two remove unknown sins, infractions which are covered by the Sin Offering, The last, the Burnt Offering removes premeditative sins. The Parable of father Abraham and Lazarus recorded in *Luke 16*, serves as an excellent summary statement, illustrates this point. It shows the blessing and the grace in suffering as Lazarus' was saved and the rich man damned because the former suffered in his lifetime while the latter basked in the comforts of wealth and had no suffering. It says,

**"Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented... Then he said, I pray thee therefore,**

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**father, that thou wouldest send him to my father's house...that he may testify unto them...Abraham saith unto him, they have Moses and the prophets; let them hear them...and he said unto him, if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" —Luke 16: 25.**

Lazarus' salvation is described by Christ to be a function —not of his sin, not of his righteous deeds, but— of his proverbial lifetime of torment, "fire". Conversely, the rich man was scheduled to burn in hell because he received no fire during his life and because he and his friends ignored the testimony of Moses and the prophets. Obviously, then both men, Lazarus and the rich man, were premeditated sinners. We can be certain of this because all of humanity is. But those saints today, like Paul and David, who paid for their sins by fiery trials and suffering will be forgiven when they accept *the Prophet like unto Moses* sent to save them from eternal death and give to them life. We need to embrace the *Testimony of Jesus*, Moses' prophecy which promised us passage in the judgment recorded in *Deut 18*. This testimony did not give us authorization to ignore yesterday's prophets but explained to us the full meaning of their work. For this reason did the Lord command of us, "...*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. He also said, "*Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven*" —Matt 18: 4. The greatest amongst us will minister by pointing all to the writings of Moses and showing to all the proper understanding of the prophets including EGW and VTH. It may be useful to remind all that every direct, Bible quote in the MSC is colored in the royal color of Magenta. And every EGW and VTH quote is colored in Royal Blue. More than that, all quotes from the Bible and EGW that are contained in the *Rod* message are also emboldened and italicized. This way, as the MSC cites Moses, it also gives recognition to the highest of the prophets beforehand, the *Shepherd's Rod Message*. Therefore, those who pray to Father to save into His Kingdom their loved ones —to secure them in the proverbial bosom of Father Abraham— can, through this MSA ministry, hear both Moses and the prophets, and can avoid the rich man's fate. They can expect, like Lazarus, to suffer for their pre-meditated sins as did Paul and David, fully realizing that the Lord's salvation and eternal bliss in His Kingdom is His amazingly sufficient grace. They can also expect that when the sacrificial ram is freed from his thicket-entanglement in America, when servitude is over in the day when Jerusalem has paid double for her sins, that his completed baptism by fire will serve a very key function for the redeemed: the removal of our suffering for our intentional sins.

The first two animal sacrifices, the bullock and the Goat, manifest that it took seven manifestations of the Holy Spirit to cleanse the Christian church as it stands in the Lao-Davidian epoch, the people who received each manifestation of the Comforter. But in the *Judgment of the Living*, the bulls will not pass. No unconverted cattle will be graced by Christ's promise so that they will "*not perish but have everlasting life*". Instead their work will be received as a sacrifice to win humanity to Christ. Their blood, their long years of self-denying sacrifice yield the seven manifestations of their revelations about salvation will be sprinkled on the Mercy Seat and the Altar. If they, the Lao-Davidian brethren, the men with the *Rod* who were commanded to speak to the Rock, those who had worked so hard and had contained within their light, all seven of these spiritual manifestations, the seven spirits of God (see Rev 3: 1, 4: 5, & 5: 6), unless they finally become transformed to true Christians, sheep, they cannot triumph. Their failure will be their refusal to endure until the end and step into the child-conversion experience. Such is manifested by the Shepherd's voice proclaimed from the midst of them, the still small voice, the incense beaten small, the man of wisdom who sees the name of the Lord, promised by the *Rod* in Micah 6: 9.

Regarding the Sacrificial Goat, heretofore, we have presumed in simplicity that Jesus' death saves us —never stopping to realize a very simple caveat, that it is the embrace of His death which cleanses us. Consequently there can be no salvation to any man from the sacrifice on Calvary, unless such a man first embraces to himself the truth of that sacrifice unfolded in his day, a truth only now being revealed in its entirety. For God gave His Only Begotten Son so that all who believe on Him may have everlasting life, life that last forever without death. To believe on Jesus is

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to know His identity and not confuse Him with Christ. In order to so do, we must embrace the MSA's commission to identify Christ. Many will come forth from the grave based upon their partial knowledge of Christ and Jesus, but those who receive and believe the "fullness of Christ" will secure the greatest prize, they will be graced with imperishability, with lives that will last forever.

The first temptation that will come to all is that this light, this promise of life from Christ, should be ignored just as the above cited warning of *Ezek 33* describes. Many being righteous yesterday will revolt, having been taught for years to respond to all advancing light with paranoia fearing the day of the "devil's knock-out blow" or that someone will emerge to steal from them their light. Such people have founded their faith in tradition, and in Papal revelations, and not in the Word. Accordingly, their reply is to, as watchmen on the wall, ignore the preparation-day, manna *Feast of Trumpets*, a warning blasted to prepare them for the actual *Day of Atonement* allowing them to enter into tomorrow's Sabbath rest. They will base their fear on the assumption that this message is from the devil—as if the devil, in the last day, would switch his long-practice of taking the Bible away from the saints and now, as a final assault on the church, begin to proclaim *the Testimony of Jesus* in order to deceive! They will argue that the devil quoted Scripture to Jesus to deceive him; all the while, failing to realize the power of that wilderness struggle, that the devil was defeated by Scripture. Yet, if the devil's goal is to defeat us by quoting Scriptures, then these twisted saints, must answer the following question: How can we have the assurance that their work from Scripture does not resultantly manifest their connection to the devil? Their answer will reveal the true source of their theology for they can only reject the Lord's appeal for child conversion, for smallness, by saying that their interpretations are more popular and longer standing. By so saying, they suggest that a man is saved—not by the "still small voice", but—by popular vote, by the hordes of prophets who decry Elijah, a scripturally affirmed formula for damnation. In final analysis, the failure of their argument is depicted as follows:

**Claim:** "*Derek West, the so called mustard seed, in my antagonistic opinion, must be from the devil.*"

**Question:** How can you be sure of this, since you cannot defeat his work by Scripture?

**Claim:** "*I am sure because he disagrees with me*"

This is the final appeal of the self-righteous", men who abide by their own righteousness. Exactly as described in *Ezek 33*, "*When I shall say to the righteous, that he shall surely live: if he trust to his own righteousness...he shall die for it*".

VTH, EGW, the nominal ministry in the church and in Lao-Davidia all taught for years to be ever on the lookout for someone who will seek to steal from us our religion, who will deliver to us the "devil's knock-out blow". With Adventists, this fear has been echoed in the church for almost 16 decades and is almost indelibly etched into our minds. This is so, just as the falsehood that one prophet (today's manna) who advances us in light will never disagree with the work of the previous (yesterday's manna) prophet. But these doctrines of fear have absolutely no Bible foundation: for the Bible demands that you expect "seven spirits of God", fresh manna for each day of the week, and that you prove all things from the Bible. Both VTH and EGW, the prophets, resoundingly echoed that stance in their work, the parts which the rebels choose to ignore. In fact, Job was preserved because he proved to Satan and to Christ that he feared nothing else but God. In the final analysis, he depicted the test to judge the living: In spite of prospective hardship and torture, do they fear God? One can never become a redeemed Adventist if he fears his friends; family; church leaders; the government; the Masons; loss of job; the-most-recently-promoted conspiracy theory; child conversion which is, humiliation, ridicule, isolation, and being shunned. If any of these things, or any other fear, govern a man's faith in Christ, then one thing is absolutely certain: *the Accuser of the Brethren* has already cited this timidity to heaven and has used it to exemplify the very reason for the enlistment of its advocates in his army of hell-bound, fallen angels.

**Satan will deceptively argue:** "*Why should the fallen spirits from heaven be eternally damned for following me? They did so because they feared isolation and rebuke from their leadership, so they*

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*chose me over Christ. Is this not the same sin committed by all in the Adventist church? Do they not elevate their leaders above the Word also?—remember Christ is the Word! Do they not become fearful of any who open the Bible with doctrines that are in disharmony with established views? You did not understand before, but now you can see: This style of favoritism is the very reason why we rebelled against Christ; we sensed that He was unjust. Such is manifest by His partiality to save those who committed the same offense which the fallen angels have committed. Any mistakes that we have made and any evil that we have done should not be chargeable to us but to Him for being unfair requiring our venturous spirits to bring justice to the universe. Now, ye heavenly angels, join in and protest with me for the lives of your former companions! Why should they perish?”*

***Then Christ will say, “All living Laodiceans who elevate the prophets, their leaders, or their ideas above the Bible will not inherit life. Only those who give primacy to the Bible will receive My Father’s gift. Consider my servants who embraced the mustard seed? They exhibited absolutely no fear but the fear which vindicated Job; that is the fear of God”***

For all others in the ranks of Laodicea and Lao-Davidia, Christ cannot do for you that which He did for Job: He cannot justify your continued blessings and protection under His authority. He cannot because, to be a *Three-Angel Messenger* you are required to abide by those mandates, the first of which is that, rather than fearing the devil or the theoretical “knock-out blow”, you must grow to recognize your measurement in the Atonement and you must ***“fear God, and give glory to him: for the hour of his judgment is come”*** —Rev 14: 7. *The Testimony of Jesus* gave to you a similar command, another *Article of the Decalogue*, when Christ said, ***“Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell”*** —Matt 10: 28. This is a commandment from God.

Truly, the Ten Commandments, uttered at Sinai, **symbolize** the standard by which men are judged. However, their reach was intended to extend beyond that document so that humanity could fully comprehend the Lord’s requirement for life. Therefore, they were the icon pointing all to the *Testimony of Jesus*, the full standard that is to preserve the saints. The Lord Himself repeated all of the Commandments and many more while He walked on earth, and He did so as promised, with a subtle voice. Yet, one theme resonates loudly and with irrefutable certainty: that is, our lives today will be saved through the Atonement by our strict compliance and embrace of all the mandates articulated by Jesus during His ministry, and the above law of fear is cited as merely an example. If any doubt this standard of compliance, then they need not merely consider all the statements which Jesus made promising “everlasting life”, neither do they merely need to consider the irrefutable fact that the Mercy Seat was described to be above the “Testimony” in the Most Holy Place; instead, they should also consider the following: the one fact which looms larger and encompasses all others, that Christ, immediately after Sinai, promised to Israel that the Prophet whom He would raise, Jesus, would speak His words more gently and this would be our requisite for salvation. He said,

***“I will raise them up Prophet from among their brethren, like unto thee, and will put my words in his mouth. And he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will REQUIRE it of him.”*** —Deut 18: 18, 19.

Israel protested to Moses against the Lord’s demonstrative declarations at Sinai, and Christ responded. He could have said, you need not fear anymore, I finished relaying to you the prescription for salvation; henceforth My children, there will be no need for any more direct communication from Me. Instead of so stating and conceding that which many desire to believe, that our obligation to God is expressed solely in the Ten Commandments, Christ gave a different response. He said that He would raise up another Moses, a Prophet, upon whom He would conceal His blinding light and thunderous voice, and communicate to His people the full standard for salvation, the testimony. It was this full standard which the law, stored in the *Ark of the Covenant*, symbolized. After so doing, “whosoever” meaning the entire world—not just the Hebrews— will be “required” to comply. We know from His Gospel testimony that Jesus was that Prophet and that, 2000 years ago, He spoke to the church in proverbs. In connection with this, we also have the assurance that, “in the last day”, that same testimony, in greater clarity, would be raised again by another servant, another prophet like unto Moses. His Holy-Spirit inspired commission will be to

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remind the disciples of Christ's words of 2000 years ago. Any who dare seek to comprehend the Atonement without first comprehending the breach, the thing which separates us from God, our rejection of Jesus' Word, are enmeshed in an exercise of hell-bound futility. Such foolish and pretentious Bible students can never pass the Judgment because they do not believe this pronouncement from Moses and Christ's warning to them, "*had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?*" One simply cannot become a Christian unless he heeds this heretofore hidden testimony.

**"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.

Mercy to humanity will only come through the Atonement ceremony. From there one will become "at one" with God. The blood of the Goat and the bullock will be sprinkled upon God's throne, and it rests above the Testimony, the *Testimony of Jesus*. This is our requisite for salvation: it is required of us. If instead, one looks for assurance of salvation by some other medium, such as the blinding, visible return of Christ, then such a person has failed to believe Moses and resultantly stands before God as a condemned criminal. The visible return in brightness, the event which slays the wicked, is a mission that belongs to Jesus. Lao-Davidia will never know the difference unless they unite today with the *mustard seed* and begin to declare Christ's separate identity, His name. Should one fail to accede this point then there is no sacrificial blood for your redemption.

Sincerely,

Derek W. West.