

The Promise of the Holy Spirit

John 14:15-17

John 14:15–17 (NKJV)

¹⁵ “If you love Me, keep My commandments.
¹⁶ And I will pray the Father, and He will give you another Helper, that He may abide with you forever —¹⁷ 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.

Introduction:

One of the most profound and mysterious realities of the Christian life is the promise and presence of the Holy Spirit. Not that He is with us as we believe God is omnipresent, but that He is in us, all of us, all of the time, no matter where we are.

Another way of saying this is that God is with us all the time, but not just with us but in us. The Eternal Sovereign Creator has taken up residence in you.

The Holy Spirit is precious to all of us. It is through Him that you were convicted of your sin. It is through

Him that you had your minds enlightened with the Truth of the Word of God.

It is through Him that your spiritually dead conditions was changed to resurrection life.

It is by the Holy Spirit that you continue to Grow and understand and apply the Word of God.

It is through Him that you are sealed until the day of Redemption

He is precious to us. He loves us and we love him and are in desperate need of His presence and ministry in our lives.

Yet when we talk to many Christians, You would really wonder if He really exist. We have become so self sufficient that we rarely think we need Him.

Its like prayer. We only pull it out when we need it. Like praying for an illness or financial need.

On other things like our daily bread, we have no need to ask. We have more than we need.

We have a job, we have a family, we have money, we have food, we have bible and the internet and a good church. Why do we need the Holy Spirit. If you are one who thinks like this or practices your life like this, then you need to know that you have been seduced by the devil and are in serious trouble.

This reality, this truth of the presence of the Spirit of God has been the object of repeated attacks by

the enemy ever since its reception on the Day of Pentecost in Acts 1-2

As early as Paul's writing to the church at Galatia

Galatians 3:1–5 (NKJV)

3 O foolish Galatians! Who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified? ² This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith? —³ Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh? ⁴ Have you suffered so many things in vain—if indeed *it was* in vain?

⁵ Therefore He who supplies the Spirit to you and works miracles among you, *does He do it* by the works of the law, or by the hearing of faith?

[Christian Standard Bible](#)

You foolish Galatians! Who has cast a spell on you, before whose eyes Jesus Christ was publicly portrayed as crucified?

[Holman Christian Standard Bible](#)

You foolish Galatians! Who has hypnotized you, before whose eyes Jesus Christ was vividly portrayed as crucified?

[Contemporary English Version](#)

You stupid Galatians! I told you exactly how Jesus Christ was nailed to a cross. Has someone now put an evil spell on you?

The attempt to replace the Spirit's work with man-made works and thoughts have reached a fever pitch in these last days. Some of the more recent attacks have been...

“Number one, the charismatic movement. I am convinced that one of the legacies of the erroneous doctrine of the Holy Spirit in the charismatic movement is confusion about the Holy Spirit with regard to His true operation in sanctification, and in some cases a hesitation to speak truly about the Holy Spirit for fear of offending some charismatic brother or sister. Consequently both confusion and retreat from a true understanding of the ministry of the Spirit in sanctification has left us with a void that has been filled by a perfecting by the flesh, or an attempt to perfect by the flesh.

The second contributing factor to the decline of interest in sanctification by the Spirit is what we called pragmatism. In a very highly defined,

sophisticated, complex culture like our own, where we are the victims of so much data and so many theories and so many viewpoints and so many solutions and so many programs and seminars and operations and systems, we tend to look in the pragmatic realm at the natural level rather than the supernatural level for the matter of sanctification.

Thirdly, and maybe as significant as the other two, has been the decline of interest in the Holy Spirit due to psychological therapy replacing the ministry of the Spirit of God in the life of the believer. (This has permeated evangelical thought. To many Bible colleges and seminaries are ready and willing to give degrees in the Atheistic, Evolutionary, man centered psychology and psychotherapy)

These have been, I think, the major influences that have moved us away from an interest in the Holy Spirit.

Now you can add to that a couple of theological considerations that must be noted. One is that we have a very Arminian doctrine of the depravity of man. The church for the most part lives under the illusion that a man, if offered the right program or...or the right theory or the right

process, can somehow change himself. That is a failure to understand that man is so utterly depraved, the only agent of change that can operate in him at all is the Spirit of God. The second factor theologically is again a failure to understand not only the depravity of man but the sovereignty of God, that not only is man incapable but only God is capable.

And so sanctification must recognize, as does salvation, that a man who could not save himself cannot sanctify himself. He is too depraved for either. And on the other hand, it is the same God who saves who sanctifies. And the same God who saved through the Spirit sanctifies through the Spirit. And the same God who sanctified through the...or saved through the Spirit by faith, sanctifies by the Spirit through faith. And so, as Paul says, we have received the Spirit by faith, are we then to be perfected by works? By systems? By theories? By own...our own effort?

So we have underestimated God, we have overestimated man. We have drowned ourselves in a pragmatic sea of psychological theory. We have backed off from the Holy Spirit, maybe giving in, as it were, to the confusion. And thus we have

developed a sanctification apart from the Holy Spirit that is no sanctification at all and I believe is a false and deceiving lie which will lead the church to greater and greater sinfulness, immorality, and defection from divine standards. Only God can sanctify.” (John MacArthur, “What every Happened to the Holy Spirit”)

Review

John 14:1-14

- 1 “Let not your heart be troubled; you believe in God, believe also in Me.
- 2 In My Father’s house are many mansions; if *it were not so*, I would have told you. I go to prepare a place for you.
- 3 And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, *there* you may be also.
- 4 And where I go you know, and the way you know.”
- 5 Thomas said to Him, “Lord, we do not know where You are going, and how can we know the way?”

- 6** Jesus said to him, “I am the way, the truth, and the life. No one comes to the Father except through Me.
- 7** “If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him.”
- 8** Philip said to Him, “Lord, show us the Father, and it is sufficient for us.”
- 9** Jesus said to him, “Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, ‘Show us the Father’?”
- 10** Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own *authority*; but the Father who dwells in Me does the works.
- 11** Believe Me that I *am* in the Father and the Father in Me, or else believe Me for the sake of the works themselves.
- 12** “Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater *works* than these he will do, because I go to My Father.
- 13** And whatever you ask in My name, that I will do, that the Father may be glorified in the Son.
- 14** If you ask anything in My name, I will do *it*.

The New King James Version. (1982). (Jn 14:1–14). Nashville: Thomas Nelson.

Lesson:

I. The Stipulation

II. The Supplication

III. The Specification

I. The Stipulation

15 “If you love Me, keep My commandments.

Εαν αγαπατε με τας εντολας τας εμας τηρησατε

15 “If you love Me

Εαν αγαπατε με

This is a third class conditional sentence. Jesus is not saying they will or they wont. It is left open

ended and is qualified and verified by the next part of the verse.

love Present Active Sub.

αγαπατε

to love (Christian) v. — to have a strong, non-sexual affection and love for a person and their good as understood by God’s moral character; especially characterized by a willing forfeiture of rights or privileges in another person’s behalf.

This kind of love is what characterizes true believers.

John 8:42 (NKJV)

⁴² Jesus said to them, “If God were your Father, you would love Me, for I proceeded forth and came from God; nor have I come of Myself, but He sent Me.

John 15:12–13 (NKJV)

¹² This is My commandment, that you love one another as I have loved you. ¹³ Greater love has no one than this, than to lay down one’s life for his friends.

The depth of this love is clear

Matthew 10:37–39 (NKJV)

³⁷ He who **loves** father or mother more than Me is not worthy of Me. And he who **loves** son or daughter

more than Me is not worthy of Me. ³⁸ And he who does not take his cross and follow after Me is not worthy of Me. ³⁹ He who finds his life will lose it, and he who loses his life for My sake will find it.

1 Corinthians 16:22 (NKJV)

²² If anyone does not **love** the Lord Jesus Christ, let him be accursed. O Lord, come!

loves= phileo love, a care, and brotherly love
to love (care) v. — to have a great affection or care for or loyalty towards.

We are not only to have agape love for Christ, but also our love should be at least on the the level of family love, caring love. Basic love.

This leaves no room for those who say the love yet do not follow or have a desire for fellowship with them.

This is how believers are known....
 as those who love Christ, and God.

John 14:15 (NKJV)

¹⁵ **If you love Me, keep My commandments.**

John 14:21 (NKJV)

²¹ 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.”

John 14:23 (NKJV)

²³ 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.

John 14:24 (NKJV)

²⁴ 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.

Ephesians 6:24 (NKJV)

²⁴ Grace *be* with all those who love our Lord Jesus Christ in sincerity. Amen.

Romans 8:28 (NKJV)

²⁸ And we know that all things work together for good to those who love God, to those who are the called according to *His* purpose.

The promises that are listed in this chapter and 15-17 are all for believers only. And its not for believers who really love Christ and others who have

just a little love for God. There is no distinction made in these words. These promises are for real Christians and real christians Love God absolutely sacrificially, wholeheartedly, with no reservation.

There is complete abandonment to this kind of love.

There is no place for the passive, complacent, casual, Sunday morning christianity of the modern evangelical church.

This love is passionate, devoted, and committed,

Now to know whether you do love Him is verified and qualified by the next statement

15 **“If you love Me, keep My commandments.**

Εαν αγαπατε με τας εντολας τας εμας τηρησατε

First a note needs to be made about some *textual issues with this verse.*

Some translation say

“keep My commandments” = imperative

KJV, NKJV

others render it

“you will keep My commandments”= Future
ESV, NASB

The line is clear, between the Textus Receipts
and the Byzantine family of manuscripts
and
the Critical Text, or the Alexandrian Family of
Manuscripts.

the difference between the 2 is one letter in the
greek alphabet.

τηρήσ α τε.= imperative

τηρήσ ξ τε.= future

Both translations do not contradict scripture, Both
are affirmed in the Bible. We are commanded to
keep His commandments, and it is affirmed that if
you love him you will keep His commandments.
Also if you do love Him, in response Keep His
commandments.

As far as a favor, I would lean towards the Future
tense. Not because the other is less true but
because of the immediate context is filled with future
verbs and it flows better with the narrative.

John 14:12–20 (NKJV)

¹² “Most assuredly, I say to you, he who believes in Me, the works that I do **he will do** also; and greater *works* than these **he will do**, because I go to My Father. ¹³ And whatever you ask in My name, **that I will do**, that the Father may be glorified in the Son.

¹⁴ If you ask anything in My name, **I will do it**.

¹⁵ “If you love Me, keep My commandments. ¹⁶ And **I will pray** the Father, and **He will give you** another Helper, that He may abide with you forever—¹⁷ 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**. ¹⁸ I will not leave you orphans; I will come to you.

¹⁹ “A little while longer and the world will see Me no more, but you will see Me. Because I live, **you will live also**. ²⁰ At that day **you will know** that I *am* in My Father, and you in Me, and I in you.

¹⁵ “If you love Me, you will keep My commandments.

Εαν αγαπατε με τας εντολας τας εμας τηρησετε

So this Love will produce obedience

“The first thing to notice is that loving Jesus is not the same as keeping his commandments. It precedes and gives rise to keeping the commandments. Keeping his word is the *result* of loving him, not the *same* as loving him.

- Verse 15: “If you love me, [the result will be that] you will keep my commandments.”
- Verse 23: “If anyone loves me, [the result will be that] he will keep my word.”

John Piper

And those promises the Lord made are not restricted to the apostles and their associates. They are for all true believers—those who prove the genuineness of their love for Christ by keeping His **commandments** (vv. 21–24; 15:10, 14; cf. 8:31; 12:48).

John 14:21–24 (NKJV)

²¹ 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.”²² Judas (not Iscariot) said to Him, “Lord, how is it that You will manifest Yourself to us, and not to the world?”

²³ 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. ²⁴ 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.

John 15:10 (NKJV)

¹⁰ If you keep My commandments, you will abide in My love, just as I have kept My Father’s commandments and abide in His love.

John 15:14 (NKJV)

¹⁴ You are My friends if you do whatever I command you.

John 8:31 (NKJV)

³¹ Then Jesus said to those Jews who believed Him, “If you abide in My word, you are My disciples indeed.

Those **commandments** include more than the ones He gave in the immediate context (vv. 21–24; 13:34–35). They encompass His entire revelation of the Father’s will (John 3:11–13, 32–34; 7:16; 8:26, 28, 38, 40; 12:49; 14:10; 15:15; 17:8, 14).

John 12:49–50 (NKJV)

⁴⁹ For I have not spoken on My own *authority*; but the Father who sent Me gave Me a command, what I should say and what I should speak. ⁵⁰ And I know that His command is everlasting life. Therefore, whatever I speak, just as the Father has told Me, so I speak.”

John 15:15 (NKJV)

¹⁵ No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all things that I heard from My Father I have made known to you.

John 17:8 (NKJV)

⁸ For I have given to them the words which You have given Me; and they have received *them*, and have known surely that I came forth from You; and they have believed that You sent Me.

Obedience is a hallmark of genuine saving faith and love for God. Those who are truly saved, by grace alone, will invariably respond with a life of submission and service. With their hearts regenerated (John 3:5; Titus 2:4–7; cf. Eph. 2:4–10) and their minds renewed (cf. Rom. 12:2; Eph. 4:23),

genuine Christians cannot help but outwardly reflect who they are on the inside—new creatures in Christ (2 Cor. 5:17).

Throughout His ministry, Jesus repeatedly emphasized the obedience that characterizes all who savingly believe.

“Why do you call Me, ‘Lord, Lord,’ ” Jesus demanded, “and do not do what I say?” (Luke 6:46).

The one who “does not obey the Son will not see life, but the wrath of God abides on him” (John 3:36).

Those “who are selfishly ambitious and do not obey the truth, but obey unrighteousness, [will face God’s] wrath and indignation” (Rom. 2:8).

It was Paul’s privilege through God’s grace “to bring about the obedience of faith among all the Gentiles for His name’s sake” (Rom. 1:5; cf. 15:18; 16:26; Acts 6:7). At His second coming Jesus will “[deal] out retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus” (2 Thess. 1:8).

To “all those who obey Him [Jesus is] the source of eternal salvation” (Heb. 5:9).

The elect were chosen “to obey Jesus Christ” (1 Peter 1:2), while the unregenerate are those who “do not obey the gospel of God” (1 Peter 4:17).

John emphasized the inseparable link between love and obedience in his first epistle:

By this we know that we have come to know Him, if we keep His commandments. The one who says, “I have come to know Him,” and does not keep His commandments, is a liar, and the truth is not in him; but whoever keeps His word, in him the love of God has truly been perfected. (1 John 2:3–5)

The one who keeps His commandments abides in Him, and He in him. (1 John 3:24)

By this we know that we love the children of God, when we love God and observe His commandments. For this is the love of God, that we keep His commandments; and His commandments are not burdensome. (1 John 5:2–3)

MacArthur, J. F., Jr. (2008). [John 12–21](#) (pp. 111–112). Chicago, IL: Moody Publishers.

Thus it is to the eleven disciples, and by extension all the faithful, that the Lord speaks these words of promise and provision. Although He would no longer be visibly present with His disciples, they would not be left alone

MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 112). Chicago, IL: Moody Publishers.

I. The Stipulation

II. The Supplication

¹⁶And I will pray the Father, and He will give you another Helper, that He may abide with you forever

16 και εγω ερωτησω τον πατερα και αλλον παρακλητον δωσει υμιν ινα μενη μεθ υμων εις τον αιωνα

Newberry, T., & Berry, G. R. (2004). *The interlinear literal translation of the Greek New Testament* (Jn 14:16). Bellingham, WA: Logos Bible Software.

¹⁶And I will pray the Father
και εγω ερωτησω τον πατερα

I will pray

ερώταό: to ask, question

Original Word: ἐρωτάω

Part of Speech: Verb

Transliteration: erótaó

Phonetic Spelling: (er-o-tah'-o)

Definition: to ask, question

Usage: (a) I ask (a question), question, (b) I request, make a request to, pray.

2065 erōtāō (from eromai, "ask") – make an earnest request, especially by someone on "special footing," i.e. in "preferred position."

2065 /erōtāō ("to ask on special footing, intimacy") requests from a "preferred position" (E. Abbot, Johannine Grammar, 467,8). Such requesting receives special consideration because of the special relationship involved.

John 17:9 (NKJV)

⁹ "I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours.

John 17:11 (NKJV)

¹¹ Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as We are.

John 17:15 (NKJV)

¹⁵ I do not pray that You should take them out of the world, but that You should keep them from the evil one.

John 17:20–21 (NKJV)

²⁰ “I do not pray for these alone, but also for those who will believe in Me through their word; ²¹ that they all may be one, as You, Father, *are* in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me.

The work pray in these verses is

I will pray

erótaó: to ask, question

Original Word: ἐρωτάω

Part of Speech: Verb

Transliteration: erótaó

/erōtáō ("to ask on special footing, intimacy") requests from a "preferred position" (E. Abbot, Johannine Grammar, 467,8). Such requesting receives special consideration because of the special relationship involved.

It is is not

proseuchomai: to pray **IN the Lord's Prayer or the instruction on praying**

Original Word: προσεύχομαι

Part of Speech: Verb

Transliteration: proseuchomai

Phonetic Spelling: (pros-yoo'-khom-ahee)

Definition: to pray

Usage: I pray, pray for, offer prayer.

4336 proseúxomai (from 4314 /prós, "towards, exchange" and 2172/euxomai, "to wish, pray") – properly, to exchange wishes; pray – literally, to interact with the Lord by switching human wishes (ideas) for His wishes as He imparts faith ("divine persuasion"). Accordingly, praying (4336/proseuxomai) is closely inter-connected with 4102 /pístis ("faith") in the NT. See: Ac 6:5,6,14:22,23; Eph 6:16-18; Col 1:3,4; 2 Thes 3:1,2; Js 5:13-15; Jude 20.

16_ **And I will pray the Father, and He will give you another Helper, that He may abide with you forever**

16 και εγω ερωτησω τον πατερα και αλλον παρακλητον δωσει υμιν ινα μενη μεθ υμων εις τον αιωνα

Newberry, T., & Berry, G. R. (2004). *The interlinear literal translation of the Greek New Testament* (Jn 14:16). Bellingham, WA: Logos Bible Software.

In keeping with His intercessory work as their Great High Priest, Jesus promised to **ask the Father**

MacArthur, J. F., Jr. (2008). *John 12–21* (p. 112). Chicago, IL: Moody Publishers.

Romans 8:34 (NKJV)

³⁴ Who *is* he who condemns? *It is* Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.

Hebrews 7:25 (NKJV)

²⁵ Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.

1 John 2:1 (NKJV)

2 My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.

This is an amazing reality. That Jesus Christ, the second person of the Trinity is asking on our behalf the we are kept, sustained, and provided for.

If that is not amazing enough...the thought that Jesus always ask exactly according to the will of the Father, and in the His name and is always in line 100% with the will and purpose of God. So that means that whatever He will ask will be done.

What a great assurance, what a great Savior

This gives great comfort to the disciples as they face uncertain troubling times. They have no idea what they are about to walk into. Their exhilaration and excitement that they will experience post resurrection with the Coming of the Holy Spirit and the explosion in growth of the church will be met with persecution and hatred on a level they have never experienced. Eventually it will lead to their death.

They will need more than they know the request of the Son to the Father to be given.

¹⁶ And I will pray the Father, and He will give you another Helper, that He may abide with you forever

16 και εγω ερωτησω τον πατερα και αλλον παρακλητον δωσει υμιν ινα μενη μεθ υμων εις τον αιωνα

Newberry, T., & Berry, G. R. (2004). *The interlinear literal translation of the Greek New Testament* (Jn 14:16). Bellingham, WA: Logos Bible Software.

He will give you another Helper,
και αλλον παρακλητον δωσει υμιν

αλλον παρακλητον

The Greek term *paraklētos*, rendered ‘Counsellor’ in the niv, is the verbal adjective of *parakaleō*, lit. ‘to call alongside’, and hence ‘to encourage’, ‘to exhort’. The verbal adjective has passive force, and is roughly equivalent to *ho parakeklēmenos*, ‘one who is called alongside’. In secular Greek, *paraklētos* primarily means ‘legal assistant, advocate’ (LSJ, *s.v.*) *i.e.* someone who helps another in court, whether as an advocate, a witness, or a representative. With this legal force it was transliterated into Hebrew and Aramaic (*cf.* Additional Note). In Greek, however, the term never had the restrictively technical force that Latin *advocatus* (‘a legal advocate’) had. Moreover, the passive form does not rule out the possibility that the Paraclete may be an active speaker on behalf of someone before someone else (*cf.* G. Behm, *TDNT* 5. 803).

Carson, D. A. (1991). *The Gospel according to John* (p. 499). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

In John’s usage, the legal overtones are sharpest in 16:7–11, but there the Paraclete serves rather more as a prosecuting attorney than as counsel for the defence. niv’s ‘Counsellor’ is not wrong, so long as ‘legal counsellor’ is understood, not ‘camp counsellor’ or ‘marriage counsellor’—and even so, the Paraclete’s ministry extends beyond the legal

sphere. The same limitation afflicts ‘Advocate’. av’s ‘Comforter’ was not bad in Elizabethan English, when the verb ‘to comfort’ meant ‘to strengthen, give succour to, to encourage, to aid’ (from Latin *confortare*, ‘to strengthen’). In today’s ears, ‘Comforter’ sounds either like a quilt or like a do-gooder at a wake, and for most speakers of English should be abandoned. ‘Helper’ (GNB) is not bad, but has overtones of being subordinate or inferior, overtones clearly absent from John 14–16.

Carson, D. A. (1991). *The Gospel according to John* (p. 499). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

He will give you another Helper,
και αλλον παρακλητον δωσει υμιν

αλλον παρακλητον

Paraklētos (**Helper**) is a term the meaning of which cannot be exhausted by any one word. It literally means “one called alongside to help” and has the connotation of a helper, comforter, counselor, exhorter, intercessor, encourager, and advocate (defense attorney).

MacArthur, J. F., Jr. (2008). *John 12–21* (p. 112). Chicago, IL: Moody Publishers.

Nevertheless ‘another Paraclete’ in the context of Jesus’ departure implies that the disciples already have one, the one who is departing. Although Jesus is never in the Fourth Gospel explicitly referred to as a *paraklētos*, the title is applied to him in 1 John 2:1 (niv ‘one who speaks ... in our defence’). That means that Jesus’ *present* advocacy is discharged in the courts of heaven; John 14 implies that *during his ministry* his role as Paraclete, strengthening and helping his disciples, was discharged on earth. ‘Another Paraclete’ is given to perform this latter task.

Carson, D. A. (1991). *The Gospel according to John* (p. 500). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

John 14:26 (NKJV)

²⁶ 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.

John 15:26 (NKJV)

²⁶ “But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me.

John 16:7 (NKJV)

⁷ Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you.

Acts 9:31 (NKJV)

³¹ Then the churches throughout all Judea, Galilee, and Samaria had peace and were edified. And walking in the fear of the Lord and in the comfort of the Holy Spirit, they were multiplied.

Acts 13:52 (NKJV)

⁵² And the disciples were filled with joy and with the Holy Spirit.

Romans 5:5 (NKJV)

⁵ Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.

Romans 8:26–27 (NKJV)

²⁶ Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. ²⁷ Now He who searches the hearts knows

what the mind of the Spirit *is*, because He makes intercession for the saints according to *the will of* God.

He will give you another Helper,

και αλλον παρακλητον δωσει υμιν

αλλον παρακλητον

Allos (**another**) refers specifically to another of the same kind. For example in Matthew 13:24, 31, and 33, each succeeding parable is called “another” (*allos*) in the same category (they are all parables about the nature of the kingdom). In Mark 4:36 *allos* describes “other” boats of a similar style; in Mark 12:4 “another” slave of the same vineyard owner; in John 12:29 “others” in the same crowd; and in John 18:15–16 (cf. 20:2, 3, 4, 8) “another” disciple (the apostle John), who was of the same group as Peter.

While in English there is only one word for “another,” there is a second Greek word used often in the New Testament. It is, in contrast to *allos*, the word *heteros*, which describes another thing of a completely different nature (cf. the English word *heterodoxy*). In Acts 7:18 Stephen spoke of “another [*heteros*] king over Egypt who knew nothing about Joseph.” That pharaoh was

not only from a different dynasty, but also had a radically different attitude toward the children of Israel. In Romans 7 Paul used *heteros* to distinguish the “law of sin” (v. 23) from the absolutely opposite “law of God” (v. 22). Perhaps the most striking illustration of the difference between *allos* and *heteros* is in Galatians 1:6–7. There Paul rebuked those who were following a “different (*heteros*) gospel” than the one they had received. That false gospel was “not another (*allos*)” of the same kind as the true gospel, since there is only one true gospel.

Summarizing the distinction between *allos* and *heteros*, the noted Greek scholar Richard C. Trench wrote,

Allos ... is the numerically distinct. But *heteros* ... superadds the notion of qualitative difference. One is “divers,” the other is “diverse.” There are not a few passages in the N. T. whose right interpretation, or at any rate their full understanding, will depend on an accurate seizing of the distinction between these words. (*Synonyms of the New Testament* [repr.; Grand Rapids: Eerdmans, 1983], 357)

Hence, Jesus’ promise was that He would send **another** (*allos*) **Helper** exactly like Himself, a person who could adequately take His place and empower His work. The Holy Spirit is the perfect substitute for the Lord Jesus Christ—the original **Helper** (cf. 1 John 2:1,

where “Advocate” translates *paraklētos*). Like Jesus, the Holy Spirit would teach (John 14:26), strengthen (Eph. 3:16), and intercede for the disciples (Rom. 8:26). Though His departure was imminent, the Lord promised **that** the Holy Spirit would **be with** them **forever**. MacArthur, J. F., Jr. (2008). [John 12–21](#) (pp. 112–113). Chicago, IL: Moody Publishers.

Contrary to the false teaching of cults such as the Jehovah’s Witnesses and the assumption of many professed Christians, the Holy Spirit is not an impersonal force or power. The Bible clearly teaches that **He is a person**, and **that is true because He is God**.

Scripture reveals that the Holy Spirit possesses the attributes of personhood:

intellect (He knows the thoughts of God [1 Cor. 2:11]

and has a mind [Rom. 8:27]);

emotion (He can be grieved [Eph. 4:30; cf. Isa. 63:10]);

and will (He distributes spiritual gifts in the church according to His will [1 Cor. 12:11]).

He also does things that only a person can do, such as teach (Luke 12:12; John 14:26);

testify (John 15:26; Rom. 8:16),

lead and direct (Matt. 4:1; Acts 13:4; 16:6–7; Rom. 8:14),

give guidance (Mark 13:11; Acts 15:28), convict (John 16:7–8),

speak (Acts 8:29; 10:19; 13:2; 20:23; 21:11; 1 Tim. 4:1; Rev. 22:17),

intercede (Rom. 8:26),

and reveal (Mark 12:36; Luke 2:26; 1 Cor. 2:10; Acts 1:16; 4:25; 28:25; Heb. 3:7; 10:15–17; 2 Peter 1:21; cf. 2 Sam. 23:2; Ezek. 11:5).

Nor can an impersonal force be lied to (Acts 5:3),

blasphemed (Matt. 12:31),

or insulted (Heb. 10:29).

Further, the New Testament refers to the Holy Spirit using masculine pronouns, even though the Greek noun *pneuma* (spirit) is neuter.

The Bible also teaches the deity of the Holy Spirit. As the third person of the Trinity, He is associated with God the Father and God the Son. He is called the Spirit of God (Ezek. 11:24; Matt. 3:16)

and the Spirit of Jesus (Acts 16:7; Gal. 4:6; Phil. 1:19; 1 Peter 1:11).

He is mentioned with them in the Trinitarian baptism formula in Matthew 28:19 (cf. Isa. 48:16; 2 Cor. 13:14).

The Holy Spirit possesses divine attributes, including eternity (Heb. 9:14), omniscience (1 Cor. 2:10–11), omnipresence (Ps. 139:7), omnipotence (as demonstrated by His power to create; Gen. 1:2; Job 33:4), veracity (truthfulness; 1 John 5:6), and the power to give life (He is called the “Spirit of life” in Rom. 8:2).

The Holy Spirit does the works that only God can do, including creating the universe (cf. Gen. 1:2 with Ps. 33:6–9),

inspiring Scripture (cf. 2 Peter 1:21 with 2 Tim. 3:16),

regenerating lost sinners (John 3:6; Titus 3:5), and sanctifying believers (2 Thess. 2:13; 1 Peter 1:2).

Finally, Scripture unequivocally states that the Holy Spirit is God.

Acts 5:3 says that Ananias lied to the Holy Spirit, while verse 4 says he lied to God.

Paul's declaration in 2 Corinthians 3:17, "Now the Lord is the Spirit," also unmistakably affirms the deity of the Holy Spirit.

MacArthur, J. F., Jr. (2008). [John 12-21](#) (pp. 113–114). Chicago, IL: Moody Publishers.

16 And I will pray the Father, and He will give you another Helper, that He may abide with you forever

16 και εγω ερωτησω τον πατερα και αλλον παρακλητον δωσει υμιν ινα μενη μεθ υμων εις τον αιωνα

Newberry, T., & Berry, G. R. (2004). [The interlinear literal translation of the Greek New Testament \(Jn 14:16\)](#). Bellingham, WA: Logos Bible Software.

For ever (εις τον αιωνα [*eis ton aiōna*]). This the purpose (ινα [*hina*]) in view and thus Jesus is to be with his people here forever (Matt. 28:20).

Robertson, A. T. (1933). [Word Pictures in the New Testament](#) (Jn 14:16). Nashville, TN: Broadman Press.

Matthew 28:19–20 (NKJV)

19 Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the

Son and of the Holy Spirit, ²⁰ teaching them to observe all things that I have commanded you; and lo, I am with you always, *even to the end of the age.*” Amen.

Ephesians 1:13–14 (NKJV)

¹³ In Him you also *trusted*, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, ¹⁴ who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.

I. The Stipulation

II. The Supplication

III. The Specification

¹⁷ *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.*

το πνευμα της αληθειας ο ο κοσμος ου δυναται λαβειν οτι ου θεωρει αυτο ουδε γινωσκει αυτο

υμεις δε γινωσκετε αυτο οτι παρ υμιν μενει και εν υμιν εσται

¹⁷ **the Spirit of truth, The Spirit fo the Truth**
το πνευμα της αληθειας

“a most exquisite title” (Bengel)

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Jn 14:17). Nashville, TN: Broadman Press.

The Holy Spirit is marked by it (genitive case), gives it, defends it (cf. 1:17), in contrast to the spirit of error (1 John 4:6)

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Jn 14:17). Nashville, TN: Broadman Press.

John 15:26 (NKJV)

²⁶ **“But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me.”**

Coming so soon after 14:6, where Jesus claims to be the truth, ‘the Spirit of truth’ may in part define the Paraclete as the Spirit who bears witness to the truth, *i.e.* to the truth that Jesus is (cf. Johnston, pp. 121–122).

Carson, D. A. (1991). *The Gospel according to John* (p. 500). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

John 16:13–15 (NKJV)

¹³ However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own *authority*, but whatever He hears He will speak; and He will tell you things to come. ¹⁴ He will glorify Me, for He will take of what is Mine and declare *it* to you. ¹⁵ All things that the Father has are Mine. Therefore I said that He will take of Mine and declare *it* to you.

1 John 2:27 (NKJV)

²⁷ But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him.

Jesus called the Holy Spirit **the Spirit of truth** (cf. 15:26; 16:13) to emphasize His work of revealing spiritual truth to believers. In particular, the Holy Spirit was to reveal to the apostles the inspired truth of the New Testament (John 14:26; 16:13),

John 14:26

26 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.

John 16:13 (NKJV)

¹³ However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own *authority*, but whatever He hears He will speak; and He will tell you things to come.

as He had revealed the Old Testament (2 Peter 1:19–21).

MacArthur, J. F., Jr. (2008). *John 12-21* (p. 114). Chicago, IL: Moody Publishers.

2 Peter 1:20–21 (NKJV)

²⁰ knowing this first, that no prophecy of Scripture is of any private interpretation, ²¹ for prophecy never came by the will of man, but holy men of God spoke *as they were* moved by the Holy Spirit.

¹⁷ 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.

το πνευμα της αληθειας ο ο κοσμος ου δυναται λαβειν οτι ου θεωρει αυτο ουδε γινωσκει αυτο

υμεις δε γινωσκετε αυτο οτι παρ υμιν μενει και εν υμιν εσται

whom the world cannot receive,
because it neither sees Him nor
knows Him

ο ο κοσμος ου δυναται λαβειν

Left to itself the sinful world is helpless (1 Cor. 2:14; Rom. 8:7f.), almost Paul's very language on this point. The world lacks spiritual insight (οὐ θεωρει [*ou theōreī*]) and spiritual knowledge (οὐδε γινωσκει [*oude ginōskeī*]). It failed to recognize Jesus (1:10) and likewise the Holy Spirit

Robertson, A. T. (1933). [*Word Pictures in the New Testament*](#) (Jn 14:17). Nashville, TN: Broadman Press.

The world (kosmos; cf. notes on 1:10), the moral order in rebellion against God, cannot accept him, because it neither sees him nor knows him. Profoundly materialistic, the world is suspicious of what it cannot see; but seeing in itself guarantees nothing, as the world's response to Jesus demonstrates. The truth is

that the world does not know the Spirit of truth,
and cannot accept him

Carson, D. A. (1991). *The Gospel according to John* (p. 500). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

John 1:9–11 (NKJV)

⁹ That was the true Light which gives light to every man coming into the world.

¹⁰ He was in the world, and the world was made through Him, and the world did not know Him.

¹¹ He came to His own, and His own did not receive Him.

John 3:19–20 (NKJV)

¹⁹ And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil.

²⁰ For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed.

Romans 8:7–8 (NKJV)

⁷ Because the carnal mind *is* enmity against God; for it is not subject to the law of God, nor indeed

can be. ⁸ So then, those who are in the flesh cannot please God.

17 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.

Ye know him (ὕμεις γινώσκετε αὐτό [*humeis ginōskete auto*]). Emphatic position of ὕμεις [*humeis*] (ye) in contrast with the world (15:19), because they have seen Jesus the Revealer of the Father (verse 9). **Abides** (μένει [*menei*]). Timeless present tense. **With you** (παρ' ὑμῖν [*par' humin*]). “By your side,” “at home with you,” not merely “with you” (μεθ' ὑμῶν [*meth' humōn*]) “in the midst of you.” **In you** (ἐν ὑμῖν [*en humin*]). In your hearts. So note μετα [*meta*] (16), παρα, ἐν [*para, en*].

Robertson, A. T. (1933). [*Word Pictures in the New Testament*](#) (Jn 14:17). Nashville, TN: Broadman Press.

Jesus told them, **He abides with you and will be in you.** The Lord's promise that the Spirit would indwell the disciples in the future does not mean the Holy Spirit was not present or active before Pentecost (cf. Gen. 6:3; 1 Chron. 12:18; Pss. 51:11; 139:7–12; 143:10; Ezek. 36:27). No one in any era of redemptive history could be saved, sanctified, empowered for service and witness, or guided in understanding Scripture and praying in the will of God apart from the Spirit's internal soul work. That He was already present with the disciples, before the cross, is clear from the present tense of the verb translated **abides**.

MacArthur, J. F., Jr. (2008). [John 12–21](#) (pp. 114–115). Chicago, IL: Moody Publishers.

Under the old covenant, the Spirit was present with believers in a general sense. But soon, as Christ promised His disciples, the Comforter would in an unprecedented way personally and permanently indwell those who believed. There was to come for believers a giving of the Spirit by which unique power would be provided for ministry and evangelism. That happened on the day of Pentecost, when the Spirit was given to believers in a new fullness that became normative for all believers **since** (Rom. 8:9; 1 Cor. 12:13).

MacArthur, J. F., Jr. (2008). [John 12–21](#) (p. 115). Chicago, IL: Moody Publishers.

1 Corinthians 2:1–14 (NKJV)

2 And I, brethren, when I came to you, did not come with excellence of speech or of wisdom declaring to you the testimony of God. ² For I determined not to know anything among you except Jesus Christ and Him crucified. ³ I was with you in weakness, in fear, and in much trembling. ⁴ And my speech and my preaching *were* not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, ⁵ that your faith should not be in the wisdom of men but in the power of God.

⁶ However, we speak wisdom among those who are mature, yet not the wisdom of this age, nor of the rulers of this age, who are coming to nothing. ⁷ But we speak the wisdom of God in a mystery, the hidden *wisdom* which God ordained before the ages for our glory, ⁸ which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory.

⁹ But as it is written:

*“Eye has not seen, nor ear heard,
Nor have entered into the heart of man
The things which God has prepared for those who
love Him.”*

¹⁰ But God has revealed *them* to us through His Spirit. For the Spirit searches all things, yes, the deep things of God. ¹¹ For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God. ¹² Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God.

¹³ These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual. ¹⁴ But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know *them*, because they are spiritually discerned.