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“BLESSING TO THE BELOVED DISCIPLE”

Monthly Dispatch



December 26, 2013

To close this year brethren, I send to you this final newsletter for 2013. We have made much progress to date; yet there are still some developments which require that I officially establish as the path of our walk. For one, I must say that already, the message has shown the need for circumcision of the heart; it also defines for us what the *mustard seed* will refer to by use of the common colloquialism,

Skin in the Game.

We know that *heart circumcision*, first spoken of in Deuteronomy and likewise mentioned by Paul in Romans, is an abstract concept that is made necessary in our spiritual and religious walk. It applies to pain associated with doctrinal divestiture. This is as it has always been in the Lord's church. Like the actual removal of the foreskin of a man, each advance is painful, but it is necessary pain for it represents alterations that the faithful must make to mature. These changes in ideas, theories, habits and practices represent the central purpose of the *mustard seed*. Bro. Houteff spoke to this very issue when he said,

“... at the time of the ‘unrolling of the scroll’ (Testimonies Vol 6, 14), when the writing of Daniel and of John the Revelator would be illuminated, the reader would exchange his ‘thoughts’, if erroneous, for the truth, as the humble follower of Christ ever does”—VTH, 5Tract 16; parenthesis belong.

“Always man's greatest test, and one which has ever involved almost an instantaneous decision, has been in the unrolling of the scroll—in the eclipse of a past message by a new one—present truth. On every such occasion each one has to decide: Shall I heed the new and unpopular truth and walk in its light, joining with those who are despised by nearly every leader in the land? Or shall I allow myself to be deterred by the decision and counsel of the ministry in my church”—VTH, 3Tract 9: 1.

This path of victory over deterrence has brought the *mustard-seed* adherents, the branch which emerges from the Adventist roots, to the current moment in time as they have victoriously surmounted the obstacles placed before them by the detractors of the Lord. Such courage has been the badge of our honor winning for us the station of trained captains of faith, the Lord has given to us a barrage of new light, more intense than any other generation, and with the embrace of each Bible doctrine, we are required to courageously nullify the deeply embedded customs and beliefs that we beforehand cherished. This struggle brings us to this hour of heart circumcision, the theme of the last newsletter, 13 VIII.

Circumcision refers to the ancient Hebrew rite of the removal of the foreskin which covers the penis. All men in the camp of Israel were required to physically and surgically remove it. The accompanying question which has surfaced and which will invariably continue to surface must now be answered: Are

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the *disciples indeed*, specifically, those males amongst us who have never had the foreskin removed from covering their flesh, required to undergo the ritual of literal circumcision? The answer is that it certainly does apply to us. This, all can see, by reading the original installation of the rite. According to Genesis, all that were members of Abraham's house, strangers or descendants, before the Lord, delivered to Abraham the promise, were required to be circumcised. Abraham, faithful in his walk, began the process by immediately and personally performing this function on those males; he began with himself. This duty was expressed as an everlasting covenant; and the messenger of the covenant today must enforce it —though he will not personally conduct the surgery. It says:

“This is my covenant, which ye shall keep, between me and you and thy seed after thee: Every man child among you shall be circumcised...it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations...”
—Gen 17: 10-12.

Our hope is in the blessing of Abraham for we long to be members of the Kingdom promised to his posterity. And since it was called everlasting and Abraham's house was the only one to be elected to bless humanity, then this Text increases in gravity. Christ reaffirmed this covenant to Abraham when He, in the Gospel, pointed to the emergence of the “goodman of the house” in Luke 22: 11 and when He mandated that the church enter in at the “strait gate” which is controlled by “the master of the house”. Obviously, that master controls the blessings to the nations for he, an end-time man, was to, sometime future to Jesus' work, be declared as one who, before his elevation, his “rise,” had once taught in their streets (the church corridors) and had dined with them. He said,

“Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door...Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you...depart from me...” —Luke 13: 24-27.

No NT Gospel writer who has blessed the church with “milk doctrines”, doctrines scheduled for nullification —i.e: Paul— can cancel this covenant relationship, this betokenment of circumcision. Every blessing promised to us by Christ must be construed to pertain to this end. For example, the Lord said, *“Blessed art thou Simon Barjona...I will give unto thee the keys of the kingdom...”* Keys are used to open doors; Christ is the Door (John 10); therefore, if we are to find ourselves, proverbially, in the “bosom of Abraham”, the expression used by the Lord to indicate Kingdom entry in the *Judgment of the Living*, we must comply with the criterion of Abraham's covenant with Christ and accordingly become literally, as well as doctrinally, circumcised. This is our initiation, our skin in the game.

If you, as a female, are sexually associated with a man who does not meet this criterion, then he is precluded from our community on this ground alone —if not for other reasons also— until he meets this initiation as well as other pre-stipulated requirements. He has not sanctified his flesh; he has no proverbial “skin in the game” of salvation. Any such union can be expected to be put asunder with Father's approval (see Matt 19: 4-6). Remember, it was merely one year after Abraham came into compliance, that he was blessed with his son, Isaac. The pensive thinker will discern that the birth of a son was not Abraham's only joy. Beyond that, both he and Sarah experienced a revival, a sexual renaissance, an added and renewed joy heretofore unknown for any elderly couple to experience. Examine Sarah's reaction to the promise:

“And (the Lord) said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it...Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?” —Gen 18: 10-12.

Sexual pleasure —is it then to become a part of revival and reformation in the church? Will aged and impotent men and menopausal women be restored “according to the time of life”? Before specifically answering that issue, it must be noted that if you read the prior chapter, *Gen 17*, you will see that this promise came merely weeks after Abraham circumcised his house at the behest of the Lord. It conveys to us today a special lesson, one that can be only garnered for those who heed the Lord's promise as expressed to us through the prophet, Isaiah. He commissioned the righteous to look unto this couple. He said,

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“Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn...Look unto Abraham your father, and unto Sarah that bare you...For the Lord shall comfort Zion...and... make her wilderness like Eden...Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people” —Isa 51: 1-4.

Salvation was vested in Abraham’s house; it was to be the source of the world’s blessing; thus, every promise of blessing, from Genesis to Revelation thereto pertains. This is why we, the righteous, are compelled to look to that famed couple for many reasons shown in prior publications; however, the one applicable to this newsletter is that, after the circumcision comes the revival and reformation. We have, all these years, looked for the day of this blessed event, but never did we ask, “What use is a revival and a reformation if it does not affect us personally, if we are not rejuvenated as physical, indeed sexual beings for, believe it or not, human sexuality has always been one of the great sources of joy for humanity, and its loss is a major aspect of degeneration from age and sin?” The record shows that Abraham and Sarah were both “well stricken in age”. This could only mean that they were not just sexually impotent but likewise physically enfeebled and aged. Yet, weeks after the promise and before she conceived, Sarah, as expressed in *Gen 20*, was temporarily abducted by Abimelech, the king of Gerar. He did so for one obvious reason: She no longer had the appearance of being stricken with age for she had to have been sexually alluring for the king to bypass the hordes of other women and isolate his dark and adulterous passions on Sarah. Knowing this fact by heeding the Lord’s appeal from Isaiah and looking unto Abraham and Sarah, let us no longer limit the revival and reformation that we anticipate to be merely a rejuvenation of our religious commitment and a reformation of our doctrines. We must, by anticipating the physical component, not limit this blessing to merely heart circumcision. Let us who have mastered our sexual impulses and have aligned them with Bible standards look forward to a physical, indeed sexual, revival as well. Let us honor this anticipation as our reward for faithfulness. We, those of us who “patiently” follow after righteousness and who seek the Lord, must integrate this faith into our Kingdom walk by looking unto Abraham and Sarah. In so doing, the message has already begun to circumcise our hearts; now, for those of us who qualify, we also must circumcise our flesh.

As a second component of this letter, another very divergent issue which weighs on the hearts of many, pertaining to one which VTH, EGW, MJB, or any local preacher has failed to give consoling counsel, must now, before we close the year, 2013, be addressed. Many suffer greatly as they lament the personal appearance which the Lord has given them. They fail to find peace in

The Diversity of Hair Texture.

Some are deeply disgruntled by the hair texture which their parents, and thus the Lord, have inherited to them. The communion requires that we know each other, and in this case, that we know the pain that grips our brethren as well as Israel. As an African American, the *mustard seed*, is well familiar with this disturbance to the solemnity in the church. Such qualms, primarily amongst the sisters, have, from within our numbers, reached my ear compelling me to now give sobriety to this deeply embedded stigma that exists among women of African heritage. All should first be warned: It will take “straight testimony” at the “strait gate”, that which you are unaccustomed to hearing, to put to rest this perpetual anxiety. The goal is to, in this season of peace, increase the love that we have, one for another, but such love must first come from within for ourselves. Peace in the Kingdom can only come when all can embrace the Lord and praise Him for the gifts which He has bestowed to them. But how can any person find peace when they are haunted with the idea that they have been cursed with ugliness: that Christ, by assigning to them the struggles which come with “kinky” hair texture has cheated them, by their African ancestry, while He has blessed the other races with opposite hair quality? Such speaks to the thrust of the *Second-Angel’s Message*. His call means that the gentile standards which have, all these many years, been imposed upon the church must no longer be cherished —indeed, they must be circumcised from our hearts. This does not mean that you cannot love the bodily gifts graced to others; it simply means that you must rejoice in those gifts which the Lord has given to you. There are thousands of endowments; the texture of your hair is only one such prize.

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Throughout the life of the *mustard seed*, a span of 57 years, none have ever brought peace to black women who have incessantly echoed into his ear their frustration: “As an Afro-American, my hair is not considered beautiful. Why is this justice? Why is my beauty so constricted; yet, I am a daughter of God?”

The answer is that you have been dominated in a culture, Babylon, which does not cherish many of your African qualities, and any who cling to their appraisals of quality —not just hair— is bound to be eternally frustrated. Babylon must fall; her ethics must be circumcised from the heart. Reflect for a minute: If the curse of kinky hair were not merely a matter of cultural opinion, then would not women who live with it in Africa, those who have never been exposed to a Euro-Asian image, likewise share your distress? You cannot run a comb through your hair because you are using the comb that has been designed for others. Instead then of black women distressing on this issue, their minds ought to instead become focused on the talents that they have been given. I am not going to tell you the age old clichés: that beauty is only skin deep, that the heart is what really matters; instead, my answer is that we must ever remember that beauty is multi-dimensional. The narrow-minded, blinded approach to this issue, one that isolates and then over-estimates one quality of beauty above all others, depicts a “tunnel vision” that is an offense to the *mustard seed* and to God. You must not suffer under a Babylonian culture that has defined you as inferior and ugly.

True indeed, with almost no exception, all other non-African races seem to have straight, non-kinky hair. Yet, these women from other races, merely because they have that quality of straight hair are not thereby automatically deemed to be beautiful. A woman who is too tall, who is too short, who is intellectually challenged, who is sexually challenged, who has lost her virtue, who has skin that is intolerable to the sun, who is plagued by oily hair, who has blemishes and wrinkles, who has limited child-bearing ability, who inherited a short life span, who has inherited diseases, who suffers from the affliction of body lice, whose body lacks other qualities which attract, who lacks three-dimensional body curves —the list goes on and on— cannot, by having those adversities, necessarily compensate for them, some shared by all races, merely because she has straight hair. Consequently, for one to esteem hair as the only inherited virtue is to be myopic in their appraisal. An African woman with kinky hair can be devoid of nearly all the above, inherited besetments; yet, because they all, uniformly in their society, lack the one which this culture esteems, straight hair, they are considered, based upon that singular, albeit universal, demerit, to be less beautiful. The fall of Babylon in the minds of the faithful will cause their men to become free from such cultural myopia allowing them to truly love their spouses. But more can be said to hammer home the lesson: Put simply, no man will see a woman with such detractions and ignore their debilities because of her straight hair. Consider even another dimension to the lack of wisdom on this issue: Instead of comparing the full spectrum of women from other races, the mind dominated by Babylon and Assyria, tends to think of young girls in a beauty pageant or the images on TV as the highest standard of beauty —not realizing that such beauties are the exceptions and not the rule. The bad logic gets worse: In the appraisal of beauty, not only do many fail to consider age, but they also fail to consider that, on TV, they are viewing girls who represent a small sample of the entire population. Instead of these falterings, the wise woman, in examining America’s icons of beauty from the young age and the small sample, will realize that they are beholding such women in a very limited timeline of life. Even Hollywood producers, ever so keen in this scrutinizing analysis, look for newer images who are under the age of 30 as they shun yesterday’s formerly widely-acclaimed, beautiful actresses. From this we can discern that even beautiful women, unless gifted with the renaissance that Sarah and Abraham had won, must honor expiration dates. Hence, before any envy their image, they must discern the full spectrum of physically inherited blessings and also discern how their gifts will facilitate their happiness beyond age 30 as compared to the formerly admired actress.

The case in point is manifested from a different perspective: Consider the American slave experience. The European task masters often ignored their Euro-descended wives so as to sexually exploit their black, female slaves; ergo, the disgruntled black woman must uncover the gift which God endowed to those victimized women of yesteryear, women of their own racial heritage, so as to discern the full panorama of their endowments. As a man, I can testify that men only feel drawn to women

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sexually whom they find alluring and enticing. Women, having never experienced that emotional impulse, require more imagination to internalize this lesson. But, as a bottom line, hair is merely one of perhaps 100 other qualities of desire and allurements, and women, regardless of race, who are devoid of any one of those qualities, will invariably focus on the problem and lament their perceived demerit instead of rejoicing in their gifts. Thus, the problem of black women is not a matter of hair texture but a matter of sage perspective; to this end, the MSA offers its “wonderful counsel”. If need be, such women of misplaced anxiety should deploy their own minds—not so as to cast a pall upon the inherited endowments of others to boost their spirits but—to uncover the qualities which they have been uniquely graced with by their racial lineage; then they can find peace.

In this pursuit, do not compare yourself in beauty to Sarah or Rachel of yesterday or their counterparts today, such are the exception and not the rule, and they come in every race. But you can learn from their Bible lessons. Before exploring those lessons further, you must ever bear in mind, few women have all of the desired qualities, and those that do, do not necessarily have more happiness—happiness is what people desire and it is what the Lord offers. Let us take Sarah for example: I do not know what her hair texture was like, but, from what I read in the Bible, she was evidently “drop-dead gorgeous”; yet, if it were not for her husband’s connection to the Lord, she would have been kidnaped to become either Pharaoh’s or Abimelech’s sex slave. Good thing that Abraham himself was wealthy and powerful, for otherwise, to preserve her from the even-less-formidable foes that surrounded his home/camp, he would have been compelled to lock Sarah away in seclusion and isolation. Being a sex slave or being forced into reclusion—like America’s female slaves—could not have made her happy even if she did have long, flowing hair. Speaking of happiness, or the lack thereof, think of Sarah’s depression when she saw her handmaid, Hagar, become pregnant while she, after nearly 75 years, was still childless. Could she have then, assuming that she had long-flowing hair, found countervailing comfort in it? Jacob’s wife, Leah, reinforces the point: She was not a beautiful woman as was her competitive sister, Rachel—but who had more happiness? To assuage Leah’s disfavor, the Lord did not give to her a hot iron to straighten her hair; instead He gave her another source of joy, the blessing of children. This made her and her husband happy. But Rachael, devoid of the gift of fertility, was miserable, and she made Jacob miserable too (See Gen 30: 1 & 2). Women who have both qualities, many black women do, still suffer for children often erode beauty and can bring great distress and sadness. Therefore, instead of seeking one isolated quality in life, stay true to this light for it is the only one that promises to the disciples, in this hour of “father Abraham’s” blessing, that which we all seek, happiness. Speaking to His disciples, Jesus said,

“Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy...And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you”—John 16: 20, 22.

“For I have given you an example, that ye should do as I have done to you...If ye know these things happy are ye if ye do them...He that receiveth whomsoever I send receiveth me...”—John 13: 15, 17, 20.

To the chagrin of all women, straight haired or kinky—for they all complain about their hair—the Lord makes no promise to change hair texture, hair body, hair length, etc. But He does promise to the disciples happiness. This will come by many Bible-defined ways, but the first step is to expunge from our hearts the phony standards of Babylon and Assyria for they have now fallen.

“And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;...and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth...”—Isa 11: 1-4.

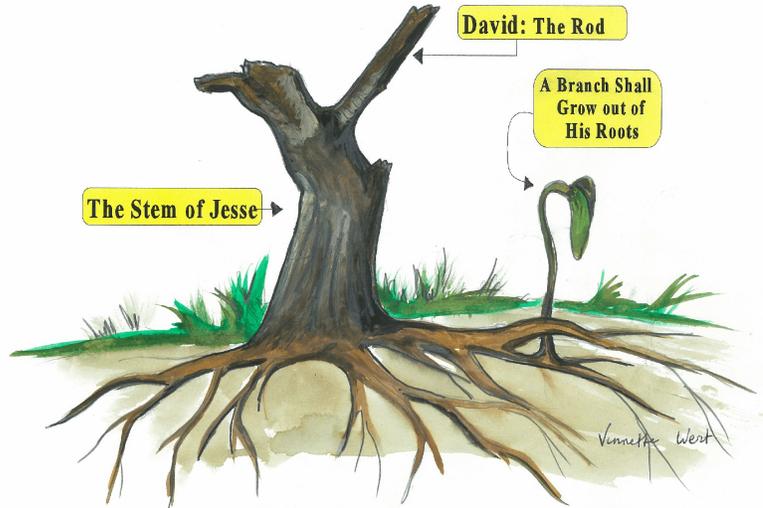
A new church, one that grows from the roots of Adventism, will set the standard and reveal wisdom, understanding, and judgment. Jesse is the perfect icon for the Adventist experience. He had seven sons all of whom he honored above David, his eighth; yet David, the iconic master of Abraham’s house, was the only one to be “raised”, to grow up out of Jesse’s roots, by the Lord’s promotion. Through David

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was the promise of the eternally-reigning son in righteousness and judgment to emerge. To repeat, this son, who formerly taught in their “streets”, is to emerge from the roots of the Adventist movement.

Many men and women, by virtue that they suffer from an unwise, injudicious, Babylonian standard, in other words they are not rooted in the branch of David (the *mustard seed*), are blocked from receiving wisdom from his equitable revelations.

But the *disciples indeed* should shed all of their despair by virtue of the scriptural promises given above and the many more given in prior studies. Those of African heritage may have an added burden to shed. They often seek out a marriage partner for the express purpose of genetically engineering their posterity. To the exclusion of all other merits and demerits, they give great favor to the partner whom they think can give their children straighter hair. Many, as poor judges, upon hearing this analysis would automatically respond disparagingly to this thinking which afflicts blacks. Perhaps this is so because the ethics of



this issue has never been openly addressed for Christians, and the *mustard seed* now feels compelled to boldly insert its wisdom into this questionable orientation held to heart by some of the people of God. Men and women with such an orientation towards marriage do indeed deserve the right to choose the qualities which they esteem in a marital partner—they have the freedom to choose and can be blessed in their choice by God—but they must do so in the spirit of wisdom and as intelligent agents of their own well-being. They must first begin to fully realize and understand, as well as appreciate, the qualities which they offer to the union. This can only be done by surmounting the foolish ethics and the judgments of the world in which they live. For, if they had no gifts to bring to the marriage contract, they would not be considered to be desirable for marriage in any matter. By becoming an independent-thinking agent, not only will they approach love with more confidence (*self love*), but they will also avoid the folly of sacrificing on the altar of marriage the feeling of equity in partnership: They will not over esteem the qualities of their partner and under esteem those qualities which they contribute to the genetics of their prospective children. After all, if Africans did not possess good genetic qualities, then they would have never been traded by their former slave masters in the human flesh market, traded as desirable people of quality. Their masters would have, instead, retained a keener interest in the slaves which they had employed from other races before Africa became the hot-bedded supplier of human labor.

But more needs to be said: Suppose the straight hair that God gave the non-African races is indeed more alluring than the curly hair that He inherited to the African-descended female. All should accordingly honor the one with the beautiful hair and not seek to patronize the other. We should avoid breaching the law by becoming immersed in covetousness and envy. Why not do unto others as you would have them do unto you by praising them for their talents? But beyond that, we must ask, How can anyone become a son or a daughter to God if they refuse to open His gifts to them? I further ponder, “Should the Oak tree covet the Pear tree because it bears no fruit?” Should not it be mindful of the beautiful furniture that it produces and the lofty stature which it has? Can the Apple, the Peach, the Pine envy the Orange tree? If they could so do, it would only be due to their limited imagination. All grow from the same soil, water, and sunshine; yet, all produce different allurements. If, as a woman of African descent, you eat the same foods and live in the same environment as your Asian or European neighbors, your hair will still grow kinky while theirs grows straight. This fact demands that all peer beneath the surface to uncover the benefits that they receive from their assimilation of the same

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biological sustenance. After all, if they do not receive long hair, then there must be another quality of enhancement from the same nutrients. What is then the benefit to your body's assimilation and development of the same nourishment? Such is a true dichotomy just like with the example of the trees. In the same earth, with the same sunshine, and the same rain, one produces grapes, while the other produces furniture. The African body absorbs its vitamins and minerals, its proteins and amino acids, its water and sunshine, not to develop an abundance of hair, but to gain strong bones, muscles, and teeth, and these are qualities after which the world desperately seeks and yearns. They should not be discounted in evaluating ones heritage

Side Bar: *Many blacks will be tempted to say that they lack those qualities and still have kinky hair, or that they know of other women of different racial heritage who have the virtuous African qualities. This could be due to other reasons, not the least of which is that their ancestral, racial amalgamation practiced by their parents, was not careful to appraise all the merits and demerits that would result from their own interracial marriages. Beyond that, such is an intellectual void: Let all shun the mixing of micro with macro analysis. We, by this analysis, are defining racial heritage as a whole—not individual exceptions. Our lesson is to vindicate the Lord and His creation. Problems due to other misfortunes or decisions, require different counsel.* Derek, 26-Dec-2013

The problem is expanded further: Remember it was said above that people are locked in youthful thinking, and such benefits may not pay dividends to the young, but the honest truth is that people, no matter the age, all desire to be happy. The stunning actress of yesterday who now suffers from weight problems, wrinkles, poor health, feebleness, and old age, desires the rejuvenation that Sarah received; she cannot cure her anxieties of older age merely by combing her hair and admiring photos of herself from a bygone era. Therefore, before envy grips the heart of the sister, she should discern what age span of the beautiful woman that she desires compared to her own age span. People will always yearn for happiness. This is true in their 20s, their 40s, 50s, 80s, and 90s. You may be miserable as a teenager because your hair does not win for you the attention that you desire; however, strong teeth, strong skin, strong muscles, give rewards of distinction later in life, and the joy of the blessed is not canceled because of their hair texture.

Along with these graces, there are yet extra dimensions to salvation heretofore only marginally examined. With the closing of this newsletter, let us—believe it or not—explore, with more depth, the prospects of salvation for the Adventist souls who have dashed the Lord's word and ignored His counselor. We have been keenly trained to regard those who do not live up to the standards of righteousness, teachings as articulated by the Bible and as reinforced by the *Testimony of Jesus*, to be estranged from God and removed from His graces. To the contrary, in the next section, we will discern that Abraham's gift of the Kingdom affords even a

Blessing in UNFaithfulness.

Thoughts linger pertaining to the loss of life for some who were closely associated with this work—not just this year but since the inception of Adventism. I do not desire to express a memorial for them, but I am called, in *Isa 51*, to remind all who still have breath of the blessing of Abraham, Therein we were told that a Law will proceed from the Lord to those who follow after righteousness and look unto Abraham and Sarah. Apostle John elaborated on this aspect of Abraham's "blessing" when he, in the midst of describing the work of the *third angel* said,

“Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, 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.

Yesterday, we correctly discerned that this blessing in death applied to all who passed in the *Three Angels' Message*, but today we can see the Text in an even more advanced light and correspondingly find more reason to celebrate the promised blessing. The prophecy/revelation becomes more and more refined and, to decipher the fullness of this Text, we must first realize that inspiration is talking to inspiration. It was not the first, the second, or the *third angel*; it was the Spirit who delivered to John,

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during the work of the *third angel*, this message. EGW promised to us that, “**The fourteenth chapter of Revelation is a chapter of the deepest interest. This scripture will be understood in all its bearing, and the messages given to John the revelator will be repeated with distinct utterance**”—EGW, *Seven Bible Commentary*, 978:P 2:6. Now, with our close examination of verses 12 and 13, it may be helpful, in drilling down to the core of the point, to briefly recapitulate all the message of *Rev 14*: First he hears the singing of the 144,000; then he, *John the Revelator*, describes more of his vision. His description includes the proclamations of the first angel, then the second angel. Finally, he closes the chapter with the ensuing 11 verses, and perhaps even beyond, by describing the *third angel's* declarations. Unique in that revelation is the voice of the Spirit speaking directly to him again. This Spirit is recorded and is credited with delivering a message to John, a man already elected and ordained by both Jesus and Christ to teach. This could, in final analysis, only pertain to that which we learned above in *Isa 51*, a message for those who seek after righteousness. Remember, the faithful are therein commanded to “**Hearken unto me ye that follow after righteousness, ye that seek the Lord...**” In connection with this multi-tiered theme, also remember, Father, in *John 14*, was promised to send to the disciples the Spirit, and He would remind them of the *Testimony of Jesus*. Necessarily then, the Spirit speaking to John in *Rev 14* with light that is only now being discerned must represent an aspect of that specifically assigned work of the Comforter's commission. It is also prefigurative of the appeal made in *Isa 51* for them to hear or hearken unto Him. John, in final analysis, must therefore represent the disciples who assemble under the message of the *third angel*; they are to receive a special lesson about those who die amongst them.

Before more of John as a symbolism can be defined, let us first deeply reflect on the message delivered to us in *Rev 14: 12, 13*. Imagine its full impact: Contrary to our instincts, there is to be—not a punishment but—a blessing even in the death of those who love the Lord. Is this real or is this jive-time talk? It must be real for the Father sends the Comforter to relay it to us. But who talks this way: “Oh great my loved ones are about to die; let us throw a party!?” The promise of a blessed death requires such a response because it means what was heretofore considered unfathomable: that some will, throughout eternity, have genuinely-heart-felt cause to celebrate—not just their resurrection but—the day of their death, and for the first time this gratuity is described to some saints more fully. Why would any person, one who is so close to the lightning flash of salvation, celebrate such a thing as the beforehand interruption of their own lives? Obviously, they celebrate because, had they not been taken in death, they would not have been blessed because, being condemned for their failures, they would not have garnered membership in the Kingdom. They would have been denied entry—making their death a loophole to defeat the dragon, the *accuser of the brethren*. Many rebels in the church and in Davidia, if they knew the lateness of the hour, would seek to stand in line for this blessing, but, contrary to their hopes of eternal joy, the Lord is gratified that they remain alive to receive their punishment for spurning entry into “the strait gate”. To further expound: Whatever may be the reason, some under the stress of this light find it nearly impossible to abide by its teachings and by the reminiscent Testimony which the Father reveals to them through the Spirit. To contradistinguish this hour from all others, Adam and Eve were never told that they would be blessed in death, but, according to John, under the auspices of the *third angel*, those who heed the faith of Jesus and hear the Voice which communed with John—for remember, he said, “**Yea, ✧✧ saith the Spirit ✧✧, that they may rest...and their works do follow them**”—are promised a blessing even in their death or in the death of their fellow comrades. But if they believe on Christ, why would some of them die?—because, they have not been patient saints. Accordingly, those who are patient and express this spiritual quality by keeping the commandments of God and the faith of Jesus are represented by triumphant Peter, not John, and are made to rejoice even in the death of their fellow members who could not endure unto the end.

Such may seem anti-thematic to the light of the *mustard seed* for he has always trumpeted the promise of the Lord pertaining to life without death. Yet, with this added light, I feel more blessed for I look back over history and, with glee now sparkling in my eyes, I reflect upon loved ones in the SDA church, in Davidia, and even with family members who attached themselves to the *Three Angels' Message*, and I anticipate their soon emergence from the grave. I know that the more recent the death, the more blessed. Many of those will come forward with great challenges, but not those who have

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embraced the *mustard seed*; they are truly blessed because their connection to this work caused them to pass with a refreshed mind that has already overcome the vestiges of standing alone for Christ. Until now, being optimistic, the *mustard seed* has given little focus upon the issue of those who received his call, the call of the *third angel*, and have still passed away. The Lord spoke to this very same issue when He sought to comfort Martha. He, the Dove who abode upon Jesus, a.k.a. Christ, defined two classes of saints, Peter and John. Peter represents those given power over death, a.k.a. power over the gates of hell, and John represents those who believe on Him (obviously to varying degrees) and die. Both, according to the Lord and to John are blessed. In fact, in the very book of John, Christ said, “**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: 25, 26. The only cause for any to die while they embrace the identity, the name of Christ, is that they failed to heed His commands, His words, and His counsel.

This dimension we should have anticipated, because many come to the Lord with deeply-held vices, ideas, habits, and practices which directly oppose the *Testimony of Jesus* as it is delivered to seal the saints. From those habits they refuse to tear themselves.

“We are approaching the parting of the ways where we must decide whether we will be among the many of whom Daniel spoke that shall be purified, and made white, and tried, and understand; or of those who shall do wickedly and not understand. If we would be among the wise and purified ones, we had better without delay find out what our idols are and put them away; for that is the factor that will decide to which of the two classes we will belong. Since none of the wicked shall understand in the day of the Lord, it shows that the Truth will become deeper and deeper until finally the wicked will not be able to comprehend it. The point where they first lost out or became blinded, however, was when they met their idol and refused to tear themselves from it...”—VTH, *12 Symbolic Code*, 6 & 7, p.18

Now we can add an addendum to these inspired words from VTH: Father, ever-so-loving, qualifies VTH’s pronouncement with yet another wrinkle, that expressed in *John 11* cited above. He has revealed a distinction which prevails in the final stages of this work by relaying to us a qualifying merit—not just a dichotomy but—a trichotomy between the wicked who part their ways, the righteous who do not, and those who believe and die. The pivotal point is found when saints refuse the transformation to perfection by heeding the words of Christ, by following Him, even though they discern the distinction between Him and Jesus. He has called such saints to help the advance of His Kingdom and, He delivers to them the prospect of membership therein, but He can only convey to them disciple status based upon their compliance to His word. He says, “**...If ye continue in my word, then are ye my disciples indeed**”—John 8: 31. Have you received a personal directive from the voice of the Lord which seems to cause you to stumble in your walk?

Remember, disciples are men and women who become sons and daughters of Father, people who sacrifice their will to advance His will. To do this takes nothing other than faith, the confidence that His will, regardless of the sacrifice which the Christ-compliant saint must suffer, will yield for him the most happiness. Thus are we told, “**...without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him**”—Heb 11: 6. Undeniably then, to embrace Christ and to then refuse to surrender your will to His expressed testimony, even if one is a drug addict; an alcoholic; a liar; a thief; a Sabbath breaker; a homosexual, or a crazed, self-abusing, porno-viewing sex fiend, he must lay down those vices, or any other, and surrender his will to Father. To refuse is to practice idolatry. This is so deemed, in the *mustard seed’s* judgment, because, to fail in this assignment is to assume that there is another path to happiness and to a richer and fuller life in God; it is to believe that there is another “rewarder of them that...seek him”. The only other such rewarder is Christ’s arch nemesis, Satan. This is the very reason why Adventism was established; it is the reason for the proverbial tree of Jesse: It was to develop a culture of people trained and developed, apart from the world, so as to avoid the vices of the world so that they, the few who succeed, can become leaders or sons and daughters of God. Ergo, as VTH put it, you must, in your own power, tear yourself from your idols; you mustn’t expect Father or the Spirit to do the work for you. If He did the work, then He, and not you, would receive the credit; consequently, He could not be pleased because it would prove that He has no power to influence beings to do His will—making His law unjust impositions. Abraham is a case in point: Though he did not understand why he should sacrifice his only son, and though he did not see the fruition of the Kingdom promise, though he did not

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desire to circumcise himself and his household, though he went into the grave, and though his children have endured 3000 years of hell, still, on resurrection morning and for the eternity thereafter, he will be joyous for he will know that there was no other way.

At this stage, I am tempted to say, “*Sadly, some embrace this work and still refuse to abide by the standards shown to them in the Testimony of Jesus*”. I refrain from that expression because the point of this section is our new perspective: that such a path can still yield for one a blessing. Accordingly, it must be proclaimed that the moment that a saint is given counsel from the *mustard seed*, that is the point in time whereby they must begin to remove from their hearts their idols. It will be painful, but such is the reason why the Lord commanded of His people the need for heart circumcision. And we know from literal circumcision that the pain eventually subsides. Such adhering saints who refuse this circumcision will, after a short sleep, in the twinkling of an eye, be placed on their feet in this same contextual day to continue their work unencumbered by their besetting, idolatrous vices. This notion may not reaffirm, but it does, in a more enlightened way, revisit in our minds the presumption that our lukewarm brethren in the church have professed all along. They have, in ignorance, uttered the sober aspect of this light when they rejected our Davidic teachings by saying, “***I do not care ... rather than passing through the Time of Trouble, I would prefer to be laid to rest.***” Their test will not be the same as that described to disciple John because, upon the morning of the *Special Resurrection*, they will still have to shed their ideas so as to believe on Christ, the call of this work. All in the bosom of Abraham must be circumcised (see *Gen 17*). Those who already esteem it and believe it will merely have to deal with the realities of resurrection: i.e., no more sexual pleasure, no more marriage. Yet, with the exception of Moses, Elijah, and Enoch, such is a gracious gift that has, heretofore, been unknown in history.

John the Revelator does indeed give to us a perfect icon to depict a portion of the MSA believers. Consider the comparisons:

- Although, John was the one who rested on the Lord’s breast at communion (see John 13: 25) —he was the most beloved— yet he was not promised victory over death, the gates of hell; instead, it was Peter, the type of the triumphant disciples, who was given the keys to the Kingdom.
- He, along with Peter, according to Luke 22: 8 heeded the Lord’s command and not only found, but followed the man who was to bear the pitcher of water. They followed him into the ritual of communion and Passover.
- The Spirit uncovered to John the message of the Seven Churches; therefore, he has full perspective pertaining to the Gospel to the gentiles. He receives both manifestations of the Comforter, that from Christ and that from Father.
- John beheld the man on the cloud with the sickle in his hand, but he is neither thereon seated nor is he part of the sickle. He is not graced with power to bind and to loose in heaven.
- He represents saints who internalize the Spirit-wrought messages into the Gospel that they declare, but, they must pass through the grave to receive therein their own membership.
- John was ordained first by Christ at the Last Supper and then by Jesus in *Matt 28* to write inspired messages to the church.

In deeper reiteration: Some have united with this work and have fully believed on the name of the Lord as expressed by the *mustard seed*. Yet, they could not comply with the standards of discipleship; they could not keep the Lord’s saying. After all, did not He say, “**Verily, verily, I say unto you, If a man keep my saying, he shall never see death**” —John 8: 51? Herein lies the blessing: The *mustard seed* is to give to Israel and then to the world victory over the world, the flesh, and the devil. They cannot be hypocrites, people who do not practice what they preach. Israel and the world’s faith will be stoked by miracles; therefore, they inherit a lower station in the Kingdom. The disciples become sons and daughters of God because they walk, not by sight, but by faith. Disciples, those unlike Jesus in the day of His temptation, men who cannot abide in this temple-mount pinnacle but can still advance the cause of the Lord —before and after their resurrection— simply cannot escape the grave. Passage through the grave will correct all of their besetments, the forces which cause disciple nominees to slip in their walk, to heed Satan’s temptation and to cast themselves down. This causes the *mustard seed* to now even more rejoice in the moment at hand: It appreciates what it did not fully comprehend yesterday: its

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boldness to faithfully convey the “straight testimony”. It rejoices, with renewed vigor, because, as difficult as it has been to open up to the church the many difficult issues of its ministry, they have all been faithfully articulated, and nothing has been withheld—including the issues of Christ; the issues of marriage; the boldness to call for resurrection; the boldness to expose the full path of his life; the issues of the 144,000; the need to now refrain from vegetarianism, the issue of aberrant, human sexuality; the issue of divorce; the issue of the *Ordinance of Humility*; the issue of dress; the issue of the Sabbath; the issue of permissible, female sexuality; the issue of illegal intoxicants and so many others—these straight-testimony doctrines have set the standard for the portal passage through the strait gate and have identified to the saints, in no uncertain terms, their standing on the matter of life, death, and/or life after death.

One brother, who shall be unnamed, helps to make this lesson real. His wife left him earlier this year, and his struggle, sexually, naturally became a challenge. Afterwards, as best as the *mustard seed* can decipher with the information made available, he struck up an internet relationship with a non-Adventist woman who was, for five years seeking a divorce from her husband. The reason for her failed marriage and the reason why she could not secure a divorce from her husband was, apparently, due to her adultery. Hence, we must assume that she left a man with a broken spirit; yet, this brother sought this long-distance relationship having been well schooled in the MSA publication, the “Levels of Legal Love”. In the judgment of the *mustard seed*, she was not allowed to remarry. Yet, in spite of this, they claim that God has led them together. Can such a claim be refuted?—not if the Lord plans for him the blessing of Rev 14: 13, for Father sent the Spirit to remind us of the *Testimony of Jesus* and to compel us to be like Christ, to deny our will and to embrace that of His own. If this, we cannot do, then He must arrange an alternate strategy to save us, one that is likewise called “blessed”. The message clearly forbids any man from taking her into his embrace. Upon hearing this information by a third party, the following letter was immediately dispatched:

12-12-2013

Dear Bro. E_____,

After a conversation with Bro. S_____ last evening whereby he relayed to me the conversations that the two of you have shared in recent times, duty demands that I write to you.

He relayed that you have garnered an intimate communication, via one of the electronic medias, with a female. And now, this weekend, you plan a physical rendezvous. He was not sure whether she was separated or divorced from her husband, but he cited the fact that she had several children. As you know, the Lord does not recognize the world’s definition for separation. For example, oftentimes, men are unfaithful, by worldly and non-biblical standards, in their marital relationships, and to punish them, their wives seek to reciprocate. To participate in such a marriage dispute and facilitate a woman’s perverse need to exact revenge may be justifiable to the world, but to God, it is adultery. I do not know if this applies to your relationship and S_____ did not suggest that it does; however, apparently she is separated from her husband, and even if she is divorced from him, and under those circumstances, she is not available as a sexual partner for a Christian. To decide otherwise is defined biblically as adultery. You know already of the scriptural references. In S_____’s beam-free judgment, she is not available to you on other grounds. The two of you are not walking in the same path towards the Kingdom, and Father only blesses marriages whereby the two parties are one. Any sexual expression is construed as a marriage. Therefore, I urge that you cancel with her your weekend plans and make that your sacrifice of self-denial for the Lord. “...whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple”—Luke 14: 33.

You, by your own admission, have had many sexual expressions in the past; now is a time to make a stand for the Lord and prove that you have grown in Him. After all, yesterday’s licentiousness can be forgiven, and its excesses demand for you today even greater forbearance. Had you remained sexually pure in your early years, perhaps you could now engender more sympathy in the eyes of the Lord. But today’s forgiveness comes with a reversal of the same impetuous impulses. I know that you now feel lonely, but such feelings should not compel you to make the same mistake that Adam made in the beginning. This time you must refuse the allure of Eve so that you can pass the test of the Lord and win His blessings. Adultery, is forbidden fruit, and it cannot, in final analysis cure your loneliness nor bring to you happiness. You must immediately contact your friend and cancel your plans. You can copy to her this letter if you so choose. Will she become disappointed?—indeed she will. But, it is high time that lonely men learn to stand for Christ and disappoint Eve, their women.

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It would sadden me if you chose to ignore this counsel from S_____ and me because the mustard seed, in its publications has personally lifted you up as an icon of conversion virtue. Therefore, such a decision would bring reproach upon this work. It would also disqualify you as a disciple.

Please, in honor of communion, circulate this E-mail among the brethren that know and love you. Let them bask in your strength or witness the penalty of non-compliance.

Sincerely yours to walk in the light,

Derek

On resurrection morning, when this faithful steward calls forward all the saints, they can rejoice in final victory over their besetments and recline in the Kingdom, the bosom of Abraham. Because of this blessing, as the *mustard seed* looks back on the passing of loved ones, rather than lamenting, the *mustard seed*, in faith rejoices with the Spirit, with disciple John, and with the Lord. For those who read this letter and who desire everlasting life, let them, in the upcoming year bring their lives into compliance with this ministry, the bread that is distributed by the sealed son of man (John 6: 26, 27). May all remember the Lord's saving word: "...**whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister...**" —Matt 20: 26-28.

We have been told that, "Without faith it is impossible to please God." Those associates to this light must put their "skin in the game". If, instead, they choose to do otherwise, to not believe that Father will make them happy, then they should look unto Abraham and Sarah, champions of God, but people who laughed at His promises; they too went to the grave. Those amongst us who seek to violate the *Testimony of Jesus* so as to, by their own self-abusive cleverness and exertion, make themselves happy can recline in salvation through the grave —the same that all the others, who have affiliated themselves with the historic church in a mighty way have also done with varying degrees of success— will have their blessing by the same medium. There is no other remedy for champions in righteousness and in Law. But be it not mistaken, their resurrection will indeed be a blessing to themselves and to the Kingdom, but the greatest blessing will come to the sons and daughters of God, those saints who surrender all to the Lord. "...**Blessed are the eyes which see the things that ye see: For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them**" —Luke 10: 23, 24.

How will any prospective disciples know what is their standing in this matter? They will be given counsel by the one whom the Lord has elected to minister unto them, and then they will be forced to decide the speed with which they deploy to detach themselves from the idols of their hearts.

Obituary

This desk has been informed of the passing of Sister Jemmy Bingham, the President of the Bashan Davidian Association located in Exeter Missouri. She died on 17-Dec-2013 and was funeralized on 23-Dec-2013. As has been described in prior publications, Derek West, from 1979 to 1981, was tutored under the ministry of her late husband, MJ Bingham (MJB) and has many fond memories of that experience with her and MJB. He passed in August 1988. Sadly, the Lord has not unfolded to me any other accomplishment from Sister Bingham's ministry —perhaps this is due to the great gulf which has existed between us since 1994— but, because of the immense respect that the *mustard seed* harbors for her late husband, rather than sadness or resentment, I look forward to their rise together in the *Special Resurrection*. This I do with the anticipated hope of our embrace then, under this Gospel light. This I do for I realize the joy in the death of the saints under the umbrella of the *Three Angels' Message*. Those who were adherents to her Gospel appeal as it was declared from Bashan must now endure another one of the many Adventist disappointments since 1844. For this, they have my sympathy and my hope that they will soon, from this moment of trauma, emerge victorious as they finally embrace the name of the Lord.

Sincerely,

Derek