***The Other Counselor***

**With Jesus in the Upper Room, John 14 March 14, 2021**

***“If you love me you will obey what I command. And I will ask the Father,   
and he will give you another Counselor, to be with you forever – the Spirit of truth.”*John 14:15**

**Two observations to begin**

1) The is Jesus’ personal good-by moment with his disciples, but it reads like a sermon!

2) There is great Trinitarian meaning in this passage – Father, Son and Spirit of truth

**Who should be troubled?**

*“Do not let your hearts be troubled. Trust in God; trust also in me. 2 In my Father’s house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you. 3 And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am. 4 You know the way to the place where I am going.”*

John 14:1-4

1) Jesus has predicted betrayal and denial and his going, but he is the one who should be troubled

2) The “many rooms” are a promise of Jesus’ provision, not extravagance, even when he leaves

3) The disciples could only know the way because they knew Jesus

**Thomas’ question: How can we know the way?**

*5 Thomas said to him, “Lord, we don’t know where you are going, so how can we know the way?”*

*6 Jesus answered, “I am the way and the truth and the life. No one comes to the Father except through me. 7 If you really knew me, you would know my Father as well. From now on, you do know him and have seen him.”*

John 14:3-14

1) The way is evangelistic and exclusive, but mostly the way is following Jesus – that’s truth and life!

2) Jesus presents a test of any spirituality – when I meet him do I know I’ve met God?

**Philipp’s request: Show us the Father**

*8 Philip said, “Lord, show us the Father and that will be enough for us.”*

*9 Jesus answered: “Don’t you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, ‘Show us the Father’? 10 Don’t you believe that I am in the Father, and that the Father is in me? The words I say to you are not just my own. Rather, it is the Father, living in me, who is doing his work. 11 Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the miracles themselves. 12 I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father. 13 And I will do whatever you ask in my name, so that the Son may bring glory to the Father. 14 You may ask me for anything in my name, and I will do it.*

John 14:3-14

1) Key principle: When I have met Jesus revealed in Scripture, I have met the Father

2) Jesus restates the test of spirituality: one will recognize the work of God in the life of Jesus

3) We “do greater things” because \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**Another Counselor**

15 *“If you love me, you will obey what I command. 16 And I will ask the Father, and he will give you another Counselor to be with you forever— 17 the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you. 18 I will not leave you as orphans; I will come to you. 19 Before long, the world will not see me anymore, but you will see me. Because I live, you also will live. 20 On that day you will realize that I am in my Father, and you are in me, and I am in you. 21 Whoever has my commands and obeys them, he is the one who loves me. He who loves me will be loved by my Father, and I too will love him and show myself to him.*

John 14:15-21

1) The “another” Counselor is our bequest from the Father at the request of the Son

2) *paraclete* (“one called along side”) is hard to translate

Comforter: KJV Friend: *The Message*  
 Counselor: NIV Advocate: NET, NLT, NRSV

Helper: ESV, NKJV, NASB, Good News Holy Spirit: *The Story of Jesus*  
 Praised One: Aramaic, *ahmed*, which is a shortened form of Muhammed

3) Only with the “help” of the Holy Spirit will I pass Jesus’ test of spirituality

**Judas’ (the other Judas!) question: What about the world?**

*22 Then Judas (not Judas Iscariot) said, “But, Lord, why do you intend to show yourself to us and not to the world?”*

*23 Jesus replied, “If anyone loves me, he will obey my teaching. My Father will love him, and we will come to him and make our home with him. 24 He who does not love me will not obey my teaching. These words you hear are not my own; they belong to the Father who sent me.*

*25 “All this I have spoken while still with you. 26 But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you. 27 Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.*

John 14:22-27

1) The problem is not with the Counselor; the problem is with the world

2) Another role of the Spirit of truth will be to teach \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (see Matthew 28:19-20)

3) There is a difference with the world’s peace: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**The conclusion: Jesus is leaving, but that’s good news!**

28 *“You heard me say, ‘I am going away and I am coming back to you.’ If you loved me, you would be glad that I am going to the Father, for the Father is greater than I. 29 I have told you now before it happens, so that when it does happen you will believe. 30 I will not speak with you much longer, for the prince of this world is coming. He has no hold on me, 31 but the world must learn that I love the Father and that I do exactly what my Father has commanded me.*

*“Come now; let us leave.*

John 14

1) Jesus’ “going away” and “coming back” are immanent – we are looking at cross and resurrection

2) The ultimate moment of spiritual warfare is the cross

3) The ultimate to sign to the world that God is at work is the cross

4) The ultimate obedience is the cross – the “full extent” of Jesus love for his Father and his followers

**Resources for further studies of Jesus’ Upper Room Discourse**

The Bible Project team has great stuff on John at <https://open.life.church/items/179216-john-poster-jpg>

Spurgeon has a classic sermons at [*https://www.spurgeon.org/resource-library/sermons/jesus-washing-his-disciples-feet/#flipbook/*](https://www.spurgeon.org/resource-library/sermons/jesus-washing-his-disciples-feet/%23flipbook/) and [*http://www.romans45.org/spurgeon/sermons/0005.htm*](http://www.romans45.org/spurgeon/sermons/0005.htm)

J. C. Ryle’s commentary at [*https://www.monergism.com/lord-are-you-going-wash-my-feet-john-136-15*](https://www.monergism.com/lord-are-you-going-wash-my-feet-john-136-15)

Deffinbaugh’s sermons at [*https://bible.org/seriespage/30-menial-service-john-131-17*](https://bible.org/seriespage/30-menial-service-john-131-17) and  
[*https://bible.org/seriespage/33-having-friend-high-places-john-141-31*](https://bible.org/seriespage/33-having-friend-high-places-john-141-31)

I have really appreciated D. A. Carson’s commentary in the Pillar New Testament Commentary series (Eerdmans, 1991) and Earl Palmer’s *The Intimate Gospel* (Word Books, 1978)

Kim Riddlebarger’s sermon on John 14 at [*https://www.monergism.com/thethreshold/sdg/I%20Am%20the%20Way.pdf*](https://www.monergism.com/thethreshold/sdg/I%20Am%20the%20Way.pdf)

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| The Comforter |  |

at [*http://www.romans45.org/spurgeon/sermons/0005.htm*](http://www.romans45.org/spurgeon/sermons/0005.htm)

Delivered on Sabbath Evening, January 21, 1855, by the  
REV. C. H. Spurgeon  
At New Park Street Chapel, Southwark.

*"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."  
—*John 14:26.

Good old Simeon called Jesus the consolation of Israel; and so he was. Before his actual appearance, his name was the Day-Star; cheering the darkness, and prophetic of the rising sun. To him they looked with the same hope which cheers the nightly watcher, when from the lonely castle-top he sees the fairest of the stars, and hails her as the usher of the morn. When he was on earth, he must have been the consolation of all those who were privileged to be his companions. We can imagine how readily the disciples would run to Christ to tell him of their griefs, and how sweetly, with that matchless intonation of his voice, he would speak to them, and bid their fears be gone. Like children, they would consider him as their Father; and to him every want, every groan, every sorrow, every agony, would at once be carried; and he, like a wise physician, had a balm for every wound; he had mingled a cordial for their every care; and readily did he dispense some mighty remedy to allay all the fever of their troubles. Oh! it must have been sweet to have lived with Christ. Surely sorrows were then but joys in masks, because they gave an opportunity to go to Jesus to have them removed. Oh! would to God, some of us may say, that we could have lain our weary heads upon the bosom of Jesus, and that our birth had been in that happy era, when we might have heard his kind voice, and seen his kind look, when he said, "Let the weary ones come unto me."  
But now he was about to die. Great prophecies were to be fulfilled; and great purposes were to be answered; and therefore Jesus must go. It behoved him to suffer, that he might be made a propitiation for our sins. It behoved him to slumber in the dust awhile, that he might perfume the chamber of the grave to make it—

"No more a charnel house to fence  
The relics of lost innocence."

It behoved him to have a resurrection, that we, who shall one day be the dead in Christ, might rise first, and in glorious bodies stand upon earth. And if behoved him that he should ascend up on high, that he might lead captivity captive; that he might chain the fiends of hell; that he might lash them to his chariot wheels, and drag them up high heaven's hill, to make them feel a second overthrow from his right arm, when he should dash them from the pinnacles of heaven down to the deeper depths beneath. "It is right I should go away from you," said Jesus, "for if I go not away, the Comforter will not come." Jesus must go. Weep, ye disciples; Jesus must be gone. Mourn, ye poor ones, who are to be left without a Comforter. But hear how kindly Jesus speaks: "I will not leave you comfortless, I will pray the Father, and he shall send you another Comforter, who shall be with you, and shall dwell in you forever." He would not leave those few poor sheep alone in the wilderness; he would not desert his children, and leave them fatherless. Albeit that he had a mighty mission which did fill his heart and hand; albeit he had so much to perform, that we might have thought that even his gigantic intellect would be overburdened; albeit he had so much to suffer, that we might suppose his whole soul to be concentrated upon the thought of the sufferings to be endured. Yet it was not so; before he left, he gave soothing words of comfort; like the good Samaritan, he poured in oil and wine, and we see what he promised: "I will send you another Comforter—one who shall be just what I have been, yea, even more; who shall console you in your sorrows, remove your doubts, comfort you in your afflictions, and stand as my vicar on earth, to do that which I would have done had I tarried with you."  
Before I discourse of the Holy Ghost as the Comforter, I must make one or two remarks on the different translations of the word rendered "Comforter." The Rhenish translation, which you are aware is adopted by Roman Catholics, has left the word untranslated, and gives it "Paraclete." "But the Paraclete, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things." This is the original Greek word, and it has some other meanings besides "Comforter." Sometimes it means the monitor or instructor: "I will send you another monitor, another teacher." Frequently it means "Advocate;" but the most common meaning of the word is that which we have here: "I will send you another *Comforter.*" However, we cannot pass over those other two interpretations without saying something upon them.  
"I will send you another *teacher."* Jesus Christ had been the official teacher of his saints whilst on earth. They called no man Rabbi except Christ. They sat at no men's feet to learn their doctrines; but they had them direct from the lips of him who "spake as never man spake." "And now," says he, "when I am gone, where shall you find the great infallible teacher? Shall I set you up a pope at Rome, to whom you shall go, and who shall be your infallible oracle? Shall I give you the councils of the church to be held to decide all knotty points?" Christ said no such thing. "I am the infallible paraclete, or teacher, and when I am gone, I will send you another teacher, and he shall be the person who is to explain Scripture; he shall be the authoritative oracle of God, who shall make all dark things light, who shall unravel mysteries, who shall untwist all knots of revelation, and shall make you understand what you could not discover, had it not been for his influence." And, beloved, no man ever learns anything aright, unless he is taught of the Spirit. You may learn election, and you may know it so that you shall be damned by it, if you are not taught of the Holy Ghost; for I have known some who have learned election to their soul's destruction; they have learned it so that they said they were of the elect, whereas, they had no marks, no evidences, and no works of the Holy Ghost in their souls. There is a way of learning truth in Satan's college, and holding it in licentiousness; but if so, it shall be to your souls as poison to your veins and prove your everlasting ruin. No man can know Jesus Christ unless he is taught of God. There is no doctrine of the Bible which can be safely, thoroughly, and truly learned, except by the agency of the one authoritative teacher. Ah! tell me not of systems of divinity; tell me not of schemes of theology; tell me not of infallible commentators, or most learned and most arrogant doctors; but tell me of the Great Teacher, who shall instruct us, the sons of God, and shall make us wise to understand all things. He is *the* Teacher; it matters not what this man or that man says; I rest on no man's boasting authority, nor will you. Ye are not to be carried away with the craftiness of men, nor sleight of words; this is the authoritative oracle—the Holy Ghost resting in the hearts of his children.  
The other translation is *advocate.* Have you ever thought how the Holy Ghost can be said to be an advocate? You know Jesus Christ is called the wonderful, the counsellor, the mighty God; but how can the Holy Ghost be said to be an advocate? I suppose it is thus; he is an advocate on earth to plead against the enemies of the cross. How was it that Paul could so ably plead before Felix and Agrippa? How was it that the Apostles stood unawed before the magistrates, and confessed their Lord? How has it come to pass, that in all times God's ministers have been made fearless as lions, and their brows have been firmer than brass; their hearts sterner than steel, and their words like the language of God? Why, it was simply for this reason; that it was not the man who pleaded, but it was God the Holy Ghost pleading through him. Have you never seen an earnest minister, with hands uplifted and eyes dropping tears, pleading with the sons of men? Have you never admired that portrait from the hand of old John Bunyan?—a grave person with eyes lifted up to heaven, the best of books in his hand, the law of truth written on his lips, the world behind his back, standing as if he pleaded with men, and a crown of gold hanging over his head. Who gave that minister so blessed a manner, and such goodly matter? Whence came his skill? Did he acquire it in the college? Did he learn it in the seminary? Ah, no. He learned it of the God of Jacob; he learned it of the Holy Ghost; for the Holy Ghost is the great counsellor who teaches us how to advocate his cause aright.  
But, beside this, the Holy Ghost is the advocate in men's hearts. Ah! I have known men reject a doctrine until the Holy Ghost began to illuminate them. We, who are the advocates of the truth, are often very poor pleaders; we spoil our cause by the words we use; but it is a mercy that the brief is in the hand of a special pleader, who will advocate successfully, and overcome the sinner's opposition. Did you ever know him fail once? Brethren, I speak to your souls; has not God in old times convinced you of sin? Did not the Holy Ghost come and prove that you were guilty, although no minister could ever get you out of your self-righteousness? Did he not advocate Christ's righteousness? Did he not stand and tell you that your works were filthy rags? And when you had well-nigh still refused to listen to his voice, did he not fetch hell's drum and make it sound about your ears; bidding you look through the vista of future years, and see the throne set, and the books open, and the sword brandished, and hell burning, and fiends howling, and the damned shrieking forever? And did he not convince you of the judgment to come? He is a mighty advocate when he pleads in the soul—of sin, of righteousness, and of the judgment to come. Blessed advocate! Plead in my heart; plead with my conscience. When I sin, make conscience bold to tell me of it; when I err, make conscience speak at once; and when I turn aside to crooked ways, then advocate the cause of righteousness, and bid me sit down in confusion, knowing by guiltiness in the sight of God.  
But there is yet another sense in which the Holy Ghost advocates, and that is, he advocates our cause with Jesus Christ, with groanings that cannot be uttered. O my soul! thou art ready to burst within me. O my heart! thou art swelled with grief. The hot tide of my emotion would well-nigh overflood the channels of my veins. I long to speak, but the very desire chains my tongue. I wish to pray, but the fervency of my feeling curbs my language. There is a groaning within that cannot be uttered. Do you know who can utter that groaning? who can understand it, and who can put it into heavenly language, and utter it in a celestial tongue, so that Christ can hear it? O yes; it is God the Holy Spirit; he advocates our cause with Christ, and then Christ advocates it with his Father. He is the advocate who maketh intercession for us, with groanings that cannot be uttered.  
Having thus explained the Spirit's office as a teacher and advocate, we now come to the translation of our version—the *Comforter*; and here I shall have three divisions: first, the *comforter;* secondly, the *comfort;* and thirdly, the *comforted.*  
I. First, then, the COMFORTER. Briefly let me run over in my mind, and in your minds too, the characteristics of this glorious Comforter. Let me tell you some of the attributes of his comfort, so that you may understand how well adapted he is to your case.  
And first, we will remark, that God the Holy Ghost is a very *loving* Comforter. I am in distress, and I want consolation. Some passer-by hears of my sorrow, and he steps within, sits down, and essays to cheer me; he speaks soothing words, but he loves me not; he is a stranger; he knows me not at all; he has only come in to try his skill. And what is the consequence? His words run o'er me like oil upon a slab of marble—they are like the pattering rain upon the rock; they do not break my grief; it stands unmoved as adamant, because he has no love for me. But let some one who loves me dear as his own life, come and plead with me, then truly his words are music; they taste like honey; he knows the password of the doors of my heart, and my ear is attentive to every word; I catch the intonation of each syllable as it falls, for it is like the harmony of the harps of heaven. Oh! there is a voice in love, it speaks a language which is its own; it has an idiom and a brogue which none can mimic; wisdom cannot imitate it; oratory cannot attain unto it; it is love alone which can reach the mourning heart; love is the only handkerchief which can wipe the mourner's tears away. And is not the Holy Ghost a loving comforter? Dost thou know, O saint, how much the Holy Spirit loves thee? Canst thou measure the love of the Spirit? Dost thou know how great is the affection of his soul towards thee? Go measure heaven with thy span; go weigh the mountains in the scales; go take the ocean's water, and tell each drop; go count the sand upon the sea's wide shore; and when thou hast accomplished this, thou canst tell how much he loveth thee. He has loved thee long, he has loved thee well, he loved thee ever, and he still shall love thee; surely he is the person to comfort thee, because he loves. Admit him, then, to your heart, O Christian, that he may comfort you in your distress.  
But next, he is a *faithful* Comforter. Love sometimes proveth unfaithful. "Oh! sharper than a serpent's tooth" is an unfaithful friend! Oh! far more bitter than the gall of bitterness, to have a friend turn from me in my distress! Oh! woe of woes, to have one who loves me in my prosperity, forsake me in the dark day of my trouble. Sad indeed; but such is not God's Spirit. He ever loves, and loves even to the end—a faithful Comforter. Child of God, you are in trouble. A little while ago, you found him a sweet and loving Comforter; you obtained relief from him when others were but broken cisterns; he sheltered you in his bosom, and carried you in his arms. Oh, wherefore dost thou distrust him now? Away with thy fears; for he is a faithful Comforter. "Ah! but," thou sayest, "I fear I shall be sick, and shall be deprived of his ordinances." Nevertheless he shall visit thee on thy sick bed, and sit by thy side, to give thee consolation. "Ah! but I have distresses greater than you can conceive of; wave upon wave rolleth over me; deep calleth unto deep, at the noise of the Eternal's waterspouts." Nevertheless, he will be faithful to his promise. "Ah! but I have sinned." So thou hast, but sin cannot sever thee from his love; he loves thee still. Think not, O poor downcast child of God, because the scars of thine old sins have marred thy beauty, that he loves thee less because of that blemish. O no! He loved thee when he foreknew thy sin; he loved thee with the knowledge of what the aggregate of thy wickedness would be; and he does not love thee less now. Come to him in all boldness of faith; tell him thou hast grieved him, and he will forget thy wandering, and will receive thee again; the kisses of his love shall be bestowed upon thee, and the arms of his grace shall embrace thee. He is faithful; trust him, he will never deceive you; trust him, he will never leave you.  
Again, he is an *unwearied* Comforter. I have sometimes tried to comfort persons, and have been tired. You, now and then, meet with a case of a nervous person. You ask, "What is your trouble?" You are told; and you essay, if possible, to remove it; but while you are preparing your artillery to battle the trouble, you find that it has shifted its quarters, and is occupying quite a different position. You change your argument and begin again; but lo, it is again gone, and you are bewildered. You feel like Hurcules, cutting off the evergrowing heads of the Hydra, and you give up your task in despair. You meet with persons whom it is impossible to comfort, reminding one of the man who locked himself up in fetters, and threw the key away, so that nobody could unlock him. I have found some in the fetters of despair. "O, I am the man," say they, "that has seen affliction; pity me, pity me, O, my friends;" and the more you try to comfort such people, the worse they get; and, therefore, out of all heart, we leave them to wander alone among the tombs of their former joys. But the Holy Ghost is never out of heart with those whom he wishes to comfort. He attempts to comfort us, and we run away from the sweet cordial; he gives us some sweet draught to cure us, and we will not drink it; he gives some wondrous potion to charm away all our troubles, and we put it away from us. Still be pursues us; and though we say that we will not be comforted, he says we *shall* be, and when he has said, he does it; he is not to be wearied by all our sins, nor by all our murmurings.  
And oh, how *wise* a Comforter is the Holy Ghost. Job had comforters, and I think he spoke the truth when he said, "Miserable comforters are ye all." But I dare say they esteemed themselves wise; and when the young man Elihu rose to speak, they thought he had a world of impudence. Were they not "grave and reverend seigniors?" Did not they comprehend his grief and sorrow? If they could not comfort him, who could? But they did not find out the cause. They thought he was not really a child of God, that he was self-righteous, and they gave him the wrong physic. It is a bad case when the doctor mistakes a disease and gives a wrong prescription, and so perhaps kills the patient. Sometimes, when we go and visit people, we mistake their disease; we want to comfort them on this point, whereas they do not require any such comfort at all, and they would be better left alone, than spoiled by such unwise comforters as we are. But oh, how wise the Holy Spirit is! He takes the soul, lays it on the table, and dissects it in a moment; he finds out the root of the matter, he sees where the complaint is, and then he applies the knife where something is required to be taken away, or puts a plaster where the sore is; and he never mistakes. O how wise is the blessed Holy Ghost; from ever comforter I turn, and leave them all, for thou art he who alone givest the wisest consolation.  
Then mark, how *safe* a Comforter the Holy Ghost is. All comfort is not safe, mark that. There is a young man over there very melancholy. You know how he became so. He stepped into the house of God and heard a powerful preacher, and the word was blessed, and convinced him of sin. When he went home, his father and the rest found there was something different about him, "Oh," they said, "John is mad, he is crazy;" and what said his mother? "Send him into the country for a week; let him go to the ball or the theatre." John, did you find any comfort there? "Ah no; they made me worse, for while I was there I thought hell might open and swallow me up." Did you find any relief in the gayeties of the world? "No," say you, "I thought it was idle waste of time." Alas! this is miserable comfort, but it is the comfort of the worldling; and, when a Christian gets into distress, how many will recommend him this remedy and the other. "Go and hear Mr. So-and-so preach;" "have a few friends at you house;" "Read such-and-such a consoling volume;" and very likely it is the most unsafe advice in the world. The devil will sometimes come to men's souls as a false comforter; and he will say to the soul, "What need is there to make all this ado about repentance? you are no worse than other people;" and he will try to make the soul believe, that what is presumption, is the real assurance of the Holy Ghost; thus he deceives many by false comfort. Ah! there have been many, like infants, destroyed by elixirs, given to lull them to sleep; many have been ruined by the cry of "peace, peace," when there is no peace; hearing gentle things, when they ought to be stirred to the quick. Cleopatra's asp was brought in a basket of flowers; and men's ruin often lurks in fair and sweet speeches. But the Holy Ghost's comfort is safe, and you may rest on it. Let him speak the word, and there is a reality about it; let him give the cup of consolation, and you may drink it to the bottom; for in its depths there are no dregs, nothing to intoxicate or ruin, it is all safe.  
Moreover, the Holy Ghost is an *active* Comforter; he does not comfort by words, but by deeds. Some comfort by, "Be ye warmed, and be ye filled, giving nothing." But the Holy Ghost gives, he intercedes with Jesus; he gives us promises, he gives us grace, and so he comforts us. Mark again, he is always a *successful* Comforter; he never attempts what he cannot accomplish.  
Then, to close up, he is an *ever-present* Comforter, so that you never have to send for him. Your God is always near you; and when you need comfort in your distress, behold the word is nigh thee; it is in thy mouth, and in thy heart. He is an ever-present help in time of trouble. I wish I had time to expand these thoughts, but I cannot.  
II. The second thing is the COMFORT. Now there are some persons who make a great mistake about the influence of the Holy Spirit. A foolish man, who had a fancy to preach in a certain pulpit, though in truth he was quite incapable of the duty, called upon the minister, and assured him solemnly, that it had been revealed to him by the Holy Ghost that he was to preach in his pulpit. "Very well," said the minister, "I suppose I must not doubt your assertion, but as it has not been revealed to me that I am to let you preach, you must go your way, until it is." I have heard many fanatical persons say the Holy Spirit revealed this and that to them. Now, that is very generally revealed nonsense. The Holy Ghost does not reveal anything fresh now. He brings old things to our remembrance. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have told you." The canon of revelation is closed, there is no more to be added; God does not give a fresh revelation, but he rivets the old one. When it has been forgotten, and laid in the dusty chamber of our memory, he fetches it out and cleans the picture, but does not paint a new one. There are no new doctrines, but the old ones are often revived. It is not, I say, by any new revelation that the Spirit comforts. He does so by telling us old things over again; he brings a fresh lamp to manifest the treasures hidden in Scripture; he unlocks the strong chests in which the truth has long lain, and he points to secret chamber filled with untold riches; but he coins no more, for enough is done. Believer! there is enough in the Bible for thee to live upon forever. If thou shouldst outnumber the years of Methuselah, there would be no need for a fresh revelation; if thou shouldst live till Christ should come upon the earth, there would be no need for the addition of a single word; if thou shouldst go down as deep as Jonah, or even descend as David said he did into the belly of hell, still there would be enough in the Bible to comfort thee without a supplementary sentence. But Christ says, "He shall take of mine, and show it unto you." Now, let me just tell you briefly what it is the Holy Ghost tells us.  
Ah! does he not whisper to the heart, "Saint, be of good cheer; there is one who died for thee; look to Calvary, behold his wounds, see the torrent gushing from his side—there is thy purchaser, and thou art secure. He loves thee with an everlasting love, and this chastisement is meant for thy good; each stroke is working thy healing; by the blueness of the wound thy soul is made better." "Whom he loveth he chasteneth, and scourgeth every son whom he receiveth." Doubt not his grace, because of thy tribulation; but believe that he loveth thee as much in seasons of trouble, as in times of happiness. And then, moreover, he says, "What is all thy suffering compared with that of thy Lord's? or what, when weighed in the scales of Jesus' agonies, is all thy distress? And especially at times does the Holy Ghost take back the veil of heaven, and lets the soul behold the glory of the upperworld! Then it is that the saint can say, "O thou art a Comforter to me!"

"Let cares like a wild deluge come,  
And storms of sorrow fall;  
May I but safely reach my home,  
My God, my heaven, my all."

# Some of you could follow, were I to tell of manifestations of heaven. You, too, have left sun, moon, and stars at your feet, while, in you flight, outstripping the tardy lightning, you have seemed to enter the gates of pearl, and tread the golden streets, borne aloft on wings of the Spirit. But here we must not trust ourselves; lest, lost in reverie, we forget our theme. III. And now, thirdly, who are the comforted persons? I like, you know, at the end of my sermon to cry out, "Divide! divide!" There are two parties here—some who are comforted, and others who are the comfortless ones—some who have received the consolations of the Holy Ghost, and some who have not. Now let us try and sift you, and see which is the chaff and which is the wheat; and may God grant that some of the chaff may, this night, be transformed into his wheat! You may say, "How am I to know whether I am a recipient of the comfort of the Holy Ghost?" You may know it by one rule. If you have received one blessing from God, you will receive all other blessings too. Let me explain myself. If I could come here as an auctioneer, and sell the gospel off in lots, I should dispose of it all. If I could say, here is justification through the blood of Christ—free; giving away, gratis; many a one would say, "I will have justification; give it to me; I wish to be justified; I wish to be pardoned." Suppose I took sanctification, the giving up of all sin, a thorough change of heart, leaving off drunkenness and swearing; many would say, "I don't want that; I should like to go to heaven, but I do not want that holiness; I should like to be saved at last, but I should like to have my drink still; I should like to enter glory, but then I must have an oath or two on the road." Nay, but, sinner, if thou hast one blessing, thou shalt have all. God will never divide the gospel. He will not give justification to that man, and sanctification to another—pardon to one, and holiness to another. No, it all goes together. Whom he call, them he justifies; whom he justifies, them he sanctifies; and whom he sanctifies, them he also glorifies. Oh; if I could lay down nothing but the *comforts* of the gospel, ye would fly to them as flies do to honey. When ye come to be ill, ye send for the clergyman. Ah! you all want your minister then to come and give you consoling words. But, if he be an honest man, he will not give some of you a particle of consolation. He will not commence pouring oil, when the knife would be better. I want to make a man feel his sins before I dare tell him anything about Christ. I want to probe into his soul and make him feel that he is lost before I tell him anything about the purchased blessing. It is the ruin of many to tell them, "Now just believe on Christ, and that is all you have to do." If, instead of dying, they get better, they rise up white-washed hypocrites—that is all. I have heard of a city missionary who kept a record of two thousand persons who were supposed to be on their death-bed, but recovered, and whom he should have put down as converted persons had they died; and how many do you think lived a Christian life afterwards out of the two thousand? Not two. Positively he could only find one who was found to live afterwards in the fear of God. Is it not horrible that when men and women come to die, they should cry, "Comfort, comfort?" and that hence their friends conclude that they are children of God, while, after all, they have no right to consolation, but are intruders upon the enclosed grounds of the blessed God. O God, may these people ever be kept from having comfort when they have no right to it! Have you the other blessings? Have you had the conviction of sin? Have you ever felt your guilt before God? Have your souls been humbled at Jesus' feet? And have you been made to look to Calvary alone for your refuge? If not, you have no right to consolation. Do not take an atom of it. The Spirit is a convincer before he is a Comforter; and you must have the other operations of the Holy Spirit, before you can derive anything from this. And now I have done. You have heard what this babbler hath said once more. What has it been? Something about the Comforter. But let me ask you, before you go, what do you know about the Comforter? Each one of you, before descending the steps of this chapel, let this solemn question thrill through your souls—What do you know of the Comforter? O! poor souls, if ye know not the Comforter, I will tell you what you shall know—You shall know the Judge! If ye know not the Comforter on earth, ye shall know the Condemner in the next world, who shall cry, "Depart, ye cursed, into everlasting fire in hell." Well might Whitefield call out, "O earth, earth, earth, hear the word of the Lord!" If ye were to live here forever, ye might slight the gospel; if ye had a lease of your lives, ye might despise the Comforter. But, sirs, ye must die. Since last we met together, probably some have gone to their long last home; and ere we meet again in this sanctuary, some here will be amongst the glorified above, or amongst the damned below. Which will it be? Let you soul answer. If to-night you fell down dead in your pews, or where you are standing in the gallery, where would you be? in *heaven* or in *hell?* Ah! deceive not yourselves; let conscience have its perfect work; and if in the sight of God, you are obliged to say, "I tremble and fear lest my portion should be with unbelievers," listen one moment, and then I have done with thee. "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." Weary sinner, hellish sinner, thou who art the devil's castaway, reprobate, profligate, harlot, robber, thief, adulterer, fornicator, drunkard, swearer, Sabbath-breaker—list! I speak to thee as well as to the rest. I exempt no man. God hath said there is no exemption here. "*Whosoever* believeth on the name of Jesus Christ shall be saved." Sin is no barrier; thy guilt is no obstacle. Whosoever—though he were as black as Satan, though he were filthy as a fiend—whosoever this night believes, shall have every sin forgiven, shall have every crime effaced; shall have ever iniquity blotted out; shall be saved in the Lord Jesus Christ, and shall stand in heaven safe and secure. That is the glorious gospel. God apply it to your hearts, and give you faith in Jesus!

# The Story of Jesus as told by His friend John, Chapter 14 Robert Mounce at [*http://media.thestoryofjesus.org/TheStoryOfJesus-download.pdf*](http://media.thestoryofjesus.org/TheStoryOfJesus-download.pdf)

**Chapter Fourteen**

*Jesus prepares his disciples for his soon departure by promising that he will re­turn, and teaches that he and the Father are one (14:1-14).*

“Don’t worry about my leaving you. I know you trust in God; so put your trust in me as well. There is plenty of room for everyone in my Fa­ther’s house. If it were not so, would I have told you that I am going there to prepare a place for you? And once that place is ready, you may be sure that I will come back and take you to be with me. That way, we will always be together. You know the way to the place where I am going.”

Somewhat confused, Thomas said, “Lord, we aren’t sure where you are going, so how can we know the way that will take us there?”

“I am the way, the truth, and the life,” declared Jesus. No one can get to the Father without going through me. If you really knew me, you would know my Father as well. From now on, you do know him and you have seen him.”

Philip said, “Lord, please show us the Father, and then we will be satis­fied.”

Jesus replied, “Philip, we’ve been together for a long time. Don’t you know by now who I really am? To see me is to see the Father! So how can you say, ‘Show us the Father’? Don’t you believe that I and the Father are one? I do not speak to you on my own authority. The Father who lives in me is the one who carries out the miraculous deeds you see.

“Believe me when I say that I and the Father are one. Or believe it to be true on the basis of the miracles you see me do. I tell you the truth, if you believe in me you will do the same things that I am doing. In fact, you will do even greater things, because I am going away to the Father. And I will do whatever you ask in my name, so that the Son may bring glory to the Father. If you ask me for anything in my name, I will do it.”

*Jesus teaches that he will not abandon them when he leaves, but the Father will send the Holy Spirit to take his place and be a constant helper (14:15-31).*

“If you love me, you will do what I tell you to do, and I will ask the Father to send the Holy Spirit to you to help you and to remain with you forever. He is the one who reveals the truth about God. The people of the world reject the Spirit because they neither see him nor know him. But you know him because even now he lives with you, and soon will be in your hearts.

“When I go, I will not leave you unprotected, on your own. But, as I promised, I will come back. In a little while the world won’t be able to see me, but you will see me. Because I live, you too will live. Then it will be clear to you that the Father and I are one. Furthermore, you will be one with me and I with you. To know what I have taught, and to obey my in­structions, is to prove that you love me. If you love me, you will be loved by my Father. I too will love you and reveal myself to you.”

The other Judas (not Judas Iscariot) spoke up and asked, “Lord, I don’t understand why you are going to reveal yourself to us, but not to oth­ers.”

Jesus replied, “Those who love me will do what I say. Then my Father will love them, and he and I will come and make our home with them. Those who do not love me will not do what I say. What I am telling you is not something I thought up, but it comes from the Father who sent me.

“I have told you these things while I have been with you. But when I am gone, the Father will send the Holy Spirit to take my place. He will help you remember all that I have said to you, and teach you even more.

“The gift I leave with you is peace, the very peace I myself enjoy. It’s not the kind of peace the world gives. So don’t let your heart be troubled. Don’t lose courage.

“Remember what I told you: I am going away, but I will be back. If you really loved me, you would rejoice that I am going to my Father, because he is greater than I.

“I have told you this ahead of time, so when it happens your faith will not fail. I can’t talk with you much longer because the ruler of this world is on his way. But he has no basis for an accusation against me. I am do­ing exactly what the Father has told me. Thus everyone in the world will know that I love the Father.

# “It’s time to leave; let’s be on our way.”

***4. The departure of Jesus and the coming of the Spirit of Truth (14:15–31)***

For a brief introduction to the five Paraclete passages (14:16–17, 26; 15:26–27; 16:7–11, 12–15), especially their cohesiveness within these chapters, *cf.* the notes introducing 13:31ff.

**14:15**. Two links tie this verse to what precedes. (1) The prospect of doing ‘greater things’ anticipates the need for enabling power, the manifestation of God himself by his Spirit. This verse is moving the discussion toward vv. 16–17. (2) The obedience theme is of a piece with asking for things in Jesus’ name (vv. 13–14). None of the promised fruitfulness will come to those who think they can manipulate the exalted Christ, or use him for their own ends.

Barrett (p. 461) rightly observes that the protasis *If you love me* ‘controls the grammar of the next two verses (15–17a), and the thought of the next six (15–21)’. Jesus has demonstrated his love for his own (13:1ff.), declared his love for them and commanded them to love one another (13:34–35); now for the first time in the Fourth Gospel he speaks of their love for him. The conditional is third class: Jesus neither assumes that his followers love him, nor assumes that they do not, even for the sake of the argument, but projects a condition and stipulates its entailment: they *will obey* (the future, not the imperative, is the correct reading: *cf.* Metzger, p. 245) what he commands.

The uncompromising connection between love for Christ and obedience to Christ repeatedly recurs in John’s writings (*cf.* vv. 21, 23; 15:14). The linkage approaches the level of definition: ‘This is love for God: to obey his commands’ (1 Jn. 5:3). But what are his ‘commands’? The parallels that tie together ‘what I command’ (v. 15, lit. ‘my commands’), ‘commands’ (v. 21), and ‘my teaching’ (lit. ‘my word’ in v. 23, and ‘my words’ in v. 24) suggest to some that more is at stake than Jesus’ ethical *commands*. What the one who loves Jesus will observe is not simply an array of discrete ethical injunctions, but the entire revelation from the Father, revelation holistically conceived (*cf.* 3:31–32; 12:47–49; 17:6). Nevertheless the plural forms (‘commands’, *entolai*) likely focus on the individual components of Jesus’ requirements, while the singular ‘teaching’ (*logos; cf.* notes on 14:23; 17:6) focus on the Christ-revelation as a comprehensive whole. Of course, one of the principal ingredients of this revelation is the obligation Jesus’ followers have under the new covenant to love one another (13:34–35). John sees this as so integrally tied to holistic devotion to God that he can elsewhere say, ‘This is how we know that we love the children of God: by loving God and carrying out his commands’ (1 Jn. 5:2).

**14:16**. The first entailment of the disciples’ love for Jesus is their obedience (v. 15); the second is that Jesus will ask the Father to provide for them another Counsellor to be with them forever. The love of the disciples for Jesus should not be seen as the price paid for this gift, any more than it is the price paid for their obedience. Jesus is describing a set of essential relations, not a set of titillating conditions. His true followers will love him; they will obey him; and he on his part will secure for them, from the Father who denies nothing to his Son, *another Counsellor*. If in this passage the Counsellor is given by the Father at the Son’s request, elsewhere he is sent by the Father in Christ’s name (v. 26), sent by Christ from the Father (15:26), proceeds (‘goes out’) from the Father (15:26), or is sent by Christ (16:7). It is not that the Evangelist cannot distinguish these expressions one from the other, still less that the two ways of referring to the sending of the Spirit are ‘in direct tension’ (Burge, p. 203). Rather, the same sending can be described in various complementary ways, granted the tight cohesion of the Father and the Son (*cf.* 5:19–30).

The Greek term *paraklētos*, rendered ‘Counsellor’ in the niv, is the verbal adjective of *parakaleō*, lit. ‘to call alongside’, and hence ‘to encourage’, ‘to exhort’. The verbal adjective has passive force, and is roughly equivalent to *ho parakeklēmenos*, ‘one who is called alongside’. In secular Greek, *paraklētos* primarily means ‘legal assistant, advocate’ (LSJ, *s.v.*) *i.e.* someone who helps another in court, whether as an advocate, a witness, or a representative. With this legal force it was transliterated into Hebrew and Aramaic (*cf.* Additional Note). In Greek, however, the term never had the restrictively technical force that Latin *advocatus* (‘a legal advocate’) had. Moreover, the passive form does not rule out the possibility that the Paraclete may be an active speaker on behalf of someone before someone else (*cf.* G. Behm, *TDNT* 5. 803).

In John’s usage, the legal overtones are sharpest in 16:7–11, but there the Paraclete serves rather more as a prosecuting attorney than as counsel for the defence. niv’s ‘Counsellor’ is not wrong, so long as ‘legal counsellor’ is understood, not ‘camp counsellor’ or ‘marriage counsellor’—and even so, the Paraclete’s ministry extends beyond the legal sphere. The same limitation afflicts ‘Advocate’. av’s ‘Comforter’ was not bad in Elizabethan English, when the verb ‘to comfort’ meant ‘to strengthen, give succour to, to encourage, to aid’ (from Latin *confortare*, ‘to strengthen’). In today’s ears, ‘Comforter’ sounds either like a quilt or like a do-gooder at a wake, and for most speakers of English should be abandoned. ‘Helper’ (GNB) is not bad, but has overtones of being subordinate or inferior, overtones clearly absent from John 14–16.

The one whom Jesus will ask the Father to send is called ‘another Paraclete’ (*allon paraklēton*). Although it is just possible to understand this expression to mean ‘another one, *i.e.* a Paraclete’, the arguments in favour of ‘another Paraclete’ are decisive (*cf.* Franck, p. 38). Some argue that *allon* here means ‘*another* Paraclete *of the same type’*, but John’s use of this term forbids us to rest so much weight on it (*cf.* Additional Note on 5:31–32). Nevertheless ‘another Paraclete’ in the context of Jesus’ departure implies that the disciples already have one, the one who is departing. Although Jesus is never in the Fourth Gospel explicitly referred to as a *paraklētos*, the title is applied to him in 1 John 2:1 (niv ‘one who speaks … in our defence’). That means that Jesus’ *present* advocacy is discharged in the courts of heaven; John 14 implies that *during his ministry* his role as Paraclete, strengthening and helping his disciples, was discharged on earth. ‘Another Paraclete’ is given to perform this latter task.

**14:17**. The identity of the other Paraclete is now made clear: he is *the Spirit of truth* (a title used here and in 15:26; 16:13). Although the expression itself is found in Judaism of the first century, it is customarily parallel to the ‘spirit of perversity’, the two spirits referring to two ‘inclinations’ that battle it out in every human being (*Testament of Judah* 20:1, 5; 1QS 3:18ff.; 4:23). It never has this dualistic force in John. Within the framework of the Fourth Gospel, the expression immediately calls up the sustained treatment of the Holy Spirit afforded in earlier chapters (*cf.* notes on 1:32–33; 3:5–8; 4:23–24; 6:63; 7:37–39). Judging by descriptions of his work, the Paraclete is the Spirit of truth primarily because he communicates the truth (*cf.* notes on v. 26; 16:12–15). Coming so soon after 14:6, where Jesus claims to be the truth, ‘the Spirit of truth’ may in part define the Paraclete as the Spirit who bears witness to the truth, *i.e.* to the truth that Jesus is (*cf.* Johnston, pp. 121–122).

*The world* (*kosmos*; *cf.* notes on 1:10), the moral order in rebellion against God, *cannot accept him, because it neither sees him nor knows him*. Profoundly materialistic, the world is suspicious of what it cannot see; but seeing in itself guarantees nothing, as the world’s response to Jesus demonstrates. The truth is that the world does not know the Spirit of truth, and cannot accept him (*cf.* 1 Cor. 2:14), and if it could it would cease being the ‘world’ (*cf.* Bultmann, p. 626). Moreover, in terms of the Spirit’s responsibility to replace Jesus as Paraclete to the disciples, it would be a profound contradiction of their fresh, eschatological, new covenant experiences of God mediated by the Spirit (*cf.* notes on 3:5; 7:37–39) if these experiences were shared with those who had not yet closed with Jesus. This does not mean the Spirit of truth has no task to discharge toward outsiders: that will be elucidated in due course (16:7–11); it does mean that there are peculiar ways in which the Spirit of truth remains with them already, and will be in them following Jesus’ glorification (*cf.* Additional Note). The disciples therefore know him already, better than they think they do; they will know him more intimately, after Jesus has been exalted and has sent the Spirit of truth.

This must not be construed as a merely credal position. The Spirit is to be experienced; otherwise the promise (in the ensuing verses) of relief from the sense of abandonment is empty. Schnackenburg (3. 153) is right: ‘In the twentieth century … consciousness of the presence of the Spirit has to be [*sic*] a very great extent disappeared, even in the believing community. It is possible to say that the only person who will understand the words about the Spirit is the one who has already experienced the presence of the Spirit.’[[1]](#footnote-1)

1. Carson, D. A. (1991). [*The Gospel according to John*](https://ref.ly/logosres/pntcjohn?ref=Bible.Jn14.15-31) (pp. 498–501). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans. [↑](#footnote-ref-1)