

Calvary Chapel of Philadelphia



CHILDREN'S MINISTRY TEACHER'S PACKET

4 Year Olds

Sunday Morning

Study 23

Comforter

Comforter

The Objective is the key concept for this weeks lesson. It should be the main focus of the study

These are the key verses that you will find helpful in teaching your study this week. The “Main passage” is the basis of the study, where the other verse support the objective of the lesson.

There is a memory verse for the students that relates to every study. If a student can memorize the verse for the following week you may give them a prize from the “reward box” found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God’s Word

Objective To show the students how God comforts us by sending the Holy Spirit as the Comforter living inside of us.

Key Verses

John 14:15-27—Main Teaching Passage

Memory Verse - Galatians 5:16 (December Memory Verse)

Walk in the Spirit, and you shall not fulfill the desires of the flesh.

Hook

Ask the students if they have ever gotten lost when they were out at a park, store, or somewhere else. Ask them to share how they felt. Were they afraid? Sad? If you have a similar experience, share the story with the kids.

In today’s story, Jesus told His disciples that He was about to leave earth. However, He promised that He would not leave them all by themselves. He was going to send the Holy Spirit to be their Comforter.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

BOOK

John 14:15-27 takes place just before Jesus was about to die on the cross. Jesus was telling His disciples that He was going away, and they were sad and confused. However, in verses 16-17, Jesus promised to send them a Helper (some versions of the Bible say, “Comforter”) after He left. He told them He would not leave them as orphans, alone in the world with no one to watch over them. This Comforter, the Holy Spirit, would be with them. The world wouldn’t see Jesus any more, but His followers would because He would live inside of them.

One of the disciples then asked Jesus how it was possible that they would still be able to see Jesus but the world could not. Jesus answered that for all those who obeyed His commandments and followed Him, He would live inside them and make His home in them. This would be done through the sending of His Holy Spirit, the Comforter. The Spirit would teach them all things and remind them what Jesus taught them. Finally, in verse 27, He promises to leave His peace with them and tells them not to be troubled or afraid. They could have this peace because the Holy Spirit was going to live inside of them.

The interpretation/exegesis of the passage. What does this passage mean? How does this passage apply to my life?

LOOK

Think about the different things that can make us afraid. We might be scared when we are by ourselves in a dark room. Maybe you get scared in your bedroom at night. As we said earlier, getting lost in a park or store can be scary. What do these things all have in common? In each of these situations, you are alone. Being alone can be scary. When there is no one around to comfort and protect us, it is frightening. On the night when Jesus was telling His disciples that He was going away, they probably felt these same feelings of fear about being all alone. But Jesus encouraged them and let them know that they would not be alone, because He was going to send His Holy Spirit.

This is why one of the names for the Holy Spirit is the Comforter. He Comforts us because He is God living inside of us. Whenever we face a scary situation, we don’t have to be afraid because we know that we are never alone. If we believe in Jesus, God’s Holy Spirit is living inside of and is with us wherever we go. Whether we are at home, at school, at a friend’s house, or in our rooms late at night, the Holy Spirit is always with us. Not only is He with us, but as we read in John 14:26, He comforts us by teaching and reminding us about God’s Word.

LOOK (Continued)

One person in the Bible who understood the comfort of God's presence was David. He faced all kinds of scary situations, such as facing Goliath and running from King Saul. Yet in Psalm 23:4, he wrote that even though he faced all kinds of things that were scary, he was not afraid because He knew God was with Him. In Psalm 139:7-12, he wrote that no matter where he went, He knew God was there. Just like David, we know that God's Spirit is always with us. But we have more than just God with us—Jesus said He's living inside us! We call the Holy Spirit the Comforter because He lives with us, comforting us and encouraging us from the Word of God.

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life.

TOOK

Review the lesson by asking the class why the Holy Spirit is called “the Comforter.” How does He comfort us?

Pray: Thank Jesus for sending us the Holy Spirit to comfort us. Ask Him to comfort us when we are afraid.

Parent Question: Why is the Holy Spirit called, “the Comforter”?

FURTHER STUDY

Commentary on John 14:15-27 By David Guzik

2. ([John 14:15-17](#)) When Jesus departs, He will send the Holy Spirit.

“If you love Me, keep My commandments. And I will pray the Father, and He will give you another Helper, that He may abide with you forever; the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you.”

a. **If you love Me, keep My commandments:** Jesus had just demonstrated His remarkable love to the disciples by washing their feet ([John 13:1-5](#)). He told them what their loving response should be; to **keep His commandments**.

- He commanded them to wash one another’s feet, after the example He just displayed ([John 13:14-15](#))
- He commanded them to love one another after the pattern of His love to them ([John 13:34](#))
- He commanded them to put their faith in God the Father and in Jesus Himself ([John 14:1](#))

i. Keeping the commandments of Jesus does speak to our personal morality, yet His emphasis was on love for others and faith in Him as demonstrations of obedience to His **commandments**.

ii. This is a fair measure of our love for Jesus. It is easy to think of loving Jesus in merely sentimental or emotional terms. It is wonderful when our love for Jesus has sentiment and passion, but it must always be connected to keeping His commandments, or it isn’t **love** at all.

iii. For the believer, disobedience is not only a failure of performance or a failure of strength. In some sense, it is also a failure of love. Those who love God most obey Him most joyfully and naturally. To say, “I really love Jesus. I just don’t want Him to tell me how to live my life” is a terrible misunderstanding of both Jesus and love to Him.

iv. Jesus also spoke to the proper source of our obedience. It isn’t fear, pride, or desire to earn blessing. The proper source of obedience is **love**. “Obedience must have love for its mother, nurse, and food. The essence of obedience lies in the hearty love which prompts the deed rather than in the deed itself.” (Spurgeon)

v. “Some persons think that if they love Jesus, they must enter a convent, retire to a cell, dress themselves queerly, or shave their heads. It has been the thought of some men, ‘If we love Christ we must strip ourselves of everything we possess, put on sackcloth, tie ropes round our waists, and pine in the desert.’ Others have thought it wise to make light of themselves by oddity of dress and behavior. The Savior does not say anything of the kind; but, ‘If ye love me, keep my commandments.’” (Spurgeon)

b. **I will pray the Father, and He will give you another Helper:** This was the second in this series of three assurances. The disciples feared, “Jesus is abandoning us. When He leaves we won’t know what to do.” They wouldn’t have less help; they would have *more help* because the Father would send **another Helper**.

i. Jesus understood that His disciples (both those with Him on that evening and those across the centuries)

would need God's presence and power to keep His commandments. God the Son promised to pray to God the Father and ask for the giving of God the Holy Spirit to the believer to accomplish this.

ii. This statement is one wonderful example of the Trinitarian idea of God woven into the fabric of the New Testament. Jesus didn't intend to give a complicated lecture on the Trinity; He simply spoke of how the Persons of the Trinity interact and work for the good of God's people and the furtherance of His plan.

iii. The sense is that this prayer would be made when Jesus ascended to heaven. "**I will pray** betokens, probably, a manner of asking implying *actual presence and nearness*, — and is here used of the mediatorial office in Christ's *ascended state*." (Alford)

c. **He will give you another Helper:** The word **Helper** translates the ancient Greek word *parakletos*. This word has the idea of someone called to help someone else, and it could refer to an advisor, a legal defender, a mediator, or to an intercessor.

i. The King James Version translates *parakletos* with the word *Comforter*. That translation made more sense understanding the meaning of the word in older English. "Wicliff, from whom we have our word **Comforter**, often used 'comfort' for the Latin *confortari*, which means to strengthen... Thus the idea of *help and strength* is conveyed by it, as well as of consolation." (Alford)

ii. One way to understand the work of the **Helper** is to understand the *opposite* of that work. "The devil is called the accuser, *at???????*, in full opposition to this name and title given here to the Holy Spirit." (Trapp)

iii. **Another Helper:** The word **another** is the ancient Greek word *allen*, meaning "another of the same kind" (Tenney) in contrast to another of a *different* kind. Just as Jesus shows the nature of God the Father, so the Holy Spirit – being *another of the same kind* – would show the nature of Jesus.

iv. "That our Lord here calls the Holy Spirit 'another Comforter (allon paraklhtoV)' implies that He Himself claimed to be also a paraklhtoV, as John in his first epistle ([1 John 2:1](#)) calls Him." (Trench)

v. It would be wonderful to live the Christian life with Jesus beside us each step of the way. Jesus promised that the Holy Spirit would fulfill just that role for us, being sent to empower and help the believer. The greater work described in [John 14:12-14](#) is impossible without the empowering described in [John 14:15-18](#).

d. **That He may abide with you forever:** Jesus would give the Holy Spirit so that **He** (indicating a person, not a thing) **may abide** in us permanently and not temporarily, as in giving of the Holy Spirit in the Old Testament.

i. "The Advocate will be with the disciples 'for ever'. The new state of affairs will be permanent. The Spirit once given will not be withdrawn." (Morris)

e. **Whom the world cannot receive:** The world cannot understand or receive the Spirit, because He is Holy and true. **The Spirit of truth** is not popular in an age of lies, and the world cannot perceive the Spirit and does not **know Him**.

i. "If the world cannot receive the Holy Spirit, shall we wonder that we in our collective worldliness see and show collectively so little of His power?" (Trench)

f. **But you know Him, for He dwells with you and will be in you:** Jesus spoke of three aspects of a disciple's relationship to the Holy Spirit.

· In contrast to the world, the disciple of Jesus *should know* the Holy Spirit

· In contrast to the world, the disciple of Jesus *should* have the Holy Spirit **with** them

· In contrast to the world, the disciple of Jesus *should* have the Holy Spirit **in** them.

i. For those 11 disciples, the Holy Spirit was already **with** them, and would later be **in** them. This was fulfilled when Jesus breathed on them and they received the Holy Spirit, when they were regenerated and born again ([John 20:22](#)).

ii. In addition to **with** and **in**, Jesus used a third preposition to describe the relationship of the disciple to the Holy Spirit: *you shall receive power when the Holy Spirit has come upon you* ([Acts 1:8](#)). This *upon* experience is the baptism of the Holy Spirit, the outpouring of the Spirit.

iii. “Between Christ on earth and his disciples what a distance there was! In his condescension he came very near to them; but yet you always perceive a gulf between the wise Master and the foolish disciples. Now the Holy Ghost annihilates that distance by dwelling in us.” (Spurgeon)

3. ([Jhn 14:18-21](#)) When Jesus departs, He will make Himself known to His disciples.

“I will not leave you orphans; I will come to you. A little while longer and the world will see Me no more, but you will see Me. Because I live, you will live also. At that day you will know that I am in My Father, and you in Me, and I in you. He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him.”

a. **I will not leave you orphans; I will come to you:** Jesus began His third assurance. The disciples feared, “When Jesus leaves, then our discipleship program is over and it has barely started.” Their discipleship program wasn’t finished; it was only just beginning.

i. “The disciples of a particular teacher among the Hebrews called him *father*; his *scholars* were called his *children*, and, on his *death*, were considered as *orphans*.” (Clarke)

ii. Spurgeon considered several ways that the followers of Jesus are not like orphans.

· An orphan has parents who are dead; the Spirit shows us Jesus is alive

· An orphan left alone; the Spirit draws us close to God’s presence

· An orphan has lost their provider; the Spirit provides all things

· An orphan is left without instruction; the Spirit teaches us all things

· An orphan has no defender; the Spirit is protector

b. **I will come to you:** Jesus again promised to **come to** the disciples (previously in [John 14:3](#)). This was a broad promise fulfilled by His resurrection, by the sending of the Spirit, and by the promise of His bodily return to this earth.

i. “Every phase of his promised coming is embraced in this assurance: ‘I am coming to you.’” (Bruce)

c. **The world will see Me no more, but you will see Me:** This was true in one sense when Jesus rose from the dead. Yet it true even when He ascended to heaven. Jesus would reveal Himself to the disciples in a real and powerful way after His departure. They would **see** Him a way even greater than seeing Him with physical sight.

i. The Apostle Paul later wrote, *Even though we have known Christ according to the flesh, yet now we know Him*

thus no longer ([2 Corinthians 5:16](#)). There was something *more* compelling about knowing Jesus by the Spirit than even knowing Him in the flesh.

d. **Because I live, you will live also:** The disciples would not only **see** Jesus by the Spirit, they would also continue to **live** in Jesus through the work of the Holy Spirit. Their dependence on the life of Jesus would not end when He departed; it would continue in greater measure through the Holy Spirit.

i. "A man is saved because Christ died for him, he continues saved because Christ lives for him. The sole reason why the spiritual life abides is because Jesus lives." (Spurgeon)

e. **You will know that I am in My Father, and you in Me, and I in you:** Through the Holy Spirit they would know a life of relationship, shared life, and union with God the Father, God the Son, and in the disciple.

· This union is marked by knowledge of God's will (**has My commandments**)

· This union is marked by obedience to God's will (**and keeps them**)

· This union is marked by love (**is he who loves me**)

· This union is marked by relationship and reception of love with God the Father (**will be loved by My Father**)

· This union is marked by a revelation of Jesus Himself (**and manifest Myself to him**)

· All this flows from the union with God in the disciple through the Holy Spirit

i. This relationship is for the disciple's experience *now*, not only in the age to come. "For he reserves not all for the life to come, but gives a grape of Canaan in this wilderness, such as the world never tasted of." (Trapp)

ii. **He who has My commandments and keeps them, it is he who loves Me:** "The love to which Christ promises a manifestation of Himself is not an idle sentiment or shallow fancy, but a principle prompting obedience." (Dods)

iii. **He who has My commandments:** "The man who loves Christ is the one who 'has' His commandments and keeps them. To 'have' commandments is an unusual expression and does not seem to be exactly paralleled (though *cf.* [1 John 4:21](#)). The meaning appears to be to make the commandments one's own, to take them into one's inner being." (Morris)

4. ([Jhn 14:22-24](#)) Answering the question of Judas (not Iscariot).

Judas (not Iscariot) said to Him, "Lord, how is it that You will manifest Yourself to us, and not to the world?" Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him. He who does not love Me does not keep My words; and the word which you hear is not Mine but the Father's who sent Me."

a. **How is it that You will manifest Yourself to us:** Judas asked an excellent question. The idea of **manifest** is to reveal, to make plain. It wasn't immediately apparent how in His departure Jesus could reveal Himself to His disciples and not to the world at large.

i. Judas had heard Jesus teach that all the earth would see the Messiah in His glory ([Matthew 24:30](#)). It was hard for him to understand Jesus when He now spoke of a revealing of Himself that the world would *not* see.

ii. “Judas is called ‘Judas of James’ in [Luke 6:16](#) and [Acts 1:13](#); and on each occasion av translates ‘the brother of James’, and rv and rsv, more naturally, ‘the son of James’. He seems to be identical with the Thaddaeus of [Matthew 10:3](#) and [Mark 3:18](#). Some of the apostles clearly had more than one name.” (Tasker)

iii. “The words **not Iscariot** are in reality superfluous, after [John 13:30](#), but are added by St. John from his deep horror of the Traitor who bore the same name.” (Alford)

b. **If anyone loves Me, he will keep My word:** In answering Judas, Jesus repeated the themes from the previous verses. Jesus would be revealed to and among the disciples through love, obedience, and union with the Father and the Son. These were not and are not primarily mystical or ecstatic experiences, but real life lived out in the presence and work of the Holy Spirit.

- The love is personal; Jesus said, **if anyone loves Me**

- The love has a reverent regard for the teaching of Jesus; Jesus said, **he will keep My word**

i. **He will keep My word:** “That is more than a ‘commandment,’ is it not? Christ’s ‘word’ is more than *precept*. It includes all His sayings, and it includes them all as in one vital unity and organic whole. We are not to go picking and choosing among them; they are one.” (Maclaren)

ii. **We will come to him and make Our home with him:** “Where love and obedience are shown, the presence of God and of Christ is realized; the Father and the Son together make their home with each of the children.” (Bruce)

c. **The word which you hear is not Mine but the Father’s who sent Me:** Jesus again emphasized His total reliance upon and submission to God the Father. Jesus openly stated both His equality with the Father ([John 14:1](#), [14:3](#), [14:7](#), [14:9](#)).

C. As Jesus departs, He gives the gift of the Holy Spirit and His peace.

1. ([John 14:25-27](#)) The departing Jesus leaves the gifts of the Holy Spirit and His peace.

“These things I have spoken to you while being present with you. But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you. Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid.”

a. **The Helper, the Holy Spirit, whom the Father will send in My name:** Jesus first mentioned the **Helper** in [John 14:16](#). He returned to the wonderful promise that as He left them with His physical presence, Jesus would ask the Father to send the Holy Spirit to *help* His disciples.

i. **Will send in My name:** The Holy Spirit is sent to the disciples on the *merits* of Jesus and in the *nature*, the *character* of Jesus. “The Spirit would be Jesus’ officially designated representative to act in his behalf.” (Tenney)

- The disciple does not have to ask for the Spirit on his or her own merit; they can receive Him in the merit of Jesus

- The disciple should expect that the work of the Spirit would look like the nature and character of Jesus as revealed in God’s Word

ii. This is another wonderful example of the truth of the Trinity woven into the fabric of the New Testament. God the Father sends God the Holy Spirit at the request of God the Son.

iii. **The Holy Spirit:** “This characteristic designation, found throughout the New Testament, does not draw at-

tention to the power of the Spirit, His greatness, or the like. For the first Christians the important thing was that He is holy.” (Morris)

b. **He will teach you all things, and bring to your remembrance all things that I said to you:** In His departure, Jesus finished His direct work of teaching the disciples as a rabbi taught disciples. Their training was not finished, but would be continued by the **Helper, the Holy Spirit**.

i. The Holy Spirit would teach the disciples what more they needed to know and would also supernaturally bring to **remembrance** the words of Jesus, both for their own benefit and for the writing of the Gospels.

ii. This means that the work of the Spirit would be a work of *continuation*. His teaching would continue what Jesus already taught. The Spirit does not wipe clear the previous teaching of Jesus and begin again. “The Spirit will not dispense with the teachings of Jesus. The teaching to be recalled is His.” (Morris)

iii. There is something *general* in this promise for every believer. The Holy Spirit teaches us and brings God’s word to our remembrance (if we are careful to receive it). Yet the *fullness* of this promise was reserved for those first-generation disciples and apostles, upon whom Jesus established the church ([Ephesians 2:20](#)).

iv. “It is on the fulfillment of this promise to the Apostles, that their sufficiency as Witnesses of all that the Lord did and taught, and consequently the authenticity of the Gospel narrative, is grounded.” (Alford)

c. **Peace I leave with you, My peace I give to you:** In one sense this was a common thing to say at a departure in that culture, to wish **peace** (*shalom*) to others as you left them. Jesus took this normal good-bye and filled it with deep strength and meaning.

i. “It was customary to take leave with wishes of peace: — so [1 Samuel 1:17](#); [Luke 7:50](#); [Acts 16:36](#); [1 Peter 5:14](#); [3 John 15](#).” (Alford) “ ‘Peace (*shalom*) be with you’ was (and is) the usual Jewish greeting when friends met and parted.” (Bruce)

ii. **Not as the world gives do I give to you:** When someone in that ancient culture said *peace* as they departed, they said it without any special meaning. It was like when we say *goodbye*. Literally that means, *God be with you* – but we don’t really mean it that way. Jesus wanted them to know that when He said **peace I leave with you**, it wasn’t in the casual, empty way that most people said it.

iii. The peace of this world is often based on distraction or deliberate blindness and lies. Jesus offers a better peace, a real **peace**.

iv. Jesus had no inheritance or fortune to leave to His followers in a last will and testament. Yet Jesus gave them two things greater than any fortune: the presence and power of the Holy Spirit, and the **peace** of Jesus Himself. This is the peace of God the Son, with His complete trusting love in God the Father.

v. “He carefully described the peace as ‘My peace.’ His peace was a heart untroubled and unfearful in spite of all the suffering and conflict ahead of Him.” (Morgan)

vi. “In the Bible the word for *peace, shalom*, never means simply the absence of trouble. It means everything which makes for our highest good. The peace which the world offers us is the peace of escape, the peace which comes from the avoidance of trouble and from refusing to face things.” (Barclay)

d. Let not your heart be troubled: Jesus returned to the theme recorded in the first verse of [John 14](#). With faith in God and His Son, with the receiving of His Spirit and His peace, we can have an untroubled heart in a quite troubled life.