

The Mustard Seed Advent, 19-Sep-2012

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CAPTION: “...*VTH’s mission was to, at the end of the day, engender the mustard seed, the last of Jesse’s sons, and he was to, in turn, enlighten all about the 144,000, our children. Without the mustard seed, you can never find the peace which the Lord demanded that Rachel receive. Hence, instead of crying, you need to do as she was instructed to do: to refrain from weeping and receive the complete vision...*”

Gravity’s Sting

Dear Brother Gibbs,

My wife, Sister Vinnette, called my attention to your message, that which you have broadcasted to the SDA-D forum, concerning the status of the *Rod*. Your lamentations pertaining to its decline struck a chord with her, and, being a dutiful helpmeet, she urged upon me to interrupt my work and issue a short reply. You wrote the following:

Dear Brethren, It is with a heavy heart and with deep regret that we inform you of the passing of the advancement of the Shepherd’s Rod message among our Laodicean brethren and the demise of the understanding of the Shepherd’s Rod message among Present-Truth believers. The condition of the message has been in decline since the death of Bro. Flouteff. —Your E-mail, Brother Gibbs, *Wave Sheaf Ministry*, 19-Sep-2012, 12: 12 AM.

Your choice of words, “...*we inform you of the passing...*” evidently carefully chosen, slyly alluded to the similar phraseology associated with a death announcement. Perhaps you cleverly, albeit delusively, discerned that such parlance would immediately arrest the attention of the comatose brethren in Davidia. In this I find a parallel to Jacob’s tactics before his name was changed. Even so, I do not condemn you for sophistry; after all, the need to awaken the brethren does now require imaginative deployment—even exploitation—of language. In fact, instead of a reprimand, I praise the Lord for your piercing and inspired insight because the work of the *Rod*, to the dull of perception in nominal Davidia, seems to have indeed died leaving its former advocates on a procession to the grave. This reality, without a new vision, causes us to wonder if the 144,000 will ever emerge. Accordingly, the force that causes you sadness is this degeneration which I call gravity, the seemingly irresistible pull of the carnal man back to the earth. Only the *mustard-seed* Davidians are spiritually alive and well; only they have reversed man’s spiraling, downward fall. This is evident and certain because all *mustard-seed* adherents recognize, evidently along with you, the sorry state of declension of the Seventh-day Adventist Church (SDA). But beyond that, they correctly attribute this decline to the corresponding rejection of the Lord by nominal Davidians. By this expression, “nominal Davidians”, I make reference to saints who, against their own profession, actually do not represent David at all; they are not *men after the Lord’s own heart*; to the contrary, they are wolves in sheep cotes or ‘whited sepulchres full of dead men’s bones’. The difference is that, in this distinction, we do not lament, as do you, but we rejoice because we discern, from the Church’s low estate, Christ’s righteousness. We have been shown the complete picture. We know that Davidia’s certain path to death manifests, in finality, the nearness of the fast-approaching day of Jerusalem’s, the 144,000’s, emergence from their years of depravity and destitution.

Hence, Davidia’s reprobation points to Israel’s resuscitation, and this is the *mustard seed’s* present joy. Quite ironically, your work which you have entitled, *Wave Sheaf Ministry*, thematically aligns itself well with this orientation since Israel will emerge in harmony with the

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symbolism of the Wave Sheaf Ceremony. The harvesters, 12 in number according to Joseph's dream (See Gen 37: 4-8), gather Israel and bundle them into sheaves. Put another way, the parents gather the children. *Lev 23*, while dealing with the same subject, further illustrates them being brought to the priest to be waved before the Lord. Unequivocally, the saints who imagine themselves to be the gatherers are, in essence, defining themselves to be parents, those who give birth to Israel. This conclusion makes your expressions of lamentations to be quite appropriate for you are defining yourself as bemoaning the absence of your children; you hunger for the resuscitation of Jerusalem. Too bad that you cannot, in this moment of their imminent emergence, garner for yourself the wisdom to cease your weeping and, arm-in-arm with the *mustard seed* turn it to joy. This you cannot do because your faith has been entirely vested in only the portion of the prophecy which has been revealed by VT Houteff (VTH).

You claim that “the demise of the understanding of the *Shepherd's Rod message*” began in 1955 with the sting of VTH's death, his seemingly untimely trip to the grave. I suspect what really haunts you is not the state of the church but the sobering fear which has tormented the world since man fell when he elected for himself the same fate of gravity, the same journey to the sepulcher: the fear that we all must accordingly and eventually have our aspirations dashed by death. Think for a moment —maybe take two to ponder— since the *Rod* was inspired by God and since it was done to reform the SDA church, then should not He be tactically responsible for the church's decline? After all, everyone must respectfully acknowledge that it was no other power but God's which interrupted VTH's work, seemingly in midstream, by calling him to the grave. Therefore, should not the wise be seeking more prophetically unfolded light from the Lord? More to consider: If God's plan was to use VTH so as to reform the church, then, according to your accurate insight into the demise of the *Rod*, should we not conclude that God was thereby defeated? Could He not have preserved VTH's life and resultantly achieved —at least our narrow expectations of— VTH's mission? These findings require that all honest men accept this conclusion unless they embrace the only other alternative: The only other possibility is that which the *mustard seed* has taught for over six years to the forum: You cannot defeat God; He does not fail. Thus the faithful will no longer weep for the church's demise. The church today is exactly where He planned for it to be from the beginning of time, and His *mustard seed*, the discredited, disrespected, and despised, last son of Jesse —the very one not invited to the (proverbial) inaugural, worship service with the elders— the one who was not originally acclaimed by antitypical Samuel, the Spirit of Prophecy, to be the Lord's anointed, is about to step forward and advance heaven's *Plan of Salvation*. This it will do even though its members, in full accommodation of the type, have been denied access to all Davidian forums. Therefore, your heart, if sealed in the Word, need not be “heavy” neither should your soul be depressed with “deep regret”.

Jeremiah, a man who was likewise tormented with lamentations —remember, he wrote the book on it, literally!— had a dream that you and all other saddened Davidians need to reference, a dream that cured his sorrow for the church:

“¹⁵A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not. ¹⁶Thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. ¹⁷And there is hope in thine end, saith the Lord, that thy children shall come again to their own border...²⁴And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks. ²⁵For I have satiated the weary soul, and I have replenished every sorrowful soul. ²⁶Upon this I awaked, and beheld: and my sleep was sweet unto me” —Jer 31: 15-17, 24-26.

Before commenting further on the above Texts, a second metaphor is applicable, that of David's election: When Samuel first beheld Jesse's eldest son, Eliab, he was elated; resultantly, he forgot Christ's participation in that ordination and elected Eliab as the one to govern the kingdom —and this, all by his carnal, human impulses. Sometimes even inspired men must wait on the Lord to get the full prophetic meaning, and if they die before the Lord is agreeable to unfold the full truth, then another prophet must advance the baton. So you see, we, the inspired saints, cause our own sadness

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when we fail to consult Christ and prematurely presume upon His governing wisdom. We fail to choose the good and refuse the evil. Jeremiah, by virtue of the above cited Texts, was likewise smitten with the very same depression which afflicts you, a depression devoid of wisdom, indeed, devoid of *the man of wisdom*. If this was not the case for Jeremiah, then the Lord's vision pertaining to Israel's restitution would not have been the impetus which gave to him the 'sweetness' of his awakening. He saw, at the close of his vision, the victorious emergence of the children of Israel. If such was not also the cure for Rachel's, and therefore Davidia's, weeping then the Lord would not have used it as her comfort; He would not have said, "***Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded...and they shall come again from the land of the enemy.***" Evidently, Rachel represents those men who work for Israel's resuscitation. Their voice was heard in Ramah evoking the Lord's reprimand. Jeremiah's calm came when the Lord, in a vision, showed to him the very thing which He commanded Rachel to accept for her comfort: He showed him Israel's victory, Israel's emergence—not from the church, but— from the land of the enemy. We do not know if Rachel heeded the Lord's command and ceased her vain tears, but you still may have a choice: You can joy in the promise and the certain victory of Jeremiah and awaken with elation, or you can continue to weep with Rachel. If you choose the latter, then your sadness will be due to the fact that you suffer under the auspices and administration of a partial prophet, VT Houteff, one that did not convey to you the full picture or the complete story. Your work may have been inspired yesterday, but you, like Samuel and Jeremiah, need the full vision of victory. Only that final revelation from Christ can cure your depression and preserve you from VTH's gravitational sting, the thing which abruptly caused his ministry to cease.

Surely, just like all prophets, Samuel and Jeremiah, to name just a few, Davidia has received a portion of light, and from that, they presume to know the full story, and they weep, indeed, sigh and cry, under the depression of inaccurate expectations. VTH's mission was to, at the end of the day, engender the *mustard seed*, the last of Jesse's sons, and he was to, in turn, enlighten all about the 144,000, our children. Without the *mustard seed*, you can never find the peace which the Lord demanded that Rachel receive. Hence, instead of crying, you need to do as she was instructed to do: to refrain from weeping and receive the complete vision. That vision was the revelation that her children, the people for whom she has worked these 82 years, suffer in the land of their enemies and have been humiliated. We formerly thought that the 144,000 would emerge from the SDA church, and so they will as soon as David evangelizes them by bringing them in. He will bring in the very sons of America's former slaves from their home of destitution in the Sunday-keeping churches. Davidia hates those children because their hearts are greatly lacking in charity. This they do even though Paul said, "***and now abideth faith, hope, charity, these three; but the greatest of these is charity***" —1Cor 13: 13. Instead of having this valued spiritual quality, they vainly and covetously pray for that which is not theirs; they yearn for someone else's children, the SDA church, the rebellious house of the angel of the Laodicean. Then, when they do not get that prayer answered, they weep bitterly. So long as this is your appeal, so long as you are bewitched by that insulting deception, you will suffer under eternal lamentations.

Finally, another *Rod*-validated Scripture to give you comfort is in order: We are told, "***For who hath despised the day of small things? For they SHALL REJOICE, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord which run to and fro through the whole earth***" —Zech 4: 10. Rejoicing instead of weeping! —is not this the cure for Rachel's lamentations? But the redeemed, the Text explains, learned the benefit which has come from that which they have despised —the glory to come from ignominy. We all despise the day of small things, but the faithful, the small number, seven of them, have a special reaction: They now fret in their belief, in their yearning to see the fulfillment of the promises of grandeur, the climactic resolution to the full vision given to them by the Lord. They long for the day when the promises given to comfort them will come to fruition. In this way, they, because of their faith, despise the day of small things. Why are they credited faith for their despisings? —because it, the prophetic

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vision given to them, made them dream big. Resultantly, their hearts yearned for the day of their growth. But when they are glorified, when the promise comes to fruition, they will rejoice. Meanwhile, those who hate the *mustard seed* who is indeed, Zerubbabel, those haters will eternally lament. They too hate smallness but falter because they also hate the full prophetic vision: They fail to uncover the Lord's wisdom and righteousness for bringing to an abrupt halt VTH's work. Now they have, as always, much satisfaction in the vision of the birth of the 144,000, their children, the one given to them by VTH, but they refuse to assuage their tears by learning the full prophecy, the end of the story. Unlike Jeremiah, when they are to awaken, their sadness will not abate. It may not be too late for you to join the class of the rejoicers. But to do so, you must discern the meaning of the plummet before it is entirely placed, both in spirit and in power, in the hands of Zerubbabel. The plummet is exactly that which Davidia needs: It literally is a house-building tool, an instrument to reveal when an edifice has a lean or a tilt or to prevent a lean in a building under construction. As an application, it shows to Davidia that their house is doctrinally out of plumb or declining from the place of its foundation. Consider, as an illustration, the *Leaning Tower of Pisa*: The more that would be added to it, the higher that it would grow diagonally and the more weight that would be placed on the top causing its eventual day of collapse. A building, any building, can only stand when the direction of its gravity causes it to rest on its sturdy foundation—Christ's testimony is our foundation. To the contrary, if the house has a lean in its initial build, wisdom demands that you cease to raise it higher. Those who refuse this wisdom will suffer under gravity's stinging defeat. To preclude this, to prevent a building from destruction and collapse, ancient architects used a plumb bob. It is merely a pointed iron weight at the end of a string which shows, when placed at the top of a building and distended to the ground, the accurate verticality of the house. In final analysis, it is a tool to measure fidelity to the Law, the thing that saves us. It is a tool of judgment.

Davidia has a drastic lean, and she can resultantly no longer stand because she rejects the *Testimony of Jesus*. Though we despise the day of small things, and though we be ever vigilant to avoid VTH, EGW, Samuel, Jeremiah's, Peter, Paul's (etc.) inevitable fate, we still have been wisely instructed to flee from that house to avoid the impending gravitational catastrophe. Compliant to that wisdom, we have been prepared to heed the Lord's commission to go out and bring in. We rejoice that the plummet is in the hand of Derek West because we have been promised by Christ that this day of departure would come: “*2But he that entereth in by the door is the shepherd of the sheep. 3To him the porter openeth: and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out...9I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture*” —John 10: 2, 3, 9.

May you lead your family to safety allowing them to rejoice in this **plummet**.

Sincerely,

Derek