

10-Jan-10

David's Reproach

CAPTION: *With our Bible analysis thusly limited by multi-fold declarations showing David to be the son of Jesse, the only Bible-preserving conclusion admissible is that Jesse had illegal sex with David's mother, and it was that sinful deed which resulted in David's conception causing him to say "in sin did my mother conceive me". This act of Jesse was an embarrassment which caused David to be shunned in Jesse's house, in Judah, and even in Israel.*

Dear brethren,

In the beginning of my Friday-evening, broadcasted study of 01-Jan-2010, I posed the question about the meaning of the traditionally echoed statement: "I was born in sin and shapen in iniquity." My intent was to clarify it to all before the end of the study. Someone in the immediate audience reminded me after we closed the broadcast that I had not answered the ponderable that I raised in the beginning of the study, and I then took the liberty to re-open the recording of the study so as to insert the answer; therefore, the audio record has more material than you will recall from listening to the actual study by phone. Rather than send you all back to the website to get the full explanation for the cliché, 'born in sin and shapen in iniquity,' this E-mail will give it to you.

We should not be presumptuous by basing our faith on traditional applications and resultantly conclude that we all, because we were born in the world and conceived by sexual intercourse, fulfill that Text, that we were born in sin. Remember, Adam, even before the fall was given, as first commission, the duty to impregnate Eve. He was commanded by the Lord as follows: "***And God blessed them, and God said unto them, Be fruitful, and multiply and replenish the earth***" —Gen 1: 28. The only way for Adam to obey was for him to cause Eve to conceive by way of sexual intercourse. Some presume that, because we are all born in a sinful world, that we are resultantly shapened in iniquity. But the questions, what is the sin; what is the iniquity that has shaped us remain unanswered? The example of Noah disproves the theory that to be born in the world defines that a man was born in sin. Shortly after the flood, he was given the same instructions: "***And God blessed Noah and his sons, and said unto them, be fruitful and multiply, and replenish the earth***" —Gen 9: 1. God would not encourage us to multiply sin. Therefore, for Noah and his sons, having children through legal conception in the womb, provided for us a blessing of God, a divine grace —how say some then that it is the fruit of iniquity?

We obviously do not understand the statement, and our misunderstanding of it results from misquoting the text and from our failure to be

Careful Bible-based Reasoners~~~~~. The below question seems to show evidence of this conclusion:

"... You use David's Psalm (Psalm 51:5) to reveal that David was a 'love-child from an illegal affiliation'. I will take the Word for how it is written, but I will require your wisdom to reconcile the statement in Bible like the one in Matt 1:6, that says 'Jesse begat David the King'. Especially, when we use the word 'begat' as defined as conceived (John 3:16). So is Jesse the father, or the mother had an affair. This other possible scenario could be, to reconcile the David's Testimony in Psalms, would be that David had a different mother: that Jesse had an affair with this 'my mother', whereas the rest of David's brothers had a different mother...like 'the Brady Bunch' scenario. Please shed some clarity to

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whether or not Jesse is David's father, or whether David had a different 'mother'.”—E-mail, Tue 1/5/2010
12:51 PM.

Suspending the question briefly, all should first be informed that the statement from Ps 51: 5 reads as follows: “**Behold, I was shapen in iniquity; and in sin did my mother conceive me.**” Unless another rendition of this statement is located elsewhere in Scripture saying that humanity was “born in sin and shapened in iniquity”, we have no justification other than the deceptive voice of tradition to apply this Text to our own engenderation as part of humanity on earth. *Ps 51* specifically and unequivocally describes David's conception. Just as we read that David fled from Saul, that David slew Goliath, that David was a shepherd and we do not impute those themes to ourselves—at least literally—then we have no logic to likewise attribute *Ps 51* to define our day of conception. David, by saying that he was conceived in his mother's womb as a result of sin, is giving to us an explanation of his illegitimacy, or as he so often puts it, his reproach.

The dimension of the above question which yields from the *mustard seed* a reprimand is the evocation from the study the ponderable that, possibly Jesse was not David's biological father. Careful consideration and thought, the thing required of all disciples, must always be deployed to understand a doctrine. This must be done, even before posing a question because we are commanded that, “**Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.**” —Matt 22: 37. To love God thusly means to appraise His word and His testimony accordingly. When the disciples seek to judge Israel, this will be the intensity of spiritual communion that they will enforce; thus, all should now practice this lesson. There is absolutely no reason for any to examine *Ps 51* and resultantly conclude that Jesse was not David's father; neither should any suggest, ponder, or infer that the MSA is proposing such a non-biblical doctrine. The text clearly says, “**...in sin did my mother conceive me.**” The sin could be attributable to Jesse as well as to the mother. If Jesse impregnated David's mother sinfully, then he would still be his father. The strain to have the MSA make such an explanation and write a reply nullifying the capable, imaginative analysis of the disciples, is an unnecessary exertion. The MSC has made it very clear from the Bible that David was the son of Jesse; in one study, it highlighted David's biological lineage by unfolding that David was termed to be both Saul's and Jesse's son. Saul was David's father-in-law, Jesse was his biological father, it explained. To ponder if the MSA is teaching a doctrine that cannot be sustained from the Bible yields an immediate response to clear the air—for Bible primacy and Bible validation is the *mustard seed's* central mission. Consequently I urge all, before advancing a ponderable to consider this vantage point and be more thoughtful. Oftentimes the Lord requires His disciples to employ—not just His words, but also—all of their very own mental powers to gain understanding. His command in *Matt 16* illustrates Christ's awareness and enforcement of this duty. There, He said, “**...beware of the leaven of the Pharisees and of the Sadducees**” —Matt 16: 6. The disciples, though at first confused, eventually arrived at their answer, but it was only after the Lord issued to them a reprimand. The record shows the following account:

“**And they reasoned among themselves, saying, It is because we have taken no bread. Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? Do ye not yet understand, neither remember the five loaves of the five thousand...How is it that ye do not understand that I spake it not to you concerning bread...THEN UNDERSTOOD THEY** how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees” —Matt 16: 7-9, 11, 12.

Amazingly, merely by the Lord's reprimand, the disciples grew to become men of greater understanding. This theme, as it applies to the *disciples indeed* today has been underscored by our very own, new-years-day broadcasted study. We learned that such was part of David's counsel: He said, “**Be ye not as the horse or as the mule, which have no understanding: whose mouth must be held in with bit and bridle...**” —Ps 32: 9. The MSA must likewise enforce this requisite which the Lord enforced, the need to be careful, Bible-based reasoners. It is commissioned to serve and to minister “**Even as the Son of man came...to minister...**” —Matt 20: 28. Thusly charged, it requires all to recognize and perform their responsibility to be thoughtful and consider, by Bible analysis, the

full spectrum of possibilities. Like the occasion with the disciples, just so in this case: To be conceived in sin offers many options which careful thought can reveal, options which preserve the Bible's definition that Jesse was David's biological father. With our Bible analysis thusly limited by multifold declarations showing David to be the son of Jesse, the only Bible-preserving conclusion admissible was that Jesse had illegal sex with David's mother, and it was that sinful deed which resulted in David's conception causing him to say "in sin did my mother conceive me". This act of Jesse was an embarrassment which caused David to be shunned in Jesse's house, in Judah, and even in Israel. Understanding his reproach is not necessarily strong meat; thus all should be able to discern that there are ways for the conception of an "illegal love child" other than the mother cheating on her husband giving David another father.

We are told that we should, "**Confess (our) faults one to another**"—James 5: 16. Bearing upon this principle, the MSA does accept some culpability: Since *PS 51* was inserted after the phone lines were closed, it recognized to itself the loss of opportunity to offer explanation. While preparing notes for the broadcast, I typed Isa 51: 5 instead of PS 51: 5 causing me during the study to become confused by my own notes—how silly—but there is a blessing in it for this E-mail more thoroughly addresses the issue. It helps us to discern the full truth about David and the

Illegal Love Child's Blessing~~~~~. Consequently, to expand the imagination of the reader, the MSC will illustrate the manner in which a child can be conceived in sin without the mother cheating on the husband: Consider David's ancestry as it descended from Judah, the son of Jacob, through Pharez. It reads:

"And Er, Judah's firstborn, was wicked...and the Lord slew him. And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother. And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground...And the thing which he did displeased the Lord: wherefore he slew him also. Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown...and Tamar went and dwelt in her father's house...And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep. And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place...for she saw that Shelah was grown, and she was not given unto him to wife...When Judah saw her, he thought her to be an harlot:...and he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets and thy staff...and he gave it her, and came in unto her, and she conceived by him...and his name was called Pharez"—Gen 38.

Placing ourselves in Judah's shoes, this incident, we can see, is one that would have greatly tarnished his reputation in the family and community—mistakenly having sex with his daughter in law. Think of how men must have laughed at him! Judah's explanation for his son, Pharez (Pharez had a twin) was that he did not know she was his daughter-in-law, he thought she was a harlot. Such would have been funny then, and it is embarrassingly humorous now. The only thing left for Judah to do was the right thing, the thing that he did, sin no more with the woman, and raise the children without afflicting them. He was required to turn his heart to his children and do so with the love that God has for them. This is the challenge of the faithful disciples today: They must seek the Lord for forgiveness and give no attention to preserving their own reputation by covering them. David says as much, "**I acknowledged my sin unto thee, and mine iniquity have I not hid...For this shall every one that is godly pray unto thee in a time when thou mayest be found...**"—PS 32: 5, 6. When Judah, three months later, discovered that his daughter-in-law had played the harlot, he sought to burn her. Showing to us her own understanding and wisdom she trapped Judah in his logic and exposed his culpability in her sin causing Judah to protect her, and he saved the innocent, but illegal, love child. The account reads,

"...it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt. When she was brought forth, she sent to her father in law, saying, By the man, whose these are, am I with child: and she said, Discern, I pray thee, whose are these, The signet, and bracelets, and staff. And Judah acknowledged them and said, She hath been more righteous than I...And

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he knew her again no more. And it came to pass in the time of her travail, that, behold, twins were in her womb." —Gen 38: 24-27.

To cover one's sins is to seek society's approval, its righteousness. To Judah's credit, he took the truly-Davidian approach: He did not shun his illegal-love children; he did not abort them; ostensibly, he did not even persecute them. But our point still stands: in sin did Pharez's mother conceive him. Quite remarkably he was part of David's and Jesse's lineage according to Luke 3: 33. Judah's sin exemplifies merely one way in which a mother can illegally conceive a son in her womb for it is illegal for a father to have conjugal relations with his son's wife. The law states the following: **"Thou shalt not uncover the nakedness of thy daughter in law: she is thy son's wife: thou shalt not uncover her nakedness"** —Lev 18: 15. Consider some other possibilities which all have had an opportunity to research: **"Thou shalt not uncover the nakedness of thy brother's wife...Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they are her near kinswomen: it is wickedness. Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her lifetime"** —Lev 18: 16-18.

The MSA has not uncovered and cannot now describe the full details of the sin which engendered David's conception. Any one of these sins delineated in Leviticus, as well as others not herein cited, could have produced David. Remember, those men of the Bible were people just like those whom we know today. So, to see the human side of this equation, we must ask, how do families today deal with such stains of iniquity? They always seek to hide them, and when they cannot, the unrighteous shun and isolate the child treating him/her as an inferior member of the family. Particularly is this so if the child is born to a stranger, a person of another hated race or culture. Our experience with slavery, with the bi-racial children left behind in Vietnam, and with other episodes illustrates this point. The pressure of being a social and moral pariah would have cast deeply-rooted aspersions of shame upon David making it understandable that Jesse would exclude him from the "righteous", religious services orchestrated by inspiration, the time when Samuel came to anoint one of Jesse's sons. This diminution of his legitimacy was

David's Reproach~~~~~. Oftentimes, we are unsympathetic to the social outcast, and we are wrongfully presumptuous about their standing with God. Jesse, as evidenced by his rebuke from Samuel, was no different. He excluded David from participation in his esteemed circle of worship, and he presumed that heaven also disdained the fruits of illegal love connections. In other words, he presumed that David was not a blessing and could never sit upon the throne of Israel. The same approach pertains to the *mustard seed* today. Though biologically conceived legitimately, many question this office's spiritual conception. Its standing in the work because it is not in on the in-crowd. It is not counted among Jesse's seven, chosen sons. If Derek West circulated closely among the champions of his spiritual home of Davidic training, Bashan, using only their literature as a basis of doctrine, only then would they consider him to be a legitimate nominee to a seat of Davidic authority. Instead, though he does embrace the SDA church and its inspired leaders as the source of his beginning, he has another mother, another influence to forge and create within him every particular aspect of his life as does the process of conception for a man in the womb: He has the Bible, a reference book that they deem inferior to their mother, the SOP. Consequently, instead of allowing the SOP to unite them with the Word —the act of spiritual conception— they refuse that formula for making man in God's image and giving him dominion. This is why, to them, legitimacy is limited to their narrow concepts of the *Rod*. Any other birth is illegitimate and embarrassing. Thus as did Jesse with David, likewise Bashan with the MSA: The *Rod* message to them has greater legitimacy, greater power to produce righteous seed than does the Bible, they presume. To them, the Bible can only produce an illegal love child. Consider the following E-mail from a Davidian:

"The Shepherds Rod is good enough for me my dear brother. And in regards to Zerubbabel (a synonym for David) I'm certain that he must come (he must be conceived) according to 1 T.G. 14. 20,21. and other references etc. Question is where will he come from? Outside or within Davidia? Reason

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being that God always uses his messenger within his organization. Look at Ezekiel 4 and many other examples in the Bible. Please forgive me if I may appear to be rude, not my intention.—Si Nkosi, Sunday, December 27, 2009 10:22 PM; (parenthesis added)

Somehow, this brother, never made aware of my path to the Kingdom, has the opinion that I was born into Davidia illegitimately. Yearning to feed the Lord's sheep, Jerusalem, the sons of America's former slaves, and being away from the doctrinal elitist for more than 25 years, he feels that I too am an alien in God's house. Worse than that, he presumes that heaven endorses his simple qualifications for leadership. They all seem to have perverted and misplaced concepts of righteousness. We have always, in a similar way, presumed Jesse to be kind to his own son. This we have done simply because he is so often cited as the father of David. Such is merely an assumption and a result of our inability to judge. The Bible reveals that David was a man after the Lord's own heart; he was formed that way by the Lord's engineering; it gives no similar assessment for Jesse (this issue is thoroughly covered in my up-coming book and further commentary should be expected upon its release.).

We likewise assume that, instead of needing Christ to purge our sins, heaven's government reflects our judgment, and it is covered by our righteousness, our way of dismissing mistakes. The reason why we mistreat the social outcast which we, ourselves, have forged, is because we seek to cover our own sins by our hands—not Christ's. David did not do so. In the Psalms, he does not lament the weight of his stigma; instead, he attributes to the Lord even the very "reproach" that was heaped upon him. This maturity we too need to have. Closely examine the following commentary from David pertaining to his "reproach" he said,

"Save me, O God; for the waters are come in unto my soul. I sink in deep mire, where there is no standing; I am come into deep waters, where the floods overflow me...Let not them that wait on thee (the last-day, patient saints of Rev 14), O Lord God of hosts, be ashamed for my sake...Because for thy sake I have borne reproach; shame hath covered my face. I am become a stranger unto my brethren, and an alien unto my mother's children...Deliver me out of the mire...Thou hast known my reproach, and my shame, and my dishonor: mine adversaries are all before thee. Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink. (new meaning/familiar text)"—PS 69: 1, 2, 6- 8, 14, 19-21.

David prayed that the patient saints, those *Mustard Seed Adventists* who are knowledgeable about Christ and anticipate His return—thus they "**wait on (Him)**"— should not become ashamed about the stain which haunted him. In so asking, David desired that we not be like the people of his household. In order to answer this prayer, we must first become knowledgeable of the ugly history that was unfairly stigmatized to him, his reproach. Only after so doing can we become accepting of it. The reproach of which David attributes to himself, the thing which gave him no standing and the thing which made his image, his face, muddied as would be the case with a man sinking in quicksand (deep mire) or in a flood, was a "**reproach**" that effaced him or tarnished his identity. Perhaps the only way to answer this prayer is for the Lord to bypass the high-minded and arrogant Adventists, and collect unto Himself a people within that troop who have similar backgrounds. Or the Lord could deploy another option, He could bring His last-day disciples through great adversity so as to change them from men of lofty acclaim into people of abasement and humility. Then Christ, having heaped upon us a similar stigma, a people who bear a hated and unpopular doctrine, can answer David's petition and assemble people who are not ashamed for David's sake.

So oppressive was David's isolation that he reveals the disdain for him which was harbored in the hearts of Jesse's other sons. If that were not enough, he also reveals a different, mutually exclusive family, the other children of his mother, who also rebuffed him or treated him as if he did not belong, treated him as an alien. If the two groups were the same people or family, then the last clause would have been sufficient; he would have left off the clause,, "**I am become a stranger unto my brethren,**" and merely said, "**I am an alien unto my mother's children.**" If his family was comprised of the highly-esteemed and socially-lauded "nuclear family" with one father and one

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mother, David could have said, "I am a stranger to my father's children." Evidently, the children of his mother to whom he refers—with the exception of David himself—were not children of Jesse's engenderation requiring David to offer to us a more complex family tree. He was sullied and made a stranger to his "brethren", and also he was shunned in his mother's house, her other children—fathered by another, perhaps more than one, man. We know that at least one of David's sisters was fathered by a man named *Nahash*, the king of the children of Ammon (1 Sam 12: 12). You may recall, Lot and his daughter fathered the nation of Ammon—Gen 19: 38. Was David's mother likewise an Ammonite? Did Jesse sin by going in unto her while she was married to another, a non-Hebrew at that? The Bible has, to this point, left this answer to our imagination, but such would indeed make David a stranger in Jesse's house and an alien amongst his mother's people. In fact, such a reproach would greatly discredit David today giving real reason for his fear of our opinion and causing him to ask the Lord to remove from us his reproach so that we are not "ashamed for (his) sake". If David's mother was indeed a non-Hebrew, then many today would have that very reaction: They would ignorantly consider him to likewise be a non-full-blooded Hebrew, one unworthy to be king in Israel. Only the MSA has absolutely removed that stigma, answering David's prayer, because it teaches the point that all seem to ignore. It shows how Israel is to be numbered by the Lord: The MSA proves that one's standing as a son of Jacob entirely and exclusively hinges upon an unbroken descension from Jacob through his sons. You are a Hebrew by virtue of the house of your father—regardless of your mother's lineage.

These lessons require that we research the Bible; only thus can we with certainty pinpoint the portions of David's family tree which the Lord desires for us to know. But one thing is certain: David was illegitimate for by his own testimony he said, "**in sin did my mother conceive me.**" Another text to help us understand relays to us six of David's brothers (why six and not seven brothers is another question?) born to Jesse; it attributes sisters—not to Jesse's other sons, but—only to David showing that He had sisters who were not related to his brethren. It says, "**And Jesse begat his first born Eliab, and Abinadab the second...Ozem the sixth, David the seventh: Whose sisters were ZERUIAH, AND ABIGAIL...**"—1 Chron 2: 13-16. The next verse affirms this lesson further by revealing a divergent, genealogical accounting of heritage: It shows the sons of Zeruiah and Abigail without any mention of their fathers showing that their fathers had no inheritance in Israel and resultantly unworthy of genealogical accounting. Usually, especially in Chronicles, in Luke, in Genesis and other Bible genealogies, the opposite is the norm: The sons are tied to the fathers; the mothers are rarely, if ever, even mentioned. We can now know that these sisters belonged to David by way of his mother through the conception of a different father—not Jesse. This we discern with even more certainty simply by citing another Bible statement. The Bible, while speaking of David's struggles against Absalom, David's favorite son who revolted against him, gives us confirmation. Absalom led an uprising against David and lured most of Israel onto his side and against his father. In his military revolt, he made changes to David's very staff: He decided to fire David's captain, Joab. Joab, David's nephew by way of his sister Zeruiah, was formerly David's chief military officer. Then, showing the disloyalty in David's house, Absalom installed David's other nephew, born to Abigail, David's other sister. The Bible reveals the following: "**And Absalom made Amasa captain of the host instead of Joab: which Amasa was a man's son (?), whose name was Ithra an Israelite, that went in to ABIGAIL (did he marry her or just "go in unto her"?) the daughter of Nahash, sister to ZERUIAH Joab's mother.**"—2 Sam 17: 25. The antecedent to the noun, "sister" points to Abigail and not Nahash for he was not a female; therefore, he could not be Zeruiah or any other person's sister. Apparently, Zeruiah and Abigail were sisters of David with different fathers and Nahash (a man who actually was friendly to David—see 2 Sam 10: 2) was Abigail's father. As proven above, Zeruiah and Abigail were David's sisters on his mother's side—both apparently much older than David. Joab being Zeruiah's son was a comparable-aged comrade and a nephew to David making him Absalom's first cousin. Amasa, Absalom's elected captain, was also his cousin and David's nephew via Abigail. Abigail allowed a "man" named Ithra to conceive Amasa within her. It seems more apparent that David's mother was a free spirit with limited

commitment to Levitical, sexual protocol, and that spirit of free love was likewise manifested in her daughters.

Back to the reproach described in the text above from *PS 69*. This reproach heaped upon David's head could not merely refer to his sin with Bathsheba, because David credits Christ for this, his reproach and shame. He said, **"...for thy sake I have borne reproach..."** Christ would not cause David to commit adultery with Uriah's wife to make a point. Any such point would violate His own standards. Thus did the Lord punish David and his house for his crime of adultery and murder. However, as disapproving as Christ may have been by the illegal, sexual liaison between David's mother and Jesse, He would not unfairly heap upon David His displeasure —for David, like all children born into illegitimacy, was an innocent victim of his parent's indiscretions. That which Christ would do is the same that He does for many of His champions, He forms them in the flames of affliction. He caused David to suffer from the anti-social and illegal deeds of his parents in order to mold David into the man needed to rule His, Christ's, Kingdom. To affirm this, David said, **"For thou art my hope, O Lord God: thou art my trust from my youth. By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praise shall be continually of thee"** —Ps 71: 5, 6. Yet, as the upcoming booklet manifests and conveys in greater exactness, David was vaulted to power and great acclaim because of the very reproach heaped upon him. A little knowledge of basic Bible history expresses this fact: When Jesse's eldest three sons were drafted into Saul's army and sent to battle with the Philistines, Jesse, had four other sons kept at home —all older than David. In spite of this, he bypassed them, interrupted David's work with the sheep leaving them to the care of strangers, and sent David on the mission to deliver food to his three eldest brothers on the battle front. As disparaging as this may have been, it honored Christ; the Lord used David's reproach which, in this case was manifested by Jesse's preference to his other sons, to advance His Kingdom. Ignoring the verbal flack and the abusive and insulting greetings launched at him by his elder brothers upon his arrival at the battle site, David immediately directed his attention toward a far worse plethora of profanity that shook him to the core: He heard the vulgar and audacious insults which Goliath denounced upon Christ. From that moment, David's reproach blessed him; it was a reproach that served Christ's interest because David did what none other in Israel had the courage to do: He defeated Goliath to the cheers of all of Israel. He did so in final analysis because Jesse slighted David beneath his brethren and sent him to the side of his three older brothers. The lesson is simple, if you are humiliated by society, lift up yourself to honor Christ, become a bigger person, and all who found reason to hate you will someday bless your name. What a great day in history, a day only attributable to the fact that Christ made David bear the reproach of his father's and mother's sins. But it was not just that outcome which caused David to honor his reproach; even more fruit was yielded: He became a champion of the unjustly afflicted, the strangers, the fatherless, and the widows, a key and central requisite to govern the Lord's Kingdom. He learned the lesson which must now be understood by all; that is, regardless of our engenderation, God loves all the children of the world;

Children are a Blessing~~~~~. The way that children are produced is not by actions which the Lord condemns. Our sexuality, the joy that we therefrom receive was designed and engineered by God. When done as He prescribes, it is not a sin for, as stated earlier, it was Adam's first commission. Men and women spend much time in intense thought attempting to find ways to receive sex. This impulse comes directly by divine design. If heaven did not give to us an allotment of hormones and physiological organs compelling us to seek sexual relief, then even His vociferous commands, shouted from the mountain top, could not cause men and women to thusly engage themselves in each other. The men would go their separate ways and never "go in unto the women". This does not justify Judah's indiscretions nor those of Tamar or Judah's son, Onan. Neither does it dismiss or justify the sins of Jesse and David's mother. The Lord often surrounds us with temptation; He tries us by fire. We must serve Him in honor no matter the forces which seek to derail us from the path of righteousness. Having said this, the opposite impulse needs to as well be condemned: None should ever transfer their mistakes and their failures to the

David's Reproach

innocent. Also, none should think that sin has brought us to life, or that children cannot be brought with us to Christ. They are not curses but blessings. Only God—not Satan— can give life. We should also not think that because David was conceived in sin that all of humanity was likewise so conceived. To manifest this truism we need to be reminded of the Text cited above: “**And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth**” —Gen 1: 28. Just as heaven was eager to create man, likewise were They extremely eager for man to forward the process of creation by doing his work, the very duty assigned to none other, the work of reproduction. Had Adam and Eve remained faithful and then had a child, such would have been a matter of great excitement causing all in heaven to adore such an extension to the miracle of creation. The similar emotions are installed within parents of children that are of marriage age. They desire to see legal procreation among their posterity. Such is a great joy.

Sadly, man fell into sin before he began to procreate. This is our confusion: We wonder if our children born under the auspices of sin are equally desirable by God. Does He love them or shun, afflict, and mistreat them? To answer this question, we must refer to the other quote also given above: “**And God blessed Noah and his sons, and said unto them, Be fruitful and multiply, and replenish the earth...**” —Gen 9: 1. Noah and his sons were sinful; they could only produce children, people like us, that were susceptible to sin. Yet, knowing this, they were still commanded to multiply, and they were blessed to so do. Heaven desires a planet full of children, and that could only happen by our blessing by God. Consequently, we must conclude that all children, regardless of engenderation are a blessing, and blessings are not condemned. After all, “**...children are an heritage of the Lord: and the fruit of the womb is his reward**” —PS 127: 3. It was said by the *Rod*, as long as the earth is full of sinners, it is empty to God. This being logical, then our duty is to continue the procreation process, continue to shape our children into the image of God, by training them and enlightening them to choose the good and refuse the evil. The ones who, through our ministry, elect the good will meet the Father’s delight and replenish the earth. Those who choose to rebel, will be eternally banished. Thus, seeking with great desire to honor Father, we must fully dedicate ourselves to this mission. None others can do it for only the *Mustard Seed Adventists* can show humanity how to choose the good and refuse the evil. Remember, this very thing was done by defining how the Lord numbers Israel. Only we can convert all children born in our sinful world to become bright gems for His crown. Adam’s commission and Noah’s assignment now falls squarely into our laps: this is the day that the Lord has made. As Davidians, though stern to uphold Father’s laws and testimony, we must even still turn our hearts to the children and do so regardless of their social standing. We can only complete our assignment if we heed David’s counsel and become wise ourselves. Again, he counseled that we, “**Be...not as the horse or as the mule, which have no understanding: whose mouth must be held in with bit and bridle...**” As wise men like David, as Davidians, we will not only be extra careful to grasp the meaning of Scripture, but we will also begin to replenish the earth by bringing her sinful children to the feet of God to learn of Him. In this regard are we to soon be commanded as follows:

“Go and proclaim these words toward the north, and say, return, thou backsliding Israel...And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding...At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart” —Jer 3: 12, 15, 17.

Indeed heaven has blessed Noah’s children. Even if it took several millennia to mold them, their blessing to the earth will be eternal.

Sincerely,

Derek