

The background of the entire image is a close-up photograph of numerous water droplets of various sizes on a dark, reflective surface. The lighting creates bright highlights on the droplets, giving them a three-dimensional appearance. The overall color palette is dominated by dark blues and greys, with the red text providing a sharp contrast.

Die

Sonntage

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Our Comforter:

Jesus said. “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 16:7)

“The comforter which is the holy spirit”(John 14:26) was sent with power after the glorification of Jesus. In John 14 Jesus speaks to his disciples about this gift which they were not comprehending how to receive. Jesus said:

Joh 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.**

Jesus when speaking of the comforter said “he dwelleth with you, and shall be in you.” In other words the comforter is not in them at this point. And why not?

Joh 16:24 **Hitherto have ye asked nothing in my name:** ask, and ye shall receive, that your joy may be full.

Up until this point, they had not asked in his name for it. They were told they needed to “ask” and “believe”. Jesus throughout John 14-17 just before he is taken away continues to tell his disciples that in order to receive the spirit, they must believe his words.

John 14:9-14 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? **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. **Believe me** that I am in the Father, and the Father in me: or else **believe me** for the very works’ sake. Verily, verily, I say unto you, He that **believeth** on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. **And whatsoever ye shall ask in my name, that will I do,** that the Father may be glorified in the Son. **If ye shall ask any thing in my name, I will do it.**



Joh 15:7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

How is it that the comforter who was yet to be in them at this time “dwelleth with them” in John 14? This passage explains itself. Jesus did not leave off in verse 17. He continues in the next verse by saying:

Joh 14:18 I will not leave you **comfortless**: I will come to you.

Christ was dwelling with them and he was going to dwell in them as the comforter by his spirit. Christ is the comforter whom John speaks of.

The greek word for comforter is “parakletos”. John uses this word 5 times in scripture. The 5th time it is used is 1 John 2:1. It is translated “Advocate”

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

Christ is the “parakletos”.

But Christ Said “Another” So Doesn’t that Indicate He is Speaking of Someone Else?:

The same greek word for “another” is used of Saul in the Old Testament. Notice what it says:

1Sa 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

Saul was about to be turned into another man. Saul had been through an experience. He had received the Holy Spirit which also was available to those before the cross That spirit of Christ inside of Saul.

1Pe 1:10-11 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.

It says that Saul prophesied when he received the spirit. The spirit is also known as “the spirit of prophecy” (Revelation 19:10). In fact when Jesus talked about others coming to us with that spirit he said that those with the Holy Spirit would “not speak of himself; but whatsoever he shall hear, that shall he speak: and **he will shew you things to come.**” (John 16:13)

To “shew you things to come” is to foretell the future. And that is prophecy. Therefore this spirit is the “spirit of prophecy” and is the same spirit that Saul had.

However Saul was still Saul, but yet after his experience he was now “another man” it says. The experience of the new birth had changed Saul, but yet he was still Saul.

In the same sense the Holy Spirit was still the holy spirit, and the bible says that the disciples had experienced a taste of that spirit already before this point. But yet Jesus wanted to give them “another” comforter. The word “another” in this verse implies “another of the same”. So it was still the same, just as Saul was still the same man, yet it was another of the same. Let’s say I gave you a glass of water. And then I asked “Would you like another glass of water?” after you had some already and had drank it all.

In order for Jesus to comfort you, he needs to know what you are going through. Let’s say that you had just been through an experience. Your family just died in a plane crash. Your wife and your beautiful children. And I came to you and said “Well brother, I know exactly what you are going through” even though I had never been through that experience. That wouldn’t be very comforting would it?

Heb 2:18 For in that he himself hath suffered being tempted, he is able to succor(help) them that are tempted.

The bible says that now that Jesus has been through the experience so he can say “I’ve been through it, I’ve been tempted in all points like you have and I will help you overcome, I will come to you, I will help you.”

There is only one being in this universe who can truly “comfort” us like that. Only one who is able to “succor” them that are tempted. It is a great comfort to me to know that Jesus himself will not leave me comfortless, but comes to me himself and dwells in me by his spirit whereby I can truly cry “abba, father”(Galations 4:6).

1Jn 3:1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

What about the patriarchs of old? Did they have a comforter? If Jesus didn't go through this yet, then wouldn't that imply that they didn't have a comforter who had been through what they were going through? They certainly did have a comforter like that. The bible says that

Psa 103:14 For **he knoweth our frame; he remembereth that we are dust.**

David was comforted by the fact that God did know what we were going through even in times past. He knew the hairs of his head, the dust he was made out of, the cells of his body. Jesus knew before what it was like to be tempted. But when Jesus became a man, that knowledge had to be "learned" again. The bible tells us he had to grow and learn when he was in the flesh. He had the spirit of God from birth. (Matt 1:20) But that does not imply that he had the knowledge of God. The spirit is the character, life, and power of God, not the knowledge of God.

Didn't Jesus Call the Comforter a "He" and Speak of the Spirit in the Third Person?:

Yes, it was very common in those days to speak of yourself in that sense. Notice the following passage where Christ speaks of himself as "the son" and also calls himself "he, him, himself".

Joh 5:19-23 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of **himself**, but what **he** seeth the Father do: for what things soever he doeth, these also doeth **the Son** likewise. For the Father loveth **the son**, and sheweth **him** all things that himself doeth: and he will shew **him** greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so **the Son** quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto **the Son**: That all men should honour **the Son**, even as they honour the Father. He that honoureth not **the Son** honoureth not the Father which hath sent him.

So it was very common for Jesus to speak of himself in the third person. Jesus spoke quite frequently of himself and his Father.

So Who is the Holy Spirit?

The bible says "The comforter which is the holy spirit"(John 14:26) is that spirit. And we just learned that it is Jesus who said that he wouldn't leave us comfortless, that he would come to us and comfort us. He says further in John 14:

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

The father is the source of that spirit. When we look at the sanctuary in heaven we see that the father is the source of living water and all things come through his son Jesus.

Rev 22:1 And he shewed me a pure river of **water of life**, clear as crystal, proceeding out of the throne of **God** and of the **Lamb**.

We see here a "trio" in heaven. We see:

1. God (the Father)
2. The Lamb (Jesus)
3. The river of life (Holy Spirit)

That river of living water flows from the source.

John 7:38-39 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.)

That living water that flows from the throne of God is the spirit. It flows through his son Jesus Christ and out through all of the children of God. As Jesus said it will even proceed out of you. But the source is none other than the Father. The bible describes the source and channel this way:



1Co 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.

All things proceed from our “One God the father” and come by his son and our “Lord Jesus Christ”. And Paul says we have “One Lord”(Eph 4:5).

2Co 3:17 Now **the Lord is that Spirit**: and where the Spirit of the Lord is, there is liberty.

One Lord Jesus Christ = The Lord is that Spirit

Christ is that spirit and he has come to deliver the captives and give them liberty and freedom from the bondage and captivity to sin.

What is the Spirit?:

Many today have come to believe that the spirit is a bodyless phantom or ghost that flies around and takes possession of others. Or that the Father or Son divide themselves up into pieces and come and dwell in them by some essence or physical presence. This concept of the spirit however is not correct and is actually very deceptive. That is pantheism to believe that God himself is in His creation. His Spirit is not Himself, but His life. Gods children are given free will to accept his spirit and the only service that they will give is a willing service of love and not of forced will.

So what is the spirit? Let me ask you: If I said to you “Hi, my name is David, I’d like you to meet my spirit, he is standing over there, let me get him”. Would you think that I had an incorrect understanding of my spirit? Yes, right. My spirit is not someone else separate and distinct from me. My spirit is me, it’s my personality, my mind my character.

Same with God. God has a spirit. The bible calls it “the holy spirit of God”(Eph 4:30). His spirit is described by the adjective “Holy”. His spirit is not someone distinct and separate from him, his spirit is him, it is His life, His presence, His character, His mind.

Compare the following verses:

Rom 11:34 For who hath known the mind of the Lord? or who hath been his counsellor?

Isa 40:13 Who hath directed the Spirit of the LORD, or being his counsellor hath taught him?

Paul is quoting from Isaiah, but uses a different Greek word in this verse that is translated “spirit” as well as “mind”. The words “spirit” and “mind” are often interchanged. Notice how the following verse from Ezekiel uses the same Hebrew word “Ruwach” but translates it in one instance “mind” and the next instance “spirit”.

“And the Spirit [Hebrew: j^Wr – ruwach #7307 in Strong’s Concordance] of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind [ruwach], every one of them.” (Ezekiel 11:5)

The holy spirit is the mind of Christ. We are to receive the mind of Christ. (Phi 2:5) Look at the following passage and notice how it is speaking of the spirit, then finally closes with receiving the mind of Christ.

1Co 2:11-16 For what man knoweth the things of a man, save **the spirit of man which is in him?** even so the things of God knoweth no man, but **the Spirit of God.** Now **we have received, not the spirit of the world, but the spirit which is of God...But we have the mind of Christ.**

Who hath known the spirit of the Lord? Who hath known the mind of the Lord? The same words and question as asked in the previous verses from Romans 11:34 and Isaiah 40:13 which we just read, however in this instance Paul clarifies that the “Spirit of the Lord” is the “mind of Christ”.

Now let me ask you. Would you say that the mind of Christ is a separate and distinct being from Christ himself? I don’t believe Christ will say to us when we meet him “I’d like you to meet my mind, he’s standing over there”. Notice in the above passage from 1 Corinthians 2 that it compares God’s spirit to man’s spirit. Man has a spirit that is in him. In the same sense God has a spirit that is in him. Man is not divided into co-equal beings called the man and his spirit. In the same sense God’s Spirit is His.

Having the same spirit is similar to having the same mind about things. If I have the mind of Christ, that does not imply that I have all of his knowledge. It implies I have the same thoughts and feelings about certain things. We have a kindred spirit.

The Personality of the Spirit:

Many people have come to the understanding that the spirit is someone other than Christ because it has characteristics and personality. For instance the spirit can be grieved.

Dan 7:15 I Daniel **was grieved in my spirit** in the midst of my body, and the visions of my head troubled me.

Daniel was grieved in his spirit in the midst of his body. Daniel was sorrowful. He had the spirit of Christ (1 Pet 1:11) which is also the spirit of God. (Romans 8:9). And he was grieved, but it was not someone else particularly, but it was he himself who was grieved in the midst of his body. Daniel’s spirit belongs to Daniel, just as God’s spirit belongs to God.

The Spirit Can Perceive Things.

Mar 2:8 And immediately when Jesus **perceived in his spirit** that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

Notice, Jesus perceived things in his spirit. Again Jesus is not perceiving things in someone else who is separate and distinct from him. His spirit is his mind.

The Spirit Can Be Troubled.

Dan 2:3 And the king said unto them, I have dreamed a dream, and **my spirit was troubled** to know the dream.

Nebuchadnezzar's spirit was troubled. This is not teaching us that someone else separate and distinct from Nebuchadnezzar was troubled. This is teaching us that he himself was troubled. If I said to you "meet Nebuchadnezzar, he has a wonderful spirit" you would not think that I was talking of someone separate and distinct from Nebuchadnezzar.

The spirit is the part of someone including God and Christ themselves that can be troubled, it can perceive things, it can be grieved and it has personality. The bible teaches us that "there is one spirit" (Eph 4:4). As we have learned that spirit is the mind of Christ. It is also the spirit of God. Notice how the "spirit of God" and the "spirit of Christ" are interchanged in the following passage. Also note that this spirit is actually "Christ in you". That one spirit is the "Holy Spirit".

Rom 8:9-10 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. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

"Greater is he that is in you, than he that is in the world" (1 John 4:4). "It is... Christ who liveth in me..." (Gal 2:20) "... Christ in you, the hope of glory" (Col 1:27)

Jesus said in John 14 that it was "the father that dwelleth in me (Christ)" (John 14:10). He also said when speaking of his father "I speak not of myself" (John 14:10). Jesus is explaining that his father dwells in him by his spirit. Not in any other sense but Jesus accepting His Father's spirit, life and character.

The disciples did not understand this. Respecting the comforter Jesus said "whom **the world** cannot receive, because it **seeth him not, neither knoweth him:**" (John 14:17). He said also in the same context that "a little while, and **the world seeth me no more;**" (John 14:19)

The world doesn't see the comforter. The world doesn't see Christ. But he does say "**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.** 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.**" (John 14:19-21)

Yet they still didn't "believe" or "ask" in his name. In fact they were confused so much that they didn't know even how it was that Christ would dwell in them. In the very next verse we read:

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

How are we going to see you but "the world seeth... not"? In other words, we don't understand yet how to receive the Holy Spirit.

He continues this chapter by saying that "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 14:23).

Christ states that in the same sense that his Father dwells in him, he and his Father will come and dwell in us. They will come spiritually. The spirit of God is the spirit of Christ. And so the Father and son share a kindred

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spirit. In the same sense we are to share of that spirit and be “partakers of the divine nature”(2 Pet 1:4). Just as the prophets of old who having the spirit of prophecy, prophesied of things to come.

The father anointed the son with his own spirit.(See Heb 1:9).

Joh 3:34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

Now we understand that the Father has a spirit. We also know that son has a spirit. Does the holy spirit have a spirit? The question may sound a little silly, but if they are co-eternal, co-equal beings as some believe than I think maybe the question is appropriate. We know the father has a throne and also that the son has a throne, does the holy spirit have a throne? The bible says “the throne of God and of the Lamb.” (Revelation 22:1)

The Bible mentions several different types of Spirit. We read about “foul spirit,” “evil spirit,” “unclean spirit,” “dumb spirit,” “excellent spirit,” “humble spirit,” “wounded spirit,” “broken spirit,” “haughty spirit,” “faithful spirit,” “good spirit.” All these spirits are distinguishable by the adjective that describes them.

The father has a name. His name is “Jehovah” or “Yahweh”. The son has a name. His name is “Yahshua” or “Jesus”. What is the name of the Holy spirit?

The Father and Son Alone Are to be Exalted:

Joh 5:23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

In reading the bible we find many times where the father and son are exalted.

Php 2:10-11 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that **Jesus Christ is Lord, to the glory of God the Father.**

Every knee will confess that Christ is “Lord” to the glory of “God the father”. The bible speaks to us about “One God the father, and one Lord Jesus Christ”. In fact almost all of the epistle salutations start with a greeting similar to this:

Gal 1:3 Grace be to you and peace from **God the Father**, and from our **Lord Jesus Christ**,

Now why is it that only two beings are mentioned in this passage. One of which is called God and that is the Father of Jesus Christ. There is no mention of any third divine being in any of the greetings whether it be Paul, Peter, James, John, or Jude.

John stated:

1Jn 1:3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with **the Father**, and with **his Son Jesus Christ**.

John knew only of the Father and His son Jesus and he invites us to have fellowship with him and them. Surely he wouldn't leave out the holy spirit if it was a third divine being. Jesus when speaking of those who could testify of him said:

Joh 8:17-18 It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me.

Where in this passage is the mention of the holy spirit if the spirit is a separate and distinct divine being aside from God and Christ.

Regarding the counsel in heaven which took place before the foundations of the world it is written that there were two beings involved in this counsel of peace.

Zec 6:12-13 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

Jesus Christ is the only being who entered the counsels of God the bible says. He was equal with God and in all points like his Father. When Jesus spoke of the Jews who hated him, he spoke also of his Father.

Joh 15:23-24 He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

If the spirit is a divine being why would Jesus leave him out here? Wouldn't the Jews hate all three of them? Why does he only mention "both me and my father".

Paul called all heaven to witness a solemn charge to Timothy.

1Ti 5:21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

God is mentioned, Christ and the elect angels even, but yet no mention of a third divine being. The bible talks about the father and his love for us in giving his only begotten son having his beloved son torn from his bosom because we sinned. It also tells us of the love of Jesus Christ in counting it not a thing to be equal with his Father, but giving this up and leaving this behind and being made in the likeness of men, in all points made like unto his brothers. But what does the bible mention of the Holy Spirit's love?

Act 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.**

Interestingly, the bible tells us that the Holy Spirit purchased us with his own blood. The bible teaches us that we have "One Lord Jesus Christ"(1 Cor 8:6) and "The Lord is that spirit"(2 Cor 3:17). Christ is that spirit and he shed his own blood to purchase us at the cross of calvary.

The comforter is none other than Jesus Christ himself and Satan is doing everything he can to keep us from realizing our "hope of glory which is Christ in you"(Col 1:27).

Rev 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.

Jesus wants to come into you and comfort you. Hear what the spirit is saying to this seventh church in Laodicea.
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He wants to grant you the opportunity to sit on a throne with him even as he sits on a throne with his Father and our Father.

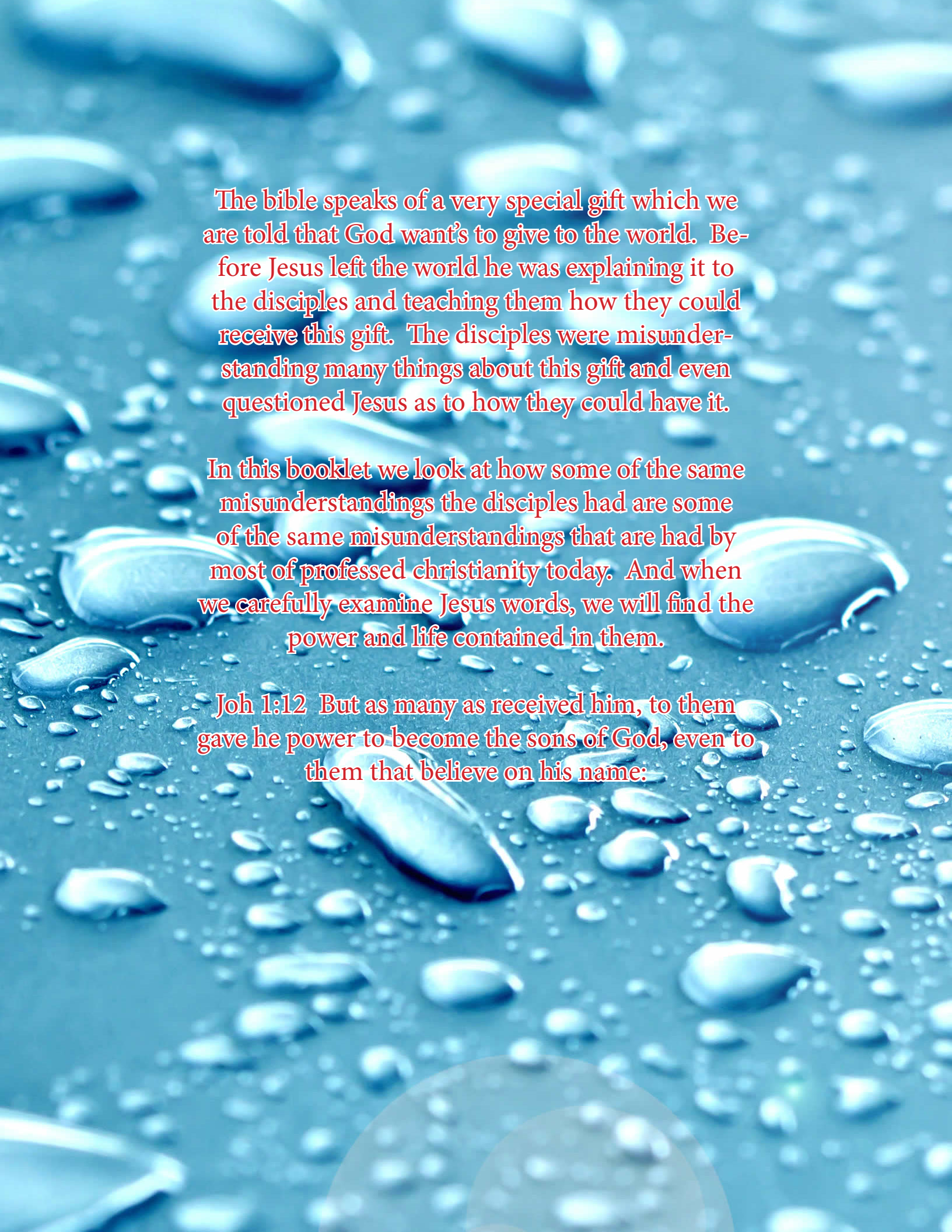
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The background of the entire page is a close-up photograph of numerous water droplets of various sizes on a dark, reflective surface. The droplets are in sharp focus in the foreground and become increasingly blurred as they recede into the background, creating a sense of depth. The lighting is soft, highlighting the spherical shape and glassy texture of the water.

The bible speaks of a very special gift which we are told that God want's to give to the world. Before Jesus left the world he was explaining it to the disciples and teaching them how they could receive this gift. The disciples were misunderstanding many things about this gift and even questioned Jesus as to how they could have it.

In this booklet we look at how some of the same misunderstandings the disciples had are some of the same misunderstandings that are had by most of professed christianity today. And when we carefully examine Jesus words, we will find the power and life contained in them.

Joh 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: