



The Comforter

He that loveth me
shall be loved of
my Father, and I
will love him,
and will manifest
myself to him

John 14:21

JESUS was about to leave his disciples and return to heaven. The hour had come for Him to be glorified and He desired to give His closest friends the assurance that they would not be left alone. “I will not leave you comfortless,” He promised them, “I will come to you...and be *in* you.” John 14:18 and verse 20. He began with words of comfort, “Let not your hearts be troubled.” “Fear not, little flock, for

it is your Father’s good pleasure to give you the kingdom.” John 12:32 “I go to prepare a place for you.” “I will come and receive you unto myself, that where I am there you may be also!” “You know where I am going and you know the way.” John 14:1-4. But Thomas wasn’t so sure. “We don’t know where you are going, so how can we know the way?” verse 5.

“I am the way,” Jesus tells them. “I am the way, the truth, and the life. No one comes to the Father except through me.” Verse 6.

Philip pleads for Jesus to show them the Father. Somewhat disappointed, Jesus asks, “Have I been so long with you and you still don’t know the Father? If you have seen me, you have seen the Father.” Verse 9. I do the will of my Father; I do just what I see the Father do; I speak His words. John 4:34; 5:19; 12:49. “The words that I speak are not my words, but the Father that



dwells *in* me.” John 14:10. The Father had given Jesus His Spirit without measure (John 3:34), His “own self”, the “glory” which Jesus, as the Son of God, had with His Father “before the world was” John 17:5. The Father had confirmed this already and said He would glorify His name again. John 12:28. And when Jesus would be glorified again, rivers of water would pour forth as promised. John 7:38,39.



So, Jesus promised to pray to His Father that He would give to His disciples “another Comforter” the “Spirit of truth” that would “abide” with them forever. John 14:16,17. This Comforter would not be received by the world, just as Jesus came to His own and His own received Him not.” John 1:11. The reason the world would not receive this Comforter is because it doesn’t see or know the Spirit of truth. But the disciples do because He is dwelling *with* them right now and soon will be *in* them as well!

Such strange talk was familiar to the disciples. Jesus had often expressed Himself this way, talking about Himself as if it were another person. To Nicodemus Jesus said,

“God sent not *His Son* into the world to condemn the world but that the world through *him* might be saved.” John 3:17. To the woman at the well, He remarked, “If you knew who it was that speaks to you, you would have asked *him* and *he* would have given you living water.” John 4:10. To the man born blind, Jesus declared, “Thou has both seen *him*, and *he* it is that talks with you.” John 9:37.

Speaking about himself in “the third person” perspective was characteristic of his speaking style.

It is now that Jesus assures them of His plan to come to them and actually be *in* them. John 14:18,20.

And then He says it. “He that keeps my commandments is the one that love me, and he shall be loved by my Father, and I will love him, and will manifest myself to him.” Click! They get it.

Jesus said He is the truth; then the Father will send the Spirit of truth to be in them, and Jesus said He will come and be in them! That’s it. Jesus is the Spirit of truth because He is the truth. He will come and be their Comforter.

But the disciples have just one little question. “Lord, *how* will you manifest yourself to us and not to the world?” How will we be able to see you when the world cannot see you as a Spirit, the Spirit of truth?

The disciples remember when Jesus came walking on the water and they cried out, “It’s a spirit!”

But Jesus shouted back, “Be of good cheer, it is I; be not afraid!” Matthew 14:26,27.

“I go away, and come again unto you” John 14:28. He would come again in “another form” (Mark



Now, again He comforts them. “Let not your hearts be troubled.” I will come to you, just as real as I did walking on the water. You may not see me, but I will be with you always even to the end of the world. Matt 28:20. “I will never leave you, nor forsake you.” Hebrews 13:5. “Where two or three are gathered in my name, there will I be in the midst of them.” Matthew 18:20. I will not try to tell you *how*. “I have yet many things to say unto you, but you cannot bear them now” John 16:12. And just *how* I will manifest myself to you is not important, but let me say once again, “If a man loves me and keeps my word, my Father will love him, and We will come and make our abode with him.” John 14:23.

Slowly, the disciples began to understand the difference between a physical and a spiritual manifestation. Jesus was now dwelling *with* them as the Word made flesh (John 1:14). They had heard Him say,

16:12) as “another Comforter.” Then He will be *in* them as the Word without the flesh. He would abide *in* them.

He leaves with His disciples to enter the garden of Gethsemane. The olive trees there serve as an object with which he could teach another important lesson. “I am the true vine; every branch in me will bear fruit. Abide in me, and I *in* you. If you abide in me, my words abide *in* you.” John 15:1-7. “The words that I speak to you they are Spirit and they are life” John 6:63.

Jesus told Nicodemus, “That which is born of the flesh is flesh; that which is born of the Spirit is Spirit” John 3:6. The Word was with God in the beginning. John 1:1 He was born of the Spirit for “God is a Spirit” John 4:24. So, as the Word He was a Spirit in the beginning with His Father. He was “the Spirit of Christ” which was in the prophets (1Peter 1:10,11), testifying, witnessing, and signifying to

the prophets what manner of time when He as the Messiah would come and sacrifice His life. He was “the Spirit of prophecy” because “the testimony of Jesus,” as the true and faithful witness (Rev 3:14), is the Spirit of prophecy (Rev 19:10).



Jesus said, “The testimony of two men is true. I am one that bear witness of myself, and the Father that sent me bears witness of me.” John 8:17,18. The Father and Son are the two that bear witness. The Father is a Spirit and “as the Father raises up the dead and quickens them, even so the Son quickens whom he will” John 5:21 for when God “in the fullness of time sent forth His Son, made of a woman” Galatians 4:4, to become the Son of man, “the second Adam was made a quickening Spirit.” 1Cor 15:45, and “the Lord is that Spirit” 2Cor 3:17.

Jesus tells them that He will send the Comforter to them “from the Father, the Spirit of truth, which proceeds from the Father” John 15:26. “For I proceeded forth from

God” John 8:42. The Father will send the Comforter, the Holy Ghost in *my* name. John 14:26. “The Spirit of Christ” (Romans 8:9,10), “the Spirit of Jesus Christ” (Phil 1:19) the Spirit with Christ’s name.

“It is expedient for you that I go

away: for if I go not away the Comforter will not come to you.” John 16:7. But why? Why couldn’t the Comforter, the Spirit of truth, come while Jesus was still there with them? Wouldn’t that be even better than only having one or the other? Jesus had al-

ready explained this six months earlier at the feast of Tabernacles..

On the last great day, Jesus stood up and said, “If any man thirst, let him come unto me and drink! As the scriptures say, Out of His belly shall flow rivers of living water. (This he spoke of the Holy Spirit which was not yet because Jesus was not yet glorified.)” John 7:38,39.

Jesus prayed there in the garden, “O Father, glorify me with thine own self, with the glory I had with you before the world was.” John 17:5. Jesus was soon to die, to commit His spirit into the hands of His Father. But on the third day He “was raised up from the dead by the glory of the Father” Romans 6:4, for it was “God the Father who raised Him from the dead” Gal 1:1.

Forty days later He ascended to the Father and “when the day of Pentecost was fully come” ten days later (Acts 2:1), Jesus “received of the Father the promise of the Holy Spirit” (Acts 2:33). Then “God sent forth the Spirit of His Son” Gal 4:6.

But this was all yet to come. There in the garden Jesus comes straight to the point. “These things have I spoken unto you in proverbs: but the time comes, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father.” John 16:25.

“The Father Himself loves you, because you have loved me and have belived that I came out from God. I came forth from the Father” John 16:27,28. The disciples speak up. “Lo, now you speak plainly with no proverb. Now we are sure that you know all things; by this we believe that you came forth from God.” Verses 29,30.

Because the Son came out of the Father, a Spirit born of the Spirit, He would appear to the disciples on the evening of His resurrection in the upper room behind closed doors and say, “Peace be unto you.” “And when he had said this, he breathed on them, and said to them, Receive ye the Holy Ghost” John 20:22.

The breath, the wind, the spirit, the words, the life are all included in the meaning of the Greek and Hebrew words for Spirit. In the Greek the word is *pneuma*, from which we have

pneumatic tires filled with air. The Hebrew word for Spirit is *ruach* and appears throughout the Old Testament in connection with wind and breath and life as well.

“All the while my **breath** is in me, and the **spirit** of God is in my nostrils” Job 27:3. “The **spirit** of God has made me, and the **breath** of the Almighty has given me **life**.” Job 33:4. When the Son of God formed Adam from the dust of the ground, He “breathed into his nostrils the **breath of life**.” Genesis 2:7. It was “the **Spirit of life** in Christ Jesus” Romans 8:2.

Jesus told Nicodemus that “The wind blows where it lists, and you hear the sound thereof, but cannot tell whence it comes, and whither it goes, so is every one that is born of the Spirit.” John 3:8. You can’t see the wind, but you can see what it does. There is power in the wind and the Spirit of God is “the power



of the Most High” Luke 1:35. Also Christ is “the power of God and the wisdom of God” 1Cor 1:24.

Psalm 139 describes the Spirit as the presence of God. “Whither shall I go from thy spirit? or whither shall I flee from thy presence?” verse 7. David continues to show the omnipresence of the Spirit. “If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.” Verses 8-10. When the Word “being in the form of God” Phil 2:6 with all the powers of divinity—His omnipotence, omniscience, and omnipresence—became flesh, He “emptied Himself”, laying aside these powers that He might “in all things me made like unto His brethren” Hebrews 2:17.

But then on the day of Pentecost Jesus received the promise of His Father, the glory He had with the Father before the world was. “All power in heaven and earth” was given unto him (Matt 28:18), “for the Father loves the Son and has given all things into his hands” John 3:35.

John witnessed this for himself. In Revelation 4, John beholds the Father sitting on the throne. In chapter 5 he sees Jesus, the Lion of the tribe of Judah, appearing as the Lamb of God as it had been slain having “seven horns”—symbols of power, seven indicating a complete and total power, His omnipotence, and “seven eyes”—all seeing and thus all-knowing or omniscience,

“which are the seven Spirits of God sent forth into all the earth” evidence of His omnipresence once again restored.

Jesus, in His message to the fifth church of Sardis announced Himself as “he that *has* the seven Spirits of God” Revelation 3:1. The seven Spirits of God are before the throne in Revelation 4:5 because Jesus, the slain Lamb is before the throne in chapter 5:6.

Not only are the seven Spirits an indication of total and complete power, but Isaiah 11 describes the seven qualities of the Spirit which the Father gave His Son “without measure.” For “the spirit of the **LORD** shall rest upon him, the spirit of **wisdom** and **understanding**, the spirit of **counsel** and **might**, the spirit of **knowledge** and of the **fear** of the **LORD**” verse 1.



When Jesus came to Nazareth and was handed the scroll of Isaiah he read from chapter 61. “The Spirit of the LORD is upon me, and He has anointed me.” Psalm 45 told of this when “God, thy God, has anointed thee with the oil of gladness” verse 7. Oil, a symbol of the Spirit, is yet today an energy commodity, still a symbol of power.

The creative power of Christ, the Son of the living God, is also the power to cleanse, and heal, and restore. “There is one God and one mediator between God and men, the man Christ Jesus” Timothy 2:5. For there is only one way to the Father. “No man comes to the Father but by” the One who is the Way. There is only one intercessor, one Advocate, once Comforter.

“If any man sin, we have an Advocate with the Father, Jesus Christ the righteous” 1John 2:1. The Greek word translated here as “Advocate” is *parakletos*, *para-beside* (as in paramedic, or parallel) and – *kletos*, a *helper* or one who stands up for you. Our Advocate stands by our side to help our infirmities, to defend us from the accuser of the brethren. He is the Angel of the Lord who stood by Joshua the high priest and rebuked Satan there in Zechariah 3:1.



The same word, *parakletos*, is found only one other time in the New Testament, translated into English as “Comforter.” Jesus, the righteous, our Advocate, is also Jesus, the Comforter, our Helper on the throne of grace in time of need. Hebrews 4:16.

Jesus is both the Son of man in His full and perfect humanity, the one Mediator between God and men, *and* the Son of God in His full and complete divinity, the one eternal Spirit through which He has offered up His blood without spot to God His Father. Hebrews 9:14.

If we keep His word, He will love us, His Father will love us, and the Spirit of God with the Spirit of His Son will abide in us, that we with Christ may cry, Abba, Father.

Know ye not your own selves how that Jesus Christ is in you?

2Corinthians 13:5

Behold, I stand at the door and knock; if any one hear my voice and open the door, I will come in.

Revelation 3:20