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John 14-16 Part II

The Holy Spirit, Comforter, Spirit of the Truth

In the first study it was shown that the Father's house was a spiritual figure of His mind, the dwelling place Jesus was preparing, that where he was we could be also (Jn 14:1-3). The fact of this accomplishment is shown on the day of Pentecost when Jesus gave to those waiting in the upper room, the spirit of the Father: **Acts 2:32-33:** (MKJ) *God raised up this Jesus, of which we all are witnesses. 33 Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured out this which you now see and hear.* Jesus met with the disciples after his resurrection: **Luke 24:44-45, 49:** (NIV) *He said to them, "This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms." 45 Then he opened their minds so they could understand the Scriptures. ...I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high."* First came the understanding of scripture, then came the power of the Spirit at Pentecost.

Read John 14:15-17, 26; 15:26; 16:7:

14:16: the Father will give "another Comforter" which will abide with us forever

14:26: the Father sends the Comforter in Jesus' name to us teach & bring to remembrance all things.

15:26: Jesus will send the Comforter from the Father & it will testify of Jesus

16:7: the Comforter will not come except Jesus depart

Read John 14:15-18: (notice that the comforter is also the spirit of the truth)

1. What does it mean *the world cannot receive, because it sees him not, neither knows him?* Mt 13:9-17
{*Cannot* ^{g3756, 1410} is from two Greek words. *Ou* ^{g3756} is the *absolute negative*, lending the idea of the world as *absolutely not* ^{g3756} *able* ^{g1410} to receive the Spirit of the truth because it does not understand the kingdom of God.}

2. What is meant by another Comforter? 1Jn 2:1 (not Advocate, but Comforter); Jn 16:7; Jam 2:20-24

{Abram believed God's promise of a son (Gen 15:6) & righteousness was imputed to him. While God sees the end from the beginning, Abraham was not actually righteous until he offered Isaac (Gen 22:12). The spirit of Jesus in the prophets of the OT (1Pt 1:11) was not spirit of the Father that the disciples received after the cross (Acts 2:33). After Jesus went to the cross (Jn 16:7; Heb 5:8-9), he came into the fullness of his Father (Col 1:9; 2:9), and became another, a different Comforter. (Cp 1Sam 10:6, 9). Philippians 2:5: *Let this mind be in you, which was also in Christ Jesus*. (Also 1Pt 4:1). Comforter ^{g3875}: *called to one's side, in the way of exhortation, entreaty, comfort, instruction*. (an advocate to defend is a Greek concept from outside the NT) The Father sent Jesus back with a new name (i.e. new character Jn 14:26, cf Isa 62:2; Rv 2:17; 3:12); and Jesus poured out another Spirit (of truth), a Comforter at Pentecost, Jn 15:26. The power is in preaching the resurrection of Jesus from the dead (Rom 1:4), which Peter did that day, and 3000 were baptized.

Isaiah 40:13: (NIV) *Who can fathom the Spirit^{h7307} of the LORD, or instruct the LORD as his counselor?*
Romans 11:34: (NIV) *Who has known the mind^{g3563} of the Lord? Or who has been his counselor?*
{When Paul quotes Isaiah, he interprets *Spirit^{h7307}* as *mind^{g3563}* - i.e. he understood God's spirit as His mind. The Greek & Western mind-sets describe our intelligence as the mind, while a Hebrew describes its function of speaking or thinking. This is why a word meaning "breath" would be used as a metaphor for the mind. cf Pr 1:8}

Ephesians 4:1-4a: (verse 4: *There is one body and one Spirit...*)

3. What is the one spirit? Acts 2:33; cp Mt 10:19-20 & Mk 13:11

{The Holy Spirit is the Father's understanding, which is conveyed by words thru Jesus. According to Jn 7:37-39, this spirit was not fully available until after the cross - i.e. the full understanding of the Father in Jesus.}

3a. What is the "one body" mentioned in verse 4? 1Cor 12:27 (context verses 12-30); Col 1:24

{The body is called *ekklesia^{g1577}* and the only name given the body of Christ in the NT. Properly, the word means "a calling out." i.e. an assemble of believers called out of the world, or that way of thinking. Collectively, the members make up the body of Christ. In 1Cor 6:15-17, Paul makes a spiritual contrast of joining a person's body [mind] and a harlot [spirit of the world] and how they become one. We want to be one spirit with Christ, as he is one spirit with the Father, Jn 17:20-21.)

In John 14:17 Jesus said of the Spirit of the truth: *for he dwells with you, and shall be in you.* And in verse 18: *I will not leave you comfortless (Fatherless): I will come to you.*

4. To whom was Jesus referring? Jn 14:19-24; 17:20-21

{The Father gives instruction to the Son and the Son gives it to us. In this sense both come to us, as the Spirit of the Father is in Jesus. By receiving the truth, they are both dwelling in each individual.}

The main Hebrew word translated to comfort(er) 66 of 108 times is *nacham^{h5162}*. Here are some related scriptures using this word: **Isaiah 51:9-12:** *9. Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. 10. Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? 11. Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away. 12. I, even I, am he that comforts you...* Verse 9 is speaking of the resurrection of Christ, the power of the Spirit which dries the sea (worldly thinking). It is after coming to understand the cross and why the Son of God gave his life to save the world, we see the depth of the love of God, the fact of which is of a great comfort to those who receive it.

Isaiah 61:1-2: *1. The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; 2. To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort^(h5162) all that mourn. Except for the underlined portion, Jesus quoted and applied these scriptures to his ministry while on the earth (Lk 4:18-19). Perhaps he did not quote the last part because that would be fulfilled after he had gone back to the Father. Amen.*