

The Lord's Prophecy of the "Parakletos": Indwelling, Teaching, Recall, Inspiration, & Successor, John 14:26;
Translating the Word: Energizer & Mentor

John 14:26 - [NASB] "But the Helper [παράκλητος, *paraklētos*], the Holy Spirit, whom the Father will send [πέμπω, *pempō*] in My name, He will teach [διδάσκω, *didaskō*] you all things, and bring to your remembrance [ὑπομνήσκω, *hupomimnēskō*] all that I said to you."

1. This verse adds more information to what the Lord said at the beginning of this paragraph:

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 Mentor [παράκλητος, *paraklētos*], 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].

2. We know from Isaiah 11:1-2 that the Lord's true humanity was energized by the indwelling and filling ministries of the Holy Spirit from the point of the virgin birth.
3. It was from this power source that Jesus was able to function within the operational divine power system.
4. Most English translations miss the root meaning of *Paraklētos*. The King James uses "Comforter," the NIV goes with "Counselor," the NASB opts for "Helper," and the NET Bible chooses "Advocate," although admitting it does not adequately capture the full meaning of the word.
5. If we examine the word from the standpoint of its original meaning but view it, not from the prophetic perspective of John 14:26, but retrospectively in light of the ministries of the Holy Spirit revealed in the New Testament, we can come closer to the real meaning of *Paraklētos* with reference to the Holy Spirit and the Church Age believer.
6. The Lord considers the prophecy of the *Paraklētos* to be of such high importance to the disciples that He addresses the subject five times during the Upper Room Discourse: (1) John 14:15-17, (2) John 14:26, (3) John 15:26, (4) John 16:7, and (5) John 16:12-13.
7. Let's look at each passage and list those things that will be accomplished by the *Paraklētos*:
 - 1) He will indwell the disciples and all who believe in Christ beginning at Pentecost and continuing until the Rapture. (John 14:17)
 - 2) He will teach the disciples doctrine and recall those things communicated to them by the Lord during the Incarnation. (John 14:26)

- 3) The Holy Spirit is referred to as the “Spirit of Truth,” an operational title whose function is mentioned in John 15:26 as “testimony.” Through the process of inspiration several of these men will receive divine “testimony” and then relate it to the Church in written form through the Gospels, the Acts, the Epistles, and the Revelation.
- 4) Since the *Paraklētos* replaces the Lord as the teacher of the disciples then it follows that as long as the Lord remains alive there is no need to send the Holy Spirit to them. (John 16:7)
- 5) Those things that are to be revealed in Scripture will be transmitted by the Holy Spirit through the process of inspiration. This means the human authors did not write all they knew but only that which they were inspired to record. According to the Lord, the Holy Spirit would “guide” them in all truth. (John 16:13).
- 6) Definition of Inspiration:

God the Holy Spirit so supernaturally directed the human writers of Scripture, that without waving their human intelligence, vocabulary, individuality, literary style, personality, personal feelings, or any other human factor, His complete and coherent message to mankind was recorded with perfect accuracy in the original languages of Scripture, the very words bearing the authority of divine authorship.

8. A summary statement drawn from these five passages helps define the word *Paraklētos*:

The Holy Spirit will indwell the Church Age believer so as to make available to him divine power. He will teach, by repetition through recall, those things already revealed by Christ and, through inspiration, will communicate further doctrines to be recorded in New Testament writings. He will not appear until after the ascension of the Lord, following which He will, post-Pentecost, guide human authors regarding the specific content of Scripture.

9. Therefore, the indwelling of the *Paraklētos* makes divine power available to the believer so that he can be taught the Word of God. Through consistent Bible study, principles are learned and through repetition they are combined with new information to develop doctrines from which problem-solving devices are revealed. What is to be learned is contained exclusively in New Testament Scripture which contains only those things that God wants His Church to know, thus restricting the believer to the New Testament alone for “instruction in righteousness” (2 Timothy 3:16).
10. We now examine the definitions of *Paraklētos* and determine from them which word or words best define the term. We first turn to:

Balz and Schneider, *Exegetical Dictionary of the New Testament*, 3:28-29:

παράκλητος, *paraklētos*. When used as a noun, it means “one called upon for support, one called in for assistance,” thus an advocate. Outside the New Testament one finds, “the clear picture of a legal adviser or helper or advocate in the relevant court.”

In John 14:16, the “Spirit of Truth” is immediately introduced as “another Paraclete” (ἄλλος παράκλητος [*allos paraklētos*]). The context shows that he is “given” to replace the physical absence of Jesus with a new presence “in the Spirit” and thereby to avoid leaving the disciples as orphans (vv. 17-18).

In 14:26 the revelatory functions of teaching (διδάσκω [didaskō]) and reminding (ὑπομνήσκω [hupomimnēskō]), which advance the work of Jesus, are attributed to the παράκλητος. The two concepts form a unit: The παράκλητος teaches by reminding. [Repetition]

According to (John 16) verse 12 there was “much” that Jesus could not yet say to his disciples since they would not yet (before the sending of the Spirit) be able to “bear” it. (p. 28) [No capacity righteousness]

It would be the gift of the Spirit-Paraclete that would “lead” them “into the whole truth,” into the yet unknown depths and nuances of the truth. This leading into the “whole truth” includes also the proclamation of “that which is to come” (ἐρχομαι [erchomai]) (John 16:13). (pp. 28-29)

11. The next reference for defining *Paraklētos* is:

Friedrich, Gerhard (ed.). *Theological Dictionary of the New Testament*. Translated by Geoffrey W. Bromiley. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1967), 5:812-14:

Of the various ideas linked with the word *Paraklētos* in the New Testament the most clearly etched is that of the advocate at the bar of God in heaven. In place of the many advocates which Judaism found to defend the righteous before the forum of the heavenly Judge, primitive Christianity recognizes only one advocate with the Father, Jesus Christ, who as the Righteous can intercede for sinners (1 John 2:1b [If anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.]). (p. 812)

More richly developed, if more difficult to define, is the idea, expressly attested only in John, of a Paraclete at work in the world both in and for the disciples. Jesus Himself is regarded as such during His earthly ministry (John 14:26). The only description, however, is that of the ἄλλος παράκλητος [*allos paraklētos*: another Paraclete], who after the departure of Jesus will continue His work and remain for ever [*sic*] with and in the disciples (John 14:16, 26; 16:7, 13). (p. 813)

As regards the translation of παράκλητος [*paraklētos*] in John, the history of the word and concept shows that, in the course of religious history, subsidiary senses were interwoven into the primary sense of “advocate,” so that no single word can provide an adequate rendering. (p. 814)

12. John’s use of *paraklētos* in his Gospel stresses the function of the Holy Spirit as a replacement for the teaching ministries of Jesus Christ.
13. Once the Lord ascends, His disciples are left behind with mandates to continue His ministry. They need further instruction and it requires a supernatural teacher of the same kind as Christ.
14. This is the meaning of the phrase ἄλλος παράκλητος, ***allos paraklētos***: another Paraclete. *Allos*, translated “another,” means another of the same kind. Thus Jesus was Paraclete Alpha during the Incarnation while the Holy Spirit is Paraclete Beta during the Church Age.
15. The same power that energized the Lord in the Incarnation is the same power that empowered not only the disciples but also everyone who believes in Christ during the Church Age.
16. It is the same power that energized and instructed the writers of Scripture that energizes and instructs believers in the Church Age. By this power they are able to acquire the thinking of God, retain it in their souls, and apply it to life and circumstances.

17. With reference to the requirement for status quo spirituality in order for these things to occur we translate *paraklētos* with two words: “Energizer” with reference to rebound, and “Mentor” with reference to spiritual growth.

John 14:26 - But the Energizer/Mentor, namely the Holy Spirit ...

18. The next phrase is the innocent source of one of the greatest controversies in the history of the Church Age and one we will examine in detail at the conclusion of this verse: “Whom the Father will send in My name.”