

The Mustard Seed Advent

Leaping Bullocks!?

28-May-2009

E _____,

Regarding the Jacob typology whereby we describe the rams that leap upon the cattle, you forwarded the following ponderable:

“I was wondering if it has any relation to the fact that in the atonement it is revealed that the “unblemished young bullock” has been sacrificed. If this bullock has been sacrificed then ‘all’ the cattle that is left would then logically be ‘ringstraked, speckled and grised’. Or is this a stretch of imagination to bring light from the atonement study with the Jacob typology” —Your E-mail, Monday, May 25, 2009 1:40 PM

Gen 31:12 describes cattle which are speckled; in so doing, it does not mention the presence of unblemished bullocks. This appraisal shows the value of the spiritual assets which belong to the SDA church. This we can discern because Laban represents the SDA church from whom Davidians, antitypical Jacob, have worked all these 78 years. The study of the Atonement is another symbolism to discern end-time events, and it is structured in accordance to its own symbolism. The tactic of cross-referencing these diverging symbols, and mixing typology with ceremonial sacraments, may not afford to us successful integration and differentiation of the Bible.

Having said this, we admittedly do seem to have one consistency in analysis: that is the theme that cattle, in both divergent of studies, describe the spirituality of God’s end-time church. That is to say, speckled cattle in Jacob’s typology seems to have meaning that is parallel to the symbolic use of cattle in the Atonement study for the Atonement ceremony seems to greatly emphasize the value removing all blemishes. In both cases, the Lord attached significance to the quality of cattle by examining their blemishes or the lack thereof. At the point of this acknowledgement care and caution is required to read carefully the *Gen 31* account —especially if we are to successfully discern a lesson by cross analysis and integration of Jacob’s story and the Atonement. The first point of analysis causes us to discern that the ceremonial sacrifice does not pertain to Jacob’s journey until he reaches Bethel. This is why the Lord commanded him to Bethel; it was to erect for Him an altar. We have not covered this point in study yet. After Padanaram, after, Peniel, while in Succoth/Shechem Christ commanded Jacob to **“Arise, go up to Bethel, and dwell there: and make there an altar unto God”** —Gen 35: 1. We will learn in the study of Jacob Typology a point that has not been consider: that through a great drama in Succoth/Shechem, Jacob multiplied his wealth. If a parallel to the Atonement were to be made, it would apply after Jacob erected his altar. At such a time, he would be given instructions on how to sacrifice. The sacrifice that beset Jacob, after reaching Bethel was the loss of his beloved wife, Rachel. How this relates in symbolism to the Atonement may someday be explained.

This brings us to the next point of clarity, one that has caused me much study and some consternation. According to Webster, the term “bullock” applies to a castrated bull. Accepting this definition explains why the Atoning Ceremony calls, not for a young bull, but a “young bullock.” Heretofore, some may have assumed that a bullock was merely a young bull. If such were the case, *Lev 16* would merely call for a bullock; instead, it says, **“Thus shall Aaron come into the holy place: with a young bullock for sin offering”** —Lev 16: 3. But the Bible does use

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the terms bull and bullock in the same context. One very important reference pertains to the Slaughter of *Ezek nine* as we see below:

*“For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the **BULLOCKS** with the **BULLS**; and their land shall be soaked with blood, and their dust made fat with fatness. For it is the day of the Lord’s vengeance, and the year of recompenses for the controversy of Zion”* —Isa 34: 5-8.

The controversy in Zion began with the *Rod* in 1930 and continues, hotly, with the MSA. The controversy ends in our triumph and in the above described slaughter. It is above described in symbol. Notice the Lord is clearly describing *Ezek nine* as an event to take place the SDA church, Zion. He uses different metaphors to paint the picture, calling her Idumea, the land of Esau (Ezek 35: 15) and Bozrah, the sheep fold under Esau’s kingly dominion (see Ezek 36: 31- 35). Then, to leave no doubt, the Lord likewise gives an overall summary of the people to fall under His executive judgment by calling this place of sacrifice Zion, the SDA church. This slaughter describes the very Judgment which culminated the Antitypical day of Atonement. He is plainly mixing metaphors to describe the people in Zion. He begins by saying that His sword will *“come down upon Idumea, and upon the people of my curse”*. Such is definitive evidence to show that the animals of slaughter depict people. This is in harmony with our conclusions given by the MSC in both the Atonement and the Typology study. Furthermore, all can see that this great slaughter is intended for nominal Adventists and for Davidians, for wayward Hebrews and gentiles, leaders and laity. To show nominal Adventist and Davidians, He says *‘my sword shall... come down upon Idumea and the people of my curse’*. The people of His curse are distinguished from Esau —just as was Jacob in the type— wayward Davidians are that people. It is no coincidence that to understand this, one must become educated to discern between Jesus and Christ. When Jesus manages the transfer of the reins from Himself to Christ, this is depicted in both the Atonement and in the Typology: it is a last-day event. He, described as “the Lord of Host”, authorizes Christ to begin to curse Davidia, a people whom Jesus formerly blessed. They are thusly cursed because they reject the commission to hear Christ and to declare His name. It is declared, not to a large body, but to a subset of the people, the priest, in the Lord’s church, when it says, *“And now, O ye priest... If ye will not hear... 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...For the priest’s lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of host...”* —Mal 2: 1, 2, 7. Davidians are the people ordained to teach and enlightened by Jesus; if any desire the jewels of salvation, they must come to Davidia; they must leave Laban, and join Jacob even though the magical, Rod-straked process leaves them speckled and spotted. For this cause, they were Davidians especially blessed by Jesus during His administration. Correspondingly was Jacob, before being sent to Laban, blessed another time by his father Isaac — see Gen 28: 2-5. But because many Davidians now refuse to embrace the last-day message, the MSA trumpeted message which proclaims Christ, Christ is given from Jesus the authority to curse their blessings and He does so even before Jesus relinquishes the reins to Christ. Thus does it say, *“Saith the Lord of Host (Jesus), I (Christ) will curse your blessings.”* Davidians who refuse to advance and hear more than they have formerly been made to anticipated, to hear both the *Rod* and Christ and to correspondingly give honor or glory to His name, are the people of His curse. Using a highly respected lesser light to accentuate this Bible lesson, I give to you VTH’s testimony when he sought to hand to us the formula to escape the slaughter and enter into the Kingdom by saying, *“The Lord declares that His voice is crying to the city (to the church), and that the men of wisdom shall see the name, and shall hear the Rod and Him who hath appointed it... I for one cannot overlook, neglect, or reject the Lord’s counsel in this matter. I must hear the Rod and Him who has appointed it if I expect to have a home in the Kingdom”* —1TG 27, p7:2. VTH

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recognized that hearing the *Rod* and hearing himself was not the successful Kingdom formula; he wrote that we must hear his message and the Lord's. To convey this point, he, VTH, capitalize the pronoun "Him". Consequently *Isa 34* reveals that wayward Adventists and wayward Davidians will be cut down in the *Ezek nine*; the Lord's sword will come down upon Idumea (Esau) and upon Davidia, the people of the Lord's curse. One final point on this issue cannot be ever overlooked: Before, they are cut down with the Lord well prepared sword, they must first be identified for this judgment. This we also learned from the *Rod*: We were correctly taught that the Investigative Judgment precedes the Executive Judgment. *Isa 34* manifest this theme by showing the people are lined up for the sword before they are smitten with it. Before the Lord cuts the people down, a judgment is made to place those unfortunate souls upon that dreaded roster. These people scheduled to be cut down are placed upon a roster that is completed with the end of the Atonement Ceremony in the antitype. It is this event that condemns the young, blemish-free bullock. But he is not alone; he is merely identified in this letter for the purpose of understanding the Atonement. This roster of failed saints encompass several metaphoric animals, all clean beasts, all lukewarm Laodiceans. They are, lambs, goats, bullocks and bulls. No comment will be made now about the unicorns. But in final analysis, our point is made: Since, bullocks are distinguished from bulls, we have greater credence of Webster's definition that a bullock is a castrated bull.

Remember, in Jacob's typology, both the flock and the herd animals are grouped together and are all called cattle. This is appropriate because it depicts a day, our day in the antitype, when we cannot distinguish between the people in the church who are literal Hebrews, sheep or goats, from those that are gentile Christians, cattle. We have simply grouped them all together and called them antitypical Israel. To prove that ancient Jacob did the same with his farm animals, we examine his actions: "...*and the flock conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted*" —Gen 30: 39. Sheep and goats, flock species, cannot produce cattle unless, by some raw or underdeveloped as well as and poorly defined categorization, flock species are likewise considered cattle. With this, the point can now be made: the pronouncement of the Lord saying, "*All the rams which leap upon the cattle are ringstraked...*" is not describing any bullocks, for being castrated, they cannot leap upon the cattle, they cannot reproduce. The Lord's statement to Jacob is His assessment of all the rams which leap, all the sexually aggressive herd and flock species. Bullocks in the Atonement ceremony perfectly describe Davidians, because, they have not been given the power to reproduce, to baptize; proverbially, they have been castrated. Anciently just like today, a bull was very powerful and aggressive beast that was difficult to manage, and because of his aggression, he would gore and kill at every chance. For this reason, he was usually kept tied with a ring through his nose. This problem of violent aggression was evidently solved by taking him, while very young, and removing his testicles; with that accommodation, the priest would not require the strength of Samson to manage and handle it during sacrifices. Spiritual reproduction in the SDA church occurs with the nominal ministry; they are the bulls. They are authorized to go out into the world and spiritually reproduce themselves by baptizing members into the faith. Therefore, it says, "...*The Lord hath a sacrifice in Bozrah...the bullocks with the bulls*".

Regarding Jacob's herd, we must remember that, even though his *Rod* produced speckles, such was Jacob's wages, his earnings from Laban. It was a contract that occurred at the end of Jacob's stay in Padanaram, a time after more than 14 years of labor and a time when all of his children were born except Benjamin. Thus, we cannot assume that all of Jacob's herd's were speckled, ringstraked, or grisled —only those whom he secured from Laban as his wages just before he left him. The Lord, by telling Jacob that all of the reproductive rams were spotty, manifest that the day arrived, in God's eyes, that he can no longer receive quality wages which the Lord can bless so long as he worked for Laban, Laodicea. In order to show that Jacob had other creatures, perhaps even unblemished bullocks, I point you to the Bible. It says that Jacob,

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during the years after his newly-negotiated, wage contract, “*had exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses*” —Gen 30: 43. Where did he get the other assets such as servants, camels and asses? The Lord blessed him, obviously! The phrase, “much cattle”, would include any bullocks that he had. But, as shown already, they would not be included in the description, all the rams which leap upon the cattle.

In your next question you ask, the meaning of the plurality of angels mentioned in Gen 32: 1. It says, “*and Jacob went on his way, and the angels of God met him*”. Who are these plurality of angels, you asked? To answer, All angels that are righteous are God’s. Thus are they called, “*the angels of God*”. My point of emphasis from our previous study is the term, as is described in Gen 31: 11-13, is that the definite article is used, “the” to describe One personality, and that Angel declared Himself to be “*the God of Bethel where thou anointedst the pillar.*” It says, “*And the ANGEL OF GOD spake unto me in a dream...and he said, lift up now thine eyes, and see, all the rams which leap upon the cattle are ringstraked...I am the God of Bethel, where thou anointedst the pillar...*” Not just this statement, but by His pointing Jacob back to the anointment of the pillar, we have a direct reference to Jacob’s inspiration, 20 years before, at Bethel/Luz before he reached Laban’s camp. In that dream of *Gen 28* it says, “*...the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac...behold I am with thee, and will keep thee in all places.*” It is this Person who is defined as the “Angel of God”... “the God of Bethel.” In *Gen 31*. Clearly, this text defines Christ and distinguishes Him from the Father. It does not describe the Comforter, Jesus, nor any other “angel”.

Sincerely

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