

Chapter 5

A Johannine based Pneumatology - Summary, Conclusion and Recommendations

5.1. Introduction

We have now arrived at the last chapter where some implications of the Johannine perspective on Pneumatology, for the contemporary believer and the church will be highlighted. What is the theological significance of a Johannine-based Pneumatology?¹ Can we present some suggestions and recommendations regarding a biblical Pneumatology based on an understanding of Johannine thought regarding the Paraclete-Spirit?²

5.2. The Theological significance of the Johannine Paraclete-Spirit for the Pneumatology

In order to say something about the theological significance of the Johannine Paraclete-Spirit for Pneumatology, we need to clarify terminology. Pneumatology is the theology of or the study of doctrine of the Holy Spirit.³

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¹ John was not a theologian in the sense that we would define the word today. John did not attempt to write a theology – whether it is a Christology or a Pneumatology.

As argued elsewhere, John's Gospel was written with an evangelistic motive. He wanted to convince people of the truth about Jesus so that people could accept him in the faith and be reconciled to God. He wrote the Gospel in order to enable people to inherit and experience eternal life. He wrote his letters to strengthen those who already belong to Christ. He spurs them on to continue their faith-walk and not to stumble over the obstacles that heretics are placing before them.

In all of this he reveals one of the reasons why it is possible for them to live life the right way – they have Jesus with them *in* the Paraclete-Spirit. This he conveys in many different ways.

We can attempt to formulate a Pneumatology based on Johannine thought. I am not saying that John would have formulated it this way. However, it is a legitimate theological exercise to attempt to construct such a Pneumatology.

² In chapter one I have mentioned that in Christian theology a study of the Holy Spirit or Pneumatology is often only discussed in the context of Systematic Theology and not in the context of Biblical Theology. I see this as an unfortunate development. We need an exegetical underpinning for any systematic study. This chapter, based on the investigation of the previous chapters, serves as an attempt to stimulate the development of an exegetical approach to systematic theological thinking.

³ The sudden cause of Christian faith and Christian doctrine was and is a man named Jesus, who appeared in Palestine in the time of emperor Tiberius and was crucified under the Roman procurator Pontius Pilate. Though mention is made of Jesus of Nazareth outside of the Scriptures, yet, we know him as the Christ only through the traditions of his deeds and words preserved in the New Testament.

W. Harris (1996:168) summarises the consensus view among scholars that Johannine theology is, in essence, Christology.⁴ It is worth mentioning that there are scholars who feel that the Johannine theology is not a cross Christology. See for instance the views of scholars like J. Becker (1970), E. Käsemann (1978), and U. Müller (1975). However, other scholars like M. Hengel (1989 and 1993), H. Kohler (1987), T. Knoppler (1994), W. Loader (1994), W. Michaelis (1949), L. Schenke (1992), U. Schnelle (1992), W. Schmithals (1992), K. Wengst (1992 and 1999), etc. argue that the theology of the cross is the central concern of Johannine theology.

D. Guthrie (1981:244) can state that it must be remembered that John's purpose for writing is that his readers might believe that Jesus is the Christ. Christology is central to the Fourth Gospel.⁵ The person of Jesus Christ is at the heart of everything the Apostle John wrote.⁶ According to D. Carson (1994) the most significant feature of John's theology is his presentation of Christ.⁷ It has already been pointed out that his major purpose was theological, and indeed

Although Jesus is the primary focus of Christian theology, Christian doctrine is not primarily concerned with insights of Jesus from Nazareth but with the insights of the community of faith concerning him.

⁴ In his brief discussion of Johannine theology C. Barrett (1983:96-97) notes how the interpretation of the Gospel of John must be fundamentally Christological in nature. R. Brown (1979:166-67) returned to the subject of text and community and penned his very readable work in which he posited four stages related to the community. The first stage involved the original group of Jewish Christians whom Brown identified as having a low Christology, proclaiming Jesus as the Davidic Messiah. An anti-temple group who interpreted Jesus in terms of a prophet like Moses joined this group. From the ranks of the original group there emerged a leader and spokesperson for the combined group who was known as the Beloved Disciple. Out of the combination of these two groups a high Christology developed that viewed Jesus as God, which in turn resulted in the community members' excommunication from the synagogue. See also G. Borchert (2001: 47, 70, 90).

⁵ See also G. Ladd (1979:236) and L. Morris (1995:146-147)

⁶ W. Harris (1996:174) states that Christology is at the forefront in all the Johannine writings of the New Testament. "What is arguably the major theme of the gospel of John concerns the revelation of who Jesus is: the Son of God, sent from the Father, who is Himself deity. If the climax of the fourth gospel occurs in 20:28 when Thomas proclaimed of Jesus, 'My Lord and my God,' the primary thrust of the entire work is summed up in 20:31, which indicates that the purpose for the gospel of John is to lead the reader into a proper understanding of who Jesus is and thus have eternal life."

⁷ The Messianic status of Jesus more than once formed the topic of discussion among the Jews (John 7:26-27; 10:24). Moreover, three times in this gospel there are recorded confessions of the Messiahship of Jesus (John 1:41; 4:29; 11:27). To the author Jesus was the fulfilment of all the Messianic hopes of the Jewish people. In full harmony with this is the frequent appeal to the Old Testament testimony. Jesus as Son of God is far more characteristic of this gospel. Many times Jesus brings out his own filial relationship with the Father. Whereas this aspect is not absent from the synoptics, it is specially noteworthy in John because of the frequent occurrence of the term 'Son' without further description. The Father effected the plan of salvation through the Son. It was through love for the world that God sent his Son (John 3:16). The Son is the agent through whom the Father reveals himself (John 1:18). The claim of Jesus to be the Son of God was the basis of the charge before Pilate that according to Jewish law he ought to die (John 19:7).

Christological. The focus of attention is on Jesus' Messiahship and Sonship. Whether in the gospel of John with its unique emphasis on the Word made flesh, in the Johannine epistles with their emphasis on the Word of life amid the controversy of church schism, or in Revelation with its vision of the exalted Christ (Revelation 1:12-16) and His ultimate triumph, the primary goal of the apostle was to explain to his readers who Jesus is.⁸

3.3 An outline of a Johannine Pneumatology

The scholarly argument is therefore often that any attempt to discuss the theology of the Johannine writings by dividing it into the traditional categories of systematic theology (e.g., anthropology, soteriology, pneumatology, eschatology) will inevitably produce some distortion because John did not organize his material along these lines.⁹ Instead he had one central focus, and that was Jesus Christ.¹⁰ Much of what John wrote about Jesus was tempered by years of reflection and Christian experience, but always at the centre was Christ Himself.¹¹

It is true that John's focus was Christological in nature, however, although this was John's focus he said more about the Holy Spirit than most of the other New Testament authors.¹² Therefore, we need to assess what we can learn from Johannine Pneumatology.¹³ We can rightly ask: What did our investigation regarding the Johannine Paraclete-Spirit brought to light that will help us to have a better understanding of the biblical portrayal of the Holy Spirit? U. Schnelle (1998:509) states that the presence of the Paraclete (John 14:26) facilitates a deepened grasp

A further feature of the Johannine Christology is the number of statements of Jesus introduced by the significant 'I am'. In this manner he described himself as 'the Way', 'the Truth', 'the Life', 'the Resurrection', 'the Bread', 'the Shepherd', 'the Door', 'the Vine'. All of these titles explain different aspects of what Jesus came to be and to do for humankind.

⁸ See e.g., E. Bammel (1973 and 1993:103-116), F. Bruce (1983:12-15), D. Carson (1991:95-100), C. Kruse (2003:37-50, especially 38-40), U. Schnelle (1992:10-25), D. Smith (1992:43-45), H. Windisch (1927:120), etc.

⁹ According to B. Bryant (1998) John has a highly developed theological interest. He is particularly concerned with the matter of Christology, explaining who Jesus is in relation to God. John lays stress on the divinity of Jesus, often referring to him as the Son or the Son of God. See also C. Barrett (1982:67).

¹⁰ G. Beasley-Murray (1999:lxvii) states that the theme of the Fourth Gospel is Christ. The aphorism of Zinzendorf might have been uttered by the Evangelist: "I have but one passion: that is he, only he."

¹¹ This is not to say, however, that John said nothing about anthropology, soteriology, pneumatology, or eschatology. It simply means that whatever he said about these and other topics is almost always related to his Christological emphasis. Any attempt to treat these individual aspects of Johannine theology must therefore be somewhat repetitive since all point back to Christ. In the following discussion the major emphases of Johannine theology will be considered along with the structures and techniques employed by the Evangelist to communicate those emphases to his readers.

¹² U. Schnelle (1998:509-512) asserts that the unfolding of the Christ event occurs as post-Easter anamnesis affected by the Spirit in the Johannine Gospel. (See e.g., John 2:17, 22; 12:16; 13:7; 20:9).

¹³ See R. Reymond (2001:72-90) for a discussion of this topic.

of the meaning of the incarnation, the earthly work, suffering exaltation and glorification of Jesus Christ. At the same time Paraclete provides that memory of the work of Jesus of which the Gospel of John is the literary deposit.

5.3. An outline of a Johannine Pneumatology

The previous chapters attempted to give us a picture of how the Paraclete-Spirit is envisioned in Johannine thought. What we find in this section is merely a summary and amplification of that information.

G. Ladd (1979:286) mentions that one of the most striking differences between the Synoptics and The Fourth Gospel is the place that John gives to the Holy Spirit, especially in the upper room discourse with its unique teaching about the Paraclete. Our investigation revealed that the Johannine Paraclete-Spirit is not simply an influence¹⁴ or a power¹⁵ but a Person¹⁶, having the characteristics of personality.¹⁷ This is clearly visible in the activities ascribed to the Paraclete-Spirit, descriptions of the Paraclete-Spirit and metaphors used to indicate aspects of the Paraclete-Spirit's presence.

5.3.1. Functions that the Paraclete-Spirit fulfil

We have seen that the Johannine narrative reveals to us that the Paraclete-Spirit performs works that are similar to the works of the Father and the Son. These works confirm the character

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¹⁴ R. Fredrikson (1985:31 and 279) warns that John is saying far more than that "the Word was divine," as Moffatt and Goodspeed and others have translated this phrase. That is to dilute the high Christology so evident throughout the whole of this Gospel. The believing cry of Thomas, "My Lord and my God," when he met the risen Christ is but a later testimony of the true identity of the Word. He spontaneously gives to Jesus the loftiest title that can come from human lips. Ever since, this has been the central Christological affirmation of the living church. The resurrected Lord is God! The Son is honoured just as the Father! (See for instance John 5:23).

¹⁵ See e.g., O. Betz (1963:147-149) and J. Grill (1923: 334-337).

¹⁶ See e.g., R. Brown (1984:1181), J. Kroeze (1961:378), J. Hartley (1988:444-447) and A. De Wilde (1981:316).

¹⁷ Early in church history Arius denied the personality of the Holy Spirit. He said the Holy Spirit was only an influence emanating from the Father. He was condemned at the Council of Nicea, CE. 325. His teaching has continued to the present time in Unitarianism and in the cults, such as the Jehovah's Witnesses.

of the Paraclete-Spirit.¹⁸ We distinguished the following works of the Paraclete-Spirit in the Fourth Gospel:

1. The Paraclete-Spirit teaches and reminds

The Paraclete-Spirit's teaching function is elucidated in John 14:26 and 16:12-15. Before Jesus departed from the disciples He encouraged them by telling them He would send them ἄλλον παράκλητον (John 14:16). ἄλλον stresses that the Paraclete-Spirit will be a Person of the same kind as Jesus. Just as Jesus had taught the disciples (John 8:2), so the Paraclete-Spirit would teach them (John 14:26).¹⁹ In other words, we can say that according to Johannine teaching the Paraclete-Spirit would perform and carry on the same kind of teaching ministry as Jesus did. R. Reymond (2001:88) asserts that Jesus promised in this verse that the Paraclete-Spirit would oversee the production of the Gospels.

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¹⁸ We need to keep in mind that there are many different views regarding the "who" or "what" of the Holy Spirit. Three views claim a biblical foundation:

1. There is the viewpoint associated especially with Acts that the Holy Spirit is just a divine power – the power that the Church needs for its mission. We hear, for instance, in Acts 2:18 Luke stated that the Spirit was poured out (ἐκχεῖ ἀπὸ τοῦ πνεύματός μου) and also in Acts 2:33 that the Holy Spirit was poured out (τοῦ πνεύματος τοῦ ἁγίου λαβὼν παρὰ τοῦ πατρὸς, ἐξέχεεν τοῦτο). The argument is then: How could such terms be used for a person? Yet, in response to this argument I am suggesting that one must also remember Luke's account of Ananias and Sapphira (especially Luke 5:3 where Peter said: "You have lied to the Holy Spirit".) As counter argument to those who interpret Lucan Holy Spirit only in terms of a divine power, we could ask: How could such a description as given in Luke 5:3 be used for a power?
2. In contrast to this is the viewpoint, associated especially with Paul, that the Holy Spirit is the giver of inner, spiritual life. Here the Spirit is revealed in ordinary virtues and in the possession of certain charismatic gifts. The focus, of proponents of this view, is often more on the believer's experience of possessing the gifts as proof of having the Spirit than on the Spirit himself, and
3. Then there is the viewpoint promoted in the Johannine literature that the Paraclete-Spirit is a person like Jesus with a ministry like Jesus and an identity like Jesus.

These "different" views are not that different at all. These differences are more the result of a specific way people deal with texts than with what the texts are saying. If you follow, for instance, the approach of 'Reader-Response-Criticism' proponents, the central concern is not what the original author said and the message he wanted to convey to his readers was, but rather with the modern reader's interpretation and the process of the reading of the text as a self-contained unity. This view hinges on two key premises: 1] that the meaning of a literary text does not reside within the text as a self-contained unity, but is actualised and even created by the interaction of the reader and the text, and 2] accordingly the meaning of a text can differ from reader to reader. When the modern reader becomes the norm for understanding a text we run the risk of creating meanings that suit our whims. The normativity and authority of the text disappears and is replaced with ambiguity and uncertainty. Ultimately, at the end anything goes. For a sense of the diversity of the reader-response theory and its shortcomings from a post-modernist point of view, see E. Castelli (1995).

¹⁹ See R. Brown (1966/7:129), E. Franck (1985:99-124) and C. Bennema (2002:228).

But John 14:26 shares more. It states emphatically: ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν [ἐγώ]. It states clearly that the Paraclete-Spirit as a teaching role: he will διδάξει πάντα and he will ὑπομνήσει ὑμᾶς πάντα. Teaching (διδάσκω) and reminding (ὑπομιμνήσκω) will always be foundational to the ministry of the Paraclete Spirit. T. Friberg (2000:392) reminds us that with the accusative of person ὑπομιμνήσκω have the meaning of *remind* someone of something, or to *cause someone to think about again*. This is exactly what the Paraclete-Spirit will do: He will not only remind people of something, he will also cause them to think again.²⁰ However, anamnesis is not just to recall or to be reminded of Jesus' teaching, but more precisely to understand Jesus' teaching. The Paraclete-Spirit's anamnesis brings the disciples to further cognitive perception (of the Father and Son) and based on this deeper understanding (of the Father and the Son), they can make a further belief-response.

In John 15:26 we find another aspect of this teaching. There we read that Jesus said: ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ. From this we conclude that Christ, and not himself but περὶ ἐμοῦ, will be the subject of the Paraclete-Spirit's teaching. In other words, through his teaching the Paraclete-Spirit would cause them to remember the things Jesus had taught them earlier. The function of this teaching is however not only to enlighten. It also has the function of confirmation. And here too the Johannine perspective is quite clear: the Paraclete-Spirit would confirm Jesus' teaching.²¹

C. Bennema (2002:228) reminds us that we could interpret διδάσκω in the Johannine context as a verb of revelation. With that in mind we could argue that the revelation Jesus brought was the revelation from and about God. Jesus revealed the Father in his teaching. In our exposition of John 16:12-15 we found that the Paraclete-Spirit would take over Jesus' paracletic functions. One of those paracletic functions that the Paraclete-Spirit would take over is Jesus' revelatory function.²² Verse 12 reveals that the disciples did not fully grasp the significance of Jesus'

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²⁰ According to M. Turner (1998:82) this highlights the first aspect of the Paraclete-Spirit's task: He will remind the disciple of and clarify Jesus' teaching to them.

²¹ U. Schnelle (12998:509) asserts that the Paraclete leads the community as its helper, hermeneutist, teacher, advocate, legal counsellor, representative and witness to Jesus.

²² C. Bennema (2002:228) goes so far as to say that John 16:12-15 and 1 John 2:27 indicate that the Paraclete-Spirit will take over Jesus' revelatory teaching function.

teaching, nor were they capable of doing so.²³ The Paraclete-Spirit will enable to them to grasp by revealing the meaning Jesus' teaching to them.²⁴ However, it needs to be stressed that our understanding of the Johannine perspective has shown that Fourth Gospel does not promulgate the view that the Paraclete-Spirit will bring new revelation independent of Jesus. That is not the intention of his teaching.²⁵ The intention is to make Jesus' teaching known, understandable and achievable.

Another aspect of the Paraclete-Spirit's teaching role according to the Johannine narrative is revealed in Jesus' promise that he will οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἀκούσει λαλήσει καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν, but he will only ἀναγγελεῖ ὑμῖν what he received. This is once again emphasized in verse 15 where Jesus stated: ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ ὑμῖν.

Three times in this section we heard the pronouncement about the Paraclete-Spirit will he will ἀναγγελεῖ. As indicated in our exposition of that passage T. Friberg (2000:48) reminds us that ἀναγγελῶ has the meaning of carrying back news of happenings *report*, or to *announce*, *proclaim*, or to *openly declare*. Again we could say that this section indicates clearly that the Paraclete-Spirit's proclamation is an exposition and illumination of the teaching of Jesus. This means that according to the Johannine perspective the Paraclete-Spirit's primary task is to clarify to the disciples. And through this clarification the disciples will deepen their understanding. The Paraclete-Spirit teaches through the illumination of the Christ-event and reveals Christ and his significance to believers.

2. The Paraclete-Spirit testifies (confirms and bears witness to)

Closely linked to the Paraclete-Spirit's teaching role is his witnessing role. Jesus promised the disciples that when Paraclete-Spirit comes ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ (John 15:26). The

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²³ The reason for the people's dullness might have been the fact that Jesus spoke in riddles (παροιμία). See also John 10:6.

²⁴ F. Tolmie (1995:88) indicates that the difference between Jesus' teaching and that of the Paraclete-Spirit is indicated in the difference between παροιμία and παρρησία. The one is in the form of riddles; the other is in *bold, plain, outspoken* speech. See also T. Friberg (2000:302).

²⁵ R. Bultmann (1971:626), J. Dunn (1975:352-353), M. Turner (1998:82-83), and C. Bennema (2002:228) all emphasise that the revelatory work of Jesus continues through the work of the Paraclete-Spirit.

word μαρτυρήσει means to testify concerning someone. T. Friberg (2000:254) reminds us that μαρτυρέω is used to describe the activity of a μάρτυς (*witness*). It is used (1) in the context of a human declaration of ascertainable facts based on firsthand knowledge or experience *bear witness to, declare, confirm*. It is used (2) absolutely, of a good report; (a) in the active *give a good report, speak well (of), approve (of)* (b) in the passive *receive a good report, be well-spoken of, be approved, have a good reputation*. It is used (3) in the sense of an emphatic declaration by an existing authority, such as God, the Spirit, Scripture *testify, declare, witness (solemnly)*. And it is also used (4) in the context of religious witness to truth and the factual content of the gospel as revealed truth from God means to *be a witness, tell about, and to testify*.

As indicated in our exegetical exposition most scholars interpret μαρτυρέω as an indication that the Paraclete-Spirit functions in a forensic setting.²⁶ Although this setting is not denied in this study, the assessment is that too much emphasis can be placed on the forensic nature of μαρτυρέω, as if it only functions in a lawsuit setting.²⁷ M. Turner (1998:85) states that it remains unclear why the Holy Spirit has been called an Advocate at all. It is according to him also not difficult to see why a number of scholars have suggested that this title is simply a mistaken translation of the word παράκλητος. He rightly states however, that such a view fails to take sufficiently seriously John's extensive and polemical presentation of Jesus' ministry and teaching under the metaphor of a cosmic trial.

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²⁶ See e.g., A. Billington (1995:95-101), A. Harvey (1976), C. Bennema (2002:234) who refers to John 15:26-27 and 16:8-11 as an explicit indication of the forensic functions of the Paraclete-Spirit. A. Trites (1977) discussed the whole concept of witnessing in the New Testament as forensic and concludes that the Fourth Gospel provides the setting for the most sustained controversy in the New Testament – the lawsuit between God incarnate and the world. See especially A. Trites (1977:20-22, 35-37, 78-90, 118, 226-230). See also A. Lincoln (1994:3-30 and also 2000:21) who notes that terms relating to witness as well as those pertaining to truth occur with remarkable frequency in the fourth gospel. Not only does the lawsuit motif occur in each of the five main sections of John's narrative (prologue, 1:19–12:50, 13–17, 18–20, epilogue), it does so in highly significant ways. He also argues that Jesus is shown as on trial before Israel and its leaders throughout his public ministry (A. Lincoln, 2000:23). Yet the trial motif and the need to witness are not rendered obsolete subsequent to the crucifixion. The fourth evangelist testifies by writing his gospel (19:35). The disciples must go and testify in the power of the Spirit (15:26–27; 20:21–22), who is repeatedly called the Advocate (παράκλητος) by John. In 3:11, Jesus asserts (in the plural) that, "We ... testify to what we have seen; yet you do not receive our testimony." Moreover, the mission of Jesus' followers, too, involves judgment (John 16:8–11; 20:23).

²⁷ In This context A. Trites (1977:229-230) is relevant.

The question that needs to be addressed regarding the witnessing function of the Paraclete-Spirit, however, is: what is the purpose and the nature of his witness? This study proposes that the primary function of witnessing is to declare, acknowledge and affirm that Jesus is who he claimed to be. The possibility of interpreting μαρτυρέω as a forensic cosmic lawsuit metaphor clearly functions in the Johannine narrative. But it is just as clear that we could interpret μαρτυρέω as functioning in a missionary setting as well.

In John 15:26-27 μαρτυρέω links to the teaching function of the Paraclete-Spirit and implies that that through this witnessing the disciples will be empowered to witness as well. We find this setting especially in John 15:26-16 – ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ·καὶ ὑμεῖς δὲ μαρτυρεῖτε. In this context the missionary character of the Paraclete-Spirit's witness is emphasised. Through the witnessing of the Paraclete-Spirit the disciples are equipped and entrusted with the responsibility of καὶ ὑμεῖς δὲ μαρτυρεῖτε by preaching the Gospel. This causes M. Turner (1998:88) to say that the Paraclete-Spirit is very much the driving force of the mission of the Church. We could conclude by stating that μαρτυρέω, as activity of the disciples is declaration, acknowledgment and affirmation that Jesus is who he claimed to be in order that people can come to faith in Jesus as the Christ. It is in this sense that the witnessing of the Paraclete-Spirit, that of the author of the Johannine Gospel and the witnessing of the disciples must correspond. The Paraclete-Spirit witnessed so that the so that people can come to faith in Jesus as the Christ; the Johannine author witnessed so that people can come to faith in Jesus as the Christ; and the believers must witness so that people can come to faith in Jesus as the Christ. That is also the message of John 20:31.

The Paraclete-Spirit would μαρτυρήσει concerning the teaching of Jesus that He came forth from the Father and had spoken the truth about God. The same word is used of the disciples' testifying concerning Jesus in John 15:27. The purpose of this μαρτυρέω is not to prove people wrong, but to motivate them to come to faith in Jesus. As the disciples would μαρτυρεῖτε concerning Jesus so also would the Paraclete-Spirit μαρτυρήσει about Jesus. The assessment of C. Bennema (2002:234) that the teaching functions of the Paraclete-Spirit combine with the forensic functions seems to be correct. Regardless how much emphasis you place on the

forensic functions of the Paraclete-Spirit, in the broader context of the Johannine Gospel the purpose of those functions are primarily soteriological.

3. The Paraclete-Spirit guides and instructs

Another function of the Paraclete-Spirit that deserves attention is to be found in Jesus' declaration that when the Paraclete-Spirit comes He would ὀδηγήσει the disciples into all truth (John 16:13). T. Friberg (2000:276) reminds us that ὀδηγέω literally means to *lead someone on the way*, to *escort*, or to *guide* someone. Figuratively speaking ὀδηγέω means to *instruct*, *teach*, or *guide* in learning. The image of the Johannine narrative is that of a guide or escort leading a traveller into territory unfamiliar to the traveller, but familiar to the guide.²⁸ In this sense the work of the Paraclete-Spirit is not just merely the retelling of the Jesus story, but predominantly the guiding of the people through unfamiliar territory as he explains the Jesus story so that it can become familiar territory. F. Tolmie (1995:86-87) indicates that the Paraclete-Spirit will guide the disciples along the way of all truth and expound anew the message of Jesus within every new situation of discipleship. In this context the Paraclete-Spirit is a ὀδηγός, not in the literal sense of one who leads on a path as *guide*, *escort*, or *leader*, but figuratively speaking as one acting as instructor of the ignorant or inexperienced *guide or leader*.

In this passage the phrase ὀδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάσῃ has a soteriological function. It is a metaphor for leading people to or keeping people in salvation through the act of teaching. C. Bennema (2002:231) argues that ὀδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάσῃ involves not only a deeper intellectual understanding of ἀληθεία (salvation), but also a way of life in conformity with ἀληθεία.

Seen this way the Paraclete-Spirit as ὀδηγός fulfils the function of a παιδαγωγός a trusted attendant who supervised the conduct and morals of a youth before he came of age as *guardian*, *trainer*, and *instructor*. In John 16:13 the Johannine narrative depicts the Paraclete-Spirit figuratively as a spiritual *instructor*. As ὀδηγός and παιδαγωγός the Paraclete-Spirit will lead Jesus' disciples into a more perfect knowledge of Jesus' teaching. C. Keener (2003:1037) sees as possible background to this function the whole exodus motive. However, he states that

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²⁸ The picture of the Paraclete-Spirit as a guide forms the backdrop of P. Comfort's monograph *I am the Way – a Spiritual journey through the Gospel of John*. He wrote about the Spiritual journey in John and invites people to join in on this spiritual journey. Ultimately the Paraclete-Spirit is our guide.

although this might be the background it is not in the foreground. If we consider, conversely, that Jesus identified himself in John 14:6 with these words: “Εγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι’ ἐμοῦ”. The Paraclete-Spirit is the ὁδηγός that enables people to find the ὁδός. He is the παιδαγωγός that enlightens people to comprehend the ἀλήθεια. And through this action he enables people to receive the ζωή. He is the guide and instructor that bring people to Jesus through his revelatory teaching and to the Father through Jesus.

4. The Paraclete-Spirit exposes, convinces and convicts

In John 16:8 Jesus declares that the future ministry of the Paraclete-Spirit would include to “ἐλέγξει the world.” In John 16:8-11 the context seems to indicate that we should interpret the work of the Paraclete-Spirit as linked to the concept of the cosmic lawsuit. If that is the case it functions in a forensic setting as a witness to the world about Jesus. Although this is the passage where the forensic functions of the Paraclete-Spirit are most explicit, it was stated in the exegetical discussion of this passage that it is difficult to exposit. In chapter three we indicated that this implies that the Paraclete-Spirit functions as Revealer, Convincer and Convictor for ἐλέγχω means to rebuke, expose, refute, show one’s fault, implying that he acts to convince the world (in John the Jewish establishment) of its mistake in rejecting Jesus as the Christ. In John, Jesus teaches that the Paraclete-Spirit acts as a divine admonisher as he ἐλέγξει the world, exposing to people the reality of their sin as missing the mark and as wronging God and man. The Paraclete-Spirit shows them that their sin is not a mere slip or animal instinct, thus removing moral responsibility and so condoning evil. He is convincing them of Jesus’ righteousness and their lack of righteousness. He declares God’s divine judgment to them as certain to come, resulting in their condemnation because of their sin and their lack of righteousness.

The solution suggested in this study is that we find four possible semantic fields locked up in this condensed section. With regards to the first reference we should interpret ἐλέγξω to mean *expose*. In other words, the Paraclete-Spirit shall bring the ἀμαρτίας of the world out into the open. With regards to the second reference ἐλέγξω means *convince* or *persuade*. In other words, the Paraclete-Spirit shall convince the world of Jesus’ righteousness. And with regards to

the third reference we should interpret ἐλέγξω to mean *convict*. In other words the Paraclete-Spirit will convict the world of its judgment.

If you consider C. Bennema (2002:236-242), A. Billington (1995:104), G. Beasley-Murray (1999:280-281), D. Carson (1979:558), D. Holwerda (1959:53-54), A. Trites (1977:118), and M. Turner (1998:86-87) it seems that this reading enables us to have the most secure interpretation of ἐλέγξω.

If we accept the interpretation of C. Bennema (2002:237-238) for the forensic function of the Paraclete-Spirit depicted in John 16:7-8 we find an answer to the question whether his function is conviction or conversion. Bennema argues that the latter is the purpose of this passage. This corresponds with the view held in this study. Seen this way ἐλέγξω has a soteriological function.

Jesus had been fulfilling this function (ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ ποιηρὰ ἐστίν - John 7:7) while he was still on earth, but he promises his disciples that this work will continue since it is pre-eminently the work of the Paraclete-Spirit (John 16:8).

5. The Paraclete-Spirit renews

The narrative regarding Jesus' discussion with Nicodemus gives rise to an exposition of what it means to be regenerated. In a unique sense the Johannine author is a theologian of the birth from above. This narrative is full of wordplays. Three words that function this way are ἄνωθεν, φωνή and πνεῦμά.

Not only does the Johannine narrative record Jesus' birth from above (John 3:3 and 7), it also indicates that this birth from above is imperative for all who wants to be reconciled with God. As stated in the exposition of this passage Jesus responds to Nicodemus' observation about Jesus' identity by calling him to a greater level of understanding with his reference to ἄνωθεν. Only by being born ἄνωθεν (from above) Nicodemus would be able to truly εἶδον (learn to know, understand) the kingdom of God. In this context it means a transformation of character that is a

prerequisite to understanding the things from above (from God). Birth ἄνωθεν means birth from God. Thus the theory of knowledge is established in the Gospel. Proper revelatory knowledge requires spiritual sensitivity.²⁹

In the exegetical discussion of this passage it was stated that in Jesus' announcement in John 3:5 that "no one can enter the kingdom of God unless he is born of ὕδατος and πνεύματος"³⁰ the thrust is clearly on the renewing power of πνεύματος in believers. Birth ἄνωθεν conveys the same essential sense as birth πνεύματος. J. Van der Watt (2000:139) writes that the metaphorical statement in John 3:3 is repeated in verse 5. He concurs that these remarks stand in contrast to the reaction of Nicodemus, who interprets the words of Jesus literally and gives a whole exposition of the process of physical birth and why it is impossible to be born a second time.

Regardless whether we interpret ὕδατος καὶ πνεύματος in verse 5 as a hendiadys or whether we interpret both as referring to two different acts of birth (γεννάω) or not, the Johannine Gospel reminds us that the one who experiences this new birth has been born of the Paraclete-Spirit. Jesus' discussion with Nicodemus is imperative in the context that it clarifies our understanding of the origin of this birth. Jesus said to Nicodemus: ἐὰν μή τις γεννηθῆ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ. It is a birth from above (γεννηθῆ ἄνωθεν).

Therefore we can say that according to the Johannine perspective believers need to be regenerated by the Paraclete-Spirit if they are to participate in the kingdom of God. Just as the Father and the Son give life to believers (ὥσπερ γὰρ ὁ πατήρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὓς θέλει ζωοποιεῖ John 5:21), so the Paraclete-Spirit regenerates people through the 'birth from above', giving them "new life" – an understanding of the things from above. That this is the case is especially visible in John 3:5 where Jesus said: καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν. In this context γεννηθῆ ἄνωθεν and to be born of

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²⁹ See J. Van der Watt (2000:138).

³⁰ F. Blass (1961:227-229) discusses the co-ordinating conjunctions. On p. 228, section 442(16) the co-ordination of two ideas, of which is dependent on the other is discussed. If this is the case here, as C. Talbert (1992:92) or C. Keener (2003:550) suggests, we have to translate this phrase as "born of water, which is the Spirit".

ὕδατος and πνεύματος is much more than mere metaphors of social conversion from one group to another. It is an image of absolute transformation. Those who are born from above (from God) and from the Spirit are spirit. In other words, they share the moral nature from above. The spiritual birth opens the eyes for the kingdom of God (John 3:3). It opens the eyes for what happens on a spiritual level.³¹ The metaphorical descriptions in the Johannine Gospel open the spiritual reality by metaphorically utilizing elements that are well known on an earthly level. To understand the figurative communication in the Gospel spiritual birth is necessary.³²

It is clear therefore that Johannine Pneumatology links the Paraclete-Spirit to believers enabling them not only to have both faith and the assurance of faith, but also to be totally transformed, renewed, morally. Only by being born ἀνωθεν (from above) like Jesus explained to Nicodemus would believers be able to truly εἶδον (learn to know, understand) the kingdom of God. In the Johannine narrative the Paraclete-Spirit functions as the agent that brings about this renewal. In this sense the Paraclete-Spirit becomes the Regenerator of the Church.

5.3.2. The theological significance of the Johannine Description of the Paraclete-Spirit

As stated repeatedly, the Greek word for πνεῦμα is a neuter gender word.³³ Any pronoun used to substitute for πνεῦμα would normally also be neuter. However, John did not follow this grammatical pattern. Instead, he used masculine pronouns to designate the Paraclete-Spirit.

Some Masculine Pronouns For The Paraclete-Spirit		
Text	Noun	Masculine Pronoun
John 14:16	Παράκλητον (masculine)	ἄλλον
John 15:26	πνεῦμα (neuter)	ἐκεῖνος
John 15:26	πνεῦμα (neuter)	ὃν
	παράκλητος (masculine)	αὐτὸν

³¹ See J. Blank (1981:233-234).

³² See J. Van de Watt (2000:138).

³³ This is one of the main reasons why the Unitarians do not accept that the Holy Spirit as a distinct person separate from the Father and the Son.

John 16:7	παράκλητος (inferred)	ἐκεῖνος
John 26:8	πνεῦμα (neuter)	ἐκεῖνος
John 16:13	πνεῦμα (neuter)	ἐκεῖνος
John 16:14		

In John 14:17 we have the neuter noun πνεῦμα with the neuter pronoun ὁ, John changed the grammatical rule on purpose, in the abovementioned cases, to emphasise the personal character of the Paraclete-Spirit.

There would have been no reason to change from the neuter to the masculine in John 15:26, 16:13 and 14 unless the Paraclete-Spirit was understood to be a person.³⁴ We might interpret this to imply that the Johannine Paraclete-Spirit is in nature similar to the Father as he is similar to the Son and that this text might be used amongst others to indicate that he is the third person of the Trinity. However, it is important to keep in mind that John did not develop a cut-and-dried Trinitarian theology. At most we can say there are glimpses of Trinitarian thought. Such a doctrine can only be addressed from the whole of Scripture and should not be addressed from only one biblical author. Nevertheless, It is permissible to try and identify the glimpses that the Johannine narrative gives us that infer the deity of the Paraclete-Spirit. The following descriptions are worth mentioning³⁵

1. A description of the Omnipotence of the Paraclete-Spirit

In John we read that the Paraclete-Spirit is metaphorically compared with the wind that blows where it wishes (John 3:8). We also read that Jesus could minister the way he ministered, performing the miracles that he performed, because the Paraclete-Spirit's ἔμεινεν ἐπ' αὐτόν

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³⁴ In 1988 I argued the case of the gender of παράκλητος – that he is male, like the Father and the Son. I believe that the arguments were taking the issue too far (See J. Joubert, 1988:67). The male pronouns were not used to reveal gender, but merely to indicate personality. But even this should not be taken too far, especially when this is argued from a dogmatic perspective and not an exegetical perspective. Systematic Theology should not prescribe to the exegete the way a text is to be interpreted. Exegesis should however determine how a systematic theologian systemises doctrinal thought.

³⁵ Chapter three of my study of *'The Idea of God in the Thought of Jürgen Moltmann'* indicated that there are certain attributes of God that belong distinctly to the Godhead. In Johannine thought, we get some of these distinctive attributes in relation to the Paraclete-Spirit.

according to John 1:32 and μένον ἐπ' αὐτόν in John 1:33. Jesus promised his disciples that they would do even greater works once the Paraclete-Spirit has come (John 14:12). We could say that John portrays a picture of the Paraclete-Spirit as all-powerful. However, this point could be argued much stronger if you take texts like Luke 1:35, Micah 2:8 and Isaiah 40:28 into consideration as well.³⁶

2. A description of the Omnipresence of the Paraclete-Spirit

In Psalm 139 David exclaims that He cannot flee from the presence of the Spirit of God.³⁷ If he ascends to heaven, He is there. If he descends into the depths of the earth, the Spirit is there also. Even if he could fly away swiftly, he could not escape the presence of the Spirit. This is an Old Testament perspective of the omnipresence of the Holy Spirit. The omnipresence of the Spirit is also taught in the Johannine Gospel. John 14:17 where Christ taught the disciples that the Spirit would dwell in them all, is an inference of the Spirit's omnipresence.

3. A description of the Eternal Character of the Paraclete-Spirit

In Hebrews 9:14 The Holy Spirit is called the Eternal Spirit.³⁸ Through the Eternal Spirit Jesus offered Himself without blemish to God. In Johannine thought the Paraclete-Spirit ἵνα μεθ' ὑμῶν εἰς τὸν αἰῶνα ᾗ (John 14:16). We could interpret εἰς τὸν αἰῶνα ᾗ to mean, "He will be unto eternity". We can infer from this that the Johannine Paraclete-Spirit is an eternal being.

4. A description of the Holiness of the Paraclete-Spirit

One important aspect of deity is that God is holy, entirely set apart and separated from sin and sinners. According to John 14:26 the most common name for the Paraclete-Spirit is Holy Spirit, indicating the he also possesses this transcendent attribute of deity.

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³⁶ The omnipotence (all powerfulness) of the Holy Spirit in the Old Testament is seen in creation. In Genesis 1:2 the Holy Spirit is seen hovering over creation as a hen over its young. We could say that the Holy Spirit also gave life to creation.

³⁷ See LXX Psalm 138:7 "ποῦ πορευθῶ ἀπὸ τοῦ πνεύματός σου καὶ ἀπὸ τοῦ προσώπου σου ποῦ φύγω," and BHS Psalm 139:7.

³⁸ There is a problem in the interpretation of this passage in that it is not entirely clear whether *pneuma* refers to the Holy Spirit or whether it is a reference to the human spirit of Christ. Although either is possible, most scholars argue in favour of the Holy Spirit.

5. A description of the Truthfulness of Paraclete-Spirit as the Spirit of Truth

The Paraclete-Spirit is named the τὸ πνεῦμα τῆς ἀληθείας in John 14:17 and 15:26. Just as Christ was the truth (John 14:6) so the Paraclete-Spirit is the truth and guides and leads people to the Truth and into the truth through the Scriptures.

There is an odd emphasis on experience today among Christians. We might accept that faith is also experiential. But, although faith is experiential it should also be recognized that according to the Johannine perspective the Paraclete-Spirit will never lead a believer into an “experience” that is contrary to the Word of God (John 16:13-14). This implies that according to John a spiritual experience is only valid insofar as it agrees with the Word of God. It seems to me that in Johannine thought the Paraclete-Spirit would lead or guide believers into an experience of Jesus, his truth, his message and his ministry. This experience, to know and to understand Jesus, would change the lives of people.³⁹ False spirits will bring false teaching, but John argues that once we hear what they have to say about Jesus, we can judge whether what they proclaim is true or false. We could go so far as to say that there is a real danger of people proclaiming that they received a message from the Holy Spirit or, as they state from God, but since their proclamation does not agree with the biblical revelation, concerning the revelatory work of the Paraclete-Spirit, it should be seen as false teaching. Johannine Pneumatology enables us to address this danger with its focus on the fact of the Paraclete-Spirit’s focus on Jesus in his ministry.

6. A description of the Paraclete-Spirit as aid to believers

In John 14:16 Jesus promised the disciples ἄλλον παράκλητον. In Johannine thought, the Paraclete-Spirit is “another of the same kind” as Christ, an Adviser who is called alongside to enable the believer to carry on in times of want and need. It seems to me that the Paraclete-Spirit’s work as the believer’s ἄλλον παράκλητον accentuates His deity since His work is similar to Christ’s in His role as παράκλητος.

³⁹ See A. Johnson (1988).

As explained, it seems apparent that the Johannine description of the works of the Paraclete-Spirit point toward His deity – His oneness within the Godhead, together with the Father and the Son.⁴⁰

7. A description of the Paraclete-Spirit is given and sent by both the Father and the Son

This is a difficult and contentious topic to discuss. It is not only difficult and contentious because of the debate and division that continues since at least CE 381 to the present day, it is also difficult and contentious because of the fact that much is debated but little is exegeted. It seems more often than not as if systematic theologians have tried to force texts to say what they want them to say. In our discussion here we need to keep in mind that the concept Trinity is a dogmatic one and not an exegetical one. We also need to acknowledge that when we talk about procession we immediately are on the terrain of systematic theology for the relationship of the Paraclete-Spirit to the other members of the Trinity is expressed in systematic theology by the term *procession*, indicating the Holy Spirit came forth from both the Father and the Son. The Constantinople creed affirmed this doctrine in CE 381. At Constantinople the Nicene Creed was amended in an attempt to address the heresy of the Pneumatomachi who denied the deity of the Holy Spirit. To the Nicene: "We believe in the Holy Spirit" was added "The Lord and Giver of Life". This addition was to make it abundantly clear that the Church (East and West) believed that the Holy Spirit is God, like the Father and the Son.

The *filioque* ("and from the Son") phrase was added at the synod of Toledo in CE 589 to affirm the equality of the Son, based on John 15:26 which affirmed that both Christ and the Father sent the Spirit.⁴¹

7.1. Excursus on filioque

Over the Centuries Christians have always admitted that the Paraclete-Spirit proceeds from the Father. This was never a point of debate. They argue that this truth is expressly stated in John

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⁴⁰ As indicated earlier, this was not the explicit reason why John stated this. His purpose was to say something about Jesus and his deity. It is only as a secondary inference that we could allude to this usage of the text. However, in germinal form this thought is present.

⁴¹ Although this is an exegetical study further explanation of the doctrinal development should be given. In this section an account of the matter under discussion will be given in order to show how the early Fathers argued their case and on what grounds. I have opted to address this in an excursus.

15:26. But, if I interpret the relevant literature correctly, the Greek Fathers, after Photius, deny that Paraclete-Spirit proceeds from the Son as well.

With regards to the Greek and Latin Churches we can, therefore say, that although they agree about the personality and deity, eternal procession, and mission of the Paraclete-Spirit, they *differ* on the *source* of the eternal procession of the Spirit, whether it be the Father *alone*, or the Father *and the Son*.

The Greek Fathers make the Son and the Spirit *equally dependent* on the Father, as the one and only source of the Godhead. The Latin Fathers teach an absolute co-ordination of the three Persons of the Trinity as to essence, but after all admit a certain kind of subordination as to dignity and office, namely, subordination of the Son to the Father, and of the Spirit to both. The Greek Fathers approach the Latin Fathers by the admission that the Spirit proceeds from the Father *through* the Son (this was the doctrine of Cyril of Alexandria and John of Damascus). The Latin Fathers approach the Greeks by the admission that the Spirit proceeds *chiefly* (*principaliter*) from the Father (in accordance with Augustine). But little or nothing is gained by this compromise. The real question is, whether the Father is the only source of the Deity, and whether the Son and the Spirit are co-ordinate or subordinate in their dependence on the Father. Let us look at this a bit more in depth.

In his discussion of John 16:13 Augustine argues (in his Tractates on John. In *NPNF Series 1 Vol 7*, tractate XCIX, 6, 7): "You hear the Lord himself declare: 'It is not you that speak, but the Spirit of your Father that speaks in you'. Likewise you hear the Apostle declare: 'God has sent the Spirit of His Son into your hearts. Could there then be two spirits, one the spirit of the Father, the other the spirit of the Son? Certainly not. Just as there is only one Father, just as there is only one Lord or one Son, so there is only one Spirit, Who is, consequently, the Spirit of both... Why then should you refuse to believe that He proceeds also from the Son, since He is also the Spirit of the Son? If He did not proceed from Him, Jesus, when He appeared to His disciples after His Resurrection, would not have breathed on them, saying: 'Receive the Holy Spirit'. What, indeed, does this breathing signify, but that the Spirit proceeds also from Him?" Athanasius had argued in exactly the same way put the Holy Spirit on equality with the Father and the Son, and requires a divine tri-personality resting upon a unity of essence. The divine triad tolerates in itself no inequality of essence, no mixture of Creator and creature. Athanasius well perceived this,

and advocated with decision the consubstantiality of the Holy Spirit against the Pneumatomachi.⁴²

The Paraclete-Spirit receives from the Son, according to John, 16:13-15. Now, one Divine Person can receive from another only by Procession, being related to that other as to a principle. What the Paraclete will receive from the Son is immanent knowledge, which He will afterwards manifest exteriorly. But this immanent knowledge is the very essence of the Paraclete-Spirit. The latter, therefore, has His origin in the Son. The Paraclete-Spirit proceeds from the Son. "He shall not speak of Himself", says Augustine in his discussion on John 16:4-7⁴³, "because He is not from Himself, but He shall tell you all He shall have heard. He shall hear from him from whom He proceeds. In His case, to hear is to know, and to know is to be. He derives His knowledge from Him from Whom He derives His essence."

Cyril of Alexandria remarks that the words: "He shall receive of mine" signify "the nature" which the Paraclete-Spirit has from the Son, as the Son has His from the Father.⁴⁴

This fact is undisputed as far as the West is concerned; but the Greeks deny it in the case of the Easterns. Athanasius testifies to the effect that "the Son is the source of the Spirit", and Cyril of Alexandria states that the Paraclete-Spirit has His "nature" from the Son.

Cyril further asserts: "When the Paraclete-Spirit comes into our hearts, He makes us like to God, because He proceeds from the Father and the Son".⁴⁵ And again: "The Paraclete-Spirit is not unconnected with the Son, for He is called the Spirit of Truth, and Christ is the Truth; so He proceeds from Him as well as from God the Father."⁴⁶

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⁴² See for instance his four Letters to Serapion and his discussion in De Trinitate et Spiritus Sanctus, especially footnote 19, In *Patrologia Graeca Cursus Completus* Volume XXVI, 1212), and concluded: "We say that the Son of God is also the source of the Spirit."

⁴³ See his Tractates on John. In *NPNF Series 1 Vol 7*, tractate XCIV, 4.

⁴⁴ See his De Trinitate, Dialogue VI. In *Patrologia Graeca Cursus Completus* Volume LXXV, 1011.

⁴⁵ In his Thesauri. XXXIV. In *Patrologia Graeca Cursus Completus*, Volume LXXV, 585.

⁴⁶ In his Epistle XVII, as well as in Ad Nestorium, and in De excommunicatione. In *Patrologia Graeca Cursus Completus*, Volume LXXVII, 117.

Basil wishes us not to depart from the traditional order in mentioning the Three Divine Persons, because "as the Son is to the Father, so is the Spirit to the Son, in accordance with the ancient order of the names in the formula of baptism".⁴⁷

Epiphanius writes that the Paraclete "is not to be considered as unconnected with the Father and the Son, for He is with them one in substance and divinity", and states that "He is from the Father and the Son".⁴⁸ A little further, he adds: "No one knows the Spirit, besides the Father, except the Son, from Whom He proceeds and of Whom He receives."⁴⁹

Some modern scholars argue that the Nicene Creed and the Nicene fathers did not understand the procession from the Father in an exclusive sense, but rather in opposition to the Pneumatomachi who denied the divinity of the Holy Spirit. Some Greek fathers, such as Epiphanius, Cyril of Alexandria, and John of Damascus, seems to teach the Latin doctrine if you look at their work superficially. However, once you look in depth, it seems that this is not exactly the case. The procession of the Spirit "through the Son," is not equivalent to the procession "from the Son". The first implies subordination.

When we compare the Latin writers, as a body, with the Eastern writers, we notice a difference in language: while the former almost unanimously affirm that the Paraclete-Spirit proceeds from the Father and *from* the Son, the latter generally say that He proceeds from the Father *through* the Son. In reality the thought expressed by both the Greek and Latin Fathers is one and the same.

It seems to me that only the manner of expressing is slightly different: the Greek formula ἐκ τοῦ πατρὸς διὰ τοῦ υἱοῦ expresses directly the order according to which the Father and the Son are the principle of the Paraclete-Spirit, and implies their equality as principle; the Latin formula expresses directly this equality, and implies the order. As the Son Himself proceeds from the Father, it is from the Father that He receives, with everything else, the virtue that makes Him the

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⁴⁷ See his *De Spiritus Sanctus XVIII*, in *Patrologia Graeca Cursus Completus* Volume XXXII, 147.

⁴⁸ See his *Ancoratus VIII*. In *Patrologia Graeca Cursus Completus* Volume XLIII, 29, 30.

⁴⁹ *Ancoratus IX*. in *Patrologia Graeca Cursus Completus* Volume XLIII, 35.

principle of the Paraclete-Spirit. Thus, the Father alone is *principium absque principio, aitia anarchos prokatarktike*, and, comparatively, the Son is an intermediate principle.

The distinct use of the two prepositions, ἐκ (from) and διὰ (through), implies nothing else. In the thirteenth and fourteenth centuries, the Greek theologians Blemmidus Beccus, Calecas, and Bessarion called attention to this. They explaining that the two particles have the same signification, but that ἐκ is better suited to the First Person, Who is the source of the others, and διὰ to the Second Person, Who comes from the Father.

However, long before their time Basil had written: "The expression διὰ οὗ expresses acknowledgment of the primordial principle [*tes prokatarktikēs aitiās*]"⁵⁰ We get a similar formulation from Chrysostom in his discussion of John 1:3: "If it be said *through Him*, it is said solely in order that no one may imagine that the Son is not generated"⁵¹ Athanasius states expressly, "The Paraclete-Spirit comes from the Father and from the Son not made not created, not generated, but proceeding".

7.2. Conclusion

We can therefore say that the Paraclete-Spirit, proceeding both from the Father and the Son, proceeds from them as from a single principle. This truth is, at the very least insinuated in the passage of John, 16:15, where Christ establishes a necessary connection between his own sharing in all the Father has and the procession of the Paraclete-Spirit. Consequently it follows, that the Paraclete-Spirit proceeds from the two other Persons, not in so far as they are distinct, but inasmuch as their Divine perfection is numerically one.

Although this statement was made to combat the heresy that depreciated the Person of Christ, it is also clear that it confirms something about the Paraclete-Spirit – he is the third person of the Trinity. D. Carson (1991:528-529) states that we must find a way to interpret this issue so that we do not divorce theological debate from this passage. He argues convincingly that although

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⁵⁰ See his *De Spiritus Sanctus XVIII*, 21. In *Patrologia Graeca Cursus Completus* Volume XXXII, 106.

⁵¹ See his *Homilies on the Gospel according to St John* Homily V, 2. In *Patrologia Graeca Cursus Completus* Volume LIX, 56. See also *NPNF Series 1, Volume XIV*, Homily V, 2 as well as Homily LXXV.

the clause *παρὰ τοῦ πατρὸς ἐκπορεύεται* refers to the mission of ὁ παράκλητος, and more predominantly to ontological procession, we need to keep in mind that the mission of the Spirit, is the mission of one who belongs to the Godhead every bit as much as the Son.

This investigation preferred to move away from a mere dogmatic treatment of procession in order to try to focus on an exegetical discussion of Johannine thought regarding this matter. However, we can suggest that there are indeed Johannine indicators pointing towards the doctrine of the procession of the Paraclete-Spirit.

- Descriptions such as *κἀγὼ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν* in John 14:16, *ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρὶ μου καὶ ὑμεῖς ἐν ἐμοὶ κἀγὼ ἐν ὑμῖν* in John 14:20, *ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται* in John 15:26, *ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς* in John 16:7 and *πάντα ὅσα ἔχει ὁ πατὴρ ἐμὰ ἐστίν· διὰ τοῦτο εἶπον ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ ὑμῖν* in John 16:15 affirm the procession of the Paraclete-Spirit in that He is the Spirit given, sent and comes from the Father and Jesus
- The present tense of John 15:26 (*ἐκπορεύεται*) should be interpreted as acknowledgement of the lasting nature of the relationship between Father, Son and Paraclete-Spirit
- For this reason, the Paraclete-Spirit is spoken of as eternally proceeding from the Father and the Son.

A word of caution is appropriate here. We should be cautious not to let texts say what we want them to say. As stated earlier, John's purpose for writing the Gospel is Christological in nature. However, the *παράκλητος* sayings of the Parting Discourse were not merely a spur of the moment addition. It was purposely given to address a specific situation – the situation of Jesus' imminent departure and the disciples' fear of being forsaken and left behind without a Broker or a Patron. The Paraclete-Spirit, who would come from above, given and sent by Jesus and the Father, would enable them to continue their lives with a new Broker but the same Patron.

5.3.3. Johannine Metaphors/Symbols linked to the Paraclete-Spirit and its Theological implications

C. Koester (2003:6) indicates that symbols and metaphors are not identical, but are related on a continuum.⁵² Some core symbols are expressed in the form of metaphors. To speak metaphorically is to speak of one thing in terms appropriate to another. One of the more modern trends in theology is that of metaphorical theology. S. McFague (1982) and G. Green (1989) are exponents of this trend. Their approaches have noticeable weaknesses.⁵³ However, we also need to admit that Johannine metaphors linked to the Paraclete-Spirit are revealing more to us than what we often consider.

E. Botha (1983:29-44) discusses the impasse of modern scientific models and methodology. In her discussion she focuses on the epistemological nature of metaphors. She alludes to the fact that the obtaining of knowledge is often metaphorical in nature. Aristotle, for instance defined a metaphor as: "giving the thing a name that belongs to something else, the transference (epiphora) being either from genus to species or from species to genus, or from species to species, or on the grounds of analogy" (Poetics, 1457). The Oxford dictionary (1975:1315) describes a metaphor as: "The figure of speech in which a name or descriptive term is transferred to some object different from but analogous to, that to which it is properly applicable; an instance of this, a metaphorical expression."

Metaphor is seen here as a figure of speech in which a word or phrase literally denoting one kind of object is used in place of another in order to suggest comparison between them. The implication of this is that metaphors are not mere ornaments for ideas that might just as well be expressed literally but communicate in ways that cannot be duplicated in non-metaphorical terms, but is indeed a way to bring forward understanding and knowledge.

In his discussion of comparison as a metaphorical device J. Van der Watt (2000:87) indicates that a comparison differs from a metaphor in that it states the point that is to be compared clearly and it is more specific than metaphor. By way of comparison two situations are paralleled. He also

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⁵² On the distinction between Metaphor and Symbol see P. Ricoeur (1976:63-69).

⁵³ One weakness of this theory as applied to the Bible's witness is that it effaces differences among the varieties of biblical genres. For a realistic proposal focusing on a narrative rather than a metaphorical approach see H. Frei (1975).

indicates that John makes good use of comparison on different levels. Among others J. Van der Watt (2000:87) mentions the following examples: "In John 1:51 an implicit comparison is made through which the symbolic value of the Jacob narrative is applied to the Son of Man, while in John 1:32 the Spirit is compared to a dove. In John 3:8 the work of the Spirit is compared to the wind. It is not a single comparison (i.e. only one point is compared) but a complex comparison. A 'story' of the wind is compared to a 'story' of the Spirit."⁵⁴

Metaphorical expression is part and parcel of Johannine style in his attempt to enable people to understand his message better. We could argue the case by listing the proof texts. However, one example would suffice. In 1 John 1:5b the author states: ὁ θεὸς φῶς ἐστίν. The metaphorical image or vehicle here is the contrast between light and darkness and the theme or tenor is truth versus falsehood.⁵⁵ This metaphor has one true subject, which tenor and vehicle conjointly depicts and illumines and a secondary subject that is used since its attributes are known by the ones to whom this metaphorical saying is addressed. The true or primary subject is ὁ θεὸς and the secondary subject is φῶς. In other words through this metaphorical description John reveals to us that God is in himself unapproachable, infinite, omnipresent, unchangeable, the source of life and of safety because in those days this was what they thought of light. However, it is not only God's attributes that John has in mind, but what God means for man is addressed by this metaphor. In other words, since God has all the abovementioned attributes, men must follow him and not falsehood.

It is therefore clear that the metaphor works through a system of associated implications that are known from the secondary subject. It selects, emphasises, represses, and organise

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⁵⁴ According to J. Van der Watt (2000:310) John develops the *family imagery* in a complex way, an integrated figurative world is created, which metaphorises aspects of the earthly world - an analogy is drawn between two different realities, namely the earthly and heavenly realities. Events that usually take place in the lives of ordinary people, such as: birth, living one's life, eating, drinking, talking, obeying, fearing or protecting, are used to project an *analogical* figurative world, which then serves to explain the spiritual dynamics relating to the relationship between God and man. The basis of the dynamics of metaphor lies in the incongruence that exists between the world above and the world below. According to Van der Watt there are only few exceptions, "like the open heavens (John 1:51); the temple (John 2:21 or 1:14); the Word (John 1:1); the Spirit as dove or wind (John 1:32 and 3:8); the Lamb of God (John 1:29); the snake in the desert (John 3:14); the seed which dies (John 12:24)" (J. van de Watt, 2000:311, footnote 23).

⁵⁵ See e.g., R. Bultmann (1973:15-18), G. Burge (1996:65-67), M. Eaton (1996:37-42), I. Marshall (1978:66-67), J. Painter (2002:34-40), S. Smalley (1984:18-22), J. Stott (1990:75-77), and R. Yarbrough (2002:183-188).

characteristics of the primary subject through the implication of characteristics that is usually known about the secondary subject.

In the context of a metaphoric statement, interaction between the two subjects takes place. The presence of the primary subject causes the hearer to select certain characteristics of the secondary subject to apply with regards to the primary subject. This implies that metaphors are alive and always dependent on the frame of reference of the hearers. It also means that metaphors will change their meaning as audiences with different frames of reference come into play. We should therefore restrain ourselves from giving metaphors fixed meanings applicable to all situations.

C. Koester (2003:2-3) states that earthly images could be used to bear witness to divine realities, because the earth is God's creation. These earthly images have the ability to communicate things that cannot be expressed adequately by other means. The Johannine author sought to disclose the abiding significance of what Jesus had said and done in the conviction Jesus himself continues to abide among people through the Paraclete-Spirit (John 14:15-17 and 23).⁵⁶ This Paraclete-Spirit will not bring new revelation on the same order Jesus did, but will manifest Jesus' presence and will disclose his message to people after his departure (John 14:26).⁵⁷ The Johannine Gospel presents the paradox that the divine message from above is made know through what is from below (earthly). The Johannine narrative functions as a testimony given in symbolic language, using metaphoric images as vehicles through which the Paraclete-Spirit's work can take effect.⁵⁸

With is in mind we can ask what metaphors are in use in Johannine Gospel that reveal something about the Paraclete-Spirit? In the exegetical endeavour we came across three such metaphors that we should consider – that of dove, water and wind.

1. The Johannine Paraclete-Spirit and the Dove metaphor

⁵⁶ See e.g., T. Brody (1993:463-466), A. Köstenberger (2004:434-438), T. Lincoln (2000: 22, 27, 110-114, 251-254), L. Morris (1995:575-577), and H. Ridderbos (1997:499-501).

⁵⁷ See C. Bennema (2002:112-119, 126-145, 226-232), D. Carson (1991:503), C. Keener (2003:977-982), A. Köstenberger (2004:441-444), T. Lincoln (2000:110-111), and D. Wallace (1996:331).

⁵⁸ On the relation of the Paraclete-Spirit to the different levels of meaning in the Johannine narrative see J. Martyn (1979:143-151). See also U. Schnelle (1998a: 17-31) and J. Ashton (1991:550-552).

In John 1:32 the Baptist witnesses regarding Jesus. He said: Τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ καὶ ἔμεινεν ἐπ’ αὐτόν.

Some scholars argue that according to John 1:32 there must have been a physical presentation of a dove.⁵⁹ Although this is of course possible, it does not take proper account of ἔμεινεν. Did this dove stay with Jesus? Therefore, it seems more appropriate to interpret this reference to περιστερὰν in the metaphorical sense explained earlier.⁶⁰

How should we interpret this reference to the dove? C. Barrett (1982:178) claims that the dove has no independent meaning in John and is to be seen only as a piece of traditional imagery. R. Brown (1982:57) however, sees it as a symbol for the Holy Spirit. The dove is the secondary subject and the Paraclete-Spirit is the primary subject. John wants to convey something about the primary subject that he wants his audience to grasp. Therefore he introduces this metaphor so he could reveal something about the primary subject through the mentioning of a secondary subject. Putting it differently, something in the quality and characteristics of the dove served as a vehicle to portray something that John wanted to emphasise about the Paraclete-Spirit.

What would this be? We could say that John's emphasise might be the descent of the Spirit as a dove ἐξ οὐρανοῦ, which stresses that the Paraclete-Spirit has come from the presence of God in heaven. Interpreting it this way would again say something about the origin of the Paraclete-Spirit – like Jesus he is from above. J. Van der Watt (2000:87) discusses in chapter two of his study of the dynamics of metaphor in the Johannine Gospel. He rightly points out that the Paraclete-Spirit is compared to a *dove* in John 1:32.⁶¹ He interprets this is a clear-cut comparison between a dove descending and the Spirit descending introduced by the comparative particle ὡς.⁶² D. Carson (1991:151) remarks that 'the choice of a dove to symbolize

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⁵⁹ See for instance G. Johnston (1970:20-21) and C Keener (2003:460) that mentions a possible link with Noah's dove in Genesis 8:8-12. See also G. Burge (1987:56-59) where a link is also seen with the resting metaphor of Isaiah 11.

⁶⁰ L. Keck (1970:41-67) suggests that we have an adverbial metaphor here.

⁶¹ B. Newman and E. Nida (1993:38) suggest that the text can be rendered either as "in the form of a dove" or "in the manner of a dove". The latter would suggest a flutter-like sense that draws John's attention. Of course in Christian symbolism the descending dove has become the symbol of the Holy Spirit. For further discussion see also L. Keck, (1976: 41 67).

⁶² See also A. Köstenberger (2004:69-70) and C. Kruse (2003:72).

the Spirit's descent is not obvious, though there is some evidence in Jewish sources for a connection between "dove" and "Holy Spirit".⁶³ In John's Gospel the comparison serves a different purpose than in the Synoptics, which also reduce the possibility of symbolic influence here.⁶⁴ This would, of course fit in very well with the distinct dualism clearly observable in the Johannine Gospel.⁶⁵

Another possible inference for this metaphorical reference to the Paraclete-Spirit might be that the Johannine narrative emphasises that Jesus' divine anointing was not only a subjective experience of Jesus, but a demonstrable evidence in time and space that Jesus truly is the incarnate Son of God who receives approval of the divine Family.⁶⁶

Still, another metaphor from the mouth of the Baptist is to be found in same passage, the reference is to Jesus John 1:29 where the Baptist states: "Ἰδε ὁ ἀμνὸς τοῦ θεοῦ", might help us to understand the second metaphor properly.⁶⁷ The first metaphor is used clearly with a

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⁶³ See also D. Carson (1991:153, the additional note on verse 32.

⁶⁴ The reference to the descent of the Spirit on Jesus in this gospel differs from the account in the Synoptics. Here John himself saw the bodily form of a dove, whereas in the Synoptics it was Jesus who saw it. The dove may symbolize gentleness of character or be used as an emblem of flight to show the reality of the Spirit's descent. The contrast between this and the visible display at Pentecost is striking (Acts 2:2-3). Clearly, both descents were intended to be exceptional witnesses to the mission of Jesus. John received some special revelation (Verse 33) that enabled him to identify Jesus as the one who would baptise with the Holy Spirit. Spirit-baptism is vividly contrasted with water-baptism and is superior to it. We have another echo from the prologue in the statement that Jesus is *the Son of God*, and this also ties up with the purpose of the gospel stated in John 20:31. See also G. Borchert (1996:139), G. Burge (1987:58; 2000:74) and C. Keener (2003:460).

⁶⁵ R. Gruenler (1986:27) interprets the function of this metaphor as a dramatic description that the Triune God was present at the inaugural baptism of Jesus.

⁶⁶ See R. Gruenler (1986:28).

⁶⁷ J. Van de Watt (2000:86) interprets the reference to Jesus, as the *Lamb of God* as incongruent. He inquires about the commonplace element shared by Jesus and the Lamb. He indicates that the genitive: "Lamb of God" may either mean Lamb for God or Lamb belonging to God. The interpretation however depends on the interpretation of ἀμνὸς. John 1:29 states that this ἀμνὸς takes away the sin of the world. The emphasis can fall on either the power to take away sin or on the fact that the ἀμνὸς deals with sin itself or perhaps on both. Apart from that the genitive metaphor of source (*of God*) or possession (belonging to God) indicates that it is a special lamb, he is a lamb par excellence. Van der Watt concludes by stating that for the purpose of this study it suffices to say that on a theoretical level this is an ordinary copulative metaphor. If the idea of sacrifice is central then the metaphorical dynamics take place on an interactive basis. Jesus is sacrificed like a ἀμνὸς is sacrificed. In this sense the qualities of a ἀμνὸς are transferred to Jesus. His sacrifice is, however, not the same as that of a ἀμνὸς. The difference is found in the point of comparison. C. Barrett (1982:176-177) asserts that the relevant background for this metaphor comes from the Old Testament. He sees the common point in the act of sacrifice. See also G. Beasley-Murray (1999:24-24), G. Borchert (1996:125-136), G. Burge (2000:73-74), R. Brown (1966/7:59), D. Carson (1991:148-151), J. Frühwald-König (1998:91-92), E. Haenchen (1984:166), M. Hasitschka

Judaistic view in mind. This reference indicates then that Jesus is the promised Messiah. The Jewish audience would have immediately linked this to texts like Isaiah 53:7, Genesis 49:9 and Isaiah 11:10. The second metaphor also functions as a messianic reference. The language is reminiscent of the common tradition that the Spirit of the age to come descends from an opened heaven and remains on the Messiah just as the prophets (Isaiah 11:1-2 and 42:1) anticipated. To us the link between the dove and the Paraclete-Spirit is not that obvious. However, a contemporary of John, rabbi Ben Zoma cites a rabbinic tradition to the effect that "the Spirit of God was brooding on the face of the waters like a dove which broods over her young but does not touch them".⁶⁸

With the metaphoric reference to a dove, the Johannine narrative brought to the fore certain characteristics of a dove, attributes like: gentleness, pureness, innocence, graciousness, tenderness, peace and tranquillity.⁶⁹ If this assumption about the metaphoric use is correct, it implies that the Paraclete-Spirit would possess similar attributes.

(1996:93-95), A. Köstenberger (2004:66-68), C. Keener (2003:452-454, especially 454), I. Marshall (1992:432-34), L. Morris (1995:127), H. Ridderbos (1997:73-74), D. Rusam (2005:60-80), C. Skinner (2004:89-104) and M. Stowasser (1992:100-109).

⁶⁸ There are also other rabbinic references that link the Messiah and the Spirit. See for instance Midrash Rabbah, Leviticus XIV, I. "Resh Lakish said 'Ahor' means [Man was created] the last on the last day, and 'kedem' [i.e. foremost] means on the first day. In the opinion of Resh Lakish [that is the meaning], since it is said, *And the spirit of God hovered over the face of the waters*, i.e. the spirit of the Messianic King." Or the reference to Isaiah 42:1 in Targum Jonathan To The Prophets: "Behold, My servant, the Messiah, whom I bring near, My chosen one, in whom My memra takes delight; *I will place My holy spirit upon him*, and he shall reveal My law to the nations. *He shall not cry, nor shout, nor raise his voice on the outside*. The humble that are like the bruised reed, he shall not break, and the poor of My people, who are like candles, he shall not extinguish; he shall truly bring forth justice. He shall not faint and he shall not tire unto he establishes justice in the earth; and the isles shall wait for his Torah. Thus says the God of the universe, the Lord, who created the heavens and suspended them, who established the earth and its inhabitants, who gives life to the people who are upon it and *spirit* to those who walk in it. "I, the Lord, have anointed you in righteousness, and have firmly taken you by the hand, and established you, and I have given you as a covenant of the people, as a light of the nations. To open the eyes of the house of Israel, who have been blind to the Torah; to bring back their Dispersions from among the nations, they, who are like prisoners; and to deliver them, who are imprisoned like prisoners in darkness, from the servitude of the empires. I am the Lord, that is My name, and My glory, which I have revealed unto you, I will not give to any other people, nor My praise to those who worship idols. The former things, behold, they have come to pass, and new things I declare; even before they occur I announce them to you."

⁶⁹ C. Kruse (2003:81) mentions purity and gentleness as the characteristics symbolised by the dovelike Paraclete-Spirit.

The dove portrayed the Paraclete-Spirit coming upon Christ at beginning of His public ministry and therefore emphasises the power of the Holy Spirit on Christ for His work.⁷⁰ In the broader scope of the Gospel message this causes us to make sense of Jesus' apparent calmness and tranquillity in adverse situations and the promise that the disciples would experience something similar once the Paraclete-Spirit has arrived.

The metaphorical use of the dove is therefore not without meaning as C. Barrett suggests, but indeed gives us an inside look into the character of the Paraclete-Spirit. He is a bringer and giver of peace, serenity, pureness, gentleness, tenderness, innocence, holiness, etc.

These characteristics are not only applicable to the dovelike Paraclete-Spirit; it is also the characteristics that he will foster in Jesus' followers. Here, in a nutshell we have the Johannine teaching about the Paraclete-Spirit as the one who comes from God and who points to Jesus. The climax of the Baptist's witness is the designation that Jesus is the Son of God. This testimony is based on the fact that the Paraclete-Spirit came to stay with Jesus.⁷¹

The Johannine use of this metaphor allows us to see a link between Paul's concept of the fruit of Holy Spirit as expressed in Galatians 5:22 and the Johannine dovelike Paraclete-Spirit. In other words, Paul did not bring to the fore something new when he referred to the fruit of the Spirit. It was implicitly stated when the Gospel authors referred to the Holy Spirit ascending on Jesus like a dove.

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⁷⁰ A crucial concern of the evangelist in writing the Gospel (John 20:31) is that Jesus is precisely the Son of God. Therefore it seems likely that the Gospel ought to start that way. Although John the Baptist may not have perceived the depth of the evangelist's understanding of Son of God, the expression, as Beasley-Murray has indicated, was used in Jewish literature both of faithful Israel. If the Gospel of John is any indication, then the phrase "Son of God" must have been at the core of the Johannine witness concerning Jesus.

⁷¹ G. Borchert (1996) warns one must take great care not to focus this text on Christian baptism. The primary focus is on Jesus. The same basic distinction is made in the other Gospels between the baptisms of John and Jesus (Mark 1:7-8; Matthew 3:11; Luke 3:16) except that in Matthew and Luke "fire" is added to the Spirit baptism of Jesus. The fire there probably is intended to convey the cleansing power of the Spirit. In this Gospel the evangelist did not use the fire motif because of his interest in the Spirit per se. Doubtless the writer saw parallels of this Spirit experience with Jesus' role of sending the Spirit, the other Paraclete (the Supporter or Counsellor of John 14:15-17), and of his breathing on the disciples after the resurrection in which he bestowed the Spirit upon them (John 20:21-22).

However, we must be careful that we do not focus so much on the dovelike Paraclete-Spirit that we miss the basic intention of this passage. John 1:32-33 is the heart and climax of John's testimony about Jesus: John saw the Spirit come down as a dove from heaven and remain on Jesus. He then ἐμαρτύρησεν, in verse 33 that he would not have recognized the Messiah had not God, who had sent John to baptise, told him that the man on whom he would see the Spirit come down and remain would be the one who was to baptise with the Holy Spirit. To this the Baptist added in John 1:34, I have seen and I testify that this is the Son of God. This Jesus thus both takes away sin and gives the Spirit—because he is God's Son.

2. The Johannine Paraclete-Spirit and the Living Water metaphor

R. Culpepper (1983:198) describes φῶς⁷², ἄρτος⁷³ and ὕδωρ⁷⁴ as the core symbols in the Johannine Gospel. He mentions that there are countless rich and significant symbolic references, but none of the others do so with the frequency of the three core symbols.⁷⁵

The ὕδωρ theme that developed in the first two chapters reaches a convergence in John 3. In this chapter ὕδωρ is mentioned only briefly in connection with birth from above (John 3:5). In the exegetical sections focussing on John 4:10 and 14 and John 7:37-39 I argued that ὕδωρ, as a recurring Johannine core symbol, clearly refers to the Paraclete-Spirit. C. Koester (2003:14, 187-191) contends that those who receive the Paraclete-Spirit or who "drinks" Jesus' teaching will have the Spirit (living water) welling up in their hearts as Jesus promised the Samaritan woman in John 4:13-14. The water from Jacob's well could extend life for a while, but the living water from Jesus would issue into life everlasting, which according to the Johannine perspective refers

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⁷² The word φῶς occurs 23 times in John's Gospel. All of them are to be found in the first 12 chapters of the book.

⁷³ We find 24 references to ἄρτος in the Fourth Gospel. All but three occur in chapter 6.

⁷⁴ The term ὕδωρ occurs 21 times in the Johannine Gospel. The theme water interlock the first three chapters of the Johannine Gospel with seven references. But by far the most, almost half of these 21 occurrences (9 times), are to be found in chapter 4.

⁷⁵ In his discussion of metaphors relating to the Temple U. Busse (1997:395-428) includes the Lamb of God (John 1:29), the dream of Jacob (John 1:51), the Samaritan woman (John 4), Jesus as teacher of the law in the Temple (John 7-8), the streams of water (John 7:37-39), the shepherd and sheep imagery (John 10), the calling of Prophets (John 12:37-41), the vine (John 15) and the hate of the world (John 15:18-21.). Even the reference to the house of the Father in John 14:1-2 might qualify. J. Van der Watt (2000:89) indicates that some of these are indeed metaphors, while others seem to have symbolic tendencies. He mentions, that this, however, illustrates the network of metaphorical ideas that are formed throughout the Gospel.

to life lived in relationship with God. C. Koester (2003:191) comments on John 4:1-42 and states: "If Jesus is both Messiah and Saviour of the world, the living water is both revelation and the Spirit."

The theme of living water resurfaces when Jesus goes to Jerusalem for the Feast of the Tabernacles. During the final ritual at the Feast of Tabernacles the priest brought water from the pool of Siloam and poured it in the funnel beside the altar, amid the singing of worshippers. The event was a joyous one, in anticipation of Messiah's glorious reign (Zechariah 14:16-21). During that event Jesus proclaimed, "If anyone is thirsty, let him come to me and drink. Whoever believes in me, as the Scripture has said, streams of living water will flow from within him." (John 7:37-38) The next verse gives the explanation: "By this he meant the Spirit, whom those who believed in him were later to receive." (John 7:39)

With the explanation given verse 39 we have both primary and secondary subjects. The primary subject is the Paraclete-Spirit and the secondary subject is the life-giving water. We can again ask ourselves what the attributes are that water possesses that Jesus had in mind according to John. We could suggest attributes like life, growth, nurture, etc.

When we take this into consideration several points are noteworthy:

- Life-giving water as a quality of the Holy Spirit signifies that he is the source of eternal life. Who has the Paraclete-Spirit will have life in abundance (John 4:14; 7:37-39)
- Water signifies a reception of the Holy Spirit (Ezekiel 36:25-27 and John 7:39)
- It announces that the blessings promised to be part of the Messianic Age would come when the Spirit comes. As our study of the background of John 7:37-39 has indicated we need to interpret this metaphoric use against the backdrop of Isaiah 12:3 and Joel 2:28-32

The implication of this is that Johannine Pneumatology is no different than that of Luke as stated in Acts. In his Pentecost speech Peter quotes the Joel passage. The Johannine metaphor of living or life-giving water enables us to confirm that the New Testament message regarding the Holy Spirit is consistent. It is incorrect to suggest that John only focused on revealing the identity

of the Paraclete-Spirit as a Person similar to Jesus while Luke and Paul focused only on the consequences of the Holy Spirit's presence in the lives of believers. The metaphors used in John reveal that the Johannine perspective was much broader and comprehensive than what is often acknowledged.

3. The Johannine Paraclete-Spirit and the Wind metaphor

Wind is a most natural representation of the Holy Spirit since the word πνεῦμα may be translated *wind* as well as *spirit*. English words like *pneumatic* derive their meaning from the word πνεῦμα. In explaining the new birth to Nicodemus, Jesus compared the birth by the Paraclete-Spirit to the wind (John 3:8).

We can again refer to the two subjects. The Paraclete-Spirit is the primary subject and wind is the secondary subject. What attributes of wind are in mind here? It seems that the text itself gives the answer. According to John 3:8 Jesus told Nicodemus: τὸ πνεῦμα ὃπου θέλει πνεῖ καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὐ τὼς ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος.

In John 3:8 the operation of the Spirit is metaphorically compared to the wind by means of wordplay with πνεῦμα. The wordplay on *wind* and *Spirit* in John 3:8 is different from ἄνωθεν because it works both in Greek and in Hebrew. This wordplay introduces a delightful little parable illustrating the nature of Christians as children of the wind or Spirit. The wind blows where it wishes.⁷⁶ When the people of Jesus' time thought of the wind, they could not locate either its place of origin or its final destination. This surpasses human explanation and understanding. But they certainly could feel and hear its force (its φωνή or voice). The composite metaphor interactively links the known operation of the wind with that of the Spirit. Van der Watt (2000:141) declares that metaphorically it can be said that the *Spirit is the wind*.⁷⁷

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⁷⁶ J van der Watt (2000:140-142) discusses this metaphorical use in depth. He asserts that P. Ellis (1984:54) and R. Sturch (1977/8:235-236) incorrectly call this a parable.

⁷⁷ The wordplay makes this metaphorical use even more interesting. Apart from double meaning the associated commonplaces are also utilized metaphorically. See C. Barrett (1982:210-211), E. Haenchen (1984:219), C. Keener (2003:556-558), A. Köstenberger (2004:124-125),

This composite metaphor serves as the basis for a comparison that is introduced with οὕτως. The question is what is compared to what? The sentence reads: So is it with everyone who is born from the Spirit. The reference in 3:8 is to the mysterious and even incomprehensible working of the Spirit. A person who is born from the Spirit will not understand but only experience this mysterious working of the Spirit. The comparison is therefore with the mysterious working of the Spirit within the person who is born of the Spirit. As the wind blows mysteriously and the Spirit acts likewise, the person will experience the same mysterious event when he or she is reborn as an ordinary person experiences when he or she stands in the wind. In these characteristics of the wind there was provided to Nicodemus and to the reader of John an example of how believers in Christ appear to outsiders. First-century outside observers probably knew little of how Christians became followers of Jesus, and they understood little concerning their eschatological destinies. But what they could sense was the presence and work of these children of the Spirit in the midst of pagan and Jewish societies. What they saw and heard from the Christians who were present in their societies was telling as to how they formulated their understandings of Christianity (John 13:35). Their lives were a witness to an unseen reality. Is this picture not also an appropriate word for today?

Let us consider this explanation:

- Like the wind the Paraclete-Spirit cannot be tamed by man and cannot be told by man what to do. The wind blows wherever it pleases - τὸ πνεῦμα ὅπου θέλει πνεῖ. In a similar way the Paraclete-Spirit does whatever pleases the Godhead. Each operates above human understanding and according to its own will or plan. The Spirit however does not blow in the same way as the wind nor does the will of the Spirit work in the same way as that of the wind. Within these two verbs (*blow* and *will*) the *metaphorical interaction* takes place. Both the wind and the Spirit have a will that transcends human understanding, but the nature of those two wills as well as the way in which it functions, differ dramatically. Spirit has clear animate qualities while wind is inanimate. The commonplace is that in each case the object determines its actions on its own and is not prescribed, especially not by man. In the case of blow the procedure is revised. The animate Spirit cannot blow in the same way as the inanimate wind does, although there are similarities with metaphorical potential. The commonplace in this instance is movement from location to location in a mysterious way that suits wind and Spirit.

- You hear its sound but you cannot tell where it comes from or where it is going - καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει. You know that the wind is real because you hear it, you can feel it, and you can see its work. In a similar way believers know that the Paraclete Spirit is real and is present, since you can hear and see and feel his presence and his work.
- So it is with everyone born of the Spirit - οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος. In the context of Jesus' discussion with Nicodemus we can say that just like we cannot explain the wind (where it is coming from or where it is going) or prescribe to it what to do (for it blows wherever it pleases) we also cannot explain how people are born from above and we cannot demand to be born from above, but we do experience the reality of this birth from above. The Paraclete-Spirit is as real as the wind. And the work of the Paraclete-Spirit is as real as the work of the wind (for example the devastating evidence of a tornado). Yet, the Paraclete-Spirit also manifest 'dove-like characteristics' as mentioned earlier.

What do we learn from this metaphor? Although there is lack of knowledge about the origins of both wind and Spirit, the effects of both are observable. Our knowledge of wind movements has vastly increased in modern times, but in those times the wind was unpredictable. What comes over is the sovereign operation of the Spirit of God. The new birth was an inexplicable sovereign work of God; just as the wind blowing through the trees is mysterious and autonomous, so is the new birth by the Paraclete-Spirit incomprehensible and sovereign. The Paraclete-Spirit does as he decides. No human being commands Him just as no one prescribes to the wind what to do.

This metaphor reveals to us at least two very important things that we need to keep in mind in our spiritual walk: 1] we cannot tell the Paraclete-Spirit what to do, and 2] we cannot receive the birth from above on our demand. It seems that if we allow the Johannine thought to govern our thinking about these things we would become much more humble and subservient.

Being born of the Spirit requires a radical change, a new beginning. The gist of Jesus' statement is that the character of those born is determined by the source that gives them birth. It is a pity that "born-again" has been debased in common speech as a scornful description of an extreme

sect or even referring to old ideas renewed or new versions of motor cars! It would be very unfortunate to allow ridicule to deprive us of a concept so vital and central to the Christian faith.

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5.4. A theological assessment and interpretation of the information gathered regarding the Johannine Paraclete-Spirit

It is clear that in my mind that although we could not “discover” one specific figure in the socio-cultural environment of the first Century Mediterranean world, the Johannine Paraclete-Spirit figure fulfilled a very unique and specific function in the ancient world. Given all the information gathered he functioned as a teacher, a guide and instructor, an advocate and a witness, an agent of renewal and a companion.

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Maybe one of the greatest deficiencies of some of earlier studies of this topic is the fact that scholars tried to lock these functions into one socio-cultural setting and tried to explain the whole concept from that vantage point.

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Maybe we should take a leaf out of the book of G. Parsenios (2005) regarding the way he approached the Johannine Farewell Discourses. He indicates that in the past scholars have usually interpreted the Fourth Gospel either as functioning within a Greek socio-cultural setting or within a Judaist socio-cultural setting. He contends that this is wrong. He plays with the concept of the one and the many. It should not be an either or, but a both and more. Secondly, he also indicates that it would not be right to see the genre of the Farewell discourse as that of a Testament or an ancient drama of tragedy. We should see it as both and more. The Farewell discourses are not merely one more example of the biblical testament. They also resonate with the Greek tragedy, ancient consolation literature and the literary symposium. He thirdly also suggested that we should see the Farewell Discourses as more unified and yet also more diverse. It is more unified in the sense that we the many discourses actually form one narrative unit. It is more diverse since this one narrative unit makes use of multiple genres simultaneously.

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What does this have to do with the Paraclete-Spirit? The Johannine perspective regarding the Paraclete-Spirit operates in a much similar fashion. We should not seek the identity of the Paraclete-Spirit in any one specific socio-cultural background or setting. He is neither a Jewish

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nor a Greek figure, but both and more. He functions in all social-cultural settings. Any one-dimensional assumption regarding the socio-cultural origin of this enigmatic figure would ultimately lead to dissatisfaction.

Furthermore, we could also state that there is also a surprisingly simple solution regarding the origin of this enigmatic figure. Although he function is all socio-cultural environments, the Johannine perspective is consistent. The Paraclete-Spirit is always under discussion in the immediate context of a comparison with Jesus.

From our study we have learned that the Johannine Narrative reveals that Jesus departure from the world will be followed by the appearance of the Paraclete-Spirit. The Johannine Paraclete-Spirit is no less an inscrutable, unfathomable and enigmatic figure than the Johannine Jesus. There is no one with whom we can compare Jesus, since he is from above. However, we have someone from above we precedes the Paraclete-Spirit with whom we can compare him – Jesus himself. The confusion surrounding the Paraclete-Spirit does not arise from the Johannine narrative itself, but from efforts to define this term accurately. Chapter two has shown that this is not possible.

A specific problem presents itself when we try to apply an appropriate meaning to the Greek word that corresponds with the activities allocated to the Johannine Paraclete-Spirit. We have seen that additional problems arise when scholars attempt to place the Paraclete-Spirit in a specific socio-cultural context. We have established that these two subjects of debate, the title and the background of the figure that carries the title still have not been resolved. We have also adjudged that the Paraclete-Spirit is unmistakably the Holy Spirit and is accordingly identified in John 14:26.

A variety of scholars recognize that what is said of the Paraclete-Spirit is not incompatible with what is said throughout the New Testament of the Holy Spirit.⁷⁸ Even so, as indicated the relation of the Paraclete-Spirit in the Parting Discourses to the Holy Spirit in the remainder of the Gospel has been a matter of debate.

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⁷⁸ See for instance R. Brown (1984:1139-1141); C. Dietzfelbinger (1997:1-12), F. Moloney (1998:48), R. Schnackenburg (1982:138-154), etc.

Nevertheless, for all of the difficulty in trying to understand the background of the Paraclete-Spirit, the figure's actual functions in the Johannine narrative are relatively straightforward.

Even more to point, the Johannine Paraclete-Spirit is best understood, not in relation to other biblical figures outside the Johannine Gospel, but in relation to the Johannine Jesus. The close connection between Jesus and the Paraclete-Spirit is a primary concern of this narrative.⁷⁹

The Paraclete-Spirit continues Jesus' work. The Paraclete-Spirit will teach and remind the disciples of all that Jesus said to them (John 14:26), he will testify on behalf of Jesus (John 15:26), and he will proclaim only what is heard from Jesus (John 16:13). As Jesus says, "... he will take what is mine and declare it to you" (John 16:14).

There is still, however, a more profound facet to the connection of Jesus and the Paraclete-Spirit that was revealed. The Paraclete-Spirit does not merely succeed Jesus and complete his earthly work; he also somehow "re-presents" Jesus. That the Paraclete-Spirit makes Jesus present is implicit in Jesus' promise that he will send to the disciples: ἄλλον παράκλητον (John 14:16). The expression stresses that Jesus himself is the ἐνός παράκλητος. This unspoken association is made clear in a number of statements about the Paraclete-Spirit that we can compare with statements about Jesus.

Our exegetical analysis indicated these comparisons. It starts to a certain extent very discreetly. The Paraclete is described as τὸ πνεῦμα τῆς ἀληθείας in (John 14:17; 15:26; 16:13), and Jesus is called ἀλήθεια (John 14:6). Jesus is said to be the ὁ ἅγιος τοῦ θεοῦ (John 6:69), while the Paraclete-Spirit is identified as the πνεῦμα τὸ ἅγιον (John 14:26). In a similar way John reminds us that the Paraclete-Spirit ἔλθῃ (John 15:26; 16:7, 8, 13), just as Jesus ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς (John 5:43). What was said about Jesus is just as true for the Paraclete-Spirit ἐξῆλθον παρὰ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον. Both have "come into the world" (John

⁷⁹ See e.g. G. Burge (1987:197), F. Segovia (1991:94-97), and D. Tolmie (1995:134-135).

16:28, 18:37). Both the Paraclete-Spirit (ἐκπορεύεται) and Jesus (ἐξέρχομαι) come forth from the Father. The Father ἔδωκεν the Son (John 3:16), and likewise he δώσει the Paraclete-Spirit when the Son requests it to be done (John 14:16). Similarly, just as the Father ἀπέστειλεν the Son (John 3:17), he πέμψει the Paraclete (John 14:26).

This is not where this comparison ends. When it comes to interaction with the disciples, the connections become even more explicit. For instance, while the world cannot γινώσκει or know the Paraclete-Spirit, the disciples γινώσκετε him (John 14:17), just as they γινώσκετε and ἐωράκατε Jesus (John 14:7, 9). Both the Paraclete-Spirit (John 14:17) and Jesus (John 14:20, 23; 15:4, 5; 17:23, 26) are to μονή with - and within - the disciples. Where the Paraclete-Spirit will guide (ὁδηγήσει) the disciples ἐν τῇ ἀληθείᾳ πάσῃ (John 16:13), Jesus is the Way (ὁδός) and the Truth (ἀλήθεια) according to John 14:6. The Paraclete-Spirit teaches (διδάξει) the disciples (John 14:26-27), just as Jesus teaches (διδάσκων) the people (John 6:59; 7:14, 18). The Paraclete-Spirit μαρτυρήσει as a witness (John 15:26), just as Jesus μαρτυρῶ as a witness (John 8:14). In addition, the teaching and the testimony of the Paraclete-Spirit are exclusively about Jesus (John 14:26; 16:12-13). This is functionally equivalent to the way in which all of Jesus' teaching and testimony are about the Father (John 8:28; 7:27-28; 14:13; 17:4).

The schematic documented in Matthew, where Christ promises to his disciples, has not been

In the Johannine narrative we find analogous examples of interaction concerning the disciples and the world. The world cannot accept (John 14:17), or see (John 14:17), or know the Paraclete-Spirit (John 14:17), just as it cannot accept (John 5:43) or see (John 16: 16) or know (John 16:3) Jesus. Conversely the disciples can accept, see and know both Jesus and the Paraclete-Spirit.

As shown earlier in the study, it is evident therefore, from the Johannine narrative perspective that the work of Jesus and the work of the Paraclete-Spirit overlap in a variety of contexts and fashions. R. Brown (1984:1141) articulates the consequences of this relationship as follows: "Thus, the one whom John calls 'another Paraclete' is another Jesus. Since the Paraclete-Spirit

instead of his being a Comforter for he has done all the work in this world, his coming will be to equip the disciples for their work in the world, a preparation that will be the work of the Paraclete-Spirit as Comforter, a sort of equipping for service.

can come only when Jesus departs, the Paraclete-Spirit is the presence of Jesus when Jesus is absent."⁸⁰

This function of the Paraclete-Spirit as Jesus' double comes directly from the Johannine narrative. It comes through most clearly in the first Paraclete-Spirit passage in the expression about ἄλλον παράκλητον (John 14:16-17). However, in this passage, none of the other functions of the Paraclete-Spirit (teaching, guiding, assisting, reminding, testifying, convicting or prosecuting) come into view.⁸¹ We are told, in the words of R. Schnackenburg (1982:75), that all that is mentioned in John 14:16-17 is that the Paraclete-Spirit is given to the disciples and "his significance for the disciples in the world is emphasized."⁸²

Jesus promises that ἄλλον παράκλητον will come to the disciples after he himself has departed. Up to this time, Jesus has fulfilled the role of Paraclete but now another will be sent in his place. This means more than that the Paraclete-Spirit will do what Jesus did in Jesus' absence as R. Brown stated.

It is also important to understand that this is not just a case of action. When Jesus promises that the Paraclete-Spirit will ἵνα μεθ' ὑμῶν εἰς τὸν αἰῶνα ᾗ (John 14:16) that expression calls to mind the aphorism documented in Matthew, where Christ promises to his disciples, ἐγὼ μεθ' ὑμῶν εἶμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος (Matthew 28:20). The important distinction is that what Matthew depicts Christ saying about himself, the Johannine narrative perspective applies to the Paraclete-Spirit. This highlights the fact that the Johannine message is unequivocally that the Paraclete-Spirit is Christ's agent of eternal presence with his disciples.

R. Brown (1982:644) declares: "The fact of paracletism is Jesus' way of being the teacher and the presence of Jesus after his return to the Father is accomplished it and through the Paraclete-Spirit. Not two presences, but the same presence is intended."

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⁸⁰ H. Windisch (1968:20) might not be that far off the mark when he identified the Paraclete-Spirit as Jesus' "doppelgänger" or double. He states that this comparison with the intercessory function of Jesus in heaven becomes even more evident what it is compared with John 16:26 and 1 John 2:1.

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⁸² R. Schnackenburg (1982:75) emphasises however, that this significance is not to be understood in the context of him being a Comforter for he has above all the task to strengthen the disciples' faith so that they can fulfil their task in the world. Interpreted this way the basic task of the Paraclete-Spirit, as Comforter, is that of equipping for service.

G. Johnston (1970:86) observation that after Jesus' departure the spirit of truth will come to help the faithful and to represent their Lord is therefore correct. However, Johnston does not interpret the Holy Spirit as personal, but merely as a power. It seems more appropriate given the consistent comparison between Jesus and the Paraclete-Spirit as indicated earlier that the personal presence of the Paraclete-Spirit makes up for the absence of Christ.⁸³ In other words, the Paraclete-Spirit is making Jesus present to the disciples in a different form and manner. Without in reality being Jesus, he takes the place of Jesus and makes Jesus present at the same time. For these reasons I have stated in the exegetical section that the Paraclete-Spirit fulfils the functions of the earthly Jesus and more.

G. Parsenius (2005:82-83) asserts that there is a close association between the Paraclete-Spirit saying in John 14:15-17, and the subsequent statements about Jesus' return in 14:18-21. This connection expands the present discussion. The descriptions of the Paraclete-Spirit's "coming and indwelling" and the "coming back and indwelling of Jesus" are placed in a parallel relationship.⁸⁴ The following chart demonstrates Brown's connections the best:

	<i>Paraclete</i>	<i>Jesus</i>
	14: 15-17	14: 18-21
Necessary to love Jesus, keep his commands	15	21
Giving of Paraclete; coming back of Jesus	16	18
World will not see Paraclete or Jesus	17	19
Disciples will recognize Paraclete and Jesus	17	19
Paraclete and Jesus will dwell in the disciples	17	20

R. Brown (1982:644) declares: "This kind of parallelism is John's way of telling the reader that the presence of Jesus after his return to the Father is accomplished in and through the Paraclete-Spirit. Not two presences but the same presence is involved."

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⁸³ See here for instance C. Keener (2003:962-969).

⁸⁴ See also R. Brown (1984:644-645).

G. Parsenius (2005:82) rightly states that with the last phrase of Brown's quotation, a corrective, or at least a caution, can be included in the "harmony of presence" that very clearly exists between Jesus and the Paraclete-Spirit. Following the promise in the first Paraclete passage (John 14:16-17), Jesus promises to come to the disciples (John 14:18).

What is the significance of this? According to G. Parsenius (2005:83) "most modern scholars connects these promises to the post-Resurrection appearances of Jesus. As the resurrected one, Jesus will not leave the disciples orphans, but will come to them 'in a little while' (John 14:18-19). But, the idea that this will keep the disciples from being orphans is not satisfying. For, if this is the right reading, then Jesus will once again leave them orphans after his final departure. A more permanent presence is needed, and, for this reason, many people, in ancient and modern scholarship, have argued for some other form of Jesus' coming to the disciples."⁸⁵

In Johannine thought the Paraclete-Spirit has taken on a fuller or more precise character – the character of Jesus. In Johannine thought the personality of Jesus has become the personality of the Paraclete-Spirit. As the Logos of revelation (and Wisdom) has been identified with the earthly Jesus and stamped with the impress of his character (John 1:1-18), so the Spirit of revelation has been brought into conjunction with the heavenly Jesus and bears the stamp of his personality.

This study has argued that D. Aune (1972:126-135), G. Beasley-Murray (1999:258), G. Borchert (2002:126), R. Brown (1984:1141), I. La Potterie (1976:120-140), C. Keener (2003: 966-969), A. Köstenberger (2004 438-440), F. Moloney (1998:43-44), G. Parsenius (2005:83), are all right in debating that this permanent presence is reflected in the sending of the Paraclete-Spirit. Justification for this lies above in the various sets of parallels between the consonant activity of Jesus and the Paraclete-Spirit, especially in the close connection between what is promised about the Paraclete-Spirit in John 14: 16-17 and what is promised of Jesus in John 14:18-21. Some scholars rightly pointed out that most of the personal functions of the Paraclete-Spirit are found in parallels with Jesus.⁸⁶ R. Berg (1988:70-71) and E. Franck (1985:38, 83-84) both

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⁸⁵ F. Moloney (1998:43-44) discusses this matter in depth. See also A. Casurella (1983:43-45, and 143-144), and C. Dietzfelbinger (1997:44-66).

⁸⁶ G. Burge (1987:141) summarises the parallels between Jesus and the Spirit.

mention that the post-Pentecost believers saw the Paraclete-Spirit as personal because they experiences him as the personal presence of Jesus or the mediator of that presence.⁸⁷

G. Parsenius (2005:83) contends that the sending of the Paraclete-Spirit seems to fulfil the promise that Jesus will return. He debates, however, that R. Brown (1984:1141) might have gone too far in referring to the Paraclete-Spirit as "another Jesus." According to F. Moloney (1998:44) the Paraclete-Spirit and Jesus can be closely associated only if one recognizes that they are also distinct.⁸⁸ Even though the disciples can experience Jesus' life-giving presence through the Paraclete-Spirit, Jesus is, in fact, departing from the world (John 14:19).

The Paraclete-Spirit will be to the disciples what Jesus himself has been to them, yet the Paraclete-Spirit is not Jesus. The coming of the Paraclete-Spirit will be equivalent to a coming of Jesus, and yet the Paraclete-Spirit is not Jesus. This indicates that in Johannine thought there is a unique relation between Jesus and the Paraclete-Spirit.

F. Moloney (1998:43) feels very strong about the fact that the distinction between the physical Jesus, who is departing, and the "other Paraclete," who will be given (John 14:16), must be maintained". Here we can agree with G. Johnston (1970:87) who states that the Paraclete-Spirit is "another Jesus" only in the sense that he is Jesus' representative. Yet, he does make Jesus present, inasmuch as he *re-presents* Jesus (G. Johnston, 1970:86). This is analogous to what is said in 1 John 3:24: "We know that he (Jesus Christ) abides in us by the Spirit which he has given us."

G. Parsenius (2005:84) concludes that although the place of the Paraclete-Spirit in the history of ancient religious thought is hard to pinpoint precisely, the role of the Paraclete-Spirit within the Gospel is relatively clear. The findings of the current study affirm this view. The perspective of the Johannine narrative is quite clear: The Paraclete-Spirit represents Jesus, after his departure. Furthermore, what is said regarding the Paraclete-Spirit is modelled on what is said about Jesus, especially in the first Paraclete-Spirit passage (John 14:15-17).

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⁸⁷ See also C. Keener (2003:965).

⁸⁸ See his discussion against A. Dettwiler (1995:100).

We have seen in the earlier discussions that this is undoubtedly not the only function of the Paraclete-Spirit. What is important, nevertheless, is the fact that the Johannine Gospel itself and the Johannine perspective provide us with the most important critical information to comprehend who the Paraclete-Spirit is. When you consider the literature available, however, it becomes apparent that the most difficult thing about John's Paraclete-Spirit is that the Paraclete-Spirit resembles loosely a variety of other figures (prophets, angels, Moses/Joshua typology)⁸⁹ but corresponds not to any one of these figures exactly and accurately.

As the exegetical chapters have revealed we find that in Johannine thought the foundation for a distinctive religious experience of believers would be the distinctive features of the Johannine Paraclete-Spirit and his relation to Jesus. The Paraclete-Spirit is the Spirit of Jesus – that is, he continues the work of Jesus. We can put it more strongly in Johannine terms: He continues the presence of Jesus. John brings this out in a variety of ways. It is implied in John 1:32-34 where the Paraclete-Spirit descended on Jesus and remained on him ἔμεινεν ἐπ' αὐτόν. It seems that according to Johannine thought the 'fusion'⁹⁰ of Jesus and the Paraclete-Spirit was sustained during Jesus' ministry and continued after his departure.⁹¹

In chapters four and five we have referred to the fact that the πνεῦμα that came from above brings about new life. In this study we have argued that the Johannine narrative states that the experience of this new life *alone* does not sufficiently characterise the activity of the Paraclete-Spirit (John 3:5-8; 4:10-14; 6:63; 7:37-39; 20:22).

⁸⁹ See our discussion in chapter two.

⁹⁰ Here we should consider the theological concept of perichoresis. Although this is not a Johannine word, the concept is very much Johannine. We see something of this mutual indwelling in John 14:11, 20-21, 23; 15:1-11; 17:21, 26, 1 John 2:5b-6, 20, 24-25; 3:9, 24; 4:13-15, and 5:20.

⁹¹ J. Dunn (1975: 350-351) correctly states that it is implied in John 6:62-63 and John 7:37-39, where it is clear that the language of eating the flesh of Jesus and drinking the water from Jesus symbolizes the believing reception of the life-giving Spirit. It is implied in the relationship or parallelism between the ministry of Jesus and that of the 'Paraclete': for example, both come forth from the Father (John 15:26; 16:27-28); both are given and sent by the Father (John 3:16-17; 14:16, 26); both teach the disciples (John 6:59; 7:14, 28; 8:20; 14:26); both are unrecognised by the world (John 14:17; 16:3). It is implied in John 19:30 (probably) and John 20:22, where the Spirit is portrayed as the spirit-breath of Jesus. Above all it is indicated in the explicit description of the Spirit as the 'other Paraclete' or Counsellor, where Jesus is clearly understood as the *first* Paraclete (1 John 2:1) and by the fact that the coming of the Spirit obviously fulfils the promise of Jesus to come again and dwell in his disciples (John 14:15-26). In short, 'the Paraclete is the presence of Jesus when Jesus is absent'.

The importance of this Johannine thought is that it presents an immediate and direct continuity between believers and Jesus. As Dunn (1975:251) states: "The lengthening time gap between John and the historical Jesus, and the continuing delay of the Parousia do not mean a steadily increasing distance between each generation of Christians and the Christ. On the contrary, each generation is as close to Jesus as the last – and the first – because the Paraclete is the immediate link between Jesus and his disciples in every generation. That is to say, the Spirit provided the link and continuity not the sacraments or offices or human figures. The vitality of Christian experience does not cease because the historical Jesus has faded into the past and the coming of Jesus has faded into the future; it retains its vitality because the Spirit is at work here and now as the other Paraclete."

5.5. Summary

We have arrived at the end of this investigation. This investigation has shown that we must candidly admit that a Johannine Pneumatology does not feature as strongly in contemporary theological thought as for instance a Pauline Pneumatology or a Pneumatology based on Acts. This needs to be rectified.

The Paraclete-Spirit is a radically central theme of Johannine thought. Without this awareness, we cannot appreciate Johannine thought or Pneumatology appropriately. It is irresponsible to develop a Pneumatology without taking the Johannine perspective seriously.

Chapter one functioned as methodological point of departure. The basic premises of this investigation were identified. The problem and task were addressed. Specific hypotheses regarding the study were revealed and a basic plan of action was introduced.

Chapter two focused on the origin, background usage of the word παράκλητος and concluded that the principal difficulty encountered in the investigation and search for the historical roots and a basic meaning of παράκλητος, is the fact that this word potentially envelops such a wide area of meaning that it is difficult to pin it down to one meaning. Among Johannine scholars there are three established source theories that attempt to explain the origin and meaning of παράκλητος as it relates to Johannine Literature:

- The proto-Gnostic antecedents
- The pro-Judaistic antecedents, and
- The Hellenistic antecedents

The diversity of the Palestinian religious milieu, evidence of interdependence between the literature of the period and the Johannine Literature, make it entirely possible that **each** of these theories could have influenced the Johannine conception of παράκλητος or that **none** of them influenced John. However, in the Johannine Literature, the word παράκλητος has evolved **beyond** the limitations of all these source theories and that the search for the origin of παράκλητος does not prove to be helpful in our search to better understand παράκλητος.

I stated my recommendation, that we should treat John's usage of παράκλητος as a Johannine *hapax legomenon* and that we restrain ourselves from trying to trace the origins of his thought to other historical settings.

I have also suggested that the conventional interpretation of παράκλητος as an Advocate seems confusing and too limiting because it puts forward only one very restricted facet of what the Paraclete-Spirit does. An interpretation founded upon the idea of 'legal advocate' appears in most cases to be too limiting. Expressions such as 'Helper', 'Comforter', 'Companion', 'Intercessor', 'Mediator', 'Teacher', or 'Equipper' are highly nonspecific and might be for the most part useful, but none of these terms alone would suit as a replacement for Advocate either. No single concept interprets the Johannine παράκλητος sufficiently.

Chapter three attempted to present an exegetical analysis of the παράκλητος sayings in order to see whether the text itself might reveal more about the origin, identity and function of παράκλητος in the Johannine Gospel. This was done in the context of a literary exposition of the text in its socio-historical context.

Looking back, we have gained a whole series of important exegetical insights from this endeavour. It concluded that the παράκλητος sayings reveal something about:

- The origin of ὁ παράκλητος
- The identity of ὁ παράκλητος and
- The work of ὁ παράκλητος

With regards to the origin of ὁ παράκλητος we have learned that:

- The origin of ὁ παράκλητος is confirmed to be the same as that of Jesus. He is πέμψει ὁ πατήρ
- John describes ἄλλον παράκλητον as δώσει (given) by the Father
- Like Jesus this ἄλλον παράκλητον has his origin from above. This immediately implies that what we ascribe to Jesus, we should ascribe to ἄλλον παράκλητον as well
- He would be πέμψει ἐν τῷ ὀνόματί μου
- ὁ παράκλητος is described in terms of ἐν τῷ ὀνόματί μου
- He will be πέμψω ὑμῖν παρὰ τοῦ πατρός
- ὁ παράκλητος will be παρὰ τοῦ πατρὸς ἐκπορεύεται
- Jesus ὃν ἐγὼ πέμψω ὑμῖν
- Both the Father and Jesus are involved in the giving, sending, and coming of ὁ παράκλητος

With regards to the identity of ὁ παράκλητος we have learned that:

- ἄλλον παράκλητον is simultaneously the same as Jesus, the first παράκλητος and yet more than the incarnated Jesus
- He is identified as τὸ πνεῦμα τῆς ἀληθείας

- Another title given to ὁ παράκλητος is τὸ πνεῦμα τὸ ἅγιον. It is important to note that this is an explicit identification of ὁ παράκλητος as τὸ πνεῦμα τὸ ἅγιον. While πνεῦμα is a neuter word in Greek, John consistently used a masculine pronoun ἐκεῖνος to underscore the personal character of τὸ πνεῦμα τὸ ἅγιον. I have interpreted this as evidence that both τὸ πνεῦμα τῆς ἀληθείας and τὸ πνεῦμα τὸ ἅγιον have the same kind of personal characteristics in Johannine thought than that of ὁ παράκλητος
- ἄλλον παράκλητον as τὸ πνεῦμα τὸ ἅγιον is not a free reigning agent, He is irrevocably linked to Jesus as Jesus is linked to the Father
- We cannot interpret this ἄλλον παράκλητον in any other sense than Personal
- He is not a natural or supernatural power or force, but a personal being, like Jesus

With regards to the work of ὁ παράκλητος we have learned from the exposition of the various passages that:

- ὁ παράκλητος will fulfil at the least a double office. He will teach and he will recall what Jesus had taught
- The method by which ὁ παράκλητος teaches the disciples *everything* is by “making them remember” all that Jesus has taught them, and by bringing out the implications of his teaching. Jesus had promised the disciples: “He [the Spirit] will teach you all things, and bring to your remembrance all that I said to you” (John 14:26)
- The work of ὁ παράκλητος is also described as, ‘to guide the disciples in all truth and to witness about the things to come’
- The work of ὁ παράκλητος is portrayed as that of glorifying Jesus, through the process of witnessing to the disciples, by sharing everything about Jesus with them
- The work of ὁ παράκλητος is τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν
- It is also said that ὁ παράκλητος shall ἐλέγξει τὸν κόσμον. In this context ὁ παράκλητος, amongst other things, functions as Revealer, Convincer and Convictor

- Jesus said he would ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ. I have interpreted the μαρτυρέω of ὁ παράκλητος as authentication and confirmation of Jesus' message and ministry

Additionally we have learned that:

- The fact that Jesus referred to ἄλλον παράκλητον indicates that there was one who functioned as παράκλητος before the arrival of ἄλλον παράκλητον
- The coming of ἄλλον παράκλητον is clearly conditional
- Furthermore we have learned that without this ἄλλον παράκλητον there is no way that:
 - The troubled hearts of the disciples could be calmed down
 - The disciples would be able to continue to be obedient to Jesus' commandments
 - The disciples could interpret Jesus' departure in any other terms than as the end of the road
- It is therefore clear from the exposition of the texts that this ἄλλον παράκλητον:
 - Is Jesus' answer to the disciples troubled hearts
 - Is Jesus' presence with them in his absence
 - Performs in them what Jesus had performed in the flesh
 - Continues Jesus' mission
- The giving of ἄλλον παράκλητον and the having of ἄλλον παράκλητον is simultaneously proof of discipleship and means of the strengthening towards discipleship.
- The never-ending presence of the abiding ἄλλον παράκλητον enables Jesus' followers to cope with the problems encountered because of the physical departure of Jesus
- ἄλλον παράκλητον will bring about a clear distinction between the world and the disciples
- ἄλλον παράκλητον will set them apart from the world that cannot receive him
- ἄλλον παράκλητον is given to enable the continuation of the ministry of (and even presence) the first παράκλητος

- The disciples have ἄλλον παράκλητον to help them to be Jesus' true disciples
- The coming of ὁ παράκλητος would more than compensate for the departure of Jesus – especially since his omnipresence overcomes the limitations of Jesus in human nature

I stated that παράκλητον in 1 John 2:1 means mediator or intercessor. Christ Jesus, the righteous – the only one who is without sin – shall plead our case constantly before the Father. Christ's mediation is the continual application of his death to our salvation.

A comparison of the usage of ὁ παράκλητος in the Fourth Gospel with that of John's First Letter, revealed that the referent in all the uses of παράκλητος in the Gospel of John is the Holy Spirit, while in 1 John 2:1 the referent is Jesus Himself.

The summarizing statement stated that according to the Johannine narrative Jesus identified ὁ παράκλητος as God's Spirit, the Holy Spirit, or put differently, God's presence in Spirit.

If the conclusions of this chapter are correct, it means that we cannot opt for an interpretation of ὁ παράκλητος that limits his function to a purely juridical one. Therefore:

- To translate παράκλητος then with Advocate is not sufficient.
- O. Betz (1963:1-3) is correct in asserting that most of the functions of ὁ παράκλητος are not of a purely forensic nature at all. Although the forensic element is clearly present in the Johannine socio-cultural world as well as his depiction of the cosmic dualism and cosmic lawsuit, the Johannine perspective entails more than just a forensic setting. We have assessed that the broker-client model address the forensic tones best, since it helps us to understand the Johannine παράκλητος better. As broker this other fulfils a multiplicity of functions.
- The assessment of G. Johnston (1970:87) is correct that the words that unfold the wealth of Johannine teaching about ὁ παράκλητος are comforter, interpreter, teacher, prophet, and legal counsel. We could add mediator, intercessor, guide confirmer and

authenticator. But none of these words can adequately define or describe the basic role that the Paraclete-Spirit fulfils. All of them can however be linked to the brokerage role that Jesus as the man from above fulfilled. The Spirit from above is promised to continue this role. Since all of these meanings are locked up in παράκλητος we might do better by transliterating παράκλητος with Paraclete rather than attempting to translate it with any one of the aforementioned possibilities.

- We have also concluded that although the paracletic function was quite clearly present in all ancient socio-cultural environments, we could find no single human figure other than Jesus to whom we could refer to as the prototype that the Johannine author used when he addressed this issue.
- We have contended that the παράκλητος functioned as a broker similarly to the way Jesus functioned as broker. We have suggested that Jesus promised his disciple that his brokerage would not end with his departure. The promised other παράκλητος would take over that role. As broker this other becomes a theologically important concept in Johannine thought. This other παράκλητος is the one

Chapter four focused on the development of Johannine thinking about the Holy Spirit and a comparison between παράκλητος and πνεῦμα. A study of the occurrence of πνεῦμα in the Johannine Gospel revealed that:

- The word πνεῦμα occurs 24 times in 18 verses of John's Gospel. With possibly one or two exceptions (11:33; 13:21), these references all seem connected to roughly the same invisible, inner reality which John at times calls "the Holy Spirit"
- Πνεύματος (John 3:5) is a reference to the Holy Spirit along the lines of the prophecy of Ezekiel
- In John 6:63a we hear: "τὸ πνεῦμά ἐστιν τὸ ζωοποιῶν" – The Spirit is the life giving one. Although the thought of this verse is very complex, πνεῦμά is a reference to the Holy Spirit. Only the Holy Spirit is the 'life giving Spirit'
- The decisive question of John is, how a man may attain ζωή. New Life, birth from above, can be achieved only through the work of the Holy Spirit, not by any human effort. Just

as the Father's work was performed through Jesus, the work of the Holy Spirit is a continuation of the work of Jesus

- The word of God remains inaccessible to man so long as he does not live ἐν πνεύματι. For John ζωή consists in the γινώσκειν of God. Christ is the giver of ζωή because he revealed God to mankind. And the πνεῦμα is the giver of ζωή because he revealed Christ and God to man
- What Christ speaks the πνεῦμα speaks. For John πνεῦμα is not simply a power through which Jesus as Redeemer encounters man, πνεῦμα is God
- True ζωή is to be found only in God, through the enabling of the πνεῦμα
- Again, according to John the word of God remains inaccessible to man so long as he does not live ἐν πνεύματι
- According to John 1:32-33 Jesus is the one in whom the πνεῦμα dwells permanently. According to John 3:34 Jesus is the one to whom God gave the πνεῦμα without any limit. It seems also that John 6:27 confirms this line of thought. "He is the one on whom God has placed his seal so that he could distribute the food of eternal life." Jesus is described as the one who is the source of life-giving water. The πνεῦμα flows out of him. He is the one who will quench the thirst of believers by releasing the πνεῦμα (streams of living water) to the faithful (John 7:39)
- To be commissioned to advance the work of God as God's agents, means being empowered as Jesus was empowered – obtaining the πνεῦμα, just as Jesus obtained the πνεῦμα. Interpreted this way, John 20:22 becomes a climactic moment in John's Gospel. The πνεῦμα who has been so prominent in Jesus' ministry and been promised in the Farewell Discourses, is now present in the lives of believers. He is the third Person of the Trinity and not merely a divine power

It is ironic that God's eschatological presence in man has so often been a point of contention and division among Christians. Since the road ahead appears no less difficult than the way we have come, we would do well to be humbly mindful of God's sovereignty and of our weakness.

God, in Christ, has initiated the Messianic Age with the outpouring of the πνεῦμα. Man's relationship with God ἐν πνεύματι has been forever changed

What is said about the Paraclete is also said about the Holy Spirit and is also said about Jesus. This implies that the Paraclete is the Holy Spirit. In his Parting Discourse, Jesus reveals that his departure will result in the coming of the Paraclete-Spirit. We have learned that:

- The Paraclete-Spirit will be to the disciples what Jesus himself has been to them, yet the Paraclete-Spirit is not Jesus
- The coming of the Paraclete-Spirit will be equivalent to a coming of Jesus, yet the Paraclete-Spirit is not Jesus
- The Paraclete-Spirit will extend Jesus' range of teaching to the world. I have argued that the range of Jesus' teaching has been extended in the sense of depths and clarity, as well as spatially, since it is extended to the whole world through the work of the Paraclete-Spirit
- The Paraclete-Spirit will advance the disciples understanding of the truth
- The presence of the Paraclete-Spirit with the disciples will be permanent
- The presence of the Paraclete-Spirit will be invisible and inward
- The Paraclete-Spirit will encourage believers as they live in a hostile world
- The Paraclete-Spirit provides believers with access into the presence of the Triune God and the Triune God access to hearts and minds of believers
- A prominent role of the Paraclete-Spirit is to lead or guide the believers into the faith and knowledge of Jesus as the Christ of God
- The Paraclete-Spirit leads believers into all truth
- The Paraclete-Spirit guides and enables the believer to experience the presence of Christ
- The Paraclete-Spirit affirms Jesus' ministry by bearing witness to him
- The Paraclete-Spirit will continue Jesus' ministry both by way of teaching and by reminding believers of what Jesus said and did during his ministry

- Even in John 16:8-11 the Paraclete-Spirit does not function exclusively in a forensic setting and his function is not exclusively forensic. We should presuppose ἐλέγξει as a verb in verse 9, 10 and 11 and interpret it to mean: He shall expose (bring into the light), He shall convince (persuade), and He shall convict (prove guilty), respectively. Interpreted this way I believe, we place the emphasis syntactically, and semantically on the right elements

5.6. Conclusions

The Johannine treatment and understanding of religious experience is notable for its freshness and vigour. Experience of God is experience of the Paraclete-Spirit, the Spirit characterised by the personality of Jesus. I would like to summarise my conclusions as follows:

- In Johannine thought the task of the incarnate Logos is that of ἐξηγήσατο. He is the one who exegetes the Father (John 1:18). In similar fashion the Paraclete-Spirit task is to ἐξηγήσατο Jesus. Experience of the Paraclete-Spirit involves a continual responsibility and enabling to reinterpret the truth once given in Jesus to meet the needs and challenges of each new situation. The confession of 1 John 4:1-6 becomes a normative word in the face of the challenge of heresy.
- In the face of each new demand the Paraclete-Spirit provides a fresh reinterpretation that derives directly from the original expression of 'the truth'.
- Believers in the Johannine tradition seem to be much more effective in their attempt to follow in the footsteps of their Master, Jesus the Messiah. Because of John's teaching regarding the Paraclete-Spirit, they experienced the presence of Jesus in their midst as a tangible reality.
- Crucial to this understanding is the fact that they experienced Jesus' presence this way because of the tangible presence of the Paraclete-Spirit who is constantly carrying Jesus into their midst in the variety of role he fulfil. Perhaps the expression and communication of the character of the Paraclete-Spirit resulted in the growth in knowledge and lead to greater vivaciousness in the believers faith walk. Consequently, they were taught to avail themselves of the Paraclete-Spirit's power.

The Johannine understanding of the Paraclete-Spirit plays a leading role in his theological thinking. Without the Paraclete-Spirit the existence of a vivacious faith community is not possible. Without the active ministry of the Paraclete-Spirit we cannot have a vibrant missionary life. Without the Paraclete-Spirit there is no way that believers can conscientiously persevere in their faith. Without the Paraclete-Spirit believers cannot understand the mystery of the Incarnation, the Crucifixion, the Resurrection and the Ascension of Jesus from Nazareth, the Messiah of God. Without the Paraclete-Spirit it is not possible to experience Spirit-inspired worship where Jesus functions as the central focus of our worship. Only when people allow the Paraclete-Spirit to do his work as it is so vividly described in John can believers really function as part of a vibrant Spirit-inspired community that is thoroughly Christ-centred and God honouring. Only through the work of the Paraclete-Spirit can believers experience the efficacy of salvation through the death and resurrection of Jesus.

A word study of the words παράκλητος and πνεῦμα, where our primary focus is to dig up the cultural origin and heritage of these words, is not very sufficient or successful. Ultimately such studies pivot around our choice of background. Although interesting and even stimulating, they do not enable us to understand Johannine thought better. It is irresponsible to focus on a word study without proper exegesis.

An investigation of these words should be exegetical and grammatical in nature. This thought is based on my conviction that the investigation of any biblical theme should always be thoroughly exegetical. Even systematic theology should be exegetically based.

There might be many benefits in an exegetical approach that is either diachronic or synchronic, but an exegetical approach where we have a blend of both is more feasible. I have dealt with both approaches on a needs basis in the context of what is necessary to address in our specific investigation.

It is my conviction that this investigation reveals clearly that the Paraclete-Spirit in Johannine thought is depicted as a divine person of similar nature as Jesus and that all the παράκλητος references emphasise the role of a person. He is omnipotent, omniscient, holy, eternal, full of the truth, just like Jesus. For this very reason we argued against an interpretation where the "spirit"

in the Johannine Gospel is merely seen as a divine power. Any view where the Paraclete-Spirit is not seen as a person is seen to be exegetically and grammatically inconsistent and irresponsible.

In this vein, it is important to note how absolutely fundamental it is in Johannine thought to portray the personal relationship between Father, Son and Paraclete-Spirit in terms of comparisons.

Although John never argued the case of the systematic theological concept of the Trinity and although we cannot claim this to be his focus, our study has revealed that in germinal form the concept Trinity was foundational for him. Without any major discussion of the theme John presents us with a picture of God who is one and many, personal and spiritual, transcendent and immanent.

We have found in our study that the Johannine author presents us with a picture of the Paraclete-Spirit who is part of this unique oneness. Where Jesus was Immanuel, God with us in the flesh, the Paraclete-Spirit is the ever-present presence of God with believers unto eternity. Although John reveals their unique oneness, he also clearly reveals the distinctness and distinctiveness of God as Father, Son and Paraclete-Spirit. An authentic recall of the Johannine perspective would cause the church to be more fundamentally Trinitarian.

This investigation has revealed that we need to adjust our understanding of 'charismatic' and charismatic worship. Charismatic, in a Johannine sense, does not mean a focus on the possession of spiritual gifts but on the permanent indwelling of the Paraclete-Spirit and the possession of spiritual character traits. The indwelling of the Paraclete-Spirit does not become visible in the manifestation of certain spiritual phenomena, but in the possession of faith, in believers' obedience to Christ, and in the completeness of their love for one-another.

From a Johannine perspective all who accept Jesus as Lord and God are indwelled by the Paraclete-Spirit. However, as argued in the preceding pages, this indwelling has the consequence that the nature of believers changes. The attributes of Christ Jesus the Lord will

rub off on believers, because of this indwelling. Therefore, the fruit of the Paraclete-Spirit in Johannine terms would ultimately be the amazing metamorphosis that causes believers to become more and more like Jesus.

The question could be asked: how do believers foster a life where the Paraclete-Spirit carries Christ into the core of their being? This is part of the mystery of faith. If we take Johannine thought seriously we would say that this is an inevitable reality, for Jesus promised that when the Paraclete-Spirit would come he would bring about these amazing changes. But on the other hand John also emphasises that the Paraclete-Spirit will bring about these changes in those who believe in Jesus as the Messiah and who are obedient to his commands. It is in this context that we need to be more diligent in our continual reading of and teaching of Scripture on an ongoing basis. We need to become more focused on the text itself. We need to focus on the crucial role the Paraclete-Spirit plays in Johannine thought.

In our day this would imply a major paradigm shift – in some circles this would mean a shift away from a spirit-driven theology where the gifts and other spiritual phenomena are the centre of our spiritual life to a theology where Christ is the centre of our spiritual life – both individually and corporately. And in other circles this would mean a shift away from cold dogmatism where the Paraclete-Spirit is just intellectually investigated but not experienced.

People need to understand that when they experience Jesus they experience the Paraclete-Spirit as well, because this is his focus. Maybe we should change it around and say when people are Paraclete-Spirit indwelled, they will experience Jesus, this would be the Johannine emphasis.

As closing word we could mention the reformational slogan '*Ecclesia reformata semper reformanda*'. A radically Paraclete-Spirit driven church from a Johannine perspective will be a church, continually reforming to become more and more Christlike in appearance, conduct and attitude. True Paraclete-Spirit inspired worship will become its trademark! We have a broker and a benefactor. He teaches us, guides us, inspires us, renews us, witnesses to and in so doing he links us to the One who is known as the Way, the Truth and the Life. May God bless us as we pursue this road to his glory under the permanent guidance of our ὁδηγός and παιδαγωγός,

Jesus' trusted successor who supervises the conduct and morals of a Jesus' own as *guardian*, *trainer*, and *instructor*.

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