

The Promise of the Comforter (Greek: Parakletos):

How Christ Comes to Us



Table of Contents

Chapter 1: The Big Picture3

Chapter 2: The Immediate Context of the Comforter in John 14.....5

Chapter 3: The Immediate Context of the Comforter in John 15.....8

Chapter 4: The Immediate Context of the Comforter in John 16.....10

Chapter 5: The Immediate Context of the Comforter in 1 John 2.....13

Chapter 6: The Outer Context of the Comforter in John 1415

Chapter 7: The Outer Context of the Comforter in John 1524

Chapter 8: The Outer Context of the Comforter in John 1627

Chapter 9: The Outer Context of the Comforter in 1 John 2.....30

Chapter 10: The Importance of the Promise of the Comforter.....33

Chapter 1: The Big Picture

The term “the Comforter” (Greek: parakletos) appears only in 5 passages in the Bible. John used it 2 times in John 14, 1 time in John 15, 1 time in John 16, and 1 time in 1 John 2. What is the big picture? In each passage, the context shows how the Comforter is Christ.

The Spirit of truth	Christ the truth
John 14:16 “And I will pray the Father, and he shall give you another Comforter (Greek: parakletos), that he may abide with you for ever; ”	John 14:18 “I will not leave you comfortless: I will come to you. ”
John 14:26 “But the Comforter (Greek: parakletos) , which is the Holy Ghost, 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.”	John 14:28 “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.”
John 15:26 “But when the Comforter (Greek: parakletos) , is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: ”	John 15:19 “If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world , therefore the world hateth you.”
John 16:7 “Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not	John 16:16 “A little while, and ye shall not see me: and again, a little

<p>away, the Comforter (Greek: parakletos) will not come unto you; but if I depart, I will send him unto you.”</p>	<p>while, and ye shall see me, because I go to the Father.”</p>
	<p>1 John 2:1 “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate (Greek: parakletos) with the Father, Jesus Christ the righteous:”</p>

To explore this big picture in-depth, this book will analyze how both the immediate context and the outer context of John 14-16 and 1 John 2 clearly show that Jesus is the Comforter. For purposes of this book, immediate context and outer context will have the following definitions. “Immediate context” refers to the context only within the specified chapter. “Outer context” refers to the context outside of the specified chapter, which consists of cross-references from other chapters and books.

Chapter 2: The Immediate Context of the Comforter in John 14

The 1st time that the term “the Comforter” appears is in John 14:16.

Initially, Jesus, who is the truth, said the Comforter, the Spirit of truth, would do 3 things:

- (a) abide with you
- (b) be unseen by the world
- (c) be in you

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.”

John 14:16-17 “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.**”

Immediately after, Jesus promised, “I will not leave you comfortless: I will come to you.” This means Christ is the One who comes to comfort us. Specifically, Christ said that He Himself will do all 3 of the things that the Comforter would do:

- (a) come to you
- (b) be unseen by the world
- (c) be in you

John 14:18-20 “I will not leave you **comfortless: I will come to you.** Yet a little while, and **the world seeth me no more**; but ye see me:

because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and **I in you.**”

Then Jesus explained why He made this identical comparison between the Comforter and Himself: Christ will manifest Himself to us.

John 14:21 “He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and **I** will love him, and **will manifest myself** to him.”

The disciples only asked 1 question about the Comforter, and that question was about Christ, not someone else. They asked how Christ would manifest Himself to us and not the world.

John 14:22 “Judas saith unto him, not Iscariot, **Lord, how** is it that **thou wilt manifest thyself** unto us, and not unto the world?”

Christ answered by saying that He and His Father will come to make Their abode with us. How? Jesus said the Father dwells in Him. Thus, Jesus comes to dwell in us, and the Father dwells in Jesus.

John 14:23 “Jesus answered and said unto him, 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.”

John 14:10 “Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but **the Father that dwelleth in me**, he doeth the works.”

Therefore, Christ and the disciples both made it clear that Christ comes to us by manifesting Himself to us.

The 2nd time the term “the Comforter” appears is in John 14:26. There, Christ said the Comforter shall teach you all things.

John 14:25-26 “These things have I spoken unto you, **being yet present with you. But the Comforter, which is the Holy Ghost**, 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.”

Almost immediately after, Christ confirmed that He will go to the Father and then come again unto us. He said that He told the disciples this now, so that they might believe when it happens.

John 14:28-29 “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. And now I have told you before it come to pass, that, when it is come to pass, ye might believe.”

This cannot refer to Christ’s second coming, because no one will have a chance to believe when Christ personally returns to Earth. Therefore, this must refer to when Christ comes again to us as the Comforter by His Spirit.

In summary, Christ promised twice that we will not be comfortless because He will come to us. In their only question about the Comforter, the disciples confirmed this by asking how Christ will manifest Himself to us and not the world.

Chapter 3: The Immediate Context of the Comforter in John 15

The 3rd time that the term “the Comforter” appears is in John 15:26. There, Christ said the Comforter shall testify of Me.

John 15:26 “But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, **he shall testify of me:**”

A couple of verses before this, Christ said that He Himself chose us out of the world. This means that Christ is the One who testifies of Himself by His Spirit, to get us to come out of the world

John 15:19 “If ye were of the world, the world would love his own: but because ye are not of the world, but **I have chosen you out of the world**, therefore the world hateth you.”

In the next verse, Christ said we too will bear witness of Him. How? Jesus chooses us out of the world to bear fruit, so we can show the world that we are His disciples. How do we bear fruit? We must have Christ abiding in us.

Therefore, Christ also testifies of Himself by empowering us to produce the fruit of the Vine. This is the only time that Jesus ever taught about the fruit of the Spirit, and He does not even say the word “Spirit.” Why? It must be crystal clear that the only way for us to produce fruit is to have Christ Himself abiding in our hearts.

John 15:27 “and **ye also shall bear witness, because ye have been with me** from the beginning.”

John 15:16 “Ye have not chosen me, but **I have chosen you**, and ordained you, **that ye should go and bring forth fruit**, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.”

John 15:8 “Herein is my Father glorified, that ye **bear much fruit**; so **shall ye be my disciples.**”

John 15:5 “I am the vine, ye are the branches: He that abideth in me, and **I in him**, the same bringeth forth **much fruit**: for **without me ye can do nothing.**”

In summary, Christ testifies of Himself by His Spirit, because He is the One who chooses us out of the world. Moreover, Christ empowers us to testify of Him by abiding in us, so we can produce the fruit of the Vine which is the fruit of the Spirit.

Chapter 4: The Immediate Context of the Comforter in John 16

The 4th time that the Bible uses the term “the Comforter” is in John 16:7. There, Christ said the Comforter will come only if Christ goes to the Father.

John 16:7 “Nevertheless I tell you the truth; It is expedient for you that I go away: for **if I go not away, the Comforter will not come** unto you; but if I depart, I will send him unto you.”

In the same chapter, Christ said that we will see Christ because He goes to the Father

John 16:16 “A little while, and ye shall not see me: and again, a little while, and **ye shall see me, because I go to the Father.**”

Christ explains the meaning of John 16:16 by saying that the disciples will see Him again, and in that day, they will ask Him for nothing. Which day? That is the day when they would start to pray to the Father in Jesus’s name, because Christ ascended to Heaven.

Therefore, the disciples would see Christ as the Comforter, because He would have already ascended to the Father

John 16:19-23 “Now Jesus knew that they were desirous to ask him, and said unto them, **Do ye enquire among yourselves of** that I said, A little while, and ye shall not see me: and again, a little while, and **ye shall see me?** Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the

world. And ye now therefore have sorrow: but **I will see you again**, and your heart shall rejoice, and your joy no man taketh from you. **And in that day ye shall ask me nothing.** Verily, verily, I say unto you, **Whatsoever ye shall ask the Father in my name, he will give it you.**”

What about John 16:8-15 though? There, Christ says the Spirit of truth will not speak of Himself but will take of Christ’s and show it to us?

John 16:8-15 “And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and **ye see me no more;** Of judgment, because the prince of this world is judged. **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. **All things that the Father hath are mine: therefore said I,** that he shall take of mine, and shall shew it unto you.”

Within this passage, Jesus said, I have many things to tell you that you can not bear now. Christ also emphasized that all that the Father has is His. Later, Christ also says I shall show you plainly of the Father.

Therefore, Christ Himself is the One who is speaking to us because He has the Spirit

John 16:12 “**I have yet many things to say** unto you, but ye cannot bear them now.”

John 16:15 **All things that the Father hath are mine: therefore said I,** that he shall take of mine, and shall shew it unto you.”

John 16:25 “These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but **I shall shew you plainly of the Father.**”

In summary, when Christ goes to the Father to send the Comforter, we see Christ as our Comforter. How? Jesus talks to us about many things and about the Father by His Spirit.

Chapter 5: The Immediate Context of the Comforter in 1 John 2

The 5th time the term “the Comforter (Greek: parakletos)” appears is in 1 John 2:1.

There, John called us to strive to not sin. Importantly, he told us that if we do sin, we have an Advocate (Greek: parakletos) with the Father, Jesus Christ the righteous. John only used this Greek word for the term “the Comforter” in John 14-16. Therefore, John said we have a Comforter, Jesus Christ the righteous.

1 John 2:1 “My little children, these things write I unto you, that ye sin not. And if any man sin, **we have an advocate (Greek: parakletos) with the Father, Jesus Christ the righteous:**”

Then, John said the key to walking as Christ walked is to abide in Christ. So what did John mean when he said we have a Comforter, Jesus Christ? He meant that we must abide in Christ.

1 John 2:2-6 “and he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he **abideth in him ought himself also so to walk, even as he walked.**”

Does abiding in Christ have something to do with the Holy Spirit? Yes, it does. Referring to the Holy Spirit as both “the anointing” and as “it,” John said even as the anointing itself has taught us all things, you shall abide in Christ. Therefore, when we receive the anointing of the Holy

Spirit itself, it helps us abide in the Comforter, Jesus Christ the righteous

1 John 2:27 “But **the anointing which ye have received** of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as **it hath taught you, ye shall abide in him.**”

In summary, John confirmed that Jesus Christ is our advocate (Greek: parakletos), and thus Christ is our Comforter (Greek: parakletos). This means we need to abide in Christ. When we receive the anointing of the Holy Spirit itself, this enables us to abide in Christ.

Chapter 6: The Outer Context of the Comforter in John 14

John 14:16's cross-references

John 14:16 “And I will pray the Father, and he shall give you **another Comforter (Greek: parakletos)**, that **he may abide with you for ever;**”

Who is the Comforter (Greek: parakletos) that the Father gives? As we saw in Chapter 5, 1 John 2:1 identifies the Comforter (Greek: parakletos) as Jesus Christ the righteous.

1 John 2:1 “My little children, these things write I unto you, that ye sin not. And if any man sin, we have **an advocate (Greek: parakletos)** with the Father, **Jesus Christ the righteous:**”

What did Jesus mean by “another” Comforter? Mark said that Jesus can appear to us in “another form.”

Mark 16:12 “After that **he appeared in another form** unto two of them, as they walked, and went into the country.”

Why did Jesus refer to the Comforter as “he?” Christ referred to Himself in the third person many times. A prominent example in John was when Christ talked to the Samaritan woman at the well, where He referred to Himself as “He” and then as “I,” just like in John 14

John 4:10-14 “Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have **asked of him**, and **he would have given thee living water**. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater

than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: but whosoever drinketh of **the water that I shall give him** shall never thirst; but **the water that I shall give him** shall be in him a well of water springing up into everlasting life.”

Who abides with us for ever?

Christ promised us that He will be with us for ever. How? The Father gave the Son all power to baptize us with the Holy Spirit, so Jesus will be with us always.

Matthew 28:18-20 “And Jesus came and spake unto them, saying, **All power is given unto me** in heaven and in earth. **Go ye therefore**, and teach all nations, **baptizing them in the name of the Father, and of the Son, and of the Holy Ghost**: teaching them to observe all things whatsoever I have commanded you: **and, lo, I am with you always**, even unto the end of the world. Amen.”

Luke 24:49 “And, behold, **I send the promise of my Father** upon you: but tarry ye in the city of Jerusalem, until **ye be endued with power** from on high.”

Acts 1:4-5 “And, being assembled together with them, commanded them that they should not depart from Jerusalem, but **wait for the promise of the Father**, which, saith he, ye have heard of me. For John truly baptized with water; but **ye shall be baptized with the Holy Ghost** not many days hence.”

John 14:17’s cross-references

John 14:17 “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.”

Who is the Spirit of truth whom the Father gave to us? Paul confirmed that the Spirit of truth is the Spirit of Christ, because he said God sent forth the Spirit of His Son

Galatians 4:6 “And because ye are sons, **God hath sent** forth the Spirit **of his Son** into your hearts, crying, Abba, Father.”

Paul and Peter confirmed multiple times that the Spirit of truth is the Spirit of Christ.

Philippians 1:19 “For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit **of Jesus Christ,**”

Romans 8:9 “But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit **of Christ,** he is none of his.”

1 Peter 1:2-11 “Elect according to the foreknowledge of God the Father, through **sanctification of the Spirit,** unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: 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.”

Peter said God sent Jesus Christ to us after the resurrection. He also said that when the times of refreshing come from the presence of the Lord, then God will send Jesus Christ again.

Acts 3:26 “Unto you first **God, having raised up his Son Jesus, sent him to bless you**, in turning away every one of you from his iniquities.”

Acts 3:19-21 “Repent ye therefore, and be converted, that your sins may be blotted out, when **the times of refreshing shall come from the presence of the Lord**; and **he shall send Jesus Christ**, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.”

Therefore, the Spirit of truth really is the Spirit of Christ, which means it is the presence of Jesus Christ.

John 14:18’s cross-references

John 14:18 “I will not leave you **comfortless: I will come** to you.”

Both Christ and Paul confirmed Christ’s promise that He will come to us so we will not be comfortless. Jesus said He will come into our hearts, and Paul said God the Father comforts us by Christ

Revelation 3:20 “Behold, I stand at the door, and knock: if any man hear my voice, and open the door, **I will come in to him**, and will sup with him, and he with me.”

2 Corinthians 1:3-5 “Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who

comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are **comforted of God. For** as the sufferings of Christ abound in us, so **our consolation also aboundeth by Christ.**”

John 14:19’s cross-reference

John 14:19 “Yet a little while, and the world seeth me no more; but **ye see me:** because I live, ye shall live also.”

In John 14:19, Christ said the world will not see Him but we will see Him. Christ repeats this in John 16:16, saying that we will see Him because He goes to the Father

John 16:16 “A little while, and ye shall not see me: and again, a little while, and **ye shall see me, because I go to the Father.**”

John 14:20’s cross-references

John 14:20 “At that day ye shall know that I am in my Father, and ye in me, and **I in you.**”

The apostles confirmed that Christ is the One who lives in us. Therefore, the communion of the Holy Spirit is how Christ lives in us through His Spirit.

Galatians 2:20 “I am crucified with Christ: nevertheless I live; yet not I, but **Christ liveth in me:** and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.”

Ephesians 3:16-17 “that he would grant you, according to the riches of his glory, to be strengthened with might by **his Spirit in** the inner man; **that Christ may dwell in your hearts by faith;** that ye, being rooted and grounded in love,”

2 Corinthians 13:5-14 “Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that **Jesus Christ is in you, except ye be reprobates?**” But I trust that ye shall know that we are not reprobates. Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates. For we can do nothing against the truth, but for the truth. For we are glad, when we are weak, and ye are strong: and this also we wish, even your perfection. Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction. Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. Greet one another with an holy kiss. All the saints salute you. The grace of the Lord Jesus Christ, and the love of God, and **the communion of the Holy Ghost, be with you all.** Amen.”

Colossians 1:27 “to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is **Christ in you, the hope of glory:**”

John 14:21-22’s cross-references

John 14:21-22 “He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and **I will love him, and will manifest myself to him.** Judas saith unto him, not Iscariot, **Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?**”

Paul confirmed that the Spirit of truth is the manifestation of Christ Himself, because he said the Lord Christ is that Spirit. Therefore, Christ is the Spirit of the Lord, the One who purchased us with His own blood. Paul also confirmed that there is but one Lord, Jesus Christ

2 Corinthians 3:14-17 “but their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old

testament; which **vail is done away in Christ**. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless when it shall **turn to the Lord, the veil shall be taken away**. Now **the Lord is that Spirit**: and where the **Spirit of the Lord** is, there is liberty.”

Acts 5:3-9 “But Peter said, Ananias, why hath Satan filled thine heart to **lie to the Holy Ghost**, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? **thou hast not lied unto men, but unto God**. And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out, and buried him. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that **ye have agreed together to tempt the Spirit of the Lord?** behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.”

Acts 20:28 “Take heed therefore unto yourselves, and to all the flock, over the which **the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.**”

1 Corinthians 8:6 “but to us **there is but one God**, the Father, of whom are all things, and we in him; and **one Lord Jesus Christ**, by whom are all things, and we by him.”

John 14:23’s cross-references

John 14:23 “Jesus answered and said unto him, 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.”

In Christ’s high priestly prayer for us, He said that He will be in us and that the Father will be in Him. Paul confirmed that both our Lord Jesus

Christ and God our Father comfort our hearts. John confirmed that our fellowship is with both the Father and His Son Jesus Christ.

John 17:20-23 “Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as **thou, Father**, art in me, **and I** in thee, that they also may be **one in us**: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: **I in them, and thou in me**, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.”

2 Thessalonians 3:16-17 “**Now our Lord Jesus Christ himself, and God, even our Father**, which hath loved us, and hath given us everlasting consolation and good hope through grace, **Comfort your hearts**, and stablish you in every good word and work.”

John 14:25-26’s cross-references

John 14:25-26 “These things have I spoken unto you, **being yet present with you**. But **the Comforter, which is the Holy Ghost**, 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.”

Christ Himself said He is our one Teacher, and He said that He is the One who gives us a mouth and wisdom. Paul confirmed this by referring to the Spirit of God that teaches us as the mind of Christ. John confirmed that the anointing itself teaches us as we abide in Christ.

Matthew 23:8 “**But be not ye called Rabbi: for one is your Master, even Christ**; and all ye are brethren.”

Luke 21:15 “for **I will give you a mouth and wisdom**, which all your adversaries shall not be able to gainsay nor resist.”

1 Corinthians 2:14-16 “But **the natural man receiveth not the things of the Spirit of God:** for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? **But we have the mind of Christ.**

1 John 2:27 “But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: **but as the same anointing teacheth you of all things,** and is truth, and is no lie, and **even as it hath taught you, ye shall abide in him.**”

In summary, the Spirit of truth really is the Spirit of Christ, because God sent the Spirit of His Son. Jesus really does come into our hearts and manifest Himself to us, because He is the Spirit of the Lord, the One who purchased us with His own blood. Christ is the One who lives in us, and the Father dwells in Christ. Jesus is also our one Teacher who gives us a mouth and wisdom, the mind of Christ, through the anointing of the Holy Spirit itself.

Chapter 7: The Outer Context of the Comforter in John 15

John 15:26's cross-references

John 15:26 “But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:”

Christ said He bears record of Himself. Peter confirmed that the Spirit of Christ itself testified of Christ. John confirmed the Spirit bears record of Christ, because the Spirit is truth; remember that Christ is the truth.

John 8:14 “Jesus answered and said unto them, **Though I bear record of myself, yet my record is true:** for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.”

1 Peter 1:11 “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.”

1 John 5:5-8 “Who is he that overcometh the world, but **he that believeth that Jesus is the Son of God?** This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is **the Spirit that beareth witness, because the Spirit is truth.** For there are **three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.** And there are **three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.**”

John 15:19's cross-references

John 15:19 “If ye were of the world, the world would love his own: but because ye are not of the world, but **I have chosen you out of the world**, therefore the world hateth you.”

Christ said He would draw all men to Himself. Jesus drew Saul to Himself.

John 12:32 “**And I**, if I be lifted up from the earth, **will draw all men unto me.**”

Acts 9:3-5 “And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, **I am Jesus** whom thou persecutest: **it is hard for thee to kick against the pricks.**”

John 15:16’s cross-references.

John 15:16 “Ye have not chosen me, but **I have chosen you**, and ordained you, **that ye should go and bring forth fruit, and that your fruit should remain**: that whatsoever ye shall ask of the Father in my name, he may give it you.”

Just as Christ said we bring forth fruit because He has chosen us, Paul confirmed that we bear the fruit of the Spirit and crucify the flesh because we belong to Christ. Paul also confirmed that we are crucified because Christ is the One who lives in us.

Galatians 5:22-25 “But **the fruit of the Spirit** is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. **And they that are Christ's have crucified the flesh** with the affections and lusts. If we **live in the Spirit**, let us also **walk in the Spirit.**”

Galatians 2:20 “**I am crucified with Christ**: nevertheless I live; yet not I, but **Christ liveth in me**: and the life which I now live in the flesh **I live by the faith of the Son of God**, who loved me, and gave himself for me.”

John 15:8’s cross-reference

John 15:8 “Herein is **my Father glorified**, that **ye bear much fruit**; so **shall ye be my disciples**.”

Paul confirmed that the fruits of righteousness are by Jesus Christ and unto the glory and praise of God

Philippians 1:11 “being filled with **the fruits of righteousness, which are by Jesus Christ**, unto **the glory and praise of God**.”

John 15:5’s cross-reference

John 15:5 “I am the vine, ye are the branches: He that abideth in me, and **I in him**, the same bringeth forth **much fruit**: for **without me ye can do nothing**.”

The author of Hebrews confirmed that only Christ can help us when we are tempted, because only Christ suffered being tempted. Paul confirmed that Christ is the One who sanctifies us by His Spirit itself.

Hebrews 2:18 “**For in that he himself hath suffered being tempted, he is able to succour** them that are tempted.”

In summary, the outer context of John 15 shows that Christ testifies of Himself by His Spirit, where He chooses out of the world and abides in us so we can bear fruit. We bring forth the fruit of the Spirit when Christ lives in us. Christ is the only One who can help us when we are tempted, because He is the only One who suffered being tempted.

Chapter 8: The Outer Context of the Comforter in John 16

John 16:7's cross-reference

John 16:7 “Nevertheless I tell you the truth; It is expedient for you that I go away: for **if I go not away, the Comforter will not come unto you;** but if I depart, I will send him unto you.”

John said that the Holy Spirit was not given, because Jesus was not yet glorified. Christ breathed the Holy Spirit onto the disciples to foreshadow how He would receive the Holy Spirit from the Father and shed forth this on Pentacost like a mighty wind.

John 7:37-39 “In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for **the Holy Ghost was not yet given; because that Jesus was not yet glorified.**)”

John 20:22 “And when he had said this, **he breathed on them,** and saith unto them, **Receive ye the Holy Ghost:**”

Acts 2:1-4 And when **the day of Pentecost** was fully come, they were all with one accord in one place. And suddenly **there came a sound from heaven as of a rushing mighty wind, and it filled all the house** where they were sitting. And there appeared unto them cloven tongues like as of fire, and **it sat upon** each of them. And **they were all filled with the Holy Ghost,** and began to speak with other tongues, as the Spirit gave them utterance.”

Acts 2:32-33 **This Jesus** hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having

received of the Father the promise of **the Holy Ghost**, he hath **shed forth this**, which ye now see and hear.”

John 16:8-15 cross-references

John 16:8-15 “And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and **ye see me no more**; Of judgment, because the prince of this world is judged. **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. “**All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.**”

Christ said that He has not spoken of Himself, because the Father has told Him what to speak. Jesus said the Spirit of truth will take of His and show it to us, because the Father gave Christ all things. John the Baptist said Christ speaks the words of God, because the Father has given the Son all things, including the Spirit. Mark confirmed that Christ’s warning about blasphemy against Holy Spirit is based on one reason: we must believe that Christ has the Holy Spirit instead of an unclean spirit. Jesus confirmed He has the Spirit of God, and He referred to Himself as the Spirit speaking to the churches.

John 12:49 “For **I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.**”

John 3:34-35 “For **he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.** The Father loveth the Son, and hath **given all things** into his hand.”

Mark 3:28-30 “Verily I say unto you, **All sins shall be forgiven unto the sons of men**, and blasphemies wherewith soever they shall blaspheme: **But he that shall blaspheme against the Holy Ghost hath never forgiveness**, but is in danger of eternal damnation. **Because they said, He hath an unclean spirit.**”

Revelation 3:1 “And **unto** the angel of **the church** in Sardis write; **These things saith he that hath the seven Spirits of God**, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

Revelation 3:6 “He that hath an ear, let him **hear what the Spirit saith** unto the churches.”

In summary, the outer context of John 16 shows that the Comforter could not come unless Jesus went to the Father, because Jesus needed to be glorified by the Father so He could breathe the Holy Spirit onto us. Because Jesus has the Spirit of God, He can speak the words of His Father to the church.

Chapter 9: The Outer Context of the Comforter in 1 John 2

1 John 2:1's cross-references

1 John 2:1 “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an **advocate (Greek: parakletos)** with the Father, **Jesus Christ the righteous.**”

1 John 2:1 confirms John 14:16-18, because both passages use the Greek word “parakletos” for the Comforter and then identifies the Comforter as Jesus Christ. Additionally, 1 John 2:1 confirms how Paul identified the Spirit as the Lord Christ (2 Corinthians 3:14-17), and Christ referred to Himself as the Spirit (Revelation 3:20-22).

John 14:16-18 “And I will pray the Father, and he shall give you **another Comforter (Greek: parakletos)**, 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.**”

2 Corinthians 3:14-17 “but their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which **vail is done away in Christ**. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall **turn to the Lord, the vail shall be taken away**. Now **the Lord is that Spirit**: and where the Spirit of the Lord is, there is liberty.”

Revelation 3:20-22 “Behold, I stand at the door, and knock: if any man hear my voice, and open the door, **I will come in to him**, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with

my Father in his throne. He that hath an ear, let him **hear what the Spirit saith unto the churches.**”

1 John 2:6’s cross-references

1 John 2:6 “He that saith he abideth in him ought himself also so to walk, even as he walked.”

1 John 2:6 confirms John 15:4-5 by saying that we need to abide in Christ in order to stop sinning and produce the fruit of the Vine, which is the fruit of the Spirit. Additionally, Paul said that the fruit of righteousness is by Jesus Christ, and that we receive the supply of the Spirit of Jesus Christ

1 John 2:6 “He that saith he **abideth in him ought himself also so to walk, even as he walked.**”

John 15:4-5 “**Abide in me, and I in you.** As the branch **cannot bear fruit of itself, except it abide in the vine;** no more can ye, except ye abide in me. I am the vine, ye are the branches: He that **abideth in me, and I in him,** the same bringeth forth **much fruit:** for **without me ye can do nothing.**”

Philippians 1:11 “being **filled with the fruits of righteousness, which are by Jesus Christ,** unto the glory and praise of God.”

Philippians 1:19 “For I know that this shall turn to my salvation through your prayer, and **the supply of the Spirit of Jesus Christ,**”

1 John 2:27’s cross-references

1 John 2:27 “But **the anointing which ye have received of him abideth in you,** and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as **it hath taught you, ye shall abide in him.**”

1 John 2:27 confirms what Paul, Peter, and John the Baptist at the baptism of Christ said regarding the Spirit, which is that the Holy Spirit is an “it” and that its purpose is to make it possible for Christ to abide within us.

Romans 8:10 “And **if Christ be in you**, the body is dead because of sin; but the Spirit is life because of righteousness.”

Romans 8:16 “**The Spirit itself** beareth witness with our spirit, that we are the children of God:”

Romans 8:26 “Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but **the Spirit itself** maketh intercession for us with groanings which cannot be uttered.”

1 Peter 1:11 “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.”

John 1:32 “And John bare record, saying, I saw **the Spirit** descending from heaven like a dove, and **it abode** upon him.”

In summary, the outer context of 1 John 2 shows that Jesus Christ is the Comforter, that we need to abide in Christ to stop sinning, and that we receive the anointing of the Holy Spirit itself so that we can abide in Christ.

Chapter 10: The Importance of the Promise of the Comforter

Why is it important to know that the promise of the Comforter is about how Christ comes to us? We need to know that the purpose of the Holy Spirit is to bring the presence of Christ into our hearts, so that we do not leave Christ outside the door of our hearts.

Christ Himself warns us in Revelation that He will spew us out of His mouth unless we invite Him to come into our hearts. Just like the promise of the Comforter, the message in Revelation is that we need Christ to come into our hearts because only He can give us His righteousness. Christ refers to Himself as the Spirit speaking to us.

Revelation 3:14-22 “And unto the angel of **the church of the Laodiceans** write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then **because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.** Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: **I counsel thee to buy of me** gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. **Behold, I stand at the door, and knock:** if any man **hear my voice**, and open the door, **I will come in to him**, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him **hear what the Spirit saith unto the churches.**”

Peter said that we will be refreshed from the presence of the Lord, and that God will send Jesus Christ. He also said God had sent Jesus Christ to those at Pentacost after the resurrection. Therefore, this means we need to receive the presence of our Lord Jesus Christ, just like the apostles did at Pentacost.

Acts 3:19-21 “Repent ye therefore, and be converted, that your sins may be blotted out, when **the times of refreshing shall come from the presence of the Lord;** and **he shall send Jesus Christ**, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.”

Acts 3:26 “**Unto you first God, having raised up his Son Jesus, sent him to bless you**, in turning away every one of you from his iniquities.”

Finally, Paul warned us not to receive another spirit which the apostles did not receive. As you saw, the apostles received the Spirit of Christ.

2 Corinthians 11:3-4 “**But I fear**, lest by any means, as the serpent beguiled Eve through his subtilty, so **your minds should be corrupted from the simplicity that is in Christ**. For if he that cometh preacheth another Jesus, whom we have not preached, or **if ye receive another spirit, which ye have not received**, or another gospel, which ye have not accepted, ye might well bear with him.”

Galatians 4:6 “And because ye are sons, **God hath sent** forth the Spirit **of his Son** into your hearts, crying, Abba, Father.”

In summary, we need to know that the promise of the Comforter is about how Christ comes to us, so we will receive the presence of Christ into our hearts when we receive His Spirit instead of leaving Jesus outside.

Will you let Christ come to you as the Comforter today?