

From a talk by B. Cobbey Crisler
Book of John, A Walk with the Beloved Disciples

12:50

There is much discussion as the chapter ends in John 12:50 when he states, "Whatsoever I speak therefore, even as the Father said unto me, so I speak." Understanding the earlier Scripture in the Old Testament gives a clue to that.

Back in Deuteronomy 18:18 when the prophecy stated that a Moses-like prophet would come, one of the descriptions of that prophet-to-come read this way, (quoting God), "I will put my words into his mouth, and he shall speak whatsoever I command him." Notice how close the paraphrase is here. We know Jesus was certainly aware of the Scriptures. "And the word was made flesh." He is communicating to Bible students through this paraphrase. "Whatsoever I speak therefore, even as the Father said unto me, so I speak." It's the equivalent of Jesus saying, "I am the prophet mentioned by Moses," because that is the prerequisite.

In Chapter 13 through Chapter 16, we have a view which only John gives us of Jesus. Only John has recorded these advanced words of instruction to his disciples before he goes over and out to Gethsemane. There is much for him to say.

John 13-16
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John 16

In John 13:18, he reviews some of the Scriptural prophecy. You will find that verse is a quotation of Psalm 41:9. Jesus is quoted here as seeing that as pointing to his betrayer. 13:18

In John 13:19, why he is going over it? He says, "I tell you before it come, that, when it is come to pass, ye may believe that I am he." 13:19

In John 13:20, look at the emphasis on receptivity. "He that received the disciple is really receiving Jesus, and he that is receiving Jesus, is receiving what's coming from God." 13:20

Chapter 14 begins with a discussion, a dialogue between Jesus and some of his disciples.

John 14:5, "Thomas asks about the way." 14:5

In John 14:6, Jesus responds, "I am the way, the truth, and the life." 14:6

John 14:8. Philip says, "We'll settle everything right now with you, Master, if you just shew us God," a minor requirement. Imagine that this is going on the night of Gethsemane. With what Jesus has to look forward to, look at the questions he's being asked! 14:8

14:12 In John 14:12, he makes a prophecy. He makes a prophecy in impersonal terms. He does not talk in the second person, singular or plural. He talks in the third person. He says, "*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.*"

This is a preparation for something. Because only after he has stated this, does he introduce the concept of the Comforter.

We've been talking about the greater works. It seems almost impossible to conceive of greater works than Jesus did. Yet there are in terms of quantity, if not quality. Remember that Revelation 22:2 ends talking about the tree of life whose leaves were for the healing of nations.

Commentary Five

There are greater works, the ultimatum of the application of what Jesus had introduced to earth. So, when he's talking about greater works being done, through what agency will these greater works come? We find the Comforter is introduced.

14:16 John 14:16, "And I will pray the Father, and he shall give you another Comforter."

We should know enough about prophecy and have enough respect for it to realize that most of the prophets in the Bible, including Jesus, had a tremendous regard for prophecy. They knew that it had come from God, not from man. Similarly, we should know how to recognize the Comforter when the Comforter arrives. We should know how prophecy describes it. It behooves students of the Scriptures to take a note pad and write down a recognizable feature of the Comforter.

At the time of the loaves-and-fishes incident, what enabled the people to say, "You are that prophet?" They had read in prophecy what they were to recognize when the prophet came. He would be like Moses. What is this Comforter to look like?

The word “comforter” is *parakletos*, sometimes called paraclete. Transliterated into English, and we have the translation “comforter” given by our King James Version. You will find, however, that the *New English Bible* does not use “comforter.” It uses “advocate.” You’ll also find that 1 John uses *parakletos* and the King James translator of that verse uses “advocate.”

We should know that the word “comforter” is a technical word legally. It specifically means, “defense attorney.” That has a lot of implications to it. By contrast, the name “Satan” in Hebrew is a technical term for “prosecuting attorney.” There you have the battle joined in thought.

The Comforter is to come and defend man. We can see all the ways that Jesus had introduced various defenses for man. Jesus’ spiritual nativity was the unassailable aspect that clipped the roots to the earth and the world. Just make your own list of the Comforter.

John 14:16

John 14:16, “*that he may abide with you for ever.*” Is there a provision for a third revelation? The Comforter is apparently the final one.

John 14:17, “*the Spirit of truth.*” Notice how that counters Jesus’ definition of the “devil.” What did he say about the truth? It was the recipe for freedom (John 8:32). So, it’s got something to do with that. But there is also a communications problem. The world, “*cannot receive.*” It’s not going to be a popular arrival. “*It doesn’t see him or know him.*”

14:17

But we will know, “*because it’s within.*”

14:26

John 14:26 picks up the description. “*The Comforter, which is the Holy Ghost.*” There’s another part of the list, identified with the Holy Ghost in Luke 3:22, the dove descending is the symbol of it. The words “dove” and “ghost” are feminine in the Greek, and the comfort aspect also introduces the feminine concept.

The role of the Comforter, “*will be sent by God in my name.*” If one were to regard that literally, the Comforter’s name should at least have some recognizable aspect either relating to Jesus or to Christ. Another aspect of the Comforter is “*he will teach you all things.*”