

**January 22, 2017**  
**HE WALKS WITH US**  
*Deity Walks Beside The Faithful*

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*...continued from January 15*

As we examine the road of life, we can clearly see that there are two parties represented – those who are faithful to Deity and those who are not. We have already established that Deity is fully in picture, being in front of man, walking towards man, and being behind man. However as we examine the former group – the faithful – we see that Deity is not content to dwell apart from them. Instead, we find that **Deity walks beside the faithful.**

When Jesus promised to send the Holy Spirit for the benefit of the apostles (and through them, all men), He called the Spirit the “Comforter” (John 14:16, 26; 15:26; 16:7). The word translated Comforter here is applied exclusively to Deity in Scripture, but it is closely related to another word translated variously as “consolation,” “exhortation,” “comfort,” and “entreaty.” The verb form of the word is translated as, “besought,” “beseech,” “exhort,” “comforted,” “desired,” “pray,” “entreat,” “called,” and various forms of these words. How can one word be so variously translated?

Translators had a bit of difficulty putting into English the thought contained in this Greek word. It’s a compound word that is comprised of two parts – one which means, “to call,” or “to summon,” and the other which means “beside,” “next to,” or “alongside of.” The compound word is actually a picture of what happens when one carries out this action – one person seeing another in some kind of need calls that person to his side. Imagine two people standing side by side, one with the arm around the other, and you have both the picture and likely the meaning. The word describes the action that a comforter or an encourager takes, and so the action came to be the word to describe the concept of encouragement.

While people can perform the action of encouragement and, like Joses, become an encourager (Acts 4:36), the title form of the word is reserved by inspiration for Deity. Perhaps this is a subtle reminder of the unique position that Deity holds in this regard. As great as human encouragers can be, they are not perfect and can do un-encouraging things. Barnabas, the son of exhortation, was not perfect (Galatians 2:13). Further, even when they are at their best, encouragers are limited by space and time and cannot be there for us all the time. In contrast, when we are faithful, **Deity always stands beside us.**

The title of Encourager (Comforter) is applied to the Holy Spirit, as before mentioned. Note though that He is called “another Comforter” (John 14:16). The Greeks had two words for our English word “another” – one which denoted, “another of the same kind,” and a second which denoted, “another of a different kind.” The former is the word that Jesus used, meaning that the Holy Spirit would serve as a Comforter that was the same kind of Comforter as one the apostles had enjoyed previously. The benefit of the Spirit taking that role was not for the Apostles only, “but for them also which shall believe on me through their word” (John 17:20).

If the Spirit was a Comforter of the same kind, then who was their first comforter? The context bears out that it is none other than Jesus. Jesus served a Comforter to the apostles. Rest assured though that He has not given up that role, and He did not only stand beside the apostles. Instead, Paul said, “For there is one God, and one mediator between God and men, the man Christ Jesus” (1 Timothy 2:5). Job described the function of a mediator beautifully when he said that the task of a

“daysman” (“mediator” – NKJV) was to lay his hand upon both parties (Job 9:33). This is what Jesus does for the faithful – He stands beside the faithful and lays His hand of reconciliation on him.

The context of John 14 also includes this note from Jesus: “He that hath seen Me hath seen the Father” (John 14:9). If Jesus is a Comforter to the faithful, then we can be sure that God the Father is also a Comforter, standing beside man. Paul describes the Father as, “the God of all comfort,” and in so doing used a form of the word “Comforter” found in John 14 (2 Corinthians 1:3). Thus, while Deity takes different positions beside man – the Holy Spirit comforting through His word (1 Thessalonians 4:18), Jesus comforting man as his Mediator (1 Timothy 2:5), and the Father comforting through His providential care (James 1:17) – each member of Deity stands beside man to comfort Him in His walk.

*To be continued next week*