

The Mustard Seed Advent

The Two Comforters of John 14

28-Jan-07

Dear Brother M _____,

Thank you for your inquiry and for your interest in my work. Please convey my greetings to your family and friends, the ones whom I met at our Brooksville seminar two Sabbaths past. *John 14* is complex; yet, it is not so difficult to understand that we cannot uncover, with prayer and study, the Lord's intended meaning. Others in the past have sought to understand this text; yet, devoid of the "Light of Israel", they have understandably forged conclusions that cannot meet the test of Scripture. You offer the following question which, for background, I will only partially quote below:

"In your books you teach that the Spirit that descended and abode on Jesus was Christ and not the Holy Spirit, as well you give good evidence to back it up. Some verses explain that Jesus had to leave so that the Comforter could come and therefore the Dove could not have been the Holy Spirit or he would have already been here. My problem is John 20:22. At this point in time Jesus had already given up the Ghost so it could not have been Christ that he was imparting and he previously states that he must leave so that the Comforter may come, but, in John 20:17 he says that he has not yet ascended but then in verse 22 he is giving the Holy Ghost. How can he give something which he previously stated could not be here unless he left and then give it away without yet leaving? As well, in John 14:16-18 are presented some problems for me. He is going to ask the Father to send ANOTHER Comforter indicating that there is already one there..." Quoted from your E-mail, Friday 26-Jan-07, 12: AM; emphasis belong

It may require intense study, but you are right to recognize one thing as undeniably clear in *John 14*: it is the unambiguous fact of the Lord informing His disciples that He must soon leave them. Of a surety, it was this revelation which brought discomfort and sadness to them. Thus, the Lord sought to relieve their anxiety or to comfort them. For Christ, recognizing their sadness, said, **"But now I go my way to him that sent me...But because I have said these things unto you, sorrow hath filled your heart** —John 16:6. Can any express doubt on this issue!? —indeed, who can controvert this simple reality: Jesus/Christ promised to go, to depart, to leave, to create an expansive and bridgeless gulf between Himself and the disciples, to no longer walk with them, etc. If a theme so simple can be made confusing, then there is no hope for humanity as we would never be able to understand the Lord's words; His communicative skill would then be called into question, and nothing that He said could be trusted. As it stands now, we all can relate to this very sad experience that was so precisely conveyed to us by Christ. We have all had occasions when our own loved ones depart from us; we too become saddened. How cruel it would be to evoke such sadness in His loved ones so as to tell them that He would leave and not fully mean exactly and precisely what that expression communicates! It is crystal clear and without any confusion that if He was not to leave, then the conversation would have been unnecessary. For if Christ was to stay or if He was to return as an invisible Spirit in merely a few weeks, then He, the True source of spiritually uplifting words, would not have cruelly toyed with the hearts of His disciples and saddened them by telling them a different concept, that He must go. And, if He were to leave, only to return a few weeks later, then being an Expert communicator, those are the words which He would have employed. Indeed, there were several occasions during His 3 ½ year ministry whereby the Lord separated from His disciples and did so without any such verbal drama:

- **Consider the time when He sent them forward on a ship, and lingered behind in prayer, Matt 14: 24-27**

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- Consider also the time when Christ took three disciples with Him to pray and left the others behind: Matt 17: 1-10.
- Consider when the disciples went to market to buy meat while Jesus communed with the Woman at the Well, John 4: 5-10

I am sure that there are other examples, but do they really require citation here? It is clear beyond confusion that the Lord had to travel far away from His church; He had to leave. Yet, you raise an interesting point, one which, by our limited understanding, makes the Lord appear to contradict Himself by suggesting that the Comforter was already with the disciples. Such conundrums are the reason why the Lord has begun to raise up the “light of Israel”. He is provided expressly to resolve such points of confusion, and I recognize you for your wisdom in understanding this point of truth by addressing this question to the MSC. Unfortunately, many in Adventist and even *Davidian Adventist* circles have failed to grow to the same level of maturity: they have not passed through the *Three Angel’s Messages* to become transformed into “patient saints”, saints who wait for the Lord to resolve all confusion. As a result, some, such as the *Historic Adventist*, have become wedded to their own theories. The MSA is saddened by this reality, not because it disparages those who search the Bible seeking for answers, but because it knows that when the answers arrive, many will find it impossible to divest themselves from the theories “thinking” of yesterday which they have proudly embraced and taught.

Having read some of the literature of the *Historic Adventist*, I applaud them for rejecting the Catholic theme of Triunitarianism which crept into the church after EGW passed away in 1915. I join them to lament the fact that the SDA ministry has departed from the teachings of their own founding fathers in order to forward this unscriptural, Papal doctrine. But, as I salute the *Historic Adventist* for their fidelity to fundamental Adventism, I regret with even greater intensity that they teach the doctrine which denies the personage of the Comforter. The latter sin is worse than the former for the Lord said, “*Whosoever shall speak a word against the Son of Man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.*” —Luke 12: 10. The Comforter is indeed a separate and distinct Person who has assisted Christ throughout His work both in the Old & New Testament. In the NT era His work is identified by Christ as follows:

“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”. —John 16: 12-14

The Comforter’s purpose is to spread the Gospel of Jesus/ Christ in all its multifold and progressive forms, all the way down to today, the day of perfection when we understand the “fullness of Christ” through the Comforter’s inspiration of the MSA. Thus, He glorifies both Jesus and eventually, through David, He will glorify Christ—but not Himself. But the lesson of *John 16* above must be absorbed: Evidently, since the Comforter is forbidden by Christ to speak of Himself, then it is just as clear, to comply with the words of Christ, that He must resultantly have a Self identity to suppress. He must be a person; for only individual persons can be instructed not to speak about themselves. An idea, a vapor, a written or verbal theme left behind from a man who leaves, a separated spirit of a man(???) cannot speak of itself, and therefore it would be the height of communicative folly to talk to it and command it to not speak of itself. Such an irrational communiqué would be similar to a man commanding his breath, once it leaves him, to not drive his car. I assure you that our Lord, being rational, does not issue such commands. He promised that the Comforter would not speak of Himself. It is exactly due to this limit upon the Comforter that we know very little about Him—so little that some, like the *Historic Adventist*, have begun to deny that He really exists. Consider the following statement from such a theologian:

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*"So while we read that God has a physical form, there is another aspect to God. Jesus said: 'God is a Spirit.' (John 4:24) God's Spirit is His inner being, mind, thoughts, and personality which is not restricted to physical form. If God is a two-dimensional being, bodily form and spirit, then man, who is made in His image is a tow-dimensional being. This is not to be confused with the concept of the immortal, undying soul. An important difference between the Creator and the creature must be noted. God's inner spirit can consciously dwell apart from His physical form. Upon death, man's spirit (breath) returns to God and is never consciously separated from his physical form..." — Allen Stump, *The Foundation of Our Faith*, p 154*

This statement directly contradicts the author's very own proof text from *John 4*: for it states that "God is a Spirit" —not God is a two-dimensional being composed of a body and a spirit. Then, to justify his confusion the author makes up non-scriptural laws, unbiblical themes of distinction between "the Creator and the creature", and he cites themes from Paul's very own, self-confessed, "partial prophecies", themes that have confused Sunday keepers and others who cannot "rightly divide the word of truth" — Tim 2: 14 —for centuries. These *Historic Adventist* presume the Comforter to be some gaseous and impersonal form of Jesus, a subdivision. This is amazing because, having worked so hard to defeat the concept of the Triunity, they ironically seem to have invented another similar concept in its place by giving Jesus or God subdivisions of Themselves. Thus, they have presented a circular argument which leads right back to the Papacy. But if such a theme were accurate, that Jesus left behind a portion of His own body, His spirit, then the Lord's simple and clear statement which saddened the Disciples would not have been true: that He must go away. He would have had to communicate differently by saying, I will disappear from you. Or I will leave an essence of myself with you. Believe you me, if Allen Stump can articulate such a theme, then Christ, the Supreme Communicator, could have likewise said the same thing at least as well.

In fact, to be exact in our understanding, we must confess the Lord's precise words: He promised that the Father was to send the Comforter in His name. He gave no mention of any theme pertaining to divine, two-dimensional, physiology. To be exact, He said, "***But the Comforter, which is the Holy Ghost, whom the Father will send in my name...***" —John 14: 26. Therefore, since during the time of His ministry and afterwards, the Lord used the name Jesus and Christ interchangeably as the church traversed these past 2000 years of growing enlightenment in truth and since this has prevailed even in our day and all the way until the Comforter has given full identity clarification of Christ through the voice of the MSA, then, we can rest assured that the Comforter was given, and still has *legal power of attorney* to represent Jesus/Christ and to freely use their names so as to forward His mission and duties. This modus operandi does not mean that the Comforter is not a real person; to the contrary, it simply manifest the Father's integrity, His careful practice of keeping His word and sending the Comforter in Jesus' name. Thus, whenever we hear Jesus or Jesus/Christ speaking to humanity after the ascension, after the time that He went away —whether it be to Paul, John or EGW— then we have concrete reason to believe that such a voice was that of the Comforter using Jesus' name. For Jesus fulfilled His promise and left the earth at the ascension and Christ, the Dove, left just before Jesus expired on Calvary. This deployment of the name, Jesus/Christ is not dissimilar to Christ identifying Himself as God Almighty in the Old Testament to the Patriarchs, see Exod 6: 2,3 . We merely need to point to the book of Revelation to further illustrate. It says the following:

"The Revelation of Jesus Christ which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John"
—Rev 1: 1 and ending with "***...I Jesus have sent mine angel to testify unto you these things in the churches...***" —Rev. 22: 16.

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This brings us squarely and directly to the point which you raise. It is an argument also raised by the *Historic Adventist* as they attempt to show that the Comforter is not a person but a form or manifestation of Jesus. The Lord makes the following promise:

“And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever: *Even the spirit of truth whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you*” ---John 14: 16, 17

This text could not be fully understood until the Lord first unfolded to His people, in our day, more specifically in the year AD 2001, the truth about the duality of Jesus, the abiding presence of the Dove, and the name of the Lord, as each of these themes relate to *Deut 18*. Remember, despite the “self-professed” partial prophecies revealed to us by Paul, by EGW, by VTH and others, the Lord, before any of those men spoke of Him, gave us the true definition of a Christian. The MSC emphatically insist that His words, being the genesis of our Christology, ought to stand tall in our doctrines and have special meaning. In fact, so important are they that the Comforter’s key job is to remind us of His words. He, Christ, told us in *John Five* that you cannot be a true follower, a true Christian, unless you believe the doctrines which Moses wrote about Him in *Deut 18*. In that text it shows that Christ, Jehovah, the God of the Hebrews, the Eternal Son of God, was to, at a date future to Moses’ ministry, raise up Jesus, the Prophet, and hide His presence upon Him so as to speak to His people more peaceably. He did so as recorded in *John One* when the Dove descended and remained upon Jesus at the baptism. Thus none should feel a defensive or argumentative zeal to uphold their previous ideas which they have inherited by prior honest study. In speaking to you on several occasions, I know that you do not. All should adopt your peace as they strive to be “patient saints”, saints who rejoice after long-awaited answers are finally delivered to them by the Lord. This is so because we now understand that the comforts which the disciples felt by Jesus’ testimony, His miracles, His word of promise and correction, His clarification of theology, His doctrinal mastery over the religious leaders of that day, were all given to them through the process promised in *Deut 18*, by the hidden power of Christ abiding upon the Prophet, Jesus. Therefore, when both Jesus and Christ were to leave, the same ministry, the same words, the miracles, and the doctrinal victories and advances—the same still small voice— would continue with them in a more personal way, through the Comforter abiding within them. And, since that person will not speak of His own, but only those things which Christ commands Him to speak, then the disciples, as they continued in His words, would never discern the difference. As long as they were faithful to their calling, they would continue to see Christ’s power, and discern His voice. It would be as if Christ never departed from Jesus and left the disciples alone. Thus, using the same name, manifesting the same power, preaching the same lessons of righteousness, the Comforter to come to the disciples, was the same as having Christ’s hidden presence upon Jesus. In fact the experience would be even more personal, the Body of Christ, Jesus, being departed, the Comforter had no other option but to abide within the bodies of the disciples. This would be their consolation, their comfort from the departed Savior. As promised, He was another Comforter, but He was the Same that dwelt with them. He was the same because they never discerned the presence of Christ hidden within Jesus. The Lord took great care to hide Himself so that they thought that it was solely Jesus, unaided by Christ, who communed with them. Thus, when the next Comforter was to come, in the name of Jesus Christ, not speaking of Himself but only speaking those things which Christ commanded Him to speak, then they could not discern the difference. The text says, “...*but ye know him for he dwelleth with you* ...”. It should be clearer now, the Comforter to come would legally and perfectly impersonate Christ as Christ was hidden upon Jesus; thus does it say, “...he dwelleth with you...”

John 20:22 may lend excitement to those impatient men who are wedded to their theory which makes Jesus and the Comforter one and the same Person, but it says nothing which allows them

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to sustain the theme that the Comforter was on earth with Jesus before Pentecost. Neither does it suggest that Jesus gave His disciples the Comforter before Pentecost. It merely states the following: “**And when he had said this, he breathed on them, and saith unto them, receive ye the Holy Ghost.**” Jesus could have hugged them; He could have kissed them; He could have given them “high fives”; and then made the same pronouncement. Instead, He merely breathed on them. Why did He do that? —the MSC does not now know! We have only now, this past year, learned why Jesus used the symbolism of dipping His bread in sop then giving it to Judas to identify a Christian traitor. If the Mustard Seed could wait 50 years to learn that lesson, then we all can certainly wait patiently for Him to explain why He breathed upon His disciples. Then, when Christ sends an explanation to us through the Comforter, we can rejoice in His wisdom and be the better for waiting patiently for then we will have no embarrassing and opposing, private theories to defend or protect.

Sincerely,

Derek