

“THE SHEPHERD’S ROD CALLS, Part II”

CAPTION: “ *It is interesting, as an augmental insertion, that VTH concedes to EGW a ‘preparatory participation’ in the Elijah mission. This he did even though she died. Hence, we can know that he himself had the same ‘preparatory part’. This acknowledgment, once proven from the Bible, could only mean that he, Elijah, was to emerge in stages, or put another way, his fulfillment was to be PART-itioned. The concept of Elijah in Stages, is affirmed by the Lord’s very own prophecy in Matt 17 ...”*

Monthly Dispatch



Elijah and the Rod’s Vociferous Cry

Brethren, below is an open letter to all Davidians. It is written to resolve the raging debate amongst us pertaining to the promised coming of the prophet Elijah. Jesus, in Matt 17: 11 said, “*Elias truly shall first come...*” And Ellen G. White (EGW), prophetess to the Seventh-day Adventist Church (SDA) likewise, in *Testimonies to Ministers* (TM), page 475 affirmed the same prophecy to us. Resultantly, when combined with the vast work of Victor T Houteff (VTH) and his pertinent prophecies, we have more than ample reason to anticipate the day of Elijah’s arrival. Ergo, I salute Davidia above their nominal SDA brethren for their keenness in anticipation, and I applaud them for their heightened acuity on this doctrine, the Lord’s projected day of judgment. Yet, I must rebuke them for their failures in scholarship. Their central focus to explain the day of judgment appears to unwisely envelope around the incident on Mt Carmel when ancient Elijah slew the prophets of Baal, and they have not wisely discerned the application of that slaughter to the judgment realities which today we must expect. Neither have they delved more deeply into the full spectrum of Elijah’s work in the type so as to learn the antitypical application. Hence, with the below letter, I address the heaven-intended realities which we must learn to abide the day of Elijah’s ministry.

Dear Brother Lennox Francois,

Before replying to your below-cited quote, I recognized that the issue of the advent of Elijah is dear to your heart and accordingly took some time to enhance the light with some added research. I trust that my delayed timing is not inconvenient for you. The Lord has graced this report with news and new light; thus, its release should be celebrated by all Kingdom-bound saints. Contrary to this aspiration, you and the SDA-D forum continue to fight against the Lord’s *mustard seed*, and this demands full exposure by the *mustard seed*. Your fight is reminiscent of the devil’s warfare against Jesus some 2000 years ago. This is made manifest by your continued misrepresentation of the *Rod* with the toxicity of your flagrant presumptions. Rather than progression, you promote hostile

Aversions to New Light ~~~~~ You presume that, because you have held firm to your beliefs which have been forged by the entire life span of the *Rod* message, eighty years, that

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such philosophies represent the divine lessons and meanings which heaven intended for us to embrace. In so doing, you do not worship the God who inspired VT Houteff (VTH); instead you unwittingly worship at Ekron, the shrine of human intellect and tradition. In this, we have evidence that you commit the same error which the Pharisees who persecuted Jesus committed. They too thought themselves to be masters of Moses' writings when, in reality, the only thing which they mastered was their own spiritual regurgitation of his work. Its value to the church was likewise comparable to the same, vomit —yes, as predicted by the Lord, your “*...tables are full of vomit and filthiness, so that there is no place clean*” (Isa 28: 8). Proof of this was the Lord's condemnation of those pretentious scholars of His day. VTH cited such condemnations in his work when he wrote,

“The Jews, according to their own way of reasoning, were honest, though blind, in concluding that they had no need of prophets, because as they saw it, Moses' writings were complete, there was nothing lacking in them: They contained both the civil and religious laws. They, therefore, saw no need for greater light and no need of another prophet....they failed to see that God's Truth is progressive and ever unfolding, that EACH GENERATION has to have added Truth especially adapted to meet their particular needs. Their blindness to this was their basic sin that led them on to ruin.”

“While the Jews boasted of their faith in Moses' writings, Jesus reprehended them by saying: ‘...had ye believed Moses, ye would have believed Me: for he wrote of me.’ John 5: 46. He had reference to Deut 18: 15...” —VTH, *ITimely Greeting*, 15 p 4 & 5; emphasis added to words already in quote.

VTH began his ministry in 1930; he died in 1955. Today, spring of 2013, you are at least three “*generations*” removed from his work; yet you see no need for the Lord to ‘*adapt* the truth to meet our *particular needs* today’ as VTH promised for “*each generation*”. Suppose other industries persisted in your blind ignorance. Where would we be in the fields of diet, medicine, housing, mechanical engineering, science, etc? Making your case even worse, you have promoted your recycled apostasy and sealed yourself, as well as all who subscribe to your teachings, in a technologically-devised bubble which purposefully disallows the *mustard seed* to enter your circle of communion and issue doctrinal replies on your forum. This you do to sustain your desire to hide from its answers to your erroneous applications of the *Rod*. From your self-secluded echo chamber of delusion, you, in cowardly fashion, continue your war of words against the doctrines of the *mustard seed* while shielding yourself and those who read your work from the Lord's ‘progressive and ever unfolding truth’ that ‘He has especially adapted to meet our particular needs today.’ Unlike the Jews, your case is exponentially worse for though you are blind as were they, you are, in a bad way, opposite to VTH's portrayal of them: You are not honest. In your latest work, you issued the following sophistry:

To all the brethren that think that they got the gift of prophecy, let it be known that you are most miserably misguided by the enemy of souls, and how do I know this, there is no chart or prophecy of your coming after Elijah, my advice to you is to desist (or) you will go down when the earth open her mouth, to swallow the dragon flood, as soon as the 144,000 (are) sealed you will be left out. One man only shall nourish the two sheep and the young cow, not a multitude of men and women, why can't you wait on the seal of the 144,000, (they) will be prophets priest and kings, all you have to do is to comply with the message of the Elijah and none else, hold on to what is written, and don't put in your own constructions. When we look in the mirror do we see a born again, truth-practicing Davidian? —one that (has) embedded in his (or) her life the whole message of today, there is nothing to gain in inspiring yourself with the spirit of prophecy, all ism breeders and all that follow them will lose their head as the prophets of Baal in Elijah's day. If you are a sheep turn quickly if you have the time, if you are already fasten in your unbelief, then you are (too) far gone, you are already in the devil kidnapping bag. To those of us that believe that Elijah has already come and has brought that (which) pertains to the great and dreadful, and all that the angel gave to Ezekiel to eat, let us make a covenant with the Lord not to advance anything that is not written, and do all in our power to (obtain) the seal of the Living God. —E-mail, 03-14-2013, 1: 30PM, SDA-D@ yahoo.com on behalf of Lennox Francois, Parenthesis () show editions.

Despite your vainly-stated curse words of decapitation by Elijah, your message is nothing other than a manifestation of your favored theological methodology, salvation by human vomit, for your words are simply a colorful rephrase of the Laodicean lullaby, “*I am rich and increased with goods and have need of nothing.*” I am sure that you are aware of the Lord's very own curse words for those who adopt your tactic of aversion to light: ‘He will spue you out...’ Should you remain lukewarm and satisfied

with your condition, should you continue to spurn the Lord's opulently supplied table of light and truth, He will eternally upchuck your hopes for a home in the Kingdom. When that day arrives, be sure to remember, as you weep and gnash your teeth, that merely because you had the writings—not the audible voice of VTH but the writings—you did not in fact reach the pinnacle of the temple mount. The reality of the matter is simple when you understand that which VTH wrote. He told us, in order to install within us the need for a living voice in each generation, that we are dealing with a

Miraculously, Speaking Rod~~~~~. If you had merely heeded your own counsel, you would not have been made to suffer from the rebuke of this letter. You have hypocritically failed to become the very thing to which you call all true believers to aspire, a “born again, truth-practicing Davidian” for to be a born-again Davidian and for that to be a lofty goal for which to aspire, means that one has been, by the gift of prophecy, reformed in the discipline of Davidianism, reformed from his older and former Davidian ways. Your letter duplicitously expresses, in the same context, a war against those who have actually heeded to the same noble ideal to which you applaud. Is this not the insanity that VTH warned would afflict all ‘non-reformed Davidians’ who fail to carefully assimilate the minutia of his written work? He said, “***And now the only SAFE AND SANE procedure is to read closely every page of the solemn message contained in the Shepherd's Rod publications. Study every word carefully and prayerfully. Be earnest and diligent in your perusal of Truth, and ‘prove all things; hold fast that which is good.’ 1Thess. 5: 21***”—VTH, *5 Answerer* 29. This means that, contrary to the appeal of your letter, individual Davidians—not corporate bodies of them—have a duty to learn of the Lord's *Rod*-proclaimed wisdom and, independent of the opinions of others, extrapolate from the *Rod* its wisdom—even if it is hidden, uncelebrated, and formerly unheralded or recognized. Such is the only way for them to become reformed. Sure they must read the publications, but they have a second duty: They must become shielded from insanity by hearing the lessons to which they must firmly hold. This requires another active, audible voice, one that has learned to choose the good and refuse the evil, else a man could not heed VTH's commission to “hold fast that which is good”? Consequently, each safe and sane Davidian has a duty to fastidiously ignore your forbidding counsel and allow reformation of the *Rod* according to the *man of wisdom*, the one who knows to ‘hold fast to only that which has been proven good.’ Instead of this commanded approach to the *Rod*, you, while maintaining your Davidian status nominally, have refused to be transformed into a new *Shepherd's-Rod* believer. This transformation has alluded you because, again, in violation of your own counsel, you have failed to “embed in your life the whole message”.

Yet, the Lord did in fact give to us the *Rod*, and surprisingly that figurative instrument could speak. [Speak : _{1a} to utter words or articulate sound with the ordinary voice : TALK; _{1b} : to express thoughts, opinions, or feelings orally//WEBSTER.] VTH preached the *Rod* message; he and his ministry were indeed the speaking *Rod*, devoid of the Shepherd, and this communion with the SDA Church endured even after his death. Thankfully, he left on record his words so that his words can be heard again today, in full prophetic meaning, by the men who, with the wisdom of the newly-installed shepherd, can orally re-articulate them. Yesterday, he and his faithful adherents did as commissioned and—not merely spoke but—“cried unto the city”; they spoke as commissioned; they agitated the *Rod* quite vociferously [Vociferous : marked by or given to vehement insistent outcry [dictionary synonyms]: CLAMOROUS, BLANTANT, STRIDENT, BOISTEROUS//WEBSTER.]. Assuredly then, the surprising revelation in his work, a revelation supported by the Bible, is that the *Rod* could/did actually function in this way, and, even more startling, it was, to reiterate, given this power of audible articulation independently of the Shepherd. This very finding, a talking *Rod*, is one of many shocking news releases for this MSC Spring edition. Once heeded, it requires that we hear messages from both voices, the *Rod* and then the Shepherd.

Before the advent of the small-letter-S shepherd, the saints needed to become stationed in the fold of a man who could accurately and audibly articulate, from the written work, the crying vociferations contained in the *Rod*. That man, the porter, MJ Bingham (MJB), continued the audible *Rod* until he, in 1978, began to blossom Derek West, the small-letter-S shepherd. *John 10*, as expressed in the prior newsletter, 13-II, shows that he has already arrived on the scene and has indeed begun to call the sheep

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and lead them out —“calling out”, the prophesied duty of none other than the shepherd. Only by this installed procedure or development can the sheep ascend to VTH’s Bible-founded aspiration of Mic 6: 9 and hear the *Shepherd’s Rod Message*. This we can do by hearing the one voice that blends into his message, not just the *Rod*, but all of the former work of the SOP which has been graced to us these past 2000 years, to use a different vernacular, the entirety of the *Former Rain*. This same theme is also made manifest by the experience in ministry of ancient Elijah, another subject of your expressed concern.

Before discussing that dimension, you must be told that Christ, “the Good Shepherd” and Jesus, the Shepherd, left us, the disciples, 2000 years ago; but He promised to send a man who would speak for Him. This man was not depicted as the porter for the porter was to watch in the Lord’s absence. To the contrary, he was to be the beginning of the Lord’s kingdom, the *mustard seed* —see Matt 13: 31, a Text quoted profusely in the *Rod*— the still-small voice which you have been commanded, by the below Bible/SOP reference, to also hear. Speaking of the emergence of this man, the Lord Himself, after ordaining the 12 by washing their feet, said, “**...He that receiveth whomsoever I send receiveth me...**” —John 13: 20. Hence, the *mustard seed’s* claim to be the shepherd is not a comparable claim to be Christ but, instead, a claim to be the one promised (John 14: 26, see below) to re-articulate Christ’s testimony. As a parenthetical side note: Lest you fall into more sophistry, you must be warned that none of the champions of the Gospel could have been sent by Christ; to discern the depths of this claim, you must first discern the distinction between Christ and Jesus. Jesus’ gentile ministers, though qualified to pass a man through the grave, were not, sad to say, credible enough to Christ. He said as much when He said, “**All that ever came before me are thieves and robbers...**” —John 10: 8. Paul also expressed this theme when, by the power of the Holy Spirit, he exclaimed, “**O wretched man that I am! who shall deliver me from the body of this death?**” —Rom 7: 24. Ergo, Jesus’ *Former-Rain* ministry could not preclude death. Let us take pause to ponder: How could champions such as VTH, MJB, Don Adair, M Jordon, Ben Roden, et-al, men who have come before the Shepherd’s commissioner, be so disparagingly classified as thieves and so insultingly relegated to the role of robbers? When you answer this question, you will likewise know the answer to your perplexity, your distress of leaders whom you accuse of ‘inspiring themselves with the *Spirit of Prophecy* to create ism’. For this answer, you must read the MSC’s Answerer book 3.2, *Jacob’s Triumphant Triunity*. Short of that excursion and in a nutshell, they were thieves and robbers because, as expressed in the Davidic theme of *Jacob Typology*, Jacob was their type, and he himself was a man, blessed by the Lord, who had the very same character defect: He garnered his birthright and all of his herds by supplanting, by sleight of hand, by fraud. Jacob was a blessed thief and a blessed robber because the Lord did with him what he sends Elijah to do for Davidia: He is to shepherd them to their day of victory, the day when they too successfully wrestle with Christ, the day when their names (character) will likewise be changed.

Great effort must be employed at this time to avoid digression on that tangent, we must revert back to your concern and realize that, since the porter, by the inspired, written light of VTH, headed the fold all these years before his 1988 passing, then he could only be, at most, an extension of the other voice that we were commanded to hear, the vociferating *Rod*. For the living today, he, MJB, vociferously and audibly declared the *Rod’s* overriding assessment of its own work. In fact, it was from him that the *mustard seed* learned the importance of heeding 5Answerer 29, the duty of individuals to examine every word of the *Rod*. Therefore, having ignored the *Rod*-founded wisdom to which he pointed, doctrines contained within the very work of VTH, the one whom you adjure all to carefully heed, you yourself stand guilty of the crime which you indict upon others who see the *Rod* differently than do you. Rather than a redeemable thief, you have, in this day of the *Judgment of the Living*, become an inexcusable prophet of Baal, one who cries out by the inspiration of a non-Bible-validated voice. Within this trap you have become entangled because you have ignored VTH’s message that the *Rod* miraculously can talk, does speak, and does so independent of the Shepherd; therefore you feel no need for more truth, no need for another inspired voice to be sent by Christ. You rest your faith in all the prophets (thieves) who came before Him, that is the prophets who came before the man whom Christ promised to send in His stead, the shepherd. I know that VTH often referred to his work as the *Shepherd’s Rod*, but such an allusion (**Allusion: innuendo, suggestion, intimation, remark**) must be, by VTH’s very-own edict, proven

by the Bible. To use any other source for evidence, is to heed the serpent's gardenic profession that Christ, *the Word of the Lord* in verity, cannot properly communicate, and that the saints need an interpreter; it is Baalistic idolatry. The Bible, our central source of proof, shows that the *Shepherd's Rod* could have only pertained to the full message in the day of perfection when the shepherd, Elijah, the one whom the Lord was to "send" to speak for Him, would emerge as an addendum to the speaking *Rod*. This we can know because even VTH clearly affirmed in his work the light of Micah 6: 9, the truism that the *Rod* could speak in behalf of its own inspiration, a preliminary inspiration to the advent of the full message, the *Shepherd's Rod Message*. He said,

"The Lord's voice crieth unto the city, and the man of wisdom shall see thy name: hear ye the Rod, and Who hath appointed It. The Lord declares that His voice is crying to the city (to the church), and that the men of wisdom shall see the name, and shall hear the Rod and Him Who hath appointed It. Manifestly, this rod is capable of SPEAKING and of BEING HEARD, thus the command 'hear ye the Rod.' So far as we know, the only rod that has ever spoken is 'THE SHEPHERD'S ROD.' Moreover, it [the Rod] was not the results of any studious searching of the Bible that the book was so named, the author was not familiar with this scripture, nor did he have any understanding of the book of Micah at the time the title 'Shepherd's Rod' was given to the book. I for one cannot overlook, neglect, or reject the Lord's counsel in this matter. I must hear the Rod and Him Who has appointed it if I expect to have a home in His Kingdom. I cannot afford to do otherwise, God helping me, for He Himself declares that If I would know how to come before Him, what offering is acceptable to Him, how to do justly, how to love mercy and how to walk humbly before Him, I must hear the Rod that 'crieth unto the city.'"
—VTH, *1Timely Greeting*, 27, p7 & 8, Parenthesis belong, bracket [] added.

Unequivocally then, regarding the work of VTH, when every word of it is considered, we must conclude that the *Rod* spoke, and that saints who were to hear it were to likewise hear a second, comparable voice, that of the shepherd, and when this requisite is accomplished, a new thing on earth will happen; another voice, "the man of wisdom", will, by re-articulation of the *Rod*, declare the Lord's name. Upon hearing both, we will fall under VTH's wisdom and garner "a home in His/his (the shepherd's) Kingdom". Brother Houteff never identified the name of the Lord; the MSC has done so for nearly 12 years. The 144,000 cannot ever be sealed; Elijah's rain can never fall upon their ground to relieve their drought until this counsel of heaven is embraced by the *disciples indeed* today.

Manifestly then, the earnest and formerly enlightened Davidians, devoid of the Shepherd's voice, are not adherents to the *Shepherd's Rod Message* but to the *Porter's Rod Message*; resultantly, they cannot yet find a home for themselves in the Kingdom. They cannot because the most strident adherents to the voice of the *Rod*, men and women from the earliest days who perhaps had even more devotion to it than they, have nearly all perished. This has befallen them even though life everlasting is promised to be the very

Gift of the Shepherd ~~~~~ How can any dare reprimand a *Rod* adherent who claims to have the gift of prophecy today when the one issuing the charge of idolatry is so ignorant of these facts? VTH promised that the Elijah message, once received in the heart, wins for a man life without death. All who ignore his claim on this question are, by his own edict, incorrectly seeking to teach his work and are accordingly rendered to be 'unsafe and insane' *Rod* vociferators. VTH, in 1935, while responding to a question, said the following:

"Question: 'If one receives the SRod, and fully accepts it, is there any possibility of being lost?'"

"Answer: If the SRod is the truth, and one accepts it with all one's heart, and does the truth, the possibility of being lost would be identical to the possibility of Paul's being lost for accepting with all his heart the message which Christ sent to him and of which he said, "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets." (Acts 24:14.)"

"Moreover, as the SRod is the Elijah message (T.M. 475), it is impossible for anyone who accepts it and lives it to die, for the type demands translation. Thus it is that Elijah stands as a type of the 144,000. (D.A. 421.)" —VT Houteff, Vol. 1 *Symbolic Code*, No. 9 pg. 9, Parenthesis belong.

Note, his answer is predicated upon the full acceptance of the *Shepherd's Rod Message*. The only feasible conclusion from these inspired words is that all who have died as students of the talking *Rod* did not embrace or even access the expressed duality of that light. This gives credence to the need to

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hear the *Rod* and the shepherd, the double assignment for the church as expressed in Mic 6: 9. He did not say that the *Rod* message is the Elijah message, and that it preserves one from death. Had he so stated such a doctrine, then, by the evidence of his own death, we, as dutiful students of his work and as designated adherents to his counsel of 5A, 29, would have the disparaging assignment to render his finding to be erroneous. Fortunately, even in that case, the shepherd could still preserve the integrity of his inspired work as he leads the sheep onward to greener pastures, but in this case, no such leadership—only scholarship—is required. To the contrary, VTH said, that the *Shepherd's Rod Message* is the Elijah message. This clarification has new meaning in the light of this report. Please do yourself a favor: You must cease and desist in your railings against the believers of the MSC for their courageous embrace of Elijah, Derek West, and immediately hold to the feet of your existing and trusted teachers the freshly revealed details of this news release. After so doing, you must tell them to stop the insanity, now!—stop the thievery as well as the robbery and, like Jacob, become an overcomer with a new name. This is the only remedy to satisfy the spiritual cabal of prophetic confusion, the thing of which you lament in your letter. If you cannot convince them by the above citation, consider another quote from VTH:

“The ‘living waters’ must represent living knowledge, living Truth—that is, those who drink, so to speak, of It shall never die.”

“The ‘mountains’ on the north and on the south cause the ‘waters’ to run only east and west from Jerusalem. Thus shall it be as long as there is summer and winter—as long as this old and worn out earth lasts.”

“Therefore Jerusalem, the place where the feet of the Lord shall stand, will become the great international and spiritual divide for the everlasting gospel. From the Jerusalem in the valley of the mountains will the angel ANEW proclaim with a loud voice, ‘Fear God, and give glory to Him; for the hour of His judgment (for the living) is come...then the gathering of the people begins with the plea:”

“ ‘Come out of her...’ So shall the earth be ‘lightened with the glory of the angel, and so shall the saints be gathered from the four corners of the earth” —VTH, 1Timely Greeting 19, p 7 (parentheses belongs; emphasis added to word in quotes that belong).

With this resoundingly affirmative statement from the *Rod*, one that shall also meet VTH's pre-stipulations and be proven by the Bible, let all the honest saints be convinced that the 'living waters', according to the specific declarations of VTH, is figurative, and that it represents knowledge, doctrine, and truth. This is today the chiming chorus which the *Shepherd's Rod* does now declare. Therefore, if VTH's doctrinal vociferations, his strident, clamorous, and blatant cries to the city, the SDA church—whether they be spoken or written—were truly the themes that would finish the gospel work, then they would have to represent the living waters. This conclusion is inescapable for those who erroneously claim and assert that VTH is/was Elijah. Of necessity then, such pure and life-restoring doctrines would come out of his proverbial belly for the Bible states that such things would be given by a man. Therefore, if your perversity were to be proven, your claim that VTH was the last prophet for the church, then, of logical necessity, he would have to be the man who controls the "living waters". Christ promised it to—not a woman but—a man when He said, *“...whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life”*—John 4: 14. He also said, *“...If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water”*—John 7: 37, 38. But for VTH to be the human purveyor of the "living waters," he himself would be required to never die for he himself clearly stated as much, and what value to us is the *Rod* of his vociferations if we cannot believe the clamors of its author? He said, *“The ‘living waters’ must represent...living truth—that is, those who drink, so to speak, of It shall never die.”* The only possible argument that could be made, to force us to ascribe to VTH the keys to the fountain, would indeed be an insane and unthinkable line of illogic: We would need to assert that he himself did not believe, "drink" his own doctrines. Such is indeed insane because the doctrines were defined to already be within the man for they must come from his own belly meaning that he fully embraced them before, or at least during, the time that he offers them to others. Neither could it be argued that he only partially drank for then, why would the Lord install the fountain in "his belly" showing that such a man, graced with life, would distribute it, the fountain of living waters, to others. For that man, who is to be

so gifted, to die would mean that his belly-percolating fountain, his doctrine and truth, was toxic. Moreover, upon reading the reference in its entirety, we have complete assurance that it is this water which leads to international evangelization; it compels the overcomers to come out of Babylon; it declares the everlasting gospel; and finally it advances the cry of the *Three Angels' Messages*. Only a thief and a robber would seek to silence VTH's above-cited voice, the expressed meaning of the living waters, by denying the promised impact of those waters—which is life. The honest would realize that he could not be Elijah in his promised fullness; he could not be the distributor of the “living waters”, because he himself does not meet the prerequisitional criteria: salvation from death. Though we can be assured of his re-emergence in the *Special Resurrection*, honest men cannot claim that VTH has never died.

Notice another aspect of this news release: Christ says: “**If any man thirst, let him come unto me, and drink.**” VTH says, and the Bible affirms, that He is referring to doctrinal light and truth as the thing which quenches a man's thirst. Yet, Christ made a covenant at Sinai, the place also known as Horeb from which the congregation of the saints, or the church, by Moses' inspiration was initiated. That contract was not conveyed upon Jesus; accordingly He, being separate and distinct from Christ, was neither committed nor bound to the compliance of its terms. It was a covenant between Christ and Israel, and Jesus was sent to a different people, the gentiles. The covenant that Christ accepted, the same that placed constrictions upon Him regarding to His own presentation to them, mandated that He not frighten Israel, and so as to comply with their urgings, He promised to never again audibly speak to them directly nor expose His visible image to them. This, He assured them of because His voice was unlike that of Jesus': It was too thunderously quaking and loud, and His form was luminescently too brilliant. Consequently, to comply with His appeal, to come to Christ for doctrine, means to come to the promised, prophet-like-unto-Moses, the man whom He assured Israel to be His/Christ's future mouthpiece, and by their connection to him, Christ could re-articulate His word in the last day. Therefore, that man, this very man, is the lower-case-S shepherd; to him we must look for our pristine doctrine. He is not the vociferating *Rod*; instead, he is *the still small voice*; the angel who re-articulates the *Three Angels' Messages* in clarity. He is the thirst-quenching gift endowed to us by Christ, the (Uppercase) Shepherd.

Now that we see that it is the purveyance of the “living waters” which is to finish the Gospel call, and that it guarantees everlasting life, and now that we know the literal meaning of the fountain, that it represents prophetic doctrines that are converted from confusion or mysteries to enlightened clarification, the wise can revisit VTH's promise of Elijah with a reformed, Davidian perspective. He says the following:

“This surely confirms the conclusion that since Elijah is to herald the great day, he can therefore be the only one who will RIGHTLY interpret the prophecies of the day, which are still mysteries to Christendom, and even to our own denomination! Indeed, to reiterate, it is for this very reason that the prophet is sent. He is to unroll the scroll, to explain what the day of the Lord is like, what the Lord will do then, and how we may survive His judgments”

—VTH, *General Conference Special* p. 19.

From this it is plain: VTH taught that Elijah was to release doctrinal understandings; he was to “rightly” interpret the prophecies. To be the only one who can rightly interpret mysterious prophecies means that no other one will be sent for that cause. This finding leaves no doubt that he delivers the doctrines which both the Bible and VTH refer to as the life-restoring fountain. Beyond that finding, since the *mustard seed* brings to you this clarity about Elijah, then you must recognize him to be the lower-case shepherd, the one whose duty it is to quietly call the sheep. Furthermore, since he calls them by name, and your name is attached to this reply, he is now calling to you. Step forward and receive your gift of everlasting life from the still-small voice for you have been commanded as much from the Bible and the *Rod* when it says, “**...to day if ye will hear his voice, harden not your hearts, as in the provocation**” —Heb 3: 15.

Remember, the prophecy that Elijah is to come is likewise just that, a prophecy, and since Elijah is the only one who can “rightly interpret the prophecies of the day”, then he alone must unfold to us the

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very meaning of even the promise of his own coming for the promise was declared by the Lord Himself in Matt 17: 11. None can crack the code of Elijah's work until they peer more deeply into the work of the Comforter. For antitypical Elijah to execute his commission and "unroll the scrolls" so as to explain the prophetic events of his day, instead of descending into the grave, he must, with acute spiritual discernment, reach into the life of the actual, ancient prophet and, pertaining to Elijah's work, therefrom unfold to us the

Comforter's First and Second Commission ~~~~~. Only in so doing can Elijah teach us about the gift of the Shepherd/shepherd, everlasting life. In turn, this can only be done by his inspiration to decode the *Testimony of Jesus* for therein are we promised this gift. This mission is in keeping with the other criteria which VTH promised of his work: He unfolds the secrets of surviving the *Judgment of the Living*. As a primary point of explanation heretofore hidden from our eyes, he, Elijah, brings the **second manifestation** of the Holy Spirit. If you did not know of the second, then, as anticipated by heaven, though you may have studied the words of Jesus, you were not a careful student. The second is different from the first: The first manifestation was done under the full span of the *Judgment of the Dead* and by virtue of Christ's very own personal directives to the Comforter, but the second manifestation was scheduled to be initiated under the injunction of another Personality, the Highest, Father; only He can issue the directives. The affirming promise of this is announced in the following Text: "***But the Comforter, which is the Holy Ghost, ♦♦♦WHOM THE FATHER WILL SEND♦♦♦ in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you***" —John 14: 26. Use your full powers of comprehension to get this: Father sends or commissions the Comforter. Do not confuse this deployment of the Holy Spirit with His former work, His *Former Rain*, His now expired, Pentecostal and post-Pentecostal work in which He busied Himself all these many years since the days of the ascension. Such was a differently orchestrated chain of command. For the past 2000 years, Jesus and Christ, so as to merely prep the church for resurrection, worked together to enlighten the church by Their keen use and deployment of the Comforter. This they did because, in reference to the Highest, we have been told that, "***...God is not the God of the dead, but of the living***" —Matt 22: 32. By this plan did the Lord carefully articulate; He said, "***...It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, ♦♦♦I WILL SEND HIM♦♦♦ unto you***" —John 16: 7. Christ/Jesus was to send the comforter —not to remind us of His testimony or declare His name, but— to prep the saints for the *Judgment of the Dead*. Unequivocally then, when Christ left, He —not the Highest— sent the Holy Spirit to the disciples. Such, He said, was expedient; it hastened the day of His departure. Remember, both Christ and Jesus left the disciples for Christ rested upon Jesus expressing that both intended to afterwards deploy the Comforter on our behalf. But for the purpose of delivering the fountain, for the mission of extending everlasting life, for the purpose of identifying Father and Christ, the Father Himself takes the initiative and re-commissions the Comforter to empower Elijah's message, and He does so in order to remind us of the words which Christ spoke 2000 years ago —words likewise and also relayed by His holy dictate (See John 12: 47-50). Much evidence could be said to sustain this point; only one reference is now required. Christ said, "***No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God...***" —John 6: 44, 45. Some Almighty Power, the One who sent Christ, is to, in the last day, likewise draw Elijah to Christ.

VTH brought to us the tail end, the crescendo, of the Comforter's first manifestation, the crescendo of the *Former Rain*. But, in this assignment, he had much resistance. After 1930, so as to defeat the vociferous-Rod's claims, many Adventists who were hostile to the *Rod* movement ignorantly asserted that EGW was Elijah, and she was making a reference to herself when she said, "***Somebody is to come in the spirit and power of Elijah, and when he appears, men may say...Let me tell you how to teach your message***" —EGW, *Testimonies to Ministers*, 475. They presumed that her reiteration of the Lord's prophecy was a promotional, though modestly and self-effacingly expressed, description of herself and her work. The wise did not succumb to this perversion of her work, the sophistry of VTH's, Seventh-day-Adventist detractors; instead, they embraced VTH's counter point of refutation and joined him in

his work in droves. In their eyes, he defeated the SDA application of TM 475 by convincingly arguing that EGW's death disqualified her for that position. Ironically, today, many Davidians, thieves and robbers, seek to even steal the paltry arguments from the lips of their own Davidian-hating, arch nemeses' —the antitypical fruition, no doubt, of ancient Jacob seeking to steal Laban's spotty and speckled cattle. They have the hypocritical audacity to argue the point which your letter seeks to advance: that the *mustard seed* cannot fulfill the promise of Elijah because VTH claimed for himself that title and position. Such a claim is thus easily obliterated by the same logic which VTH deployed to refute his antagonists: That is, he also died and resultantly he cannot be Elijah. Therefore, in addition to the analysis of the fountain given above, the *Rod*, when every word is respectfully assimilated, reveals that his own passage through the grave disqualifies himself from fulfilling the promise of the Lord. He said the following:

“Moreover, since the first part of the third angel's message, the Judgment for the Dead, neither comprises the last message nor ends the Judgment, but instead covers only the first phase of it, then the last part of the third angel's message, the Judgment for the Living, is necessarily the last message and the final phase of the Judgment. In fact, the Three Angels' Messages are applicable to the Judgment for the Dead only indirectly, for the Judgment for the Living is the all-important event; that is, the angel is not sent particularly to explain what the Judgment does to the dead, but what it is to do to the living.”

“...And since the one by whom the message on the Judgment for the Dead was unfolded has already been dead these many years, and since nothing, not to mention 'all things,' has as yet been restored [not even vegetarianism!? —curious], and, too, since that one never claimed to be the Elijah, nor to unfold the prophecies of the Judgment for the Living, no one, therefore, can honestly and innocently say Elijah has already come and gone. In view of these facts, it would be stupidity of the lowest form, if not blasphemy, for any one to lay such charges to her, or to imagine that her prophetic office fulfilled anything more than a preparatory part of the mission of Elijah. So we see the more we consider the subject, the more obvious becomes the truth that the Third Angel's Message in its final phase is the Judgment for the Living, the harvest. Plainly, then, the work of Elijah is to give light on the Judgment for the Living...”—VT H, *General Conference Special* (GCS). 39, 40; underline added to words that belong to quote; [] brackets added.

Having defeated the Davidian regurgitation of the SDA false claim by showing that VTH's own words disqualify him from fulfilling the end-time role of Elijah, we can also know an even more astounding reality: We can discern that his work facilitated the cause of the *Judgment of the Dead*; we can know that he presided over the last Gospel call under the Comforter's first administration, the administration which was orchestrated and commanded by Christ and Jesus—but not the Highest. Elijah who is to bring life without death, a gift also known as “translation”, is to reflect Father's very own directives, the second commission of the Comforter. His is the work of the *mustard seed* and it is revealed by the allegory of

Hot Cakes Baked on Coals ~~~~~ We must explain the Lord's prophecy of Elijah's advent. He said, at Father's pre-stipulated dictate, “*...Elias truly shall first come...But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them*” —Matt 17: 11, 12. To explain the meaning of this, let us reflect back upon the above, GCS reference, pages 39 & 40. It is interesting, as an augmental insertion, that VTH concedes to EGW a ‘preparatory participation’ in the Elijah mission. This he did even though she died. Hence, we can know that he himself had the same “preparatory part”. This acknowledgment, once proven from the Bible, could only mean that he, Elijah, was to emerge in stages, or put another way, his fulfillment was to be **PART**itioned. The concept of *Elijah in Stages*, is affirmed by the Lord's very own prophecy in *Matt 17* for He credits *John the Baptist* with the title of Elijah in the same breath that He attributes the title to another man to come in the future, a time after John had long since passed. *John the Baptist* was commissioned 2000 years ago to announce the advent of the Lord. Immediately afterwards, the Lord delivered the very Testimony which the end-time, last-day antitypical Elijah would be commissioned to explain and decode. At the risk of redundancy: He was to remind us of the *Testimony of Jesus*, the very wisdom which gives humanity victory over the dragon as explained in Revelation 12: 17, and do so by the inspiration of the Father-sent Comforter. This is why both men, Jesus and *John the Baptist*, declared in their day, “*the*

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Kingdom of Heaven is at hand" (See Matt 3: 2 & 4: 17). They were revealing that the packet of words, the doctrinal truth (AKA fountain) which was to win for man freedom from the grave, was now (at that day 2000 years ago) to be uttered, and that, afterwards, once it was fully decoded and made plain in the last day (John 16: 25), it would give to those who embraced the newly-clarified promise an everlasting "home in the Kingdom". Both VTH and EGW had **partitional participation** because both had been endowed with the gift of inspiration which the Davidian fold, almost without question, celebrates as well as accepts. After all, the harvest requires both the former and the latter rain to fall together: "...*for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month* (Spring)" —Joel 2: 23. References from their work greatly assist because they garner immediate attention and respect in the seclusion of Davidia's circle of believers. Resultantly, they were deployed by the Lord to aid the *mustard seed*, Elijah, in his work for many saints who have now joined Elijah have been smitten and stricken by the brightness which has been unfolded and extracted from their prior, vociferous declarations.

One very Sinaic-jolting revelation which has settled the sheep under the shepherd is the revelation —heretofore unknown and unheralded— that both authors demanded, as the central and dominant essence of their work, that our faith be founded on the Bible and not on their writings: that, with regards to this central theme of Adventism, if the heads of the brethren could not infuse it, they would lose it. Such is an obvious allusion to your fixation on the fate of the prophets of Baal. Remember, the prophets of Baal, 450, and the prophets of the groves, 400 in number, were defeated by Elijah on Mt Carmel. Prophets symbolize leaders or religious teachers of the masses —since All Adventists are called to be teachers in Christendom, the application is obvious. They fell because they did not recognize Christ; instead, the very handiwork and graces extended to Israel by Christ, they attributed to Baal; "*(they were) halt... between two opinions.*" —1Kings 18: 21. In other words, they did not know Christ's name, His identity, the burden and message of Elijah. The commoners, though equally ignorant —antotypically, all represent Christians of Hebrew extraction— they were not destroyed; instead, they benefitted from Elijah's work; the commoners of Israel reaped the blessing of the rain which ended the drought, the greener pastures. The Bible shows that the gospel is to go to the sons of America's former slaves; they are to be the receivers of the drought-ending rain. This proves that Israel, locked in the Sunday-keeping churches, also now locked in ignorance, will be the children, the beneficiaries of Elijah's work; meanwhile, the SDA church, all who feed into her rebellion and steal her idols, will fall. Those who remain will be the fathers. Elijah must do that which VTH did not do: turn the hearts of the fathers to the children (See Mal 4: 6). This is what the *Judgment of the Living* is to be like. To make the matter more simple, such was the very struggle of ancient Elijah on Mt.Carmel; it was a struggle to convince the church to embrace the Word of the Lord or forever have their vociferously-heralded cry of the *Three Angels' Message*, the gospel in their heads, separated from them. Paul affirmed this finding when he said, "...*when that which is perfect is come, then that which is in part shall be done away*" —1Cor 13: 10. Sadly, the SDA brethren, in the antitype, undermined Christ by instead embracing alternate channels of light to explain His gospel, and this is the basic definition of the sin of Baal worship. Evidence of this very confusion is witnessed in your letter, you presume that Mustard Seed Adventists will be decapitated for elevating, the Bible above the work of VTH, and most especially, for elevating the *Testimony of Jesus*. In this you choose an alternate channel to salvation. The MSC has exerted much energy to prove that EGW and VTH made the uplift of the Bible to be a dominant theme of their work. And, to reiterate in clarity, since this is the foundation of Elijah's message, then they too deserve recognition, a partition of his title, for he stands upon their proverbial shoulders; they have provided for him the podium, the audience, and 'in part', the sermon.

This doctrine of *Elijah in Stages* is shown, not just by the Lord's words and by VTH's implications, but also by the ministry of the original prophet. 1Kings 17-22 shows to us the extent of his work. Much also carries over to the first two chapters of the next book, *2Kings*. He spent his preliminary years ministering to wayward Israel. But the key to decoding this light stems from a greater focus upon the manner in which he, Elijah, was literally fed his meals by way of miraculous methods. The keen students will remember that during the drought, Elijah was first fed by the ravens sent by the Lord

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(1King 17: 1-7) as he lodged by the brook for his water. When the brook, due to the drought, dried up, he was again miraculously fed by the widow of Zarephath (1King 17: 10-14). The event went as follows:

“⁷And it came to pass after a while, that the brook dried up, because there had been no rain in the land. ⁸And the word of the Lord came unto him, saying, ⁹Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold I have commanded a widow woman there to sustain thee...¹²And she said, As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. ¹³And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. ¹⁴For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth. ¹⁵And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days”
—1Kings 17: 7-9, 12-15.

The widow was inspired by God also. The account says, “...**I have commanded a widow woman there to sustain thee.**” This cannot be minimized because, as we shall see, just as is implied by the drinking of His fountain, likewise, to be fed of God’s bread symbolizes His doctrinal enlightenment. Elijah was fed through her. In fact she baked and then, even before she ate, Elijah was served her bread—implying that he understood her inspired doctrines better than did she and her son. It must be accordingly emphasized that, by miracle, she gave to him her last morsel; and her stores, in spite of the drought, they were still sustained. Moreover, it wasted not until the day of the rain. Accordingly, she supplemented the Lord’s work, by feeding Elijah; she continued the life of the Spirit of Prophecy. It also must be noted that Elijah, so long as she served him, was the inspired power who extended her stores. EGW’s writings, the oil and the bread which VTH accentuated, nourished the work of the *Rod* and will continue to do so until today, the day of the latter rain, and upon her rise again and the miraculous rise of her son, the brethren of experience whom she also fed, wayward Israel, lodged in the Sunday keeping churches will, by her resurrected presence, see the glory of her inspiration and celebrate the end of their years of long drought, years devoid of the Spirit of Prophecy in Christendom. **“Your work, my work, will not cease with this life. For a little while we may rest in the grave, but, when the call comes, we shall, in the kingdom of God, take up our work once more”**—EGW, *Testimonies for the Church*, Vol 7, p 17. Apparently, both Elijah and the widow were directed by the Bible, the *Word of the Lord* for He inspired both in the type. Clearly then, we as students of Elijah have been remiss: Rather than fixating on the bludgeoning scene on Mt, Carmel, an event over which Christ command us to not marvel (See John 5: 28), more scholarship should have been devoted to the supernatural inspiration of Elijah, the method deployed by the Lord to feed him. This orientation is fostered by the greater reality: When the rains came, the entire nation of Israel found relief making it a more monumental occurrence than the slaughter of their false prophets..

The allegorical path of ancient Elijah has many facets, some of which overlap in the application today and, therefore, they cannot always be construed to be chronological. This is the reason why Elijah today must explain them. Still we must continue with the ever-deepening lesson. After the drought and after being threatened with death, Elijah fled into the wilderness and pleaded with the Lord to end his life. Then he, in sorrow, went to sleep under the famed Juniper tree. This is where the lesson becomes more intense. After so doing, he was awakened by the Spirit of the Lord and was commanded to eat a meal that was laid before him. Note, again the Lord supernaturally feeds Elijah. This time, he was given **“a cake baked on the coals, and a cruse of water at his head.”**—1 Kings 19: 6. Such was a meal—not prepared by the widow or delivered by the ravens but was— prepared by a higher and heavenly ordained power, the Holy Spirit. This expresses that the independent light of VTH, that which was garnered from the Bible and devoid of an EGW foundation, was to be of a higher inspiration. Doctrines such as the emergence of the son of David, the recall of Israel and Judah, the restored Kingdom on earth, the *Rod*, the porter, etc. aptly fit this proverbial description. He received such doctrines directly and originally from the Spirit. Beforehand, his central theme was *Ezekiel nine*, an EGW revealed doctrine which she and her son(s) did not understand, consume. This miraculous feeding further shows that antitypical Elijah, from that advanced stage of the *Former Rain*, was to begin to burn brighter.

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But the crescendo of our application comes in the understanding that —just as the *Rod* comes in two stages, the last being the installation of the shepherd— Elijah was likewise fed at the hand of the Comforter in two stages. The second was to be a

Super-Sized Supper ~~~~~. Elijah fled Jezebel, pleaded for death, fell asleep, and then was awakened with the first of two Comforter-prepared meals. Remarkably, after the first meal, Elijah fell asleep again. This second period of sleep indicates the closure of VTH's work. But remember, he was re-awakened the second time and fed again by the Comforter's final provision, the last meal which the Angel of the Lord fed to him. Care and concentration must be deployed so as to not confuse the two meals with the two periods of sleep. This second period of sleep represents the time when both VTH and EGW's inspiration became quiescent for a man cannot eat while he is asleep. He must first be awakened. When did this awakening occur? —sometime after the vociferations of the *Porter's Rod*. The beforehand, first awakening after the first sleep represents the light of the *Rod* declared by VTH's independent ministry: It was the period of the vociferous *Rod* for it was inspired by the Holy Spirit. The second period of sleep, in finality, represents the end of the first commission of the Holy Spirit, the time when His work was to be no longer directed under Jesus' ministry for He likewise cannot commission a servant to minister until such a man is awakened. Therefore, and by this symbolism, the *Former Rain* ended after Elijah was fed by the three progressively pre-eminent providers: the ravens, the widow, and the first feeding of the Holy Spirit. The fact that one man receiving these feedings expresses —not just the partition of Elijah but— the unfolding of the Spirit of Prophecy to one organization, the SDA church, *Three-Angels'-Messages*-declaring saints who were to eventually install translation, the church which brought to an end the post-Pentecostal gospel.

From the time that Elijah was re-awakened again by the Comforter, the church would have no advocate before the Father, the Spirit was therefrom to be withdrawn. Her only saving grace must come by the re-awakening of the gift of prophecy, the voice of the *Shepherd's Rod*, the Elijah message installed in the voice of the lower-case shepherd who was to emerge. This re-awakening also represents the end of the message of the *Judgment of the Dead* for afterwards, Elijah's sleep patterns were never again recorded. In this vein, as shown below, the Holy Spirit re-awakens Elijah and feeds him again. But that final portion, above all other dietary allotments given to Elijah by inspiration, represents a super charge of divine inspiration. It was a super-sized supper of solemn, spiritually saturating and sensationally superior, shepherd-sending service of sophisticated, sin-solving serenity. Such was expressed by Isaiah when he, to mix metaphors, said, "***Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold***" —Isa 30: 26. By this feeding, yesterday's gifts of grace and light will become supplanted by the *Testimony of Jesus*, the highest expression of the *Word of the Lord*, a manifestation, heretofore never witnessed on earth. Did not Jesus say as much?: "***Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father***" —John 14: 12? It is to be of the greatest magnitude —greater than was all of the former endowments. Sure, Elijah will quote the former prophets, VTH and EGW, but only as minor supports. This we know because the final meal prepared him, as shown by the account recorded below, to take a long journey, a mission to Horeb to meet Christ, referred to in the Text as the *Word of the Lord*. So nourishing was that meal that it sustained him for 40 days. In fact, so powerful was it that, after he was awakened the second time and after he consumed it, he traveled an estimated 190 miles for, according to *IKings 19*, he went from the Forrest of Bersheeba to the Sinai Rock in Horeb, also known in the Texts as the "mount of God". It was the very same place, the Lord's earthly abode, where He met with Moses after audibly delivering to Israel the Law. There Elijah had a special convention with Christ; it was there that He learned of Him; it was revealed that He, Christ, was with the Still-Small Voice. Beforehand, Elijah and Christ had only casual communion; this we know because, upon Elijah's arrival at Sinai, as if not being led by Christ beforehand, Christ, greets Elijah with a stunning query: He asked him why had he, Elijah, left his post and journeyed to the Lord's mountain.

“³And when he saw that, he arose, and went for his life, and came to Beersheba...⁴But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die...⁵And as he lay and slept under a juniper tree, behold, then

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an angel touched him, and said unto him, Arise and eat. ⁶And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. ⁷And the Angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. ⁸And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God. And he came thither unto a cave, and lodged there; and behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah?” —1Kings 19: 3-9.

Elijah went to Horeb because the Comforter led him thus. Consequently, the stern question from Christ, the Word of the Lord, to Elijah, “...**What doest thou here?**...” was recorded to convey special meaning. It suggests to the wise an important symbolic analysis: which is that, after the second awakening, Christ was not to be the one to guide antitypical Elijah via the Spirit. It strips from the journey Christ’s participation and leadership. Christ, by His query, was preparing the saints for this very letter. Being that the Angel of the Lord worked for the Lord, for the very name indicates that He was His Angel, and being that He is called Holy —hence the name Holy Spirit— then the only conclusion feasible is that He did not work for the devil, one who never leads saints to Christ, but that He, the Comforter, was deployed or instructed, just as shown above, by One that is greater than Christ, and that One instructed the Angel of the Lord to lead Elijah to Horeb. This finding gives to us the central lesson that, when antitypical Elijah comes to Christ, he is directed, via the Comforter, by a Holy Power other than Christ. Put another way, the question, “**What doest thou here?**” manifests that Elijah has now come under the Holy Spirit’s second commission. The message can now be reiterated: Father will lead the antitypical Elijah to the feet of Christ and we must feed from him, in the strength of his inspired meal; we must consume Elijah’s Holy-Spirit-conveyed-and-prepared bread. We must not devalue the power of the bread for it finished Elijah’s work. Of course, we can assume that he must have eaten after the end his 40-day journey, but that meal, whenever it happened, was evidently not recorded for one simple reason: It had no end-time edification or application. Were we not told as much by Paul? He said, “...**all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come**” —1Cor 10: 11. The lessons pertaining to Elijah’s dining record indeed have end-time significance.

The overriding power and significance of Elijah’s last meal requires further commentary: Christ iterated and encoded to us this very lesson during His testimony, some 2000 years ago, when He actually rebuked the church for glorying in His, Christ’s, very own provisions, the bread that He miraculously gave to them at the famed feeding-of-the-5000 in the countryside. That bread represents the *Former Rain* which would sustain the church for the next 2000 years until it was scheduled to lose its efficacy. Hence, to convey this message, Christ reprehended those who sought for more of that miraculous meal. In so doing, He downplayed the efficacy of His very-own provisions. All must take a moment to drink down that draft from the fountain: He miraculously distributes bread to the 5000 and then proceeded to, afterwards, rebuke all who, by requesting seconds, have the audacity to savor the joy of being fed at His hand. Of that rebuke, the proverbial-meaning-made-plain, makes the lesson of Elijah’s last recorded meal applicable for the saints today: It shows, in *Testimony-of-Jesus* code, the standard for passage in the *Judgment of the Living*. Some may think this to be capricious, and it is: It is the essence of Christ’s caprice; it shows the righteously rash alterations to be expected in the Gospel, changes in which He will participate and support. The ancient, Christ-fed diners were rebuked because they sought after and yearned for additional servings of His bread during a time when its benefit had expired or perished. The implications of such a sin must now reverberate in all the church for we are in the comparable day when the *Former Rain* has expired. The lesson can now ring home without any ambiguity: When the Comforter was to be finally sent by Father, in that day we must no longer yearn for the bread which He beforehand distributed by the promptings of Christ/Jesus. This is the lesson declared by the Lord yesterday when, using the example of the well-fed church then, He pointed them to the advent of Elijah, the man whom He again called “the son of man”, by saying, “...**When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus...Jesus answered them...Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which**

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perisheth, but for that meat which endureth unto everlasting life, which the son of man shall give unto you: for him hath God the Father sealed” —John 6: 24, 26, 27.

Indeed, in the time of the *Judgment of the Living*, we should not seek to be fed by the doctrines of the *Judgment of the Dead*, meat which perisheth. And one can only appreciate our new-light finding on this very question by rejecting the 1700-year-old, Constantinian fable which taught us that Christ and Father are One-and-the-Same Being and that Jesus was the Son of the Father before all ages, that He pre-existed His conception. That very doctrine will become the *Mark of the Beast* when it is reaffirmed and resurfaced by the false prophet and 666. VTH, with all of his divinely appointed, *Rod* vociferations, never divested himself of the famed, Catholic doctrine of Tri-Unity; he never discerned between the identity of Christ, offered by the Catholic Church, and the identity of Christ offered by the shepherd.

“FUNDAMENTAL BELIEFS OF DAVIDIAN SEVENTH-DAY ADVENTIST... This Association, in common with the Seventh-day Adventist denomination, holds ‘certain fundamental beliefs, the principal features of which, together with a portion of the Scriptural references upon which they are based,’ are originally summarized as follows:... 3. That Jesus Christ is very God, being of the same nature and essence as the eternal Father. While retaining His divine nature He took upon Himself the Nature of the human family...” —VTH, *2Timely Greetings* 10, p. 21-22.

Without the light of the MSC, this statement today is somewhat embarrassing —but not for the wise! They can praise the Lord that he preserved VTH’s integrity of inspiration and his turpitude in the judgment by giving to us through his work and overriding commission, one that triumphs over this error, the counsel cited in *5Answerer* 29, the mandate to prove all things in VTH’s work and hold fast to only that which is good. We simply must accept the fact that VTH did not declare the name of the Lord and neither have any of his other students today, except those who study under the shepherd. All other Davidians are themselves Tri-Unitarians; they all believe, by their profession to cling to the *Rod*, that Christ/Jesus, the Comforter, and the Father, are all One-in-the-Same Being and that Jesus pre-existed His own conception by putting on human nature.

Deeper-drilling reiteration here will be helpful: The feeding was supernatural; ergo, the sleep of Elijah was also more than a man’s normal, evening rest and is resultantly fitting to signify death. After all, the Angel of the Lord was required to awaken him, meaning, He was depicting a reawakening of the Spirit of Prophecy in the church, and He did so, the last time, in the mightiest of ways. Expressing the gift of prophecy in degrees was done by the Lord when describing Moses; hence, both Moses and Elijah serve the same mission and point to the same man in the antitype. The Lord, to indicate that there are prophets, and then, there is the greatest prophet, said to Aaron and Miriam in the beginning of church history, *“If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses”*—Num 12: 6-8. With this segue, we can discern that the meal given to Elijah/VTH, upon his first awakening, needed to be supersized for supper. Though the former meal was substantive to counter the long exhausting journey from Carmel to Beersheba, it was insufficient to carry Elijah on his next journey, his long trip. The next journey was to be an arduous journey requiring a special spiritual endowment so as to garner

Communion with Christ ~~~~~ Behold the antitypical application: Both EGW and VTH brought to us dark speeches as manifested by the many insights that the MSC, only now, can extrapolate from their work. Again, I refer you to her most dominant theme, the command to secure all of our doctrines from the Bible. None yesterday appraised this mandate to be her most dominant emphasis because it was clouded; it was a dark utterance.

Beyond that, not only does this typology manifest the different stages of the Elijah emergence, but more importantly, it manifests the emergence of Elijah in his fullness, the man who yields benefaction of the prior excursions of Elijah’s career of inspiration. How did Davidia, the experts on Elijah typology, ever miss the opportunity to highlight the forty days of journey on one meal —a question which should baffle all? It was hidden from their eyes by God’s design: As expressed by your above

question, Brother Lennox, they have been made to cower away from individually searching the Bible with the mistaken notion that only their leaders can therefrom discern truth. All others are called dastardly names such as “ism-breeders” and Baal worshippers. Their minds have accordingly been locked away from receiving Elijah in his final manifestation —this because, like Miriam and Aaron, ‘they were not afraid to speak against the Lord’s servant Moses.’

The forty days excursion to Sinai has great antitypical significance for us. It is also reminiscent of the time that Jesus likewise fasted, and that fast also empowered Him to defeat the devil and gave the corresponding empowerment to proclaim Christ’s words. Below, we can examine some of the power that came to Elijah after his second endowment of bread by the Comforter, after he learned the identity of Christ.

“⁸And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God. ⁹And he came thither unto a cave, and lodged there; and behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah?◆◆◆¹¹...And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake...¹²And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice...¹⁵And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and...anoint Hazael to be king over Syria: And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha...shalt thou anoint to be prophet in thy room.” —1Kings 19: 8, 9, 11, 15, 16.

In an antitypical re-enactment of Elijah’s ancient, symbolic story, the *mustard seed* has to this point, in fulfillment of his allegory, done the same. Look at the rich lessons which were given to be precursors of my work: Elijah learned new light about Christ, His identity, His name. He learned, among the other things, that Christ is low profile; He is not in the vociferous *Rod*, Jesus led that ministry, in recent history, before turning the reins over to Christ. This, you have not observed being devoid of the earth quaking, the whirlwind blasting, and the fire a blazing; it was not observable to the carnal ears. Because there has been no blatant, bellicose, boisterous blast of bugling, ballyhooed broadcast, your ears have not discerned this transfer of power for it has only been declared by none other than the lowercase “S” shepherd, the Lord’s *still small voice*, Elijah, the one whom Christ promised to send. Christ uses sin-overcoming men of meekness, men of apparently little acclaim, fame, or renown. He projects His power through the unfolded meaning of His God-the-Father-inspired words. In other words, those that believe on Him do the greater works.

Much is said about the 144,000; they are leaders in the Kingdom under the authority of the *disciples indeed*. Thus are they called, in Adventist circles, prophets, priests, and kings. Who designates them with such authority? The above Texts show to us more: After the 40-day fast, Elijah also became a king maker; he anointed kings for Israel and Syria, and a prophet to preside in his stead. Also Elijah became autonomous in the discharge of his work: After his communion with Christ, the Comforter still by his side, He was deployed by Christ to work by his own educated instincts of good and evil, and because his demeanor changed, some may presume that he was irrational or capricious. The full context shows that, at that time, Syria, a mega power on earth, was at war with Israel in the type, and this struggle threatened to rock the entire kingdom. Those who have examined the MSC’s work on the Confederacy (see 5.0, *Confederacy Trap*) will better understand this topic. Devoid of that theological divergence, suffice it to say that the king of Syria whose dominion encompassed the confederation of 32 nations was to be shortly unseated —as the context shows— and Elijah was to select the new leader. Such is remarkable because neither the nation of Syria nor the other conglomeration of nations were Hebrew powers. The lesson, simply put, is that the second meal of Elijah gives him authority over the enemies of the church. Though they will be used to punish her, Laodicea, they will be powerless to punish the Lord’s end-time disciples for, to Elijah, he is to be conveyed international authority, power over Assyria, the ten horns, Babylon the Great, the Image of the Beast, et-al. The same protection and freedom from oppression will come to all those who join the Kingdom. Speaking of which, Elijah therefore fulfills the promise given to the House of David showing that the emergence of Elijah is likewise a synonym for the empowerment of the promised son of David. Having fused the work of

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Moses, David, and Elijah into one, we can read David's prophecy pertaining to the Image Beast activity, the Assyrian Confederacy, et al, and how the *church triumphant* will do just that, become triumphant: **"³I have made a covenant with my chosen, I have sworn unto David my servant, ⁴Thy seed will I establish for ever, and build up thy throne to all generations...²²The enemy shall not exact upon him; nor the son of wickedness afflict him. ²³And I will beat down his foes before his face, and plague them that hate him...²⁷I will make him my firstborn, higher than the kings of the earth"** —PS 89: 3, 4, 22, 23, 27. VTH, referring to prophecies of Elijah's commission *Mal four, Mark 12* made the following appropriate commentary to the reference in *Ps 89*, "... *The forgoing passages show that the message by antitypical Elijah shall bring again the dominion which Adam lost*" —VTH, *3Symblic Code*, 2, p 6.

Undeniably, the lessons drawn from Elijah's final commission is one of empowerment, not just in the church, but internationally. But do we understand what that means? Just as ancient David so did, he will likewise make life and death decisions, honored by heaven, with regard to gaining victory over evil. He will discern both good and evil. I merely say these words in fulfillment of VTH's prophecy: I say them to show you what the day of judgment is to be like. Something tells me that this point, Elijah's autonomous empowerment, has little resonance. People presume that with every decision, he will be prompted by the Lord to so execute his, Elijah/David's work. Again, we point to the second-meal recommission to illustrate. After his communion, communion with the Rock of Israel, Elijah demonstrated the rashness of his new power; he showed that, according to *Matt seven*, having the beam removed from his eyes, he was licensed to judge. Such was recorded in the Bible for our admonition; yet, as you shall see, it does not validate the wanton, haphazard destruction of people. For, with this generation, we will know to choose the good and refuse the evil —not just in proverb but in verity—making our decisions more salient. But the point stands forever: Elijah, by calling fire down from heaven, made life and death decisions.

"³But the angel of the Lord said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria (Capital of 10-tribe Israel), and say unto them, Is it not because there is not a God in Israel, that you go to enquire of Baalzebub the god of Ekron?... ⁴Thou shalt not come down from that bed on which thou art gone up, but shalt surely die...." 2Kings 1: 3, 4

Elijah delivers his message to the king's emissaries, and they report back to the king:

⁷And he (the wayward King of Israel) said unto them, What manner of man was he which came up to meet you, and told you these words? ⁸And they answered him, He was an hairy man, and girt with a girdle of leather about his loins. And he (the wayward King of Israel) said, It is Elijah... ⁹Then the king sent unto him a captain of fifty with his fifty. And he went up to him ...and he spake unto him, Thou man of God, the king hath said, Come down. ¹⁰And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty. ¹¹Again also...unto...another captain of fifty...¹³And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight. ¹⁴Behold, there came fire down from heaven, and burnt up the two captains of the former fifties...¹⁵And the angel of the Lord said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king"—2Kings 1: 7-11, 13-15.

The context (see verses 3-6) shows that Elijah delivered a message to the king. The message was that the king of Israel should not have enquired to Baalzebub, the god of Ekron, pertaining to his recovery from illness; instead, he should have enquired of the Lord. Because of his offense, idolatry, he would not recover from his illness and resultantly die. But offending kings can be intimidating, and Elijah, himself, as was the case with Jezebel beforehand, became fearful and anticipated the king's reprisals. The point of interest here is that Elijah acted entirely based upon his perceptions, his ability to discern between good and evil, and this marks an important time in antitypical Elijah's development, the time when he rules under his own caprice (**Caprice: a sudden change or series of changes hard to explain or predict : apt to change suddenly or unpredictably**). Vested in his hands was much power, and the king along with his troops could not, did not, anticipate Elijah's deployment of it. This they did not even though they well knew him and his prior disposition. He was willing to deliver the message from the Lord to the king, but then he became withdrawn, distant and aloof. In their eyes this must have reflected an

inconsistency in boldness. After losing the first two, the king sent a third garrison to bring in Elijah. The Spirit of the Lord, upon witnessing contrition and pleas of mercy from the final garrison of troops, stayed Elijah's hand and calmed his fear. David acted upon the same divinely installed-authority. This shows that vested with Elijah is autonomous power based upon his ability to discern motives. It is recorded to show the *mustard seed's* same authority to judge. Those who fear wrong verdicts, are likewise free to make their appeal. But of Elijah/David, prophecy reveals, "***The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy foot stool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies***" —Ps 110: 1, 2. The world will be made to suffer under the caprice of antitypical David/Elijah's reign, and in this they will cry foul. But the truth is that he offers to them life which they reject; hence, if there is any defilement, it stems from their pretense and their hatred for the Law. For, throughout their history, they disregarded Christ's laws, likewise calling them rash and caprice. Hence, their objections to the Lord's new-world order are also vain, the product of their law-less hearts. They are outlaws, though they pretend to prefer that which they never ordained, submission to Christ's caprice:

"²The kings of the earth set themselves...against the Lord, and against his anointed...I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. ⁸Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. ⁹Thou shalt Break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. ¹⁰Be wise now therefore, O ye kings: be instructed, ye judges of the earth. ¹¹Serve the Lord with fear, and rejoice with trembling. ¹²Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little..." —Ps 2: 2, 7-12.

The day will come when, merely predicated upon the son of David's demeanor, for he not the Lord, has the *Rod*, the *Shepherd's Rod*, and his hand is to wield it according to his own prompting for the Lord gives the power to him and the kings must succor his favor; they must kiss him to preclude his wrath—exactly as did the third captain of fifty who bowed down to Elijah.

The world cannot object to this development; for they are offered salvation—and this after 6000 years of rejecting Christ's judgment, which, in final analysis is Father's judgment for He appointed Christ to judge in His stead, (see John 5: 22, 23), and He, Father, draws the son of David to Christ (see John 6: 44, 45). They rejected the caprice of Christ, the disdain that He expressed for His own bread; thus, they are given renderings of life and death judgments of the man after His own heart, the Son of David, AKA, antitypical Elijah. As evidenced by this letter, all can rejoice in this vestment of power for the *mustard seed's* judgments for he loves the law and the testimonies making his judgments much kinder and wiser than those of the world under which all now suffer. To boot, he is impartial to power, influence, and money for he has heeded the Lord's command to have no fear of his potential enemies. He has had his communion with Christ, and he does not restrict any from enjoying equal communion and benefits because of prevailing prejudice and bigotry. Evidence of this is the fact that men whom Davidia has resoundingly condemned, men whom they curse with the threats of being beheaded, the MSC, though judging them to be thieves and robbers, has done the opposite of Elijah, and has carved out for them a place in the Kingdom, even souls such as Ben Roden, Lois Roden, David Koresh, Roland Roberts, to name a few of the deceased. Is not this the more difficult task of the *Judgment of the Living*? They will, after the resurrection, be given, by his healing hand, the opportunity to receive the conversion of Jacob, which is the name change, the cleansing that will allow the lepers to change their spots. Though deceased, they too will have a chance to pass in the *Judgment of the Living*, a maneuver which likewise requires more explaining at a later date. Suffice it to say that, upon resurrection, they will be called away from their career of cattle rustling, and sheep stealing and given the opportunity to join in the Kingdom as one of the Lord's "reformed Davidians". VTH had no such power. Truly, the *mustard seed*, having the beam removed from his eyes, can clearly see to remove the mote from his brother's eyes. Yet, few if any of the living in Davidia, have sympathy or mercy for such men who do not match up with their partial renderings of the *Rod*, the *Rod* without the shepherd. As the message is extended to the first and second fruits, more of Elijah's grace will be bestowed: Invitations will also be extended to men trapped in masonry, idolatry, witchcraft, sodomy, murder, and the like. David

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defined this day of Elijah, the end-time evangelism which the Lord committed Himself to bring to fruition with all prophecies recorded in the Psalms (See Luke 24: 44) when David said,

“*Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions...⁶Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow...⁹Hide thy face from my sins, and blot out all mine iniquities...¹³Then will I teach transgressors thy ways; and sinners shall be converted unto thee.*”—Ps 51: 1, 6, 7, 9, 13.

The day is upon us, the day of salvation, the day of

Summary Conclusion ~~~~~. The life of Elijah was recorded for us to be an allegory of the work of the last-day, son of man. This is what the Lord meant in Matt 17: 11, 12, and this is why He tells us therein that as they mistreated John-the-Baptist, they will also mistreat Elijah whom He calls the son of man in that Text. In so doing, he points to both men, John and Elijah as men whose lives we should examine to know what to expect in the day of the *Judgment of the Living*. It is the day when Baalzebub, the devil, will be defeated. Father wants salvation for all who will reject the sophistry of *Babylon the Great* and who resultantly find the courage to come to this cleansing fountain. As well, there is mercy for Jerusalem, the sons of America's former slaves, the people whom all of the other claimants of Elijah's post desire to ignore. They, the fathers, seek eternal banishment of the children. This they should not do for they are Israel who suffers from the three-and-one-half years drought. They have been cast low; thus, Elijah desires to lift them high to the seat of the first fruits. Mercy is only closed for Laodicea, the highest teacher under the *Former Rain/reign*, the people whom all the false Elijah's desire to save by conveying upon them the rank of the 144,000. They vainly desire, at the behest of Baal, to eternally indemnify and anoint wicked prophets, priests, and kings. Thankfully, having not consumed the Comforter's meal of second commission, they have not been given the opportunity to abuse their power, the power of Elijah. The *mustard seed*, being of African American extraction, born and raised in America's housing projects and refused equal opportunity in the employment world all of his life, likewise has compassion—not fire from heaven—for those who have despised him. Instead, he zealously welcomes, by Bible invitation, saints from white America as well. After all, the extension of this grace has been his work these past 35 years. Therefore, none should despair: With the same call to be professed to Israel, the Lord calls all in Davidia to come to this fountain: ***“Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people”***—Isa 55: 2-4.

The only cure for your distress, Brother Lennox, the fragments and “isms” which divide Davidia is this message of Elijah. You must heed the Lord's voice and harden not your heart. In a nutshell, you must do as VTH recommended and hear both the *Rod* and the Shepherd. This is the eternal formula for life without death. True, the work of Elijah has been partitioned, but the final work vested in Elijah is power. Therefore, recline not yourself from either the meat of the ravens and the drink from the brook, or the bread from the widow and the oil from her jug. Likewise should you neither settle for the Comforter's first ration of hot cakes baked on the coals, nor the cruse of water placed by the Spirit at Elijah's head. As refreshing and revitalizing as was that apportionment of heaven's revealed light, that first commission of the Holy Spirit, it will only suffice in your eventual sleep. You want to become a “reformed Davidian”, and that can only come by way of the Comforter's second commission. Indeed, it will prepare you to journey to Christ. It will empower you to defeat the god of Ekron, the devil; it will win for you life without death which we call “translation”. That revitalizing bread comes by the Father's re-commission of the Comforter as He works through Elijah, the man that God has sealed.

May Father convince you of His abiding mercy,
Derek/Elijah

ELIJAH'S COUNSEL TO THE DUST INSPECTOR

We as disciples are still in the thaws of the application of *John 13*. I find that much more work is required in the proverbial-made-real, foot-washing process. Many have not fully removed their shoes and socks; resultantly, they seek to garner communion with Christ by subterfuge. The first article pertaining to Elijah will help the *mustard seed* to, with my towel, my wife, “girded” about my waist, facilitate this process. It will bring to fruition the love, one for another, commanded upon the *disciples indeed*. Again, we cannot love each other if we do not know each other.

Therein is given the commission to wash each other’s feet by virtue of the water hoisted up and into that room by the man bearing the picture of it. *Mark 14*, a companion Text states the following: “**And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him**” —vrs 13. That man, we can now know, represents the mission of antitypical Elijah, the man whom Christ sends in His stead, for the Lord Himself commissioned His end-time disciples to follow that man. Especially does this point resonate when you discern that the water symbolizes the fountain. In *John 13*, the Lord washed their feet with Elijah’s water; they did not bring their own for “...**out of his belly shall flow rivers of living water**” —John 7: 38. The *John 13* commensurate commission of inner-disciple love, the goal after the communion, we can now discern implies a dual duty: the duty of the disciples to give love and the duty, borne itself by the very commission, to make themselves more loveable. For it is not loving for us to exploit each other’s new-found compulsion to love by not altering our characters to be more affable. This lesson can be tied to the episode of ancient Elijah when he, out of mere suspicion, called fire down from heaven until the last *captain of fifty* besought him in humility. Afterwards, not trusting in the troop-leader’s profession, but instead in the promptings of the Spirit, Elijah forestalled his judgment and descended to commune with him.

The following letter, along with some prior communications from the same party, have been pensively held back on my desk until the Lord gave to me the necessity, the wisdom, the confidence, and the opportunity to respond to it. Why such a delay? One reason is due to a need to fully marry my work with the commands given in the *Testimony of Jesus*. The need to reprimand must be harmonized with the need to be meek. I now can balance this equation as I more fully understand the dynamics of meekness: that all men who become converted to children do so with the divinely-implied purpose of growing into spiritual adults. This is the path to the reverse of childhood, the ascension to power. Manifestly then, the child becomes a master of the Kingdom, just as happened to Elijah after His communion with Christ. In affirmation of this point, we are told, “**At the same time came the disciples unto Jesus, saying, Who is the greatest in the Kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, And said,...Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven**” —Matt 18: 1-4. These things as a back drop, I cite the below comments from a long-standing member of the *mustard seed*.

“Hi Derek

I just went on the MSA website and noticed that the second part to Put Away for Fornication is now available to listen to. I'm looking forward to listening to it (again).

I was glad to hear within your comments, prior to the study on Friday evening, that, you purposely adjusted the audio, in the previous study, to resemble that of speaking in a large hall. I noticed the emphasis you added to a couple of words by way of an echo effect. I think that works well. However, I personally find it bothersome to hear a reverberated background as well as added "noise" throughout the entire study.

When I first heard the previous study, I thought that something was wrong with the sound so, I tried adjusting the equalizer on my computer. To me, it sounds like too much reverberation, as if you are standing in the middle of an empty, in-ground pool. I hear a quick, but, annoying high-pitched noise at

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the end of each of your sentences. This makes the recording, in my mind, sound amateurish. I feel that it detracts from your voice and the message you are presenting. Is there another way you can adjust the effects that will remove or reduce the reverb after-effect?

Thank you for your consideration!" —M____, E-mail, 3-25-2013.

To explain the objection to the audio sound, during our Sabbath study of 22-Feb-2013, appropriately entitled *Rejoice Ye with Jerusalem*, our long-standing digital recorder failed, eternally losing the final moments of that study. Afterwards, a new, more elaborate and expensive one was purchased in time for the next study. Though very technologically advanced, it gave a different sound, one that was perhaps more in keeping to our poor acoustics for I record under a low-ceiling which gives a very flat sound. This, per my judgment, required the need for more audio resonance. Praise the Lord, He showed me how to increase the reverberation. Though, it was not perfected, Vinnette and I, the *mustard seed*, rejoiced over the new sound and boldly released the end product. We did not notice, on the playback equipment that we use, any correspondingly unreasonable sounds. Of course, I have trained myself to produce a high quality sound, hours are spent attempting to remove stutters, repetitions, coughs, voids, and the like, but such is life as we know it on planet earth, every sound quirk cannot now be eliminated, and a judgment must be made—not by committee for I am the only audio editor, but—by my measured opinion. The bottom line is quite harmonious to the MSA theme: The church does not get a second chance to alter the Lord's established system of communication. The church asked Him to speak to them through Moses, and now even that, maybe to some, is not good enough. Perhaps we need to fully learn the lesson of Horeb at Sinai: accept the blast and the pitch which the Lord ordains. Even more to the point, if they complained about the Lord's "high-pitched noise", He being the perfect communicator, then we must assume that humans—regardless of their self-perceived skill levels—do not have the capacity to discern between the expert and the amateur sounds.

My overall reply to this comment is that it is insulting to my mission and my work; it does not factor into it all the necessary ramification and variables and is thus "inconsiderate" as my work has defined that biblical term. Such an approach seems to suggest an underlying, deeply-embedded compulsion which is not conducive to you, the questioner's commission to *Rejoice with Jerusalem*. Such a demeanor is rightly placed in my lap for it must be washed away to make you to be a more loveable disciple, a *disciple indeed*. Before commenting further, my question is, to what standard of religious teachings do you compare the *mustard seed*? Do you have an audio of VTH, EGW, Paul, Peter, Jesus, the heretofore experts of the Lord's audio communications? Or do you compare it to the work of, the white-washed sepulchers, the mega churches of our day? They may release a superior, audio production, but what about the contents of the message, the thing that we are to appreciate? The Lord's thoughts can be drawn from the following Text: "***Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness***" —Matt 23: 27.

I have several other letters from you which have set the tone for this reply. They have caused me, heretofore, to pensively search for a manner to appropriately address you. I will source only one other. In that letter, one that has caused for me to carefully assess my thoughts so as to forge a judgment of your demeanor and also forge a reply, you explain your disturbance over an incorrect reference given: Instead of me correctly citing *Matt 25*, in an allusion about the 10 virgins, another reference was cited. You wrote the following:

Hi Derek,

I'm currently listening to the latest audio study (Peace Cometh After the Wrath) - another wonderful study. I've listened to it several times now and wanted to point out that the reference that you give in the study at about 12 minutes and 20 seconds in, that of Luke 16, as far as I can tell, does not have to do with what you were referring to at that time in the study - the cry heard at midnight: "Behold, the bridegroom cometh..." I looked up Luke 15 as well in case I didn't hear the reference correctly. That chapter also has nothing to say about the cry heard at midnight or anything similar to that.

I wanted to alert you to that in case you would like to edit that part of the study for the website. Please let

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me know if I'm mistaken in what I hear. It is never my intention to put you down in any way. I always strive for accuracy and want you, as the mustard seed - the sealed son of man in this last day, to be the most accurate of all.

I pray for you and Vinnette day and night: for increase in wisdom, stature, health, wealth, holiness, righteousness, goodness, and accuracy! —M____, E-mail, 2-03-2013.

The comments about the missing Texts seems appropriate, but the ending of the letter needs pensive study and examination. Before addressing that, the study will remain as is, if for no other reason than to help other's properly appraise this work. All need to know that, one of their own, a human is delivering the product, one who juggles many aspects of this Gospel call, and all of those aspects and dimensions need to be evaluated in order to measure this work. Such is a task which none others are capable of doing. If someone hears the audio and notices the error, they can contact me for clarification, and I will then rejoice in the opportunity to further enlighten them. When mistakes are made during an audio study, I require Vinnette to openly and loudly correct me on the spot; as she overcomes her shyness —she hates to cause me to lose my thoughts in mid-sentence. This will get better, and I can afterwards edit out her interruptions. Now she whispers to me some corrections, and I often miss the meaning of her message, and in intense concentration, I ignore them. Some of her interruptions do hit the mark and I correct myself. Other times, she is properly focused on the theme of the message and not a false standard of perfection.

But the bigger question is your orientation for detail: It is greatly appreciated in the written work for I can choose the good citations and dismiss the bad ones. I use two editors, four including Vinnette and myself, and still mistakes slide by as each editor misses some. It may be useful to think of it this way: It has been more than 100 years since they invented the automobile; yet, they are still perfecting it. In fact, every year they install new improvements. Such is the work of man's hands. Can we therefore ridicule the vehicles which EGW and VTH drove because it does not compare to ours today? —of course we cannot. The audio work requires a lower standard of production than does the written work. This is due to the realities of irreversible, human error. For example, how can I avoid the occasional stutter, or cough? For that matter, how can I avoid a misstatement? My studies manifest my efforts to use my God given gifts to speak; it is not the Lord's skill level; therefore, I cannot yet speak worlds into existence. Moses had the same concern about his communicative imperfections. The Bible says, "**And Moses said unto the Lord...I am not eloquent...And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb...have not I the Lord?...And the anger of the Lord was kindled against Moses...**" —Ex 4: 10, 11, 14.

To further answer you letter, you refer to accuracy, and this is merely the deployment of a synonym for perfection, the word which you desire to use. Perhaps you remember the standard of perfection as defined by the MSA and thus, anticipating the answer, refrained from that word. In this, I must caution you: Do not seek to supplant the MSA's Bible definition of perfection with your own inherited impulses. *Matt 19* says that our perfection comes in following Christ, and according to *Rev 12* that perfection is the standard of our victory. "**And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ**" —Rev 12: 17. Do you have an alternate formula for perfection or "accuracy" which leads to victory? If so, then it did not come from Elijah; thus, from whom did it come? If not from Elijah, why do you seek to increase Elijah's burden and depress the joy of his handiwork? You must be washed from such an impulse, and, in that communion, you will be made more loveable. To assist in this cleansing, I must again remind you, With Derek West, you do not have Christ as the spokesman but the man whom He promised to send. I call you to reflect upon ancient Elijah, he worked for the Lord and, as the record shows, he had a less than polished presentation, one perhaps considered crude even by ancient standards. That being said, it was the image which the Lord chose to represent Himself to His church. In fact, so remarkable was Elijah's image that, to discern his identity, all the king had to hear was that it was a hairy man who wore a leather girdle on his loins, and from that simple description, the king knew that the message from the Lord came through Elijah. Upon hearing that

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description, he said, "***It is Elijah the Tishbite***" —2Kings 1: 8. Such was not given as a dress code for us today, but merely for the purpose of this newsletter: to reveal that Elijah's identity may not harmonize with our common standards of polish, but he still lives and has had time to refine his dress. Therefore, every mishap or mistake has a time parameter of correction to properly assess its severity. As we reflect upon this, then maybe we can become unique in our worship by allowing the joy in the message to overwhelm our skewed standards of proper speech and detail.

The misstatement to which you allude, the erroneous reference to the 10 virgins, though wrong, was an unfortunate occurrence; the correct reference should have been *Matt 25*. Yet, the error must be put into perspective. The Lord and his disciples often cited Old-Testament statements and they did not even give a reference. Case in point is *Matt 17: 11* whereby we are reminded of the advent of Elijah. Of course, He could not do as we do and cite the chapter and verse, but He could have cited the Old-Testament author; after all, He did that very thing when quoting David in *Matt 22*. Instead of citing His author of reference, I believe it was Malachi; He relied upon the common knowledge of the people in his audience. The same did the *mustard seed* for all Davidians are familiar with the Parable of the 10 virgins. Another example, Paul, in *Rom 11: 26, 27* attempts to quote *Isa 59: 20, 21*, but not only does he misquote it, he also did not give Isaiah credit for the statement. Do you intend to heap upon the Lord your prayers for accuracy, or will you permit Him to evaluate His servants Himself? If not, then why do you hold me to the scrutiny of a more powerful microscope? I wonder, aloud, if the Lord shares my anxiety on this issue: Of all the wonderful work and revelations given to saints by the MSC—especially in the two audio studies which you cite—one would think that your celebration of the Lord's grace would overwhelm your zeal for inspection of the minutia. Instead, you, a supporter, feel the compulsion to ask, "Why can't this feast be better?" It is like having a guest seated to a meal with 10 courses, and then your guest asks, "Couldn't you have included another dish?" Such is not the retort of the hungry. Also, such is a fulfillment of prophecy, "***Somebody is to come in the spirit and power of Elijah, and when he appears, men may say...Let me tell you how to teach your message***" —EGW, *Testimonies to Ministers*, 475. You seem to seek to reforge me into a gem for your honor and diadem for your crown—and not the Lord's. To further facilitate this point, Vinnette, my helpmeet, just now found occasion to inform me of your response to her accommodations when you visited our home over six months ago. To protect me from being offended and in the interest of communion and accord, she wrongly withheld from me your demeanor. After being shown the guest room, you cited to her some dust on the window blinds and asked her to remove it. In the course of duty, the house should be dust free; one day, maybe Vinnette will receive help in this regard. However, such ultra-critical inspection places greater challenges upon our work to install love and communion.

If you read the record carefully, you will discern that ancient Elijah did not accept the plea of the third captain over fifty; he was postured to deliver to him the same fate of the two other garrisons of soldiers. He wisely did not accept his unreliable words, for often such are used to conceal true intent; in place of that, he used the renderings of his own wisdom and judgment to measure the captain's motives and sincerity. It was the Angel of the Lord who altered his reaction and impressed upon him the sincerity of the third captain's petition. See *2Kings one* above. I have waited for, in some cases, several months, as indicated by the date of one of your letters for such a reversal of impression; yet, the longer I waited, the more such letters you sent reinforcing my impulses and pushing me to hasten a reply—as also indicated by Vinnette's report pertaining to your visit given to me a few days ago. The Lord has not allowed my hand to further delay this need to counsel you; this I say to manifest that my words are not rash. My judgments have been affirmed, and I accordingly, in Elijah fashion, looked past your explanations of concern and use my own insights to gauge the basis of your E-mails. In your second letter cited above, you say, "***I pray for you and Vinnette day and night: for increase in wisdom, stature, health, wealth, holiness, righteousness, goodness, and accuracy!***" How could this be your prayer when you professedly believe the Bible-declared requisite for being established (*Isa 7: 9*), the firm standard that God is with us? It says, "***If ye will not believe, surely ye shall not be established***". If you believe that I am the sign, the Immanuel of *Isa seven*, why would the Lord accept from you such day-and-night, vain repetitions? Your explanation for your careful scrutiny seems to be a pretense, a subtle

innuendo to suggest that you do not respect my wisdom, my stature, my health, my wealth, my holiness, my goodness, and my accuracy. Such a petition by you to the Lord, whether truthful or exaggerated, is an offense to the Lord and should be confessed and washed away immediately. This should be because He promised to fulfill David's prophecy, "**He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight**" —Ps 101: 7. Such a prayer by you in this hour suggests that the Lord needs your standards to dress Elijah, His servant, and that He and Father have not beforehand thought, from the beginning of time, to endow this work with sufficient wisdom, stature, health, wealth, holiness, righteousness, goodness, and accuracy.

The fact of the matter is that you, as a white woman, feel the need to oversee my work because you, perhaps maternally, extend to me an appraisal which has risen from lingering sentiment, held by you, of the racial inferiority of blacks: You see me as a man who needs your superior wisdom, and it is this bias which has inspired your prayer and your innuendos. Such prayers will never change my stature for the Lord appointed it. Yet, He has given me the wisdom to discern that, under this burden of "goodness", "accuracy" and "wisdom" heaped upon my shoulders, none of my work will ever impress you; you will always seek out affirmation to confirm the vanity of your own self-estimation by a racially skewed vision of either your superior or my inferior competence. That is to be the case, should you not change. You are not alone: For the entirety of the Adventist movement, with all of her leaders, they have been—as far as can now be discerned and for the most part— white men and women, and the church has been filled with such similar sentiments of low appraisal and expectations for blacks. The Bible shows that whites have been the ordained people of exaltation in this land until the time when the humbled are exalted for, "...**whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted**" —Matt 23: 12. The people of this land as well as this church, sadly both whites and blacks, suffer under this lingering racial ethos. [ethos: the distinguishing character, sentiment, moral nature, or guiding beliefs of a person, group, or institution/WEBSTER] With that, for some time, until the *Civil Rights Movement* of the 1960's, until so moved by an up swell of the people who had purer ethics, they have refused to have black men in a position of leadership. That prevailing sentiment, now openly scorned by many secular people in the land, has forced a spirit of denial and concealment into the darker corners of the heart of those who have not yet been converted/washed. The only way to uncover it—since few today who suffer this malady give open confession—is to use the wisdom and keen insight vested in this office. So you see, the Lord has already given to me the wisdom. All must learn, as a parenthetical insertion, that heaven does not share the prejudice of the Assyrian: History shows that at least two black men were Jesus' first and second choice to lead the Adventist movement. Sadly, they both did that which Elijah refuses to do: They bow in obeisance to the prevailing pressure and presumption that their racial heritage nullified their abilities. But, recognizing that Christ looks upon the heart, the same way that He chose ancient David, the same way that He communed with Simon of *Luke seven*, the same way that Elijah judged the captains sent to him, is the way that the Lord requires you and all brethren of this faith to now relate to this besetting, carnal aura of racial bias. There is no hiding place to conceal it for David said, "**Behold, thou desirest truth in the inward parts: and in the hidden parts thou shalt make me to know wisdom**" —Ps 51: 6. David is promised to be endowed with the skill to perceive the inner feelings hidden in humans hearts.

You must wear your reproach openly and without fear as David did, "**Thou hast known my reproach, and my shame, and my dishonor: mine adversaries are all before thee**" —Ps 69: 19. When you do this, then Elijah will not have to read your heart for he will know you and love you accordingly. If you openly place upon the table all of your hidden despairs against Jerusalem, the sons of America's former slaves, then the *mustard seed*, as your minister, can easily disabuse you of any heart-felt reservations and bigotries; for people do harbor, in their minds, genuine reservations which the liberal advocates of African Americans have never been able to logically disavow. They could not because they were not the Lord's designated counselor: They were not commissioned to "...**turn the heart of the fathers to the children, and the heart of the children to their fathers...**" —Mal 4: 6. In so unburdening yourself, you will perform in your life several great achievements: You can become reformed from pretense and resultantly a more loveable person; you can truly delight in the Lord; and you can rejoice with

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Jerusalem. But such relief can never occur if you continue to hide from the Lord, like Simon, the real struggles of your biases. Remember, how the Lord freed Simon from his disdain for the woman who washed Jesus' feet with her tears? —He reasoned with Simon based upon the non-verbally expressed prejudices hidden in his heart.

Brother Houteff (VTH) likewise hid in his heart the same reticence for equality of blacks in his work. The below reference shows racial discord that was reported to him by a fellow Davidian believer which VTH sought to deny. His statement further confirms an unwillingness to champion the cause of Christ by sighing and crying against the reproach of racism. It may be understandable that, being in Texas, integration was illegal, as well, in the SDA church; yet, he, unlike the courageous Elijah, became socially compliant to the standards of oppression against the children of Abraham, the apple of the Lord's eye. This issue surfaced early in his ministry.

“ Question No. 142: ‘ I have learned that there is no room for us colored people at Mount Carmel Center, although we believe in the teachings of the “The Shepherd's Rod.” And that Sister White says that the colored and the white should not worship in the same building. ’ ”

“ Answer: Those who have made the above statement must know more than we who are on Mt. Carmel, for no such statement has ever been made by us...Of course, it is better in the cities and communities for the two races to meet separately, because each has individual peculiarities which are not always so compatible when brought in too close relationship. Moreover, as there unfortunately exists color prejudice and racial restrictions, especially through the South, neither the one race nor the other could work so successfully together as apart for their own unconverted people, relatives, and friends. This of course is a fact recognized by both races and needs, therefore, no further explanation...there should be no racial prejudice among God's people who are thoroughly converted.” — VT Houteff, Vol. 2 Symbolic Code, No. 12, question 142, p 8, Texas--1936.

In this answer to the questioner, VTH, rendered a verdict by his own caprice; he deemed prevailing racial bigotry to be an acceptable limit upon his administration. Upon resurrection, he will be given a chance to redeem himself and confess that the races were not constrained to work exclusively for their own people and that, contrary to the prevailing bigotry which existed then, they can work successfully together. It is just that those who continue to harbor resistance and objections to such unity cannot pass the *Judgment of the Living*. We will truly work together, under Elijah's leadership, by the communion expressed in *John 13*, by exposing our true feelings and changing those which make us hyper critical, unloving, and unlovable. Instead of VTH denying the questioner's claim, finessing it by altering the intent of the questioner's appeal and saying *“no such statement has ever been made by us,”* more upright character will rise to the fore, men after the Lord's own heart who *“desirest truth in the inward parts”*. The truth was that Carmel then, as does Davidia today, had amongst them people who hated Jerusalem; and to hate them is to hate the *mustard seed* as well. Rather than forcing segregation to placate such enemies of salvation, men and women who reject their own *Burnt Offering*, Elijah is determined to wash away all sophistry, pretense, and reproach. This he must do so as to heed the commission and cause the disciples to *“Rejoice ye with Jerusalem.”* —Isa 66: 10. Furthermore, The claim of the questioner to VTH, that worship of Jesus at Mt Carmel Center precluded full and equal participation for the sons and daughters of America's former slaves, has undeniable credibility—even if such realities were not expressed in open statements by the headquarters. Such uncharitable insensitivities must be corrected by Elijah's work for to pass the judgment means to embrace the *Burnt Offering*, the Abrahamic ram caught in the thickets. All who know the truth of race relations today in Texas—not to mention the thick aura of hatred which existed in 1936— can affirm as much. Therefore, for those who are respectful to the cause of all the founding supporters of the *Rod* message, the very questioner of VTH becomes a legitimate reference source in himself to affirm the pain of Jerusalem. Now we must—with no propensity of denial to protect our reproaches— reach back into the questioner's heart and, as perceptive Christians, feel his grief. To do so is to learn of Christ for even Jesus foreknew that *“he that toucheth you toucheth the apple of his eye.”* —Zech 2: 8.

Contrary to the low spiritual ebb of society, the Lord's king will emerge from the black-American quadrant of this land, and the 144,000 will do the same. Such, as proven by prior studies, is, to reiterate, the only way to save humanity: According to the Atonement studies (*Atonement and Amazingly Sufficient Grace*), they must accept—not just the *Sin Offering*, which was fulfilled in Jesus, but—the *Burnt*

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Offering, which is fulfilled in the ones whom Christ afflicted and humiliated to redeem the world. You can begin by embracing my work and my anointing and by understanding that any perceived imperfections in my work product which you may have been able to accurately discern, can be corrected on the Lord's schedule; He has given me an eternity to heap upon myself even more polish. But, saints do not have an eternity to hear the still-small voice, the embrace of his cry must be done today. To stand for the Lord in a way that VTH could not yesterday and to point the world to the feet of Jerusalem requires latter-stage-Elijah manhood, the day when the "little child" becomes a leader, the highest in the Kingdom. Animus [**animus: prejudiced and often spiteful or malevolent ill will**] against this reality, I do judge and deduce, is the real reason why you have postured yourself to be the dust inspector of my home. EGW knew that this was a problem with Adventists; hence, she wisely forbade the church from speculation pertaining to the composition of the 144,000. She said, 'it would not help them spiritually'. The Lord knew that the saints with hatred in their hearts would recoil against the doctrine of Jerusalem's emergence. Even men such as William Foy and Hazen Foss, African Americans with a fair complexion such as myself, were covered away from the assignment of leadership because of the prevailing prejudice, the incessant, internal need to pray—not that God would cause them to have more respect, but—that God would improve the qualities of their African-American brethren to meet the puny definitions of their standards. May all who read this letter become accordingly reformed.

I have warned the brethren, but perhaps my warnings were too imprecise and tepid. Thus, I appreciate this opportunity to revisit the assignment and alert all who harbor such feeling of resentment that they must openly divulge the secrets of their hearts pertaining to this matter; they must divulge their inhibitions and inherited spirit of reservation pertaining to the quality of an African American heading this work for to do otherwise will not help them spiritually. Ever remember as you release your confessions, such prejudice was created by the Lord; it was the stew in which He wanted His people to simmer; Assyria was appointed to persecute them. Therefore, being fully acclimated to that ethos, the Lord anxiously awaits your day of spiritual victory. The path of reformation has been opened before you; heart transformation has been made easier: To continue to hide is needless for racism is not a sin unless such feelings are harbored in the hearts of the *disciples indeed* towards each other or towards Jerusalem. But it is a reproach and it must be confessed and then relinquished for the sake of the communion and for the sake of disciple love.

RESEARCH CREDITS

In the production of this publication, help was received for certain, VTH references. I would like to thank John Anderson and my wife, Vinnette, for assisting me in securing some of them. John reminded me of the book which he gave to me nearly four years ago containing a compilation of VTH's early symbolic code. It is a Don Adair production, and, though I have never had any contact with him, he should likewise be acknowledged for assisting Davidia in our attempts to study the *Rod*. From his compilations, Vinnette, in service as my eyes, began the assignment of reading that work and has uncovered some historically important references. John reminded me of GCS page 39, 40 to assist in this letter. However, I would like to extend my thanks to an old friend and former mentor, whom I will call, Brother Sidney. I had a VTH's statement in my work but could not discern the reference. So as to prepare this letter, I was compelled to carefully edit it to ensure that I was citing it accurately. It turns out that it was cited on the website under the wrong reference. Vinnette and I prayed, searched, and struggled to locate it, but to no avail. I was prompted to E-mail Sidney and he found it right away. Below is that conversation:

INTRODUCTORY CORRESPONDENCE:

March 16, 2013

Dear Sidney,

It has been sometime since we have corresponded. I trust that all is well with you and your family. In

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my research today, I am looking for a quote from VTH. It appears that it was called to my attention some time ago as it was resurfaced from someone else's citation of his work. I cannot find it in any of his work now in circulation, writings that have been edited. I know that you used to have a collection of VTH's unrevised literature, and I am hoping —though I know that you have moved onward— that you still have your collection of his work. If you do, I will, in seeking your help, be more specific of my request.

Your help in this regard would be greatly appreciated.

Your brother,

Derek

REPLY, MARCH 18, 2013

Greetings Derek,

All is well with me and mine, trust the same with you. Please let me know what you are looking for.

Be well,

Sidney

19-MAR-2013, MSC SECOND RESPONSE:

Sidney,

Thanks for your reply. I will try to relay to you my interest in a short way.

In my current writing assignment, my mind reaches back to correspondence, perhaps ten years ago, maybe more, whereby you conveyed to me VTH's life-without-death promise for those who embraced the *Shepherd's Rod*. You saw this as a counter precaution to my Bible emphasis of the same blessing. Today, I find such a measured precaution to be very intriguing and, contrary to expectations, helpful to my ministry. Similar references that I had were kept on the back burner —they were of little use— until now. Today, I need them to further the last-day Gospel. In harmony with this, Vinnette and I have uncovered several more such references, some very subtle requiring more explanation; yet, they are useful to substantiate the *Rod* message in a unique way, a way which also substantiates the MSC's clarion call. How so? —I am preparing a paper that will explain. My fear is that some of the statements, since the time of his death, may have been likewise put on the "back burner" by *Rod* enthusiasts with the goal of protecting the message from embarrassment and dis-accreditation. In so doing, I also fear that such brethren of leadership may have edited out of the literature the clearest and most explicit of such statements making it now unavailable to students and researchers.

To be frank, I find your exposure to the *Branch Message* and the unrevised literature to which you, in your journey up the ladder of faith, have had access. I know that you have since moved on spiritually; yet, such a historic perspective and library may offer greater authentication to the *Rod's* and to VTH-EGW's expressed need to, as a foundation, predicate our faith on Scripture. I remember that, some 32 years ago, when you had yours and my books bound in Rhode Island —mine were shortly thereafter stolen— you retained in your collection some of the old, unrevised, literature. *Tract three* immediately comes to mind. I had mine rebound a second time but only with MJB's available stock. I am hoping that the tract, *General Conference Special*, is one of those that have been imprudently revised. If not, I will have to finish my next letter armed with my research —which may mean a less-rich production. I do not expect you to do any research in this area, nor is this a recruiting lure, I merely seek your perspective being that you, before your MJB days, had a unique exposure to residual, unedited literature —and, to boot, a very valuable, hungry demeanor of a youthful and fervent student. Such is a rare, and

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I now find, a valuable resume. I guess, as we age, like wine, we gain the power to savor the refinements of life.

Derek

REPLY, MAR 19 2013:

Greetings Derek,

I would be happy to assist you if for nothing else than in the pursuit of scholarly interest and integrity. I will go through my materials for what you are looking for. As I understand it you are looking for VTH statements relevant, pertinent or indicative of the SR message or promise of life without seeing death. Give me a deadline.

Be well,

Sidney

THIRD RESPONSE, MAR-20-2013, 1: 58 PM:

Sidney,

Thanks for your offer of help, but out of respect for your time, I am going to cut to the chase and give you the exact quote for which I am looking. I refuse to send you on a wild goose chase by imposing upon your time. If it does not exist, then it is not the truth, and should not be cited. The Lord often helps me with the publication in situations such as this, and I would be elated if, this time, He answers my prayers through your experience. It would further validate our historic connection in a special way.

Before I give the quote, let me explain further: I have a reference on my website which I seldom use; in fact, I have never used it, as far as I can tell, in my written work. To answer a current percolating issue on a Davidian forum and do so within my current newsletter, a letter due on April third, I remembered; then I began to install the quote but was stopped. What stopped me was that I did not recall the expression “SRod”, meaning *Shepherd’s Rod*, expressed in VTH’s literature by use of such shorthand. My style of writing would not allow me to represent it that way either; so I felt compelled to double check before citing it. My collection of corroborative-*Rod*, notes cite it as coming from *General Conference Special*, p six; however, as it turns out, I cannot find it anywhere in the *Rod*—With all the extensive search capability at my disposal. My feeling is that I may have borrowed it from a prior correspondence and ill-advisedly seized it as a jewel for my own collection. I have corresponded with students/teachers of the *Rod* from every walk; so such a thing is possible. My other suspicion is that, either I secured it from the *Codes* or from *Shepherd’s Rod*, volumes one or two, sources difficult to search. I know that I did not simply makeup the reference; thus, if neither of these prove to be true, I am left with the final option: Somebody who deploys unrevised literature cited it to me, before 2009, from VTH’s unrevised work. If you can locate it, I will be greatly indebted to the Lord for your assistance. If not, I will do the honest thing, of course, and make my scriptural argument and then add to it by use of other minor-supportive references. In either case, I will copy you on the Newsletter, and if you so choose, you can then unleash upon me the findings of your library that further enhance the argument—or, for that matter, detract from it. The references reads as follows:

“Moreover, as the SRod is the Elijah message (T.M. 475), it is impossible for anyone who accepts it and lives it to die, for the type demands translation. Thus it is that Elijah stands as a type of the 144,000. (D.A. 421)”

“No one can afford to commit the absurdity of either treating lightly or of kindling sparks of his own on the subject. We should remember, moreover, that it is not possible that God should leave a one of us in darkness if we want to know the Truth, and if we are mindful of what God would have us to do. (‘The Great Controversy,’ p... 560). To the end that this may be the happy experience of all of us, we

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should pray that the Spirit Who leads into all Truth would direct this effort.” —VTH, *General Conference Special* p, 6; second paragraph verified, first cannot be confirmed; Parenthesis belong.

The first part of this quote makes my point concisely and precisely; in fact, it is a “kill shot” if you can excuse the crude and unsavory, military expression. But, as you say, in the interest of scholarship and integrity, two things that God loves, I will remove it from my website if it is not an accurate quote. But, if you can find it, I promise to make good use of it in the interest of advancing the Lord’s Kingdom, a mission, I do believe, that we both still cherish.

Thank you for your assist, and, may the Lord bless you as you advance in the glories of the up-and-coming Spring season.

Derek

REPLY, MAR 20 2013, 3: 51 PM:

The alleged citation appears to be a combination of two separate references or quotations.

#1

Question: "If one receives the SRod, and fully accepts it, is there any possibility of being lost?"

Answer: If the SRod is the truth, and one accepts it with all one's heart, and does the truth, the possibility of being lost would be identical to the possibility of Paul's being lost for accepting with all his heart the message which Christ sent to him and of which he said, "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets." (Acts 24:14.)

Moreover, as the SRod is the Elijah message (T.M. 475), it is impossible for anyone who accepts it and lives it to die, for the type demands translation. Thus it is that Elijah stands as a type of the 144,000. (D.A. 421.) —Vol. 1 Symbolic Code No. 9 pg. 8

#2

No one can afford to commit the absurdity of either treating lightly or of kindling sparks of his own on the subject. We should remember, moreover, that it is not possible that God should leave a one of us in darkness if we want to know the Truth, and if we are mindful of what God would have us do. ("The Great Controversy," p... 560). To the end that this may be the happy experience of all of us, we should pray that the Spirit Who leads into all Truth would direct this effort. —1950 General Conference Special (1950 ed.), p.5

I do not know of any place in the literature where these two quotes are cited together or appear conterminously. Hope this helps.

be well,

Sidney