

“LAZARUS”

CAPTION I: “...*From this, we must conclude pertaining to Lazarus a central fact: Though he was greatly beloved by the Lord, so much so that ‘Jesus wept’ at his funeral, Lazarus never became a disciple; he never fell in love with Christ, the Spirit who abode upon Jesus...*”

CAPTION II: “...*the earth intervenes, on behalf of the woman, in this struggle. It fights the devil’s nefarious scheme by opening its mouth —what a baffling promise; how is it that a planetary body can actually speak? To explain, we need new meaning to flash out of these familiar Texts...*”

Monthly Dispatch



Consolation to the Bereaved

In our last newsletter, 13 IV, I described the passing of my Dad, Gilbert L. West. On the 14th of May, he was funeralized by the Ethnan Temple SDA church. I recognize the grace and skill in which they deployed so as to return Gilbert back to the earth and am much appreciative to Jesus for the skill that He has vested in them to perform this delicate assignment. After all, such formalities do indeed bring peace to the bereaved —those who have not yet ascended to this cloud.

The next week we were called away to attend the funeral of another brother, Bernard Dickens. Brother Dickens, who is survived by his wife, Merrylle, was a supporter of this work, and after a long bout with sickness, he finally succumbed to earth’s gravity. Brother Bernard and his surviving wife, Merrylle, left their former-Davidian bastion of faith and, so as to unite their support with the MSA, they joined our walk in 2006. Both he and she faithfully attended the seminars of the MSA that were conducted in Washington DC, and both courageously sought to keep pace with the advancing light. Born in Rocky Mount, North Carolina in 1946, he was called to sleep in 2013 by He whose name is *The Resurrection and the Life*. On Tuesday, May 21st, Vinnette and I were glad to extend counsel and comfort to Merrylle as we journeyed to her city, Washington DC, for the funeral.

It is appropriate for the *mustard seed*, as we experience death amongst us, to do with it as I have done for the concept of life by putting it in its proper perspective. None have ever done so before. Such is quite the ironic task since the MSA preaches and teaches that we are in the day when those who embrace its light shall never see death. After all, Christ’s name must be identified, and He said of Himself, “**I am the resurrection and the life...Believest thou this?**”—John 11: 25, 26. For us to believe and to heed His command to learn of Him, we must fully discern both aspects of His character. Through Jesus, He also said, and the MSA stills affirms, more of the same:

- “**Verily, verily, I say unto you, If a man keep my saying, he shall never see death**” —John 8: 51.

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- “**For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life...he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God**”—John 3: 16, 18.
- “**Martha...I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; And whosoever liveth and believeth in me shall never die...**” —John 11: 24-26.
- “**²⁷ Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man** (Antitypical Ezekiel: See Ezek 37: 3-5) **shall give unto you: for him hath God the Father sealed**”...“**⁴⁰...that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day**” —John 6: 27, 40.

Christ, at Father’s behest, revealed these and many other promises, and we have no other source of light to which we can turn for worship if we were to be so injudicious as to allow our bereavement to steal away our faith and cause us to furthermore lay down these gems graced to us by heaven. All other teachers —by rejecting the Lord’s words— should they not be confirmed and sealed in His righteousness, are condemned already. Please note from the above bullet point which defines for us the promise of *John 11* that there are two levels of belief: Some, though they believe in Christ, as did my dad and Brother Dickens, are promised resurrection while some are promised everlasting life. To harmonize this point of distinction with the promises of life everlasting, we can now judge by the evidence. We can understand that to win life without death represents a higher faith: Some may believe the first leg of this Gospel and discern the distinction between Christ and Jesus; that is, they may accept the fact that Christ rested and abode upon Jesus and invisibly taught us through His lips. Yet, more is required: To escape the grave, they must fully embrace His word, His testimony. The *mustard seed* has always taught that life without death comes only by believing His testimony. This is more than merely believing His name, His identity; it is the consumption of His bread, His flesh and blood. This wins for us everlasting life. “**⁵¹ I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world...⁵³ Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you**” —John 6: 51, 53.

The *mustard seed*’s faith can only reach one conclusion: All who die in his light are men who have failed to assimilate the bread which has been offered to them by the antitypical Ezekiel, the biblically-defined son of man, the *mustard seed*, the one whom the Father hath sealed. Instead, we can look to the day when they are raised in the *Special Resurrection* that is almost upon us. In that day, they can become awakened and receive their new bodies. With this understanding, we offer peace which far exceeds

The World’s Apologetic Eulogies.

It has been well established that Christ gives to the son of man, who is also known as the “faithful and wise steward”, all that He, Christ, has (“hath”). He says, “**Who then is that faithful and wise steward...Of a truth I say unto you, that he will make him ruler over all that he hath**” —Luke 12: 42, 44. Hence, the gift given to Christ to raise whomever He will (“**For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will**”) —John 5: 21— is, of necessity, a thing that Christ has and resultantly a thing which He promises in rulership conveyance to the faithful steward. If one cannot believe this, then such a person has not eaten His bread and accordingly has no life in him. As a consequence, we need not sorrow as does the church and the world in the passing of loved ones, nor should we find comfort or participation in the flowery and flattering eulogies heaped upon our dearly beloved who have passed into death. If anything need be said, we can acknowledge, without guilt of sacrilegious insult, that our beloved brethren who have passed in this hour, have failed to meet Father’s criterion for everlasting life —a teaching that they, the on-looking church/world, disbelieve anyhow! In other words, the deceased have fallen because they have failed to consume the bread which has come down from heaven. The good news to be delivered is that the deceased, being people who have found favor in the heart of the God-the-Father-sealed, son of man —whether they be considered good or bad— will be resurrected in this day to again walk amongst us in wholeness. Can there be a superior eulogy?

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Which words are more comforting?:

Standard Eulogy: “*Our dearly beloved brother was a good man. We may have to strain and stretch our recollections of his life to manifest his goodness, but we believe that he will come forward in the resurrection, the first or second, we know not which. Whichever it is, his destiny is eternally set.*”

MSA Eulogy: “*Our brother died of his afflicting sickness; but Christ will soon make him whole and give him a chance to elect the Kingdom of heaven. Now he is asleep in the same way that we understand sleep; that is, whether he was good or bad, he will do as all sleeping people do and shortly awaken on this side of the Kingdom, before Jesus returns, and he will remember who he is, where he is, and who we are, and the truth that he needs to attain salvation.*”

Obviously, the MSA eulogy, number two, is the superior with blessed words of comfort. Beyond that, it is Bible tested, tried, and proven.

I know that to acknowledge the inability of the deceased to consume the *Bread of Life* speaks to their failures, and such speech is never offered up in eulogizing comfort of any man, but to know that they can shortly walk with God eternally in goodness, in wholeness, and in health as well as youthful vitality, is a comfort that far exceeds our abilities and our strenuous efforts to gloss over their lives with a false brush of colorful and human-glorifying accolades of praise. Such flatteries are inappropriate offerings from the saints in this hour. This must be our profession because Father, as well as the accuser of the brethren, has heard our former prayers and lamentations of anguish pertaining to their lives before they passed, and we know that, “***God is a Spirit: and they that worship him must worship him in spirit and in truth***” —John 4: 24. To seek to gloss over their frailties, is to disbelieve that they will be given a second chance to embrace righteousness. As an illustrative example, if we, before their passing, sought to comfort the loved ones who have become saddened in the pre-death sickness of a brother by telling them that we know of a doctor who can restore him in a very short span of time, after a short rest from anaesthesia, and do so without price, then such would be considered great news. Likewise, does the *mustard seed* now give the very same relief to all who will believe this light: Any of the loved ones who pass from us, be they good or bad, Adventist or heathen, will be resurrected after a short rest. We will, afterwards, need to encourage them into the Kingdom, just as we would should our infirmed loved one of the example be made whole again from his non-life-ending sickness, but we will at least have a better chance after the resurrection than we now do when men are healed from sickness.

Such, really, is the untold story of the Lord’s friend, Lazarus. The Bible says that the Lord loved Lazarus. Could this love be any more endearing than was our love for Gilbert West and Bernard Dickens, Allyne West, Sister Lynn Thomas, Daphne and Wilton Moore (Vinnette’s parents), or for that matter, those who tug at the heart of the disciples; men and women whom they know and love but whom the *mustard seed* does not now know? Being in the grave awaiting healing, are they not in a better standing than are those who continue to linger in their irreversible sicknesses? Sure we pray for their healing, but —God, in His wisdom knows— resurrection may be the better answer to that prayer, the answer guaranteed to gives us eternal joy. Especially does He know this if the terminally ill can not/will not, through healing become converted. The son of man will quicken whomsoever he will, and he is commanded to love the disciples; without any doubt then, he will respect their inside connection and heed their petitions for help. This is a new benefit attributable to your faithful connection to this work: Your peace offerings and your tithe do indeed have great efficacy! And when those loved ones are raised, is there not a better chance that they will heed your doctrines afterwards, seeing that you have divine connection, than if they lingered on in their debilities living on the fringes of hope yet having past the point of spiritual communion with Christ? Indeed, we can exclaim, with full meaning, the promise, “***Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus...Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them***” —Rev 14: 12, 13. The blessing attributed to ‘dying in the Lord’ speaks to the assurance that they will pick up their works again. Those “bad” people who did not work for the Lord will need to be convinced to labor for Him.

Back to Lazarus: Careful reading of the Lord's ministry shows that with the last Passover, an event that followed in time the resurrection of Lazarus, all the disciples, except Judas, were declared to be clean. According to Christ's-Father-inspired testimony, only their feet required washing. How did they become clean? It was through the very means that saves a man and preserves him. They were cleansed by the Word, the *Testimony of Jesus*, the doctrines uttered by His lips at the prompting of Christ. For shortly after Lazarus' death, and immediately after the upper-room communion, Christ Himself told them, "**Now ye are clean through the word which I have spoken unto you**" —John 15: 3. From this, we must conclude pertaining to Lazarus a central fact: Though he, Lazarus, was greatly beloved by Jesus, so much so that "Jesus wept" at his funeral, Lazarus never became a disciple; he never fell in love with Christ, the Spirit who abode upon Jesus. This precluded his healing forcing the Lord to exemplify His glory differently. In fact, to unfold to us the proverbial nature of this episode, the Lord told us pertaining to Lazarus, a man who actually fell into death, "**This sickness is not unto death, but for the glory of God...to the intent that ye may believe...**" —John 11: 4, 15. Only today, with the death of others amongst us, can we receive the full intent of Lazarus' sleep/death. Though capable of inspiring love in the heart of Jesus, Lazarus was not a full and true believer; he was not a man who was capable of being cleansed by the Word. He loved the Lord the way many, sad to say, love Him today: They love the legend of Jesus that has been taught to them, but they do not love the identity, the name, of Christ. Years of study pertaining to Jesus causes the saints today to ignore the Voice and the Power who inspired Him and spoke through Him. Hence, they only embrace half of the reality of John 3: 16, and this fact, even today, saddens Jesus —perhaps to tears. Why, because it precludes such half-hearted saints from receiving full benefits: It prevents them from believing fully on Jesus yielding for them their dreaded, dark day of derision, 'perishment'. For they love Jesus by discrediting Christ, and they do not fully believe on Jesus for they presume that He spoke His own words and not those of the Father via Christ. In spite of this reality, Lazarus loved Jesus, and this fact inspired Christ's promise giving to comfort Martha, "**...he that believeth in me, THOUGH HE WERE DEAD, yet shall he live.**" Lazarus' very close connection to Christ was not based upon his faith; he believed some things and doubted other aspects of Jesus' ministry. Yet, this was not a factor, powerful enough, to preclude the Lord from resurrecting him for He, by Father's approval, can resurrect whomsoever He desires. With this finding, we must brace ourselves to receive the full reality of Lazarus' story as it pertains to us today: Some cannot bear the full thrust of this testimony; some have won the Lord's love but, because they refuse to receive the ministry of the *mustard seed*, as commanded, for He said, "**...whosoever will be great among you, let him be your minister...Even as the Son of man came...to minister**" —Matt 20: 26, 28 — they cannot escape the grave. In spite of this unsavory conclusion, we need not, in the spirit of the world, lament their passing, rehash their glory days, and gloss over the faults of the fallen. Such a tactic belies our commission to become proper judges. Instead, we merely need to heed the Lord's example and comfort the saints (Martha, Mary, and the disciples) with greater words of glory to be heaped upon such fallen souls: We need to convey to them the promise of the *Special Resurrection*.

This will not comfort all of the weepers —after all many of them are pretentious, but— it will indeed comfort the true believers. Arriving at this good news, more can be declared as we understand that, though we struggle with the message, as we traverse through the proverbial *valley of the shadow of death*,

We Need Fear no Evil.

Father loves all who attach themselves to this light and who joy in its luster. His purging tactic (**Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit** [John 15:1]) is not limited to death; He can purge by means other than by removing, through death, people from the ranks of the saints. Ponder on this for a moment: If death was His only method of purging, then none would receive everlasting life. To the contrary, many times He brings to us trouble: Marriages can be stressed; families can become broken; sickness can afflict; freedom can be withdrawn; people with whom we yearn to love can exasperate; troubles at work can baffle; children can vex; etc. So you see, the bottom line of happiness falls squarely within our own laps. The arrival day of *John 16* when sadness eternally flees from the disciples —and not a zeal to

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inflict pain—is the goal of the Father’s pruning duty. To hasten this day, He purges us by use of His full array of options and then challenges us, as a matter of faith, to defer to His superior wisdom. How can we feel secure in His provisions so as to have no fear of circumstances?— we can heed the Lord’s testimony as it is delivered to us by the *mustard seed*, the prime minister, the ‘son of man whom He has sealed’. This reflects the best choice, the one that the *mustard seed* himself has chosen—one who has been dashed and lashed by many vexations, frustrations, embarrassments, and sadness—it is the full compliance with the *Testimony of Jesus* which the *mustard seed* has elected for his standard of compliance. It is this embrace that causes us to bear more fruit. And remember, the MSC teaches that fruit is not just converts added to our ranks:

“...It now becomes evident that, contrary to popular opinion, bringing forth much fruit is not simply a reference to large religious organizations with extensive membership rosters. We know that it is not a reference merely to the size of the crowd because it is a quality which swells by one’s contact with Christ, the Vine. Equally errant is the claim that righteous teachings are fruit manifesting that one bears much fruit because he understands much doctrine. Instead, ‘fruit’ is the righteous quality within people who shed their own cherished ideas in order to embrace the Testimony of Jesus which is the Righteousness of Christ; thus can it be said of such a people that they “abide in (Christ) and “Christ” abides in (them)”.—MSC, *Confederacy Trap*, p. 155.

Assuredly, Father will discern if we are successful fruit bearers; He will know if we grow by our continued abidance in the Vine. He will know if we cherish the gratuities from His counsel which enhance the glory of the *Testimony of Jesus*. Only in so doing can we dash the head of the serpent so as to triumphantly gain

Victory over the Dragon.

This past, May-31st- audio study, along with the new one to be released mid month, should be carefully studied by all as soon as they hit the web page. It introduced a central, heretofore unheralded component to humanity’s salvation. The central question to be answered deals not so much with salvation, that which has been our historical focus as Christians, but with an expanded definition of salvation which is our triumph in victory. All must cast their eyes and refocus their vision on the goal of finally winning the battle with hell. To do so, we can now appreciate the fact that not only does our faith, our patience, our study, our atonement, etc, win for us peace with heaven, but another endowment combined with those is to seal for us victory over the arch nemesis, the dragon. That additional component to victory is —believe it or not!— the earth itself; its contributions have never been explained and has heretofore been an ignored factor, in the salvation equation. This is a theological development that indeed is newsworthy and in need of publication.

Sure we have all been made familiar with the prophecy of *Rev 12* pertaining to the ‘earth helping’ the woman against the dragon’s onslaught, but we never beforehand understood, until this news release, the full meaning of that symbolic promise. But remember, we are to anticipate the light from heaven to increase:

“Great truths which have been neglected and unappreciated for ages, will be revealed by the Spirit of God, and new meaning will flash out of familiar texts. Every page will be illuminated by the Spirit of truth. The Bible is not sealed but unsealed. The most precious truths are revealed; the living oracles are heard by wondering ears, and the consciences of men are aroused into action”—EGW, *Counsels on Sabbath School Work*, 34

Revelation 12, being a “familiar Text”, let us simply become re-reminded of its essence by reading the salient points pertaining to our victory. It says,

“⁶ And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there...¹⁴ And to the woman were given two wings of a great eagle, that she might fly into the wilderness...¹⁵ And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. ¹⁶ And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. ¹⁷ 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: 6, 14-17.

To preserve the woman, to seal her and her seed, those who are willing to appreciate the Commandments which Father instructed Christ to unfold to us by-way-of Christ’s hidden presence on

Jesus (See John 12: 47-50) —ergo, the commandments of God and the Testimony of Jesus— the earth intervenes, on behalf of the woman, in this struggle. It fights the devil’s nefarious scheme by opening its mouth —what a baffling promise; how is it that a planetary body can actually speak? To explain, we need new meaning to flash out of these familiar Texts. Before even attempting to resolve this perplexity, we must first determine to not discount the traditional, *Rod* explanation pertaining to this prophecy; to graduate our education, we must do so in appreciation of its partial insight.

It, by reference to *Num 16*, defines this flood as being the advent of the *Slaughter of Ezek Nine*, the time when the Lord removes, by literal death, the wicked from the ranks of His church. After all, the same was done to the rebels who assailed Moses when they opposed his work with their lies, and the very same expression was used, “*the earth opened her mouth and swallowed them up* (See Num 16: 32)”. But an assault on the woman of this Text expands beyond the import of that meaning for it promises to swallow the flood which the Dragon regurgitates. We, by inferential conclusion, and not by contextual evidence, assume that the flood represents people. The serpent is renown for spuing lies and beguiling doctrines: “...*When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it*” —John 8: 44. Without a doubt then, to give an account for the lives of the people who fall in the slaughter of *Ezek nine* requires a more-thoroughly-explained exegesis of *Rev 12*. Such is now to be unfolded by the *mustard seed*, the shepherd whose mission it is to wield VTH’s work, the *Rod*. Church members who believe the dragon’s attacks on Christ and hence reject His woman do so only because they choose to believe his lies. But, be it not mistaken, it is those beguiling falsehoods that instigate the people which serve and promote the devil’s nefarious desires. The deceptions, the sophisticated allurements of hell, the cunning and fraudulent teachings, must be defeated before the purveyors of such doctrines are destroyed. Only then can the world —indeed the universe— see Christ’s righteousness. The MSC, rather than discounting the *Rod’s* explanation, seeks only to further clarify and expound upon it. The action defined in the Text must have some application to communication else the Lord would not have given to the earth a proverbial mouth. After all, when the beast of the next chapter was given a mouth, it deployed that gift by launching a barrage of verbal blasphemies against heaven (See Texts below).

Putting that consideration aside for a spell, we must first discern that this victory of the woman brings to us the very conclusion of the battle between the woman and the serpent which began in the Garden of Eden. That battle was likewise between the serpent, whom Revelation defines as Satan, and Eve, the woman who was the original symbolism of the church. In fact, *Rev 12* likewise refers to the seed of the woman just as does the Lord in Genesis when He defined the serpent’s curse. Notice the juxtaposition of each pronouncement:

Genesis: “*And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel*” —Gen 3: 15.

Revelation: “*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.

Please take pause to note the transition in pronoun usage from “her” to “his” in the reference from *Gen three*. This violation of proper *pronoun antecedent agreement* is not an error of communication; instead, it is an accurately deployed tactic to convey the hint showing the prophetic symbolism pertaining to the woman. “It” the woman, shall bruise the serpents head; meanwhile, the serpent shall only have minimal success in the battle of enmity because ‘he shall only bruise his (the woman’s) heel.’ In this purveyance of doctrine, the Lord is expressing that Eve represents the church; the serpent represents, as shown in *Rev 12*, Satan; and the heel-bruised, triumphant victor, identified by the masculine pronoun, “his”, represents the leader, the son of David, the *mustard seed*. He is the ultimate seed of the church, Eve. He is the one who brings righteous conveyance of doctrine (ministry) which yields victory to Eve and reverses her fall and her curse. He restores the life that she, by her ministry (conveyance of doctrine) to Adam, lost for all humanity. Yesterday, the church, as did Eve in the Garden, faltered under the beguiling influence of Satan as he spoke through the snake; today, as she avoids the same trap by fully believing the Lord, the *Testimony of Jesus*, she can be depicted as merging with

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Christ to trumpet His gospel—the very thing that Eve failed to do in the Garden. For this, the Father has sealed him (John 6: 27). For this, all will be resurrected, as shown in *Ezek 37*, *Matt 20*, etc, by his command. And for this, all who are to escape the grave are going to comply with the Lord’s word, in exact detail, so as to win victory over the beguiling serpent and escape death. True indeed was Adam’s inspiration to name Eve: “**And Adam called his wife’s name Eve; because she was the mother of all living**” —Gen 3: 20. All who win admission into the Kingdom will do so by Father’s seal, that which He has given unto the *mustard seed*, and this will represent the rebirth experience making, not the actual Eve of Genesis, but the symbolic Eve of the last day, the mother of all living.

How does the *mustard seed* accomplish this feat? —of course by Father conveying to him the Comforter so as to reveal to Him, just as promised in *John 14*, all things and so as to remind him of the words, the *Testimony of Jesus*, which Christ received from Father and spoke through Jesus ‘while He was yet present with them’. It is certain then, that the Holy Father orchestrates our recovery, our rebirth. This reality makes the Partnership, the Oneness, the Unity of the Holy Father, of Jesus, of Christ, to be the title that Adam lost, the *Father of all Living*. Adam was never given that title, and we must not convey it to him because we are commanded to “**...call no man your father upon the earth: for one is your Father, which is in heaven**” —Matt 23: 9.

So far we have accounted for our faith in the Word and our patience in Its promises, but now we need to discern the victory which comes from the earth. How does it help the woman? A careful reading of the Text indicates at least two dimensions of the earth’s help. It says “(1) **And the earth helped the woman**, (2) **and the earth opened her mouth, and swallowed up the flood.**” Thus, the swallowing of the flood, though it is the final help, is merely one of several aspects of the earth’s benevolent assistance. Her gift of eagle’s wings was also helpful for they are a benefit that earth offers; they yield much freedom. Remember, she was given wings to fly to the wilderness so as to be nourished; resultantly, her journey thereto was tactical; its purpose was intended by heaven to bless her. Of this we can be certain knowing that nourishment is always good—though to some careless students of the Church’s history, it may appear to have been a curse. At the risk of meandering on a diverging tangent, care must be given to more pensively chronicle the Bible’s specific claim pertaining to the woman’s actual excursion into the wilderness. First, in Rev 12: 6, it says that the “**...woman fled into the wilderness where she hath a place prepared of God...**” In this first excursion, no mention is made of the woman flying but fleeing; she was like a fugitive. Her run to escape, history shows, was inspired by her unprotected suffrage under persecution of the Jews in Jerusalem (see *Acts eight*). But then she is described as making a second excursion, which occurred while in the wilderness, to a place, evidently deeper into that wilderness, and it is this journey that is aided by the gift of eagle’s wings. It says, “**And the woman fled into the wilderness...**¹⁴ **And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished...**” —Rev 12: 6, 14. Her second flight to refuge was power assisted; it was a deeper excursion into the “wilderness of the people”, a flight to her place in America, the land ironically, yet prophetically, symbolized by the great eagle. There she found a haven of protection that did not fully exist in her previous, wilderness abode, Europe. History has shown that the original people to find lodging in America, Protestants, truly indeed did so as they fled from religious oppression. More can be said of this, but we must take care to not digress. Rather than so doing, be it ever understood that this journey to the wilderness, whether wing-assisted or not, expresses the facts of her gospel commission: It manifests, again, that the proverbial gender assignment, that of a woman, actually must be interpreted as a reference to men, united and sent by Jesus to teach and to convert the gentiles. Subsequently, as a reinforcing side note, it will be finished in the same way, by a man, the promised “perfect man” spoken of by Christ, Paul, and David, for men were the ones commissioned to make converts—which is merely another way of saying giving birth to the saints. Having no need for political correctness, I will avoid the distraction which demands acknowledging the obvious: the important contributions of both sexes in church history. The more important point to advance is that, since she fled from Palestine, the vineyard, then the earth could only represent the gentiles who, unwittingly, gave their assistance to the woman’s commission. Some were heathen, some were atheists, some capitalists, some were to embrace communism, etc. All were men, whether religious or not, whose efforts were committed to the earth’s lower aspiration. Yet, by the

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genius of none-other-than Jesus, their talents were corralled or collected in this *wilderness of the woman's nourishment* to develop a better planet. This understanding explains why technology exploded in the Protestant, Christian era. By Jesus' orchestration, the planet was made compatible for freedom, for health, for finance, for travel, for communication, etc. Again, the church first landed in Europe and under the auspices of the Roman Empire; this was the place that was prepared for her by heaven. From that perch, she grew in power so that she could fly to a safer abode. From there, America, her gospel spread like wild fire and all the nations of the earth were ultimately gathered into America to magnificently contribute to her nourishment and her strength. In America she received political freedom from persecution; in America, she received printing excellence; in America, she became an electronic broadcaster of refinement; in America, she received sensitivity to civil and human rights; in America, she orchestrated relief and aid all over the globe; in America she received power to internationally travel; in America, she, as witnessed by the latest funerals, even received talent to comfort the bereaved. All these talents and many more, though they took 2000 years to enhance, were done by—not the genius of men—but the leadership of Jesus. He provided His church with nourishment.

Remember, Jesus is One of us: He was conceived, reared, and lived on planet Earth. So much was this the case that He even wept at Lazarus' funeral. He feels our pain. He is the source of the woman's goodwill that she will grace to humanity for such was promised at His birth:

“And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest and on earth peace, good will toward men.”—Luke 2: 10-14.

The key to applying this Text to our study is in the sign of the good tidings: It was vested in the helpless babe. Without the presence of any divine power from heaven resting upon Him as He laid in that manger, it was promised of Him to bring these wonderful blessings “to all people”. Hence, the promise extends beyond the days of His testimony, the three-and-one-half years for which Christ, the Dove, rested upon Him. When we ponder with care, we will know that it, the promise of “**good tidings of great joy**”, could have only acted as a beneficial “sign”, for the earth continued to catch the serpent's hell from then until today. This fact makes the promise to have been 2000 years in the making. To receive the good will for all people, we must look for it today, and in so doing, we can see the special quality of the woman, the *Disciples Indeed*. We see her faith and her patience: “**And unto the angel of the church in Thyatira write; These things saith the Son of God...I know thy works, and charity, and service, and faith, and thy patience...But that which ye have already hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations.**”—Rev 2: 18, 19, 25, 26. No one else historically needed to burden themselves so as to discern these spiritual qualities, her faith and patience, for she, the *Disciples Indeed*, is destined to be the proverbial Eve, the “mother of all living”, and mothers, by definition, take on themselves added duties and responsibilities from which their children are oblivious and care-free. Of a truth, it must be reaffirmed: Only today will we receive the good will extended to us from the birth of Father's Son, Jesus. The Christmas story of *Luke two* only points to us the sign of His grace. This we can know for certainty, that the Christmas story was merely a sign, because, if one fact can outshine all others, it is the reality that the lives of the Christians have been an almost uninterrupted excursion of misery, death, humiliation, and scorn; they did not have peace and goodwill. Why has this been so?—because though many have had a degree of the Thyatiran-defined faith, some have even had the benefit of her patience, but the earth has yet to open her mouth to help them/us with declarations of vindication which her people, the world, can be made to understand so as to know that they/we are Immanuel, that God is with them/us.

The earth has yet to swallow the flood. It is not just a flood of people, but a flood of lies and deceptions as well, for these things do always come out of the dragon's mouth. It was his beguiling deceptions which originally tricked the woman, mother Eve. It seems that none can stand to defeat the

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falsehoods. She cannot garner any traction from declaring the name of the Lord, from re-articulating His testimony, and from fighting back the deceptions which are carrying away, not just the SDA church, but also Davidia. If only the disciples today can win their attention, then they could win all the arguments. Sure, the slaughter of *Ezek nine* will be the final end of the earth's-swallowing victory, but that, on its own, can never win confidence with both the fallen and unfallen worlds that Christ is right. They will ask, "Where is the promised peace and good will for all people?" The slaughter, on its own, will only show, to a very small number of people, that Christ can kill His enemies. And the serpent, the father of lies, could then next very easily, by his artifice, impugn heaven with that fact. Something must occur that has never before happened to defeat the devil and to convince humanity—the simple, unsophisticated, banal, day-to-day living people of the world who live under the foot of the affluent—that Christ is right, that He is with the woman, that Heaven honors her above all others, and that she, more so than any other on the planet, can resolve all of their struggles. If this message cannot be conveyed, then no other drama can save. It will occur with the resurrection, the literal *Special Resurrection* of the saints who have died under the light of the SDA church. When this miracle is broadcast; it will not be done by heavenly host; instead, it will be done by the earth opening her mouth and giving glory to the *mustard seed*. If you do not think that it will have such a powerful effect, then merely examine the *Parable of the Wise and Foolish Virgins*: They, the foolish virgins, heretofore the arch nemesis of the *mustard seed*, will come begging for her "oil" when they see the news. What does this mean in the literal sense? It means that the technologies today afford nearly all on the planet to witness that miracle of resurrection. They will see victory over the grave for all people are vexed by the fear of death. The genius, again installed by Jesus, to send by electronic signal, across the globe messages of truth, was created—not by an angel in heaven, but—by men without Bible distinction; men who even challenge God's existence; men who do not trust God. They are men of the earth, and their inventions give to the earth her mouth, her ability to speak. With that mouth, the earth will swallow up the flood of lies and deceptions; she will prove that the *Testimony of Jesus* promised to the *faithful and wise steward* this power, that the same Testimony vindicates the Gospel. All around the globe will be so obeisant that they will bow down to the feet, just as promised, to the house of Jacob, for they have heard that God is with him, that he has power with God and man.

In that day Satan will see his head crushed. Who is the head to be crushed? According to *Rev 13*, we are told of the head: "...**And they worshipped the dragon which gave power unto the beast...And there was given unto him a mouth speaking great things and blasphemies...**"—*Rev 13: 4, 5*. It is the one whose mouth trumpets his beguiling lies. All mouths are located in the head; thus the head to be bruised represents the *Image Beast* fully depicted in *Rev 13*. Making the point more fully: Remember, Christ promised, "**And I will put enmity between thee and the woman, and between thy seed and her seed...**"—*Gen 3: 15*. The *Image Beast* will now find the woman to be a formidable foe; no longer is she, as was Eve, naive and timid. Her seed, those men defined as the 144,000, the saints to be born to the *mustard seed*, will be a united force of invincibility. They will bruise the head of the serpent. This may surprise many for the devil's deceptions have historically been quite clever. He has spued them and they have floated in the earth's air causing many to ascribe much credibility to them. But that which happens to all air-borne dust will likewise happen to the serpent's sophistry; it will, by the power of gravity, eventually fall back to the earth. When it does, that—instead of the Bread of Life—will be the serpents only meat to serve to his deluded masses. "**And the Lord God said unto the serpent, Because thou hast done this, thou are cursed above all cattle...upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:**"—*Gen 3: 14*. Snakes today, in the literal, swim, they climb, and they eat a variety of foods; there is no evidence that they even eat dust. But then, we now know that this is a metaphor to describe the fall of Satan: He is bound to the earth until the day of his ultimate destruction. Yet, he is guaranteed at least one victory; he is to cause the woman much pain by bruising her heel. What meaneth this saying?—the woman has journeyed through the Adventist experience; this has been the path of her feet. She has directed all of her efforts to free Davidia from Satan's blasphemous deceptions: She has sought to teach them the name and the identity of Jesus, Christ, and Father, and she has sought to inspire them with belief in the *Testimony of Jesus* so that they can escape the grave; she has taught to elevate the Law and many other Bible themes. Yet, being married to Satan's beguiling,

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Constantinian deception, the blasphemies of the beast, they have rejected the woman. The *mustard seed* has exhausted years of time seeking to compel Davidia to righteousness, and their rejection of his light has caused much pain as he traversed through their ranks. Such was the bite to the woman's heel. Her only cure to her pain is to defeat the Image Beast, the purveyor of the serpents guile; this bruise of his head makes worth the while all of those defeats.

But on the positive side, Earth by her marvelous inventions exposes the devil as a liar. After all, the earth was created as a home for the "woman" and her children, the men and women for whom she was to bear, in keeping with the symbolism, through her labor. Glorious indeed it is that we need not flee from this planet to find our peace. Thank Jesus that He enhanced the non-secular along with the secular side of life among the gentiles so as to ensure the peace of our home. 2000 years ago, only a few witnessed the glory and the power of Jesus' ministry; His enemies sought to suffocate the broadcast of those miracles and even the glory of Jesus' own resurrection. Declaring Jesus' story was the goal of the woman as she fled the persecuting church, but her voice was not strong and convincing enough; many ignored her claims. It was by the success of the woman's enemies, their efforts to kill her broadcast of the truth that we can attribute partial responsibility for Jesus' failure to reach the masses of the world. The woman's voice was not as strong as was the earth's. Sadly, most people, upon hearing the testimony of the disciples, decided to disbelieve and doubt. As they say on earth, "Seeing is believing." Hence the woman's work has been made more arduous and frustrating. But today, earth's Jesus-given mouth, will reveal miracles upon miracles via the electronic media; the debate pertaining to Christ's righteousness will wage hot, and then those who do not join, those who cannot humble themselves to receive this Pearl, will have absolutely no excuse. But as the meek and humble join, the *mustard seed* church will swell and grow, and her reign of invincibility will commensurately become magnified. All because, to mix metaphors, the day of sunrise will have come, the day when darkness is chased away and ignorance is dispelled. Thus, this letter is dedicated to praising Jesus: He gave to the earth a mouth to declare righteousness. Therefore, we, the purveyors of this work cannot bow in lamentation over the passing of Lazarus, our loved ones; we merely need to believe in the resurrection and the life, and our belief will establish us forevermore.

Derek West, reporting to you from the earth.

RESOURCE LIST

<u>DATE</u>	<u>TITLE</u>	<u>TYPE</u>	<u>LENGTH</u>
05-31-2013	<i>Earth Dashes the Dragon, Part I</i>	<i>Audio Study</i>	<i>62:00 Min</i>
04-19-2013	<i>Antidote to the Beast</i>	<i>Audio Study</i>	<i>62:00 Min</i>
04-05-2013	<i>Battle with the Beast</i>	<i>Audio Study</i>	<i>76:00 Min</i>
03-22-2013	<i>Put Away for Fornication, Part II</i>	<i>Audio Study</i>	<i>73:00 Min</i>
03-08-2013	<i>Put Away for Fornication, Part I</i>	<i>Audio Study</i>	<i>67:36 Min</i>
02-22-2013	<i>Rejoice Ye with Jerusalem</i>	<i>Audio Study</i>	<i>60:00 Min</i>
02-08-2013	<i>Inglorious Executive Wrath</i>	<i>Audio Study</i>	<i>75:00 Min</i>
01-15-2013	<i>Peace Comes After the Wrath</i>	<i>Audio Study</i>	<i>69:00 Min</i>