

The Mustard Seed Advent, 14-June-2012

14-Jun-2012

Rendition from the Fallen Tree

M_____,

I am, just now, replying to your E-mail, a snippet of which is cited below. I was hoping that you could have made it to the July sixth, Toronto seminar; however, I know that financial restraints are a limiting factor. This is the case now for no other reason than Father, *the Author of Victory over Confusion*, desires that it be that way. Yet, because of the help that you have given to the MSC, I thought that it would be a welcomed reprieve for you to “...Come...and rest a while” —Mark 6: 31.

Somehow, perhaps due to diversions, technical glitches, or other distractions, I do not retrieve all of my E-mails. When this happens, Vinnette serves the Lord well as my “eyes and ears”. She even searches the “junk mail” and often recovers gems of important messages which my computer has audaciously and erroneously hidden from me by judging my mail accordingly. Though such was not the case with your letter, all still should be on alert to check the judgment of their computers and examine their “junk mail”. Early this morning, Vinnette referred me to your latest E-mail and asked if I reviewed it yet. Resultantly, as a matter of first priority, I have reviewed it and now reply. You wrote the following:

Derek,

I received the latest newsletter and was just thinking about the drama you had with the neighbor's tree and how uncanny it is that the circumference, at the base of that tree, was 49 inches -- $49 / 7 = 7$... as though all 7 gentile churches made up the circumference and were therefore represented within the fallen tree.

Speaking of trees, I was just reading an article on the history of the Branch Davidians (pre- David Koresh) and noticed toward the bottom of the article, in the section that was describing a "settlement" they had obtained around 1958 in northern Israel, that the area where the land was located was called "Amerim," which, according to the article, means "top of the tree," in the original Hebrew. It made me think of the 8/27/11 study you did on Zacchaeus -- how he ran ahead and climbed up in the sycamore tree to get a better view of Jesus, and how you hinted that the Branch Davidians fit the description of Zacchaeus well. The article can be found on the Branch-DavidianHistory.net website, under the Introduction.

Have a blessed day in Christ,

M_____

You make reference to the information revealed in the June-06-2012 newsletter, under the article entitled, *Only Steps from Home*. It is now available on the website, www.mustardseedadvent.com, under the subtitle, “Newsletter” for any who desire to read. I enjoy it when disciples, prompted — no doubt— by the Spirit, draw real lessons of enlightenment from the often abstract world around them, lessons which pertain to our current journey home. I likewise appreciate it when such lessons are shared with me. I am reminded of the simple lesson, given in *Gen eight*, which Noah elicited when he sent the dove from the ark every week for three successive weeks: The first time he sent it, it returned quickly having no place to land. Then, a week later, it returned with an olive leaf; finally, after seven more days, the dove left and never returned. Is it not wonderful that God did not have to write or directly tell Noah the “signs of the times”? Nature gave to him the lesson instead while the Spirit gave to him the appropriate synopsis. Some, not patient or forbearing, may have imprudently sent a human expedition to discern the same lesson. But what lesson then could they have conjured if the human did not return? As a bottom line, I thank the Lord that I have helping hands and that such analysis has not been left alone to me. We can further discern that—not man, but— Christ, the Dove Who clandestinely rested upon Jesus must be our guide today. He will lead

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us from the confinement of the imprisoning boat to the freedom to govern the world in Father's kingdom.

This maturation of perspective manifests that unfolding the Scriptures and unlocking the *Testimony of Jesus*, is not the only vehicle deployed by the Lord to communicate to His people. The world is full of examples, proverbs, and metaphors which can give minor support as well as sustain and supplement our faith and draw us closer to the Lord. To further illustrate, as we park and prepare to disembark, I think of the difficult lesson from the Bible of *Doctrinal Nullification*. It is apparently not enough to fully reach some to read this keystone doctrine from the Bible, from *Matt 19, Heb five, 1Cor 13, Isa 28*, etc. Neither can they fully appreciate (*integrate*) it from the *legal ritual of circumcision*, or the illustration of *manna from heaven* and the various and sundry other lessons in the Bible. Accordingly, Father in His love gives to us contemporary lessons in nature and even contemporary culture in order to seal in our minds important doctrines which we are required to fully assimilate; hence, He gave to us the analysis of the *booster rockets and the space shuttle*, the *form and the foundation*, the *academic process of matriculation*, the direct, didactic counsel from the SOP, etc. Is it not wonderful to bask in the love of the Father? Thank you for giving to me the opportunity to integrate your rendition of the fallen tree into the *mustard seed* so that "the light of David" may be made to shine more brightly. A thank you is also in order because now we have the ever-deepening illustration of the *fallen tree with the 49 inch base*.

I can further assure you and all, with total forthrightness and with no embellishment, that the tree-fall experience has been a complete blessing, one from many dimensions: There was absolutely no hazard or negative result from it. This I say from my perspective, and now I have your thoughts to further deepen the lessons of benefits there-to pertaining. Such indeed will likewise be the case as the proverb is made real: as the 2000-year, Christian experience, elapsing with the Laodicean age, the age which inculcated all of the advances of the prior churches, comes to its close and ushers in, the *mustard seed Kingdom*. This is the message which the Lord desires for us to render.

Having these things said, a pause must be interjected into this communion: I probably will not heed your suggestion and read the history of the Branch Davidians; instead, I will continue to rely on your eyes to search out that matter. The brethren who share your ambitions may likewise desire to read of their history; thus, have I included the article's address in this reply to you, a reply that I will broadcast. Personally, for me, having to yet fully grasp the Lord's forbearing perspective, Zacchaeus is now still—as it has always been in my 35 years of Davidian history—a spiritually depressing reality to behold. Branch-Davidian history is a real downer. I must learn to love him in his "publican"-styled 'sins' and in his 'small stature'. My feelings are similar to Vinnette's investigation into the anti-Masonic, Christian writings which fearfully rail against the extreme excesses, and the seemingly ubiquitous, societal pervasion of the Masons and the Illuminati—though I have been enriched by the experience of putting their published darkness of the prevailing and egregious idolatry which has, again, reportedly blanketed our society, reports revealed to me from her, into proper salvational theology and perspective. I likewise have difficulty hearing the Hebrew Israelites; yet, I remember my mother, over four years ago, and Vinnette sometimes even today, imploring me to tune them in on the TV public-access channel—thankfully, my Eve heeds my counsel pertaining to all of Satan's garden-implanted snakes. But, for me to hear doctrinal revelations which are devoid of scriptural foundation and which are perverse to the keen vision which the Lord has given to me, is like fingernails on the chalkboard. I guess I need a metaphor, a contemporary proverb, to bring me closer to Father's love. Here is one that has just now come to mind: Raising four children which, because Vinnette who worked nights for the first 29 years of our marriage, was often away at work, required that I, at one time, change the dirty diapers. Otherwise, though I loved the children, I depended upon her for that assignment. Believe you me, it was an ugly and messy experience, one that, even now, I cannot fully expunge from my mind; yet, I love the children today as they have grown to clean themselves. If I can literally or spiritually change the diapers of my own children, then why can I not those of others? It simply comes down to a question of love, doesn't it? Father expects us to grow to love others even though they, in their

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immaturity abide in their own filth. After all, did He not send Christ to reach the crazed demoniacs of Gergesenes? —see *Matt eight*. Other men fled; many were threatened by their aggression; some were insulted by the vile verbiage which frothed from their foaming lips. This left those two despicable creatures, those social miscreants, to dwell —not in the Zaccheaun sycamore tree, but— among the tombs. Yet Christ, ever desirous to heed the Father’s will and clean us up, looked beyond all that. He saw two men crying for help, men who, by demonic oppression, could not freely articulate the words of their hearts. Subsequently, their openly-espoused doctrines were different from those locked within: From their lips, they were forced to advocate demonology.

We are in a new day today: The Laodicean tree has fallen; its spirituality has been done away. Paul predicted this when he said the following: “...*when that which is perfect is come, then that which is in part shall be done away.*”—1Cor 13: 10. Yesterday, to cause us to flee, the elders merely had to —rightfully or wrongfully— accuse any doctrinal purveyor who disagreed with them of demon possession. Though they hypocritically never seemed to usher such denunciations from the pulpit against the true idolaters, those who practiced Masonry, their other indictments may have been efficacious to, at least then “partly” preserve the church. Sadly, by decrying against Davidians with that same mantra —instead of using the Scriptures as their litmus test— they have, like the Pharisees before them, rejected the Lord. Being ever more loving; we must adopt a different tactic, one which I am glad that you have chosen: We simply do not run from devils; instead, we, as Christ so did, cast them out. In this, we will be able to free all of humanity, regardless of the spiritual fetter, to collect them in the Lord’s Kingdom. No wonder then, that we will soon be commissioned, rather than proceed with Laodicean fear of devils or dwell amidst that tomb, to instead ‘gather together all as many as (we) find, **“BOTH BAD AND GOOD”**: and furnish *“the wedding...with guests”*.’ —see *Matt 22: 10*. So long as the good and bad are covered by the wedding garment, which is the union of Christ with David, they can receive admittance into the Kingdom. “Praise be to God, in heaven above, He sent the *Rod* in His infinite love!”

Accordingly, I do not cause any to flee from doctrinal investigation by virtue of fear of the devil; Christ’s testimony will always defeat him. But, I cannot exhaust too much of my energy giving hearing and investigation to the errors of others. As I likewise ‘journey towards Jerusalem’ and as I approach Zacchaeus’ sycamore tree, I must continue to unlock the *Testimony of Jesus* for it is these revelations which he will behold that will answer his long desire to behold the Lord. Zacchaeus’ victory will come when he can see beyond the ever-enshrouding “press” and behold Christ. I then must “make plain” the true perspective of the Lord so as to wash away the tarnish that the “press” has used to successfully becloud Christ’s identity, His name. The press, or put another way, the 2000 years of pseudo, Christian-doctrinal fables, has sullied and corrupted the truth about Christ, and I must encourage all to “wash away the spittal clay.” Once they wash in the pool of Siloam (“*which is by interpretation, Sent*”—see *John 9: 7*), then they can be given the charge of the disciples: “*Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good*” —see *Matt 22: 8-10*.

I relay this message to you and I publish it so that you and others who, on occasion, give me reading assignments will know of my resolve and to express my appreciation to you for your inspiration which has evoked this reply.

Sincerely,

Derek