

The Mustard Seed Advent, 25-Oct-2011

10-25-2011

Cheer Leaders of Matriculation

Dear E _____,

You expressed a desire to step back from the group-teaching podium which you share with some of the brethren in Edmonton. You seek to do so because you have become convinced that all have grown and, being on par with them, you can no longer educate them. In part, you attribute this conclusion to my recent remarks from *Heb five*. From that Text, you assert that, I, the *mustard seed*, should now become more prominent and singular as the

The Exclusive Teacher~~~~~ This sentiment stems from Paul's teachings when he said to the faithful of his day that they need "one [to] teach (them)" putting emphasis on the pronoun use of the word, "one". Below, I will quote a snippet of your letter, you said,

"...I began to be challenged also by the continual unfolding of strong meat. So when it came to teaching unfolding strong meat... I can see that it was taking me sometime also to masticate and digest all that was being prepared for me. This is where it began to become a challenge teaching... how can a 4th grade teacher be teaching grade 5 curriculums? So when I was teaching I was still also in need of integrating it myself, and therefore I humbly accept that I may not have been able to rightfully grasp all that was being unfolded. Furthermore, everyone in the class was at a different grade per se i.e. one may have been ready for grade 10 education while another was in grade 4... what I may be presenting may not (have) been appropriate for all thereby causing some in the class to become uncomfortable."

"That's why when I heard you quote Paul, 'For when for the time ye ought to be teachers, ye have need that ONE teaches you again...' As Davidians we all ought to be teachers... but we are told that we are in need of ONE to teach us..." —Your Email, Monday, October 24, 2011 12:57 AM

Paul indeed does say that the milk students have need that "one", the *mustard seed*, (as conceded by you in the body of your letter) re-educate them on the principles of the doctrines of Christ. Remarkably, this conclusion he makes and applies to the brethren whom he defined as esteemed teachers of the Gospel calling them "dull of hearing". He says, "...**Called of God an high priest after the order of Melchisedec. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God... Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection...**" —Heb 5: 10-12, 6: 1. The adverb, "again" signifies that the saints have, beforehand, already learned these "first principles" —but evidently not well enough to complete their forward progress. Truly, your insight on this counsel from Paul is keen because the MSC does, in verity, re-teach the principles of the doctrine of Christ to a collection of saints who are esteemed as teachers. It does so as it delivers to them strong meat. Yet, I was not aware that such a lesson was beforehand delivered to the group by my ministry. No doubt, the Comforter, in His work to convict us of sin, righteousness, and judgment, has dawned you with this special synopsis. What are some of the fundamental doctrines of Christ that the MSC teaches as a preliminary to matriculation? What does it reference, fundamentally, to show and prepare those who "**ought to be teachers**" pertaining to the milk that they have, as Christians, already learned? It indeed expresses some very basic doctrines of the Lord that were not understood by the "prenatal church", the Jewish rabbis who were the headmasters before Christianity. Those doctrines, as defined below, have been taught for the past 2000 years; yet, their impact upon divine knowledge has never been, until now, fully discerned or appreciated. It shows,

1) Jesus was conceived of Mary by the Father. As such, He was —not just the spiritual, but— the biological Son of God.

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- 2) He lived 30 years before His first miracle, and it occurred nearly 4000 years after creation, thousands of years after the miracles endowed to Israel, and only after His anointing.
- 3) He was led by the Spirit to be tempted in the wilderness.
- 4) Being the biological Son of both Mary and Father; He had no biological link to Joseph, thus, no male connection to ancient David.
- 5) The term “son”—in this case, son of Joseph— has multiple, homonymic meanings as was manifested when Saul called David, “my son”. In actuality, David was the biological son of Jesse.
- 6) The Dove’s visitation was not “hit and run”; rather, He rested and abode upon Jesus for the duration of His three-and-one-half-year ministry.
- 7) Jesus suffered and was afflicted for us by the Lord’s hand.
- 8) Father did not Himself come to the church, but He sent the Lord.
- 9) The Lord prayed to Father showing that He, Father, was the God of Jesus/Christ; He was greater than the Lord.
- 10) It was Christ, not Father, Who led Israel in the Old Testament.
- 11) The devils were forbidden to reveal Christ’s identity.
- 12) Jesus gave up the Ghost at Calvary.
- 13) Jesus sent the disciples to all nations.
- 14) Jesus would return to establish His Kingdom which entailed, with varying degrees of understanding among His church, rewarding the righteous, punishing the wicked, and resurrecting the dead, et al.

These and many other doctrines are the first principles of the doctrines of Christ; lessons upon which and in which all advancing disciples are required to become re-schooled before becoming the Lord’s divinely appointed teachers. They are “*the first principles of the oracles of God*” and the doctrines of Christ that “one” exclusive teacher was required to deliver to the faithful to prepare them for his own Bible-based, strong meat. Such “oracles of God”, from Paul’s perspective, had to have been the lessons which were beyond the reach of the Old-Testament scholars, the Jews, because Paul gave his admonition to a Christian-Gospel-teaching throng. It was those lessons that they embraced giving to them some community and a degree of unity of the faith but from which they were required to matriculate so as to consume strong meat. In other words, their general understanding of those doctrines gave to them an unrefined or immature ideology which they needed to leave on their path to perfection. They knew from reading, for example, that Father was greater than the Lord; however, that knowledge was not fully integrated into their concept of Father and Christ. Check with the group, the next time you convene, to insure that all understand these points as a test of their progress. Then you will have empirical data to reinforce your assumptions about their progress. Being brethren schooled in humility, another principle of the doctrine of Christ, each student/teacher should be able, as Paul so did to the church yesterday, to reprimand the other in this regard. While viewing the above list, remember that, as we discussed them yesterday in our time of immaturity, we made no distinction between Jesus and Christ; we presumed them to be One-and-the-Same Personality. As a consequence, to describe that Personality in the framework of yesterday’s, undereducated theology, the MSC, in simplicity, deploys the term, “Lord”, to describe the Person/Persons who conducted for Father Jesus’ three-and-one-half-year ministry — another teaching accommodation for the immature. In consideration of this fact, the term “Lord” is deployed to apply to both Jesus and Christ. This teaching tactic is done because the saints, at the beginning of their walk with Jacob, were/are likewise “dull of hearing”. [**Definition: “dull of hearing”**: the inability to process or integrate into ones beliefs, to the degree of ideological or theological transformation, the lessons that have been announced and taught to them]. When we fully integrate into our minds the fact that Christ is a separate Personality Who clandestinely abode upon Jesus, then all of the above “milk” doctrines which required revisitation will assist us in receiving and teaching those themes that Paul deemed, “**hard to be uttered**”. This revisitation, in its full depth and totality, is what prepares us to settle into the “strong meat”. In essence, we must leave the old “dullness” of perception and inane doctrinal conclusions behind in our trek to perfection.

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Understanding the Gospel in this way, your point does have gravity: You, along with the group, have successfully revisited the fundamental teachings and now are newly prepared to continue your consumption of the strong meat which has been, and even now is being, served by the *mustard seed*. Yet, even though you may indeed be on par and equal in understanding with the other brethren of the group, your efforts to focus them and corral them into the fold is an assignment to which you do not seem to address to yourself. Being thousands of miles away, the *mustard seed*, without you as an arm, is limited in its reach. One aspect of this can be seen by re-examining the history of the MSA with the group: The issues which have arisen have become opportunities for the Comforter to forward the learning agenda. Many questions and disputes have arisen that have, after being brought to my ears, yielded very key doctrinal papers. When these papers are released, the group should continue to joy in the findings therein contained. Besides that, the value of corralling the brethren into the fold to protect them from the enemy's attack cannot be underestimated. Recently, other brethren in your Edmonton group have seized this duty, shielded another of the Lord's lambs from hazard, and have done so to great benefit of the Lord. Your recent sessions, if it did not, it should have included some expression of thanks to Christ for that victory. If care was taken, this could have been done without any embarrassment to the redeemed of the flock. So, more work is needed forcing us to conclude that, when the educational transition is fully achieved, not only will it be manifested by empirical test, but the saints will also pass the test of

Unfurled Euphoria~~~~~. So that you may appreciate this answer. I remind you of the illustration given in our last Edmonton seminar pertaining to the overweight, high-school cheerleader. In high school, many young girls desire to cheer the school to victory; however, some are denied this chance because they do not meet the standards for fitness. This metaphor perfectly serves a purpose in our leadership analysis. As a freshman and a sophomore, our proverbial cheerleader did not qualify. But, after a period of maturation which included practice, exercise, physical development, and training, her qualities have now become enhanced; she has fully blossomed. Resultantly, she becomes a qualified upperclassman who is wholly competent and qualified, even among yesterday's cheer-leading champions (the prophets and ministers), to encourage the team to success. This as a backdrop, let none subdue your enthusiasm by citing to you your "freshman-or-sophomore" inadequacies in an effort to disqualify you from your present calling. Yesterday, the overweight cheerleader, was truly disqualified. However, today, after sourcing greater self-discipline to become slim and trim, she can be included as a source of encouragement to victory. Such is your assignment to the group. To boot, you must likewise understand that, if the group, through your encouragement and tutelage, has grown in greater understanding, then such is a reason for encouragement and not withdrawal. Those who have effected this growth, by the power of the Comforter, are regarded as men/women greater than Paul, EGW, VTH, etc.

Speaking of proverbial cheer leaders (not using it as a compound word), they have a definite place in our work. In fact, David not only was a cheer leader himself, but he urged us to cheer, and our work is named in his honor; we care called Davidians! Among many of his statements, I cite a few. He said, "**O Lord our Lord, how excellent is thy name in all the earth! Who hast set thy glory above the heavens. OUT OF THE MOUTH OF BABES AND SUCKLINGS HAST THOU ORDAINED STRENGTH because of thine enemies, that thou mightest still the enemy and the avenger... O Lord our Lord, how excellent is thy name in all the earth!" —Ps 8: 1, 2, 9. Also, "**Praise ye the Lord. O give thanks unto the Lord; for he is good: for his mercy endureth for ever.**" —Ps 106: 1. Consider another: "**Thou has turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness; To the end that my glory may sing praise to thee, and not be silent. O Lord my God, I will give thanks unto thee for ever**" —Ps 30: 11, 12. Finally, "**I will give thee thanks in the great congregation: I will praise thee among much people.**" —Ps 35: 18. So you see, to be a Davidian is to be more than a teacher; it is to be a cheer leader. In a nutshell, Paul's *Heb-five* sermon speaks volumes to this Davidian**

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commission: Implicit in his counsel comes the understanding that we cannot properly and fully praise the Lord if we do not know His identity. Thus, until the age of mature Davidia, none has ever truly honored “**Melchisedec**”. To properly praise Him, we need to know the full identity of Christ; we need have the truths that were formerly “**Hard to be uttered**”. And, if we recoil from Christ’s testimony given through Jesus, as men too shamed to honor the words that He declared, then how can we ever extol to Him the proper praise? We must shape up to proclaim His marvels. If you are experiencing troubles in your efforts to teach the Gospel, then perhaps you may need to assert more applause and cheer for the Lord and His great work today; maybe you may need to celebrate more of the revelations of His character that have been graciously bestowed to all MSA believers. Let us cast off the restraints and the hesitation which has muffled our euphoria and praise, and let us become true Davidians.

“...Those who have step by step yielded to worldly demands and conformed to worldly customs will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death...All who assume the ornaments of the sanctuary, but are not clothed with Christ’s righteousness, will appear in the shame of their own nakedness.”

*“When trees without fruit are cut down as cumberers of the ground, when multitudes of false brethren are distinguished from the true, then the hidden ones will be revealed to view, and with HOSANNAS range under the banner of Christ. Those who have been timid and self-distrustful will declare themselves openly for Christ and His truth. The weak and hesitating in the church will be as David —willing to do and dare.”—EGW, *Testimony for the Church*, Vol. 5, p 80.*

The reference to “Hosanna’s range under Christ” could only pertain to the NT, gospel-cited acknowledgements attributable to the son of David for none then, in the days before Calvary, understood even the principles of the doctrines of Christ listed above. We are introduced to that theme when the undistinguished, regular people of the church, those whom Jesus called babes, cheered His miracles and were resultantly excoriated by the church leaders. It says, “**And the blind and the lame came to him in the temple; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased...And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?**”—Matt: 21: 14-16. From this we see the reminiscent dispatch of the Comforter, the strong-meat message — heretofore ignored— from the *Testimony of Jesus* which requires not just humility and study, but “perfected praise” for the Lord’s provisions. To cite a case in point: Remember the time when the Lord healed the man with a withered hand? The record reveals the following:

“And he entered again into the synagogue; and there was a man there which had a withered hand...And he saith unto them, Is it lawful to do good on the sabbath days...But they held their peace. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out; and his hand was restored whole as the other. And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.”—Mark 3: 1, 4-6.

Here we see another episode whereby the Jewish leaders, and even the disciples, failed to, as required, erupt in unconcealed euphoria and praise for His work. In this episode, the Lord was clearly grieved because He did not have any to cheer Him with encouragement. This failure to acknowledge blessings, the same that “confounded” Christ after the Exodus (See Num 14: 11) is the meaning of the proverbial expression,

Hardness of the Heart~~~~~. Think to our own experiences as married men: Though the lesson may be mature, it is now, unlike never before, a message from nature that our seasoned minds have ripened to receive. When a man embraces his wife, his enthusiasm is climaxed by her shouts of joy. If she is composed, calm, and unresponsive, then the joy of the embrace is mollified or reduced. Because of this phenomenon, women have learned to fake euphoria or orgasm. Such is an insult to us because it means that they, perhaps through boredom, sought to end the interlude of passion yielding for us “grief” instead of pleasure. But when our efforts evoke an honest eruption of ecstasy, we too are made extra joyous, for we know that such reactions come —not from the plotting’s of the mind, but— from the unrestrainable eruptions of the

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heart, a heart that is not hardened. It is the closest legal or bible-authorized display that we can receive to that of worship. We love to think that our wives favorably respond to our power. The Lord is married to the church; He too yearns for celebration of His power; He becomes grieved when, instead, our hearts are unresponsive or hardened. Now we can know, with this answer, that the Lord was distraught by the church's failure to enthusiastically appreciate His work. When we fail in our enthusiasm, the feeling is often communicated back to us by the same response from heaven. In this way we can now, for the first time in human history, learn this "strong-meat" lesson about the Lord's grief pertaining to the hardness of the heart. We can learn this from the Comforter, the One Who reminds us of the Lord's testimony.

With this I ponder: How could any ever come to Father by Christ if they ignore Father's magnificent works in their lives? In essence, their hearts cannot express joy and love for His salvation; their enthusiasm is nonchalant, detached, and unemotional; so they cannot worship Father in spirit and in truth. How could they ever worship Him if they cannot shout "Hosanna to the son of David", the one whom Father has raised up to them? Remember, Father is the genius behind our lives and our salvation. He orchestrated the teaching syllabus; the lessons given, the questions asked. Even the temptations from man and devils were all anticipated and pre-calculated by Him to teach us. This we can be assured because He prescribed Christ with the precise responses, and assured us that these communications will be made plain today. But it was man's duty to give praise, to joy, to celebrate and cheer. Before delving further into the above withered-hand Texts of *Mark three*, consider another analogy: If the blind man of *John nine* was made blind from birth so "**that the works of God should be made manifest in him**"—John 9: 3— then we have more proof of Father's pre-orchestration. And His desire to manifest His work to us was given to soften our hearts and evoke euphoria. Since such was not done yesterday, then this reaction must have been intended for today, the day of its reminiscence. To some, this is a thing "**hard to be uttered**"—the very reason of this shows the importance of our cheer—we must overcome our fear. To further underscore this lesson, we must ask, why could not a disciple, say Peter, have taken upon himself the passion of David and leaped with exuberance and joy when he saw that withered hand restored? Did he fail in his love for his fellow man or his love for God? This question all MSA Davidians can make an issue for self-application. Such was not the modus-operandi of David; remember, he, to honor Christ, even ignored the scorn of Michal, his wife. We should also remember that the Lord severely punished Michal because she sought to blunt or squelch from Him, David's praise! This takes us back to our analogy: In the same way that a cheerleader buoys the spirit of the team and dashes the confidence of the opposition, could not a similar eruption of vociferous praise have likewise delivered a boost to Jesus and a blow to Satan and his human cohorts? Now we know why the church and the disciples yesterday did not so respond: They did not have the one ingredient which made David so beloved by the Lord, his courage. This we can be sure because even the blind man of *John nine*, along with his parents, as the story unfolds, were intimidated by the authority of church leaders, and this intimidation blunted their expression of enthusiasm. The record show,

"But the Jews did not believe concerning him (the miracle of healing the blind man)...until they called the parents of him that had received his sight...His parents answered them and said, We know that this is our son, and that he was born blind: but by what means he now seeth, We know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess the he was Christ, he should be put out of the synagogue." —John 9: 18, 20-22.

Clearly from this we see that the enemies of the Lord hate it when He is praised. Had Christ taken a different tactic and commanded them to show more enthusiasm, then the devil would have scoffed at and derided that incitement of celebration. Satan would have boastfully asserted, "**How ridiculous, Christ the Champion of the universe, cannot find any spontaneously-eruptive celebration for His work; so He, the Self-professed Vindicator of His people, must orchestrate His own cheers?**" Were not the teachings, the light, and the miracles enough to inspire us to zeal

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and excitement? Is there anything that we ourselves, without prompting, can do to advance the cause of Christ? Must everything be done by command; could not some things become endogenously engendered from our softened hearts of love? When we mature by Paul's articulated standard, then our sensibilities to this aspect of service will become keener. Yet yesterday, Peter showed many acts of boldness and was on occasion honored for his forwardness in valor for Christ; why then could not he or any of the other 12, exhibit the same impulsive temerity by expressing more celebration? The only reason which I can conjure is because they did not have our commission; they were not like David, men after the Lord's own heart.

You see, it takes a special talent and courage to even be a cheer leader. All, no matter how much or how little they have learned, can express joy when they witness the Lord's bountiful grace and miraculous revelations. Become a leader in this commission, and gauge the progress of the group in their development of this duty. All must make it now their emphasis to assuage the Lord's grief to the hardness of the human heart. Again, yesterday's failures, because of unfitness, cannot disqualify any from bringing forth their cheer pertaining to today's successes. If your hand was withered yesterday, we understand that then you could not clap. But today, all who behold your miracle can and should now applaud, with you, the Lord's mighty relief in your life. The Pharisees may become angered when they see that God is with us, but we too have a recourse. We, the disciples, can overwhelm their anger by our shouts of joy. Let us start by finding —not yet the "great congregation" projected to by David, but— a small one. Let us do so and declare praises for the work of His *mustard seed*. Why not cast off hesitancy and become a Davidian indeed! You see, I, being the Lord's steward, will faithfully bear the devil's insults; I will lead us in this cheer. Think of the help that could have been done by many yesterday, a time when we had access to the DSDA forum. Could it be that, along with the angry aspirations of our brethren, we too have blame to share? Could we not have been more like David and, by faith, cheered the Lord in His work? Were there brethren on the forum who would have responded to more celebration of the marvels of the *mustard seed*? Only the Lord knows. If David promised to do so in a large congregation, could we not have done so on that smaller forum? Should not we become faithful in that which is least? Today, you can start with the small gathering in Edmonton, and, if any of the brethren who desire to step forward and assist you in your efforts to salute this work as it performs mighty miracles of revelations, joy with them in their praises. This they should do with the purpose of facilitating the educational process. But none should audaciously seek to seat and silence you or any others so that they may promote a teacher of their own anointing. But if they do, then such countervailing efforts should never become a discouragement which will muffle your hilarity and celebration.

I know that, in the past, there have been phony celebration movements in the church. But, unlike them, we have real reasons to be joyful. We now, for the first time in human history, know of His plan to save the world, and we see Father's great love. Along with this, the Lord has given to us much wisdom. So it now becomes clearer the lessons of our matriculation to teachers: Our duty is not merely to give instructions to others. By communing together, we become educated. Remember the lesson of *Matt 18 & 20*: The disciples gathered together and deliberated over their question, 'who shall be the greatest in the Kingdom?' From that unity of doctrinal concern came a very keystone message from the Lord, one for which Father, in advance, both anticipated and carefully prepared Christ with the necessary reply. And, it was not just the disciples, even the Lord's enemies were tools for our enlightenment. Their deceptive temptations yield for us Father's saving wisdom and counsel. If Father was perceptive and tactical then, can we not safely assume that He leads today with the same cunning wisdom? Think then of your gathering, in this light: They are to be preps and prompts for the Comforter's divine syllabus and forums for praises to the Lord.

Sincerely,

Derek

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