

TITHE AND KINGDOM ENTRY

26-Sep-2009

Dear Brethren,

An issue of importance must now be announced among the brethren, especially since some, formerly associated with the Davidian association called, Bashan, are carefully examining the message of the Mustard Seed Advent (MSA).

We as Davidians have been on a journey, all these 70-plus years to receive admittance into the blessing that we have somewhat incorrectly termed the Kingdom. The central purpose of our goal was to win eternal or everlasting life, a thing which is only granted to those who therein gain entry. The MSA has been commissioned to bring to us this dream, to lead the saints into eternity without death. It is this passage that is called the Kingdom, and it comes “without observation”. We must remember that a saint who lives forever will have admittance and citizenship in God’s Kingdom regardless of where he finds himself geographically or wherein he may be located within the inter-stellar universe. The Lord plainly testified to this conclusion. He said,

“The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.” —Matt 13: 31, 32.

From this fact, we discern that the proverbial home or lodging place which contains all the redeemed including the branches and the birds of the air begins in a very small way, as a mustard seed. This mustard seed is a proverb to describe the “kingdom of heaven”. Thus, since we know that the Lord saves people, and it is the least, then the *mustard seed* could only represent the smallest collection of people. None could be smaller than a man and his wife assuming that the two are united as one and one flesh. We can know this for a certainty because humans are not divided into segments that are any smaller.

The Kingdom, from this revelation, is a house, a lodging place; it does not begin at first as a geographical setting. It is also called the “House of Jacob”. The unity and coalescence of saints, male and female, young and old, resurrected and living into this house causes it to grow from an inconsequential speck to a major tree. This promise —just like that of John 3: 16— though it has never beforehand been understood or correctly taught in this way, cannot ever be ignored by the righteous because the Lord, the One who started the church on its path of Christianity, said that He will lose nothing from His testimony. Being a fact solidified in our minds, the conclusion that all saints with breath in their nostrils must seek admission into this lodge, becomes an air-tight strategy for soul salvation. Beyond this, the only way to discern this lodging place so as to understand Christ’s criterion for admission is to follow His counsel. He said, “...*except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven*” —Matt 12: 20. Clearly, we now, today, have at least one solid standard of entry into the eternal House of Jacob, the Kingdom, a standard for living saints that cannot be contradicted: Our righteousness must first equal, then it must exceed that of the scribes and Pharisees. The dead of all ages, the birds of the air, may have had another standard, but the living must examine the behaviour of the scribes and Pharisees, choose the good, and emulate it. Then, to gain entry, they must exceed their good behaviour. His words uncover the secrets of salvation making this task: The Lord said,

“Woe unto you, scribes and Pharisees, hypocrites! For ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone” —Matt 23:33.

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“But woe unto you, Pharisees! For ye tithe mint and rue and all manner of herbs, and Pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.”

—Luke 11: 42.

The truth, directly from the mouth of God, is made solid and incontrovertible; in fact, few doctrines in the Bible are more plainly revealed. Having never met a scribe or a Pharisee, All can still behold their righteousness for emulation and their iniquity for discontinuation. All can see the standard for passage from death to life and for entry into the Kingdom, the long sought desire of every Adventist since 1833. Ignorance of these things explains, in part, why the church—though she knew it not—was ill prepared to receive the Kingdom in 1844 or anytime thereafter until today. In 1844 Adventists did not even pay tithe. Also, they did not know God and could not teach His love; they had only minimal knowledge of the judgment and absolutely no knowledge about the *Judgment of the Living*. The *mustard seed*, because it was an herb that could only sprout forth at the end of the last century, made it impossible for Davidia—until that time—to pay her tithe to it. Before then, she could not even equal the righteousness of the scribes and Pharisees. Today she can; however, more is required: Davidia must master the “weightier” concepts of the law, mercy, judgment, and faith. The nominal brethren, with their standards of righteousness in total shambles, could only hope yesterday to pass through the grave, to become a bird of the air.

All Davidians today must become exact tithe payers, and then, to enter into the eternal and sacred house, the mustard-seed Kingdom, they must become merciful and faithful judges, men and women who know God and His love. Being the prime minister of the *mustard seed*, the seed itself, this letter will certainly be wrongly received by men who have no judgment. It will be construed as a self-serving document, a money grab. However, the faithful steward must blaze this light regardless of the perceptions of its students. Fear of accusation and negative charges cannot govern the teaching syllabus of the Lord’s faithful steward. The Kingdom can grow in no other way: Men must be plainly taught how to enter, how to step into everlasting life, how to become “branches” for Christ. The first step is to read the literature, to behold its shining light for Christ, and then to bring all of the tithe unto the storehouse, the source of life-saving present truth.

[SIDE BAR: Prophecy shows the very close communion with the Lord and His last-day steward, the *mustard seed*. Ye we must be careful to discern between the two. To contradistinguish the prime minister, the *mustard seed*, from the Lord, the title, *mustard seed*, is italicized but is not capitalized. Thus, by careful use of upper case and lower case nouns and pronouns, all will distinguish that this author is referring to Christ when caps are used, and to His closely and intimately connected, sin-overcoming human when lower case is used. To accommodate those who rightfully fret over the proper use of grammar and punctuation, this side bar is, now, 26-Sep-09. given.]

When the Lord’s *mustard seed* first began publishing approximately 15 years ago in 1994, it did not request tithe from Davidians associated with Bashan. It wrote the following:

“This explains the very reason why all who now send their first tithes to Bashan should continue to do so. This office will not accept it without special circumstances...”

“But what of those who do not NOW send their tithe to Bashan and who feel compelled to support the germination or development of God’s “Mustard Seed”? Such wise individuals who recognize their present truth duty may now do so...”

“...This inspired messenger does not require that you abandon Bashan as a feeding pasture; he does not request that God’s tithe be diverted from there. Also, he does not disrespect the current or prior Bashan leadership; rather, he recognizes with fresh and previously unrevealed scriptural evidences that she is the final feeding pasture before the Kingdom. Indeed, he has shown that the Kingdom is promised to come to her based upon the light revealed in Micah four and other sources.”—The MSC, 1.0-2, The Word of the Lord unto Zerubbabel, p. 50, 51, unrevised

This finding was given in the context of *Micah four* whereby the king described in that text (identified therein as Derek West) is distinguished from all other characters including “the tower of the flock”, Bashan leadership. The name of the Lord, the doctrine of Christ, the concept of *Deut*

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18, was not revealed until nearly seven years afterwards. Therefore, it could not then legitimately interfere with the work conducted by Bashan. When it was, just as promised in *Micah four*, the Kingdom, the *mustard seed*, came to Bashan and was rejected, was denied fellowship and entry even by the arm of the law. Resultantly, since that time and appropriate to the theme of another Scripture, *Mal two*, the Lord has cursed their blessings, canceled them as His priests (teachers), and rejected their service, and He did so merely because they rejected the truth of His name. He said,

“And now, O ye priests, this commandment is for you: If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart....and ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the Lord of hosts. My covenant was with him of life and peace: and I gave them to him for the fear wherewith he feared me, and was afraid before my name...for the priest’s lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of host”—Mal 2: 1, 2, 4,5, 7.

Without delving deeper into the full meaning of this text as has been done numerous times in the past, we can therefrom emphasize one theme above all others: that is, those honored yesterday as the Lord’s priests, the purveyors of His knowledge, the ones who fed the flock with the *Rod*, are rejected today in favor of the reinstated, Levitical priesthood. They are rejected because they failed to give glory unto Christ. Obviously, a message came to them which more carefully defined the identity of Christ, and they denied that light. In this way they denied knowledge, and failed to give glory unto His name. This event did not happen until recent history, years after this office honored Bashan as a legitimate feeding pasture, as the priests of the Lord, as a worthy encampment to receive the Lord’s tithe. Today, they have failed to comply with the commission of Micah 6:9; they have failed to hear the one who appointed the *Rod*. In this failure, they committed the most egregious abomination, the sin which united them with the forces of hell and the originators of that same sin: They elevated the proverbial moon, the SOP, above the One who gives to it its luster, the Sun; they worship the reflector of light instead of the light Himself; they violated the counsel of yesterday’s prophets by promoting the Spirit of Prophecy above the Bible, above Christ. Even the late MJ Bingham, the porter, recognized the folly of this perversity. He said,

“...the Bible and the Spirit of Prophecy give NO ONE LICENCE to try to establish redemptive truth from the Spirit of Prophecy... One should never succumb to the temptation to do it. Jesus says, ‘Search the scriptures:...they are they which testify of me’ John 5:39,...I do not think that either the Bible or the Spirit of Prophecy could make it any more plain and emphatic, at least need not do so, that we are never to put the Spirit of Prophecy in front of the Bible...” —Bashan Communicator Vol. 2; No. 2 April-June, 1982.

Therefore, all today, if they hope to walk eternally with Christ, if they desire to become His branch and have lodging in His Kingdom, must immediately direct all of their tithe and offerings to the storehouse; they must exceed the righteousness of the scribes and Pharisees.

Sincerely,
Derek