

Remedy for Withering Branches---a study on “The Angel of the Lord”

16-Jan-08

Johnathan,

Have you not heard that the church is to anticipate the coming of Elijah and this, his coming and his mission, would be modeled after the commission of *John the Baptist*? Did not the Lord say, “*Elias truly shall first come, and restore all things. But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them.*”?—Matt 17: 11, 12. Surely you remember John’s definitive statement of His mission, the purpose of his life and his anointing. John, speaking of Christ, said, “**He must increase, but I must decrease**”—John 3: 30. How is it that you quoted the writings of your private source to discern righteousness, and you have ignored the promise from the Lord to send you Elijah to address your questions in his path to restore all things? Are you fulfilling the Lord’s promise, that when Elijah comes men will not know him? Do you not feel the compulsion to increase Christ by accepting and teaching the promised, end-time revelations of His “fullness” (Eph 4: 13)? Or, is such an increase of His identity so menacing to your perceived standing in the church, your stature and esteem, that you have become hesitant to decrease yourself?

In answer to the question posed by you in your Christmas E-mail, you, by use of words which clearly indicate human summation and not divine Inspiration, wrote the following:

“*The precise identity of the ‘angel of the Lord’ is not specifically given in the Bible. However, there are many important ‘clues’ to his identity. There are Old and New Testament references to ‘angels of the Lord,’ ‘an angel of the Lord,’ and ‘THE angel of the Lord.’ It seems when the definite article ‘the’ is used, it is specifying a unique being, separate from the other angels...*

‘It is possible that appearances of the angel of the Lord were manifestations of Jesus before His incarnation. Jesus declared Himself to be existent ‘before Abraham,’ (John 8:58), so it is logical that He would be active and manifest in the world. Whatever the case, whether the angel of the Lord was a pre-incarnate appearance of Christ (Christophany), or an appearance of God the Father (theophany), it is highly likely that the phrase ‘the angel of the Lord’ identifies a physical appearance of God.’” —Your E-mail, 25-Dec-07, 2:35 PM

Your E-mail is clearly quoting the works of someone else whom you have chosen to conceal; however, in the dissemination of your hidden light to the forum, you must be held responsible. The author of your reference trumpets the falsehood that, in John 8: 58, Jesus declared Himself to be existent ‘before Abraham’. These words did indeed flow from the lips of Jesus; however, they did not apply to Him. His statement declares the One who spoke through Him to be pre-existent! The Bible validates, with great precision and specificity, that Jesus’ testimony represents words uttered by Him at the expressed commands issued to Him by the hidden presence of One who rested within Him, Christ —see *Deut 18*. Christ did indeed exist before Abraham for He is the Eternal Son of God—not the Only Begotten (Jesus). Ratifying this theme, Christ, speaking with the voice of Jesus, said that none can ever become a true Christian unless they believe Moses’ testimony of Him, the testimony which also proves that Christ was to invisibly abide upon Jesus and dictate to Him that which He should say. 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 this conclusion by saying, “**He had reference to Deut 18: 15, the Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken.**” —VT Houteff, *ITimely Greeting*, 15 p 5 (a legal, “proven” deployment of the Rod by the MSC).

Your author continued in his course of milkology. Then by using words such as Christophany and Theophany, he appears to lend credibility to his error by dazzling us with Pharisaical

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scholarship. This tactic speaks of the drive in carnal humanity to become engulfed with the high estimation among men or, to put it another way, the preservation of

The Manner in which Your Brethren Regard you,~~~~~Such is not the way

that the Lord chooses to measure a man: He does not extend His good graces merely because one has won the respect of his peers and is highly acclaimed by men. For this reason, all must reject the logic of your ghost author. If you think carefully about it, none can ever do as he infers: that is, one cannot discern the “*pre-incarnate appearance of Christ*” or the work of Father until they learn the identities of Christ and Father. Since the entire thesis of an incarnate Christ stems from the fact that Constantine canonized the theme that Jesus pre-existed as Christ, then, Christians cannot continue to rely upon popular, historical and traditional renderings from him, especially Papal doctrines related to Tri-unity (Three-in-One God); to discern their nature and identity. To do so will seal us in our “uncleanliness”, our ignorance. Remember, the Papacy’s great prosperity, according to the Bible, came from “casting the truth to the ground”—See Dan 8: 9-12. The ground is the home of all dirt; resultantly, the Papacy soiled the truth. Verily then, He could not possibly have contributed to the knowledge of Christ or the Father. Especially is this the case when we are told by the Lord that, “...no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal Him”—Luke 10: 22. With this statement, Christ gave us the essence of all our knowledge about Himself and Father, about Christophany and Theophany, until the promised day would come, the day when the true “knowledge” would be unfolded. Until then, all must understand: Christ here is not making an allusion to a popular, worldly-acclaimed doctrine of Christology and Theology; instead, He describes a doctrine of Himself and of Father which is understood and taught by the vastness and influence of “no man”. Such is not a universal (Catholic) description of Christendom as we know it: It is more comparable to the earth before creation, an empty void. He had reference to all men over the last 2000 years until the one man, a human, a “son of man”, Elijah (see Matt 17: 11, 12), would receive the intricate, Bible-based revelations about both Christ and Father, Bible-based doctrines which beforehand none others, “no man”, have ever uttered. By teaching such things does Elijah/John-the-Baptist (Elijah/John) increase Christ: for it is impossible to do without revealing “who the Son is”. What a formidable challenge: for a man to risk his reputation, decrease “the manner in which (his) brethren regard (him)”, in order to teach the nature of Christ which counters deeply set, popular opinion fostered for 1700 years! For this reason the promised Elijah was cast with a dual moniker; he is also defined as an antitype of *John the Baptist*. This is because his mission is to cry out in this wilderness called America, “decreasing” himself by uttering unpopular revelations of Scriptures which, in turn, “increase” the Lord and our knowledge of Him. When you think carefully, you will realize the real meaning of this phenomenon called “*the John-the-Baptist decrease and the Christ increase*”: It speaks to the diminution of our reputations in order to reveal the Lord. After all, what else do we have to diminish other than our image and our prestige, our credibility in the church and in society. These are the only personal qualities possessed by the saints which can be decreased so that we are transformed from respected men and women to discounted, ignored, and shooed-away children, a people uninvited to sit on the podium or amongst the circle of elders. Consequently, Elijah/John takes a stand against the ever-growing, seemingly ubiquitous praise and prosperity of the Papacy’s uncleanness, his dirt, his Tri-Une concept of God. As the MSC reverses this wide-spread theology, it also will address your queries about “the Angel of the Lord” and define Him.

Today, by virtue of the Lord’s cleansing fountain, the willing disciples can wash their brain (brain wash!?) from all pollutants, no matter how old, allowing them to fully embrace the word of Jesus, His testimony. Then, being cleansed by His testimony, all, even you can become a bona-fide disciple, a *disciple indeed*. The Lord said,

“Now ye are clean through the word WHICH I HAVE SPOKEN unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the Vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit...If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned”—John 15: 3-

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With this reference, we have the Lord's very clear standard of the *Judgment of the Living*: It is the remedy for the “**withering**” branches of Adventism. Today, Elijah presents to all the Lord’s wither-proof escape plan. To benefit there from, we must avoid the crime mentioned by the Lord above, the elevation of other counsel above His testimony, especially that of the Papacy’s, but even counsel from VTH, EGW, other partial prophets, as well as nebulous authors such as the one which you cite above. These sources will not win for any today their escape from the Lord’s punishing penalty of judgment, from being “**cast away**”, “**withered**”, and ultimately “**burned**”. By a man seeking for spiritual sustenance today from such lesser lights so as to discern a remedy for salvation (life), he now, in the day when the cleansing testimony is made available and Christ has been revealed, becomes guilty of failing to abide in the Vine. Yesterday we were naturally constrained to rely upon the partial testimonies as they were delivered to us by His disciples, His branches; therefore we were not clean Christians; we were men corrupted by Constantine’s dirt. Yet, in our ignorance, the Lord could wink at our failures. However, just as the original disciples were taught to embrace the Lord’s speech above all other sources of light, likewise today is a day of highest maturity, the day of Elijah/John, the day when men must accept child-like unpopularity by sacrificing our high-minded reputations so that Christ can instead become increased. Resultantly, we are to be judged by a different message than that which “measured” our predecessors. VTH, affirmed the validity of this point when he described this day of transition. He said,

“*Only the Heaven-sent message for today can save the people of today. This is just as real and as true and as logical as it is to say that the living (You and I today) cannot be judged with the message of the judgment of the dead (VTH and the other deceased men of yesterday)*”—VT Houteff, (his work used legally by the MSC [5A, p29]), 2 Timely Greeting, 20 p 25, Parenthesis added.

In harmony with this teaching, we, the *disciples indeed*, the men who continue in His word, structure our lives differently: We are being made “clean” from the stain of sin—not by the writings of VTH or EGW, but—by abiding in the fullness of the word which Christ has spoken unto His disciples some 2000 years ago, AKA, the *Testimony of Jesus* and which He promised to raise again in this, the “last day”. These words, according to that very testimony were to be hidden until now, the day when Christ reveals them in great clarity to His “faithful steward”, Elijah/John, the *mustard seed*. Consequently, being hidden until this last day (see *John six, Luke 10: 21, etc*) we only had as sources of light for our admonition yesterday, the words of the disciples, the “branches”; therefore, unable to bear stronger meat, the “good” men under that limited administration received salvation by a withering passage through the grave. They did so devoid of the light of Christ and Father which the Lord promised “**to reveal**” to His singular servant. To further prove this case, all should consider the Apostle, Paul: He, not being a beneficiary of this MSA light, expressed with deep frustration, his severe struggle with the reality of a withering branch by saying the following: “*For we know that the law is spiritual: but I am carnal, sold under sin...Now then it is no more I that do it, but sin that dwelleth in me...O wretched man that I am! Who shall deliver me from the body of this death?*”—Rom 7: 14, 17, 24. Maybe it is not too late; perhaps Johnathan, you too can today avail yourself to the remedy which Paul yearned. You too can purge your mind from sin, learn from the *mustard seed*, Immanuel, the butter distributing teacher of Christ, learn to define good and evil and resultantly, be “brain washed”, and made clean. Perhaps you too can heed the counsel of the Apostle and lose your mind, exchange your thinking for that of Christ by letting “**this mind** (the submissive spirit of Christ) **be in you, which was also in Christ Jesus...**”—Phil 2: 5. You can, should you become a child again by elevating the hated words of Christ above the popular and cherished words of men, “branches”, yesterday’s men trapped in a withering body of death:

“*A union of believers with Christ will as a natural result lead to a union with one another, which bond of union is the most enduring upon earth. We are one in Christ, as Christ is one with the Father. Christians are branches, and only branches, in the living Vine. ONE BRANCH IS NOT TO BORROW ITS SUSTENANCE FROM ANOTHER. Our LIFE must come from the parent vine. It is only by personal union with Christ, by communion with Him daily, hourly, that we can bear the fruits of the Holy Spirit.*”

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“There has come into the church at Battle Creek (and now Davidia SDA) a spirit that has no part in Christ. It is not a zeal for the truth, not a love for the will of God as revealed in His word. It is a self-righteous spirit. It leads you to exalt self above Jesus and to regard your own opinions and ideas as more important than union with Christ and union with one another...Our growth in grace, our joy, our usefulness, all depend on our union with Christ and the degree of faith we exercise in Him. Here is the source of our power in the world.”

“MANY OF YOU ARE SEEKING HONOR OF ONE ANOTHER. But what is the honor or the approval of man to one who regards himself as a son of God, a joint heir with Christ? ...”

“...Your birth, your reputation, your wealth, your talents, your virtues, your piety, your philanthropy, or anything else in you or connected with you will not form a bond of union between your soul and Christ. Your connection with the church, THE MANNER IN WHICH YOUR BRETHREN REGARD YOU, will be of no avail unless you believe in Christ. It is not enough to believe about Him; you must believe in Him. You must rely wholly upon His saving grace.”

“Many of you at Battle Creek are living without prayer, without thoughts of Christ, and without exalting Him before those around you. You have no words to exalt Christ; you do no deeds that honor Him. Many of you are as truly strangers to Christ as though you had never heard His name. You have not the peace of Christ; for you have no true ground for peace. You have no communion with God because you are not united to Christ. Said our Saviour: ‘No man cometh to the Father, but by Me.’ You are not useful in the cause of Christ. Except ye abide in Me, says Jesus, ye can do nothing in God's sight, nothing that Christ will accept at your hands.”
—E. G. White, *Testimonies for the Church*, Vol 5, 47-49 (used legally by the MSC). Note: parenthesis added; emphasis (underlined and caps) added to accentuate.

Your author, Johnathan, may be a disciple, a branch of the Lord—I cannot now discern—however, this does not recommend his writings to the forum. Only one who, in Elijah/John fashion decreases himself by elevating Christ above all other philosophies can discern that which confuses your author. Only such a man will discern the identity, the identity of Christ and Father as well as that of the *Angel of the Lord*. Your author claims that “*the precise identity of the ‘Angel of the Lord’ is not specifically given in the Bible*”. To enlighten him and you, we must have

An Examination of Zechariah One.~~~~~The following Text is just one of many to manifest that “*the Angel of the Lord*” is not the Lord Himself: as you imply. It shows that He represents the Comforter, also known as the Holy Spirit. As a precursor to the Text, all must understand that the below Text represents an Old-Testament (OT) prophecy which describes a New Testament (NT) conversation. Zechariah one says the following:

“I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees...and behind him were there red horses, speckled, and white. Then said I, O my Lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be. And the man that stood among the myrtle trees answered and said, these are they whom the Lord hath sent to walk to and from through the earth. And they answered the angel of the Lord that stood among the myrtle trees, and said we have walked to and fro through the earth, and behold, all the earth sitteth still, and is at rest” —Zech 1: 8-11

So far, a careful study of the above Texts by all careful students will reveal the following facts:

- Zechariah was witnessing a vision or a dream, an event which took place almost 520 years before Jesus was born.
- His depicts a ministry to the world, the gentiles; therefore, it was a dream pointing to events in our age, a time after AD 34.
- In his vision he had an “angel” who talked with him to explain to him the intricacies of his vision.
- The angel who talked with him, according to the ensuing verses 13 &14 was likewise called “*the Angel of the Lord*.”
- His vision described a man who dismounts amidst the myrtle trees from his ride of a “red horse”.
- That same man had followers who likewise dismounted.
- The dismounted, myrtle-tree-standing man was inspired as proven by the fact that *the Angel of the Lord* likewise stood amidst the trees with him.
- The men who rode the horses were sent by the Lord to evangelize the world.

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- All the men who rode the horses dismounted because they felt that their commission was finished.
- Consequently, this vision refers to the Adventist experience in 1844 when they presumed that their evangelical assignment from Jesus had finished and He was about to come to judge the world.

Validated by Bible prophesy; *the Testimony of Jesus*; along with these above, irrefutable facts and church history all make plain and certain that the *Angel of the Lord* was directing the work in the NT age, the time of the gentiles. It may shock some to realize that this angel, even though given the commission to enlighten Zechariah, needed enlightenment Himself and received His information by reporting and inquiring to a Higher Authority. In fact, in the chain of divine revelation, there are at least two Tiers of Authority above Him; however, according to the following verses, the *Angel of the Lord*, consulted with those higher powers but receives His answers, in the NT age, from One Authority identified—not as the Lord of hosts, but—merely as the Lord. A careful review of the following verses expresses this complexity to the vision:

“...and behold, all the earth sitteth still, and is at rest. Then THE ANGEL OF THE LORD answered and said, ♦♦(1) ♦♦ O LORD OF HOSTS, how long wilt thou not have mercy on Jerusalem...and ♦♦(2)♦♦ THE LORD answered the angel that talked with me with good words and comfortable words. So the angel that communed with me said unto me, cry thou, saying, thus saith THE LORD OF HOSTS; I am jealous for Jerusalem and for Zion with a great jealousy. And I am very sore displeased with the heathen that are at ease for I was but a little displeased, and they helped forward the affliction. Therefore thus saith THE LORD; I am returned to Jerusalem with mercies; my house shall be built in it, saith THE LORD OF HOSTS, and a line shall be stretched forth upon Jerusalem”—Zech 1: 12-14

The facts continue to pour forth from the Bible which shows three separate and distinct powers who work together to enlighten humanity. They are the *Angel of the Lord*, who is the Comforter; The Lord Himself who instructs the Comforter, He is Christ; and a new character who is evidently in command, He is called—not Lord, but—the *Lord of Hosts*, He represents Jesus. The Father, having left this work to His highly competent Staff, is not described herein. Before seeing that evidence, please consider the facts which pour forth from the above Texts:

- The *Angel of the Lord*, Himself, the Comforter, becomes confused and requires explanation.
- He is upset that Jerusalem, (the afflicted sons of America's former slaves), at the time of 1844, have been ignored by Jesus' ministers, the multi-colored horses.
- The Lord—not the *Lord of Hosts*—comforts Him with promises—not regarding the heathen who are at rest, but—regarding Jerusalem, the slaves, and Zion, the newly founded, SDA church.
- Obviously, the *Lord* consults with the man in charge during the New-Testament era, Jesus, the *Lord of Hosts*, and gets His affirmation. Then He relays such doctrines to the Comforter, the *Angel of the Lord*.
- The *Lord of Hosts* agrees that, at the end of the ministry to the gentiles, the Lord should build a new edifice, a new house, one that is founded, not upon the gentiles, but upon the ignored people, Jerusalem.
- Thus does the Lord comfort the *Angel of the Lord*, the personality upset by Jerusalem's plight, with good words, with the promise that His house, that is Christ's house, shall be founded upon the “sons of America's former slaves” the men who were still afflicted by the heathen in 1844. AKA, Jerusalem.
- By using the expression, “thus saith the *Lord of Hosts*”, Christ affirms to the Comforter that Jesus, “All Power” agrees. It says, “*Thus saith the Lord, my house shall be built in it saith the Lord of hosts.*”
- The agreement shows that, in a time after 1844, a future house will be built: He says “my house SHALL BE BUILT in Jerusalem” and “a line shall be stretched forth upon Jerusalem”.
- Obviously, by using Jesus, as an authority reference, divine, legal affirmation to the promise is conveyed as we shall explain further below.

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This study of *Zech one and two* was first unlocked to the church more than 70 years ago by VTH during His discipleship and ministry, a deceased branch. Under His inspiration we became aware of this prophecy to represent the 1844 experience and beyond. But today, because of our understanding of the distinctions between Christ and Jesus, we can behold the strong meat, just as Paul promised in Hebrew 6: 1. It must be understood that, in verse nine, the Comforter promises to show Zechariah the meaning of the horses and the vision. It says, “...***the angel that talked with me said unto me, I will shew thee what these be.***” Surprisingly, the angel never explained to ancient Zechariah the significance of the horses. Instead, the horses themselves, standing amidst the myrtle trees, gave to Zechariah his answer. This was in technical violation of the Comforter’s promise. Unquestionably then, unless we are to challenge the integrity of the Comforter, we are forced to conclude from this fact that the two men who have explained this vision, VTH and now this author, the *mustard seed*, are men who are represented by the person, Zechariah himself, in these chapters. The message that they bear will identify which part of Zechariah’s work they fulfill. Since VTH, under the impress of Inspiration, unfolded, for the first time in history, the meaning of the horses, then he made good the Holy Spirit’s promise to show the significance of the horses. It was promised by the Comforter to show Zechariah; instead, nearly 2500 years later, He showed VTH, the man whom Zechariah prefigured. Additionally, we must likewise discern that both men, VTH and Derek West, receive their light, not from the devil, but from the Comforter’s inspiration for He, not the devil, promised to show Zechariah. “New meaning is flashing forth from familiar text” to expand and deepen this study and to show

The Clean Adventist Harvest. ~~~~~ Yesterday, the disciples or branches, including VTH, could never fully understand until the *mustard seed* unfolded the distinctions between Christ and Jesus. By now elevating Christ and showing that Jesus did not pre-exist His conception as commonly thought by all of Christendom, the vision becomes even clearer. Its inspiration, by directly abiding in the Vine, has also manifested that Christ—not the Comforter as presumed—was the Dove who rested upon Jesus at age 30, the Personality whom we have, all these years, correctly—but indefinitely—called the Holy Spirit. It, the MSC, went to the *Testimony of Jesus*, elevated and increased those doctrines which have been heretofore treated like little children; they have been disrespected and shooed, and the MSC—being undaunted by its mission of self-diminution to childhood—has proven, against the jeers of resentful and hostilely vociferous brethren, that the Comforter could only revisit earth after both Christ and Jesus ascended to the Father 2000 years ago: He could not have been the Dove who “descended” and “abode” upon the Lord for three-and-one-half years. This in mind, we see that VTH, being gripped under the withering doctrine of Tri-Unitarianism and menaced by the affliction of “the body of death” described by Paul, did not have the full light on this text and he could not correspondingly interpret it “rightly” or perfectly. The Lord’s *mustard seed*, AKA, Immanuel, now must consequently take the precious milk which VTH proffered and churn it into butter. For this reason did VTH, while referring to the promised Elijah, say the following:

“This surely confirms the conclusion that since Elijah is to herald the great day, he can therefore be the only one who will RIGHTLY interpret the prophecies of the day, which are still mysteries to Christendom, and even to our own denomination! Indeed, to reiterate, it is for this very reason that the prophet is sent. He is to unroll the scroll, to explain what the day of the Lord is like, what the Lord will do then, and how we may survive His judgments” —VT Houteff, General Conference Special, p. 19, (an SOP reference used legally by the MSC)

Again, we see from *Zech one* that at least three separate and distinct, Divine Personalities are exposed: (1) the *Angel of the Lord*, (2) the *Lord of hosts*, and (3) the Lord. Before delving any deeper, first we must ask the following question: Who are the hosts over whom the *Lord of hosts* presides? Once this is answered, we can clearly prove and discern the One to whom the expression, *Lord of that host*, applies. Since the body of believers in 1844, those Adventists who presumed that their work was finished and the earth was about to be destroyed, represented the gentile nations, the people over whom Jesus administered, then Jesus must have been their Lord. To reiterate, Jesus deserves the title, *Lord of Hosts*, in the NT era simply because He, after Calvary and after His resurrection —after He commanded Christ back to the Father— commanded to His disciples, by

His own autonomous authority, the following very distinct mission: “*All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations...teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world*” —Matt 28: 18-20. Jesus, early in the 1800s, sent the multicolored horses to “walk throughout the earth”, not Christ. Jesus was given all power; He, seated on the right hand of Father, became just like Him, Almighty; in heaven and in earth. Therefore, any advances in doctrine during the time of the gentiles must be done with His pre-authorization. Even the Father’s permission was not required because He gave—not the Comforter nor Christ, but—Jesus, “All power in heaven and earth”. In harmony with this indisputable fact, the Holy Spirit, the Personality called the *Angel of the Lord*, being upset by the course of events in 1844, appealed to Jesus, the *Lord of Hosts*; yet, Christ, the Lord, and not Jesus, appeased Him. Christ, the divine being who knew the *Plan of salvation* from the day of its institution, as the Eternal Son of God, caucused with Jesus and secured His approval to show mercies to Jerusalem. Then He, Christ, relayed those words to the Comforter. Afterwards, the Comforter was pleased. It says, “*The angel of the Lord* (the Comforter) **answered and said, O Lord of hosts** (Jesus), **how long wilt thou not have mercy on Jerusalem...and the Lord** (Christ) **answered the angel that talked with me** (the Comforter) **with good words and comfortable words**” —verse 13. This explanation, Christ seeking authority from Jesus and the Comforter awaiting His, Christ’s, assurance from Jesus, may seem strange to some, but it is only peculiar and incredible because they, being dominated by the doctrines of men and having yet to minimize themselves publicly by embracing the *Testimony of Jesus*, may be confused to realize that the Comforter would need instructions about the performance of His very own work. Having yet to acknowledge that Christ is a separate personality from Jesus and God, the One who formed the earth and created life thereon in six days and failing to elevate Him to receive the credit which He deserves, they are still dominated by the teachings of fables and traditions; thus, they think in terms of Tri-Unitarianism and unwisely believe that Christ, Jesus, and the Comforter, are all One and the same person as God, the Father, the Almighty. For this reason they do not understand the Comforter’s confusion.

Some may ask, why does verse 10 seem to indicate a contrary doctrine: that Christ, the Lord—not Jesus, the Lord of Hosts—sent the horses to evangelize throughout the earth? Does not this Text prove—they may ponder—that the terms Lord and Lord of Hosts are used interchangeably to describe the same person, Jesus? The answer gives the MSC the opportunity to emphasize the genius of the Bible and the importance to read and assimilate every word. Upon so doing with Zech 1: 10, it says, “*and THE MAN that stood among the myrtle trees answered and said, these are they whom the Lord hath sent to walk to and fro through the earth.*” It was “the man”, not the *Angel of the Lord* who is being quoted here; thus his statements reflect his thinking and the measure of his light at that time, 1844. Since, “the man” who gave the answer represents William Miller, then his answer reflects his partial understanding just as does his mistaken concepts of his finished, completed-harvest-on-earth theory and his views about the coming of the Lord in 1844. It was only until the MSC, some 160 years later, that the distinctions between Christ and Jesus were revealed; beforehand, that truth was never unfolded—how then could WM say anything but what he said? If this author, the *mustard seed*, was the man being quoted, then you could expect the prophet Zechariah to have recorded a response which would have more accurately reflected the Gospel truth as it has advanced until today; but since the *mustard seed* was not to sprout until decades later, we are forced to evaluate WM’s answer in the context of his understanding in his day. His partial prophecies not only caused him to misunderstand the thrust of the 2300 days but also the distinctions between the Lord and the Lord of Hosts. Both “partial understandings” are recorded in the Text and left for the enlightened to understand and explain as the *Angel of the Lord* unrolls the Scroll to those who deserve the proverbial title, Zechariah. Today, knowing that Jesus did not pre-exist His birth as Christ, we can finally do that which VTH, EGW, WM, Paul, Peter, etc, could not do. That is discern the fullness of Christ and fulfill the Elijah/John commission by increasing Christ in our lives and in the earth. Today, we no longer need to exalt merely a “milk” understanding of

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Him. Thus can we escape this path which is guaranteed to wither all branches (as it has done these past 1700 years) by knowing the truth, the Bible-based fact that Christ spoke through Jesus during His three-and-one-half-year ministry. With this “revealed” knowledge we can deepen our understanding as we appreciate that Christ is a separate personality. Therefore, our attempts to elevate Christ do not resultantly elevate someone that is different and distinct from Christ. Is this not exactly that which EGW explained in *Volume five* above about the brethren at her headquarters then, Battle Creek.? Did she not say, “...**Many of you at Battle Creek are living without prayer, without thoughts of Christ, and without exalting Him before those around you. YOU HAVE NO WORDS TO EXALT CHRIST; you do no deeds that honor Him. Many of you are as truly strangers to Christ as though you had never heard His name...**” To “fully” honor Christ and to understand the confusion of the *Angel of the Lord*, we must now recognize that it was He, not Jesus, who promised to instruct the Comforter, to educate Him about all the truth to be unfolded to the Church, exactly as seen in our study of *Zech one*. Christ, while resting upon Jesus, said the following:

“*I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.*” —John 16: 12-15

The Comforter, according to these words of Christ, does not know the gospel truth until Christ explains it to Him. He can only know the doctrine of salvation after He is instructed—not by Jesus, but—by Christ, who, as promised in *Deut 18*, actually commanded Jesus to speak the above promise recorded in *John 16*. But all new prophecies must first be approved by the Man in control, the One given “All power”, Jesus. The first-person-singular pronouns “I” and “Me” and the possessive pronoun “mine” deployed in *John 16: 12-16* refers to Christ and not to Jesus; Christ was the Articulator behind the words which Jesus gave voice to and which the church heard 2000 years ago. Indeed, the Comforter receives the Gospel from Christ, but Christ self-effacingly acknowledges that He only possesses those gems of Gospel truth—not by His own prowess or wisdom, but—because, at some point in time unknown to us, they were given to Him by Father. Originally this light was Father’s and He gave it to Christ, and Christ in turn relays it, at the appropriate time, to the disciples through the Comforter, with Jesus’ authorization. Thus did Christ promise to His disciples that He will not leave them comfortless, but that He would send to them, from the Father, the Comforter —see *John 14*. So we have an answer to the question which has perplexed your unidentified author: Since the church during the time of the gentiles receives its light from no other source than the Comforter—not from men, nor from angels—and by virtue of the undeniable conclusion that the *Angel of the Lord* described in *Zech one* is depicted as communicating truth to the gentile church during that same time, then we have Bible proof of the identity of the *Angel of the Lord*. He could only be the Comforter, the One whom Christ promised to guide His church into all truth.

Now, sinking our shaft even deeper into the mine of truth, in 1844, when Jesus’ ministers, His servants sent throughout the world to teach, the horses prefigured in *Zech one* as standing amidst the myrtle trees, reported that the gospel work was finished and the *second coming* along with earth’s destruction was imminent, the Comforter, having not yet received the advanced light from Christ to show a more complete gospel picture, became very upset. At that time (1844), He could only see that which was revealed to the Millerite movement by Himself, the impending destruction of all non-Adventists. For He too, the Comforter, likewise stood amidst the myrtle trees. The Millerite prophecy was true, but it did not unfold the complete picture; it was “milk” and not “butter”. They suffered from that which the Holy Word in *1Cor 13 & John 16* and elsewhere described as partial prophecies: the understanding which all NT prophets were scheduled to promote until the perfect day. The message of the proverbial, myrtle-tree-dwelling horses had validity: The Lord will indeed return and the men who have rejected the Adventist message in its fullness, the message now being articulated by the MSA, will likewise indeed be consumed. The “partial prophecy” of the figurative horses will occur, but only after the world is harvested by the Lord’s purified, Adventist ministry

after the end—not the beginning—of the *Dan-eight* judgment. These purified Adventist ministers are to be the disciples who again will have been “cleansed” by His word. They are men who get their sap from the Vine, and such disciples will yet keep the Lord’s promise and “**bring forth much fruit**”. Consequently, the Gospel in its fullness shows the cleansing of the sanctuary beginning in 1844, a time which occurred at the end of the 2300 days described in *Dan eight*, and now culminating with disciples in the church who are all clean by the *Testimony of Jesus*. Then, at a time before Jesus’ visible return, Christ will make an invisible return to take the reins into His own hands. Therefore, in 1844, the Comforter saw the sons and daughters of Abraham, Isaac, and Jacob as being unprepared for the return of Jesus; they were still locked in the shackles of slavery. Thus, just like the partially-informed, early Adventists, He needed to know that Jesus had not abandoned the slaves. He needed to understand that Jerusalem, the Capital people to rule in the Kingdom, the descendants which He, the Comforter, had a close relationship with yesterday when they ruled ancient Israel from the literal city, Jerusalem, men also known in futuristic terms as the 144,000, would one day emerge, and that Jesus, the One in charge with all power, loved them too and had no plans to rescue the gentiles while leaving these afflicted souls to face the flames of hell. Such advanced Adventist doctrine is only now being unfolded and, only now, with the advent of Elijah/John, can the prophecies be “rightly” interpreted. Today, a day when men of maturity can bear it, the Comforter has received the full plan of the Lord’s return from Christ and has unfolded it—not to William Miller and his horses, neither to EGW nor to VTH, but—to Elijah/John, the one who restores all things. The voice you are now hearing crying to you from the Wilderness. Sadly, the men who headed the work in 1844 and still control the church today cannot, in Elijah/John fashion decrease themselves to receive this light from Christ; being concerned with “**THE MANNER IN WHICH (THEIR) BRETHREN REGARD**” them, they cannot receive that of which Paul dreamed, deliverance “***from the body of this death***”. For this reason *Zech one* is structured to show that the Comforter, though He appealed directly to Jesus, receives His answer only by way of Christ; thusly are the *disciples indeed* purified by His word to become the clean Adventists prepared to harvest. We can now understand why the Text reads as follows: “***Then the angel of the Lord*** (the Comforter) ***answered and said, O Lord of Hosts*** (Jesus), ***how long wilt thou not have mercy on Jerusalem*** (America’s slaves)...***and the Lord*** (Christ) ***answered the angel that talked with me*** (He answered the Comforter) ***with good words and comfortable words***.” These words were good because they expressed Jerusalem as

The Apple of His Eye. ~~~~~ Many on the forum will, no doubt, cast aside the evidence proffered so far and claim that the terms, Lord and Lord of Hosts as deployed in *Zech one and two*, are synonyms pointing to the same person. This disregard for every word will also pervert the light about the *Angel of the Lord*. They will charge, against the *Testimony of Jesus*, that indeed man should not live by every word; rather, he should be an ignorant student of the Bible skimming it and dismissing as inconsequential the small words which do not elevate their reputation and “**THE MANNER IN WHICH (THEIR) BRETHREN REGARD**” them, words such as “of hosts.” All who refuse to decrease themselves to become children, disciples who disconnect themselves from the Vine and, instead, seek to shoo away the Lord by minimizing His precise words as if they were meaningless chatter from frivolous children, must themselves be rendered speechless and without excuse. To pre-empt their arguments this study must resultantly be prolonged; in so doing the righteous and the “clean”, Vine-abiding disciples will take the time to carefully peruse and will become well-armed against the fiery darts of hell. Having the answer before the question arises demands that efficiency of time be used and that the *mustard seed* forestall all future arguments and countless words requiring back-and-forth, writing assignments. With this wisdom, he, Elijah, has elected to teach his message by exhausting his energy and time up front and answering the issues before the devil can inspire them in the minds of the rebellious withering branches. Therefore, even greater evidence will be revealed to show that the terms “Lord” and “Lord of Host,” points to the respectively distinctive personalities of Christ and Jesus in the NT era, and that they do not describe Father nor are they both haphazardly applied to Christ. *Zech one & two* is very careful and precise

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in its use of proper pronouns. Such is manifested by chapter two of Zechariah, a chapter which continues the communion and the vision that he, Zechariah, had pertaining to the end of the work and the rescue of Jerusalem. Now let us examine Zech two:

“I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, whither goest thou? And he said unto me, to measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him. —Zech 2: 1-3

The Comforter continues His mission to reveal light, but now He leaves the church for it says, “*the angel that talked with me went forth, and another angel WENT OUT to meet him.*” Evidently, the misguided, yet earnest, non-SDA young man —a man dedicated to the dream of building the Lord’s kingdom—is not in but out of the SDA church, the place where the Comforter formerly abode. He is commanded to “run” or quickly to speak and enlighten another group of people, a people who seek to place limits or “measurements” on the camp of the redeemed, the inhabitants of Jerusalem. These people, who call themselves “Hebrew Israelites”, have been identified by the MSC to be the ones represented by the term “young man”. They are a people who are likewise Sabbath keepers and *Lev 11* health reformers; many also look to re-establish the Kingdom in Palestine. To the glee of the Lord and *the mustard seed*, they do not do as does Davidia, both black and white: They do not recoil at the prospects that the 144,000 will come from the sons of America’s former slaves. In fact, this is another Vine-inspired doctrine which they loosely embrace. In fact, in recent history, *the mustard seed*, Derek West and his wife, has struggled with them by opening up the Bible to prove that other races—not just African Americans—will be saved in the Kingdom. In other words, the MSA has questioned and debated their Kingdom-measuring standards. These prior discussions of approximately six years ago, are expressed in the above verse whereby Zechariah disputes with the (young) man who holds the measuring line making Zechariah also a type of the work of this office. Notice that the two discourse and communicate even before probation closes for the church, before the *Angel of the Lord* goes out to meet the young man. Zechariah says, “*I lifted up mine eyes again and looked, and behold a man with a measuring line in his hand. Then said I, whither goest thou? And he said unto me, to measure Jerusalem...*” The dispute occurred face-to-face and by phone; it was a reprimand to the Hebrew Israelites for trying to measure or number the Lord’s Kingdom without Bible knowledge. They taught then, and still teach today, that white people cannot be saved in the Kingdom. To correct them, the MSC’s publication, 2.0,1 From *Beyond the Rivers of Ethiopia*, was given to many. In spite of these efforts, the promised “counsel of peace” between Joshua and the *branch* did not then result. Since this event was prophesied to occur at the end of probation for the church, a time years after VTH, and since it is a second phase of Zechariah’s vision—for beginning with chapter two, Zechariah says, “*I lifted up mine eyes again*”, then the proverbial Zechariah of this rendering could only represent the work of Derek West, the *mustard seed*. The young man, the Hebrew Israelites, are earnest and have great love for the Lord’s forsaken people, Jerusalem, but, in spite of their advanced theology, they do not know how to count or measure the redeemed. Thus they are told later, in *Zech six*, to leave the building of the house to the *branch*, David; they need not measure Jerusalem; this is not their calling. It will be explained to them that the Lord’s *mustard seed*, AKA, the *branch*, the son of David, the advent of Elijah/John, etc, it is he, whose job it is to give home to all branches and lodging to all “birds”. These souls, depicted as the confused young man, are indeed misguided; however, they are not now as misguided as is Laodicea who has rejected the truth of the Kingdom in Palestine, the Mustard Seed Kingdom which begins to grow before Palestine, the 144,000 who emerge from humility to exaltation, the gathering of the people, the waters of Shiloh, and many other doctrines. Miraculously, as Davidia over the past decade has rejected light, Christ has advanced another people to heights even beyond their spiritual stature.

Evidently, the Comforter, with His Angelic Commander, Christ, proffers to this new group, the “young man”, the light which most in Davidia have ignored. They will come into Zion, at the eleventh hour service, under the ministry of the MSA, and be given the invitation of discipleship, that which has been extended to Davidia. They will take their crowns. Being Sabbath-keepers, who

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are shortly to embrace the Lord's covenant to David, they will be given an elevated status above the children, the 144,000 (see Isa 56: 5).

"But God will not be left without witnesses. The one hour laborers will be brought in at the 11th hour and will consecrate their ability and all their entrusted means to advance the work. These will receive the reward for their faithfulness, because they are true to principle, and shun not their duty to declare the whole counsel of God. When those who have had abundance of light throw off the restraint which the Word of God imposes, and make void His law, others will come in to fill their places and take their crown." —Review & Herald, Vol 3, p 473, Col. 2: 3, Dated: June 15, 1897.

They will be brought into Zion at a time when probation will have closed for those already therein, a time when Zion will be told to "deliver thyself", and they will become new branches for the *mustard seed*. They will be given a place equal to the MSA Davidians already in Zion. Then, both segments of MSA saints, purified by the Word, will be sent to harvest the 144,000, Jerusalem, a people who will also be brought to Zion before *Ezek nine*, Rev 3: 16, Rev 12: 16, etc. Consequently, without diverging too much, a change in the Lord's accredited membership in the SDA church, Zion, will occur: The stone of *Dan two* will be established, and Zion will be comprised of two opposing groups, a clean group who has life, and another group, the eternally withering branches. To put it another way, you will have the "hot-or-cold" Adventists, and the "Lukewarm" ones. The first group, newly empowered and appointed, are to be elevated by Christ. They will be comprised as follows: the MSA Davidians, Hebrew Israelites, and the children, the 144,000. The second, the rejected and soon-to-be spewed out, lukewarm brethren, including the rebels in Davidia who likewise now claim to be rich and increased with goods, along with the nominal brethren, both will be "**cast forth as a branch, and (become) withered**". They will eternally be divorced from the Lord and scheduled for destruction, scheduled to be burned. The favored members of Zion, being newly installed, will be distinguished from the others as they will be called the "daughter of Zion". They will be the stone to rule the eternal kingdom which *Daniel two* describes as being cut out without hands. Now, having explained the "young man", we must seek to identify the Lord's hand in this work. Let us continue with this prophecy:

"And, behold, the angel that talked with me went forth, and another angel went out to meet him. And said unto him, run and speak to this young man saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein. For, I saith the Lord (Christ), will be unto her a wall of fire round about, and will be the glory in the midst of her. Ho, ho, come forth, and flee from the land of the north saith the Lord (Christ): for I have spread you abroad as the four winds of the heaven, saith the Lord (Christ). Deliver thyself, O Zion, that dwellest with the daughter of Babylon. For thus saith the Lord of Hosts (Jesus): after the glory hath he (Christ) sent me (Jesus) unto the nations which spoiled you: for he that toucheth you toucheth the APPLE OF HIS— Christ's, not Jesus' —*EYE. For behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of Hosts (Jesus) hath sent me (Christ). Sing and rejoice, O daughter of Zion: for lo, I come, and I will dwell in the midst of thee, saith the Lord (Christ)." —Zech 2: 3-10*

The above reference from *Zech two* reveals to us the following facts which are associated to the title, "the Lord", and observe how they clearly refer to Christ. As we continue, we will see that such references cannot pertain to Father nor to Jesus:

- He, the Lord, is the speaker. It says, "**for, I saith the Lord...**"
- This same personality promises to be "a Wall of Fire" to surround all members in the Kingdom.
- He also claims to be the One who scattered Israel among the nations for it says "...**flee from the land of the north saith the Lord: for I have spread you abroad**".
- Then He quotes another person, called *the Lord of Hosts*, Jesus.
- After quoting Jesus, He promises to come and dwell in the midst of Israel.

Before making further comments, we should give recognition to the fact that since Christ relays to the Comforter the Gospel truth to be taught, then He, Christ, is obviously the Angel who went out to

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meet the Comforter. The noun, “angel”, like the word human, or earthling, or New Yorker, is in definitive requiring more contextual clarification to precisely identify the personality to which it pertains. Angel can apply to all who are messengers of heaven and even to human messengers. Thus the “Angel” who went out to meet the Comforter, does so to relay a message for the new group, the Hebrew Israelites. He relays to the Comforter the doctrine to teach the “young man”, and the context affirmatively and directly identifies Him by declaring, “*and another angel went out to meet him. And said unto him, run speak to this young man, saying, Jerusalem shall be inhabited as towns without walls...FOR I. SAITH THE LORD, will be unto her a wall of fire...*” The command to reveal the missing light to the young man is given with a sense of emergency. This reflects that time is winding down; the Lord now speaks with greater urgency as He seeks to finish the education which this prophetic young man has received while Laodicea has languished in error all these years. The command is given, “*Run and speak to this young man saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein*”. In *Zech one*, when Christ comforted the *Angel of the Lord*, one of His comforts was that He would return to Jerusalem with mercies, and that His house —not Jesus’ gentile controlled house— would be built in Jerusalem, the sons of America’s former slaves. In fact this was to be the church’s closing message, their cry explaining why the MSC now teaches it. In other words, Christ’s hell-gate-invincible, eternal house, described to Peter in *Matt 16*, will be founded upon the emergence of Jerusalem from the “dust of the earth”. Therefore, preparatory to this event, while Jesus ministered over Laodicea, the last candlestick under His control, Christ began a work of mercy on a separate people. Shortly after 1844, a prophet was sent to Jerusalem, himself, a son of slavery, and he taught that many of the slaves were the latter end of the house of Israel, and he taught the doctrine of diet from *Lev 11*, a doctrine which the Adventists rejected and then shortly afterwards embraced. Many other mercies were likewise extended to America’s slaves whom the Millerites ignored. A couple decades after 1844, the Emancipation Proclamation was signed; civil rights were slowly won; many affirmative actions to help shield God’s people from America’s abuses were installed. And now the Lord Himself is to shortly leave Zion to orchestrate the education of another people, a people who do not yet have membership in Jesus’ last candlestick, Laodicea.

The Bible shows that it was definitely Christ who communed with Israel in the Old Testament (OT) age. It was He who scattered them, and It was He who, at Mt. Sinai, promised to appear to them invisibly again. He promised to hide Himself upon the presence of His servant, and speak the Law and the Testimony to Israel in that manner so as to not frighten them again. Therefore, the announcement that He will dwell in the midst of Israel in our day points to the re-occurrence of this gentle and invisible return of Christ today. This advent of Christ does not refer to the *Second Coming of Jesus* as taught by the church today, that coming is described by other prophecies, ones that Adventists do not ignore! Now, as final proof positive to show that the *Lord of Hosts* is Jesus and not the God of the OT, one merely needs to examine the statements attributed to the *Lord of Hosts* and distinguish those promises from the claims of the Lord. It says, “*for thus saith the Lord of hosts: after the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of His eye*”. This Text is easily understood. It describes a divine Personality who is sensitive to Israel’s pain; in fact, He is so sensitive that Israel is described as the apple of “His” eye. Who is this Person? From this Text, He is certainly not the One identified as “the *Lord of Hosts*”, Jesus! And since the *Lord of Hosts* is the Personality who was sent to the gentile nations, the nations which spoiled Israel, then we have glaring proof that Jesus was not the Personality of highest sensitivity to Israel. Can the Text be any plainer!? —Israel here is not defined to be the apple of the eye of Jesus but of Christ. Thus, the Two cannot be the same Personality. Jesus is prophesied in this Text to acknowledge that He was sent by Christ to evangelize Israel’s enemies and their tormentors. Had Jesus pre-existed and was the God of the OT, then He would have been the One to have delivered Israel, nurtured them, then angrily scattered them. Yet, He would have had a special love for them; they would have been the “apple of His eye”. Instead, Jesus, having been born only 2000 years ago —centuries after 10-tribe Israel was scattered— never knew those people. Jesus only knew the House of Judah and the gentiles. As a

matter of simple history then, when England, Spain, Portugal, Holland, and the many other Protestant and Catholic nations captured the sons of Israel in Africa and tortured them in the Americas, they did so belonging to a church under Jesus' management. He surely did not approve of their cruelty, but, to Him, it must have been like all the other sins which gripped those nations. Jesus was offended by the enslavement of Israel, but not in the same way as was Christ. Thus in Zech 1: 12 does Jesus by-way-of Christ express to the Comforter earlier in this study His very own feelings about Jerusalem's plight. He said, "...*I am very sore displeased with the heathen* (the gentile nations) *that are at ease: for I was but a little displeased, and they helped forward the affliction.*" —Zech 1: 15. Being a "*little displeased*" in 1844, the day of the great disappointment, after what was then almost 250 years of slavery, is greatly different than the discomfort and agony which one may feel and express after he has been continuously poked in the eye with a sharp object. But Christ, knowing that they must endure the slave experience to save the world, and knowing the torture which must be heaped upon them, could not bear to minister in kindness over a people who were so harsh, condescending, and cruel to the people whom He loved. After all, Israel was the apple of His, Christ's eye. Therefore, After the glory, after Jesus was resurrected and ascended to His Father, He received a charge over the church, and, by Christ's command, He headquartered the church away from its usual spot, Palestine, and sent them to the European nations which enslaved His, Christ's, beloved people. The above reading of *Zech two* brings forth the following summary points:

- Israel is the Apple of Christ's eye and not Jesus' eye.
- Christ gave management of the Church to Jesus and sent Him to the gentile nations.
- Jesus, now sensitive to the "young man's" anger over his abandonment, an anger which causes him to desire to exclude white people from the Kingdom and from redemption by measuring them out of salvation, gives to that young man a full explanation which the young man had never beforehand understood.
- Jesus explains the sensitivity and the love of Christ for Israel.
- Jesus agrees to remove His special favor which now exists upon the gentile nations as He allows Christ to "shake his Hand upon them".
- Resultantly, they will become a spoil to Israel.

How do we know that the person called "the Lord" is not a name for the Father? Several Bible Texts show that Christ presided over the OT Church; therefore, He was the personality who scattered them. Several other Texts also prove that the term, Lord, applied to Christ: Some are listed as follows:

- *Deut 18*, 'He, the Prophet, shall speak in My name': Jesus ministered under the name of Christ.
- *Exod six*, "And God...said...I am the Lord: and I appeared unto Abraham... by the name of God almighty, but by my name, Jehovah was I not known to them". Christ here identifies Himself as "the Lord" and explained that He, to simplify issues, legally represented Himself as God Almighty.
- *John one*, "*in the beginning was the Word...in Him was life: and the life was the light of men.*"
- *John four*, the woman said, I know that Messiah cometh, which is called (named) Christ. The Lord answered —not by saying I whom you see, but— by saying *I that speak unto thee am He', Christ*
- *1 Cor 10*, "*that rock that followed them: and that Rock was Christ*".
- *John eight*, "Before Abraham was, I am."
- *John three*: "for God so loved —not just Israel, but— the world..."
- *Matt seven*, "*Many will say to me in that day, Lord, Lord, have we not prophesied in thy name...?*"

These above Texts, some requiring very little analysis, prove that Christ represented Himself as God, He had power of Attorney from God to do so in the OT. But the below Bible Text gives

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irrefutable evidence to show that Christ, not God Almighty, considered Israel to be the Apple of His eye:

“When **THE MOST HIGH** divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For **THE LORD’S** portion is his people, Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye” —Deut 32: 8-10.

Clearly, the Most High is God: He is Father. He did not select one distinct group of people for Himself; to the contrary, He loved the world (John 3: 16) and gave all the sons of Adam their land according “**to the number of the children of Israel**”, according to the eventual rise of the 144,000, the righteous of that troop, the men who were scheduled to eternally govern the entire earth. In anticipation of that day, Father, the “Most High”, gave “the Lord” His inheritance, a subset of humanity, the sons of God, a select portion of people: He gave Christ the sons of Jacob. Since Israel was given to Christ; then they were His inheritance, and to Jesus, they became —not the Apple of My eye nor of Our eye, but—the “**apple of HIS eye**”. He, Christ, years before the birth of Jesus made it His purpose to groom them to become like Himself, a people with a will that is totally submissive to God, and with that talent, they could show the other sons of Adam, the “sons of men”, eternal salvation. For this reason, Jesus, the *Only Begotten Son of the Father*, 4000 years after Adam and having never pre-existed His birth, was given the other nations, the “sons of men”, the gentiles. Understandably, He had no special passion for any of the 12 sons of Jacob: the 10-Tribes, called Israel, who were dispersed more than 700 years before His birth, and the two tribes, called Judah, the house which took Him to Calvary at age 33. But what about Christ?—although Christ loved Israel, they rejected Him. Christ made a covenant with the sons of Jacob which required His protection so long as they abode by its term. If they disavowed the covenant, their punishment would be banishment under extreme affliction until the day of their resuscitation and restoration —see *Deut 28-31*. Israel chose to breach the covenant; thus, they had to bear the punishment. Therefore does the Bible say of Christ, “**And He shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin.**” —1 Kings 14: 16. During Slavery, Jerusalem, the Bible moniker which signifies the leaders of Israel (see Matt 23: 37-39, Luke 21: 24), was suffering in the time of their affliction, a time which corresponded with Jesus’ administration over the seven gentile churches. Consequently, both the covenant and the timing demanded that Christ not interfere: It was the time of the gentiles. But, how could any loving Father give graces and blessing to the very people who were torturing His children, no matter how bad those children have been; how could Christ administer in enthusiastic compassion over the gentiles, the people who persecuted His beloved? He could not; He sent Jesus! Thus does the *Lord of Hosts*, Jesus—almost in an apologetic tone—say to the “young man” “**After the glory hath he (Christ) sent me unto the nations, which spoiled you: for he that toucheth you toucheth THE APPLE OF HIS EYE**”. Is this not almost akin to actions of the good saints in Adventism: historically they recoiled with grief at the oppression of the “Blacks”; yet, many shrugged their shoulders, learned to accept the inequities, and went on with their other Christian duties —Edson White, the son of EGW, being one of perhaps several exceptions—after all, how could any dare violate the call of the church to become pre-occupied with the policies of their government? Jesus had a world to save; He was not sent to liberate Israel. If freedom were to come, it would result from the charity expressed by His disciples, exactly as expressed in the Parable of *the Good Samaritan* and by Paul’s call for charity in *1Cor 13*. As a result, the cruelty of the gentiles toward Israel, though they greatly violated the sensibilities of Jesus, such did not incite Him with a special rage and anger as it did for the Comforter, Christ’s assistant, and for Christ Himself. But, the day is soon to come when heaven will again direct its work toward Jerusalem; this is the day when

Christ Will be God of All the Earth~~~~~The time when special graces are extended to the “sons of men” while the mercies for Israel, the “sons of God”, are withheld will not last forever. Christ’s promise to the Comforter, the *Angel of the Lord*, reveals this with great clarity. Remember the above Text? It quotes Christ to make such a promise with Jesus’ harmonious

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approval. Christ spoke the following testimony to the *Angel of the Lord*. It says, “**THUS SAITH THE LORD, I am returned to Jerusalem with mercies: my house shall be built in it saith the Lord of hosts** (in other words, as affirmed by Jesus) **and a line shall be stretched forth upon Jerusalem.**” Christ speaks this promise and points to Jesus as a confirming Authority because both He and the Comforter realize that Jesus heads the Church, He has been granted “**All power in heaven and in earth**” —Matt 28: 18. The Lord promises to return with mercies to Jerusalem. This day is almost upon us for the message which Christ has for the young man, a message again affirmed by Christ citing Jesus as a source reference is stated as follows:

“Ho, ho, come forth, and flee from the land of the north SAITH THE LORD: for I have spread you abroad as the four winds of the heaven, SAITH THE LORD...for thus saith the Lord of hosts; after the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye. For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me.” —Zech 2: 6-9

Christ promises that, in the day of the restoration of Jerusalem, ignorance about Christ and Jesus, the manner in which They have cooperated in the past and will continue to do so in the future, and the separate and distinct characters, qualities, and missions which They possess will all become common knowledge to Israel. Simply put, these things none knew beforehand; else, the future tense promise, “ye shall know” would not have been expressed. The young man and his house, like the entire world, were ignorant to the fulfillment of their dynamically expressed covenant with Christ in *Deut 18*. They did not discern that, in compliance with that covenant, Christ abode upon Jesus and taught the church in that clandestine manner. Consequently, the reason for the young man’s poor measuring concepts, the reason for his desire to exclude from the Kingdom his Euro-Christian oppressors —is not based upon knowledge, but—is the result of his gross ignorance, his lack of knowledge: he **DID NOT KNOW**. But ignorance or darkness will be dispelled by Christ, the source of our light: He promises the day of heightened education for this wayward, non-Adventist, young man. The day will come when he will know that Jesus is different than Christ, that the Lord of hosts is to be distinguished from the Lord. When that day occurs, they will know that Jesus’ ministry for the gentiles is over; that the people who currently constitute the SDA church, Zion, will no longer be afforded His deliverance; and that probation for the seven churches of Rev 1-3 is over —they are eternally excluded from the leadership in God’s kingdom. If such are saved they will be “the least in the Kingdom”. Consequently, Christ, resurgent in the earth, can now erect His hell-gate-invincible house which He begins by ‘laying a line upon Jerusalem’. Then, instead of the reverse, He, Jesus, is to send Christ to re-rescue Jerusalem. And when He does so, the world might not understand; however, the young man will understand that Jesus approves of this changing of leaders: “***they shall know that the Lord of hosts hath sent me*** (Christ).”

Christ takes the reins into His own hands and Jesus gladly hands them over to Him. He, Jesus, understands that it is a day of salvation, a day of eternal life and great glory for Father, for the gentiles will finally abide in peace. They will not be eternally afflicted by destructive, discriminatory, and deceptive governments. They will have their “head”. For Christ promised to Israel that, “**the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath**” —Deut 28: 13. And, just as Joseph’s brethren rejoiced at his promotion over them in the kingdom of Pharaoh, an elevation which they formerly despised, just so will the nations today likewise celebrate the Lord’s mercies. The young man, along with the world, must understand that for Israel to be above only requires that other nations, the gentiles or men who are not the seed of Israel, must be the figurative composite of the other portions of the body. This being the case, the Lord will again make an invisible return so as to dwell in the midst of the Daughter of Zion, the people from the SDA church who have been cleaned by the Word. Unlike that of Jesus, Christ’s return must be invisible according to the covenant; for He promised Israel to never again frighten them by His brightness. This will give all cause to celebrate or to sing and rejoice:

“Sing and rejoice, O daughter of Zion: for lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord (Christ) ***in that day and shall be my people: and***

Remedy for Withering Branches —A study on “The Angel of the Lord”

*I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee.
And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.”*
—Zech 2: 10-12

Can any now doubt that the Personality described as the Lord in this context is not the same as the Person who is identified as the *Lord of Hosts*? *The Lord chooses Jerusalem AGAIN; thus He is the One who chose them from the beginning. *The Lord is the One who promises to dwell in the midst of the daughter of Zion, the small subset of successful end-time Adventists, the exonerated Millerites, who decrease themselves and increase Christ. Again, He will teach by hiding His light on His servant, Elijah. *The Lord is the One who will have many nations join “in that day”, the day of Jerusalem’s emergence; therefore, He must be the speaker who clandestinely hid on Jesus and spoke through Him. Why must He be? —because that speaker was the Vine, and since many nations will join the Lord, then they, not the hordes of unconverted, Tri-Unitarian Christians, must be the fruit which the Vine promised to the disciples, the branches, the men who abide in Him. Who is the Lord? In this context, He is certainly not the *Lord of Hosts*; for we are promised that, in this day of Jubilee, the righteous will have a clean brain storm; they will have an epiphany; the Lord will blaze them with a revelation never before understood. What will they learn? —it says, “***thou shalt know that the Lord of hosts hath sent me*** (the Lord) ***unto thee.***” We will know that the *Lord of Hosts*, Jesus, the same Personality who was sent to the nations which spoiled Israel, after His work on earth for the gentiles is done resends —not Himself, but— another person, the Lord, unto the daughter of Zion. Indisputably, how then can the Lord be the same person as the *Lord of Hosts* when One sends the Other on different occasions?

After six thousand years of trouble, the sons of God and the sons of men will finally be united together under Christ. Such a day of unity has not existed on earth since before the flood, and it comes by Elijah for he is to restore all things. It comes by his bold zeal to increase Christ to the stature which He had before the fall: from the shielded personality hidden upon Jesus to the brilliant Light of creation, the esteemed glory above all the sons of God. This Kingdom restored will yield a formula of eternal peace as Christ, the One whom, from the Almighty, inherited Israel as the apple of His eye, will today, after the last 2000 years of preparation by Jesus, have His leadership expanded so that His banner will be raised above all the other nations of the world. This is the day promised by Paul in *Eph four* when the church, having increased their knowledge of Christ will have unity and perfection.

But lest any be mistaken, the *mustard seed* (Elijah/John), the promised son of David, does not self-engender this light; instead, he begins to decrease or make himself small by countervailing convention and walking in the *Testimony of Jesus*. To put it another way: the *mustard seed* becomes a proverbial child, a small one shooed away from the circle of elders, by abiding in that which men, the prominent, have disdained, the Vine. Can there be any other way for a man to become the highest, the quintessential *branch*? Remember, Christ said, “***I am the Vine, ye are the branches.***” Therefore does the Lord promise to all, especially the “young man”, “***behold I will bring forth my servant the branch***” —Zech 3: 8. Indeed, a branch grows up out of David’s roots — Isa 11. Therefore, by virtue of some profound reverse analogy, the *branch* increases by decreasing himself, by taking no care for that which other more powerful and recognized men think or **THE MANNER IN WHICH (HIS) BRETHREN REGARD** him and elevating his ministry of Christ as revealed in Scripture. Christ then, rewards his courage and faithfulness by giving to the *branch* the united Kingdom, the authority over Israel and the gentiles, the sons of God and the sons of men. “***Behold the man whose name is the branch; and he shall grow up out of his place, and he shall build the temple of the Lord: and he shall bear the glory, and shall sit and rule upon his throne...***” —Zech 6: 12, 13. Originally, as shown above in *Deut 32*, the Most High gave to Christ, for His inheritance, the Children of Israel. However, the *Plan of Salvation* has won for Christ more than He first inherited. Thus He transfers His inheritance over to the *branch*, an unrecognized Jew from the line of Judah; for again it says, “***the Lord shall inherit Judah his portion in the holy land...***” Christ gives to Judah ownership over Christ’s very own geographical portion. Israel is given authority over the world (see Ps 37: 9, 34), and the scepter of Judah is given pre-eminence over Israel. The

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world will be established and governed just as Moses promised, according to the number of Israel. Other Scriptures also make this point clear: “*I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect (singular) shall inherit it, and my servants (plural) shall dwell there.*” —Isa 65: 9. Also, “Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath.” —Luke 12: 42-44. After this work is done, then can the Millerite horses of *Zech one* truly proclaim with Holy-Ghost approval that, “*all the earth sitteth still, and is at rest.*” Only then can Jesus return and destroy the wicked with His brightness. Only then can He take us to heaven as WM promised and present to Father a church triumphant. “*Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven*” —Matt 18: 3. This path is the only remedy for a withering branch.

Sincerely,

Derek West Sr.