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John 14 - Part II

The Comforter

John 14 Part I explained that the, so the *mansions* Jesus was to go and prepare were not houses to live in, but an abiding place in the mind, or the way of the understanding Christ was to have after his experience of the cross. In other words, understanding comes by experience and Jesus would be different after he suffered the wrath and rejection of the people of Israel, and the crucifixion. He would be different and make his followers different.

Hebrews 5:8-9: *8. Though he were a Son, yet learned he obedience by the things which he suffered; 9. And being made perfect ^(g5048) [complete], he became the author of eternal salvation unto all them that obey him;*

When was Jesus made perfect, or complete? **Luke 13:32:** *And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected ^(g5048). Jesus was made perfect, or complete after his resurrection. By his suffering he became the author of our salvation. He was not complete, nor the author of eternal salvation before he became human or before the cross, but after the cross.*

John 14:15-17: *15. If ye love me, keep my commandments. 16. And I will pray the Father, and he shall give you another ^(g243) Comforter, that he may abide with you for ever; 17. Even the Spirit of truth; whom the world cannot receive, because it sees (figurative of understand) him not, neither knows [by experience] him: but ye know him; for he dwells with you, and shall be in you. Notice some things from these verses:*

1. The Comforter is also called *the spirit of [the] truth*.
2. The people of the world cannot receive it because they do not understand what/who is the Comforter.
3. The disciples know the Comforter, but do not yet possess it, i.e. the Spirit of the Truth.
4. The Comforter comes from the Father, and it is another Comforter.

John 14:6: *Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. Jesus said: I am ...the truth, therefore, the spirit of [the] truth is the spirit of Jesus - after the cross. Can this be confirmed by other scriptures? Yes it can:*

2Corinthians 3:17-18: *17. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. 18. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. In the context, "the Lord" refers to Christ (verse 14). Jesus Christ (cf verses 14, 15) is the spirit of the truth by which we are transformed into his image.*

What was the spirit that inspired the prophets in the Old Testament to speak and write? **2Peter 1:21:** *For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost [Spirit].*

1Peter 1:10-11: *10. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: 11. Searching what, or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.*

What about #4 above? What is meant by another ^(g243) Comforter? *Allos* ^(g243) means: *another numerically, but of the same kind*. Strong gives a meaning of *different, other*. Here are some of the ways the Greek word, rendered another, and the sense in which it is used: (the translation of *allos* is underlined in each verse)

1. Inclusive: **Matthew 4:21**: *And going on from thence, he (Jesus) saw other two brethren, James the son of Zebedee, and John his brother, in a ship...* James and John were two other brothers, like Peter and Andrew.

2. Exclusive: **Matthew 2:12**: *And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.* Took a different route home from the route they came.

3. Other as the rest of: **1Corinthians 14:29**: *Let the prophets speak two or three, and let the other (another) judge.* All are prophets judging what another prophet speaks.

4. The same, belonging to another: **1Corinthians 10:29**: *Conscience, I say, not thine own, but of the other ^(g2087): for why is my liberty judged of another man's conscience?* Everyone has a conscience.

5. The other, being the same kind: **Matthew 5:39**: *But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.* Two cheeks of the same face.

Number 4 shows the difference between the two Greek words normally rendered as “another.” *Heteros* ^(g2087) applies to the same kind - conscience, while *allos* ^(g243) applies to “another man” as having a conscience also.

The Greek word *heteros* ^(g2087) is used as *qualitatively* (i.e. based on distinction in qualities). In number 4 above, the word indicates a difference in quality between two consciences. Here are some other examples:

1. **Luke 9:29**: *And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering.* Same person, but his appearance was changed to another, white indicating spiritual quality.

2. **Luke 10:1**: *After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.* The seventy were disciples appointed in addition to the twelve. They were all disciples, and yet the 12 were set apart from the others as apostles too.

3. **Luke 8:8**: *And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.* Other of the same seed fell in different places, but on a different quality of soil.

So how could the Spirit of Truth be of Jesus, and yet be another Comforter? When Saul was anointed king of Israel, the Lord gave him a prophecy through the prophet Samuel (1Samuel 10:1-16). He told Saul various things that would happen to him and people that he would meet after he had left Samuel. One of those things was that he would meet a company of prophets (verse 5) who would prophesy. And at that time, **1Samuel 10:6**: *And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.* Did Saul change physically, or was it an inward change? **Verse 9**: *9. And it was so, that when he had turned his back to go from Samuel, God gave him another heart; and all those signs came to pass that day.* The change to Saul was inward - he was given a new heart (cp Ezekiel 36:26). Jesus received another spirit - the Father's.

Jesus, who came to be in human form with the nature of man, by his experience of the cross became “another Comforter,” a divine person who came to understand fully, the love of the Father for humanity. He could, as a high priest, minister to sinful man from their perspective, having been tempted in points as all mankind (Hebrews 4:15). Indeed, *Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect [complete], he became the author of eternal salvation unto all them that obey him.* Jesus could not author eternal salvation until after his resurrection. He became another Comforter because he became complete in the fullness of his Father (Col 2:9). Amen.