

17-Nov-2010

## **Reminiscent Comfort**

Reginald,

In a presumed reply to the question of flesh eating as it was commended to us by Christ in *Lev 11*, you released the following reply to a question which I am not able to precisely understand or unidentify. You make the following point:

*“This question suggest doubts that Ellen White was inspired. Ellen White like other prophets testified of Christ. Christ is the greater light, John 8:12 ‘I am the Light of the World...’ Remembering that the Testimony of Jesus Christ is the Spirit of Prophecy, Revelation 19:10. Christ said he did not come to do away with the law and the PROPHETS but to fulfill, Matthew 5:17. So to your question, who do I believe? I believe God (Father, Son, Holy Ghost 1 John 5:7) who inspired all the prophets. I hope you are happy with the answers, thank you.”* —E-mail from Reginald Mbanye, Wednesday, November 17, 2010 1:06 AM.

You need not rely on implications or suggestions; we both agree. EGW was inspired of God. This has been clearly lauded by the MSC over and over again. This does not mean that EGW was God. If you believe in her inspiration, then why do you ignore her most dominant theme, cited over and over again, the theme that all our doctrines must come from the Bible and that we must never elevate her work to the level of the Bible. Allow me to give to you just one example:

**“Brother J would confuse the mind by seeking to make it appear that the light God has given through the Testimonies is an addition to the word of God, but in this he presents the matter in a false light. God has seen fit in this manner to bring the minds of His people to His word, to give them a clearer understanding of it.”** —EGW, *Testimonies for the Church*, Vol 1, p. 81.

Really now my brother, do you believe in the inspiration of EGW as God intended, or do you do so “in the false light” expressed by “Brother J”? It is one thing to say you believe her inspiration; it is a completely different matter to live her instructions. True the *Testimony of Jesus* is the *Spirit of Prophecy*; this does not assert that EGW was the *Spirit of Prophecy*; such is your inherited, inferential conclusion. The *Spirit of Prophecy* (SOP) in verity is the message which reiterates, in plain language, the *Testimony of Jesus*; hence, the *Testimony of Jesus* is the *Spirit of Prophecy*. Furthermore, we call her work the SOP because we believe that the Comforter inspired her —not because we believe that she is the Comforter. Christ resolves this issue very easily: He said regarding the Comforter’s commission as it pertained to His testimony the following, **“These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring ALL THINGS TO YOUR REMEMBRANCE, WHATSOEVER I HAVE SAID UNTO YOU”** — John 14: 25, 26.

There are so many dimensions to this short statement. One is that the Comforter was to receive the mission to remind the saints of **ALL** things that Jesus spoke while He was yet with them. The word “all” means that you cannot ignore any of His sayings. Another is that we must anticipate the Comforter to remind us —not of the themes which EGW or VTH said while they were yet with us, but— of the “all things” which Christ spoke to the church 2000 years ago. Additionally, if the reader will now become wise so as to heed the reminding voice of the Comforter now being broadcast to them and pay close attention to exactly what Christ says, they will then see that He, in very incontrovertible language throughout His ministry, promises that the Comforter would come. To this point, it will serve us well to ponder an easily answered, somewhat-ridiculous question, “From where will the Comforter come, and to where will He go”? The question must be pondered merely because our thinking has been blunted by the long years of ignorance of Jesus’ testimony.

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After all, the Father, the One Who was to send Him did not come Himself; instead, He sent Christ to our planet. Thus, at Father's behest, the Comforter is to likewise leave heaven and then touch down on earth. For this reason —**I REMIND YOU**— that Christ did say, “...*It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you...*” —John 16: 7.

The points of destination are heaven and earth. After Christ leaves the place where Father sent Him but where Father Himself did not come, earth, Christ goes to the place where Father remained, heaven, which is also the place where the Comforter was required to leave, at the Father's behest, so that He may come to earth. This explanation is purposefully made tedious; such is necessary to quicken in the mind of the reader to **◆◆◆ALL◆◆◆** the words which Christ spoke. In the advent of the *mustard seed* —yet another promise from Christ to us that has been forgotten— comes the only message ever, in the history of planet earth to live the fruition of the Comforter's total commission: the first to remind the world of the specific intricacies of Jesus' testimony. By definition then, it must be inspired by the Father's earth-sent messenger, the Comforter. To validate this claim, one merely needs to consider the world's most popularly recited Text from Christ, that which is communicated in John 3: 16. After so considering under the inspiration of the Comforter, it becomes painfully obvious that the world —does not heed **ALL** but— ignores many of the words which Christ therein uttered. EGW certainly never taught us how it is that Jesus did not pre-exist but, was instead, begotten of the Father. She did not explain how everlasting life —life that lasts forever, uninterrupted with death— would be graced to those who believe on Jesus. Neither she nor anyone else until the MSC, has ever explained the simple concept of human beings who perish even after they have embraced the Gospel of Jesus. For this cause does EGW say, “**I am instructed to say to our people: Let us follow Christ. Do not FORGET that He is to be our pattern in all things. We may safely discard those ideas that are not found in His teachings**” —EGW, *Testimonies for the Church*, Vol 8, p.296; emphasis added.

In furtherance of this theme, I now note that you, Brother Mbanyele, make reference to 1John 5: 7, a Text that is not included in the Testimony which Christ had uttered, one that we are not promised to be reminded of by the Comforter, but one which the *mustard seed* does now explain. You bypass the statements which Father provided for you through Jesus and, in their stead, accept a partial-witness bearer by citing *1John five* as the foundation of your faith in God. It says, “*For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three AGREE in one.*” —1John 5: 7, 8. A simple point should be made before expounding: Since there is only one Gospel, the record bearers in heaven as well as those on earth, Whomever they represent, must all act in “**AGREEMENT**”, and this harmony of opinion causes them to act as One. The *mustard seed* embraces all witnesses; it does so to bring unity, and it does not disagree with John's statement. It teaches that, as shown above, Father remained in heaven; He gave to Christ the words that He should speak (See John 12: 47-50, 8: 26, 10: 25) and sent Him to earth; thus, did the Father bear His witness/record while in heaven. Christ received Father's words while in heaven; He, after all, is called the Word, and He delivered those words to earth. Thus did Christ bear witness; He was the **SPIRIT** Who came from heaven to earth for the purpose of resting upon Jesus. Speaking of Jesus, what about His witness!? Christ included Him in His witness when He told Nicodemus, “**Verily, verily, I say unto thee, WE speak that WE do know, and testify that WE have seen; and ye receive not OUR witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?**” —John 3: 11. Christ, when defining the earthly things that He taught used the third-person-plural pronoun, “**WE**” including Someone else, Jesus, into His testimony of, on, and about earth. But when He addresses the topic of His heavenly knowledge, He uses the first-person pronoun, I. This Text, once it is **REMIND**ED to us by the Comforter, shows how both Jesus and Christ bore witness on earth. This is how He is described in *1John five*? He shielded the presence of Christ and became the “Prophet” through Whom Christ spoke. Beyond that, you must remember, Jesus, the Only Begotten, was a “Man” who was, beforehand, never in heaven; thus, He could not describe heavenly things. In fact, by speaking Christ's word, Jesus made real the earthly, ceremonial sacrifice to which both He and

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Christ bore witness. Jesus shed His **BLOOD**, the sacrifice to cleanse us from our sins. This successful sacrifice gives us the fruition of two of the three earthly Witnesses mentioned in the Text of your faith, the Spirit and the Blood. What about the Comforter? According to John 16: 13-15, Christ, after returning to heaven, was to command the Comforter, while in heaven, what He should say to us on earth. To establish this point, I must “**REMIND**” you of what Christ told to us when He said, “*...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...He shall glorify me: for he shall receive of mine, and shall shew it unto you*”—John 16: 13, 14. Thus we have the Comforter’s witness, a ministerial witness which transacted both in heaven and earth. What about the “water”? It is the fountain which Christ promised to all who embrace His word. He said, “*...whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life*”—John 4: 14. So you see, the water comes from a witness bearer referred to in this Text as “him”. Expanding more upon that teaching, the Word says, “*He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)*”—John 7: 38, 39, parenthesis do indeed belong. The “he”, the water boy, is employed by the Comforter; thus, it is “he” who reminds us of Jesus’ testimony. The Words which Christ spoke give to us everlasting life; however, they were not made plain 2000 years ago but only in the day of the reminiscent Comforter. The Lord promised to reveal them again making them plain to the disciples in the last day. Thus do we have one way that the Comforter bears witness on earth: He reveals the heavenly and earthly dimensions contained in the *Testimony of Jesus*. He reminds the Lord’s last-day servant of Jesus’ testimony allowing that servant to regurgitate that light in clarity giving to us the **WATER FOUNTAIN**. The Comforter inspires this other earth-bound witness bearer, the one who has always abode on earth, the *mustard seed*, a man who was never in heaven; He tells him what he should teach. As our minds meditate upon the depths of this revelation, We must know that Christ makes it all work by His honor of the Father: He came to earth to suffer the indignities which Father, One Who is used to being honored and believed throughout the universe, should not endure. Christ said, “**Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go: but ye cannot tell whence I come, and whither I go...I am one that bear witness of myself, and the Father that sent me beareth witness of me**”—John 8: 14, 18. Thus, the three that bear record in heaven are the Father, Christ (the Word), and the Comforter. The three who bear witness on Earth are Christ, Jesus, and the reminiscing-Comforter-inspired son of David. You cannot count the three in heaven and three on earth to get the numbers six, three or four; you cannot because this is new Math. To master it, you must instead accept Moses, the prophet like unto him, who is heaven’s appointed and ordained accountant. This you must do because some of the witnesses in heaven and in earth overlap in duty.

Advancing onward, whatever conclusion you may derive from *IJohn five*, we can now know for a surety that the early Apostles did not believe on *the Only Begotten of the Father*. This we know because, contrary to Father’s testimony given by Christ through Jesus, they perished, a thing which the *Testimony of Jesus* promises cannot happen. He said, “*For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life...he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God*”—John 3: 16, 18. Thankfully, the Comforter—not EGW, Paul, John, Peter, but only Derek (David)—has reminded you of this teaching which Christ articulated to you “while He was yet with the disciples”. John, in *IJohn five*, wrote his Text about the Three record bearers in heaven; he said they are one—the same “oneness” for which Jesus prayed that the disciples would achieve (see John 17: 21)—but he did so in the context of the Gospel. Remember, according to Paul, all who preach a gospel different than that which was preached by the apostles are to perish or be accursed (see Gal 1: 6-8). This is so because all of the witness bearers “agree”. The very Gospel taught by the disciples was the intricate and perhaps technical stipulation

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that it was to come in two, mutually-exclusive dissections, a milk-componential doctrine and a strong-meat-componential doctrine. It showed that the strong meat doctrine would cause us to leave the milk, the fundamental doctrines of Christ —See Heb 5 & 6; 1 Cor 3: 1-3, 13: 8-12, Eph 4: 11-13. John perished; he died on the island of Patmos. Like Peter, Paul, James, EGW, he did not have the privilege that the Comforter extends to you and to Davidia right now, the privilege to receive life everlasting.

*“For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection...”*—Heb 5: 12-14, 6: 1.

Good news for EGW, for John, for Peter, etc: They perished not knowing the “fullness of the doctrine of Christ” and not the full record to be borne to earth; therefore, they died in ignorance and can be resurrected so as to receive the Spirit, and the water, and the blood. They can, by the spirit-inspired fountain realize the fullness of the blood that was shed for them, the Atoning Sacrifice, the innocent proverbial Sacrificial Goat, Jesus, the Sin Offering. This is so because, the Sin Offering covers all unknown sins or “sins through ignorance” —see Lev 4: 2— and they, having died in the shadow of the partial gospel, can have their ignorances removed. But the church today, having blasphemed the reminiscent Comforter, cannot be given the same grace; they, like the scapegoat must pay for their own sins and all the sins of the people whom they have deceived tempting them to ignore this witness bearer.

Examine some of the many themes which we did not fully understand yesterday but today, through the administration of the *mustard seed*, can fully appreciate from Jesus’ three-and-one-half-year testimony: Life everlasting; the last-day Gospel; the difference between Christ and Jesus; the differentiation of the resurrected and the living as pertaining to marriage; the full theme of marital cleavage; the knowledge that Father and not Christ knows the sparrows that fall; the truth that Father is greater than Christ; the requisite of judgment; David’s right-hand seat; Judgment as manifested by Jesus writing in the earth; the distinction of rank whereby the disciples preside over the 144,000; the prime minister; the single eye; the reminiscent Comforter; the birth of the man child; the fountain; disciple-unique love; family hate; the truth about perfection and the rich-young ruler; the hidden Spirit on Jesus; the Comforter cannot come until Christ leaves; the value of Moses’ witness of Jesus; the distinction between the Porter; the Shepherd; and the Good Shepherd; and many more.

Sincerely,

Derek