

Excerpt from *Bashan ---Fly and Feed Thyself*

.....Unwittingly, these individuals, by their dread of Christ, greatly offend and insult Him. They do so by implying that He rules His kingdom by fear. They confuse His approach to His people with that of the Devil's. Examine some of the most evil rulers of this day, leaders which ruled by the satanic principle of fear and men which these timid servants are unwittingly comparing Christ to: Joseph Stalin, of the former USSR; Adolf Hitler, of Nazi Germany; Saddam Hussein, of Iraq; Manuel Noriega, of Nicaragua; Idi Amin Dada, of Uganda; etc. Our news-reporting agencies relay that all of these cruel leaders in modern history expertly controlled their governments (kingdoms) through fear and terror. Should we think of Christ's kingdom and compare His leadership to theirs? We certainly should not! The Lord rules His kingdom by faith and love. He says, "***If ye love me, keep my commandments***"—John 14:15. He never imposed any principle which compelled His adherents to timidly approach His word and refrain from all Bible-based teaching or belief because of fear of His condemnation; it is not Him, but apostate and hypocritical teachers that try to control His church by fear. But those who reject His word because they are fearful of being lost, or losing their talents, are insultingly confusing Christ/Jesus with the tyrants of the world. Especially should Davidians refrain from such misguided teachings and beliefs since they have, throughout their history, been victimized by the same tactical mis-associations. Yet, this is the very strategy that Bashan has employed. And worse still, as evidenced by the letter which is now being addressed, Bashan, instead of distributing the truth to maintain her "flock", is attempting to capitalize from the ugly Waco tragedy inspiring her adherents to a fever pitch of terror by using the Devil's success at persecuting the Branch Davidians to keep her flock loyal to her. Sadly, those that respond to this tactic will be rejected by Christ. Contrary to their thinking, the Nobleman does not want such timid disciples. He will condemn such fearful ones with a scathing damnation. He will say to them, "***...Out of thine own mouth will I judge thee, thou wicked servant...***".

In addition to the servants, the other group condemned in this judgment of *Luke 19* is described, not as His servants but, His citizens, those who have membership in His kingdom. These wayward citizens are not accused of failing to increase their talents; rather, they are condemned for rejecting Christ. They will reap the full fury of the Nobleman because they hated his king. It says, "***...His citizens hated him, and sent a message after him, saying, we will not have this man to reign over us.***" Apparently, when the Nobleman returns, having received His kingdom, obviously at the end of the Judgment of the dead, He repays these false citizens for their treason. He says, "***But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.***"

Imagine, the Lord is to have citizens in His Kingdom, ruled by His appointed servant, before His return! —else how could they exhibit hatred towards the Lord while He was in the "far country"? This Kingdom could only be the one described as the Mustard Seed in Matt 13: 31-32. But how could these citizens be accused of hating the Nobleman? And, who was **THE MAN** that they refused to have reign over them? This man was obviously someone other than Jesus/Christ, because he, unlike Jesus, was visible, alive, and was in their presence while the Nobleman was still away in "the far country". They clearly respected Jesus/Christ because they sent messages after Him, they directed their prayerful petitions towards Him showing obvious deference for His authority. Could this rejected leader be VT Houteff? Brother VT Houteff, the man who introduced to the Church the *Rod* message has been deceased for more than 40 years now. Therefore, he could not be this rejected man. In fact, few of the people who are alive

today were old enough, forty years ago, to be held responsible for rejecting VTH. Consequently, the one whom the citizens refuse to have reign over them must necessarily be David, the living king, the only one promised to rule God's house, His church. And, since Davidians are the only ones expecting such a ruler, then it is they who refuse David. Just before *the Judgment of the Dead* concludes, a proceeding which has been in session in the heavenly courts (see *Daniel seven* quoted above) since the year 1844 and a legal proceeding which has been inaugurated to secure for the Nobleman His cherished kingdom, David's promised son emerges onto the scene. The message which he bears is entirely founded upon the Scriptures, God's word; yet, it honors the *Rod*. The citizens, the people to whom David seeks to enlighten, are shocked because the "**new things which he declares**" are fundamentally divergent from many of their preconceived ideas, and they hate the 'new meaning which he flashes forth from familiar text.' By thus hating these new doctrines, they truly express their contempt and hatred for Christ, God's word. Therefore, since they thoroughly reject the final *Testimony of Jesus* as revealed by David's promised son, they consequently refuse to have Jesus/Christ to reign over them. Rather than the Christ of the Bible, they prefer the Devil's mythical impersonation of Him, or they trust in the mystical Christ of their own imaginations. They are ten times more the idolaters than were those which Elijah resisted upon Mt Carmel, and they reap the same reward: the Lord personally executes them even before the church and America are judged.

Consequently, before any attempt to find refuge in their misinterpretations of Matthew 25:31, they had better understand the gauge with which the Lord will judge His church. He will not measure them by their charity to Jerusalem but by their faith in His word for this faith will determine their response to His king. Unless they embrace the Scriptures as unfolded by "this man", "the man/the Branch", they will never see the judgment of the sheep and goats. Also, when considering Matthew 25: 31-46, they had better discover the full and strong-meat truth about

THE KING WHO PRESIDES OVER THE JUDGMENT~~~~~When it says, "***When the son of man shall come in his glory...then shall the King say unto them on his right hand***", it is evident that this king, whomever he represents, is the one who conducts the judgment. Traveling back again to *Isaiah 57* we further explore the deeper light and meaning which radiates from there upon this subject. As seen already, first it shows the fall of Assyria, or America, because she has departed from the Lord. God tells her in verse 12, "***I will declare thy righteousness, and thy works; for they shall not profit thee.***" True to His word, His declarations are revealed in the judgment of the sheep and the goats. Then, in the very next verse, Christ shows how broken America will become over His rejection of her; it also shows the emergence of "the man of Bible faith" it says, "***when thou criest, let thy companies deliver thee; but the wind shall carry them all away...but he that putteth his trust in me*** [in Christ's word] ***shall possess the land, and shall inherit my holy mountain.***" Therefore, the inheritor, David, emerges, and America is judged even before the kingdom is established in Palestine. But *Isaiah 57* continues to unfold to us answers about *Matthew 25*. The next verse shows that the inheritor is to command a group of people, Davidia, to do that which both the sheep and goats have failed to do. Davidia is commanded to aid David, the Bible-trusting man, to exalt his people — the "least of these my brethren". It says, "***...cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people.***" This text proves that David emerges from the midst of this downtrodden people; he calls them my people. It also proves that Davidia is to be given an assignment which they previously did not consider to be theirs. Therefore, the inheritor of the kingdom is a singular man and not a group of people, who emerges from the

midst of these stumbled people, his own people. And, since the king of Matt 25:34 does not refer to the sheep or the goats as his people or his brethren, but only to the third group, “the least of these”, we have irrefutable proof that not only is he the same man as the inheritor, but also that those who are called “the least of these my (his) brethren” are also the stumbled people of *Isaiah 57*.

However, the next verse, *Isaiah 57:15*, is the clinching verse to identify the King of Matthew 25:34. It shows that he is the very same person who inherits the holy mountain. It is not just David or Christ; rather, it is the Spirit, the Star, the second person of the Godhead, resting upon David’s son. Evidently this union (marriage) occurs just prior to Jesus’s return to earth. For reading these verses consecutively, it says,

“I will declare thy righteousness, and thy works; for they shall not profit thee. When thou criest, let thy companies deliver thee; but the wind shall carry them all away... but he that putteth his trust in me shall possess the land...and shall say cast ye up...the stumblingblock out of the way of my people. ✧ ✧ ✧ For thus saith the high and lofty one that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place [perhaps the heavenly sanctuary], with him also that is of a contrite and humble spirit, to revive the spirit of the humble [He is with David’s promised son] and to revive the heart of the contrite ones. For I will not contend forever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made. For the iniquity of his [Jerusalem’s] covetousness was I wroth, and smote him: I hid me, and was wroth...I have seen his ways, : I will lead him also, and restore comforts unto [Jerusalem] him and to his mourners [the sheep]”— Isa 57: 12-18.

Evidently, even while the Nobleman is in the far country presiding over the transition of judgment, at some point He is to clandestinely descend upon David. Resultantly, He is not here described as omnipresent; He only dwells in two places, the heavenly sanctuary and the earthly location of His servant; therefore, this verse is depicting Christ. This key text answers two central issues. First it shows how those who rejected and refused to have “this man to reign over them” actually were rejecting Christ while He was still in the far country: they rejected His spirit-filled king who delivers to them His testimony.