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John 14 - Part III

Coming of the Comforter

John 14:18-22: 18. *I will not leave you comfortless^(g3737): I will come to you.* 19. *Yet a little while, and the world sees me no more; but ye see me: because I live, ye shall live also.* 20. *At that day ye shall know that I am in my Father, and ye in me, and I in you.* 21. *He that hath my commandments, and keeps them, he it is that loves me: and he that loves me shall be loved of my Father, and I will love him, and will manifest myself to him.* 22. *Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?*

The Greek word, *orphanos*^(g3737), rendered comfortless is transliterated in several versions as orphans. In Old English the word means bereave: *deprive of, take away, seize, rob*. By the mid-17c the word was used mostly as *deprive of loved ones, hope, life and other immaterial possessions*. The only other time the word appears, it is rendered as *fatherless* (James 1:27). Based on the context, and the fact that Jesus is about to leave the disciples and says *I will come to you*, makes *comfortless* or *bereaved* seem more appropriate - i.e. "I will not leave you deprived of my presence."

When John uses the word *entole*^(g1785) (commandments), he is not making reference to the written word (law), but those things Jesus speaks to the heart, and emphasizes that we are to manifest LOVE toward others. He first mentioned this in **John 13:34**: *A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.* It is the precept of love that Jesus emphasized.

To the question asked by Judas (verse 22), Jesus said: **John 14:23-24**: 23. *...If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.* 24. *He that loves me not keeps not my sayings: and the word which ye hear is not mine, but the Father's which sent me.*

Those without ears to hear the still small voice will not see (understand) the Father nor the Son, because since the cross the manifestation of Jesus is spiritual. The sayings of Jesus are the words he gives to us from the Father. By receiving and believing those words, the Father and Son dwell in us.

John 14:25-26: 25. *These things have I spoken unto you, being yet present with you.* 26. *But the Comforter, which is the Holy [Spirit] 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.* There is a promise here - Jesus will teach us all things, and he will cause us to remember, at a time we need it, what he has taught us.

One big discouragement for me in the religious world, concerns the dishonesty in Bible translations - not just one or two, but all of them. Some are better than others, but men's opinions invariable creep in. Our trust must be fully in God to guide us into the truth.

Here is **verse 26** from the Greek Interlinear: *But the Comforter the spirit the holy whom will send the Father in the name of me he will teach you all things and to remembrance your all things which I said to you.* To punctuate

and put the translation in order in English would be: *But the Comforter, the spirit (of) the holy (One), whom the Father will send in my name, he will teach you all things and (bring) to your remembrance, all things I have said to you.* The Comforter is the spirit of the holy one: **Mark 1:23-24:** *23. And there was in their synagogue a man with an unclean spirit; and he cried out, 24. Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy (One) of [the] God.* (correctly supplied by translator) [actual Greek]. Holy here is an adjective, which in Greek means *pure*. Now, notice what Paul wrote: **Ephesians 1:13-14:** *13. In whom ye also trusted (in Christ), after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with [the Spirit, the promise (John 15:26) of the holy (One)], 14. Which is the earnest [pledge] of our inheritance....* [actual Greek]. The spirit with which we are sealed is the spirit Jesus possessed after the cross - that of our heavenly Father.

Jesus, after his resurrection, possessed the fullness of the spirit of the Father (Colossians 2:9). When the Father gives the Comforter (John 14:16), He gives us Jesus. When Jesus gives the Comforter (John 15:26), he is giving us the truth coming from the Father. When Paul said that there was only “one spirit” (Ephesians 4:4), he meant one by which we can come into the stature and fullness of Christ - the Father’s. Every individual has a spirit, but man’s is unclean. Jesus, before the cross, had a holy/pure spirit, but it was not complete. After the cross, the spirit Jesus possessed and gave on the day of Pentecost was that of the Father: **Acts 2:33:** *Therefore being by the right hand of God exalted, and having received [from] the Father the Promise of the Holy [Spirit], he hath shed forth this, which ye now see and hear.* Jesus received the spirit of the Father, and in turn gave that spirit to those on Pentecost.

John 14:27-31: *27. Peace I leave with you, my peace I give unto you: not as the world gives, give I unto you. Let not your heart be troubled, neither let it be afraid. 28. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. 29. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. 30. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. 31. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.*

Why was it necessary for Jesus to go to the Father? Because it meant that he finished the work of the Father. By going to the cross (John 19:30) and giving his life for all humanity, we have an example of the Father’s infinite love, as well as the Son’s love expressed in the cross. It also meant that he had received a fullness of life from the Father (refer back to the last part of verse 19 - *because I live, ye shall live also*). Then, he would be able to bring us to that same point: **Ephesians 4:8, 11-15:** *8. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.... 11. And he gave apostles... prophets... evangelists... pastors and teachers; 12. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 13. Till we all come into the unity of the faith, and of the knowledge (full & complete) of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: 14. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; 15. But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:*

Philippians 4:6-7: *6. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. 7. And the peace of God, which passes all understanding, shall keep your hearts and minds through Christ Jesus. Amen.*