

Currency Exchange, Part II

29-Nov-2011

Emilio,

Thanks for the updated summation of your latest Edmonton study session conducted by Stefan this past Sabbath. I too celebrate the participation of the new converts (?) who have joined you, the sister and her fiancé. I hope that the mother, in unison with her daughter, will likewise develop enthusiasm for this light. I am glad that you made good use of the MSC's latest paper for it is a monumental harbinger to demarcate for the saints our current station on the trail to the Kingdom and the Lord's return.

It is amazing to see from that E-mail that, at the very beginning of her work, EGW revealed the events which are now unfolding; we truly live in exciting times. She showed that, no matter how pious the Adventist saint—for none were more pious than she was—he cannot be received of heaven unless he takes her proverbial journey and follows the human guide to the Door in an effort to find Jesus' mercy which is His salvation. The harmony between the "Door" and Jesus is reminiscent of the Ark which contained above the mercy seat the two Cherubims of "beaten" gold described in *Exod 25*. This is the source of our "mercy". Before receiving it, one must, again according to EGW's dream, lay down all of his treasures at the Door. Then afterward, he does not yet become transported eternally to heaven—as yesterday's doctrines may have tempted us to presume—but instead receives a new faith which he condescends to declare to others. These steps to Christ are all shown by the man of "beautiful countenance" that she describes in her above-mentioned dream which was expressed in her book, *Early Writings*, pages 79-81. Having received that lesson, all can now better appreciate their own participation in the work of the MSA and joyfully realize that it does indeed feed *meat in due season*; it brings meat from the storehouse into the house; and it is resultantly deserving to receive our tithe. Upon this theme, all in the hearing of this letter should reflect because it likewise expresses, in even a more literal sense, the concept of currency exchange.

I likewise find it amazing and praiseworthy that my work this summer and this fall of framing and pouring the concrete wall was a divinely-inspired-teaching prop to, in symbolism, express the righteousness of Christ and the current age of our existence. Vinnette found special delight in the aesthetics, in the fact that even the grain patterns of the plywood used as the mold, have been etched or replicated—as if done by the hand of an artist—onto the face of the concrete. This shows by use of the metaphor that the beauty of yesterday's light has firmly stamped upon us our special character, a quality that will be retained with us. Such a cast, when done correctly, gives the pattern for the wall and every detail is therein depicted. In this we can more readily appreciate our Adventist experience for we can know that, unbeknownst to us and evasive to our obtuse powers to perceive, it formed the parameters of Christ's rock-solid standards in His church showing the true value to salvation of our SDA growth. For example, SDA historic emphasis on the Law has made us more willing to embrace its fullness—the aspects beforehand considered least—even though we now reject their less-than-scholarly insights thereto pertaining. Also, we now embrace with much excitement, a flame that was stoked by their emphasis yesterday, the full meaning of the Atonement. This we embrace to our hearts even though we reject their partial knowledge of it as taught yesterday. Father had to have been the Master of this plan! And only can this be seen when yesterday's treasures are removed and our Christian characters are exposed. All must be reminded that it takes a strong form to contain congealing rock, a strength which no other church, except Laodicea, has been given. Thus, our long years of work are not in vain if we embrace this light for we will reflect the image of Christ. So the erection of the wall, by my hand—and with Vinnette's and, to some degree, Dwayne's help—was blessed of the Lord. It reminds me of how He deployed

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Jeremiah: Christ did not just employ him to teach; in addition, He also gave to him assigned duties to perform so as to figuratively convey His words. In one case, with Jeremiah, he was sent to buy a girdle; put it on; next bury it on the banks of the Euphrates, and then recover it. Such an extravaganza could not have possibly been understood by the attentive observers of his time leading all to realize that the Lord deploys His prophets to make His lessons, and this He does even though we may not understand their commensurate outlays of time and resources. If one does not recall the example of Jeremiah, then Hosea and Ezekiel serve as yet other examples, and there are many more.

Even in my days working at Bashan, I learned many lessons of benefit which now I recall from my days as I labored at their headquarters, and the teaching props continue. So I thank you for making use of the example of my work in your communion with the brethren. You wrote the following:

“Currently we have continued our study on “leaving the doctrine of Christ” and differentiating and integrating what it means to believe that Jesus and Christ are two separate identities...”

“With that, however more concerns have arisen[sic] with J____. He is now out of the hospital and I picked him up to bring him to the study. Stefan took the lead this past Sabbath study, and J____’s contempt (that’s how I see it) towards Stefan really manifested once again... I immediately qualified what I said by using the “form” and “cement” metaphor and bro. Dave also tried to remind the group of the “booster rockets” analogy. ”

“However, even after qualifying the statement I made, he still showed contempt towards Stefan and would not hear anything that Stefan would say. It really shows that he has hidden in his heart something that he is not letting go—the acceptance of [sic] Stefan, and perhaps myself, as laborers for the Lord...”

“Today Stefan talked to Dave who told Stefan that J____ would not be attending our studies once again.”

“I have mixed feelings about the situation, in that he is a grown man; but who is acting like a child who acts out. If I treat him like a grown up then I would do what we have with others that has come and gone in our midst---it’s a decision that he is freely making---therefore I have no inclination to run after him. Just like the many so-called disciples of Jesus’ day, who said it is a hard saying and left. However, if there is mental health issues, query Schizophrenia, then perhaps he needs an intervention (fasting and prayer) per se???”

“However, I will leave it with the Lord and pray to the Father. But in the end I also know that if J____ does have a hidden sin, perhaps even covetousness towards the ones who brought this Strong Meat to him, then there is nothing any one can do for him save himself”. —Your E-mail, Monday, November 28, 2011 11:54 PM .

In response, it has also been reported to me the distressing announcement that J____, per his statement after the study, said that he would prefer death rather than to receive in his heart (loosely quoting) all the light on *Doctrinal Departure and Nullification* —the theme of the latest letter, *Currency Exchange*. To heed the Lord’s counsel for selling all that we have, His commission to buy the pearl of great price, and to heed Paul’s commensurate counsel to “do away” with all of our partial prophecies is merely a requisite for “mercy”; there is no other “way” to receive it; the doctrinally wealthy must now pass through the eye of the needle. How can we convince one to cast away their idols, bury them under the oak, and follow Christ? Only the Lord knows if we can do more. Only He can measure the justifiable exertion required by His Spirit to compel us to accept His prompting, His assignment to leave the theological site of our doctrinal development, Laban’s ranch. As I struggle to find some reason for repose or serenity in J____’s rash reaction to doctrinal departure, this assurance, the understanding that Christ manages His Spirit’s communion with us, is the only relief that I can conjure to mitigate the jolt of his statements and demeanor. Coupled with that spiritual opiate, I also hope that his reaction is a manifestation of elderly stubbornness for perhaps then time and the calming impress of the Comforter can waft away the rashness of an elderly, cantankerous demur. After all, J____ is 80 years old. Can that be an excuse? Age indeed can make it more difficult for one to change deeply-rooted ideas so long as the potential disciple has

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an honest heart. If he does not, then the 80 years of life will only make him more skillful in sophistry and more determined to resist the Spirit. Nonetheless, our commission is not to rustle elderly cattle; it is instead, to be a “guide” to compliance for the meek sheep. We are to point souls to salvation by virtue of hearing Christ’s voice and heeding His “saying”. No matter the age, the Lord leaves no room for betrayal of that well-defined duty.

Paul spoke of the peril of these, the last days. He said, *“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away”*—2Tim 3: 1-5. Sad it is that such people are those who make up the church. Of this conclusion we can be assured for only church people could have that which Paul depicted them to have, a true “form of Godliness”. All others, those who trust in false religion, in idolatry, science, etc, do not have a form of Godliness. We learned in *Currency Exchange, Part I*, that today, the day when Christ returns to receive the church, we must remove the forms. And, again the analogy of forming a wall with concrete was cited. This was the message which you relayed to J____. To resist the logic of that analysis in these “perilous” days, is to eternally indemnify the forms and to deny the “Rock” which, by heaven’s great effort all these many decades, we were pre-prepped [sic] to receive. So to resist is to have *“a form of godliness, but (deny) the power thereof”*. As firm and as steady as the forms may have been, they are empty without the Rock and cannot anchor the soul. You cannot stand firmly upon them as between them a void exists. The “power of God” is that Rock. He sent Christ to save us; so we must not *“deny the power thereof”*. The forms were erected to receive the Concrete, the Rock, and once it is delivered and has become solidified, they must be removed —what an exciting harbinger to pinpoint the urgency of the hour. Since we are now called to remove the forms, then the Rock must have already been solidified amongst us! Every doctrine in the *Three Angels Message (3AM)* must now be re-evaluated in the new light of Christ.

Thus did EGW declare in 1904, *“The fourteenth chapter of Revelation is a chapter of the deepest interest. This scripture will soon be understood in all its bearings, and the message given to John the revelator will be repeated with distinct utterances”* —EGW, RH Oct 13, 1904; also, 7SCB, 798:2: 4 . Imagine that, at the end of her career, the church did not understand the 3AM. It was not then given with “distinct utterances” requiring that it now be repeated. If the utterances were not then distinct, then clearly none can rely upon those themes articulated yesterday to gauge the lessons of the 3AM today. How silly then for any to argue that the “new cannot disagree with the old?” But, now we must discern, to whom will the 3AM be repeated with greater distinction? It will obviously be repeated to the church, the only people who teach it. For such a people to understand it in all its bearings when it is repeated could only mean that, beforehand, they did not understand it. Consequently, to win their higher knowledge, they must not be covetous, blasphemers, unthankful, and high-minded, and they must remove the forms of godliness so as to accede to His power to save. To fail in this occupation is to become like Judas, a “traitor”, and a “despisers of those that are good”. Consider other statements of fortification from EGW:

“The Lord God of heaven will not send upon the world His judgments for disobedience and transgression until He has sent His watchmen to give the warning. He will not close up the period of probation until the message shall be more distinctly proclaimed...The message of Christ’s righteousness is to sound from one end of the earth to the other to prepare the way of the Lord. This is the glory of God, which closes the work of the third angel.”—EGW, *Testimony for the Church*, Vol 6, p. 19:1.



“^{162:1}In the night season I was in a large company where the subject of education was agitating the minds of all present. Many were bringing up objections to changing the character of the education which has long been in vogue. One who has long been our instructor was speaking to

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the people. He said: ‘The subject of education should interest the whole Seventh-day Adventist body. The decisions regarding the character of our schoolwork should not be left wholly to principals and teachers...’ ”

“...^{163:0}‘If students thus educated are ever fitted to work for souls, they will have to unlearn much that they have learned. They will find the unlearning a difficult work; for objectionable ideas have taken root in their minds like weeds in a garden, and as a result some will never be able to distinguish between right and wrong. The good and the evil have been mingled in their education. The faces of men have been uplifted for them to behold, and the theories of men have been exalted; so that as they attempt to teach others, the little truth which they are able to repeat is interwoven with the opinions and sayings and doings of men...’ ”

“ ‘You have the word of the living God, and for the asking you may have the gift of the Holy Spirit to make that word a power to those who believe and obey. The Holy Spirit’s work is to guide into all truth. When you depend on the word of the living God with heart and mind and soul, the channel of communication will be unobstructed. Deep, earnest study of the word under the guidance of the Holy Spirit will give you FRESH MANNA, and the same Spirit will make its use effectual. The exertion made by the youth to discipline the mind for high and holy aspirations will be rewarded. Those who make persevering efforts in this direction, putting the mind to ¹⁶⁴the task of COMPREHENDING GOD’S WORD, are prepared to be laborers together with God. ’ ”

“‘Why have you not extolled the word of God above EVERY HUMAN PRODUCTION? Is it not enough to keep close to the Author of all truth? Are you not satisfied to draw water fresh from the streams of Lebanon? God has living fountains from which to refresh the thirsty soul, and stores of precious food with which to strengthen the spirituality. Learn of Him, and He will enable you to give to those who ask a reason of the hope that is within you. Have you thought that a better knowledge of what the Lord has said would have a deleterious effect upon teachers and students?’ ”

“^{165:1}...‘Why will you fill your shelves with books that divert the mind from Christ? Why do you spend money for that which is not bread? Christ calls you: “Learn of Me; for I am meek and lowly in heart.” You need to eat of the Bread of life which came down from heaven. You need to be more diligent students of the Holy Scriptures and to drink from the living Fountain. Draw, draw from Christ in earnest prayer. Obtain a daily experience in eating the flesh and drinking the blood of the Son of God. Human authors can never supply your great need for this time; but by beholding Christ, the Author and Finisher of your faith, you will be changed into His likeness. ’ ”

“Placing the Bible in their hands, he continued: ‘You have little knowledge of this book. You know not the Scriptures nor the POWER OF GOD, nor do you understand the deep importance of the message to be borne to a perishing world. The time past has shown that both teachers and students know very little in regard to the awful truths which are living issues for this time. SHOULD THE THIRD ANGEL’S MESSAGE BE PROCLAIMED IN ALL LINES TO MANY WHO STAND AS EDUCATORS, IT WOULD NOT BE UNDERSTOOD BY THEM. Had you the knowledge which comes from God, your whole being would proclaim the truth of the living God to a world dead in trespasses and sins. But books and papers that contain little of present truth are exalted, and ¹⁶⁶men are becoming too wise to follow a “thus saith the Lord” ’ ”—EGW, *Testimony for the Church*, Vol 6, p. 162-166. I recommend reading the entire chapter entitled, “Words from a Heavenly Instructor”.

This vision of EGW, when describing the instructor to the SDA Church, could only be an expressed, irrefutable portrayal of the work of Derek West, the *mustard seed*, the only one whose message demands that we now put down the doctrinal teachings of others and pick up the *Testimony of Jesus*. None others, in all of our SDA/DSDA history have taught this doctrine of *Justification by Nullification*, which is the theme of *Currency Exchange*. Her above quote, though not needed by the MSC and never cited before in its work, proves that we have yet to understand the 3AM. Consequently, to reveal it in fullness or in all of its intricacies, as promised, could only mean that such a growth in doctrine will serve to do that which Davidia hates, contradict that which we beforehand have understood. Notice when reading the above reference from Vol. six: It has been hidden, until now, behind the context of counsel for students and educators. These are mere metaphors for all doctrinal symposiums and promulgations within our ranks. In other words, the counsel ends by decrying the ignorance of the SDA educators, a definitive indictment against Davidia. All of the books written by Davidia fall within the aegis of this counsel which rails against “every human production” and every none-Bible book which “fill (our) shelves”. In essence, the

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MSC, which trumpets the *Testimony of Jesus* within its work is the instructions of the instructor which commands all to learn of Christ.

Before continuing with J___'s issues, his difficulty to unlearn or to remove the “weeds” which have propagated in his mind, wisdom regarding the relinquishment of yesterday's doctrines does demand a word of caution. Because the *Testimony of Jesus* mandates as much, we cannot, in any way, soften the need for nullification today, but we can clarify its meaning with careful thoughtfulness. To establish this point, the MSC, as minor support, cited EGW's dream of the rickety stairway. Being that the dream was recorded in her work does not allow or sustain the conclusion that it too must be discarded. The dream of the rickety stairs shows that we must leave our treasures, things that we joyfully embrace. That dream and all other dreams recorded in the MSC are hidden jewels, themes that were never beforehand taught or understood; thus, they were not, in anyway, aspects of the 3AM as taught yesterday. Likewise is the case with her doctrine of Bible primacy: It was only the MSC which has uncovered that emphasis given by EGW; it showed, indeed proved, that it was the most dominant theme of her ministry. Incidentally, the above reference from EGW further adds evidence to that argument—further exasperating the MSA's efforts to chronicle by list all citations from her work which prove Bible primacy. It read her work and drew from her testimonies to the church many examples, but it can no longer, because of profusion of added evidence, continue to keep current that list of proof references. Thus, deploying the Bible as the basis of all doctrine was likewise not a thesis of the 3AM. Yet, as promised, it, Bible primacy, was a distinct repetition of her utterances. If this was not the case, then the MSC would not now have had to strain to teach Bible primacy to Davidia, and VTH would not have needed to express it to the church from 1930 to 1955. Likewise, with the doctrine of the 2300 days we have more reason for thoughtful pause and caution. That prophetic time period came to fruition in 1844, and the MSC has never nullified its interpreted message. How could that be? The 2300 days came before the SDA movement; consequently, it too, though treasured by many, is not included in the doctrines to be nullified. Yet, the concepts advanced by the church regarding the judgment, the *Judgment of the Dead* and the *Judgment of the Living*, have both been re-forged in the light of the *Day of Atonement* brought forth by the MSC.

I thank you for your written concern and for knowing that I am keenly interested in the events which occur in Edmonton, Canada. But you should know that I discussed by phone this issue of J___'s and his perceived recalcitrance, quite extensively, with Dave and Colleen. You are the “third witness”. Your conclusion is in harmony with ours: That is, there is an objection to this light that he harbors, and that deeply-seeded resentment, along with the duplicity to conceal it, speaks to matters which cannot be excused by his age. To this point in time, he refuses to free himself from his objections, but, contrary to what some may assume, does so very coherently. This can be discerned because he knows that his issues cannot stand the test of cross-examination; thus, he deploys the intellectual acuity and shrewdness to seek other, more “reasonable” objections to front and forward his unsavory opposition. The problem is now open for all to understand: Such “reasonable objections” that he searches for as a cover simply cannot be found forcing all similar detractors to eventually run to the mountains and implore those rocks to “*Fall on (them), and hide (them) from the face of him that sitteth on the throne, and from the wrath of the lamb*” —Rev 6: 16. Though this Text applies to the resistance to the light as it is to be conveyed to the great multitude, it has its roots in the reaction of the church, Davidia, today. None will ever be more skillful in seeking to do the impossible, dodging heaven's light of divine empowerment. In final analysis, this Text is quite appropriate to describe David's prophecy:

“Now these be that last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the ROCK OF ISRAEL spake to me, He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth. Even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain”—2Sam 23: 1-4.

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Any Davidian who rejects the MSC, the message borne by the son of David and his light, his ascension to the throne will do so in great frustration for there is no hiding place down here. Such is doubly the case for any to receive this light and then say that, rather than embrace it all, they would rather die. The *Testimony of Jesus*, being the highest light of redemption in the universe, causes all of its detractors, in final analysis, to run so as to find another shelter. A glimmer of this reaction was manifested in his objection to the blessing of multiple wives, (helpmeets) promised to the disciples in *Matt 19*. My suspicion, based upon his and my prior communications, was that he desires to “sell” that heavenly grace so as to win back the “Eve” of his election, his former wife. Such is not a “crazed” manifestation of Schizophrenia for Adam did the very same thing; it is tactical. It is an expression of the quality of his love for God versus his love for others. This struggle with the Lord’s testimony, fully knowing that it is the highest light, causes him to have anger and hostility issues which cannot be logically defined or identified to observers. So mental illness cannot be the excuse for if one can argue the logic for retaining the complex doctrines of the *Three-Angels’ Message*, then certainly they can appreciate the logic of relinquishment —especially since that very message preaches such relinquishment as shown above.

Regarding interventions, the only intervention that can resolve such a split in one’s personality —be they eight or eighty— is the embrace of Christ. Your burden is not to seek after such “new-age” remedies. Instead, it is to assist in shepherding the flock showing them, the sheep, the way to mercy. Those who refuse this walk, those who refuse “conversion”, will need to find some other way to mercy, a way in which we have not been given a leadership commission or doctrinal insight. We have been told that the disciples, indeed all of humanity, are worth more than many sparrows (*Matt 10: 29-31*); yet, the sparrow cannot fall without Father’s permission. My message is that we do not now need to fall; instead, we can be the recipients of Father’s higher favor. But if we insist, we can fall from grace and do so in the sight of Father’s tender care. Should one opt for that event, he will still meet this message in the resurrection and be required to petition for lodging in the *mustard seed’s* branches. Our duty is to teach those esteemed of heaven to be more worthy than the sparrow because, for them, He sent the Son. Some will inevitably refuse His graces, and like the sparrow, will fall when Father deems appropriate.

Sincerely,

Derek