

## *The Mustard Seed Advent, 24-Dec-2006*

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### *THE COMING IN THE CLOUDS OF GLORY*

Reply to DSDA

24-Dec-06

*“In keeping with the Christmas season, what better opportunity is there than to study more about Jesus and His graces as manifested in Rev 14. Sadly, many Davidians have erroneously sought to understand the ending of Revelation 14 — not by seeking to uncover the deeper themes about Jesus, the Son of man, but-- by merely counting the angels described therein as additions to the first three angels. Great convolitional distortions have occurred as a result...”*

Dear Brethren,

Recently there has been some inquiry into the meaning of Revelation 14: 14,15, and I feel the need to share that which the Lord has revealed to me after study and prayer. The Text is apparently in the *Rod* in a couple of places and therefore becomes part of the “every word” which we are commanded to peruse and study. Such being the case, I congratulate those of you who are following the commands of the SOP and seeking to understand this doctrine. Before I explain, I would like to remind you of the words left on record by EGW:

*“A great work can be done by presenting to the people the Bible just as it reads. (1) Carry the word of God to every man’s door, urge its plain statements upon every man’s conscience, repeat to all the Saviour’s command: ‘Search the Scriptures.’ (2) Admonish them to take the Bible as it is, to (3) implore divine enlightenment, and then when the light shines, to (4) gladly accept each precious ray and (5) fearlessly abide the consequences.”—V5, p 388:2; Numbers added*

Notice, we are to present the Bible, then we are promised that light upon the passage presented will come, not immediately, but some time afterwards. Additionally, we are also told that when light comes, with it will also come challenges and consequential fears for us to prevail. Truly, we will be tested by the unfolding of the light. VTH did his part by calling our attention to the Scripture; now we must do our part and receive the unpopular light which has now come. With this as a backdrop, let us read the text under question:

*“Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus...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...”—Rev 14: 12, 14.*

Notice the double adverbial, locational clause which answers the question, where. Where are God’s true disciples, the saints? To what point of theology have they advanced? It says, *“Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus...”* This double clause is applicable to a time after the *Three-Angels Messages* since that is how it has been fitted into the chapter structure. It points us to the true Christians, the people who have patiently absorbed those messages and who have embraced their crowning theme, the commandments of God and the faith of Jesus. The Bible ignores the fallen saints who have not endured and tells you what the truth has done for the triumphant; it tells you where they are. They are here! Here ready to study about the coming king who is seated on the clouds waiting to conduct the harvest. The saints which are there (here) represent the *Church Triumphant*, the victorious, gauntlet-prevailing survivors who embrace all light taught in the Adventist period. But what is *Rev 14* describing as

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THE COMMANDMENTS AND THE FAITH?~~~~~You may recall from prior studies that the Ten Commandments were declared by Christ at Sinai or at Horeb. These mandates are not the ones described in *Rev 14*. For, once heard the church then could not tolerate the Words of Christ and protested to Moses that, rather than direct communication with Christ, he, Moses, should speak for the Lord and be His liaison. Shockingly, amidst all the reprimands which the Lord directed at those saints during that age of punitive tumult, they finally had an instinctive and carnal reaction towards their deliverance which won the Lord's commendations. Amazingly, rather than being angered, the Lord joyed in their shy, cowering, and withdrawn reply to His Righteous vociferations. Certainly, Christ looked down through the pages and chapters of earth's history to the moment described here under study. Surely, He anticipated those 3500 years or three-and-one-half days of divinity, when the "patient saints" would joy in His word. By the way how many realize that, according to Ussher's Chronology, Sinai occurred in the year BC 1491, 3497 years ago? Remarkably, since one day is as a thousand years (—see 2 Pet 3: 8 & PS 90: 4) in the sight of the Lord, then we are safe in calling 3500 years, three-and-one-half days of divinity, a time span which has almost elapsed in our day, 2006. So, the Lord told Moses the following about His people, Israel, and His Commandments:

***"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me (Moses), unto him ye shall hearken; According to all that thou desiredst of the Lord thy God in Horeb in the day of assembly, saying, let me not hear again the voice of the Lord my God,...And the Lord said unto me, they have well spoken that which they have spoken. I will raise them up a Prophet... like unto thee, and will put my words in his mouth and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him"*** —Deut 18: 15-19.

Clearly, Christ points to the remedy of Israel's terror of Him: He promised a softer tone and a more gentle presentation. Christ promised to speak to them by duality, by a very special flesh and blood Human, a Prophet Who served Israel the way Moses did, one Who had the hidden and abiding presence of the Lord upon Him. Thus did *John the Baptist* fulfill his commission by pointing to the advent of this special visitation. He described the very transaction of Christ (a Holy Spirit), in the form of a Dove, resting and abiding upon Jesus, the promised Prophet. It was through this 3½ literal, solar years of ministry that the Lord fulfilled His word to Judah, exactly as promised. Christ, through this medium gave to humanity the requisites to pass the judgment, thus did He say, "**whosoever** (Hebrew or gentile) **will not hearken unto my words** (Christ) **which He** (Jesus) **shall speak in my name** (Jesus/Christ), **I will require it of him.**" Therefore all who follow the instructions given in the *Spirit of Prophecy*, especially those given above which require all to receive the Bible just as it reads and, like the patient saints of *Rev 14*, wait for enlightenment, will escape deception and be included in the *Church Triumphant*. In fact, by so doing, by going directly to the Scriptures and waiting for light, the SOP affirms that we will become masters of the *Plan of Salvation* and discern—not just the partial singular Savior, but—the Complete Savior:

***"How are you to know that you are accepted of God? Study His word prayerfully. Lay it not aside for any other book. This book convines of sin. It plainly reveals the way of salvation. It brings to view a bright and glorious reward. It reveals to you a complete Savior...A supposed hope, and nothing more, will prove your ruin. Since you are to stand or fall by the word of God, it is to that word you must look for testimony in your case. There you can see what is required of you to become a Christian."*** —V1, p. 163.

Amazing indeed, Davidia seeks to ignore *Deut 18* and instead, attempts to understand *Rev 14* in its entirety without discerning Moses' testimony of Christ/Jesus. Thus do they ask, who is the "**one like as the Son of man**" sitting on the clouds? Yet, we would be shocked to realize that not only does Christ consider such unbelievers in the writings of Moses to be impatient losers regarding the *Three Angel Messengers*, after the order of *Rev 14*, but He concurs with EGW. He does not even recognize such ignorant, Bible-evasive Davidians to be true Christians. Of a surety, by their rejection of Moses' work they will never know the complete Savior. This sad fact is reality because they have failed to define Christ by the Word of God, the Bible; resultantly, they have missed the key rendition of Jesus/Christ as expressed by Moses. In fact, Christ during His testimony said as

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much. He pointed past the popularly acclaimed definition of Himself, that revealed by the Pope, a definition used by most Adventists including EGW & VTH; He even nullifies Paul's self-acclaimed "partial", "milk" testimony to define His true nature. He did these things when He, Christ, told us that, to be a Christian, we must believe the above prophecy from *Deut 18*, Moses' promise. He said, **"For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"** —John 5: 46, 47 VTH affirmed that Christ was referring directly to the prophecy of Him clearly stated in *Deut 18*. —see 1TG 15, p.5. Truly, just as EGW stated, to be a Christian, to learn of the "Complete Savior", we must garner our knowledge from the Bible —not from the *Rod* nor from her work.

Thus the true saints, those who patiently await Bible clarification from on high, will abide by all the commands which Christ spoke through Jesus during His three-and-one-half years of testimony. These commandments, in reality, are not those of Christ; they are the commandments which God, the Father, directed Christ to speak. He instructed Christ that the only way to save humanity is to give them His requisites of salvation. To declare what He requires to pass the judgment. Therefore, Christ was commanded to ignore all other doctrines including those from the Pope, from the government, from custom, from tradition, and even from Himself. Yes! You heard it right: Christ was required to silence even His very own judgments in order to deliver to you the commandments of God:

**"And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world...the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father, which sent me, he gave me a commandment, what I should say and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak."** — John 12: 47-50.

Clearly, since the words that Christ has spoken shall judge us in the last day, then this represents the "Testimony of Jesus" which the "patient Saints" who emerge victorious from the *Three Angel's Messages*, are credited as having. In fact, it is this Testimony which affords them the escape of the Slaughter described in *Rev 12* when the earth helps the woman by opening its mouth. Also, since the above reference states that life everlasting, not life, then death, then resurrection, but life without interruption comes from keeping the commandments of God as revealed by Christ as He hid upon Jesus, then this likewise is the very same commandments of God which the patient saints are credited to be keeping. In our rush to cover verses 14-19, time will allow for only one other reference. Carefully read the below passage to witness what the Lord has to say about the Church Triumphant, the Patient saints:

**"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him...If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."** —John 14: 21, 23-25

Clearly, we have uncovered the meaning of the *Commandments of God* and the *Testimony of Jesus*. The above Texts can now be summarized as follows:

- Despite our personal profession, whether it be in word, in song, in study, or in sermon, our claims to love the Lord are merely a wily ruse, a deceptive pretense, unless we keep the commandments and cherish the testimony, the words, given by Christ.
- These Commandments are not the words of Jesus nor Christ; they are dictates directly from the Father; thus they are His commandments.
- None know the fullness of Christ and His "complete" identity except the one to whom Christ "manifest" (reveals) Himself. For in a different Text, He also said, **"No man (not even, EGW or VTH) knoweth who the Son is, but the Father...and he to whom the Son will reveal."** —Luke 10: 22.

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- Jesus was the Prophet through whom Christ spoke; His vocal cords were those employed by Heaven; therefore, His words during His three-and-one-half-year ministry is called “The Testimony of Jesus”.
- This Testimony represent “**the words which (He) spoke unto** (the disciples) **being yet with (them).**”
- Consequently, the lifesaving words are not words nor commands spoken before His anointing nor after His resurrection —not even the inspired testimony of EGW & VTH.
- The Comforter will do at least these two things: He will guide into all truth and He will remind us of the key themes to pass the judgment hour, the testimony of Jesus.
- Compliance to other testimonies and partial prophecies or “milk” doctrines may qualify one for resurrection, but not for restoration of the gift given originally to Adam and Eve, the gift of eternal life without death.
- \*\*\*Key point to understanding *Rev 14*: The man who keeps Christ’s word will enjoy the personal and abiding presence of the Father and the Son.
- This gift is to prepare us for the judgment hour of God in the Last day.
- Any end-time message, which gives new insights by reminding and explaining to us the words of Jesus during His three-and-one-half-year ministry, is not from hell but from the Holy Spirit, sent from the Father.

Now, armed with this understanding of the blessings extended to the “patience saints” who keep the commandments of God and the faith of Jesus, we can explore verse 14 of Revelation and uncover

THE ASCENSION OF ISRAEL FROM THE DUST. ~~~~~Revelation 14: 14  
reads as follows: “**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.**”

One member on the E-mail forum wrote the following:

*“...But there is one item that you might want to take a closer look at: ” “So the one on the cloud, 'like unto the son of man' is Jesus.” “Notice that it say 'LIKE UNTO' the son of man. I guess one could phrase it 'like unto Jesus.' ” “Thus it would not be Yahshua Himself, but one 'like unto' Him... Else, why doesn't it just come right out and say 'Jesus' or 'the son of man' ”? —SDA-D E-mail group, Jeannie, Tues, 12-12-06, 7:02 PM, emphasis and font color belong to quote.*

I assume that Jeannie absorbed this careful emphasis from her history of study under Ben Roden, with the *Branch*. If so, I salute the care in which they, at least in this episode, have obeyed the Savior’s command and focused upon every word. This being the case, the first of EGW’s admonitions cited above in V5, 388, has been obeyed; they have pointed themselves away from the SOP and towards a Bible exegesis by studying the “plain” statements contained therein. Still remaining, to avoid deception by following the instructions in the SOP, all that is needed is to (1) make a petition for divine enlightenment, (2) to accept the light when it comes, (3) and to fearlessly abide the spiritual, theological, and social consequences, the price which must be paid for higher education. A petition has been made by the series of E-mails which have led to Jeannie’s above statement. Now, by the Lord’s prompting, the light has come. I hope that the brethren heed EGW’s counsel and courageously accept the light revealed in this E-mail reply.

True indeed, the Texts reads, “**one like unto the Son of man**”. Equally true is the fact that this person is not like the three angels described beforehand in the chapter: in his promotion (coronation), he ranks above that level; he is like Jesus. Look how Christ is described later in the book of Revelation; there is no ambiguity:

*“And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns...and he was clothed with a vesture dipped in blood: and his name is called the Word of God And the armies which were in heaven followed him upon white horses...” —Rev 19: 11-14.*

Obviously because He is not commanded by an angel but the angels “follow Him”, and because He has “many crowns” on His head, Christ out ranks the man described in Rev 14: 14. Yet, before we can tell the full identity of the coronated human, the son of man on the clouds with a crown and a sickle, we must first dispel all myths and Constantinian fables which have corrupted the world’s concept of Jesus, also known as the *Son of Man*. We must discern between Christ and Jesus. This

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monumental task is the reason why inspiration says, “...when the light shines...(we must) gladly accept each precious ray and fearlessly abide the consequences”. Then when we sing, teach, and preach of our love for Christ/Jesus, having embraced His words fully, we can do so in divine truth and with the greatest credibility. Such was promised us by the Lord Himself when He said: “When ye have lifted up the Son of man, then shall ye **KNOW** that I am and I do nothing of myself: but as my Father hath taught me, I speak these things.”—John 8: 28, \* KJV supplied words omitted. How do men “know” things especially divine points of enlightenment about Christ? —a messenger “enlightens” them. After all, was not this the purpose of *John the Baptist*? Thus, Christ informs us with this Text that the day will come when the disciples will, quote, “**know that I am**”. Incontrovertible, a special message is promised to come —no doubt the small kingdom message or the Mustard Seed, the message which you now read, and it will be— one that will cause men to increase their **KNOW**-ledge about Christ.. This must be the time spoken of by Paul in *Hebrews 5 & 6* when he promised that they will “**leave the principle doctrine of Christ**” and go on to perfection, the time described by him also in *Ephesians four* as the day of perfection when they are to learn the “**fullness of Christ**”. In this day, the “disciples indeed”, those who continue in His word, will discern between the Son of David, Jesus, Christ, the Comforter, and God. This is the exact reason why our attention is called to Rev 14: 14. Isaiah, the prophet, spoke of this special day of **KNOW**-ledge as well. He hid in the Scriptures, Heaven’s concern that men would not believe the full report of Christ, of Jesus, and also the one to whom the Arm of the Lord is to be revealed, David. Isaiah foretold that once the full report was revealed about Jesus’ true nature, His duality, men would be reluctant to believe. Thus did he, Isaiah prophesy of **BOTH** doctrines: of the duality and of the reporter. He showed that Christ, “the Lord”, was a different person than was Jesus; indeed, it was Christ who orchestrated Jesus’ ministry. Isaiah also showed that He, Christ, would be pleased to bruise Jesus, His Arm. It reads as follows:

“Who hath believed our report? And to whom (David) is the arm of the Lord revealed? For he (Jesus) shall grow up before him (the Lord, Christ) as a tender plant...and the Lord (Christ) hath laid on him (Jesus) the iniquity of us all...Yet it pleased the Lord to bruise him...He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities ”—Isa 53: 1-11.

In today’s societies we hear of all types of reports: weather reports, war reports, stock market reports, election coverage reports, etc. None are as remarkable as is this report given to David to distribute. But who will believe our report? This verse affirms what we have learned above in John 8: 28, that a report will be issued which is to show more **KNOW**-ledge about Christ and His righteousness. The report will also show that He completely sacrifices His very own will and words for those of the Father. When that day occurs, they will know, from the Lord’s other arm, David —remember, men were created after the Lord’s image with two arms— the full and exalting truth about Jesus. It will “lift up the Son of man”. Such a report is revealed by David, because to him is the Arm of the Lord revealed. Thus will the patient saints begin to understand the full greatness of Jesus: They will know that He, Jesus, is the Son of Divinity and consequently Divine Himself for He is the Only Begotten of the Father. Prior to this revealing report, all thought Jesus to be the pre-existent Christ, the Word. Even though they gave Jesus that glow of glory, they immaturely ignored Scripture and failed to credit Him for many of His very own marvelous works. But in this day of enlightenment, when the disciples lift up the Son of man, they will examine the report and credit Jesus for the Divine and sinless Human that He truly is: the man whose Father is the Highest; who started like all humans from the union of a seed and an egg. He was a Man who, when born or when first “beheld” He was just **like unto all the sons of men**, He had no masculine human “**beauty that we should desire him**”. In other words, Jesus, a handsome man in adulthood, was not first beheld as such; instead, He looked uncomely like all babies. Yet, they will know that it was Jesus who was born and raised in a sinful environment; still, unlike all humanity, lived a sinless life. They will understand the FULL CHRISTMAS STORY and realize that it was Jesus who, without unusual divine help and power, lived in perfection and who became our example and our

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substitute. It was He who gained victory over the world, the flesh, and the devil; He was the Man who died for us on Calvary; and who was resurrected to life eternal. The man who went into the wilderness after fasting for 40 days, and without the help of Heaven, discerned the true Father of His birth and who defeated Satan, the father of lies. It bears repeating: Jesus did all these things without the aid of Christ, the Dove who abode upon Him—but only for the three-and-one-half years of Ministry. By ignoring these distinctions for so many years and crediting Christ, the Eternal Son of God, instead, humanity has cheated Jesus of much of His true valor. Today the disciples must become educated about Jesus; give Him credit where credit is due; only thusly can we **“lift up the Son of man”**. Then we can discern between Jesus and the Son of David (David), the coronated man who is like unto Him, like unto the Son of man.

Is David sinless?—no! Will he die for humanity?—no! How then is he like unto Jesus? He is reminiscent of Jesus in the following ways:

- He embraces Christ Testimony and seeks to deliver it to Israel.
- He gladly exalts the Words of Christ, the Eternal Son of God, and makes them his testimony.
- He teaches salvation by keeping the commandments of God as articulated by Christ.
- He is to receive the literal abiding presence of Christ in order to commune with His, Christ, beleaguered people and does so for at least three-and-one-half years.

This final point deserves clarification: *Deut 18* was a promise made to the entire house of Israel, all 12 tribes. The larger body became apostate nearly 3000 years ago and were rejected and never reclaimed. This curse fell upon them because they **“provoked (the Lord) to anger most bitterly; therefore shall he leave his blood upon him, and his reproach shall his Lord return unto him.”**—Hos 12: 14. But even Israel’s degeneration, his sins, cannot keep him away from his Lord forever; therefore, after three-and-one-half years of divinity from the time of Sinai, the Lord will keep His promise and speak to him more pleasantly and will do so for 3 ½ literal solar years or 1260 days. This he will do after Ephraim has spent three days and three nights—three thousand years, in hell—a captive of many nations, in the belly of the whale. Paul speaks of this dramatic rescue in the following Texts:

**“For I would not, brethren that ye should be ignorant of this mystery, lest ye should be wise in your own conceits: that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins”**—Romans 11: 25-27.

This deliverer is without question the coronated man whom John depicted as sitting on the “cloud”; thus does he, upon command, thrust in his sickle to reap the first fruits of the *Three Angel’s Messages*, Israel. Here is where the hearts and minds of the patient saints will dwell. **“Here is the patience of the saints.”** This deliverer, as promised by Paul above, comes from God’s highest organization on earth, “Sion”, the SDA Church. He comes out because within Sion the 144,000 are not contained. They are found in the streets and lanes of the city. Their “dead bodies” are symbolically scattered, unburied, throughout America just as *Rev 11* describes, a symbol of their complete humiliation before the world. *Rev 11* also depicts America as that “great city” which is spiritually called **Sodom and Egypt, where also our Lord was crucified**. She is Sodom for her corruption, She is Egypt, because she likewise has enslaved Israel. But amidst this iteration we must take care to uncover the other of the three names given to her. The third is simply, **“where also our Lord was crucified.”** This last name also has special significance: she is a Christian nation. In other words, she believes in redemption through the sacrifice of the Lord. The Text reads, **“And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified”**—Rev 11: 8. The good news is, just as does Paul, so also does *Rev 11*, show the day of Israel’s resurrection, their ascension into the SDA church, just before the Slaughter of *Ezek nine*. It says,

**“And after three days and an half, the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And I heard a great voice from**

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*heaven saying unto them, come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. And the same hour was there a great earthquake...”*—Rev 11: 11-13.

Israel goes from doormats of dirt stained disdained to angelic cloud dwellers with renowned acclaim. They are transformed, after three-and-one-half years of ministry into the “divine nature”. Thus are they called up into the proverbial atmospheric heaven to be seated on a cloud, the same cloud in which their king is seated, the one, “like unto the Son of man”.

**“There are souls among the colored race that can be reached, and the very kind of labor which their circumstances require should be put forth, that they may be saved. When these souls are converted to the truth, they will become partakers of the divine nature, and will go forth to rescue their fellow men, to lead those who are in darkness into light”**—EGW, SW, p 29.

They too become like Jesus in a sense: They are resurrected, and after three days and three nights in the whale’s belly, the heart of the earth, earth’s center stage of glory, America, they are saved. They are resurrected to ascend to glory and become partakers of the divine nature.

This elevation of Israel is not dissimilar to the Lord’s elevation of the gentiles these past 2000 years. Thus also is another component to explain how the man seated upon the cloud is like unto Jesus, the Son of man. Yet, Israel’s rise to glory and salvation is a very dominant theme in the Bible. Only one more example is required to show the similarities between Jesus and the man on the cloud. Remember, in *Deut 18*, Christ unfolds the method to be deployed to communicate with Israel. He was to fulfill that promise by conducting hidden communion. In this way, through the presence of Jesus, He taught two tribe Judah, 2000 years ago. The same subtle communication occurs with Israel as explained by the Lord in *Matt 23*. Calling them by their nick-name, Jerusalem, He points to the day when they too will enjoy His direct, but hidden, ministry. He says the following:

*“O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, blessed is he that cometh in the name of the Lord”*—*Matt 23: 37-39*.

Only the dishonest would doubt that the day will come when the Lord takes away Israel’s sins. But when that day of harvest is come, they will not see Christ. In exact compliance with their request 3500 years ago, they will see the face of a man, David, their coronated king, just as Judah, 2000 years prior, did not see Christ, but Jesus. Israel, having learned from 3000 years of hell (Care must be taken so as to not confuse the two periods, the 3500 years and the 3000 years), they will finally discern the presence of the Lord on His servant; thus will they say, **“blessed is he that cometh in the name of the Lord.”** Someone is to come to Israel and cause them to celebrate and to bless. This person comes in His name; yet, through his tender call, the Lord says that they will see Him. This may be the most obvious reason to explain the likeness between Jesus and the man on the cloud: Just as Jesus began His ministry using Christ’s Name, He was called Jesus Christ, just so will the other arm of the Lord, David, minister to Jerusalem by exalting the name of Christ, the name he learned, according to Micah 6:9, by hearing the *Rod*. Seeing this perspective, many will question, why not a horse, a throne, a star, or even a chariot, what is the significance of the one like unto the Son of man

**COMING IN A CLOUD?**~~~~~To best explain I reach back in my own personal history, about 38 years ago when I was merely a child. At the age of approximately 12 my older brother and I, driven by curiosity to explore, would find ourselves wandering in the wooded sections just outside the housing projects where we lived. In Pittsburgh, perhaps for reasons of social isolation, many of the housing projects were like islands, surrounded by forested, wooded, and undeveloped areas. In the spring we loved to venture to the open marsh lands and wade through those natural wet lands in search of wild life (remarkably similar to what I am doing today in Davidia, smiles). We would ignore the hazards and would drudge through the knee-high, soupy water. Our parents were concerned about the myriad of hazards. They knew of the snakes; the

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parasites; the mosquitoes; the sinking mud; and the microscopic, bacterial pollution which comes with exposure to the unclean water of the marshes. The water, if suitable for wading, was definitely not fit to drink; so we wisely refrained from that hazard. To a child, such was an exciting place, but one thing always, even to this day, amazed me: come late July and August, after weeks of the hot summer sun, the marshes would become bone dry and the mud would be transformed into tightly fragmented, crusted segments —no water was to be found anywhere. This well-illustrates the experience of God's word just before the harvest. Just as the light from the Bible intensifies, it dries up the marshes. But, where did the water go? To answer this question and give you clearer insight into *Rev 14*, the murky, polluted marshes evaporate and become clouds, leaving behind all the impurities; they do not ascend with the water. The process is subtle, but it occurs none-the-less. Much of the water forms the clouds in the sky; it leaves the earth and is called up higher to the atmospheric heavens. This is the Lord's genius design to purifying the waters for humanity. Without it, we soon would have no clear, clean water to drink.

When the Bible shows the other arm of the Lord, the son of man coming on the clouds, it is not then the time for the saints to leave earth for Paradise, not even to the Kingdom. It is a day to more easily evangelize, to harvest humanity —without the snakes and frogs, without the parasites and bacteria, and without the sharp rocks and the sinking mud, but— with purified, thirst quenching water, doctrine. This is the perfect day which Paul described. For in nature evaporation leaves behind all the silt, all the slime, and all the pollutants. Therefore, the white clouds represent waters that are pure.

But the son of man who sits on the clouds has a sharp sickle in his hand awaiting heavens command to begin the harvest. The sickle requires little explanation, it is the instrument of harvest. Consequently —not before and not during the formulation, but— at the end of *The Three Angel's Message*, the time after VTH and EGW, comes the pure gospel harvest. It comes to the patient saints. To this hour, then, did the Lord refer when He issued the following command:

*“...The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest”* —Matt 9: 37, 38.

How many keep this commandment of God, this Testimony of Jesus?

Never before in the history of the World is the need for this prayer to be offered up to the Lord of the Harvest. By the way, it should be clear that the Father is the Lord of the Harvest because the disciples, the harvesters belong to Him, and none other than Him. Therefore, when the harvesters emerge, they will come directly at the command of the Father. Christ indicated as much when He prayed at the end of His ministry:

*“I have manifested thy name unto the men which thou gavest me out of the world: **thine they were, and thou gavest them me; and they have kept thy word...I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine... I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.... Neither pray I for these alone, but for them also which shall believe on me through their word...that the world may believe that thou hast sent me**”* —John 17: 6-21.

The disciples are the ones who receive the Father's word from Christ the Son. Thus the *disciples indeed* are those who continue in His word; they received the Bible-based **KNOW**-ledge of the “complete Savior”. This includes the word which Christ, at the end of His commission, states above when He says, I have given them thy word. The *mustard seed*, being the smallest of all seeds needs more saints, saints who will receive the commandments of God and the Testimony of Jesus, saints willing to harvest the field which the Father says ought to be harvested, in order for the Lord's kingdom to grow. But, why pray that laborers are sent into the harvest? When this very specific prayer is answered and the Lord of the Harvest complies with our petition, He will clearly send humans or laborers into the field. Thus, the sickle represents men who are to reap, men and women in the camp of David, in his hands. Such men could not represent the 144,000, for those are the souls whom they reap. In fact, the Lord says that they are to preside over, to judge, Israel in the day of regeneration. Therefore, the 144,000 are not yet seen on this coming cloud. But when they

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are reaped and enlightened, they too will have the purified waters of life, the waters, which Christ described when He stated, “*whosoever drinketh of the water that I shall give him shall never thirst.*” —John 4: 14. Then, having been enlightened they too will become sickles, or instruments to reap the earth, just as EGW states above: “*...When these souls are converted to the truth, they will become partakers of the divine nature, and will go forth to rescue their fellow men, to lead those who are in darkness into light.*” *Revelation 11*, shows this transformation by using a different figure of speech:

*“And after three days and an half, the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, come up hither. And they ascended up to the heaven in a cloud; and their enemies beheld them and the same hour was there a great earthquake, and the tenth part of the city fell...”* —Rev 11: 11-13.

Clearly the invitational voice from the cloud is David with Christ speaking through him. They are now prepared to take their purified doctrines and shower it on the second fruits. Equally clear is the sequence of events: Israel will be harvested in a short period of Three-and-one-half days. This harvest will come at the end of the Three-and-one-half, divine days which stretch from the Word of the Lord declared at Sinai to the Word of the Lord from the mountain of Sion, the church today, a period of 3500 years. During this time, the wicked in the SDA church will see their great lost; they will see Israel’s harvest as they are transformed from the doormats of America to men of life and purity. Then, the judgment falls on the Church, the “earthquake” destroys the tenth part of the city, Laodicea, God’s Church. Afterward comes

**THE FINAL HARVEST.** ~~~~~ *Revelation 14* shows even yet another harvest. One described in verses 17-19.

*“And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire: and cried with a loud cry to him that had the sharp sickle, saying, thrust in thy sharp sickle, and gather the clusters of the vine of the earth;... And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.”*

Why is a man seen to conduct the wheat harvest so as to reap the first fruits; yet, an angel is apparently given another sharp sickle to reap the grapes, the rest of the world? A careful rendering will show that, although not clearly stated, the man on the cloud reaps both the wheat and the grapes while the angel executes the judgment; he reaps the vines for destruction. Notice with great care to discern who conducts this second harvest. The Bible merely states that “*another angel came out from the altar...and cried with a loud cry to him that had the sharp sickle, saying, thrust in thy sharp sickle*” —verse 18. It does not say to whom the angel gives the command, the one like unto the Son of man, or the angel. Before this statement, the Bible reveals that, “*another angel came out of the temple which is in heaven, he also having a sharp sickle.*” —verse 17 Thus, because verse 17 precedes verse 18, we understandably presume that the command to harvest the grapes was given to the angel of verse 17. But caution must be taken because of the ensuing Text and because of the adverb, “also” that is used in verse 17. Since it says that the angel “also” had a sharp sickle, then we can safely discern that both the son of man and the angel had sharp sickles. And, since verse 16 clearly shows that the son of man’s sickle is unemployed having finished its work of harvesting before the angel of verse 17 comes out from within the temple and before the command to reap the grapes is given, then both his sickle, and the sickle of the angel, are ready for deployment. We know this fact for certainty because verse 16 indicates that the first reaping orchestrated by the son of man is fully completed even before the other angel from the temple, also having a sharp sickle, emerges. Also the command to reap the grapes is given to the man who “HAD” the sickle. This is a subtle indication that the command to reap the wheat and the grapes went to the one like unto the Son of man and not to the angel. Now, let us reread the Texts.

*“Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus...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*

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*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. And he that sat on the cloud thrust in his sickle on the earth AND THE EARTH WAS REAPED. And another angel came out of the temple...he ALSO having a sharp sickle. And another angel came out from the altar...and cried with a loud cry to him that had the sharp sickle, saying, thrust in thy sharp sickle, and gather the clusters of the vine of the earth for her grapes are fully ripe.”—Rev 14: 12, 14-18.*

Verse 19 clears up the confusion. It says, “*the angel thrust in his sickle in the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.*” This reaping angel of verse 19 could not be the one who reaps the clusters of grapes in the preceding verse, 18. And since there are only two sickles, one in the hand of the son of man and the other in the hand of the angel, then it becomes clear that the “one like unto the Son of man” reaps both the wheat and the grapes. When the angel, the reaper with the other sharp sickle, is commanded to deploy his sickle, he is identified clearly as the angel with the sickle. This adds proof that the son of man on the clouds does the reaping of the righteous on the earth, the first and second fruits. This point offers great relief, for many have the desired to accuse Davidians of teaching that we will execute God’s judgments for Him. This deception has no foundation in the *Rod* nor the *MSC*; and the Bible clearly refutes this charge. The reapers in the hand of the son of man are men, agents for salvation. The reapers in the hand of the angel are other angels, the executors of God’s judgment. Who would want it any other way? Our purpose is to be tools for Christ to love, judge, and save humanity; we are not heavenly hitmen. Mastering the event of this study, therefore, opens the window to comprehend

**THE THREE DIMENSIONS TO REVELATIONS 14**~~~~~“In keeping with the Christmas season, what better opportunity is there than to study more about Jesus and His graces as manifested in Rev 14. Sadly, many Davidians have erroneously sought to understand the ending of *Revelation 14* —not by seeking to uncover the deeper themes about Jesus, the Son of man, but—by merely counting the angels described therein as additions to the first three angels. Great convolitional distortions have occurred as a result. As justification for this practice they cite a reference from the founding fathers at the beginning of Adventist history. Never, when such a support is used, do they make any mention of EGW and VTH’s resounding rebuke against those who abuse and misuse the SOP in that manner. They ignore the cries of inspiration which demand that all doctrine be established by the Bible. Therefore, with this illegal and imbalanced relationship to Bible doctrine, they set themselves up for a disastrous fall. In fact, the David Koresh disaster can be directly linked to this sin by *Branch* Davidia and their licentious love affair with this very idol. This approach to understanding the prophecies contained within *Rev 14* provides limited insight because it fails to recognize that the entire chapter is divided into three different segments. The first segment from verses one through five describes the 144,000. They are Israel, the first to be reaped. Then comes the three angels described in verses six through nine. These messages are clearly *not* targeted to Israel, the 144,000, as the command to the three angels is to go to the gentiles, to “*...them that dwell on the earth, and to every nation, and kindred, and tongue, and people*” —Rev 14: 6. Indeed, the chapter reveals an important point by showing that the 144,000 could not come from the SDA church. Then comes the final section, Rev 14: 14-20. This describes the harvest of the earth beginning with the 144,000, the people defined as a special class to be redeemed from the earth, the guileless first fruits, as verses 4 & 5 describe. Chapter seven reveals that they come from the 12 tribes of the Children of Israel. However, in chapter 14, before it describes the three angels, the experience of the 144,000 is conveyed to be very unique; thus does it relay that,

*“...they sung as it were a new song before the throne, and before the four beast, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.”* —Rev 14: 3.

Such a song relates to their emergence from 3000 years of oppression and affliction, and is unique just as was Jonah’s experience in the belly of the whale. But this could not possibly be describing those who embrace the three angel’s message because they are defined to be those from gentile heritage, the very ones who oppressed Israel. The three angels are merely complying with the

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gospel commission which Jesus commanded for His disciples when He, after His resurrection, told them to carry it throughout the world. And since the three angels declare the judgment hour, the fall of Babylon, etc, then it could only represent that Gospel as it is presented to humanity in the last day and by Laodicea, the last gentile church.

Advancing to the close, to achieve the goal of Bible wisdom, it is ineffective to count the angels which finish the chapter under the assumption that they are chronologically sequential to the first set of angels. This conclusion is inescapable for the following reason:

**(1) THE SON OF MAN ON THE CLOUD IS NOT AN ANGEL AND HE DOES NOT BEGIN BY EVANGELIZING THE GENTILE NATIONS; HIS FOCUS IS FIRST DEVOTED TO THE REDEMPTION OF ISRAEL.** This is proven by his work of thrusting in the sickle to reap as it yields the successful harvest of the earth.

- Since the 144,000 are called the first fruits of the earth in verse 4, then they must be the initial target of his efforts to reap; thus when he thrust in his sickle, a harvest tool, they are first.
- Since, the grapes are reaped next and the earth is fully harvested afterwards, leaving only time for the executive judgment, then they, the grapes, must include all other nations and tongues.

**(2) THE THREE ANGELS ARE COMMISSIONED BY A DIFFERENT AGENDA.**

- Jesus, 2000 years ago, after the resurrection, commanded His church to evangelize all nations until the end of the world —see Matt 28: 18-20.
- Those marching orders did not specify Israel and were given days after the completion of His three-and-one-half-year testimony and in a time when the Dove did not abide nor speak through Jesus.
- Consequently, the *Three Angels Messengers*, being end-time disciples of Jesus, were under the same command to evangelize the gentile world. Paul in Romans 11: 25-27, cited above, affirms this point as well.
- Unlike the reapers in Rev 14: 14-20, the three angels did not need to wait for their orders. As stated already, they were given to them right after Calvary.
- The three angels were required to work as soon as they received their Gospel message.
- The man on the cloud and his commissioned workers, the sickle, are installed and ready, but they are required to wait until they receive the command. They are the patient saints.
- The man on the cloud's gospel has a different commission and commissioner, Christ.
- Christ is the commissioner because He promised to personally conduct the evangelization of Israel —see Deut 30: 4 & 5; Ezek 34: 11, 12; Dan 12: 1; Isa 59: 19-21; Matt 23: 31-37, etc.
- When the man on the cloud begins his work, the times of the gentile management of the church and the time when Jesus presides over world evangelism ceases, and Christ takes the reins afterwards.

**(3) THE BIBLE ITSELF NUMBERS THE THREE ANGELS.**

- The Bible calls the third angel by that very title indicating that the Lord has grouped that message in an ordinal and sequential relationship with the first two.
- This shows that if the Lord intended for the other angels of *Rev 14* to fall in the same ordinal sequence, implying a fourth and fifth message to the gentiles, then He would have indicated accordingly.
- From verse 14 until the end of the chapter, the Bible merely mentions each succeeding angel as “another angel”. Therefore, we must ask, how is it that we could think to group them sequentially with the others?

**(4) THE THREE ANGELS ISSUE WARNINGS; HOWEVER, THE MAN ON THE CLOUD AND THE ANGELS WHICH FOLLOW HIM FULFILL THE WARNING MESSAGES PROVING THAT THEY DESERVE A DIFFERENT CATEGORIZATION.**

**(5) THE MEN WHO LABOR UNDER THE THREE ANGELS ARE DEPICTED IN SYMBOLISM AS ANGELS; HOWEVER, THE MEN WHO WORK UNDER THE NEXT COMMISSION ARE DESCRIBED AS SICKLES IN THE HAND OF ONE LIKE UNTO THE SON OF MAN.**

- Thus the angels who command his work are defined differently.
- Thus showing the institution of righteous rankings to take place among the Lord's people.
- Each of the angels apparently emerges from the temple in Heaven.
- The man on the cloud does not come out of the temple

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For each of these reasons, there can be no special lesson derived from grouping and counting the additional angels described in *Revelation 14* with the three angels at the beginning.

In summary, the work is about to take an unexpected change in direction. The Lord is about to save the world. To do so He needs dedicated men and women who cast aside fables and embrace His pure doctrine, people whose experience with the *Three Angel's Messages* has lifted them above the clouds. Who are these heroes? —the Father, the Lord of the harvest, knows exactly whom His reapers are, and just as He gave them to Jesus/Christ 2000 years ago, He will likewise put the sickle in the hand of David. In fact, He has carefully prepared them for this hour. The 144,000 will not yet be included in this number; instead, the sickle are the pastors after the Lord's own heart, David-ian pastors, who are now learning to love Israel and to be patient. In their patience they become masters in trusting Christ; so they put down their desires to escape from earth and go to Heaven. They realize that before they can go to heaven, they must respond to the call to service, the call to raise up Israel out of the mire and into the clouds. Then, the 144,000 can also become a sickle and begin the harvest of the world, and, after the Kingdom in Palestine, we can, together, all enjoy 1000 years in Heaven. In so doing, the Father's joy can be complete. After all, that was God's plan from the beginning. In fact, this is the big secret which Satan has sought to hide from humanity all these years: the Father has a deep and abiding love for the World. Red and yellow, black and white, all are precious in His sight. In keeping with this theme, six thousand years ago, the Lord said, Let us make man in our own image. Afterwards, unfortunately, man fell from grace. As a result —not man, but— a son born to him must lead him back; thusly, is Jesus called the Son of Man. Today, we will be given one like unto the Son of man. This modern day “arm of the Lord” this lamp unto our feet and light unto our path back home, must also fully love the Lord and sacrifice all selfish desires to please Him; thus, he is also to be like Abraham, he will be a son of God. However, anyone who is committed to this very goal and willing to struggle to achieve it is also called the son of man. In fact, this was a title given to Daniel and Ezekiel. But our efforts to save humanity must be in careful compliance to God's requirements; else just like Cain, our sacrifice will be rejected. Consequently, Christ uses both of His Arms, instruments which fully comply with His dictates, to effect this restitution of man back to glory.

Sincerely,

Derek West