

DISPENSATIONALISM (41)

Based on this new Holy Spirit theme that was made by Jesus Christ, we may make the following observations:

(Observation #1) - The Holy Spirit is forever present in the least of those who are saved. **14:16**

(Observation #2) - The Holy Spirit is a Spirit of truth and always guides one into truth. **16:13a**

(Observation #3) - The Holy Spirit prompts one spiritually minded to know “all” truth. **16:13b**

We know from Paul’s writings that what is required for this to happen is a depth level of real spirituality (I Cor. 2:14-3:3). The ability to understand all truth in the Word of God is a grant that is produced by God in harmony with the real spirituality of a person (Heb. 6:1-3).

(Observation #4) - The Holy Spirit guides one to know prophetic things to come. **16:13c**

(Observation #5) - The Holy Spirit always glorifies Jesus Christ, never Himself. **16:14a**

(Observation #6) - The Holy Spirit is only authorized to reveal what Christ wants revealed.
16:14b

No Israelite had ever heard of this kind of connection with the Holy Spirit. This certainly did not show up in the Sermon on the Mount, nor did it show up in the Olivet Discourse. The reason is clear; this was a new dispensation that would occur that would feature the Holy Spirit.

We are in that dispensation now and once it is completed, God’s program will swing back to national Israel.

Doctrinal Theme #5 - A new relationship that exists between all believers.

John 17:14 makes it very clear that this new dispensation features a new relationship that is so linked to Jesus Christ that believers are not even of the world. That is totally different from Israel who is looking for land in the world. It also is in the context of a prayer the Son prays.

In this prayer, Jesus prays a unique unity that would exist between believers and God (17:11, 21-23). Now this prayer was in direct connection to the Holy Spirit linking believers to God and uniting them in a relationship with Him (Eph. 4:4-6). This unity is completely wrought by God, not men.

This is an important point. Dr. Chafer said, “Thoughtless and absurd is the modern notion that Christ was praying that denominations which exist in this remote time and in a country then unknown might become organically united in one, and therefore it is the duty of all sects to unite and thus help to answer this prayer. As indicated before, this unity is sought at the hand of the Father, indicating that it is a divine undertaking” (*Systematic Theology*, Vol. 5, p. 158).

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Doctrinal Theme #6 - A new ground and basis for prayer.

One of the unique parts of the Upper Room Discourse is in the new data that Jesus Christ reveals about prayer. This theme becomes a central feature of the Church and Grace Age. This is of such great importance that this is a topic that Jesus Christ presents at least five times in this one discourse—John 14:12-14; John 15:7; John 15:16; John 16:23-24; John 16:26.

Now it is clear from the life of Jesus Christ that prayer was a key part of His existence. The disciples were so aware of this and so impressed with this that they asked Him to teach them to Pray (Luke 11:1).

Now prior to Christ going into the Upper Room, He taught on the subject of prayer many times. Most of the time the teaching concerning prayer, were prayers that were prayed by Israel when she was under the O.T. law. But in the Upper Room Discourse, Jesus presents new data about a new time and a new dimension of prayer these Jews had never heard.

In the Upper Room Discourse, there are five passages that teach new truth about prayer:

(Passage #1) - John 14:13-14

This is the introduction to a critical Grace Age theme and that is the theme of prayer. The promise here is that anything that is asked in Jesus' name that will glorify both the Father and the Son, Jesus Christ will do. Now what Jesus adds to prayer at this point is the importance of praying in His name and the importance of praying about that which glorifies the Father and the Son. Dr. Chafer said, "The new ground of prayers is seen in the truth that all efficacy depends upon the prayer being presented in Christ's name. ...All depends on the power of that name..." (*Systematic Theology*, Vol. 5, p. 162).

If any prayer is made in Christ's name that will, in fact, glorify the Father and the Son, Jesus Christ will see that prayer is answered.

Now one of our biggest problems with this is that we don't know for sure what exactly that is. In fact, according to Romans 8:26-27, our inability to truly understand this is beyond us and is a work of the Holy Spirit. This is why Grace Age teaching places a great emphasis on the Holy Spirit in prayer (Eph. 6:18; Jude 1:20).

(Passage #2) - John 15:7

This second teaching on prayer presents amazing possibilities for one in the Grace Age. The idea of "ask whatever you wish" presents "unlimited possibility." However, there are two key conditions placed upon the prayer: 1) the believer must abide in close fellowship with Jesus Christ; 2) the believer must know the Word of God and apply the Word of God. The idea of abiding in Christ is not abiding in a union with Christ, but in communion with Christ. This is maintained by consistently confessing sin and obeying Scripture (I John 1:9; 3:20-22).