

The Church Age Functions within a System that Demands Willing Subordination to the Parakletos: the Holy Spirit as Mentor, Jn 14:15; Unbeliever Blindness, v. 16

- 6) To ignore the system is to ignore divine provisions that enable one to develop reciprocal love for God and willing subordination to divine policies.
- 7) It is arrogant to argue that emphasis on Bible study is too academic, too technical, and too boring. In John 14 we find the Lord giving His apostles instructions on the importance of acquiring divine knowledge by the use of a unique system of learning under the instruction of God the Holy Spirit.
- 8) His comments are part of the Upper Room Discourse and thus are the Lord's last instructions to those He has commissioned to take His Word and not only teach it to the masses but to also permanently record additional policies in New Testament Scripture.
- 9) When this project was completed in A.D. 98, believers in the Church Age had available to them a unique system of learning and a unique system of power by which to utilize it. Pastors are delegated the gift and the authority to communicate the details of these systems in Bible study.
- 10) PRINCIPLE: Pastors do the work of preparing the spiritual meal; all the believer has to do is show up and eat. Some turn up their noses at certain topics and eagerly consume others. Such eclectic learning responds only to those teachings that support one's preconceived opinions of what the Bible says.
- 11) The Lord's mandate is to "keep My commandments" and this does not provide the believer with the option of selectivity as to what he will keep and what he will ignore.

- 12) Therefore, the Lord's dissertation in John 14 addresses the importance of Bible study and confirms the objective of what we do here at Grace Doctrine Church.
14. With these things in mind we continue with John 14:

John 14:15 - "If you love Me reciprocally, you will keep, guard, preserve, and obey My commandments.

v. 16 - "Then I will request of the Father, and He will give you another Helper [ἄλλος παράκλητος, *allos paraklētos*: the Holy Spirit], that He may be with you forever [εἰς τὸν αἰῶνα, *eis ton aiōna*: eternally];"

- 1) Here the Lord makes a promise to pray to the Father that He give the apostles "another Helper." The word "another" is *allos* and means "another of the same kind" thus indicating that Jesus Himself is a "Helper," or *Paraklētos*.
- 2) However, the precise translation of *Paraklētos* is difficult to bring into the English language by the use of just one word.
- 3) "Counselor," "Advocate," and "Adviser" come close to the concept although none really nails it.
- 4) Bible dictionaries make an attempt to resolve the problem by constructing such phrases as "one called upon for support," "one called in for assistance" [Balz and Schneider, *Exegetical Dictionary of the New Testament*, 3:28]. It has legal implications when it is applied to "legal assistance in court, the pleading of another's case" [Kittel and Friedrich, *Theological Dictionary of the New Testament*, 5:801].
- 5) Thus *Paraklētos* has a double meaning which makes it difficult to select one word. In John 14:16 the implication is "one who is called to be of assistance," which assistance has to do with teaching these men the doctrine related to New Testament theology (John 14:26, "He will teach you all things.").

- 6) In 1 John 2:1 Jesus Christ is said to be “an Advocate— *Paraklētōs*— with the Father,” Who testifies as our defense attorney in heaven when our sins are being presented through confession in rebound.
- 7) In John 14:26 we find the primary concept for its context to be the Holy Spirit’s assistance to the apostles performing their duties of presenting the gospel to unbelievers and doctrine to believers.
- 8) All will evangelize and teach while others will take on the added responsibility of being human authors of New Testament books.
- 9) In the process, there will be times of failure, assaults from cosmic propaganda, and demon influence which will result in these men needing an Advocate before the Father.
- 10) Consequently, the Holy Spirit is our “Advisor” on earth in the absence of the resurrected and ascended Christ, while Christ is our “Advocate” regarding the prosecution of our sins before the Supreme Court of Heaven.
- 11) John 14:16 is the Lord’s prophecy of the filling of the Holy Spirit, the ministry that deals with instruction, guidance, recall, and advice. The one best English word to describe all these functions is “mentor.”
- 12) Mentor comes into the English from the character in Homer’s *Odyssey* who was appointed by Odysseus [Gk.: Ὀδυσσεύς, *Odusseus*; Latin: *Ulixes*; English: *Ulysses*] as an adviser to his son Telemachus. The definition of “mentor” in English is:

An experienced and trusted advisor who trains and counsels students.
From Greek *Mentōr*, the name of the adviser of the young Telemachus in Homer’s *Odyssey*. [*The New Oxford American Dictionary*, 1068.]
- 13) The Holy Spirit functions as our Mentor through His filling ministry and that is what is being prophesied here. The apostles are told that they will have the filling of the Holy Spirit at some point in the future.

- 14) The filling of the Holy Spirit is permanent as indicated by *eis ton aiōna*, an idiom for eternity.
- 15) It should be noted that the indwelling of the Holy Spirit is unique to the Church Age. Its purpose is to create a temple of the body of the believer for the indwelling of Christ.
- 16) The filling of the Holy Spirit will be functional during the Millennium but it would be more accurately understood as enduement, yet different in that it will be permanent.

John 14:16 - “Then I will request of the Father, and He will give you another Mentor, that He may be with you forever;

v. 17 - even the Holy Spirit of truth [ἀλήθεια, *alētheia*: doctrine], Whom the world [κόσμος, *kosmos*: those hostile to truth] is not able to receive [λαμβάνω, *lambanō*: due to unbelief], because they neither see Him [θεωρέω, *theōreō*: physically] nor know Him [γινώσκω, *ginōskō*: perceptively], but y’all know Him because He lives with you [enduement], and will be in you [indwelling].”

- 1) What is additionally brought out in verse 17 is the principle that the unbeliever cannot receive the teachings of the Holy Spirit. The word “receive” is *lambanō*: to both believe and then follow the instruction of a teacher.
- 2) The reasons given are that unbelievers rely on empiricism and rationalism as the only sources of perception: (1) *theōreō*: sight, which is empirical evidence, and (2) *ginōskō*: mental perception, which is rational evidence.
- 3) The Holy Spirit cannot be seen by anyone, but believers are able to see through faith that He exists which they come to know through doctrine.
- 4) They have Him presently through enduement and they will have Him permanently available post-Pentecost through the filling.

- 5) It is through the mentorship of the Holy Spirit that the believer is protected from the intrusion of false doctrine since the Holy Spirit only communicates truth to those He indwells and fills.
- 6) Thus it is consistency of rebound that guards the believer from false doctrine. Further, the believer out of fellowship is not able to perceive truth since he is not eligible to utilize the two power options or the three spiritual skills. To do this he must rebound!