

Excerpt from , *From Beyond the Rivers of Ethiopia My Suppliants---Parts 1&11*

...for leading him into captivity, He holds those nationalities in America responsible for exploiting Jacob's demise and climbing the social, economic, and political, ladder on his back. They may not have been the nation that captured Jacob; yet, they immigrated to this land and have risen to wealth and prosperity here because the Assyrian held the masses of despised black people in a vice-grip of oppression and was ever vigilant in keeping his powerlock upon him. This allowed the immigrants to become elevated by their gainful employment in occupations which were denied to black people: they did not commit the crime, but they benefitted from the spoils. Jesus, with the parable of the good Samaritan captures this point quite succinctly. He credits the good Samaritan with righteousness for having compassion on him whom was victimized by criminals and left half dead, and He commands His disciples to "go, and do thou likewise". When the nations saw the beaten, bruised, lifeless victims of Assyria, laying along the highways of this land, they as professed Christians had a duty to have "compassion on him" (See Luke 10: 30-37). EG White, prophetess to the SDA Church, acknowledges as much:

**"I have a most earnest interest in the work to be done among the colored people. This is a branch of work that has been strangely neglected. The reason that this large class of human beings...have been so long neglected, is the prejudice that the white people have felt and manifested against mingling with them in religious worship. They have been despised, shunned, and treated with abhorrence, as though crime were upon them, when they were helpless and in need, when men should have labored most earnestly for their salvation. They have been treated without pity. The priest and the Levites have looked upon their wretchedness, and have passed by on the other side."** —EGW *Review & Herald*, Apr. 2, 1895

**"The southern [work] (sic) has been neglected. Men have passed by on the other side, as the priest and the Levite passed by the wounded, robbed, bruised, and beaten one. But a certain Samaritan, as he journeyed that way, not only saw him, but he had compassion (charity) on him, and went to him, and bound up his wounds, set him on his own beast, brought him to an inn, and took care of him. How many have left the colored race to perish by the wayside? Since the slaves gained their freedom...they have been greatly neglected by those who professed to know God."**

**"...Why should not Seventh-Day Adventist become true laborers together with God in seeking to save the souls of the colored race (Why the 'Coloreds'? What makes them so special?)? Instead of a few, why should not many go forth to labor in this long-neglected field?..Are we not called upon to do this very work?"**

**"...Why, O why, has not more been done to diffuse light into the darkened minds of the colored race?...Those whom the Lord sees neglected by us have been entrusted with reasoning powers, and yet they have been treated as though they had no souls. They have been wounded by a so-called Christian nation (Assyria). They have been left by the wayside, and decided efforts will have to be made (a powerful prophecy indeed is this!) to counteract the wrong that has been done them."** —EGW, *Southern Work*, p. 26-29

Brackets/parenthesis added.

*Jeremiah 30* continues. It reveals that because of their neglect, Christ, not having agents on earth to sufficiently perform His work of charity for Jerusalem, "takes the reigns in His own hands" and describes His work of restoration and reparations:

***"For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord...behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places [and I will cause them to return to the land that I gave to their fathers, and they shall possess it —see verse 3]. And the city shall be builded upon her own heap, and the PALACE shall remain after the manner thereof. And out of them shall proceed thanksgiving and the voice of them that make merry. And I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small... And their nobles shall be of themselves, and their governor shall proceed from the midst of them...And ye shall be my people and I will be your God. The fierce anger of the Lord shall not return, until he hath done it, and until he have performed the intents of his heart: in the latter days ye shall consider it"*** —(Verses 18-24).

“herefore does this *Mustard Seed Ministry* —eventhough directed by an “African-American”— jealously resists the popular call from other quadrants of that same community for “reparations” from America to compensate for the sufferings heaped upon blacks. It is too late for that remedy now. Besides, the Lord bruised us; it was He who —by His own bold admission— inflicted upon us the incurable wound; He placed us in the hands of the Assyrians to punish; and, it is He who promises to repair and restore us. Can any doubt that His reparations will far exceed the begrudging and puny efforts that any could ever hope to squeeze from the cold heart of the Assyrian? For, in addition to the miraculous healing of the “incurable wound”, we are promised to be seated upon “His throne”: He guarantees that we will be lifted from America’s mire and be re-instituted in Canaan, “the land of our fathers”. Imagine that! —the sons of slaves are taken from servile humility and are exalted to the throne of God just as was Jesus. For it was also shortly after He who, in servitude, meekly bowed to wash His disciples feet and then acquiesced like a sheep to His crucifying enemies when He too was exalted to the heavenly throne of God. So too will Jacob be lifted up and be seated in Canaan, God’s throne of glory here on earth (See Jeremiah 3:17, 14:21, Psalms 132:13, 1Chron. 29: 23), the land which His eyes ever jealously guard (Deut 11:12).

Although the doctrine of the Kingdom, first presented to the SDA church in 1936 by the “*Shepherd’s- Rod Message*”, has been derided and hated by all but a few in the church —and, this without knowing the extra light added to it by the MSC, which teaches that the kingdom applies to Davidia as they harvest Jacob, the sons of America’s slaves— not withstanding its rejection, the doctrine of the Kingdom is one of the most ubiquitous in the Bible, found from Genesis to Revelation. It shows clearly from several sources that before taking His church to heaven, a message comes to her which is embraced only by the “little company” of righteous within her, “the wheat”. But thanks to Jeremiah 30, we now know the racial identity of —not just Jacob, but of his mentors— this small group of faithful which fearlessly, like Caleb and Joshua of old, “increase their talents” and become “rulers over cities”. This allows us to identify those who will be ranked over Jacob; they are to be his “pastors” (See Jer 3:15 below) who, again like Caleb & Joshua, proclaim that the Gospel work will not be finished from Egypt or from the Wilderness, not from America, but from the land of Canaan, the throne of the Lord here on Earth. Simply put, these modern day Bible heroes are the “Nobles” (plural) and the “Governor” (singular) who become the spiritual mothers and give birth to Jacob. They are those from within Laodicea, the church, which are to finally heed the above quoted call from EG White and “**Diffuse light into the darkened minds of the colored race**” and make “**a decided effort...to counter the wrong that has been done them**”. We know their racial identity because the text simply states that “**their nobles shall be of themselves, and their governor shall proceed from the midst of them.**” (verse 21). All else have either run to Jacob, yet, did not have the light (the *Rod*); or, as with Davidia, they have had the light (the *Shepherd’s Rod*) but like the disciples, being fixated on their original commission, the reformation of the church, they do the opposite and avoid Jacob. Only this Mustard-Seed Ministry awaits for the anointing in order to “diffuse” its light to Jacob. Then, with the Rod of God in hand and the Spirit of God within, will miraculously redeem Jacob —exactly after the manner of Egypt.

Sadly, few Sabbath keepers are willing to lift up God’s wounded and bruised people. Jeremiah reveals that the only few enlightened ones that are willing to accept the call will themselves be Black-American Sabbath keepers. Therefore does it say, “**their nobles shall be of themselves, and their governor shall proceed from the midst of them.**” They will shortly be commanded to cease their efforts to save the church and to “**go out quickly into the streets and lanes of the city and bring in** (into the church) **...the poor the maimed, the halt and the blind**” (the “colored race” who have not had this Advent ‘light diffused into their minds’). Bring in Jacob —this they will do. For his job, the job of the 144,000, is to save the world. He, Jacob, in turn will be sent back out: he will be commanded “**to go out into the highways and hedges that [God’s] house may be filled**” —See Luke 14: 16-24. Yes, Jacob will supplicate to Christ for the world.

How long will this episode of prophecy take? How many years will God's General-Conference Headquarters operate from Palestine before the second coming? The Bible seems to be silent on this question: a time has not been set. But we do know that it will be long enough to finally obey the Master's command to "*teach all nations...to observe all things whatsoever [He] has commanded [us].*" For, "*lo, [He] will be with us always even unto the end of the world.*" Indeed! —we may not be able to discern the length of time before the second coming: whether it will be 10 years or 100 years. But, if the construction projects in the kingdom are an indication, we can discern a general time frame. For the Bible reveals that the land will be redeveloped and their cities restored; even a palace is to be erected. It says, "*and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.*"

Why! Why will a palace be needed —obviously as a place for the royal family, the house of David, the king, to govern from. For remember, it says that Jacob shall "*serve the Lord their God and David their king*" —what other use for a palace could there be? [more of this can be learned from tape publication: 6a.] Why will the cities be rebuilt? Obviously, for many of the same reason that cities exist today outside of the kingdom: to more fully facilitate the day-to-day communal living needs of the redeemed as they discharge their appointed service to their political leaders, the rulers over cities —see Luke 19 and Cassette Tape 6a for further clarification.....