

## *The Mustard Seed Advent*

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### *Father's Mountain-top Appeal*

01-Feb-08

Dear Johnathan

In my recent E-mail entitled *The Real Elijah*, I offered the following text of Study:

*“Elias truly shall first come, and restore all things. But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist”*—Matt 17: 11, 12

Much evidence was given to explain the Lord's meaning of this text and to show that the church is to expect someone, a man, who is not the literal Elijah, the Tishbite who ministered and prophesied some 900 years before Christ, but who is a man in the last day whose ministry is typified by the work of both ancient Elijah and *John the Baptist*. You again ignored much of the evidence provided therein and wrote the following:

*“If the Lord by saying, that they should 'memorialize and honor ---not Moses and Elijah, the two prophets, but--- His beloved son', the One in Whom the Father was well pleased, then why does He use the name Elijah and/or Elijah antitypically or otherwise, for these last days, if we should not memorialize and honor Moses and Elijah, the two prophets, but His beloved son Only? Or why send a man in a name of a prophet, or command that one should remember the law of Moses, and not just remember the His Law given at Horeb?”* —Your E-mail, Sunday, January 27, 2008 9:44 PM; some editing done for clarity

In essence your question challenges the Father for He is the One who, in response to Peter's suggestion to memorialize the prophets on the same level as Christ by erecting three tabernacles, one for each, commanded all to not do so but to merely hear His beloved Son. He said, **“This is my beloved Son, in whom I am well pleased; hear ye him.”** —Matt 17: 5. Your point, as best as I can summarize it, is that Christ contradicted the Father by pointing the church to the future and telling them to expect the advent of a man called Elijah. In consideration for the Lord's honor, I will carefully and thoroughly answer your question. Christ cannot contradict the Father for His testimony exactly expresses the very words of Father. My prior E-mail took great pains to answer this very issue, and it did so quite effectively. Did you read it entirely? It explains why Elijah is symbolized as Elijah/John, because *John the Baptist* honored the Father's wishes and decreased himself so as to increase the Lord, and he did so with the drive, the fervor, and the zeal of ancient Elijah. Hence, *John the Baptist* memorialized —neither the prophets nor himself, but— Christ. Elijah today will likewise not erect monuments to VTH and EGW, monuments which are equal in stature to Christ. Instead of this faltering tactic which has been also condemned by both VTH and EGW, he will be the first to ever come into exact compliance with Father's passion, expressed from the mountain top, for Elijah/John embraces the *Testimony of Jesus* and promotes its life restoring efficacy; thus does he comply and “hear Christ”, the beloved Son. This is exactly the reason why Christ pointed the church to his, Elijah/John's advent. He is the one who will carefully study the Lord's testimony which was issued 2000 years ago; and he will do all to promote the Lord and His testimony above all other sources of inspiration.

Also, you wrote:

*“Antitypical or real prophet, John the Baptist, EGW, VTH, no offence, and you, if one goes on that premise, then already we have four Elijah's the prophet coming before the Great and Dreadful*

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*day of the Lord, whereas the verse only reveals that one Elijah the prophet should come before the great and dreadful day of the Lord.”* —Your E-mail, Sunday, January 27, 2008 9:44 PM; some editing done for clarity

The short answer to your question is that the Lord never told us to anticipate the Advent of Elijah. Instead, a careful rendering of His teachings, that rendering which is done by all excellent or “straight-A” students is that Christ pointed us to the Advent of Elijah/John. What is the difference between Elijah and Elijah/John? —this paper is dedicated to explain! To launch forward to this end, an elongated answer to your question shall be given beginning with some history since you, by referring to John, EGW, & VTH, make church history an issue. Many Adventists presume that EGW was the promised Elijah although, in her writings unfolded to date, she gave no clear and direct statements to substantiate that claim. The proponents of that theory presume and imply that modesty or shyness kept EGW from relaying to us in greater clarity her full identity even though our salvation, the outcome for the righteous in the great and dreadful day, loomed in the balance. As a consequence, they believe that, even though the Law was handed to the church from Sinai with the supreme lucidity so as to save, now, today when men are actually to be measured by its standards, we need to be enlightened and fed with ambiguity and dark speech requiring us to read in between the lines and interpret the Lord’s work through His prophets so as to discern the truth and win salvation. In actuality, the opposite is the case. Christ, the author and finisher of our faith, while pointing to our day 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. His purpose of revealing to His disciples the Father is obviously to express His will so as to save us in the “last day”. In spite of this, we anticipate the reverse: we presume that, as we approach the “the great and dreadful day”, truth will get darker and more ambiguous. For example, with the highest Adventist, those select few that have been taken to the proverbial mountain top in special communion and prayer, Davidians, most of them teach and believe that VTH fulfills the promise of Elijah expressed in *Matt 17* and *Mal four*. Then, to hammer home the reason for their faith, instead of pointing to a clear and plain statement from his work, they rely upon as their evidence, their ability to analyze or extrapolate from indefinite and vague VTH statements. Sadly, they too have no clear pronouncement from which to prove that VTH’s work fulfilled the *Matt-17* prophecy. They likewise believe that in order to escape stinging indictments and “revilings” from the Lord’s enemies, revilings which can isolate a man amongst his brethren, VTH fell into the sin of cowering under the devil’s insults by refusing to plainly introduce himself or tell us that he was Elijah. They presumed that he, by fearing the proverbial Joseph rejection, consequently failed to tell us of His full inspiration so as to escape the charges of vanity, egotism, and self-exaltation. They presume that, after all His 6000 years of work, the Lord today has based our salvation squarely upon our ability to read minds, motives, and intentions. Their presumption is a great insult upon the *Rod*: it insinuates that VTH had a higher regard for his own social status and a seat among today’s Pharisees than he did for his work and our salvation causing him to mask his identity with subtleties. Such an approach of elevating human sensitivity and peer pressure above duty, light, and truth, in order to stand tall or remain seated amongst the elders cannot save humanity, and for those who assume that it can, they not only insult VTH, but they likewise indict God for electing to serve as Elijah any such timid and fearful man. Yet, when examining the flip side, if their assessment of VTH and EGW is accurate, that both truly believed themselves to fulfill the promise of *Matt 17* and concealed such themes to win human support, then all the more so does not such an assessment of their work exonerate Father’s wisdom in commanding the disciples to hear Christ and refrain from erecting tabernacles in the honor to fearful and faith-faltering humans, even the great prophets?

For this reason, the MSA rejects the popular and cultural —albeit non-biblical—concept of modesty. It believes that, to God, it is not self-exalting for a man to introduce himself and that only people of ill-repute, sinister and shadowy miscreants, are bashful about showing their faces

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in public and revealing their names. The MSA, in proper fashion, teaches the way in which Christ taught: it clearly expresses its divine calling and identity. Christ was not shy nor was He reluctant to say, “*I am the way, the truth, and the life: no man cometh unto the Father, but by me*”—John 14:6. Are we not counseled to adopt His spirit and His mentality—see *Romans 8 & Phil two*? Imagine if ancient Elijah did as we do and enforced our false god of modesty by hiding his identity to Israel and to King Ahab: he would have failed in his mission and would not have become the icon of end-time, spiritual leadership in which we are told to expect. Is not the conclusion inescapable then that any who fail to openly declare themselves to be Elijah, David, Zerubbabel—whatever the moniker—cannot truly be that antitypical person since they do not come in the spirit and power of Elijah or Christ; they seek to pacify the enemies of truth by concealing and hiding their identity? Can we not then also logically conclude that, whether or not EGW and VTH considered themselves to be Elijah, because of the heated debate which now rages, that they, in final analysis, failed to communicate in clarity such an important lesson. Additionally, if they were indeed Elijah, did they not then both fail to meet their very own test for Gospel truth, a test which resonates throughout their work more than any other theme: they failed to prove their supposed claim to be Elijah, their doctrinal truth, from the Bible. In spite of this and out of the MSA’s deep respect for Inspiration, it must be acknowledged that EGW, just like VTH, pointed us to the judgment and warned us to become prepared for it. By virtue of this fact, then both EGW and VTH, by this emphasis of church preparation for the impending “great and dreadful day of the Lord”, had the divine right as heaven’s teachers to make abstract comparison of their work to that of Elijah. The very reason why we have a Bible is that such champions can draw upon the spiritual courage and energy of all such Bible heroes as they take their stand for truth. Every man, not just VTH and EGW, who ventured forward to courageously face the enemy on his turf and proclaim the gospel call so as to warn men of the Lord’s pending judgment can depend upon heaven to point them to the brave Bible heroes of yesterday, those who faced similar challenges, to encourage them to become unwavering advocates of the Gospel truth. Therefore, in your mind it may seem excessive to count four Elijahs, but to God, I take no liberties to assert that He would greatly rejoice if the entire church, like ancient Elisha, had a double portion of Elijah’s spirit. If this is the basis by which the saints deploy so as to consider VTH and EGW as well as themselves to be Elijah, then can any disagree with that perspective? Not-with-standing, it does not make them to be the one to whom Christ prepared for us to receive in the last day, Elijah/John. Finally, consider also that many Davidian Adventists used to teach that VTH was antitypical every prophet. Such was an unscriptural overreach used by the enfeebled-thinking and careless disciples so as to memorialize him and his work. In fact, the last I checked, Bashan Davidians, perhaps the largest group of present-truth believers, still teach this sophistry, to the great dishonor of Father, as they seek to eternally tabernacle themselves under the teachings of VTH against the expressed mountain-top appeal echoed from Father to similarly delusional disciples. Unlike these teachers, men who are partial in the law, the MSC has a rational basis, cemented firmly in Scripture to show that antitypical Elijah, AKA the Mustard Seed or Derek West, is the promised Elijah/John. Resultantly the careful student and witness will soon realize that I will encompass in the scope of my work the lessons established by several men of distinction in the Bible: men such as Jacob, David, Zerubbabel, Elijah, Elisha, John the Baptist, the disciple John, etc.

**Side Bar:** *Before I elaborate further, a parenthetical interjection is required: Many will be shocked that Derek West boldly announces his calling. They will resent that I do as did Christ and openly declare my identity. I do so because my mission is to proclaim Christ’s righteousness ---not the pretentious non-biblical and worldly rules of modesty which the enemy has slyly incorporated and codified into church decorum. Christ commanded that we not hide our light under a bushel. Among many of His statements I cite to you merely one: He said, “I am the light of the world...though I bear record of myself, yet my record is true...”—John 8:12-14. For this reason do I ignore the reverse approach, the phony concepts of mock humility, the concept of hiding your identity making men to guess your election. I have predicated my work upon the Testimony of Jesus and laud it ---not the inherited dark concepts which the world declares as*

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*righteousness, but— the lessons which Christ has commanded. This is the righteousness of Christ. Would it not be the highest of crimes for Elijah/John, a man sent by heaven to prepare you to pass the judgment, to fail to clearly identify himself because of some plastic, presumptuous and pretentious protocol which the devil has elevated as the work of a good Christian?*

Even though EGW & VTH were truly not antitypical every prophet; yet, they greatly assisted in the rise of Elijah/John, the Mustard Seed. Therefore, their work, that of seeking to prepare the church for the judgment of the dead, does make them eligible to be considered—not as Elijah/John, but—as the antitypical Elijah. All can, in their mountain top communion with Christ, joy in the participation of Moses and Elijah as they supported and assisted Christ’s work yesterday. Yet, even this concession requires that all must bear in mind one simple point: that to pass the *judgment of the dead* means a man must first become deceased making his hour of judgment to come potentially years after any preparations commended to him. He does not live during that hour of his personal judgment and cannot change his stature one iota while the Lord measures his fidelity to the law. Consequently, there is no need for him to receive the Elijah message as expressed in *Mal four*, as it describes a people who must become prepared for the “great and dreadful day of the Lord” and to ‘turn their hearts to the children’. To become prepared for such a unique episode of earth’s history clearly means that one must live during that day for only live people, the fathers, can become encouraged to turn their hearts from hate to love towards the children. For any to do otherwise, means that such a man must ignore Elijah/John’s appeal and be resultantly “smitten with a curse”, with death, rendering one eternally unqualified and unprepared to meet the Lord.

This theme of *Mal four*, the text which prompted yesterday’s scribes during the days when the Lord walked amongst us, to teach the return of Elijah and which prompted the disciple’s inquiry after their experience on the mountain, merely describes one of many duties conveyed to Elijah/John: for remember, Christ’s promise calls for the disciples to anticipate the merger of the work of *Mal four* with that of *John the Baptist* calling it the work of Elijah. He was very careful, in *Matt 17*, to combine the work of both men together so as to explain to His end-time disciples, the work which they should anticipate from His servant in the time just before His second, invisible advent, a time to come even in advance of the climatic, visible return of Jesus. We have failed to realize that such preparations required many decades of careful advancing steps to make ready the church for such “a great and dreadful day”. Had VTH and EGW not done their work, then the mission of the MSA, that of precluding the Lord from smiting the earth with a curse, would have been an unbearable and impossible assignment. Had it not been for the combined faithfulness and elevated, spiritual dedication of EGW and VTH—their proverbial appearance with the Lord on the mountain top—none in the church would have been pointed back to the Bible, the Word, so as to hear Him and anticipate the work of Elijah/John. A quick look at the other denominations, Christians who have absolutely no regard for *Matt 17:11*, will hastily affirm this point. EGW pointed us to the judgment; then VTH, gave to us a double portion of her spirit. He served as antitypical Elisha in this regard, for remember, Elisha, taught with a double zeal of Elijah’s—not his own—spirit. Then we also have *John the Baptist*, he likewise taught in the spirit and power of Elijah according to *Luke one*. And in John’s teaching a very special and unique quality, one that made him the greatest of all prophets—yet one which was not as clearly manifested in the ministries of the others—was demonstrated as we shall see below. Therefore, neither *John the Baptist*, EGW, nor VTH are to be considered competitors: they are not Elijah/John; rather, they are His assistants. A recent, Friday evening study, one in which you were invited to participate by dialing in on the phone, explained this thoroughly to all. It showed the work of Elijah which culminates in the ministry of Elijah/John. His work culminates and combines within it, facets of ancient Elijah; Elisha, and *John the Baptist*, as well as VTH and EGW. This coming of Elijah, the Mustard Seed, AKA, Derek West, is the first to ever identify and proclaim the name of Christ as His name is distinguished from that of Jesus and

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that of the Father. “...no man knoweth who the Son is, but the Father...and he to whom the Son will reveal him” —Luke 10:22. “When ye have lifted up the Son of man, then shall ye know that I am, and that I do nothing of myself; but as my Father hath taught me, I speak these things” —John 8: 28 (supplied words omitted). Therefore, the Mustard Seed, the one to whom the Son revealed Himself, shows the world that Christ, the great “I AM”, was not Jesus but that He secretly hid and abode upon Jesus and spoke through Him for 3 ½ years. It further shows that Christ’s words were not self engendered but they were dictated by the Father.

Irrefutably then, the Mustard Seed is the only one in the history of the world who could actually increase the fame, the acclaim, and the name of Christ making the Mustard Seed fully comparable to *John the Baptist* the man who, beforehand, Christ declared to be the greatest of all prophets. Both men, John yesterday and Derek West today, have announced the Lord and sought to increase His, Christ’s stature in the church. However, unlike *John the Baptist*, Elijah/John today fully identifies and with greater precision points the disciples to Christ; He also echoes the Lord’s full testimony, a thing which *John the Baptist* could not do yesterday for the obvious reason that John died in the beginning of the Lord’s ministry. Resultantly, Elijah/John is promised by Christ to be the greatest in the Kingdom (see Luke 7:28, Matt 18:4). He does this increase of Christ by declaring unpopular, here-to-fore hidden, Bible-based doctrines of the Lord, doctrines which threatens to diminish his personal stature among the church elders and officials causing them to disdain him and shoo him away as if he were an insignificant child, one unworthy to be seated in their circles. In seeking to limit the MSC’s exposure on this very forum, its leader Walt, along with others are guilty, on several occasions of this very thing, of shooing away the revelations of Christ as expressed by Derek West. In other words, just as promised in *John eight* cited above, the MSA is dedicated to the revelation, the “knowledge” of the existence of Christ, the “I AM”, the Present-Tense Lord. Thus, to increase His Lord, he reverses the order of acclaim and credibility and rather than seeking to grow in stature, the MSC converts into littleness, into a little child. This is the self decrease which *John the Baptist* exemplified as well.

“...Then arose a question between some of John’s disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom you barest witness, behold the same baptizeth, and all men come to him. John answered and said, He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom’s voice: this my joy therefore is fulfilled. He must increase, but I must decrease.” —John 3: 25-30

Clearly, the concept of the John’s decrease and the commensurate Christ increase pertained to their stature in the church and the world, the number of men which flocked to them and gave them honor. This is the reason why we can have it both ways: we can anticipate the emergence of Elijah/John as Christ recommended, and we can still obey Father’s mountain-top appeal to hear the Son. There is no contradiction. We can easily do so because Elijah/John declares the *Testimony of Jesus*, he declares the Son for all to hear; he increases our knowledge of “I AM”. Beyond this point, today, as never before in Church History, the saints need not seek to erect monuments in honor of any prophet: but instead of this, we find the church debating about the identity of Elijah: is he VTH, or EGW, or some one else —each side using all their powers to erect a foundation and then a SOP structure so as to sustain their views. Instead, we were told to anticipate a man whose work it is to declare Christ in His fullness. In so doing he complies with Father’s command to hear His Beloved Son, for Elijah/John declares the *Testimony of Jesus*, the very words that Christ inspired Jesus to articulate “while He was yet present with (us)” —see John 14: 25. Therefore, though VTH and EGW may have been good examples to represent the work of literal, ancient Elijah; they did so only in a partial and milky ---not a strong meat--- analysis. This fact is especially salient since both prophets, not being able to unify us in “*the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ*” (Ephes 4:13) as required by Scripture, could not add to their prophetic

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ministries the key component which *John the Baptist*, the greatest prophet born of woman, contributes: they could not increase Christ. In fact, neither contributed one single doctrine pertaining to Christ beyond what was already understood beforehand. Beyond that disqualification, there is another key John-the-Baptist component which is missing from their ministry prohibiting all from erecting a tabernacle so as to venerate their work on equity with the “Beloved Son”. Not only could neither of their ministries fully increase Christ, but they also were limited in their zeal to fully decrease themselves or become a childlike and disdained servants, prophets who were thoroughly renounced by all and rendered completely useless and inconsequential by the prevailing elders of the congregation. True, they may have been unpopular, but despite the unpopularity that both experienced, they could not be fully converted to the proverbial child. This process of conversion to a child speaks of total humility, for the Lord said to Davidia, His end-time disciples,

*“Verily I say unto you, except ye be converted, and become as little children ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me”*—Matt 18: 3- 5.

What a bold, yet, highly ignored statement! —the man, the singular person who converts himself into a little child, now becomes the perfect antitype of *John the Baptist*, “the greatest born of woman” for he is the *“greatest in the kingdom of heaven”*. This Kingdom is the same of which the Lord’s testimony, using a different figure of speech, promised to begin as a Mustard Seed. He said, *“the kingdom of heaven is like to a grain of mustard seed...”* —Matt 13: 31. He promises that there are to be many living saints to eventually likewise garner membership, but this child-converted man is to be the greatest in the Kingdom. How then do some pervert these simple words of Christ and assert that he, also known as Elijah/John, represents a group of people such as the 144,000, and do so without regard to the Lord’s testimony when it uses the superlative adjective, “greatest” to describe him? This man must be greater than the 144,000, for even the disciples, according to the *Testimony of Jesus*, are to be greater than that number —See Matt 19:28, 20:28, Luke 14: 16-21, 19:19, John 15: 1-5, Joel 2:2, Mal 4: 5 & 6 etc.. Since the Lord’s reference to the Kingdom is a proverbial description of people and not an allusion to some geographic conquest of territory, then the Mustard Seed, being the smallest of all seeds, must point to the smallest gathering of people, one singular man and his wife (the two shall become one). Can a group get any smaller than that? And since he grows to the greatest of all herbs and becometh an eternally magnificent tree, (Matt 13:31&32) then he could be none other than the one who announces the great and dreadful day, Elijah/John. He comes in the name of the Lord and he also increases Christ for we are promised that, if one receives him in Christ’s name, then —unbelievably— you receive none other than Christ. Hello! Hello! —is there anyone out there in Davidia, anyone who can now obey the Father’s mountain-top appeal: can you hear these very powerful words of the “Beloved Son”, Christ!? Is there any faith on earth? He that hath an ear, let him hear! If you indeed can hear, you have found the secret to passing the judgment: swallow your pride; forget about your self-esteem among men; ignore the whisperings of beloved friends, family, and forum; instead, cast aside any rules that Jesus did not articulate for you to **“HEAR”** then embrace this fountain, the John-the-Baptist decrease. Then in wisdom you can embrace the Mustard Seed while it is yet small, childlike. Remember the one who converts into a little child first is defined as the greatest in the kingdom? Such was designed to make him easy to receive and to embrace. Would you blush in great timidity to receive the president of our nation; what about the governor of your state or the mayor of your city, or perhaps some highly acclaimed athlete or movie star? Would the presence of those dignitaries cause you great anxiety or panic should they visit your humble home? This is no doubt due to the fact that they have been exalted, the opposite of child conversion. This being the case, then why not receive a smaller person into your life to serve and minister to you? Why not heed Christ’s command; why not obey Father and hear the *Testimony of Jesus* when He said, *“Whosoever will be great among*

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*you, let him be your minister...let him be your servant, even as the Son of man came not to be ministered unto, but to minister*” —Matt 20: 26-28. Why not embrace this little child, Elijah/John, and in so doing embrace Christ, Himself. Or, do you find yourself trapped in a conundrum, a proverbial “catch 22”: are the dignitaries of the world too elevated for you and the Mustard Seed, the little child, too small or too humble? If so, then perhaps you have yet to diminish and humble yourself! Are you spiteful to Elijah/John, the Lord’s still small voice? If so, how can the Lord save you when He comes to you, His life-saving testimony is delivered to you by a little child, and you despise the day of small things?

*“Mustard seed being the smallest of all seeds this parable shows that that which is to start the Kingdom will be very insignificant, contrary to all human expectation. Nevertheless, like the mustard plant becomes the biggest of all herbs, so the Kingdom shall grow and become the greatest of all kingdoms. This being contrary to all human planning, it is but natural that those who are like Nicodemus, and continue to be ashamed to be identified with something that is unpopular, hated, and insignificant, will as a result be left out of the Kingdom.”* —VTH, 2Timely Greetings, 11 p. 6

You may have heard it said that “children are better seen and not heard”. This attitude which exists in our contemporary society today was probably even more prevalent and more disdainful of children and their counsel yesterday when Christ taught amongst us. Yet, the Bible says, and VTH with the above references affirms, that the makings of the Mustard-Seed Kingdom will be done by doctrines equally as unpopular and insignificant. This fact requires that we adjust our attitudes, that we become converted. How can this be? First we must realize that the Lord is speaking in proverbs: we are not required to actually become children again. For, in a literal sense, there is absolutely and positively no other way for a man, fully grown, to become a child, except that he becomes openly and publicly humiliated —seen and not heard. In fact, becoming a **literal** child again, is not only impossible but it is not even the Lord’s will nor is it scripturally desirable as evidenced by the fact that Adam and Eve were created in perfection: they were formed by the hand of Christ as Adults —not children— and the disciples whom the Lord elected were likewise fully grown men. The only way then to meet the requirements of this proverbial tactic of salvation revealed from Christ, the only way to resultantly heed the Father’s plea by attentively hearing the Son and becoming thusly converted to a little child is for one to willingly, and eagerly risk his social standing, his stature in the church, his seat in the circle of elders to be ridiculed and shooed away, treated as a child for his doctrinal views. Sadly, this is the opposite goal of all Davidia, for the Bible-revealed reason, the purpose for their fast, their highest yearning according to Isa 58:1-8, is to gain pre-eminence in the church so that their *“voice can be heard on high”*. They yearn to become adults, men, to sit among the circle of elders. Thus the grace for which they desire to receive, the respect of a mature adult, men of great scholarship, is in direct and diametric opposition to the Lord’s advances, and they resultantly do not receive Elijah/John, His messenger of the covenant, they shoo Him away as insignificant. What is the reason for their opposition: simply put they hate the Lord and refuse to receive Him. Or, to be more specific, there is no other Bible-based doctrine which can more readily detach them from their goal of acceptance by the elders than the MSC’s revelation about the nature of Christ. It counters all the prevailing and deeply held doctrines of Christ trumpeted throughout all of Christendom and embraced for more than 1700 years. It destroys the doctrine codified by Emperor Constantine 1600 years before EGW and VTH, the biblically unfounded fable which teaches that Jesus pre-existed His conception as Christ. Instead, it shows that Christ rested upon Jesus as the Dove and clandestinely spoke through His, Jesus’ presence during 3 ½ years before Jesus was killed and then resurrected. This doctrine is a hundredfold more reprehensible to carnal man than is the doctrines of *the 2300 days, the Sabbath, the Kingdom, the Slaughter of Ezek Nine, vegetarianism, the State of the Dead*, etc. Therefore, the open and public embrace and broadcast of this theme is the ultimate in righteous humiliation, the proverbial child-conversion process. This mission manifests the proverbial John-the-Baptist decrease. Consequently, VTH and EGW not only were unable to fully increase Christ, ---remember, both

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taught the Constantinian fable that Jesus pre-existed His conception as Christ--- but also both did not **YET** become converted as a “little” child. As a matter of certainty, if both in spiritual modesty, did not have the boldness to openly declare themselves to be Elijah, as many presume so as to explain the absence of such statements from their work, then certainly their shyness and modesty would have prevented them from fully drinking from this fountain yesterday, the “little” child conversion process.

Likewise, neither VTH nor EGW could advance the second MSC doctrine that is likewise hated: they could not correctly identify the 144,000, the men and women who are, by all degrees of certainty, identified as the Children of Israel by the Bible. And since we, Davidia are to convert them, then we must be the father’s. Only the MSC has given irrefutable evidence that they, the 144,000, will emerge, at the 11<sup>th</sup> hour, from the sons of America’s former slaves. They will be extricated from the grip of the Babylonian churches and brought into Zion, the SDA church, before the Slaughter of *Ezekiel nine*. None on this forum have been able to refute this Bible theme, and the MSC considers the people on this forum to be the world’s highest scholars. Yet this doctrine, the sons of America’s former slaves to be taken from the Sunday-keeping churches and brought into the SDA church by a Davidian ministry is a unique doctrine never taught before in world history. This being clearly factual, then how could any truly consider VTH and EGW to be antitypical Elijah, in the strong meat sense of the title? For the *Mal four* description of Elijah’s work is to turn the hearts of the fathers to the children. Whom do the proverbial Father’s represent, and whom do the children represent? One thing is for sure: neither VTH nor EGW were able to enlighten us. Consequently, unless the work of the MSA is quickly launched forward, all we can expect is God’s curses upon the earth. For the text reads: “**Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse**” —Mal 4: 5, 6. Do any, after this reading, have the unmitigated audacity to now deny that the commission of Elijah/John is, simply put: to identify the “fathers” and the “children”; to turn away the hatred of the fathers to the children; to show the disciples how to decrease or how to become converted “as little children”; to unfold, in greater clarity the *Testimony of Jesus*; to show them how to increase Christ, to teach them how to survive the day of the Lord. All of these doctrines, and many more, honor Father’s mountain-top command to Davidia, the favored disciples, to hear His beloved Son. Can all see that none of these doctrines were compatible to the work of yesterday’s prophets.

As a final note, rather than revolt against what some may term the arrogance, self-exalting, and egotistical ministry of Derek West, a man who dares to attach to his name the title, Elijah/John, why not instead, show favor and receive the ministry of this little child and resultantly receive Christ. For his humility will not endure forever; he will, according to the *Testimony of Jesus*, eventually become a man, “the man” the “**greatest in the kingdom of heaven**”. Therefore, why not soften your hearts today and cast aside human protocol and allow, for the first time in human history, the words of Christ to discern for you that which is right from that which is wrong: why not abide by this formula which is called the righteousness of Christ. After all, did not Christ further describe heaven’s prime minister? Yet, the Lord commanded that you let him, Elijah/John, be your minister and your servant. Would you not like a servant to assist you in your path to victory? In fact, this is the very reason why the MSC is spending time, effort, money, and prayer to reach you. It is attempting to win for you and the forum the opportunity to comply with the commands of Christ so that you may pass the judgment. Remember the sealed ones who escape the slaughter of *Ezek nine* are people who “**Keep the commandments of God, and have the testimony of Jesus Christ**” —Rev 12: 17. Why then allow the enemy to tempt you to ignore the Lord’s commandment about His prime minister? Also remember that Christ, during His 3 ½-year ministry articulated —not His own Words, but— the Commandments of Father. He says, “**For I have not spoken of myself, but the Father which**

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sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting (Slaughter proof)...” —John 12:49. “Even the same that I said unto you from the beginning. I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him” —John 8: 25, 26. “Verily, verily, I say unto you, If a man keep my saying, he shall never see death” —John 8: 51. Come today to this fountain, Derek West, the real Elijah, is at your service.

Sincerely,

Derek