

# The Mustard Seed Advent—NewsLetter, X

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*“...When I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right...he shall surely live, he shall not die”* —Ezek 33: 14, 15.

**Caption:** *“This being steadfast and true, then, like Adam beforehand, we too were purposed to be reformed from the dust of the earth. We were, from before the foundation of the world, purposed to be recreated in the image of God by virtue of the dirty path that we were to have trodden back to the Lord; this truly is to be our Steps to Christ...”*

## Monthly Dispatch



### SELF EXPOSURE

Greetings to the living saints:

This past month has found us continuing our efforts to fulfill the proverbial meaning of the *Ordinance of Humility*. The Lord has made this to be the historic news which should be released to all. The significance of that typical episode as it was conducted yesterday, 2000 years ago with the ancient disciples in their literal path to Pentecostal power, must now be unfolded. This must be done today, a day when all of the Lord's proverbs are to be made plain. As this happens doctrinally, it will inspire today's disciples to walk in its symbolism, its intricate application. This will occur as we journey towards our very own Pentecost. Ergo, we now have intensified our study into that path, the application of the same of which the Lord commanded His disciples.

Let it be made known with absolute transparency: The lessons of that historic event were symbolic with the intended meanings until now hidden. In this vein did the Lord say, **“What I do thou knowest not now; but thou shalt know hereafter”** —John 13: 7. How could this be since the church was well familiar with the festival of the Passover? This statement instead means that the reference to the Passover feast, in the context of the Last Supper, is symbolic; it points to the consumption, the strong-meat digestion, of the doctrines to be taught pertaining to the Lord's identity. We must expose Him which is, in reality, to discern His name. Heretofore, in Old-Testament times, all presumed that the Power who freed Israel was God Almighty, but now we learn of His true identity, the intricacies of that Power's true connection to the Father. It is the fullness of this new doctrine pertaining to the *I AM* that we must consume, digest, and assimilate into our life—for Christ, not Jesus or Father, was the passing-over Power that redeemed them (See Ex 12: 12, 13): He is the Pascal Lamb. This is not to say that the antitypical application of the sacrament of

communion represents the fulfillment of the Passover; it does not. Instead, it is to say that the new ritual combined to it, the ceremony called the *Ordinance of Humility*, points to the day when the Lord's antitypical disciples will consume Him, will learn of His complete identity. Echoing this lesson, that Christ must be fully installed into our lives, David said,

**<sup>3</sup>Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. <sup>4</sup>Delight thyself also in the Lord; and he shall give thee the desires of thine heart. <sup>5</sup>Commit thy way unto the Lord; trust also in him; and he shall bring it to pass...<sup>34</sup>Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land...**—Ps 37: 3-5, 34.

"He shall exalt thee" —this is a definitive reference to our ascension today to the upper room. The Passover feast was the reason why the disciples were commissioned by the Lord to therein gather. To mix metaphors, it is the very cloud of *Rev 14*, the same to which the humiliated Hebrews of *Rev 11*, those whose figurative bodies lie dead in the streets, will eventually upwardly ascend to unite with the saints already thereon contained. That will be the fruition of the Passover!! It will occur when the coronated, crowned, sickle-thrusting man described as sitting on that cloud, will, after our antitypical Pentecost, harvest them from that very perch. Hence, our upward migration is indeed a news-worthy event. Speaking of that event, the Bible promises,

***"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe"***—Rev 14: 14, 15.

The Lord, to point us to that coronated man, that cloud-enthroned, *son of man* who would feed to the redeemed the Pascal Lamb, the Lord's flesh and blood, is defined below:

***"Labour not for the meat which 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: 27.

However, this ascension to the upper room was just one of many proverbs portrayed in the *Ordinance of Humility*. Let us now identify the other components to that "new", *Ordinance-of-Humility*, ritual which have meaning that now shine forth for our edification:

- To facilitate their ascension, the disciples were commanded to follow —not Jesus, not Christ, but merely—a man. He was to be identified simply by his burden, he bore a pitcher of water. Hence, bearing that valuable burden, we can know that he is, as defined by Christ, a "good man". That man, the son of man, was to connect with, and/or to identify himself to, them. The Text says:

***"...when ye are entered into the city, THERE SHALL A MAN MEET YOU, bearing a pitcher of water; follow him into the house where he entereth in...the goodman of the house..."***—Luke 22: 10, 11.

That man represents the *mustard seed*, AKA, the son of David. In *Exek 33* he is also, like as in *Rev 14*, called the "son of man" whom Christ was to send to speak for Him so as to relay the statutes of salvation/life. In the Psalms, David expressed this very theme when he said, ***"Mark the perfect man, and behold the upright: for the end of that man is peace"*** —Ps 37: 37.

- Another figure of speech: The water which "the man" bore, His heavy burden —for water to wash the twelve is heavy, especially when hoisted up stairs— is the symbolic source of disciple cleansing for with it did Christ wash the disciple's feet; Christ told them, ***"If I wash thee not, thou hast no part with me"*** —John 13: 8. Evidently, someone else carries Christ's burden to win for us communion or "partnership" with Him: Someone else fulfills the mission to allow us to 'have part with Him'. Thus, the man with that burden must have been sent yesterday, in the type and —again today— in the antitype by Father and not by Christ. This we can discern because Christ said,

***"<sup>44</sup>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...<sup>54</sup>Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day"*** —John 6: 44, 54.

- The pitcher-bearing man is also symbolic; he represents the one who rules the house, the House of Jacob/David. He is ***"the goodman of the house"***. It must be also noted that, immediately after the feet-washing episode, in that very context, Christ, evidently while making another reference to that pitcher bearer to be sent by Him, said, ***"...He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me"*** —John 13: 20. In the day when Christ is removed from the church, today or the "last day", Father, at Christ's behest, sends a representative to cleanse Christ's disciples. This man He sends at the end of that man's work for the church, Laodicea, today. That man re-declares Jesus' testimony and converts it from a proverb to a plain teaching. (See John 16: 18-25).

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- The water borne by the “goodman” of the house represents the fountain of living water. That fountain is what cleanses the disciples..

**“Whosoever drinketh of this water shall thirst again: But 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: 13, 14.

- The 12 disciples are also figurative: They do not now need to be construed to be a literal number. For example, a husband and a wife are to be counted as one flesh —this we now know— thus, if both partake of the ordinance, then for one who seeks to account for the Lord’s end-time, men-of-valor by numbering such a couple as two disciples instead of as one would accordingly render a false result. Other examples of overlap could pertain to the counting of juveniles. Our determination pertaining to the 12 disciples who sit on the twelve thrones defined in Matt 19: 28 & Luke 22: 30, as they interface with Zerubbabel and his seven helpers, or the eight principal men of Mic 5: 5 represent disciple-numbering skills which has yet to be fully integrated into our doctrines.

For now, we must integrate into our analysis the two tiers of attendants within the upper room, the episode before the cross, whereby merely the twelve who had their feet washed attended, and the second episode after calvary and before Pentecost. That gathering included lower-status, subordinate disciples which increased the number by a factor of 10. There is no reason to assume that the second tier will be comprised only of those who emerge from antitypical Zacchaeus and from Joshua’s subordinates.

We must surmise at this time that some, even now amongst us, though currently applying themselves in study, may be, for reasons known now only to the Lord, grouped in the lower, second tier. Especially is this conclusion feasible since our numbers seem to be growing in the later stages of the *mustard seed ministry*. And since the 120 included Jesus’ family members, individuals that, according to direct testimony of Scripture, didn’t even formerly believe on Him (See John 7: 5 & Act 1: 14), we have reason to certify this point for they were casual attendants of His services (See Matt 12:46-50 “who are my brethren?”)

- This above lesson is made manifest by the next symbolism of the ordinance: the towel around the Lord’s waist. Since the Lord prefigures the man whom He will send in His stead and in the “last day”, then the towel which is strapped around the waist of His naked body represents the wife of the Lord’s blessed servant, the *mustard seed*, the one who aids him, as did the literal towel, to wash the disciples feet. She gives her victory and it aids the disciples in their confessions. A man with poor counting skills would ignore the Father’s admonition that “they twain shall be one flesh” and erroneously count them as two distinct people.
- The removal of the Lord’s clothing when **“He riseth from supper, and laid aside his garments; and took a towel and girded himself”** —John 13: 4— represents the *mustard seed’s* conduct of his work, his duty to fully —but, of course, not literally— expose himself, his life and his history.
- Certainly, the endeavor of washing the feet, as explained on multiple occasions, represents the harmony, the serenity, and the peace that will be graced to the disciples as they expose their sins and the reproaches of their lives, the very things which they beforehand felt so keen to hide from one another, as the son of David cleanses them. This we know because to have one’s feet washed, he must first remove his socks and shoes showing that they must expose the steps through life that had been, theretofore, hidden.

Finally, the upper room itself must likewise have its antitypical meaning construed in symbolism. To preclude deception on this point, none should conjure the notion that the disciples today will, in fulfillment of this leg of the communion service, gather into a second floor abode and begin to literally wash each other’s feet. The meaning is much more allegorical and spiritual than would be that simplistic, corollary and equivalent word association. Instead, the present-truth meaning is that they finally, as promised, take a temporary leave from the Lord’s house, the church in the throes of its now corrupt, debased ministry —located on the earthened, ground floor— and prepare to abide by their own governance, the authority of Jacob, the one who began the mission of cleaning his house as the twelve sons of Jacob, with him, likewise upwardly progressed to Bethel and then to his home. It is not yet a synagogue or a church; it has yet to blossom into a grandiose edifice of saints; instead, it is merely a room, an upper room. That is why the disciples are commissioned to first follow and then to upwardly ascend into the abode that is managed by the “goodman”. Having accordingly attached themselves, having heeded David’s counsel —a promise guaranteed to be fulfilled by the Lord (See Luke 24: 44)— and having marked the perfect man, they next become empowered; they become elders of their own property, the goodman’s house, and not the church.

Had the original disciples convened in the synagogue, as they often did in their earlier procession to righteousness, the teaching episodes beforehand, then this meaning could not have been ascertained.

The *Service of Communion* occurs in the upper room because it is established on higher, spiritual ground than they formerly traversed—they now walk by the spirit and not by the flesh. This explains their total trust in the Lord even to the point whereby they reveal the most tarnishing aspects of their lives, the paths that they have trodden which have soiled their feet causing them to be unclean. But, as they begin in this upper-room communion, their trust goes counter to the most deeply embedded impulses of their heart: They no longer predicate their entire life around the fear that others will disdain them if their lives are open. On the other hand, if their deeds of yesterday are base and depraved, then by seeking to do the impossible and continuing to hide their dirty feet, they would, should they continue to live, become more degraded. They would come to realize that they still cannot elevate themselves, as they desire, to a more lofty post. Father knows the truth and does not want to fraudulently elevate them in the eyes of the disciples by continuing in their pretentious charade. Such disharmony with God, such concealment of one's baseness will continue to yield for them the depression and the despondency of their hearts, a thing that will haunt them with more instability than could any dastardly and frightful ghost. Instead of eternal peace, their haunting, mental anxiety would continue to envelope, throughout eternity, around the fear of exposure. This would occur, as already stated, should they continue to live for Christ hypocritically by concealing their sins. This is the *modus operandi* of the mother church, the one who dwells on ground level or on the bottom floor.

In furtherance of this point, we must be reminded that it was Christ who created the heaven and the earth, but it was Father who said, “*Let us make man in our image, after our likeness: and let them have dominion...*” —Gen 1: 26. We know that it had to have been Father Who issued this directive because the statement is cast in first-person plural, “*Let US...in OUR image*”. Father being the Highest would be the One to call all of the shots and to give all of the commands. Consequently, He, in cooperative partnership with Christ forged man from the dust of the earth. This is why Christ, of necessity and as expressed in *Deut 32*, had to inherit Israel from the “Most High”—he did not belong to Him, Christ, beforehand. And, this is why, today, Christ and the disciples will, as an ultimate prize, inherit all nations from Jesus (Who received them from Father). This being steadfast and true, then, like Adam beforehand, we too were purposed to be reformed from the dust of the earth. We were, from before the foundation of the world, purposed to be recreated in the image of God by virtue of the dirty path that we were to have trodden back to the Lord; this truly is to be our *Steps to Christ*. Should we hide our victory over sin by continuing to pretend that we were always saints, and should we seek Father's participation in this sophistry, then we make it our purpose to steal from Father the glory for which we were created. The world, indeed, the universe, being ignorant of our past, will not discern Father's great wisdom, Christ's stunning victory, Jesus' genius advances of the church, and the benefit of our 6000 years of apostasy. As also indicated by EGW in several of her dreams, especially her dream called, *The Impressive Dream* (see Vol 2, 294), we now can discern that the work of the *mustard seed* is to bring the disciples to a higher ministry, one of spiritual elevation. This is the meaning of the disciples' progression to the upper room: It is the beginning facet of the recreation of man in the image of God and after His likeness, in the sixth day. It is His recreation of us from the dust of the earth. It will give to the disciples their dominion so that they will “*ride upon the high places of the earth*” —Isa 58: 14. Hence, Father, One who requires worship in spirit and in truth, will never consider our creation complete until the day that we, in His likeness, walk, not by the flesh but by the spirit, and until we become men and women like Him, beings who never hide from the truth.

Being now on this path of ascension, the disciples can, as a consequence, cease to commune in the house of darkness and faded light, the SDA church, nor can they commune in any other accommodation. Today, as the MSA takes to the road to greet the disciples, it will do the same. It will rent a suite and therein meet for this communion. Like Christ, it will ascend to its own holy

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habitation. Hence, being contractually and legally legitimate, the *mustard seed* will indeed be the good man of the house.

Christ said the following:

**“<sup>15</sup>I have given you an example, that ye should do as I have done to you. <sup>16</sup>Verily, Verily, I say unto you, the servant is not greater than his lord; neither he that is sent greater than he that sent him. <sup>14</sup>If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet”**—John 13: 15, 16, 14.

Christ promised to send the *mustard seed*. By receiving him you receive Him. If Christ, the Highest Being in the universe under the Almighty, can, in total meekness, disrobe Himself before His disciples, then the *mustard seed* and the disciples can likewise do the same. The servants are indeed not greater than their Lord. But this concept of disrobing is not literal for us today; it is likewise proverbial. The *mustard seed* leads the disciples by revealing to them all the sins and reproaches of his past. Christ and Jesus are sinless, and it was Jesus’ body that was disrobed as the Dove rested upon Him; thus His revelation, His own nakedness, is the embarrassing detail of Himself which, because He (both Jesus and Christ) was formerly thought to be the Highest, reveals that He is not, that we overestimated Him. Instead of basking in the glory of our false estimation, the true identity of Jesus and Christ is revealed by the man of His election. This revelation of Christ is expressed in many places; one of which is cited below:

**“...The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel”**  
—John 5: 19, 20.

It could very likely be that this self-exposure was the demerit for Christ that was lodged in Peter’s heart causing Him to refuse the Lord’s attempts to wash his feet. Also, it could have been the sealing act to yield the contempt of Judas causing him to betray Him. If such were proven to be the case, it would also allow for an antitypical application. Resultantly, all disciples can, as did Peter, discern the reason for their inhibitions pertaining to this work until they are told, **“If I wash thee not, thou hast no part with me.”** Be that as it may, the *mustard seed* has fully exposed his own past and the sins and reproaches of his own history; in so doing, he has given additional evidences of his avowal.

Yet, to identify Christ, to discern His name, we must likewise, examine many of the qualities, likewise hidden until this ministry, that could have potentially won for Him disrepute among the people of the world. Many of these things have been exposed in the past studies. For example, having identified His separate character from that of the Father, we now know that He is not as wise and as great as God —See John 8: 26, 10: 29, Matt 19: 17, etc. Now let us examine another quality that exposes the intimate details of His essence. Let us examine:

## CHRIST’S DECLARATIVE REVERSAL

Having given much evidence that Christ was the God of the Old Testament, the One who liberated Israel from the house of bondage, the One whom David called, Lord, we can know that all of the OT prophecies were given by Him. Also, we have the assurance from Father that all prophecies are to be fulfilled. Knowing this, we have an interesting conundrum which requires our study. Christ, in *Ezek 33*, elects Ezekiel to be the son of man and gives to him the charge to speak for Him and to sound His trumpet. This, as proven in prior studies, represents prophecies to be fulfilled in our day making Ezekiel a type for the *mustard seed*, the one who bears the pitcher of water. This we know because all who embrace his trumpet receive everlasting life: They are promised to not die. Now we must study a promise by Christ that predicts the reversal of His very own promise. He said,

*“<sup>7</sup>So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me...<sup>13</sup>When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it. <sup>14</sup>Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sins and do that which is lawful and right; <sup>15</sup>if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die”*—Ezek 33: 7, 13-15.

Of course, we can know the quizzical plight of the righteous. He is declared righteous because he heeded the commission given to Ezekiel, the son of man, as expressed earlier in his book, in chapters two and three. There he is told to deliver a message to the church even though they will not hear the message. The message was the *Shepherd's Rod Message* which has appealed to the SDA church since 1930. Thus is Davidia, having heeded that mission, deemed to be the righteous. It is by their faithful declarations of the Lord's promise that they have been promised protection from the Lord's destructive judgments as expressed in *Ezek nine*. But, in the *Rod's* initial commission, as expressed in *Ezek two*, they were commanded as follows: *“But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house...”*—Ezek 2: 8. Thus, we can fully understand the reversal of their edict and the cancellation of their title, “the righteous”; they did not heed both clauses of their commission: Against the expressed commission of the Lord, they became rebellious as was lukewarm Laodicea, that rebellious house. By their ignorance of that second clause, they are denied the benefit of salvation, and they are promised death, a reversal of their faith. This shows the *Rod* message in two progressive stages, the *Rod* or the partial stage and then the *Shepherd's Rod* or the final or ultimate stage; accordingly, we have VTH delivering the *Sixth Seal* and the *mustard seed*, *‘the son of man whom Father hath sealed’*, delivering the *Seventh Seal*. It is the message which tests the messengers and gives another opportunity to the wicked. But the conundrum of contradiction, the reversal of Christ's word even though it is upheld, is the promise of death and destruction for the wicked. What an amazing finding: Christ can cancel or reverse the promises of His own word. This potentially insulting revelation points to the wisdom of Father sending the Son and not directly presiding over our path to salvation Himself: His credibility is kept in tact. This explains why such information pertaining to Christ can only be revealed in the day of full knowledge; otherwise, it would have been a matter of His ridicule, as a Man whose nakedness is exposed upon disrobing Himself.

Why would Christ reverse His word? Why now should His nakedness become exposed? Because He does the will of the Father, and Father insists upon saving as many people as can be saved as he commensurately detaches Himself from as many righteous hypocrites. Many on the books of heaven who have received membership in the SDA church, in fact, since 1930 and even before, have gone to the grave not having the opportunity to hear the statutes of life, AKA, the *Testimony of Jesus*. As a result, the wicked, those who have ignored Christ's word as expressed in the *Rod*, are given even a second chance. They can come forward to hear that addendum to the *Rod* message. Therefore, this author, knowing Father's genius, anticipates some of the enemies of the *Rod* to step forward to embrace to themselves this light. I personally know of some people who, though now deceased, were kind and cordial to me in my ministry, who have won my affection and respect, but who—perhaps out of innocent fear—were deceived into keeping their distance. I am sure there are others whom I do not know. If such anticipated optimism of their embrace is correct, if they will step forward from the class of the wicked to that of the redeemed, then you can be assured that both Father and Christ will be joyously vindicated even though Christ will suffer the embarrassment of a prophetic reversal, of accepting the service of a formerly staunch enemy. This class, the resurrected, should not be grouped into the category of the upper-room saints, the 12 or the 120. Speaking of the type which refers to them, the Bible says, *“And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many”*—Matt 27: 52, 53. They present for us an additional or third group to be classed among the redeemed.

To reiterate as we drill down deeper, the Lord promised to destroy those who refuse Ezekiel's initial message, the *Rod*, by the sword. Yet and still, we must, in this age of *Doctrinal Nullification*, respect the fact that prophecy will not unfold in the way that we have taught it and understood it yesterday: Some of the wicked will be saved. He says, *“<sup>10</sup>...If our transgressions and our sins be upon us, and we pine away in them, how should we then live?...<sup>14</sup>when I say unto the wicked, Thou shalt surely die; if he turn from his sin and do that which is lawful and right...<sup>15</sup>he shall surely live, he shall not die”*—Ezek 33: 10,14, 15. What

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grips this news release today is that the “wicked” and the righteous are to include those who are to be resurrected in the *Special Resurrection*. After the wicked who have not died have lost their opportunity to receive the seal, the *Seventh Seal*, after the proverbial *Lightning Flash*, the specially resurrected will have their chance to decide to eternally stay home with the wicked and the newly condemned righteous or to, themselves, ascend into the upper room. Risking redundancy to hammer home the point more clearly, the *Rod*, as it proclaimed the *Sixth Seal*, taught of the *Slaughter of Ezekiel Nine*. All Adventists who ignored that promise were thereby promised death. Yet, as already stated, many, since 1930 until now, have past into the grave and were not, in violation of the specifics of the slaughtering promise, executed by the Lord’s slaying agents. But all will be given a second chance, an opportunity to receive the last, the Seventh Seal, the message of *Christ our Righteousness*, the One in Whom we have been told to trust, in verity. Under the aegis of the *Rod*, His righteousness only pertained to His prophecies; now it pertains to the full revelation of His identity, His nakedness, even His power to, in full integrity, breach His word. It conveys the message of life which both the wicked and the righteous will have an opportunity to embrace, and it does so under the blast of the trumpet, the *Seventh Trumpet*, which is the final warning. Then the response of all, whether deceased from 1844 until 1930, or from 1930 until a more contemporary date not now known, will have the opportunity to be included with those who are to be marked by the man “*clothed with linen, with a writer’s inkhorn by his side*” —Ezek 9:2. The coronated son of man whom the Father hath sealed. He is

## IN THE UPPER ROOM

Proof of these promises is that some today now walk with the MSA even though yesterday, they rejected the *Shepherd’s Rod Message*. These, though having never died, have faithfully reversed the curse: They have turned from their sins, have embraced the Law, have become tithers, and have begun their walk in the *Testimony of Jesus*, they will “*walk in the statutes of life*.” They ascend with the certified righteous into the upper room. As a result of this new addendum and this modulation to the law, they are promised to never die. The brethren of the SDA faith who have gone to the grave resisting the *Rod*, will, in the Special Resurrection, keep their designation of “wicked” until they prove, by this same saving grace, otherwise. If they refuse, the Lord will keep His word in verity and they shall surely die by the five men with the slaughtering weapons in their hands —See *Ezek nine*. Likewise with the faithful righteous who are to be resurrected; they will keep their designation of righteousness, but their promise of salvation will be evoked should they fail to march forward in this work: “*All his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.*”

Let us now rejoice that we have uncovered the identity of Jesus and of Christ. This we have done because we have been elevated above the church. And, to be elevated above her makes us elevated above the earth as if we are now seated on a cloud. This seat is —to mix metaphors— in the upper room. Let us no longer attempt to abide by our own righteousness by concealing our true identity and hiding the sins and reproaches of our lives. If the Lord can humbly descend from heaven and remove His garments, then, “**The servant is not greater than his Lord.**” This is the October, 2012 news of the MSC; it has been prepared for your edification.

## RESOURCE LIST

Two more audio studies were released in September. By the time you receive this communication, they should be available on the website. Below is a list of the most recent ones which can be now found on the website:

*Monthly Dispatch, October 03, 2012*

<u>DATE</u>	<u>TITLE</u>	<u>TYPE</u>	<u>LENGTH</u>
9-21-2012	<i>Peace in the Upper Room</i>	Audio Study	74:00 Min
9-07-2012	<i>Peace in the Rain</i>	Audio Study	71:00 Min
8-24-2012	<i>Peace in the Judgment, Ps 32</i>	Audio Study	76:00 Min
8-19-2012	<i>Escape from Waco's Wrath, Part II</i>	Letter	
8-18-2012	<i>Escape from Waco's Wrath, Part I</i>	Letter	
8-10-2012	<i>Peace and Casual Friday</i>	Audio Study	64:00 Min
8-03-2012	<i>Never Knew Love Like This Before</i>	Letter	
7-27-2012	<i>Cross to Peace</i>	Audio Study	80:00 Min
7-22-2012	<i>Freedom in the Name of the Lord</i>	Letter	
7-13-2012	<i>Ordinance of Humiliation</i>	Audio Study	59:30 Min
6-29-2012	<i>Counsel of Peace</i>	Audio Study	63:00 Min
6-26-2012	<i>Follow the Lamb</i>	Letter	
6-22-2012	<i>Christ, the Most Precious Truth</i>	Letter	
6-15-2012	<i>Peace, Wonderful Peace, Part III</i>	Audio Study	63:00 Min
6-14-2012	<i>Fallen Tree</i>	Letter	
6-01-2012	<i>Peace, Wonderful Peace, Part II</i>	Audio Study	69:09 Min
5-18-2012	<i>Peace, Wonderful Peace, Part I</i>	Audio Study	70:34 Min
5-04-2012	<i>He Leadeth Me, O Blessed Thought!</i>	Audio Study	66:35 Min
4-20-2012	<i>Adulterous Generation</i>	Audio Study	74:01 Min

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