

Chapter Three

Exegetical Approach to and Analysis of the Paraclete Passages

3.1. Introduction

In the previous chapter I focused on the origin, background-history, usage and interpretation of the word παράκλητος. I addressed the usage and interpretation in ancient Greek, biblical times and early Church history. I concluded that since most English translations cannot convey a comprehensive meaning of παράκλητος as intended in Johannine Literature, the only way forward in our search to address the enigma of παράκλητος is to study the Johannine texts in their socio-cultural context exegetically. I have argued that the identification of who the author is, an understanding of the reason why he wrote and the identification of the intended audience are important.

However, if it is true that we need to read and interpret texts in their socio-cultural context and if it is true that the intention of the author (and the identification of his socio-cultural environment) and the identity of the intended readers (and the identification of their socio-cultural environment) are important factors in any interpretation of texts, we can ask whether the same rule does not apply with regards to the identity and social cultural environment of the modern exegete as well. We do not interpret texts *tabula rasa*. No interpretation is objective and unbiased. Our interpretations are coloured by who we are, our socio-cultural environment and the development of our thought structures. Therefore it is important to put in writing something about the thought world that I am functioning in and the influences that stimulated me in the development of my exegetical approach.

The purpose of this current chapter is twofold:

- To identify aspects of my socio-cultural environment and influences that stimulated my development and exegetical stance, and

- To focus on the exegesis of the different texts in their context and what they reveal about the Johannine παράκλητος concept.¹

This investigation is done with the premise that such an approach might enable us to come to a better understanding of the identity, role and function of ὁ παράκλητος.

3.2. Exegetical approach

In the introduction to W. Egger's book on exegesis H. Boers (1996:xlvii) refers to the fact that traditional grammar has its limitations and he consequently suggests that transformational grammar² is needed to overcome these limitations. The same could be said of traditional exegesis as well. If this is true we need an exegetical approach to overcome the limitations of traditional exegesis.

Boers also comments that the success, or failure, of a grammar depends on its ability to clarify how every acceptable sentence is constructed in a language. The same principle applies to exegesis as well – the success, or failure of an exegetical model depends on its ability to clarify all acceptable interpretations of a text. In order to achieve this, we need to employ a "transformational approach"³ in exegesis.⁴

¹ Since this study focuses on the complete Johannine corpus I will also discuss the occurrence of ὁ παράκλητος in 1 John 2:1.

² The transformational grammar was a theory of how grammatical knowledge is represented and processed in the brain. Developed by N. Chomsky in the 1960's, the transformational grammar consisted of:

- Two levels of representation of the structure of sentences: an underlying, more abstract form, termed 'deep structure', and the actual form of the sentence produced, called 'surface structure'. Deep structure is represented in the form of a hierarchical tree diagram, or "phrase structure tree," depicting the abstract grammatical relationships between the words and phrases within a sentence.
- A system of formal rules specifying how deep structures are to be transformed into surface structures.

³ Here I am thinking of the transformational approach to the atomic rules (or 'parameters') underlying the formation of all existing or possible human languages of M. Baker (2001) – particularly the syntactic rules affecting allowed word and phrase orderings. There is also a touch of cross-culturally oriented political content. Chapter 6, "Toward a Periodic Table of Languages," is particularly synoptic, and Chapter 7 begins to discuss some important commensurability implications of this Chomsky-inspired development.

thought the most profoundly.⁴ A third example would be the Peruvian liberation theologian G.

It is appropriate to address the nature of my exegetical approach. In chapter one I have stated that the methodology I wish to apply is that of a question based approach. I stated that I would like to make use of the relevant different exegetical instruments available that would enable me to address specific questions regarding παράκλητος. I have also identified the work of specific scholars in which the different exegetical methods that I will make use of are being discussed. The methods discussed in these works cover a very wide spectrum of exegetical methods. Just like with transformational grammar, to make use of the appropriate exegetical instruments at any given time, will enable us to interpret παράκλητος in the Johannine socio-cultural environment best.

3.3. My socio-cultural environment and what influenced my development

As long as I can remember language scholars always reminded me that I need to restrain myself from reading and interpreting texts dogmatically. I submit to this basic hermeneutical principle wholeheartedly. However, I have learned something from the philosophers and systematic theologians that language scholars and exegetes should consider seriously. I am referring to the fact that systematic theologians often declare who and what have influenced their way of thinking and how and why it has influenced them this way.

In chapter one I have mentioned that I plan to use E. Dussel (1976, 1985, 2003a and b) since he provides a sociological reading that I see as capable of defining the different interpretative strategies of the marginal members and the 'insiders' of society. If you consider the preface and introduction to Dussel (2003) you find a clear and succinct presentation of the socio-cultural environment Dussel functions in, who and what influenced him, how and why.⁵ Dussel is not alone in this approach. Another example would be J. Moltmann, from my perspective, the Reformed systematic theologian (since K. Barth) that has influenced contemporary theological

⁴ Exegesis is a subjective system. Being subjective, exegesis is culturally determined and learned. Exegesis is rule governed. All Exegetic models have rules that determine how words are ordered in sentences. Transformational exegesis encompasses all disciplines and is always at work. This means that an exegete's success in negotiating the understanding of a text is highly dependent upon his level of competence in the integrating different models of interpretation. Transformational exegesis is an integrated whole. All aspects of exegesis are inter-related and inter-dependent.

⁵ For a bibliographical sketch, see L. Alcoff and E. Mendieta (2000) and E. Dussel (1988:13-36).

thought the most profoundly.⁶ A third example would be the Peruvian liberation theologian G. Gutiérrez.⁷ In studying them I have learned that no-one look at any given doctrine, situation or text objectively. We are all influenced and moulded by our socio-cultural environments. This fact alone makes it important to address our own social ecologies before we can analyse any text.⁸

3.3.1. My socio-cultural environment

I am a child of my time. I am a white, male South African. I was born in 1961; in the month that South Africa declared itself a Republic. Like most white South Africans I benefited from the nationalist apartheid's policies in the sense that education was compulsory for white children and academic development encouraged. Like all white males of my generation I had to do compulsory military training. All of these things moulded me.

I studied philosophy, theology and psychology at the Universities of Potchefstroom, Pretoria, Trinity College Newburgh, Indianapolis and Canterbury Christ Church University College, England. From December 1987 –April 1997 I served as minister in the Dutch Reformed Church of South Africa. Since April 1997 I am serving as pastor in a small Dutch migrant congregation of the Christian Reformed Churches of Australia consisting of 161 people (and their descendants) who immigrated to the island Tasmania, in a small town with only 12,000 people in its district. All of this influences the way I think, function and interpret Scripture.

Philosophy and Systematic theology are the two disciplines that I focused on most in my academic development. I am probably indebted the most to philosophers⁹ from Potchefstroom who broadened my horizon by introducing me not only to the classic philosophers but also to

⁶ See here J. Moltmann (1970, 1978, 1990, and 1991). An understanding of who Moltmann is, where he came from, who and what influenced him and in what way, enabled me to understand his thoughts so much better. Chapter 2 of my D.D. dissertation also focussed on socio-cultural environment and the development of Moltmann's thought (J. Joubert, 1997:35-76).

⁷ I am thinking here especially of the introduction to the revised edition where G. Gutiérrez (1988:xvii-xlvi) reveals the socio-cultural environment that influenced him in writing the book under discussion.

⁸ In Chapter 3 of my D.D. dissertation on Moltmann I addressed my socio-cultural setting and the major influences on my thoughts and I have used that as background to my interpretation of Moltmann.

⁹ I am thinking of M.E. Botha, J.A.L. Taljaard, N.T. van der Merwe, B.J. van der Walt, P. van Niekerk, and J.J. Venter.

contemporary philosophers. I am also indebted to the language scholars who taught me Greek¹⁰. Through them I learned the importance of epistemology, methodology, and developed my own scientific theory and praxis. I am also indebted to the systematic theologians¹¹ from the University of Pretoria who stimulated my understanding of dogma and doctrine.

However, in 1986 I was privileged to meet the then still Rev. J.G van der Watt who introduced me to the scholarly world of Johannine study. His enthusiasm about the Johannine literature and dynamic interaction of traditional exegeses with more contemporary exegetical models and the insistence that we should allow the text to speak to us, enthused me as well. His insistence that I should read as much as possible and as wide as possible introduced me to many scholars, views and interpretations that I would otherwise not have considered. All of the aforesaid influenced my development. I am a product of my socio-cultural environment.¹²

3.3.2. Exegetic and linguistic development

It would be fair to describe my approach as critical text-linguistic exegesis. However, the usage of discourse analysis gives me an entrance to the texts and their content from where I can continue my exegesis.¹³ But what do I mean when I say this? I refer to a multi-disciplined

¹⁰ Here I need to mention J. Botha, G.J.C. Jordaan, J. Petzer and F. van Rensburg.

¹¹ The two that influenced me most were J.H. Heyns and C.J. Wethmar.

¹² Although none of the aforementioned people might see their views presented in mine, the way they practiced their skills, influenced me.

¹³ S. Porter's two articles (1995:14-35 and 107-116) influenced my thinking regarding a study of the Greek language and exegesis of the New Testament profoundly. It forced me to think anew about my exegetical approach. It also introduced me to scholars outside the immediate field of New Testament Studies and of Greek language studies. Here I am thinking of linguists like Z. Harris, M. Halliday, T. Van Dijk, etc. But it also caused me to 'rediscover' scholars closer to home like J. Louw, A. Snyman and J. Petzer.

For years I have struggled to grasp the essence of discourse analysis. As an outsider to the field it seemed too tentative, too fuzzy, and too general, to consider seriously. Porter's comment that it is more likely that New Testament scholars' difficulty with discourse analysis rest with the scholars themselves, caused me to look at my own approach again, to search the discourse analysis material again and to attempt to understand it again. However, this time I have attempted to spread the net wider. The first half of this chapter is the result of that process.

It could be argued that this section does not belong here, or that it breaks the flow of the study, or even that it should be a study on its own. I have contemplated all of these options but still could not escape the reality that I need to address what has been influencing my exegetical endeavours before I divert into examining the biblical text I have chosen to examine.

I have also decided to keep this section as an integral part of chapter 3 because without doing so I am afraid that I might run the risk of falling back into continuing this investigation only along the lines of the older philological and grammatical models. At least, or so it seems to me, by presenting this as a part of what I see as a pivotal chapter in this study, my allegiance with the more contemporary theoretical

approach where the fruit my philosophical, systematic theology and language studies interact with that of theological biblical exegesis. Although my approach is not new, the combination of my fields of study inevitably colour my thinking, and this combination might help us to view exegesis more holistic than what would otherwise be the case. In this multi-disciplined approach discourse analysis is one of the critical tools that influenced my exegetical endeavours.¹⁴ Many scholars have studied Johannine literature from a narratological, narrative criticism, rhetorical structure or a literary design perspective.¹⁵ I do not wish to repeat what they have done. My intention is to look at only one theme – that of Johannine thought regarding the Holy Spirit as revealed in the παράκλητος sayings – and to attempt by means of traditional exegetical tools, as well as more contemporary ones, what we can learn about παράκλητος from a Johannine perspective. This as an interdisciplinary attempt in which we have to listen to the voices of proponents of many different, maybe even diverse and apparently contradicting fields.

All written texts have got a social ecology in which they function. They all have their unique peculiarities, characteristics, symbolism, orthography, tropes or figures of speech. The same applies to the Johannine texts. In order to get a feel for what elements are present in the texts, how they relate to one another and what we have to look for when we analyse the παράκλητος texts, structural and syntactical analysis might be helpful.¹⁶

developments, and particularly what it is saying regarding the Greek of the New Testament will come to the front and hopefully to its full right. I do not pretend that what I am attempting to present is new, the way I am presenting it is. Maybe the time has arrived where we decide to break through the barriers of our own preset ideas of what is acceptable and what is not.

¹⁴ This approach in Biblical studies has received a tremendous stimulus in the last three decades of the 20th Century. The following proponents of this approach influenced my thinking: S. Berthiaume (1996), D. Black (1992), W. Booth (1991), K. Callow (1974), T. Friberg (1978 and 1982), Levinsohn (1987, 1992, 2000), J. Louw (1982), H. Miehle (1981), E. Nida, J. Louw, A. Snyman, and J. Cronje (1983), E. Nida (1984), S. Porter and D. Carson, eds., (1995), S. Waechter (1994), R. Cervin (1990), and T. Van Dijk (1985).

¹⁵ R. Culpepper (1983 and 1989), J. Du Rand (1985), R. Fortna (1970 and 1988), V. Robbins (1999 and 2002a and b), M. Stibbe (1992 and 1993), D. Tolmie (1995, 1996 and 1998), J. Van der Watt (2000), and R. Zimmerman (2004) have influenced me directed my development.

¹⁶ I agree that the basic thesis of structural analysis since the 1970, that the meaning of a text is to be found in the structure of the text, is not correct. I am convinced that analyses of the different structures of texts are still very helpful as an element of exegesis. I see the function of structural analysis as introductory. The structure can still motivate possible interpretations. I am not convinced that the Reception Theory approach as introduced by e.g. W. Iser (1978) and R. Jauss (1982), where we distinguish between text and meta-text and where the reading of a text stays open, or the post-modern Reader Response approach of e.g. E. McKnight (1989 and 1999), with its central focus on the reader in the process of reading rather than with the intention of the author, and the conviction that the meaning of a

such as relations of meanings throughout the discourse". Discourse analysis focuses its

In this process of analysing the texts, we need to start with discourse analysis. The term discourse analysis is very ambiguous.¹⁷ Roughly speaking, it refers to attempts to study the organization of language beyond the sentence or beyond the clause, and therefore to study *larger linguistic units*, such as conversational exchanges or written texts. It follows that discourse analysis is also concerned with *language used in social contexts*, and in particular with *interaction* or dialogue between speakers.¹⁸

One starting point is the following quotation from M. Stubbs' textbook (Stubbs 1983:1), in which discourse analysis is defined as (1) concerned with language use beyond the boundaries of a sentence/utterance, (2) concerned with the interrelationships between language and society and (3) as concerned with the interactive or dialogic properties of everyday communication.

Another possibility would be the approach of Z. Harris (1960). Harris portrays discourse analysis as: " a method of seeking in any connected discrete linear material, whether language or language-like, which contains more than one elementary sentence, some global structure characterizing the whole discourse (the linear material), or large sections of it". This "structure", says Harris, "is a pattern of occurrence (i.e. a recurrence) of segments of the discourse relative to each other; such relative occurrence of parts is the only type of structure that can be investigated by inspection of the discourse without bringing into account other types of data,

text does not reside in the text but in the interaction of reader and text, are more helpful than the reading of a text in its socio-cultural environment. The meaning of a text is derived from the context of the text – from both the socio-cultural contexts of the author and the first readers or implied. My main criticism against the Reader Response approach is that the modern reader is too autonomous in the interpretation of what texts should mean to the implied reader. Therefore, I prefer a more traditional approach where we still find it useful to investigate texts' original meaning for the original audience in their original socio-cultural environment.

¹⁷ Scholars like Z. Harris (1960), J. Gee (1999), N. Fairclough (1992, 1995), T. Van Dijk (1977, see also 1998, 2003), D. Schiffrin (1994), and S. Porter & D. Carson (1995) influenced me.

¹⁸ Although discourse analysis has come to be seen as a sub-discipline of linguistics, the roots of several of the seven established approaches to discourse have grown out of philosophy, and at least two of them are based directly on the writings of prominent philosophers. The approach known as speech act theory was formulated by the philosopher J. Austin (1962) and developed by J. Searle (1969). A second approach, often called pragmatics, has its foundations in the writings of H. Grice (1976). Both approaches have been influenced, at least on the margins or in their maturation, by Wittgenstein's later writings, especially *Philosophical Investigations*. There are especially strong parallels between speech act theory and Wittgenstein's emphasis on usage and language-games (see especially L. Wittgenstein 1958, section 23). See also J. Lyotard (1993:9-11).

such as relations of meanings throughout the discourse". Discourse analysis focuses its attention upon those "segments of discourse that occur in a regular way relative to each other", that is, "morpheme sequences such as words, parts of words, and phrases, or the equivalent in mathematics and other non-language material".¹⁹

In order to do justice to any text, we need to acknowledge that an interpretive study of a text is by and large a study of linguistics and comprehension.²⁰ To be credible, an investigation needs to take into consideration the specific requirements for a proper study of linguistics and hermeneutics. S. Porter (1996:8) mentions that exegesis as linguistics includes at least two major parts: 1] the analysis of vocabulary or lexis, and 2] grammar or the use of these words or the elements that make them up.

3.3.2.2. Text Analysis and Grammar

¹⁹ As far as language analysis was concerned, the constituents that could be analysed according to Harris' system were those segments "of a sentence resulting from any grammatical analysis of the sentence", an approach that wouldn't be unfamiliar for linguistics studies or even what came to be known later on as structuralism. What he and the structuralists assumed was that discourse analysis, through its study of "the recurrence relative to each other of classes of morpheme sequences" would be successful because "their regularity of occurrence... correspond to some relevant semantic interpretation for the discourse" (7). The problem, as Harris himself points out, "is to set up separately for each discourse such classes as have the greatest relevant regularity of occurrence relative to each other within it; and if possible to find a general way of solving this problem for any discourse" (8). The classes upon which he concentrates are morpheme sequences, that is, sequences of the smallest meaningful units of languages. These units or elements are also isolated in structuralist research projects, such as the structuralist semantics approach elaborated by Julian Greimas (although in that example they are called *sèmes*). Harris' method is limited to an analysis of the equivalence operation, the identification of equivalent elements, and the possible introduction of ad hoc equivalences such as grammatical parallels, textual parallels, non-recurring adjuncts, and asserted equivalences. These equivalences are 'based on environment within a sentence structure' which is problematic because 'the dissimilarities among the various sentence structures of the discourse restrict the applicability of the equivalences' (11).

²⁰ The study of linguistics can be divided into several sub-disciplines, including phonology, grammar, semantics, pragmatics, and sociolinguistics. The study of discourse has ties with all of these areas, although it receives special emphasis by the last two of these fields. Particularly, it is not tied to any special linguistic theory, such as generative transformational grammar, X-bar syntax, government and binding, and/or generalized phrase structure grammar. It has especially drawn the attention of linguists who have worked in case grammar, such as J. Grimes (1975), C. Fillmore (1981), and R. Longacre (1983b). But others, who hold to non-generative theories, have also worked in discourse, including K. Pike and E. Pike (1983) in tagmemics, I. Fleming (1988) in stratificational grammar, and M. Halliday and R. Hasan (1976) in systemics. In general, the field of discourse analysis is so new that no grammatical theory has fully incorporated it enough to exclude other theories, nor has discourse analysis limited itself to any single grammatical theory. Consequently, others can use the work done by any linguist in the field of discourse, since it is not limited to a particular grammatical theory.

3.3.2.1. My understanding of lexis²¹

Traditionally scholars, students, pastors and lay people often make extensive use of lexicons in order to determine the meaning of specific words they find difficult. Often people abuse these and distort the meaning of texts radically. The work of J. Barr (1982) made me conscious of abuses of sound linguistic principles especially in the area of the lexicon. This method works on the principle of translational equivalents or glosses.²² The problem, however, is that this approach is based on the premise that the meaning of a word is what the dictionary says it is. S. Porter (1996:9) rightly states that people tend to forget that a lexicon provides nothing more than a classification of meanings extrapolated from contexts. It does *not* establish meanings. Although I make use of lexicons generously, I am reluctant to read too much into their interpretations.²³ D. Carson's warning to be aware of lexicographical fallacy is applicable (Carson, 2003:27-64).

3.3.2.2. Text Analysis and Grammar

Grammar has been pursued for centuries and a vast number of different approaches have been developed and elaborated. These approaches differ to some extent in the analyses they recognize. Grammar is that part of linguistics that deals with word structure and sentence structure.

This is however, exactly what the advocates of the Reader-response criticism are disputing.²⁴ Reader-Response Analysis, as the term implies, focuses on the kinds of responses a text evokes in different communities of readers at different times. The meaning of a text is not bound to its first readers, but is ever open to new responses in new communities. Reader-response theory, at the extreme, disregards the need for historical background of a text or the recovery of the author's intention. The text presents its own world of meaning to the minds of a reading

²¹ A term used in linguistics to refer to the vocabulary of a language.

²² In other words, if we do not know what a word means, we look it up in a dictionary.

²³ As stated in my discussion in chapter 2 of Behm's article on παράκλητος, I feel that we allow lexicons to carry too much weight.

²⁴ Two of the better introductions to Reader-response criticism are the collections of essays by S. Suleiman and I. Crosman (1980), and J. Thompkins (1980). The most thought provoking collection (and defiant and exceptional and, in the later essays the most extreme, in my opinion) is that of S. Fish (1980) and is followed closely by M. Riffaterre (1970 and 1980).

community, affecting its readers through the shape of the text-world in dynamic interaction with the readers' own world. Proponents of this literary school make no apology for the inevitable multiplicity of meanings a given text can present. Such multiplicity of meaning, so it is said, fills in gaps left by rigid historical interpretations and expands the limited paradigm of structuralism. In this respect, moreover, reader-response theories are justly called poststructuralist.

M. Riffaterre (1970:207) argues that no grammatical analysis of any text could give us more than just the grammar of the text. He felt that it couldn't help us in any way to understand the meaning of the text. To him this is unacceptable. In reaction to this, M. Riffaterre became one of the major proponents of Reader Response Criticism.²⁵ His approach is also essentially concerned with the reader and the process of reading rather than with the author or the text as a

²⁵ See here for instance M. Riffaterre (1980:26-40). See also W. Iser (1978) who identifies two broad categories of readers: real readers and hypothetical readers. Real readers are simply those that have been documented; their responses have been recorded in some way. Hypothetical readers can be broken down into two groups: the ideal reader and the contemporary reader. Both of these types of hypothetical readers, however, are really constructs used to define or reflect "the potential effect of the literary text." The qualities and responses of the contemporary reader are reconstructed from the knowledge of social history as this is applied to the text. The ideal reader, on the other hand, is "extrapolated from the reader's role laid down in the text" and often seems a mirror image of the author: he can interpret any work or solve any problem because he knows all potential meanings of a text and all of the codes of the author.

All of these conceptualisations of the reader, Iser notes, focus on "the results produced [by the text] rather than with the structure of effects, which causes and is responsible for these results" (W. Iser, 1978:160). However, a number of new categories of readers have been defined by recent criticism that focus more on articulating "that potential in the text which triggers the recreative dialectics in the reader" (W. Iser, 1978:160). These include M. Riffaterre (1959 and 1970) *super reader*, S. Fish (1970) *informed reader*, and E. Wolff (1971) *intended reader*.

Riffaterre's idea of the super reader is based upon a definition of the focal points of interest or agreement a large and various groups of readers. The super reader is "a collective term for a variety of readers of different competence" that Riffaterre uses "to discover a density of meaning potential encoded in the text" (M. Riffaterre, 1978:160). The collective consciousness of the super reader is envisioned as a means to a more complete and competent assessment of meaning.

Behind S. Fish's (1970) informed reader is a similar goal though a different focus. The informed reader possesses literary competence: he possesses all of the social, historical and semantic knowledge necessary to process the text. But in addition, during his process of evaluating the text with this knowledge, the informed reader notes his reactions to the text. This will lead the informed reader to not only become more aware of the text but also more aware of himself as a reader. In fact, the focus of the informed reader's critical insight is not so much on the evolution of meaning within the text as it is on transformation of consciousness within the reader.

Like the informed reader, E. Wolff's (1971) intended reader also shifts the dramatic focus of the literary experience from the text to the reader.

self-contained unity.²⁶ His central thought would be that the meaning of a text does not reside in the text itself, but is actualised and created by the interaction of the reader and the text.²⁷

The implication of this approach is that no text can have a normative meaning. Different readers interpret or "perform" the text differently.²⁸ M. Riffaterre (1970) opened the door for an approach where the meaning of texts differs from reader to reader and from reading to reading. This approach has become one of the modern trends in biblical studies.²⁹ The key role player in interpreting Scripture is seen to be the reader.

But what reader are they referring to? Reader-response criticism identify at least five readers:

- *Ideal Reader*: in reader-response criticism a hypothetical reader who possesses the competence to understand all parts of the text with absolute clarity.
- *Implied Reader*: as defined by W. Iser (1978:160-163), one who embodies the predispositions and values of the text that are necessary for the text to effect its meaning. This implied reader, Iser asserts, transcends the limitations of the super reader, the informed reader, and the intended reader, as it "embodies all those predispositions necessary for a literary work to exercise its effect"
- *Intended Reader*: in reader-response criticism the reader consciously or unconsciously envisioned by the author when the text was produced.
- *Real Reader*: in reader-response criticism, a composite of contemporary readers and their understanding of the text; used to describe the inclusive meaning and effect of the text.

²⁶ Riffaterre's semiotic analyses rely heavily on notions of what activities the text requires the reader to perform; readers are forced or compelled by the text, and individuals who, for one reason or another, wander in the wrong direction simply cannot find "the true reading" (M. Riffaterre, 1978:142).

²⁷ Reader-response critics by-pass the problem of "demoting" literature to second position by pointing out pragmatically that every text is read in some context, and to the degree that one's context (one's social, political, gendered point of view, as well as one's history or experience of the themes, forms, issues in the text in question or very generally, "literature" of any kind) informs what one understands from a text, a text's "meaning"--or even its existence--may vary with every reading. The question becomes not "what does the text mean?" but "what does it mean to whom, when, why, and to some extent "how?"

²⁸ See for instance what W. Wink (1980 and 2003) achieved with this approach.

²⁹ Reception theory has initiated a new interest in the historical dimension and the communicative aspects of the literary text and has been very influential in the empirical and sociological study of literary phenomena in the 1970s and early 1980s, but its impact seems to have been limited for the most part to Germany and Western Europe.

- *Resisting Reader*: in reader-response criticism, one who rebels against the perspective the text would seem to impose upon the reader.

One of the greatest dangers of this approach, the way I see it, is that there are no external criteria to assess whether the real reader has grasped the meaning of a text since the intention of the original author is not important any more.³⁰

The danger of the Reader-response-approach is that any literary work becomes only a Rorschach blot onto which the reader projects his self-understanding or, as we shall see, his culturally determined assumptions.³¹ The text contains nothing in itself. The reader supplies the content. It is the reader that determines the shape of text, its form, and its content. This is how Fish can claim that readers write texts.

For the advocates of the Reader-response approach it is not important to access the original context in order to access meaning. S. Fish (1980:152) says for instance, "to consult dictionaries, grammars, and histories is to assume that meanings can be specified independently of the activity of reading." But as we have seen it is the activity of reading that takes centre stage in the making of meaning. S. Fish hypothesizes this because he believes that interpreters are cut off from past worlds or cultures. In other words, he believes that modern readers are without commonality with past cultures and that, therefore, a complete disjuncture exists. The modern interpreter (real reader) belongs to a different world from the author and the intended reader and can never understand the text from the perspective of the text itself.

Contrary to M. Riffaterre (1959,1970, 1978, 1980 and 1990a), S. Fish (1967, 1970, and 1980) and W. Iser (1974, 1978 and 1987), I am arguing the case for an exegetical analysis where we

³⁰ Reader-response criticism, or reception hermeneutics, has introduced biblical scholars to a reader who is no longer perceived as a passive receiver of authorial or textual meaning, but who is now recognized as an active creator of meaning (see B. Lategan 1984, 1989, 1992a and b, and especially his excellent article 1996:625-628 where he discusses Reader Response Theory).

³¹ R. Scholes (1985:152). The irony here of course is that Rorschach inkblots are intended to provoke certain responses from the viewers.

still consider the original author and the texts' original meaning for the original audience or intended reader as well.³²

In taking a critical stance toward Reader-response theory I am well aware of their response to those who disagree with their theories or, ideas Those who hold to the idea of essences, or to the reality and accessibility of transcendent truths, are labelled as "foundationalists", members of the "intellectual right" (S. Fish, 1985:97).

3.3.2.3 The influence of Sociolinguistics

I am guilty of being a foundationalist with objections to Reader-response theory. They claim that their theories are internally coherent, while I am arguing just the opposite that, based on their own assumptions, their theories do not cohere.³³

We cannot make the context or community of the modern or contemporary reader the interpretive foundation of the understanding of ancient texts. Exegesis should still consist of thorough grammatical analysis, a search for the intent of the author in his socio-cultural context and the way the original audience would have understood it in their socio-cultural context in order for us to bridge the hermeneutical gap and to reach the stage where we can interpret the text as relevant for us today.

This would be true only when scholars develop a practice where grammatical analysis is still influenced by the older philological and grammatical models. I am also of the opinion that that scholars should not be afraid to take the risk of putting some trust in recent developments in

³² Here I am specifically thinking of C. Carroll (2004), M. de Silva (1998) and D. Black (1999).

³³ Sociolinguistics differs from sociology in that the focus of sociolinguistics is the effect of the language on the society, while the latter's focus is on the language's effect on the society.

³² For all the brilliance of their analyses, M. Riffaterre, W. Iser, E. Wolff and S. Fish tell us less about what readers do or have done than about the way they read texts. In fact, M. Riffaterre (1978) often explicitly notes that no previous readers have followed what he sees as the dictates of the text. In the end, his use of reader terminology gives his prescriptions of how we ought to read the appearance of objective descriptions of what readers actually do.

³³ The works of reader-response criticism that biblical scholars have produced surely must appear strange to secular literary critics because of the predominance of historical concerns. Reader-response criticism privileges the present reader, not the past. If the historical question as traditionally posed in Biblical studies is not bracketed, if only temporarily, reader-response criticism will never have a genuine opportunity to contribute to New Testament studies, but will be reader-response criticism virtually in name only (See S. Porter, 1995, 1996a and b and 1997a and b).

Greek language theory and to modify our views of Greek grammar, the language in general and our exegesis thereof accordingly.³⁴

Additional to the basic elements of biblical exegesis (the study of the original language, grammar and syntax of sentences, context of statements within the document) the following exegetical elements should also guide our interpretation of biblical literature:

3.3.2.3. The influence of Sociolinguistics

I am influenced by the development of sociolinguistics on exegesis. I see sociolinguistics³⁵ as the study of the effect of any and all aspects of society³⁶ (including cultural norms, expectations and context), on the way language is used. As with any complex, emergent concept, language is somewhat resistant to definition. I see language as a system of communication or reasoning. It uses representation along with metaphor and some manner of logical grammar, all of which presuppose a historical and at least temporarily transcendent standard or truth from which it is derived.³⁷

According to D. Horrell (2002) the intention of a Social scientific approach is to use the resources that the social sciences have to offer along with other methods of textual interpretation, to get a fuller and better appreciation of the meaning of biblical texts. J. Elliott (1993) sees Social scientific criticism as that component of the historical critical method of exegesis that investigates biblical texts as meaningful configurations of language intended to

³⁴ Here I am specifically thinking of C. Caragounis (2004), M. de Silva (1996) and D. Black (1999).

³⁵ Sociolinguistics differs from sociology of language in that the focus of sociolinguistics is the effect of the society on the language, while the latter's focus is on the language's effect on the society.

³⁶ A society is a group of people that form a semi-closed (or semi-open) system, in which most interactions are with other individuals belonging to the group. More abstractly, a society is a network of relationships between entities. A society is an interdependent community. The casual meaning of society simply refers to a group of people living together in an ordered community. Societies are the main subject of study of the social sciences. The origin of the word society comes from the Latin *societas*, a "friendly association with others." *Societas* is derived from *socius* meaning "companion" and thus the meaning of society is closely related to what is social. Implicit in the meaning of society is that its members share some mutual concern or interest in a common objective. As such, society is often used as synonymous with the collective citizenry of a country.

³⁷ Language uses gestures, sounds, symbols, or words, and aim at communicating concepts, ideas, meanings, and thoughts.

communicate between composers and audiences. I am in agreement with the aforementioned scholars and am practicing a form of socio-historical exegesis.³⁸ This is after all not a new phenomenon.³⁹

R. Hochschild (1999:26, 243) suggests a method of investigation that utilizes the categories of social description (sozialdescriptiv), social proclamation (sozialkerygmatisch), social-scientific (sozialwissenschaftlich) and materialist (materialistisch). J. Elliott (1993:18-20) has suggested five possible approaches in the analysis of biblical texts: 1) investigations of the social realia, 2) the reconstruction of a social history of a specific period or group, 3) the identification of the social organization of early Christianity, 4) interpretation of the focus of the social and cultural scripts influencing and constraining social interaction in the cultural environment of the New Testament, and 5) use of the research theory and models of social sciences.

Despite the common acceptance of the value of using the social sciences it is important to remember that there remain significant differences between the Context Group approach and that of the Society of Biblical Literature group.⁴⁰

W. Meeks (1972) looked at the unusual use of language in the Johannine Gospel. One aspect of his of research is the way in which John's use of terminology in the Gospel develops a specific Johannine antilanguage.⁴¹ In sociolinguistic theory there is a broader understanding of the purpose of antilanguage development. As such, exegetical studies of Johannine texts will need to use sociolinguistic tools and can use even terminology, such as 'antilanguage', in a specifically Johannine sense to come to a better understanding of message that the author is communicating to us through the text.

³⁸ I am thinking here of an approach similar to that of the Society of Biblical Literature in general and with the thoughts of W. Meeks (1972) and G. Theissen (1978) in particular. It is also important to consider the Cultural anthropology approach of B. Malina and the Context Group.

³⁹ See R. Hochschild (1999).

⁴⁰ I prefer not to choose between the two approaches but to take from both what is useful in our investigation. It is also important to evaluate these two basic approaches constantly keeping in mind the light that B. Holmsberg (1990) and R. Horsley (1994) have shed in this regard.

⁴¹ In most Johannine scholarship that interacts with sociolinguistic theory, the use of such an antilanguage confirms the sectarian nature of the Johannine community.

Exegesis is sociolinguistic by nature. We could ask, "If it is true that the social sciences facilitate the understanding of modern human existence, why would the tools and insights of those disciplines not apply also to the understanding of biblical texts that reflect the life and thought of ancient communities as well?" An increasing number of biblical scholars over the last quarter-century have posed the question in one form or another. And the answer has come in the appearance of numerous books (and articles) whose titles reflect the application of the social sciences to the interpretation of biblical texts.⁴²

A. Jefferson and D. Robey (1991:9) refers to the French scholar Hippolyte Taine who argued that any literary text must be seen as the expression of the psychology of an individual, which in turn is the expression of the milieu and the period in which the individual lived, and of the ethnic group to which he belonged. Conscientious exegesis must take Taine's famous three-term formula 'la race, le milieu et le moment' into consideration.⁴³ I am convinced that language and the interpretation thereof are tightly woven into human experience.⁴⁴ I see language and the interpretation of language as important elements of man's cultural expression.⁴⁵ Both are expressed in words. Words express our experience of things. However, they do not just merely express it, they also give form to what, without language, would merely be chaotic, and an undifferentiated jumble of ideas. Therefore, it is not possible to focus only on a lexical interpretation.⁴⁶ I feel, especially in the context of the interpretation of New Testament Greek, that lexical ambiguity is too great.⁴⁷ However, this does not mean that I appeal for a reader

⁴² See here for instance A. Blasi (2002), P. Esler (1994 and 1995), P. Craffert (1992, 1996, 2000, etc.), W. Dörmers (1992), S. Joubert (1994), B. Malina (1983, 1985, 1986, 1991, 1993, 1994, 1997, 1998, 2001a and b, etc.), W. Meeks (1997 and 2003), J. Neyrey (1986), N. Peterson (1985 and 1993), J. Pilch (1997, 2000, 2001, 2002), V. Robbins (1995a and b), R. Rohrbaugh (1978, 1984, 1987a, b and c, and 1996), G. Theissen (1978, 1987 and 1991), E. Van Eck (2001a and b), P. Van Staden (1991), etc.

⁴³ The logical consequence of this is that in order to do justice to the texts under discussion an exegete should have an opinion on the authorship, dating, and place of origin and the identity of the first readers.

⁴⁴ I am thinking along the lines of Bultmann's interpretation. He argues that an understanding of existence is manifest in all writings, especially historical writings. To him, this is the implicit theme of biblical writings and the key to their interpretation.

⁴⁵ See N. Fairclough and R. Wodak (2003), and T. van Dijk (2003).

⁴⁶ My discussion in chapter 2 regarding the origin and background of the term παράκλητος exposed the dangers of a one-sided approach.

⁴⁷ Here I am influenced G. Osborne (1991:64-75), B. Ramm (1956:89-96; 129-143 and 1987:18-28) and S. Porter (1997:99-130).

response approach. It means that we should be more careful about the way we conduct word studies.

I see as one of the principal assumptions of the social scientific approach the assumption that all human thought has a social location and comes to expression in terms of the social, cultural, and psychological factors that constitute the world of author and implied reader. To read texts apart from their social conditioning is to read them according to one's own social location, and thus to abbreviate the full impact of the meaning of the text.

The Gospel of John has occasionally been described as the "spiritual gospel". This has caused some scholars⁴⁸ to see it as the least likely biblical document to encourage a social scientific approach. But the work of scholars like D. Rensberger (1988) has changed that view and aims to enrich our understanding of John's purpose and theology by paying attention to the social circumstances surrounding the community for whom the gospel was written. More recently, B. Malina and R. Rohrbaugh (1992) have written a commentary on the Synoptic Gospels using the social scientific method with illuminating results.

3.3.2.4. Exegesis – Patterning, Syntactical Analysis, and Semiotics⁴⁹

Every text is imbedded within a functional structure. To do justice to texts in their context, we need to analyse texts within the context of their imbedded functional structures. Only when we are doing this, do we consider both content and form.⁵⁰ The decomposition of discourse into its various levels must continue. We must expect that discourse analysis also pay attention to the abstract forms of sentences, such as order of words, phrases or clauses or other properties that are studied in syntax.

⁴⁸ See e.g., M. Wiles (1960), G. Borchert (1996) who mention that Gospel as a spiritual gospel refer back to Eusebius who said that Clement of Alexandria relates as "the tradition of the old presbyters", that the Apostle John, the last of the Evangelists, "filled with the Holy Ghost, had written a spiritual Gospel" (Eusebius, *Historia Ecclesiastica* VI, xiv, 7).

⁴⁹ J. Botha (1990:83-109) gives us a good introductory overview of Semiotics. It might pay to remember that semiotics is not a methodology but a perspective which clarifies the nature, task, and goals of critical biblical studies and that consequently helps biblical scholars to perform their investigations in a self-conscious, critical and responsible way.

⁵⁰ For development of this aspect of my thought I am in debt to Z. Harris (1960).

Context plays a fundamental role in the explanation and description of texts. Here I am thinking of context in more than one sense. I am referring e.g., 1) to the context of the discourse in the text⁵¹, 2) the context of the author, 3) the context of the first reader, and 4) the context of the implied reader.⁵²

It is often argued that linguistics cannot supply a key to the specific qualities of texts as such, or a guide to interpretation.⁵³ All it can allegedly do is to provide the means for describing a text on the basis of a general linguistic theory, and therefore relate the text to the language as a whole in which it is written.

3.3.2.5. Socio-Cultural Analysis

Cultural studies are a vast field. The analysis of meaning in the context of social discourse must not be addressed through formal logic or the modelling of cognitive structures alone but also through attention to the influence of cultural and social factors on the use and interpretation of language across contexts. Its origins are usually associated with two founding figures, R. Williams (1983) and R. Hoggart (1967 and 1992) and their particular angle on the 'high/low culture'-debate in the 1950s. They agreed with earlier views that literary criticism can offer a critique of culture in the sense that the culture of a society can be 'read' in a literary critical way, but they disagreed as to the object of the enquiry.⁵⁴

⁵¹ In other words time, location, circumstances, participants and their various communicative and social roles.

⁵² The context of the author, first and implied readers would form part of what T. Van Dijk (2003) would call the global context. However, each of these contextual setting would function for those immediately involved as local context. For instance, the modern reader of a text usually read his own context into texts. If we become more aware of the contextual approach to a text, in the wider sense as here described, we would get a more 'objective' look at what a phrase, word, narrative or text mean.

⁵³ See here M. Halliday (1967:217-223).

⁵⁴ For R. Williams and R. Hoggart, culture should not be restricted to the Great Works of Art. Instead the focus should be on everyday behaviour and expressions - culture "as it is lived". One very important centre of development has been the CCCS (the Birmingham Centre for Contemporary Culture Studies, founded by R. Hoggart in 1964). Its work has been characterized by a strong Marxist and post-Marxist undercurrent and is strongly influenced by the ideas of the Frankfurter Schule.

Another element of a Wittgensteinian discourse analysis is the connection that he repeatedly makes between language and culture, with societal conventions, norms, and rules falling under the general rubric of culture: They are, for Wittgenstein, customs. "To obey a rule, to make a report, to give an order, to play a game of chess, are," he writes, "customs (uses, institutions)."⁵⁵

L. Wittgenstein is not, of course, the first or only language analyst to make such connections with regard to discourse: That culture heavily influences conversational styles in systematic ways is the central tenet of the approach to discourse analysis known as the ethnography of communication, which examines how culturally generated rules determine the underlying structure of conversation. For these ethnographers, "culture encompasses or embraces a totality of knowledge and practices," including speech acts.⁵⁶ As such, the ethnography of communication subsumes speech act theory.

J. Derrida (1981) maintains that the possibility of interpretation and reinterpretation is endless, with meaning getting any provisional significance only from speaker, hearer, or observer. Bakhtin, too, says: "the interpretation of symbolic structures is forced into an infinity of symbolic contextual meanings and therefore it cannot be scientific in the way precise sciences are scientific."⁵⁷

L. Wittgenstein pays homage to the indeterminacy of meaning as well: "Any interpretation still hangs in the air along with what it interprets, and cannot give it any support. Interpretations by themselves do not determine meaning."⁵⁸ Wittgenstein's appeal to the notion of use in a context as establishing meaning can be seen as similar to Derrida's view that meaning is established only provisionally by speaker or hearer.

L. Wittgenstein's view that interpretations themselves do not determine meaning points to another strength of his approach: Its antipathy to reductionism, its resistance to assimilation, its

⁵⁵ L. Wittgenstein (1958: section 199).

⁵⁶ See B. Schiffrin (1994: 143)

⁵⁷ See M. Bakhtin (1986:160)

⁵⁸ L. Wittgenstein (1958: section 198).

aversion to attempts to develop an all-embracing theory. A monolithic, unified theory need not – indeed cannot – account for all aspects of conversational meaning and understanding. Attempts should not be made to treat conversation in such a way, for meaning and understanding varies greatly, as Wittgenstein suggests, from case to case and context to context. To him the meaning of a word is its use in the language.⁵⁹

Some structural analysts argue that understanding is not the primary goal of communication. P. Bourdieu (1977) has repeatedly stressed that language users primarily monitor their behaviour in view of achieving strategic outcomes (e.g., to be believed, to be obeyed, to bring about a decision), often at the cost of misunderstandings. A speaker's linguistic strategies (tension or relaxation, vigilance or condescension, etc.) are oriented (except in rare cases) not so much by chances of being understood or misunderstood (communicative efficiency or the chances of communicating), but rather by the chances of being listened to, believed, obeyed, even at the cost of misunderstanding (political efficiency or the chances of domination and profit).⁶⁰

3.3.2.6. Genre Analysis⁶¹

I understand that in contemporary biblical exegesis, Genre Analysis is seen as an established component of responsible study. What do we mean when we talk about genre analysis? And where does it come from? Is there just one view?⁶²

In this context, genre functions as a valuable link between text and reader. According to J. Bailey and L. Vander Broek (1992:197) many contemporary students of the Bible underestimate

⁵⁹ This principle is a fine starting point, but as a theoretical construct it may be so broad that its application to conversation may be limited, leaving some common signs accounted for.

⁶⁰ This view is diametrically opposed to the one advocated by analytical philosophers, like H. Grice (1976 and 1978), whose models are based on the assumption that speakers' efforts are always minimally geared towards achieving understanding. See also J. Habermas' (1984, 1987a, b and 1991) distinction between 'strategic' and 'communicative rationality'.

⁶¹ From the perspective of communication theory a genre according to M. Buss (1979) is viewed as a class of actual objects that meets a certain description that enables the reader to interpret the text in terms of its actual function in life, since he knows what the description denote. The implication is that if we know genre we can interpret a text.

⁶² Since many contemporary scholarly work focuses on manuscripts as narratives, discourses, testaments, bio-dramas, etc., I will spend a bit more time discussing genre analysis.

the importance of genre analysis for at least two reasons. First, there is little common knowledge of the patterned ways in which ancient peoples communicated. Second, since our own speech inventions appear so commonplace to us, we seldom reflect on the multiple forms we use in our own social interactions.

G. Osborne (1991:149) makes an important observation when we talk about genre. He says:

“The current debate over genre is whether or not it can function as a classification device.”

However the purpose of focusing on genre here is not classification at all. The reason for our focus on genre is the conviction that to understand an ancient text we need to be aware of the characteristics of those kinds of texts.

Genre provides set rules that further refine exegetical principles.⁶³ However, when modern categories (such as modern biographies or fiction) are used as devices for understanding texts we run the risk of giving a meaning to texts that the initial author never intended. But having said that, we believe that the applications of the characteristics of ancient genres are necessary in order to understand and interpret texts properly.

In any society, people interact with one another by using conventional repeatable patterns of speech. Without these speech patterns social life cannot flow smoothly. Only when we understand the historical patterns can we avoid the tendencies to draw generic parallels from the wrong period.⁶⁴

3.3.2.6.1. Definition of Genre

According to J. Bailey and L. Vander Broek (1992:200), genres are the conventional and repeatable patterns of oral and written speech that facilitate interaction among people in specific

⁶³ It seems to me the argument is that Genre presents a set of literary conventions shared by readers and authors: authors accept it, more or less faithfully, and shape their texts in adherence to it; readers' expectations and attitudes when approaching texts are coloured by it, and it affects their understanding of texts.

⁶⁴ A good example of the problem addressed here is Bultmann's use of Mandaean literature to interpret John. If he had realised that Gnostic literature came from a later period and could not parallel John, his interpretation would have been totally different.

social situations. Decisive to this basic definition are three aspects: patternedness, social setting, and rhetorical impact.

The term genre comes from the Latin word *genus* and dates back to classical philosophy, where it was already used in the sphere of classification. Allen (2002:366) defines genre as a category of music, artistic or literary composition characterized by a particular style or content.

Greek philosophy was concerned with questions about ultimate reality and the process of human cognition. At first sight this may seem a quite different subject, but remnants of Greek philosophy have entered into some parts of modern genre theory. See K. Campbell and K. Jamieson, (1978) and C. Miller (1984).

According to R. Allen (2002), as mentioned earlier, genre is a tool used to classify types of literature: We say a poem, novel, story, or other literary work belongs to a particular genre if it shares at least a few conventions, or standard characteristics, with other works in that genre.

An understanding of genre is useful because it helps us to see how an author adopts, subverts, or transcends the standard practices that other authors have developed. Let us start with an initial definition of genre by quoting R. Wellek and A. Warren (1956:219): "Genre should be conceived, we think, as a grouping of literary works based, theoretically, upon both outer form (specific meter and structure) and also upon inner form (attitude, tone, purpose – more crudely subject and audience)."⁶⁵

⁶⁵ It is my understanding that modern genre theory is greatly influenced by North American genre studies and by a parallel movement in Australia, referred to as the Sydney School, after its main base in the Department of Linguistics in the Sydney University. Both recognize the importance of social factors, the primacy of the social in understanding genres and the role of context, but differ in other respects. For example, the Sydney School has been particularly interested in textual features using schemes of linguistic analysis, and has emphasized the prescriptive nature of genres and their static aspects.

In contrast, Americans have underlined the dynamism of genres with central concepts such as interplay and interaction and has focused on the complex relations between text and context.

The Sydney School is characterized by systemic-functional linguistics and semiotics, and owes much to the so-called register-theory of Halliday. Halliday defined a register as "the configuration of semantic resources that the member of the culture associates with a situation type. It is the meaning potential that is accessible in a given social context". Register was used to define individual characteristics of a text as determined by its context. Martin used the term genre as synonymous with register and focused on the

Genre is widely used as a tool to classify different forms of written, visual and verbal communication, especially in the field of arts, literature and media. A detective story, a novel, a diary or newspaper articles are each regarded as belonging to a different genre. Movies are labelled as Science Fiction, Musical, Thriller, Western, or Horror (N. Lacey, 2000).⁶⁶

Literary genres and forms are not simply neutral containers used as convenient ways to package various types of written communication. They are social conventions that provide contextual meaning for the smaller units of language and texts they enclose. The original significance that a literary text had, for author, first reader and implied readers, is tied to the genre of that text so that the meaning of the part is contextually dependent upon the meaning of the whole. I am thinking of the work of R. Barthes.⁶⁷

The influence of R. Barthes (1974) on theology is clearly to be seen in his interpretational essays on Structural Analysis and Biblical Exegesis.⁶⁸ The result of this approach is the development of an interpretative methodology that functions predominantly on the foundation of immanent relations without positive terms. Its outlook is that of an extreme relativism. There is no objective truth outside the reader.⁶⁹

Four major literary types are represented in the New Testament: Gospels, Acts, Letters and Apocalypse. A literary genre may be defined as a group of texts that exhibit a coherent and

semiotic function of texts within a social system. Other representatives, like Kress, formulated slightly different genre models, all positioning genre as expressed by linguistic text features in a wider framework of contextual situation and culture (Knapp, 1997:115-128).

⁶⁶ The notion of genre has been applied not only for the sake of categorizing, but also to get a better understanding of the functionality that documents have. From this point of view genre can be conceived as "an institutionalised template for social interaction" (Orlikowski & Yates, 1998), especially where verbal information is concerned. Genres constitute a framework for scholarly and organizational communication and are thus intimately linked to a discipline's methodology and professional practices.

⁶⁷ In his early work, R. Barthes (1963, 1965 and 1966) was a structuralist and semiotician, influenced by the writings of F. De Saussure's study of signs and signification. He preferred not to classify his thought, evident in the range of subject matter for analysis in his works, often to provoke the bourgeoisie.

⁶⁸ A classic example of this is his application of A. Greimas' narratological categories to the story of Jacob and the angel in Genesis 32:22-32.

⁶⁹ The most prolific New Testament post-structuralist is S. Moore (1992).

recurring configuration of literary features involving form (including structure and style), content and function. Literary forms on the other hand, while exhibiting similar recurring literary features, are primarily constituent elements of the genres that frame them.⁷⁰

Describing genre from a socio-cognitive perspective C. Berkenkotter and T. Huckin (1995:4) formulated a framework that summarizes the prevalent aspects of the modern genre concept:

- 1) *Dynamism*. Genres are dynamic rhetorical forms that are developed from actors' responses to recurrent situations and that serve to stabilize experience and give its coherence and meaning. Genres change over time in response to their users' socio-cognitive needs.
- 2) *Situatedness*. Our knowledge of genres is derived from and embedded in our participation in the communicative activities of daily and professional life. As such, genre knowledge is a form of "situated cognition" that continues to develop as we participate in the activities of the ambient culture.
- 3) *Form and content*. Genre knowledge embraces both form and content, including a sense of what content is appropriate to a particular purpose in a particular situation at a particular point of time.
- 4) *Duality of structure*. As we draw on genre rules to engage in professional activities, we *constitute* social structures (in professional, institutional, and organizational contexts) and simultaneously *reproduce* these structures.
- 5) *Community ownership*. Genre conversations signal a discourse community's norms, epistemology, ideology, and social ontology.

The genre concept has moved far beyond the simple notion of a merely static, classifying concept, based on a characteristic pattern in form and content. Documents cannot be easily classified on the basis of a set of formal criteria without any awareness of their context and purpose. M. Dibelius (1971) described six types of material in the Synoptic Gospels: sermon, paradigm (brief example story), tale, legend, passion story, and myth. In contrast, R. Bultmann (1963) divided the material into sayings of Jesus and narratives about Jesus. He further

⁷⁰ As a consequence, the genre concept has a number of facets, which are the results from different theories in linguistic, literary, rhetorical and social disciplines, all engaged in studying this phenomenon.

classified the sayings as apophthegms (brief narratives, each culminating in a saying of Jesus) and independent sayings of Jesus.⁷¹

In the section above I have shown that it is important to know the Genre of a text. In the next section I wish to focus briefly text types.

3.3.2.6.2. Identification of Text-types

In order to get a proper grasp on texts I feel we need to determine the text type of the texts under discussion. It is important to determine what type of literature you are dealing with, since each type is constructed using its own set of features. Though there are several different ways of analysing the literary type, one that is most helpful is that provided by R. Longacre (1983b:3-14). A major factor in discourse studies has been the identification of text types.⁷² It is important not to confuse genre with text type.⁷³

⁷¹ He subdivided apophthegms into (1) conflict and didactic sayings and (2) biographical apophthegms; under independent sayings of Jesus he included (1) sayings representing Jesus as a wisdom teacher, (2) prophetic and apocalyptic sayings, (3) legal sayings and church rules, (4) "I" sayings such as "I have come to call not the righteous but sinners," and (5) similitudes and related forms. Bultmann's sub-classifications of the narrative material included the following forms: miracle stories (with subtypes being miracles of healing and nature miracles) and historical stories and legends (which include various stories about Jesus, the passion narratives, Easter narratives, and infancy narratives).

⁷² J. Beekman, J. Callow, and M. Kopesec (1981, 36-38) have listed four major text types: narrative, procedural, expository, and hortatory. M. Larson (1984, 365-366) has listed six types: narrative, procedural, expository, descriptive, hortatory, and repartee. E. Nida (1984, 29-30) has listed five types: narration, description, argument, dialogue, and lists. R. Longacre (1983b, 3-14) potentially has sixteen 'etic' types based upon the presence or absence of four binary features: agent orientation, contingent temporal succession, projection (i.e., future orientation), and tension. These are usually written with a plus (+) or minus (-) in front of the feature. Depending upon the particular language being studied, these text types would be limited to a smaller number of 'emic' types. In practice, Longacre often limits the major text types to four based only upon the first two features, giving narrative, procedural, behavioural, and expository. Each is determined by the use or non-use of two major parameters: contingent succession and agent orientation. Contingent succession is the feature of a series (two or more) of events, the following contingent upon the preceding. Agent orientation is the feature of a focus upon an agent that is crucial to the literary type.

An important distinction must be made in Longacre's approach: there is a difference between *surface* and *notional* structure. Surface structure is how the features of a given language are "put together" to form that particular text type. Notional structure is what the text is attempting to accomplish.

In this system, hortatory is described as behavioural with +projection. Recently he has added persuasive to his list of major text types (personal communication). Clendenen (1989, 50) rightly suggests identifying the addition of an argument to a text with tension in Longacre's scheme.

Each text type has a particular surface structure that implements the grammatical features of a given language. Narrative is often structured using a preterit (often past) verbal form to indicate the main

Frame structures are also conceptual in nature. They differ primarily from macro structures in

It should be noted along with R. Longacre (1983:13-14) and E. Clendenen (1989, 47) that many texts do not contain merely one text type. Often paragraphs of another text type are embedded in the text.⁷⁴

3.3.2.6.3. Macro structures and Frame structures

Another factor to be considered in analysing discourse is the influence of macro-structures and frame structures. Both of these structures are cognitive information structures that influence the grammatical surface structure.

T. Van Dijk (1972; 1977; 1981) has done the primary work on macro structures. A *macro structure* is a conceptual (i.e., mental) summary of a text that determines how the text is produced (for the speaker or writer) or understood (for the listener or reader). The term is also used to refer to a written or oral summary of the text that corresponds to the conceptual macro structure.⁷⁵

storyline (Longacre uses the term 'mainline'). Other verbal forms are used to fill-in information, to indicate changes that go off the main storyline, etc. Behavioural text types are characterized by the use of manipulative constructions, such as imperatives, to form the main 'mainline' of the text. The non-mainline information in a text type is often referred to as the 'background' information. It seems likely that persuasive text is -agent orientation, -contingent temporal succession, and +tension.

⁷³ A particular genre is produced by a combination of several factors, among them: text type, text structure, and semantic content. It is possible to have several genres that use the same text type and thus show grammatical similarities in some ways while being structurally and semantically quite different from one another.

⁷⁴ It is possible to treat the setting of a narrative as either backgrounded information in a narrative text type or as expository text type information embedded in the narrative. In the same way, narrative text may be embedded in hortatory text for illustrative purposes.

⁷⁵ Originally van Dijk posited the macro structure as a starting point for generating a text (1972), but we can access another person's macrostructure only by using one produced by a recipient of the text. There is no other way to get inside a person's head. There is an analytical problem with this, for very often, different receivers conceptualise different macrostructures for the same text. To alleviate this, van Dijk (1981, 8-15) has suggested four operations to reduce a text to its macrostructure: generalization, deletion, integration, and construction. Longacre has suggested a simplification of the method by applying these operations mainly to foregrounded material (1990a, class lecture), although most macrostructures also contain some backgrounded material. It may be that this information can be handled as mainline to embedded text types. In this way, a macrostructure would have a primary mapping to foregrounded material.

Frame structures are also conceptual in nature. They differ primarily from macro structures in that they are not a part of the text. Rather they are part of the knowledge that the text producer (and hopefully the text receiver) possesses. Since frame structures are in the mind of the text producer, and the text producer supposes that the same or similar structures exist in the mind of the text receiver, this information is not overtly added to the text. In biblical studies, such information is often called background information.⁷⁶

Frame structures are called various things by different researchers. Van Dijk identifies them as *frames*, although *framework* might be a more meaningful term. Other terms that are used include *schemas* (or *schemata*), *plans*, and *scripts* (R. De Beaugrande and W. Dressler 1981, 90-91).⁷⁷

3.4. Παράκλητος Passages in John 13-17

We are now turning to the second main section of this chapter, an exegetical investigation and analysis of the Paraclete passages in John's Gospel. The aforementioned data function as the paradigm within which I function. In this section I am applying the approaches, insights and principles discussed in the first section.

In order to understand and interpret the παράκλητος sayings, we need to read them in the literary locale they are in. In general terms we can say that they are given in the Gospel of John. And more specific we can say that we will find them in the Parting Discourses. But with this identification of the locale we have introduced two new concepts that need attention – Gospel and Parting Discourses.

⁷⁶ With frame structure theory, however, this type of information has been moved from supplemental to integral. R. De Beaugrande and W. Dressler (1981:194-201) have shown that it is possible to isolate such information. The work of M. Minsky (1980) on artificial intelligence also has a bearing on the linguistic understanding of cognition. J. Miller and W. Kintsch (1981) and T. van Dijk (1981) have done research in this area.

⁷⁷ The latter term is usually reserved to refer to frames that store a typical sequence of actions, such as the process of eating at a restaurant. K. Haberlandt and G. Bingham (1982) note that as text activates scripts in the human memory, this activation makes subsequent text easier to understand. They also point out that the understanding of a given text is more often based on several scripts than based on a single script.

3.4.1. Gospel⁷⁸ as the Genre of John

My understanding of Gospel as Genre is in line with R. Burridge (2002, and 2004), B. Pearson & S. Porter (2002:131-165), W. Vorster (1996) and D. Aune (1981:9-60).

The term gospel appears often in Paul's letters in reference to the significance of the person, life, and ministry of Jesus. Justin Martyr was the first to refer to "gospels" in the plural, around 150 CE, and today the term is limited almost entirely to the four canonical gospels that appear in the New Testament: Matthew, Mark, Luke, and John.

Justin Martyr (d. CE. 165) was the first to refer to "gospels" in the plural, meaning literary texts rather than oral proclamation (1 Apology 66, written ca. CE. 155). To ancient Christians "gospels" were Jesus literature; that is, compositions which contained accounts of the words and/or actions of Jesus. Using content as a criterion, gospels were distinguished from acts of apostles, apocalypses, and acts of martyrs, letters, sermons or homilies.⁷⁹

The form of the Gospels includes such matters as language and style, structure, and constituent oral and literary forms. The type of Greek found in the Gospels has been assessed as Koine Greek, the language of the lower classes.⁸⁰

⁷⁸ The word "gospel" stems from the Middle English *godspel* (god: good, spel: news) which itself comes from Greek and means the "good news" of some important event (like a birth or a victory). The intermediate Latin *evangelium* is well known and itself in widespread use for the same concept as that communicated by the original Greek *εὐαγγέλιον* (*εὐ*: good, *αγγέλιον*: news).

⁷⁹ J. Bailey and L. Vander Broek (1992) distinguished between genre and literary form. They use genre for "longer" more complex literary types like apocalypse, gospel and letter and "literary form" for shorter recognizable forms like pronouncement story, or miracle, or discourse, etc.

⁸⁰ Most of our older Grammarians like J. Moulton (1911), W. Howard (1929), N. Turner (1963) as well as F. Blass & A. Debrunner (1961) distinguish between New Testament Greek and Koine Greek. However, they classify New Testament Greek as a form of Koine Greek in contrast to Attic, Doric and Ionic Greek. More contemporary scholars like S. Porter (2002), W. Egger (1996), G. Fee (1993), Mounce (1993), and Wallace (1996), just refer to New Testament Greek as Koine Greek. C. Caragounis (2004) argues that since Erasmus Greek was divided into ancient and modern. He also argues that the pronunciation applied made it impossible to detect many communicatory aspects. He also indicates that this has obscured many text-critical problems. Based on a detailed morphological and syntactical analysis, Caragounis argues the case of the relevance of later Greek for the interpretation of the New Testament. Caragounis' approach will change the way we view studies of Greek in the future.

In his introduction M. Stibbe (1992:1) mentions that one of the aims of his book is to show that the Gospel of John is a multi-story phenomenon. He argues that this gospel is poetic history. With that he means, "It is a creative redescription of historical tradition in which the concrete reality of Jesus' life is by no means destroyed." He classifies John's gospel as a narrative-shaped gospel (Stibbe, 1994:2).⁸¹

Structurally the Gospels consist of a chronological presentation of Jesus' public career. All four canonical gospels are characterized by certain common elements: stories about Jesus' life, collections of Jesus' sayings and teachings, and accounts about Jesus' conflict with authorities, passion, death, and resurrection. Everything is brought together in a single connected narrative structured not according to historical chronology, but rather according to theological and political agendas.

John begins his narrative with the activity of John the Baptist and the baptism of Jesus and follows the development of Jesus' ministry until his Ascension. The Gospel is arranged in two almost equal parts – the public revelation of who Jesus really is (1:19 – 12:50) and the consequences of that revelation that ultimately leads to his ascension. This is framed by a prologue (1:1-18) and an epilogue (21:1-25).

As a literary form, the gospels have a lot in common with biographies. They also have many similarities to martyrologies, lives of philosophers, and even the aretologies (stories of the virtue) of heroic figures. Ultimately, though, the gospels seem to represent the introduction of a new type of literature.

The canonical gospels have always been grouped together in the New Testament, separated from the various letters and other texts. It seems, then, that even the earliest Christians had a

⁸¹ Genre can be described either by comparison of generic types and subtypes (for example, drama, epic, lyric, novel, biography, sonnet, and so on) or in terms of the organization of the material in a given text (for example, narrative, argument, exposition, description, and listing). Until recently, discussions about the gospel genre were restricted to the first method of classification of texts, and the gospel genre was regarded as *sui generis*; that is, unique. On the other hand it is clear that the canonical gospels are narratives and thus comparable to other narrative texts of antiquity. Not all "gospels," however, are narratives; nor do they all share the same features (Vorster, 1996:1077).

sense that there was something about these writings that distinguished them from other types of literature.

Those who regard the Gospels as unparalleled in Jewish or Greco-Roman biographical or historical literature usually propose that they constitute a unique literary genre which organically developed out of the inherently narrative potentialities of the kerugma, or oral gospel.⁸² D. Aune (1989:23) proposes an interesting hypothesis – that the Gospels were structured in lections for weekly reading. Some scholars refer to the gospels as being biographical in nature.⁸³ The most comprehensive discussion of the Gospels as a type of biography would be R. Burrige (2004). With regards to the Gospel of John, Burrige (2004:223-231) concludes that the external

⁸² M. Stibbe (1992:11) notes that Gospel narratives share in the subtleties of ancient Hebrew and Greco-Roman narratives, not in the more self-conscious subtleties of modern novels. Put simply, they are closer to Homer's *Odyssey* than they are to Joyce's *Ulysses*. It is against the background of the Old Testament and Greco-Roman narrative that Johannine narrative should be judged, and not against the background of the modern novel. See also the excellent work of G. Parsenius (2005) who argues that the Parting Discourses are both more and less unified than traditional scholars have seen them.

⁸³ See here e.g., C. Talbert (1996:745-749). He provides us with a list of manuscripts that would fit the description. References in ancient literature to biographies not now extant, as well as fragments of numerous "lives" found among the Oxyrhynchus and Herculaneum papyri, show the paucity of the extant remains of the Mediterranean biographical tradition. Nevertheless, a sizable body of such material is available, including Greco-Roman, Jewish, and Christian "lives." Some of these biographies circulated singly, others in collections.

Greco-Roman "lives" circulating alone that are extant in significant portions include: Satyrus, *Life of Euripides* (3rd century BCE); Andronicus, *Life of Aristotle* (approximately 70 BCE), the substance of which is probably to be found in the *Vitae Aristotelis Marciana* (Momigliano 1971:86–87); Nicolaus of Damascus, *Life of Augustus* (1st century BCE); Tacitus, *Life of Agricola* (98 CE); the anonymous *Life of Aesop* (2nd century BCE); the anonymous *Life of Secundus* (2d century CE); Lucian, *Life of Demonax*, *Life of Alexander*, and *Passing of Peregrinus* (ca. 180 CE); Philostratus, *Life of Apollonius of Tyana* (216 CE); Porphyry, *Life of Pythagoras* and *Life of Plotinus* (3rd century CE); Ps-Callisthenes, *Life of Alexander* (approximately 300 CE).

Certain Jewish and Christian "lives" also circulated alone. Philo, *Life of Moses*, *On Abraham*, and *On Joseph* (approximately 25 BCE.) are Jewish biographies circulating outside a collection of "lives." Examples from the numerous Christian "lives" circulating individually include: Pontius, *Life of Cyprian* (259 CE.); Eusebius, *Life of Constantine* (early 4th century CE.); the anonymous *Life of Pachomius* (4th century CE); Athanasius, *Life of Anthony* (357 CE); Jerome, *Life of Paul, the Hermit* (376 CE) and *Life of Malchus* (386 CE); *Life of Hilarion* (391 CE); Sulpicius Severus, *Life of Martin of Tours* (397 CE); Paulinus of Milan, *Life of Ambrose* (400 CE); Palladius, *Life of Chrysostom* (408 CE); Hilary, *Life of Honoratus* (431 CE); Ennodius, *Life of Epiphanius* (503 CE).

Greco-Roman collections of "lives" include: Cornelius Nepos, *Lives of Great Generals* (1st century BCE); Plutarch, *Parallel Lives* (100 CE); Suetonius, *Lives of the Twelve Caesars* (120 CE) and *Lives of Illustrious Men* (110 CE); Diogenes Laertius, *Lives of Eminent Philosophers* (3d century CE); *Scriptores Historiae Augustae* (3d–4th centuries CE). The anonymous *The Lives of the Prophets* (1st century CE) is a Jewish collection of brief sketches of the "lives" of the prophets. Jerome's *Lives of Illustrious Men* (4th century CE) offers an example of a Christian collection.

features of John are similar to those of both the Synoptic Gospels and the Greco-Roman *Bioi* and that the Johannine Gospel displays a pattern of internal features similar to that notes in the Synoptic Gospels and Greco-Roman *Bioi*. He summarises his conclusion by stating that the Gospel author presents his theology in the form of a *life* of Jesus. J. Brant (2004) focus on similar features but interpret the Johannine Gospel against the backdrop of Greek Tragedy. G. Parsenios (2005) pleads for a more holistic approach where we admit that the Johannine author used more than one literary style – to be more precise both Greek and Judaic styles.

There is also work being done to draw closer parallels between the gospels and traditional Jewish literature — for example, the biographies of religious figures such as Moses. The fact is, though, that John's Gospel was composed in the context of Hellenistic Judaism and as such it should be expected to draw from both traditions. If that is the case, then it may be unreasonable to assume that John is predominantly a form of literature belonging to one or the other.

3.4.2. The Gospel of John as Narrative⁸⁴

I work with the hypothesis that the Gospel of John is a first-degree⁸⁵ non-fictional narrative text.⁸⁶ In this classification I am not alone. M. Stibbe (1992:9) and many others classify the

⁸⁴ The narratological approach has received much recognition in recent Johannine research. Exponents of this approach that need to be mentioned are amongst others R. Culpepper (1983), W. Dörmes (1983), J. Du Rand (1985), R. Fortna (1970 and 1989), F. Segovia (1991) and D. Tolmie (1995). See also J. Brant (2004) for a discussion of John's Gospel as a dialogue and drama.

⁸⁵ For a detailed analysis of embedded narratives, see S. Rimmon-Kenan (1983: 91) who suggests that:

“A first-degree narrative is a narrative that is *not* embedded in any other narrative; a second-degree narrative is a narrative that is embedded in a first-degree narrative; a third-degree narrative is one that is embedded in a second-degree narrative, etc.

A first-degree narrator, by analogy, is the narrator of a first-degree narrative; a second-degree narrator is the narrator of a second-degree narrative, etc., in exact correspondence.”

⁸⁶ A fictional narrative presents an imaginary narrator's account of a story that happened in an imaginary world. A fictional narrative is appreciated for its entertainment value, possibly also for providing a vision of characters that *might* exist or might have existed, and a vision of things that *might* happen or could have happened. Although a fictional narrative may freely refer to actual people, places and events, it cannot be used as evidence for what has happened in the real world.

A non-fictional narrative (also factual narrative) presents a real-life person's account of a real-life story. Unless there are reasons for questioning an author's credibility, a factual narrative can serve as evidence of what has happened in the real world. In principle, the author of a factual narrative is accountable for the truth of his statements and can always be asked, *How do you know?*

Gospel similarly.⁸⁷ R. Culpepper (1983) is the most influential of these.⁸⁸ John, in Culpepper's eyes, however, is novelistic, realistic narrative, and it should be read primarily as story and not as history.⁸⁹ Thus, questions concerning sources and origins are set aside because the experience of reading the text is more important than understanding the process of its composition (Culpepper, 1983:8).

Culpepper's book focuses on point of view, narrative time, plot, characters, implicit commentary and the implied reader in John's story. It is precisely through these narrative elements that the gospel communicates its confessed aim of moving the reader to new insights and to faith in Jesus as the Son of God (John 20:31).⁹⁰

3.4.3. The Structure of John's Gospel

G. Johnston (1970:155) states that the Fourth Gospel is a highly integrated document that should be read backwards and forwards. Hence it should not be surprising that an attempt to discover the contextual range of the παράκλητος sayings, compels the investigator to press behind John 13:1 which marks the opening scene of acts and words in the upper room in Jerusalem on the betrayal night. It soon becomes clear that one must have a very clear grasp of

⁸⁷ He gives the following examples of narrative studies of the fourth gospel. "There have been a number of attempts to open up the literary qualities of the fourth gospel throughout this century. F. Hitchcock looked at the dramatic qualities of John in 1923, as did C. Bowen (1930), M. Connick (1948), J. Martyn (2003), S. Smalley (1994), H. Flanagan (1981), W. Domeris (1983) and others, such as R. Strachan (1925) and G. Charnwood (1925). Other scholars have highlighted some of the literary features of the gospel, such as H. Windisch (1923 – see introduction), J. Muilenburg (1932), D. Deeks (1968), D. Wead (1970), C. Talbert (1970), B. Newman (1975) and M. de Jonge (1977). The 1980 s have seen a blossoming of such approaches to John by South African scholars such as W. Domeris (1983), J. Du Rand (1985) and P. Kotzé (1985 and 1987), and by American scholars such as C. Giblin (1980), J. Crossan (1980), P. Cahill (1982), E. Webster (1982), G. Phillips (1983), G. Nicholson (1983), L. Hartman (1984), P. Duke (1985), G. O'Day (1986), B. Malina (1985, 1993, 1997, 1998) and J. Staley (1988)."

⁸⁸ Culpepper's best-known work of Johannine scholarship before this was his *Johannine School* (1975), which was an attempt to reconstruct through the Johannine literature the school of writers responsible for the composition of John. Culpepper's *Anatomy* could not have been more different. Instead of a work of historical reconstruction, *Anatomy* was a study in the narrative world of the fourth gospel.

⁸⁹ Regarding this matter I prefer M. Stibbe's approach rather than that of R. Culpepper – the gospel is poetic history rather than merely a story. However, Culpepper's critical analysis is very useful and I am using that as a point of reference in my analysis.

⁹⁰ R. Culpepper's study is a significant methodological experiment and an extremely valuable contribution to Johannine studies. Above all, it has helped scholars to rediscover the unified story of a gospel whose narrative unity had suffered greatly at the hands of displacement theorists like R. Bultmann.

the book's structure from first to last. Certain divisions suggest themselves quite naturally at first sight. Others are more contentious.

Taking Johnston's comment, about reading the Gospel backwards as well as forwards into consideration, we also need to consider the overriding theme given by the author in our deliberation on the book's structure.

The theme of the Johannine Gospel as given in chapter 20:30-31⁹¹ can be described as:

Why you should believe that Jesus is the Christ, the Son of God

This theme is being unfolded as follows:

⁹¹ There are two text critical notes to consider that will help us to assess this theme better. The first is in verse 30. B. Newman and E. Nida (1993) indicate that some Greek manuscripts do not have "his" before 'disciples', but the meaning is clearly implicit, and "his" may be included on translational grounds. One Latin translation reads after "in his disciples' presence", "after his resurrection from the dead," but this translation is obviously a later scribal addition. *In his disciples' presence* may be rendered, "when his disciples were with him," or even, "while his disciples were watching." The clause, *which are not written down in this book* suggests a contrast. The first sentence of this verse may therefore be translated: "Jesus performed many other miracles when his disciples were with him; these are not written down in this book." B. Metzger (1994:255-256) discusses the UBS Committee's view on μαθητῶν [αὐτοῦ] and indicates that they gave it a {C} rating. In order to represent the close balance of external attestation for (P⁶⁶ κ C D L W X Θ Ψ f¹ f¹³ 33 565 700 892 a) and against (A B K Δ Π 0250 a) the inclusion of αὐτοῦ, the Committee retained the word enclosed within square brackets.

The second text critical note that we need to consider is in verse 31. B. Newman and E. Nida (1993) indicate "That you may believe," translates an aorist subjunctive in Greek, but some manuscripts have a present subjunctive; hence TEV alternative rendering "continue to believe." The use of the aorist tense here suggests that John's Gospel was written to non-Christians with the hope that they might come to believe "that Jesus is the Messiah, the Son of God". The present tense suggests that the author's intention was to strengthen the faith of those who were already believers. The choice between the Greek readings is difficult, but the UBS Committee on the Greek text favours the aorist, though rating its choice a "C" decision, indicating a considerable degree of doubt as to whether this or the alternative reading is to be preferred. B. Metzger (1994:256) provides us with the UBS view. As stated above, the issue is the tense of the verb πιστεύ[σ]ητε. Both πιστεύητε and πιστεύσητε have notable early support. In John 19:35 πιστεύητε is read by κ* B Ψ Origen; apparently all other witnesses read πιστεύσητε.

The aorist tense, strictly interpreted, suggests that the Fourth Gospel was addressed to non-Christians so that they might come to believe that Jesus is the Messiah; the present tense suggests that the aim of the writer was to strengthen the faith of those who already believe ("that you may continue to believe").

In view of the difficulty of choosing between the readings by assessing the supposed purpose of the evangelist (assuming that he used the tenses of the subjunctive strictly), the Committee considered it preferable to represent both readings by enclosing σ within square brackets.

On the whole it seems right from the context of the Gospel to ascribe to John a genuine missionary concern. For that reason I have accepted the aorist subjunctive variant

1:1-18 The Prologue

1:19-21:25 The Narrative that could be sub-divided into two large sub-sections

1:19-12:50 The Revelation of Christ to the Public and

13:1-21:23 The Revelation of Christ to the Disciples

If we focus on the two sub-sections we could break it down as follows:

1:19-12:50 The Revelation of Christ to the Public

1:19-4:54 Revelation of Jesus as the one who came to His own

5:1-47 Revelation of Jesus as the Father's Son

6:1-59 Revelation of Jesus as Life-giver and Judge

6:60-71 Revelation rejected by majority

7:1-9:41 Revelation of Jesus as Light-giver intensifies conflict

10:1-10:42 Revelation of a safe Community that counters the conflict

11:1-12:50 Revelation of Jesus as Life-giver

13:1-21:23 The Revelation of Christ to the Disciples

13:1-17:26 Parting Discourses

18:1-19:42 Passion and death

20:1-21:23 Resurrection

21:24-25 The Epilogue – Witness of disciples

All passages referring to the Paraclete form part of John 13:1-17:26. We could sub-divide John 13:1-17:29 as follows:

13:1-30 Introduction to the Parting Discourses

13:31-16:33 Parting Discourses

13:31-16:33 Revelation that Jesus has to go and that the disciples must stay behind. Revelation of the other Paraclete and his role and function regarding disciples' relation to God, Jesus and to the world after Jesus' departure

17:1-26 Closing of Parting Discourses - Revelation of Jesus as High Priest who intercedes for himself, his disciples and the world

Again it is noteworthy that the Paraclete references are localized in **John 13:31-16:33**. This section could be sub-divided as follows:

13:31-38 Jesus reveals Peter's denial

14:1-4 Jesus reveals that he is departing to go back to the Father

14:5-14 Jesus reveals that he is the Way to the Father

14:15-31 Jesus reveals the arrival of another Paraclete

15:1-17 Jesus reveals his relationship with his disciples

15:18-16:4a Jesus reveals the relationship of the world with his disciples and reminds them of the role the Paraclete will play

16:4b-15 Jesus reveals how the Paraclete will function in this environment

16:16-33 Jesus reveals that the disciples will experience joy regardless of trouble in the world

Although the Paraclete sayings are localised in this sub-section, I disagree with G. Johnston (1970:161) that it could therefore not be read within the greater context of the whole of the Gospel and then more specifically with what John says about the Spirit of God. I am arguing the contrary, that this sub-section gives us a better understanding of the Spirit of God. To sever this section from the rest of the Gospel will inevitably lead to an interpretation of the Spirit of God as being merely a divine power.

3.4.4. The Parting Discourses

In the Johannine narrative we have a literary unit that is unique in the New Testament context. In this gospel Jesus addresses his impending departure in what is commonly called his "farewell discourse" (John 13:31-17:26). This section follows a literary form common in the ancient world, not least within Judaism (R. Brown 1970:598 and C. Talbert 1992:200). There are numerous examples of a great man or woman giving a final speech to those who are close to him or her: e.g., Jacob (Genesis 47:29-49:33), Moses (Deuteronomy; see also Josephus *Antiquities of the Jews* 4:309-26), Joshua (Joshua 23-24), Samuel (1 Samuel 12), David (1 Chronicles 28-29), Tobit (Tobit 14:3-11), Noah (*Jubilees* 10), Abraham (*Jubilees* 20-22), Rebecca (*Jubilees* 35), Isaac (*Jubilees* 36), Enoch (1 *Enoch* 91), Ezra (2 Esdras 14:28-36), Baruch (2 *Apocalypse of Baruch* 77) and the twelve sons of Jacob (*Testament of the Twelve Patriarchs*). These accounts, though diverse, have several common elements (R.E. Brown 1970:598-601 and C. Talbert 1992:200-202). The great man or woman tells of his or her impending death and in some cases offers comfort in the face of the grief this announcement produces. He or she predicts what will come in the future, including, in different cases, evil or God's care. This is in keeping with the belief that one about to die is given prophetic powers (see Josephus *Jewish Wars* 7.353; Plato *Apology* 39C; see also C. Talbert 1992:200-201). These farewell discourses also contain instruction on how those left behind should behave, and at times the discourses conclude with a prayer for those left behind.

Although Jesus' "farewell discourse" fits this pattern, there is the notable exception in that the one who is about to leave will continue to be present through the Spirit and will return at the end of the age (R. Brown 1970:582 and D. Carson 1991:480). Indeed, the way Jesus speaks in this section transcends time, for he speaks in oracular style and often as if the glorification has already taken place. "He is really speaking from heaven; although those who hear him are his disciples, his words are directed to Christians of all times" (R. Brown 1970:582). In an attempt to distinguish between the Johannine farewell account and the others mentioned earlier, I have decided to refer to this unit as the Parting Discourses.

In the course of offering assurance and comfort, Jesus develops various themes that have been introduced earlier in his ministry, including in particular glory, mutual indwelling and love. His

main point is the experience of life in God the disciples have and will continue to have. The relation between the Father and the Son, which has been revealed in the first twelve chapters, is now "declared to be realized in the disciples" (C. Dodd 1970:397). The relations between the Father, the Son and the Spirit are described in more detail here than anywhere else in the Bible. In these chapters, therefore, is the most profound teaching on God and discipleship in the Bible – the life of believers described in relation to the persons of the Godhead.

The teaching in this unit is expressed in typical Johannine idiom. It is distinct from the language in the Synoptic Gospels. Nevertheless many of the specific topics included here reflect those discussed in the Synoptics at various points. C. Dodd (1970) has summarized these as

- Precepts, warnings and promises for the disciples,
- Predictions of the death and resurrection of Jesus and
- Eschatological predictions (C. Dodd, 1970:390-91).

Two items found in the Synoptics, however, are missing from these themes in John, namely, the discussion of signs of the end and detailed ethical instructions (C. Dodd, 1970:391). Instead of rehearsing Jesus' predictions of the end, John concentrates on the coming of the παράκλητος. This is part of his emphasis on realized eschatology, the notion that, although there will be a future return of the Lord, already he is present through this παράκλητος. Likewise, instead of giving Jesus' ethical instructions, John focuses on their substance, which is the love command. Thus, John is touching on some of the themes found in the Synoptics, but he emphasizes different aspects. The same is true for this Gospel's more obvious difference from the Synoptics – the omission of the institution of the Eucharist. The account of the footwashing along with the teaching in chapter 6 provides profound reflections on the significance of the Eucharist without ever describing the institution itself.

In these chapters there is much repetition and an interweaving of themes, which is a characteristic of Hellenistic style. "We shall not repeat the same thing precisely – for that, to be sure, would weary the hearer and not elaborate the idea – but with changes" (*Rhetorica ad Herennium* 4.42.54, an anonymous treatise from c. 86-82 BC, and C. Talbert 1992:202). Instead

of simply discussing a particular idea in a linear-sequential fashion, the thought is developed in a more poetic way through repetition.

Accordingly, the section can be outlined in a number of ways, though three main discourses are fairly clear. The first part (John 13:31-14:31) focuses on Jesus' departure and discusses the disciples' relation to Jesus and their conflict with the world. The second part (15:1-16:33) develops these same themes, moving from the relationship of Jesus to the disciples, using the figure of the vine and the branches (John 15:1-17), to the conflict between the disciples and the world (John 15:18-16:15), and on to a promise to the disciples of joy in the future after the sorrow of this time of separation (John 16:16-33). In the third major part Jesus prays to his Father (John 17:1-26). Throughout, the overall theme is the Father's presence with the disciples and the Son and Spirit's roles in mediating his presence.

3.4.4.1. Analysis of the Textual context of the Paraclete sayings

This study does not focus on the whole of the Gospel of John but only the specific subsection (chapters 13:31-16:33) where the references to the Paraclete are found.

F. Segovia (1991:2) argues that these chapters constitute a Narrative Section and a Farewell Type-Scene. He also distinguishes 3 smaller units in the larger narrative. Segovia (1991:5-20) discusses Farewell Type-Scenes and their motives referring to various views from a variety of scholars. He concludes that John 13-17 is a coherent and self-contained narrative section of the Gospel as well as a clear example of a Farewell Type Scene in which three smaller narrative units can be distinguished.

- The washing of the disciples feet during the meal itself (John 13:1-20),
- An open announcement of the forthcoming betrayal, the identification of the betrayer and his subsequent departure, (John 13:21-30) and
- A long speech to the remaining disciples (John 13:31-17:36)⁹²

⁹² The Paraclete pronouncements function in this larger unit of the three sub-units of the narrative.

D. Tolmie (1995:101) distinguishes four smaller units in the narrative that he calls sequences:

- The first sequence focusing on the washing of the feet and the announcement, identification and departure of the betrayer (John 13:1-30)
- The second sequence focusing on the announcement of his departure, an appeal to brotherly love, a prediction of Peter's denial, a command to believe, the identification of the way to the Father, an appeal to believe, the promise of another Paraclete, the promise of visual and spiritual reunification, and a conclusion (John 13:31-14:31)
- The third sequence focusing on the command to bear fruit, the command to stay in his love, an explanation for the world's hatred, the declaration of the world's guilt, an appeal to the disciples to witness, a warning against stumbling, the promise of help in the form of the Paraclete, a promise that they will see him again, a promise that their sorrow will turn into joy, a promise of comprehension, a promise to grant their requests, a promise about clarity, the prediction of their desertion, and an appeal to continue to be cheerful (John 15:1-16:33)
- The fourth sequence focusing on what is commonly known as the High Priestly Prayer (John 17:1-26)

F. Moloney (1998:vii) distinguishes five smaller narrative units focusing respectively on:

- Making God known (John 13:1-38)
- Departure (John 14:1-31)
- To abide, love and be hated (John 15:1-16:3)
- Departure (John 16:4-33)
- Making God known (John 17:1-26)

The concept of F. Moloney's proposed five units are appealing, especially since he identifies an overriding ABCBA chiastic composition pattern.⁹³

⁹³ See also Y. Simoens (1981:54-55) for a chiastic interpretation. Simoens' structural analysis yields an ABCDCBA structure. Simoens analysis leads him to question the farewell character of this section of the

A. Köstenberger (2002:130) interprets the Parting Dialogue in the Gospel of John as being patterned after Moses' "farewell discourse" in Deuteronomy (31-33) and other similar Old Testament farewells.⁹⁴ He indicates that the inter-testamental period saw the production of an entire genre of such works⁹⁵. Most of these testaments were written between the second century BCE and the third century CE and include the following features⁹⁶:

1. Predictions of death and departure
2. Predictions of future challenges for the followers/sons of the dying man after his death
3. Arrangements regarding the succession or continuation of the family line
4. Exhortations to moral behaviour
5. A final commission
6. An affirmation and renewal of God's covenant promises
7. A closing doxology

G. Kennedy (1984:19-25) approaches the Fourth Gospel from a Rhetorical Criticism perspective. Positive about his approach is the fact that he interprets the Gospel as a unit. The text as it presently stands, whether it is the product of one author or that of revision, is what we deal with.

Fourth Gospel. He sees it as a form of a covenant. From a structure analytical perspective Simoens' attempt is praiseworthy. However, my criticism of both Moloney and Simoens is that their structures are too multifarious. I am not suggesting that John was not capable of constructing such a structure. Given the Johannine preference to cyclic thought structures it seems quite possible, but contextually it does not add up. See also W. Brouwer (2000) who interprets John 13-17 as whole as a Macro-Chiasm.

⁹⁴ However, John's presentation of Jesus' "Parting Discourse" (John 13:31-17:26) may not be consciously patterned after the inter-testamental genre "testament" but merely build on the precedent of Moses' final words in Deuteronomy. In keeping with the genre's concern for proper succession, Jesus announces the coming of "another helping presence" (14:16; 14:26; 15:26; 16:7), which would ensure continuation between his ministry and that of his disciples (see 15:26-27; 16:8-11).

⁹⁵ Köstenberger is not the only New Testament scholar who has adopted this interpretation. Moloney (1998); E. Bammel (1993); W. Kurz (1990); A. Lacomara (1974) and R. Paschal (1981) are also emphasising this interpretation.

⁹⁶ Yet important differences apply as well. For instance, Jesus' farewell is merely temporary – his followers will see him again "in a little while" – so that Jesus' final words focus on the future, while Jewish farewell discourses regularly consist of extended rehearsals of the past. Likewise, extensive detailed predictions regarding the future, common in inter-testamental testaments, are almost entirely absent from Jesus' instructions to his followers. Also, the vine allegory in chapter 15 is without precedent in Jewish farewell discourses.

I prefer to follow the same approach. He also acknowledges that John 13-17 can function as a proper rhetorical unit with in the contexts of the larger book. He, too, distinguishes smaller rhetorical units in John 13-17. His schematic outlay is:

- The proem (John 13:1), built on five topical words
- A narration (John 13:2-20)
- A proposition (John 13:31-38)
- The main body (John 14:1-16:28)
- Two epilogues (John 16:29-33 and chapter 17)

3.4.4.2. The Socio-Cultural Context of the Parting Discourses

Of the approaches mentioned I find myself closer to F. Segovia and D. Tolmie's approaches. Like Segovia I distinguish three smaller narrative units. However, the division of my units differ slightly from that of Segovia. My first and last units correspond with Tolmie's first and last units. However, I have grouped the middle two of Tolmie together to form one unit. The three smaller narrative units that I distinguish are:

- John 13:1-30
- John 13:31-16:33
- John 17:1-26

The main reasons for my division are:

- **Character identification** – In the first unit all the disciples and Jesus are present. The departure of Judas completes this unit. In the second unit Jesus addresses those who are left. And in the third unit God is the addressee.
- **Participation** – In the first two units Jesus and the disciples contribute to the discourse. In the third unit Jesus is conducting a monologue.
- **Content** – I have kept chapters 14-16 together since they are the only ones that contain references to the Paraclete. The references to the Paraclete function as narrative marker.

Looking at the overarching structure of John's approach in penning the Fourth Gospel, we can state that in the format that it exists in, we have a macro text that begins with a hymn (1:1-18) with some prose modifications. It also contains several relatively long discourses of Jesus, more unified in form and content than anything in the Synoptics. Many Johannine discourses begin as dialogues and develop into monologues e.g., (13:31-16:33). Typically they begin with a statement of Jesus followed by a response indicating incomprehension or misunderstanding, which becomes the basis for a monologue. It seems therefore as if John is portraying Jesus as one who regularly participated in conversations.⁹⁷

3.4.4.2. The Socio-Cultural Context of the Parting Discourses

The Johannine gospel includes a significant number of distinctive narratives. Among them are the wonder at Cana (John 2:1-11), the dialogues with Nicodemus (John 3:1-21) and the Samaritan woman (John 4:1-42), the raising of Lazarus (John 11:1-44), the foot washing (John 13:1-20), the discussion with Pilate (John 18:28-19:16), and three resurrection stories unknown outside of John (John 20:11-29).

The Johannine discourses are equally unique in kind and content. Among the "I am" sayings are the distinctive symbolic sayings such as John 10:1-10 and 15:1-10. As well there are the Parting Discourses of chapters 14-16 which include the *παράκλητος* sayings (John 14:15-17, 26; 15:26-27; and 16:7-14) and which conclude with the unique prayer of chapter 17.

John 13 reports in detail a farewell banquet which Jesus celebrated with his disciples in the face of his death (13:1-3). We discover that Jesus on that occasion washed the disciples' feet (13:4-11). Also we have the long Parting Discourses in John 14-17, which find their setting within the framework of the Last Supper.

John Chapters 14-17 are comprised of three clusters of final instructions to his disciples and a prayer for them and their glorification in Jesus' glorification. The so-called Parting Discourses are a mosaic of themes introduced, explored, dropped, and reintroduced. They address the loss of

⁹⁷ His style of teaching, it seems, was a discursive style.

the disciples in the death of Jesus in contrast to their gain, the intimacy they have with Christ, and the assurance that is theirs in tribulation. The promise and the role of the παράκλητος, who comes to continue Jesus' ministry, is woven into these themes. The prayer of chapter 17 focuses on Jesus' concern for his disciples and his imminent fate.

While contemporary scholarship is not unanimous in its view as stated earlier, there is a preference for the view that the gospel was addressed to members of a Christian community in order to strengthen their faith in the midst of a critical situation. The argument is that the attention to the nurturing of faith in the Parting Discourses (chapters 14–17), the concern for apostasy (John 6:60–69), and attention to the theme of the quality of sound faith (John 4:43–53; 6:25–27; 20:29) contribute decisively to that notion.

I am dealing with the Parting Discourses because the παράκλητος sayings are to be found in them. How then should we read these Parting Discourses? What do we know about them? Is it based on historical fact or is it purely kerygmatic, the product of faith rather than fact?⁹⁸ Is this portrayal of what happened in that upper room the night Jesus was arrested merely an imaginative tool John used to make an apologetic point? Do these discourses only have its roots in the relationship of the Johannine community with the synagogue? Is it only written to affirm to Christians in crises or conflict the essential identity Jesus has given them over against their Jewish opponents? The only way we can address these questions is to analyse the *Sitz im Leben* of the discourses.

T. Van Dijk (1998:29) suggests that any discourse should be preferably studied as a constitutive part of its local, global, social and cultural contexts. He also alludes to the fact that in many ways, texts signal their contextual relevance. Therefore context structures need to be observed and analysed in detail.

⁹⁸ There is probably no non-kerygmatic writing in the gospels. In all probability, that is, nothing or virtually nothing in the gospel narratives was narrated merely because it happened, for the sole purpose of preserving the historical record. I accept that the gospel texts are not purely historical. But this by no means justifies the notion that a historical component is foreign to and excluded from the intentions of the authors.

It is a well-known fact that many of modern scholars argue that the Fourth Gospel contains traditional material recast into a distinctive Johannine idiom.⁹⁹ The purpose for the recasting of the material could be revealed if you consider the context of the author and the first readers. This is a study that deserves attention. However, here I wish to try to get one step closer and to focus on the socio-cultural context of the core-group of disciples who were participants in this discourse. I am following this process because if we were able to identify the underlying situation that controlled the context, we would also be in the position to interpret the content and structures of the discourse. Putting it differently, if we analyse the context in which the Johannine Jesus uttered *παράκλητος* sayings, we might be able to identify the underlying ideology that determined the discourse.¹⁰⁰

But how do we identify this underlying ideology? We can achieve this by identifying the basic premises on which the Johannine Jesus bases his argumentation. In John Jesus postulates the propositions of his system of belief. If we can identify on what he bases his statements, we have revealed his underlying ideology.¹⁰¹ And if we could identify this ideology, it might be easier to reveal the identity, role and function of *παράκλητος*.

We need to keep in mind that in different societies, people not only speak different languages and dialects, they also use them in radically different ways. This causes me to think that if we could identify the culture-specific ways of speaking in the Parting Discourse, the meaning and intent of the discussion would be much easier to interpret.

⁹⁹ See for instance C. Blomberg (2001:62), R.E. Brown (1984:503-504), D. Carson (1991:21-23) C. Koester (2003:18-24 and 247-257), B. Malina and R. Rohrbaugh (1998:130 and 230), G. O'Day (1988:741), J. Painter (1986:50-60), D. Tolmie (1998:61-75), etc.

¹⁰⁰ The Johannine *παράκλητος* offered a compensation for the return of Jesus. Indeed, there are occasions in the parting discourses (John 14-17) that the coming of Jesus and the coming of the Spirit/*παράκλητος* are closely linked (Johnston 1970). What is not in doubt is that the *παράκλητος* function is to act as a replacement for the departed Jesus (John 14:15ff and John 16:9ff). This would become particularly appropriate at a time when the living exponent of the link with the past (such an important theme in the Johannine writings, e.g., John 1:14; 1 John 1:1 and John 21) had died. The *παράκλητος* comes to the disciples; the world cannot receive him; and it is the *παράκλητος* who enables the disciples to maintain their connection with the basic revelation of God, the Logos who makes the Father known (John 14:17ff; 15:26). The *παράκλητος* thus points back to Jesus, the Word made flesh. He is in some sense at least a successor to Jesus, compensation by his presence for Jesus' absence with the Father.

¹⁰¹ Here I am thinking along similar lines as what D. Tolmie (2005) did regarding the underlying ideology in Galatians.

There are two sources of information that are available – the one is external and the other internal. Regarding the external source of information we can say that although we cannot unravel everything we want to know about the time when Jesus roamed the earth, it is true we do have good sources and ample resources upon which we can rely to unearth the socio-cultural setting of antiquity.¹⁰² No pastor, scholar or layperson can say that the past is too obscure to be known.

Regarding the internal evidence, if we analyse the Parting Discourses as a narrative unit, making use of the critical tools of Conversation Analysis and Critical Discourse Analysis, we might draw from the text more insight about the socio-cultural setting than what we might have thought it could reveal.¹⁰³

3.4.4.3. Historical Background in which the Parting Discourses function

Are the Parting Discourses based of fact or fiction? On this scholarly views differ greatly. What was the supposed situation out of which and for which the Parting Discourse was written? A variety of options have been proposed. According to R. Kysar (1996b) the setting has been reconstructed in terms of a conflict over authority in the community, the crisis of martyrdom in the midst of evangelistic endeavours, the threat of docetism, and a mission to the Samaritans, to mention only a few.

Another reconstruction gained considerable prominence in recent decades. That hypothesis holds that the gospel was written to a Christian community that had only recently suffered

¹⁰² I am thinking here of works like that of F. Josephus (1998), R. Brown (1994), P. Barnett (1999), J. Hayes and S. E. Mandel (1998), E. Schürer (1973), M. Hengel (1974), E. Lohse (1976), G. Bornkamm (1993), L. Grabbe (1992), J. Neusner (1971), P. Richardson (1996), A. Sherwin-White (1978), B. Witherington III (1990, 1992, 1994, 1995, 1998, 2001), M. Goodman (1987, 1997), S. Cohen (1979), R. Horsley (1987), B. Capper (1995), B. Meyer (1979), H. Bond (1998), S. Freyne (1995), G. Theissen (1991), F. Millar (1993), J. Meier (1991), S. Brandon (1967), A. Jaubert (1965), E. Stauffer (1960), J. Yoder (2003), W. Elwell and R. Yarbrough (1998), R. Rohrbaugh (1996), B. Malina (1985, 1993, 1997, 2001), J. Dunn (1999), B. Malina and R. Rohrbaugh (1998), J. Pilch and B. Malina (1998) C. Osiek (1992) and J. Murphy-O'Connor (1994).

¹⁰³ Here we can make use of the insights of discourse analysis scholars like T. Van Dijk (1985, 1998, 2003), N. Fairclough (1995), S. Condor and C. Antaki (1998), A. Pomerantz and B. Fehr (2003), R. Wodak (1989), C. Goddard and A. Wierzbicka (2003), and N. Fairclough and R. Wodak (2003).

expulsion from its synagogue home. The evangelist's purpose, it is proposed, was to nurture faith in the crisis brought on by that experience.¹⁰⁴

Both aforementioned hypotheses presume that the Jesus story has been reinterpreted and re-told with an eye to the situation of a band of Christians who were struggling to come to grips with their identity as a community isolated from their previous religious home in the synagogue and now set in conflict with those who had until only recently been colleagues in faith.

However, there is a third possibility is to interpret the Johannine Gospel from a salvation-historical perspective.¹⁰⁵ This perspective places the gospel squarely within the historical, theological, and canonical flow of the biblical message rather than marginalizing it as proponents of various forms of the "Johannine community hypothesis" have done. This view assumes that we have a real historical situation that is being narrated here.¹⁰⁶

I am in favour of the third possibility. We need to distinguish between the narrative world and reality.¹⁰⁷ People live in a narrative world, that is, they have a perception of their participation in

¹⁰⁴ See R. Brown (1979), O. Cullman (1976), R. Culpepper (1975), D. Smith (2001), and D. Woll (1981).

¹⁰⁵ H. Ridderbos (1991) advocates a salvation-historical approach to John's gospel. J. Pryor (1992) argued this view also persuasively. He argues that Jesus is the fulfilment of Jewish hopes in the Fourth Gospel, the one who supersedes Jewish forms and institutions and so embodies the true Israel. And both Jew and Gentile that make up the new covenant community in Jesus are the true children of God who experience the divine presence. Pryor has combined two books in one: a sequential narrative commentary attuned to the broad themes in John and a thematic treatment of the two central concerns of John: Christology and covenant community. Pryor is sensitive to the plot and texture of John's narrative, and offers a valuable perspective on the theology of John.

¹⁰⁶ From a salvation-historical perspective the radical theocentricity, evident in Jesus' teaching and life, is at the very core of Jesus' own notion of community as we find it in his teachings in the parting discourse. In the parting discourse the disciple community is challenged to centre its singular worship and obedience on the merciful and righteous God, whose reign has been brought near in Jesus' mission. An ethical code is given to the disciples. The *community* of God is called forth in worship to bear witness to God's liberating grace that is disclosed in the new Exodus of Jesus Christ.

¹⁰⁷ N. Petersen (1985) brings insights from interpretive anthropology, the sociology of knowledge, and literary criticism to bear on Paul's letter to Philemon. Petersen had noticed that both narrative worlds and social worlds consist of "symbolic forms" and "social relationships." How, then, do narrative worlds relate to social worlds and vice versa? To what extent is it legitimate to speak of the "sociology" of a narrative world? In an illuminating introduction, Petersen addresses these and related questions.

reality this is story-like. The overarching vision of reality can be described as a symbolic universe, a concept that gives meaning to the smaller stories in which all persons participate.¹⁰⁸

In his discussion of this subsection of the Fourth Gospel F. Segovia (1991:3) indicates that with respect to time and place, the narrative action in John 13-17 is located in an unspecified room in Jerusalem, where a meal involving Jesus and his disciples is taking place sometime prior to the Feast of Passover. As the reader learns, the meal happens on the day before the Passover.¹⁰⁹ This specific Passover was a special Passover, since the Passover fell on a Sabbath. Thus the day of the meal in an unspecified upper-room somewhere in Jerusalem took place on the day of the preparation of both the Sabbath and the Passover feast.¹¹⁰

With regards to when this dialogue took place, I am leaning towards A. Köstenberger (2002) who dates the occurrence of this meal on Thursday, April 2, 33 (but it could also have been Thursday, Nisan¹¹¹ 14, 30).¹¹²

What do we know about the social and cultural circumstances that were prevalent at this time? We know that Israel was under Roman occupation.¹¹³ We know that Tiberius was emperor.¹¹⁴

¹⁰⁸ But this does not uplift the fact that when we assume that John the son of Zebedee is the author, the historical character of the description of what actually happened when the Parting Discourses took place is very seldom questioned. This only becomes problematic

¹⁰⁹ I agree with J. Meier and R. Brown in their assessments that the Johannine chronology makes the best sense of all the data.

¹¹⁰ It is all too easy to get embroiled in the controversy as to whether the Last Supper was in fact a Passover meal or not. There is much to say for A. Jaubert (1965)'s suggestion that the meal that Jesus shared with his disciples was a Passover meal, not celebrated on the normal day, but earlier. It seems to me however that Jaubert wants to place it too early (Tuesday). One day earlier, in other words, on the Thursday night makes most sense of the text. I do believe however that this meal was in fact a Passover meal. This would indeed colour our understanding of the setting that night.

¹¹¹ Our March/April.

¹¹² Scholars might disagree with the exact date A. Köstenberger proposes. See also P. Barnett (1999:123-124). But even give or take a couple of years I am convinced that the socio-cultural setting would have been the same.

¹¹³ We find a wide spectrum of attitudes towards the Romans: the fanatical opposition of the Zealots to the Roman occupation of Palestine, whose rise Josephus charts throughout the 1st century CE., stands in contrast with the prevailing attitude of Diaspora Judaism, which saw Rome positively as a protective power (M. Smallwood 1976:134-43, 235-50, 356-57) or simply advocated a policy of quietism (H. Loewe 1940: 4-37). Even within Palestine there was according to M. Goodman (1987) and Stemberger (1979) room for a wide variety of ideological stances in the pre-70 period.

We know that Herod Antipas¹¹⁵ was the Jewish ruler appointed by the Romans.¹¹⁶ We know about the conflict between the power hungry and reckless Herod and the Jewish Sanhedrin¹¹⁷. And we know that Pontius Pilate was the procurator during this time.¹¹⁸ According to B. Meyer (1979:11), John the Baptist's ministry started in early CE 27/29.¹¹⁹ Depending on the dating we accept, Jesus' ministry started in CE 28/30 and continued until his death in CE 30/33.

If we focus for a moment on what we know about the socio-political setting, we can state that as Jews under Roman occupation, life in general was not that easy for Jesus' followers. S. Joubert (2000) gives us a detailed explanation of how Paul functioned as benefactor within the socio-political setting that the collection for Jerusalem was addresses.¹²⁰ He discusses the concept benefactor in terms of the social convention of benefit exchange. In so doing Joubert gives us an excellent overview on how concepts like benefactor, patron and client functioned in the larger social frameworks of the Greco-Roman world. His discussion of patronage as a system of social control and benefaction, as well as his discussion of interpretive frameworks, are enlightening. His explanation of the social convention, benefactor-client-patron relationships and the reciprocity of relationships are helpful in the study of the socio-cultural ecology of the Johannine narrative world.

¹¹⁴ According to S. Carroll, (1996:550) Tiberius succeeded Augustus as the second Roman emperor, ruling from 14–37 CE. It was during the reign of Tiberius that Jesus ministered in Galilee and was subsequently crucified in Jerusalem under the Judean procurator Pontius Pilate. Pontius Pilate was appointed by Tiberius to rule Palestine in 26 CE and was removed from office by the same ruler in 36 CE. Early Church sources claim that Pilate sent to the emperor a report of the trial and execution (Eusebius, *Historia Ecclesiastica* 2.2).

¹¹⁵ See D. Braund (1983:239-242).

¹¹⁶ Herod ruled from 4/2 BCE – 29 CE. Gaius Caligula deposed him, exiled him to Gaul and replaced him by Herod Agrippa I.

¹¹⁷ After Herod the Great, Jerusalem became a province of the Roman Empire, ruled by Roman prefects who resided in Caesarea. About 6 CE Caesarea became the capital, replacing Jerusalem. The high priest and Sanhedrin oversaw the government of Jerusalem, but their power was significantly reduced. The Jews in Jerusalem at that time were a disparate group of people, often at odds with themselves. Pontius Pilate, prefect of Judea (26–36 CE), is well known to readers of the New Testament.

¹¹⁸ Pilate was procurator or prefect from 26-37 CE, a rather unusual long time for such a position.

¹¹⁹ If you consider Köstenberger and Barnett's date for the death of Jesus the Baptist's ministry only started in 29 CE. Again, I wish to emphasise that give or take a year or two, does not change the socio-cultural and political scene. All the major role players are still the same.

¹²⁰ I would like to express my gratitude to S. Joubert who was so kind to provide me with an electronic copy of the manuscript of his book. Since the page numbers of the electronic copy do not correspond with the published version I did not mention the pages where I have referred to Joubert.

I am working with the premise that παράκλητος was introduced in the Parting Discourses within the socio-cultural ecology of this patron-benefactor relationships that S. Joubert (2000) have described. I will make use of the model Joubert explained in his second chapter to test and see whether my premise regarding the παράκλητος is correct.

Various scholars have made the following observations:¹²¹

- Politically they were marginalised for they were subordinated and had no political power (G. Theissen 1978:8-16).¹²²
- Since people were known not as individuals, but in terms of relationships and embeddedness within a group and they were followers of Jesus, they were marginalised. Because he was not accepted there were not acceptable.
- Knowing that they were Galileans we can also say that they were culturally marginalised since the establishment in Jerusalem looked down on them as not being part of an authentic group.¹²³
- Since they have decided to follow Jesus they were also economically marginalised. They were dependent on the generosity of benefactors.¹²⁴

¹²¹ See for instance A. Malherbe (1983), B. Malina (2001), W. Meeks (2003), J. Neyrey (1998) and G. Theissen (1978 and 1991).

¹²² M. Borg (1984) argues that Jesus is to be seen as political, not in the sense that he was a revolutionary, but because he was actually perceived as a traitor to the nationalist cause. Into a situation of intense conflict, Jesus brought a summons to costly mercy and love, which cut across Israel's current expectations and badges of national identity. He warned Israel that resistance would lead to social and military disaster, which would have to be seen as divine judgment.

¹²³ According to J. Bassler (1981:243-57) Galilean economic and social life was largely based on its rural ethos, though there is some evidence of other industrial activity as well. We should not assume therefore that all Galilean landowners were holders of large estates, and that the peasantry was totally impoverished and in a condition of quasi serfdom. The evidence from Josephus, as well as other Jewish literature, suggests the opposite, while allowing for the fact that some of the better land was held in estates, but often in the less densely populated areas across the Jordan. Galilean life in Roman times was in a state of extreme social tension due to the impoverished condition of the population at large.

According to W. Stegemann (1984:24) neither Jesus nor his first disciples were professed beggars, yet they shared the desperate situation of many of their fellow country folk, particularly in Galilee, barely avoiding utter poverty (see also H. Waetjen 1989: 10-11).

¹²⁴ The suffering and deprivations of uprooted "homeless" is countered in 1 Peter by incorporation into the new community of the church as the "household of God". In this new home, God is the gracious Father. The few affluent male converts are encouraged not to withdraw from public life, but to set examples as public benefactors, a function which often included political and structural economic measures in times of

- What is more, they were also religiously marginalised.¹²⁵

We could say that according to the Johannine narrative world the people in the upper room eating with Jesus were powerless, cut off from mainstream Judaist collateral relationships.¹²⁶ Their social status was that of social, political and cultural outcasts.¹²⁷ They had no prominence in society.¹²⁸ The only status they had was the prominence they had within their own group. Jesus was the sum total of their existence. When we consider this reality, their devastation when he talked about his departure and the promise of another παράκλητος get a new meaning.¹²⁹

However, when we compare the narrative world with the real world we see obvious differences. According to Malherbe (1983: 31–37) the focus has shifted to the diffusion of the Jesus movement outside of the original Jewish moorings, and here one gets a slightly different perception of its social location. It is also likely that house church patrons, both men and women, correlate such status distinctions with the leadership. Rather than a proletarian movement, the

scarcity and famine (B. Winter 1988a and 1988b). It is worth noting that authority was invested after the cultural model of obligation of a client toward a benefactor as regularly applied both in interpersonal bonds and in the organization of clubs and other cults (L. White, 1987: 218–21).

¹²⁵ See A. Lincoln (2000:278) regarding his view that the Johannine community was a community under trial. I am arguing that the members Jesus community of which the people in the upper room would have been the leadership, had found themselves examined for the apostasy of their allegiance to Jesus.

¹²⁶ L. White (1996: 928) states that often, it seems, such groups tend to emerge from conditions of social or economic deprivation or from some experience of political oppression. The particular form of disenfranchisement or deprivation, such as in the marginalized position of certain individuals or classes in society, may then be conceived as the embodiment of evil and the symbol of the abuse that needs reform. The group looks for a remedy to these social ills in terms of religious redefinition of the social order.

¹²⁷ According to B. Meyer (1996:777) the state of social crisis implicit in the data provided by Josephus is often mirrored in the gospel literature as well. Depressed classes figure prominently in the story. They include the socially insignificant, the poor and hungry, the physically or mentally disabled, and the socio-religious outcasts. Representatives of these groups hover on the edges or stand in the centre of scene after scene. Jesus singled out as particularly favoured beneficiaries of salvation the poor, the insignificant (including women and children), the heavily burdened, the possessed, the outcast, the blind, deaf, and dumb, the cripples and lepers.

¹²⁸ This is a fate that they shared with the Christians of the first century. According to Jewish Christians were ultimately marginalized as a result of their rejection by the two stronger groups, Judaism and gentile Christianity. Their fate in the first two centuries—from mother church, through marginal minority, to heretical outcasts—is indicative of the broader schism between Jews and Christians in this period.

¹²⁹ See J. Gager (1975: 23–37) and G. Theissen (1978: 8–15).

urban Christian communities of the Aegean, according to W. Meeks (1983: 51–63), more likely represented a cross section of the highly stratified society in which they lived.¹³⁰

From the internal source we also know that there was major conflict between Jesus and the Jewish establishment, so much so that they plotted to kill him. In the days preceding this meal, the conflict between Jesus and the hierarchy came to a climax. According to John 11:47–53 they openly made plans to kill Jesus after the resurrection of Lazarus. John 11:54 reveals to us that Jesus and his disciples knew this and that Jesus withdrew from a public ministry because of that.¹³¹

Six days before the Passover Jesus and his disciples left Ephraim in the wilderness for Bethany where they were entertained by Martha and where Mary anointed his feet with pure nard oil. At this point some of the inner conflict among Jesus' disciples is revealed. Judas Iscariot inquired why this oil was not sold and the money given to the poor.¹³² This reveals that the atmosphere within the group was not that healthy either. There was a simmering conflict slowly rising to boiling point.¹³³

¹³⁰ From inception conflict was characteristic of the Jesus movement. It is a characteristic that perpetuated itself wherever Christians gathered. According to R. Oster (1996:954) an obvious feature of Christianity in Asia Minor, at least in the eyes of its leaders, was characterized by conflict. The sources of the conflict were at times internal and at times external; there were few times, however, when there was not an open conflict. A second feature was that the conflicts were often accurate reflections of the points of collision between the Christian gospel and various facets of culture.

¹³¹ M. Trautmann (1980:404–6) has suggested, that nothing in the gospel narratives was narrated merely because it happened for the sole purpose of preserving the historical record. These historic symbolic acts were all narrated also because they were acts that belonged in some significant way to the drama of Jesus' career. A. Hultgren made a similar point regarding conflict stories (1979: 72–75). J. Roloff made a similar point regarding Sabbath conflicts (1970: 85). R. Riesner made a similar point regarding other texts (1981: 35–37).

¹³² Traditionally we interpret Judas' response only in the context of his greed and the fact that he was a thief. But we should also recognise that this response reveals something about the social agenda of Jesus and his group. Although they had nothing, they shared whatever they could with those who were even worse off.

¹³³ See here for instance the recurring dispute according to Luke 9:46 and 22:24 that arose among the disciples about which of them was to be regarded as the greatest and the request of James and John in Mark 10:35–45 to sit at his right and left (verse 37) and the indignant response of the other ten when they heard about this (verse 41).

With regards to the characters involved, we know that Jesus and an unidentified number of his disciples were involved. I assume that the twelve identified as disciples were all present. Some were there the whole time. At least one left at some stage during the meal. Some are mentioned by name. Others are referred to by way of inference and some stayed unnamed or unmentioned. The participation in the discussions of some of them was mentioned while the response and contribution of others stay untold or just as part of a group response. What can we learn from the conversation that we have? How can we analyse what we have appropriately?

As stated earlier, with regards to the references concerning the παράκλητος, all are found in the second part of the Fourth Gospel and more specifically in the larger section of the smaller units. Jesus was not merely uttering words and the given text is not merely grammatical sentences in Greek. The παράκλητος announcements are given in the context of the Parting Dialogue between Jesus and his core group of disciples for a specific reason. It occurred on a specific date and is part of a specific historical moment. Jesus announced the coming of the other παράκλητος in the context of his own departure. I am proposing that He is doing so with more than one purpose in mind.

In this section of the Gospel the publicly rejected Jesus turns from revealing his true identity to the world, to a series of discourses (John 14-17) preparing his disciples for his departure. On one level the purpose is to address the uncertainty of the disciples. But on another level the purpose is to address who Jesus really is and to focus on the consequences of who he really is. In this context Jesus announces the coming of another παράκλητος. These issues are being addressed on a worldview level.¹³⁴

It is not the only possibility that the socio-cultural environment of the so-called Johannine community or the late first century early second century Christians (e.g., 70–110 CE) influenced the author to write the Parting Discourses the way he did. In the aforementioned section I have indicated that the socio-cultural environment of the first Jesus group, the people who attended

¹³⁴ A worldview consists of the assumptions (including images) underlying all cultural values, allegiances and behaviours. We organise our lives and experiences according to our worldview and seldom question it unless our experience challenges some of its assumptions. I am proposing here that Jesus knew this and therefore when he wanted to get across important points, he aimed at the worldview level.

the meeting in the upper room, as seen from a Johannine narrative perspective gives us enough proof to suggest that the Parting Discourses might have a stronger historical bearing than what some scholars are willing to admit. There is enough indication that the historical reality of the culture and worldview of Jesus' day impacted on the utterances of the Parting Discourses. With this I am not saying that what the Parting Discourses are giving us is history. I am however saying that what we have is a Johannine reconstruction of a real historical event.

Superficially, as well as on a deep level, behaviour and structure reveal the patterns for choosing, feeling, reasoning, interpreting, valuing, explaining, relating to others and the committing and adapting of what we believe. My understanding is that Jesus shared what he shared, the way he shared it in order that the deep-level structure, the worldview, of the disciples could be changed, so that they could experience the reality of the coming kingdom of God. The Parting Discourses reveal such a worldview. Here Jesus provides them with a total design for life that would function as a regulatory principle – the coming of the other παράκλητος would enable them to accept this way of life.

What we find in the Parting Discourses, confirms my point of view regarding the Gospel as a whole, for although this section of the Gospel represents us with an insight into the narrative world it includes a concentrated emphasis on distinctively historical themes. Jesus was sent into the world by the Father (John 13:20; 15:21; 16:5; 16:27-28; 17:3, 8, 18, 21, 23, 25) to speak certain words (John 14:10, 24; 15:22-23; 17:8) and accomplish certain deeds (John 14:10, 11; 15:24; 17:4) for which He is rewarded (John 17:2, 6, 9, 10, 11, 12, 24). Jesus keeps the Father's commandments because He loves the Father (John 14:31), and by that same obedience He abides in the Father's love (John 15:10). Jesus is never alone because the Father is "with" Him now (John 16:32) even as the Father was "with" Him before the foundation of the world (John 17:5). This was of course not merely conveyed for the sake of sharing biographical historical facts, but is indeed given to motivate people to accept Jesus for who he is and to persevere in the faith.

In the Johannine narrative the relationship between Jesus and the Father is repeatedly portrayed as parallel to the relationship between Jesus and the disciples (John 17:18; 20:21). He also says that the world will know that the disciples are His followers when they love one

another, just as He also says that the world will know that He loves the Father when He keeps the Father's commandment (John 13:34-35; 14:31). Again, the disciples are to keep Jesus' commandments and so prove they love Him (John 14:15, 21, 23; 15:9-10), just as He has kept the Father's commandments (John 15:10). The parallels here are all "covenantal" in nature. In other words, the relationship of Christ and the Father is a pattern for the relationship between Christ and the disciples because they are both covenantal relationships.¹³⁵

3.4.4.4. Conversational Analysis¹³⁶ of the Parting Discourses

R. Schnackenburg (1982:37) comments that neither the synoptics nor John provides a really full and objective account of the course of events at the last supper. None of the evangelists displays an emphatically historical interest and each only hand only down what had a lasting significance for the later community. The issue at stake here, however, is not whether or not the Gospels are giving us a full or objective account of the course of events at the last supper, but the fact that the Johannine Parting Discourses are given in the context of a meal. This bit of information might help us to assess the dynamics of the text

We need to discuss the Parting Dialogue as a whole¹³⁷ in the context of conversation analysis to evaluate the background information this dialogue provides that will enable us to interpret its content better.¹³⁸ Words are never neutral. Critical Discourse Analysis challenges us to move

¹³⁵ In the larger context of the Parting Discourses the relationship between Christ and the Father is set forth as the pattern for the relationship between Christ and the disciples. Just as Jesus abides in the Father's love by keeping His commandments, so the disciples are to abide in Christ. This repeats what is said earlier in the Parting Discourses. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:20-21, 23).

¹³⁶ Conversational analysis originated in the mid 1960 s within the work of H. Sacks and his colleagues.

¹³⁷ T. Huckin (1997) recommends that one first approach a text in an uncritical manner, like an ordinary, undiscerning reader, and then come at it again in a critical manner. He recommends that we check out what sort of perspective is being presented—what angle, slant, or point of view. This is called *framing* the details into a coherent whole.

¹³⁸ A. Pomerantz and B. Fehr (2003:64-65) define this form of analysis as an approach to the study of social action as sense making practices. They allude to the fact that we might wrongly think that this form of analysis only focuses on the verbal aspects of interaction and stress that it is also interested in the paralinguistic features of talk (that is sound quality, pauses, gaps, restarts, etc.) They also recognise the contribution of researchers who have expanded the scope of conversational analysis to include the visually available features of conduct, such as appropriate orientation, hand-arm gestures, posture, etc. In the context of this study and for the purpose of my investigation conversational analysis as the organization of the meaningful conduct of people in society, that is how people in society produce their activities and makes sense of the world about them. The core analytic objective in this case is to illuminate how actions, events, object, etc. are produced and understood, rather than how language and talk are

from seeing language as abstract to seeing words as having meaning in a particular historical, social, and political condition.¹³⁹ Even more significant, words (written or oral) are used to convey a broad sense of meanings and the meaning conveyed with those words are identified by our immediate social, political, and historical conditions (J. Fiske, 1994).

All conversation is politicised, even if we are not aware of it, because words carry the power that reflects the interests of those who speak. The words of those in power are taken as self-evident truths and the words of those who are not in power are dismissed as irrelevant, inappropriate, or without substance (T. Van Dijk, 2000).

Discourses are ubiquitous ways of knowing, valuing, and experiencing the world. Discourses can be used for an assertion of power and knowledge, and they can be used for resistance and critique. Discourses are used in everyday contexts for building power and knowledge, for regulation and normalization, for the development of new knowledge and power relations, and for hegemony (A. Luke, 1997).

If we look at the holistic picture painted by the dialogue from a conversation analysis perspective, the Parting Discourses in general, but the παράκλητος sayings in particular, might make much more sense than what it might seem at first glance.¹⁴⁰

G. Johnston (1970:162-171) provides us with a literary analysis as well. He addresses the issue of the rearrangement of the text. He points out serious flaws in the proposed reconstructions and concludes that none of the suggested alterations in the Johannine order within chapters 13-17 satisfies one, and for that reason it is permissible to make an attempt to understand the

organised as analytically separable phenomena. Addressing the Parting Discourse this way, we can come to a better understanding of its conduct and praxis. See J. Painter (1991:349-369), R. Brown (1979) and J. Martyn (2003) for alternative views.

¹³⁹ While most forms of discourse analysis aim to provide a better understanding of socio-cultural aspects of texts, Critical Discourse Analysis aims to provide accounts of the production, internal structure, and overall organization of texts. One crucial difference is that Critical Discourse Analysis aims to provide a critical dimension in its theoretical and descriptive accounts of texts.

¹⁴⁰ It is helpful to use Aland's *Synopsis Quattuor Evangeliorum*. See especially K. Aland (1973:431-455).

speeches as they stand but without insisting on temporal movement after the words of John 14:31 have been uttered.¹⁴¹

For the sake of our discussion I have rewritten what we know of the conversation in dialogue form. I have placed the additional information given by the narrator in square brackets [] to show that it is not part of the dialogue but is giving us important information that enables us to interpret what was said and the motive for saying what was said, better. I have also numbered each contribution to the discussions to make referencing in the discussion easier.¹⁴²

In analysing the discourses, I will attempt to illuminate and interpret that which I see as relevant by focusing on what was said, how it was said, when it was said, in what context it was said, what was the response to what was said, and who responded in what way.¹⁴³

¹⁴¹ A. Edersheim (1997:833) might be helpful. He suggests that we only interpret the movement in John 14:31 as they rose from the Supper Table and not that they left the upper room.

¹⁴² I have inserted the Parting Discourses in dialogue form as an Appendix. See Appendix 1.

¹⁴³¹⁴³¹⁴³¹⁴³ Stemming from J. Habermas' (1973) critical theory, Discourse Analysis aims to help the analyst understand social problems that are mediated by mainstream ideology and power relationships, all perpetuated by the use of written texts. Having noticed the genre of text and how the message is framed, we can move onto the more minute levels of analysis: sentence, phrases, and words. Several techniques have been developed to facilitate this level of analysis. I am making use of T. Huckin (1997):

- Just as text can be framed, so can a sentence, called *topicalization*. In choosing what to put in the topic position, the writer creates a perspective or slant that influences the reader's perception. Looking more closely at the individual sentences, one can see a pattern of sentence topics.
- Sentences can also convey information about power relations! Who is depicted as in power and over whom? Who is depicted as powerless and passive? Who is exerting power and why? This property of the text is referred to as *agency* and can remain at the subconscious level unless made visible by the analyst or critical reader.
- Again, as with the text in general, omission of information about agents of power can occur at the sentence level and is most often achieved by nominalization (converting a verb into a noun) and the use of passive verbs.
- Many readers are reluctant to question statements that the author appears to be taking for granted; presupposition can also occur at the sentence level in the form of persuasive rhetoric that can be used to convey the impression that what an agent of power says carries more weight.
- Insinuations, another tool, are slyly suggestive, carrying double meanings. When the facts, or the way the facts are presented, are challenged, the originator of the discourse can readily deny any culpability. This ability to deny any intention to mislead gives the originator of the discourse a lot of power.
- Even one word can convey strong meaning—connotations! These connotations are not always, or seldom, in the dictionary, but often assigned on the basis of the cultural knowledge of the

I have chosen to analyse this conversation because it describes, from the perspective of the Johannine narrative world, in a specific ideological way the psyche of the disciples gathered in the upper room. This dialogue is a Johannine narrative reconstruction of what happened that evening. But it still is a reconstruction based on history. It reveals to us that in the Johannine narrative world there was internal rivalry and jockeying for position. It also reveals that from the Johannine narrative perspective the disciples did not understand the gravity of what was busy happening around them. According to the Johannine narrative perspective they knew that the Jewish hierarchy planned Jesus' death, but they still thought (maybe because of the triumphant entrance into Jerusalem earlier during the week) that they were about to experience the inauguration of the Messianic kingdom they expected.

In this section I am following Conversation Analysis principles laid down by A. Pomerantz and B. Fehr (2003:64-89) as well as the Applied Discourse Analysis approach of B. Gunnarsson (2003:285-312).¹⁴⁴

D. Schiffrin (1994:137) argues that patterns of communication are part of cultural knowledge and behaviour, this entails recognition of both the diversity of communicative possibilities and practises (cultural relativity) and the fact that such practises are integrated part of what we know and do as members of a particular culture (holistic view of human beliefs and actions). That this is the case in the Parting Discourses becomes clear when we apply the techniques of conversation analysis.

participants. Connotations associated with one word, or through metaphors and figures of speech, can turn the uncritical viewer's mind. The use of the word παράκλητος is an example of this.

- The tone of the text is set with the use of specific words to convey the degree of certainty and authority (called modality). The tone of doubt or surety is introduced by using words such as may, might, could, will, can, must, it seems to me, without a doubt, it's possible that, maybe, or probably. Moods of heavy-handed authority (don't challenge me) or deference can be created simply by choice of verb or modal phrases, which assert or deny the possibility, impossibility, contingency, or necessity of something.
- Finally, as with the full body of the text, single words can convey *register*—do the words spoken ring true? Writers can deceive readers by affecting a phoney register, one that induces mistrust and scepticism. Register can be affected by choice of person—first person (I, me, my, we, our), second (you and your), and third (he, she, they, their, his, hers, him, her).

¹⁴⁴ For the sake of reference I have decided to give an indication of who is speaking and a reference to the biblical text in the body of this chapter and the detailed discourse in the Appendix.

Through the process of topicalisation the author reminds us in John 13:1-6 (**Narrator 1**) of the fact that what was about to follow was an intentional act. In this act Jesus was responding to a physical need that addressed the state of the disciples' hearts. Schiffrin (1994:232-6) states that social action, not only displays knowledge, it is also critical to the creation of knowledge. Actions produce and reproduce the knowledge through which individual conduct and social circumstance are intelligible.

In John 13:1 we find a reference to a meal. The word used is δέιπνον. Even one word can convey strong meaning. D. Smith (2003) shows us one way in which first-century Greeks, Jews, and Christians shared the same basic cultural presuppositions. In *From Symposium to Eucharist*, Smith gives us an introduction to the practice of banqueting among the ancient Greeks, the literature founded on it, and, most important, and the ideology that summed up its ideals. His basic hypothesis is that when meals were described in literature, they tended to follow the idealized literary model of the formal meal as represented especially by the symposium tradition.¹⁴⁵ He argues that the symposium genre was widely utilized in various types of Greco-Roman literature.¹⁴⁶ D. Smith (2003) also demonstrates that Jews practiced festive dining in essentially the same form with a dinner (δέιπνον) followed by the symposium proper, where guests drank wine and enjoyed entertainment or conversation.¹⁴⁷ There were, to be sure, cultic differences, such as a *berachah* over the wine cup instead of the Greeks' libation to Dionysus. But eating together was a central activity for Jewish religious groups such as

¹⁴⁵ The classic *Symposia* are those of Plato and Xenophon, in which they idealize a banquet at which Socrates was present. Their models became especially influential in subsequent centuries so that later philosophers as well as satirists mimicked them. The philosophical banquet, written about at length by Plato and Xenophon, more consistently involved restrained symposia that discussed informative and pleasant topics. Fellowship, friendship and pleasure comprised its three central objectives. The sacrificial banquet took place after ritually slaughtered animals were cooked for their meat and contained a more overtly religious element of devotion to God or the gods. The club banquet accompanied the meetings of various trade guilds and dining societies, with religious elements present but more muted.

¹⁴⁶ In the Jewish tradition, for example, it is utilized in the *Letter of Aristeas* and even contributes to the literary form of the Passover liturgy.

¹⁴⁷ Features of the Greco-Roman banquet in general included restricting invitations to intimate friends, reclining rather than merely sitting at table, a leisurely progression over several hours through the various courses of food and stages of the symposium, rules for orderly conversation (with frequent violations due to excessive drinking), and entertainment by flute girls and courtesans. Occasions for such celebrations included birthdays, weddings and funerals. Specific types of banquets developed, however, for more regular and definable gatherings.

Pharisees and Essenes.¹⁴⁸ According to Conversational Analysis an author can reveal much through the use of a single word. We can derive from a single word what the context of a meeting was. δεῖπνον is such a word.

In this section John uses another two words εἶδώς (John 13:1 and 3) and ἔδωκεν in the phrase εἶδώς ὅτι πάντα ἔδωκεν αὐτῷ (John 13:3) of importance that conveyed strong meaning. Jesus knew. And he knew that everything was given to him. Because he knew he acted.

These words δεῖπνον, εἶδώς and ἔδωκεν set the tone of the Parting Discourses. Indeed, Jesus' table fellowship with sinners, breaking down conventional boundaries, could be established as even more securely anchored in the "database" of what we can know about the historical Jesus precisely in light of Smith's background studies, and precisely *contra* the use he makes of them. On the other hand, Smith does show how important the symposium theme is for the evangelists, especially Luke, but also, to a degree not normally recognized, for Mark and John as well.

But what did Jesus know? The Johannine narrative perspective implies that Jesus knew many things:

- He knew about his impending death
- He knew that Judas would betray him
- He knew about their power struggle
- He knew about their lack of comprehension

¹⁴⁸ The central thesis of D. Smith (2003) is that the symposium – a formal evening meal for guests, with drinking, entertainment and conversation leisurely following the consumption of the food itself – proved so pervasive in Greek, Roman and Jewish culture from 300 BCE to CE 300 that no single manifestation of this meal may be deemed the origin of the Christian Eucharist. Smith uses Ben Sira as a model for the entirety of Jewish table practice; however, it is clear that Ben Sira was teaching aristocratic Jews, not the general public. This requires Ben Sira to write from a distinctly Greek/Hellenised context, despite his proclamations regarding observance of the Torah.

The contrast between to know (εἰδῶς, ἤδ ει, ἐγνώκατέ, γνῶ σεσθε, γινώσκετε ,ἔγ νωκάς) and not to know (ἀπορούμενοι, ο ὑδεῖς ἔγνω, οὐκ οἶδαμεν, Τί ἐστίν τοῦτο) is subtly interwoven in the Parting Discourses. Jesus knows, but the disciples are ignorant. The whole of the Parting Discourses functions within the parameters of this contrast. At the beginning Jesus said about them, σὺ οὐκ οἶδας ἄρτι, and at the end they are saying νῦν οἶδαμεν ὅτι οἶδας πάντα. It is also in the context of this contrast that the παράκλητος will fulfil one of his functions.

Jesus' response in John 13:7 (**Jesus 1**) to Simon Peter's question (John 13:6b) reveals that knew they did not comprehend what he was doing. What was it that Jesus did to them? He humbled Himself, took upon Himself the form of a servant, and served His disciples. In that culture, the washing of feet as Jesus did it was a task relegated to the lowest of menial slaves. Only in an expression of great love would someone wash the feet of another of equal or lower status. This was a preview of the very self-sacrificing love that Jesus was about to display in dying for us on the cross. Jesus instructed the disciples to display and exercise the same kind of humility and self-sacrificing love for one another as He had and would exercise toward them. This humility and self-sacrificing love toward His disciples was graphically illustrated in the act of washing their feet. This humility and self-sacrificing love, Jesus said, they did not understand, but he promised them that one-day they would. From the Johannine narrative perspective it was a humiliating rebuke to the rivalry and place seeking which existed among the Twelve.

It is striking within the proposed context of that eventful evening that John portrays Peter in John 13:8a (**Peter 2**) as unwilling to be washed by Jesus. We do not know how many disciples were washed before Jesus came to Peter. But given Peter's response, he at least, did not see it as appropriate according to the hospitality code of their day that Jesus as head of their group should act the way he did.¹⁴⁹ Peter saw the utter incongruity of the Lord stooping down and washing his feet. He therefore remonstrated, declaring with his usual vigour, Οὐ μὴ νίψῃς μου τοὺς πόδας εἰς τὸν αἰῶνα (John 13:4, 5). The fact that some of the others allowed Jesus to wash their feet constituted for Peter a defect in their group values. Jesus was the patron and they

¹⁴⁹ See here J. Pilch and B. Malina (1998:115-118).

were the protégés.¹⁵⁰ Although a patron had to make sure that the rules of hospitality were honoured, that did not mean that he had to do what Jesus did – washing the feet of his table guests.

The act of the washing their feet is Jesus' revelation that he is not only their patron, he was also a broker¹⁵¹ of God's patronage.¹⁵² This is clearly stated in the narrator's additional information given in John 13:1-3. This act has great significance in the context of the discourse.¹⁵³ Jesus' response according to John 13:8b (**Jesus 6**) gives us the key to understand the motive of Jesus' action. In one sense it reveals Jesus' true status, as God's broker. In other words, here it function as a template for the conduct Jesus deemed as appropriate for disciples. And in even another it reveals that their participation in this unifies them with him. Through doing this, he tried to explain to them that they, as his followers, should become God's brokers too. He also appealed to them to respond positively to that responsibility and to take it as seriously as what he was taking it.

At this point a new element enters the picture. Up to this moment it had appeared only that Jesus was trying to teach His disciples of the spirit of love and brotherhood which He desired to

¹⁵⁰ See J. Pilch and B. Malina (1998:151-154)

¹⁵¹ A network of individuals who controlled access to their person and their resources surrounded members of the first century Mediterranean elite. These social brokers were frequently referred to in the language of friendship and kinship within this script. E. Wolf (1977) reference to "instrumental friendship" is similar to what Malina would describe as brokers. In instrumental friendship each member of the dyad acts as a potential link to other persons outside of the dyad. Brokerage, particularly culture brokerage, often takes the form of an "instrumental" friendship that gives the actors access to persons outside of their normal social domain.

¹⁵² Within a large network of patron-client relations most patrons also function as power brokers and clients within an ascending hierarchy of status that ends in independent source of all patronage - the deity. In the complex networks of antiquity an individual could play all three main roles of this model to different groups or domains. For example, some of the Judean ruling class were clients of the Roman aristocracy; as representative of the Jews they were also power brokers between Rome and Jerusalem, and as mediators of Temple-based and factional resources they were patrons of various Jews. The primary distinguishing feature between those who act as patrons and those who act as brokers in any given situation is that patrons have their own general fund of assets to convert into influence while brokers mediate resources that are not their own. See also J. Pilch and B. Malina (1998:154).

¹⁵³ The significance of patron-client relations, and its importance for the analysis of the Parting Discourses, arises out of its character as an irreducible social relationship. J. Davis (1977) has noted in his study of comparative Mediterranean social anthropology that patronage is a sui generis political form. Its essence is an act of submission involving a superior and an inferior. Its purpose is usually to acquire access to resources.

see in them. But now a quite new truth emerges from the object lesson before them: Jesus must also cleanse His disciples of the guilt involved in daily living in the flesh. Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ (John 13:9).

In John 13:9 (**Peter 3**) we find Peter's response to that invitation. It reveals that he understood something of what Jesus tried to convey and he was overly keen to symbolise his allegiance. With a first reading it seems as if Peter caught the point of spiritual cleansing in a flash. He cried out in all sincerity, Κύριε, μὴ τοὺς πόδας μου μόνον ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν! The reply of Jesus is comforting indeed, Ὁ λελουμένος οὐκ ἔχει χρεῖαν εἰ μὴ τοὺς πόδας νίψασθαι, ἀλλ' ἔστιν καθαρὸς ὅλος· καὶ ὑμεῖς καθαροὶ ἐστε, ἀλλ' οὐχὶ πάντες (John 13:9, 10). But John 13:37b (**Peter 6**) confirms that this over keenness was still because of a lack of comprehension.

There are many sub-elements in John 13:12b-20 (**Jesus 4**), but as a whole, it embroiders on the motive for the act of feet washing. The comment given in John 13:7 Ὁ ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι, γνώση δὲ μετὰ ταῦτα (**Jesus 1**) is the key for our interpretation. The way John 13:12b-20 (**Jesus 4**) closes, reveals the reality that Jesus wanted to portray with this action – through the act of washing they became part of him. He is God's broker; therefore, they will function as God's brokers in the world. By washing their feet He had washed their heart. By stooping to this menial service He had made them all ashamed of declining it. By this simple action He had turned a company of wrangling, angry, jealous men into a company of humbled and united disciples.

Another topic cleverly introduced in John 13:12b-20 (**Jesus 4**) is the reality that not everyone is united with him. Jesus added at this point, καὶ ὑμεῖς καθαροὶ ἐστε, ἀλλ' οὐχὶ πάντες. The added clause discloses that a spiritual sense underlies the symbolic washing. All had been washed: the feet of Judas were as clean as those of Peter. But Judas was not clean. Because of this new topic Jesus can distinguish between the offence of the rest and the sin of Judas. All that they required was to have the soil of their present evil temper and jealousy removed: they were true in heart. They had been in the bath and had only contracted a slight stain. But Judas had not

been in the bath: he had no genuine and habitual loyalty to Christ. The implication of his impurity of heart was that that he would leave to become the broker of someone else.

Through the interlude of John 13:21a Ταῦτα εἰπὼν [ὁ] Ἰησοῦς ἐταράχθη τῷ πνεύματι

(**Narrator 4**) the suspense is raised. The narrator alludes to something that happened, (maybe a pause, maybe a physical expression of emotion) and shares an interpretation of what happened. However, the interpretation of this interlude raises a question: What was the cause of what happened?

Reading at first we might want to interpret John 13:21b (**Jesus 5**) as merely a reference to him being betrayed. However, interpreting it in the context of the bigger picture, especially the comment made in John 13:7 (**Jesus 1**) and the closure of John 13:12b-20 (**Jesus 4**), it seems that the more obvious meaning is that he was troubled because this act of betrayal is not only an act of betraying him, it is also an act of betraying the one whose broker he is. By betraying him the betrayer betrays God. This act of betrayal confirms that the betrayer becomes the broker of another patron. That this is the case is being made clear in John 13:26a-27b (**Narrator 6**). Here the narrator reminds us that with the acceptance of the morsel and his following departure Judas revealed his final shift of allegiance. From here onwards he would function as a broker for Satan.

The first smaller narrative unit (John 13:1-30) of the Parting Discourses is closed with the information given in John 13:28-31a (**Narrator 7**) that this is indeed what happened. But the last phrase of this narration also functions as a bridge to our next smaller narrative unit (John 13:31- 16:33).

The first section of John 13:31b-35 (**Jesus 8**) still refers to the act of Judas' departure and the consequences of that act. Again we should note the unity between patron and broker. However, John 13:31b-35 (**Jesus 8**) also introduces a new topic – the pending departure of Jesus, the reason for his departure and an interpretation of the consequences of his departure. Verse 33 is the focus: τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμι· ζητήσεται ἐμε, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις ὅτι Ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἔλθειν, καὶ ἡμῖν λέγω ἄρτι. This is the first time this topic is

mentioned in the Parting Discourses. The responses in John 13:36a (**Peter 5**), John 14:5 (**Thomas 1**) and John 14:8 (**Philip 1**) confirm the break with the previous topical unit.

Jesus told them that he is going to be betrayed. Judas left. And Jesus telling them that he is about to leave as well follows this. According John Jesus addressed this psychological blow that by reminding the disciple to have faith: Μὴ παρασσέσθω ὑμῶν ἡ καρδία· πῖστεύετε εἰς τὸν θεὸν καὶ εἰς ἐμὲ πιστεύετε. Through the introduction of more active participants in the conversation John reveals to us that the atmosphere of anxiety in this narrative has moved to the next level.

Given the information regarding the socio-political and cultural position of the followers of Jesus shared earlier in our investigation, the announcement of his departure must have had the impact of a direct hit of a bomb on a target.¹⁵⁴ He is their patron and their broker. If he leaves they have no one that will intercede on their behalf. John addresses this crisis very ingeniously by Jesus remind them in John 14:18 Οὐκ ἀφήσω ὑμᾶς ὀρφανούς, ἔρχομαι πρὸς ὑμᾶς. It is in the midst of the chaos that the announcement of his departure evoked that Jesus introduced the coming/sending of another παράκλητος. I have referred earlier to the statement of T. Huckin (1997) that a single word can convey strong meaning. He emphasises that the connotations associated with a word, or through metaphors or figures of speech can turn people's minds.¹⁵⁵

Note the climactic build-up in Jesus revelation of what is going to happen. He tells his disciples:

¹⁵⁴ J. Drinkwater (1989) noted that the institution of patronage was seen most clearly in time of war. I would like to suggest that this would also apply to political and cultural unrest. In the Parting Discourses we find a record of the Johannine narrative perspective of the socio-political climate in Jerusalem at the time when Jesus was crucified. The conflict between Jesus and the Judean leadership was a form of war. This kind of conflict leads to the realignment of patron-client networks, brought them into relief against the background of struggles over newly available resources, and made the dynamics of loyalty, client choice, competition among elite patrons and competing factions all the more visible to our alien eyes.

¹⁵⁵ According to J. Van der Watt (2000:128) one of the uses of metaphors in the Gospel is to reinterpret symbols. He argues that Metaphors give symbols new meaning. But you need to know the symbol to fully understand the reinterpretation of the metaphor. A symbol needs a conventional interpretative setting, which John seems to have found especially in the Old Testament tradition. Aristotle argued that all metaphors should have traits of liveliness, appetence and should afford the readers pleasure. These metaphorical traits are mainly related to the way the reader understand the metaphor. For a metaphor to be lively, it must bring to mind a new meaning rapidly and efficiently. An element of unexpectedness is required. Furthermore, metaphors should be as short as possible.

I am going away (ἔτι μικρὸν μεθ' ὑμῶν εἶμι) John 13:32

I am going to the house of my Father (ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλάι εἰσιν· ... πορεύομαι ἐτοιμάσαι τόπον ὑμῖν) John 14:2

You know the way to the Father (καὶ ὅπου [ἐγὼ] ὑπάγω οἴδατε τὴν ὁδόν) John 14:4

I am the way to the Father (ἐγὼ εἶμι ἡ ὁδὸς... οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι' ἐμοῦ) John 14:6

If you know me you will also know the Father (εἰ ἐγνώκατέ με, καὶ τὸν πατέρα μου γνώσεσθε) John 14:7

I will ask the Father other παράκλητος, he will enable you to see the Father and to understand what I am saying (κάγω ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν, ἵνα μεθ' ὑμῶν εἰς τὸν αἰῶνα ἦ ... παρ' ὑμῖν μένει καὶ ἐν ὑμῖν ἔσται) John 14:17-20

The παράκλητος will teach you and remind you of all things I have said (ὁ δὲ παράκλητος ... ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν [ἐγώ]) John 14:26

The παράκλητος will be my witness among you (ὁ παράκλητος ... ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ) John 15:26

If I am not going the παράκλητος cannot come and make all these things true (ἐὰν γὰρ μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς) John 16:7

He will lead you on the way (ὁδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάσῃ) John 16:13

He will glorify me (ἐκεῖνος ἐμὲ δοξάσει) John 16:14

Jesus introduced the other παράκλητος as their new broker (John 14:16-18, 26; 15:26; 16:7, 13-15). They thought Jesus was their patron.¹⁵⁶ He has revealed to them that he is not only their patron but he is also their broker and God's broker. He is leaving to continue his brokering

¹⁵⁶ The process of exploring Mediterranean honour, patronage and social prominence themes convinced me that the unique cultural concerns of the ancient Mediterranean that are embedded in the Johannine narrative world are the key to its interpretation.

function in the presence of the Father, who is their real patron, for the reason for his coming to the world has been fulfilled.

The giving/sending of the other παράκλητος fulfils a role of major importance in this narrative. For this very reason he recurs several times in the narrative. Every time he surfaces something specific about his role and function is revealed.¹⁵⁷

From a Conversational Analysis perspective that we might say that the major topical focus of the Parting Discourses is accepting that Jesus as their and God's broker is returning to God but that someone else will come to enable those who are united with him to continue to fulfil the function of God's brokers in the world they are living in. Jesus identified the other παράκλητος as one who would fulfil a similar role (but also a greater role) to the one he fulfilled in the lives of his followers.

Conversational Analysis has helped us to plot the narrative perspective revealed in the Parting Discourses, to identify specific topics and what words and thoughts set the tone of the text. I have identified παράκλητος as such a word. However Conversational Analysis cannot enable us to know more than this about the identity of this other παράκλητος.

Through Conversational Analysis we came to know the following:

- The Parting discourses function within the parameters of knowing/not knowing:
 - Jesus knew
 - The disciples did not know
 - The world cannot know
 - The παράκλητος will enable the disciples to know
- There are two major movements:

¹⁵⁷ This will be addressed in depth in the detail exegesis.

- Jesus is going away
- The παράκλητος is coming
- There are two distinctive moods:
 - The disciples are confused, scared and incapable of grasping what is going on
 - Jesus is sure and knows exactly and has clarity about the future
- Judas' betrayal, instigated by Jesus' anointment in Bethany and driven to finality by the dispute regarding importance and Jesus' way of dealing with it, caused Judas to become Satan's broker in his dealings with the Sanhedrin¹⁵⁸
- John 13:31-16:33 introduces the παράκλητος as another broker who would do for the disciples what Jesus did and even more.
- Failure to "see" patron–client–broker dynamics in the Parting Discourses and account for them within one's analysis would be a grave error
 - The character (honour) of Jesus as patron was at stake
 - Factional contest over who is the highest is addressed
 - The disciples in the upper room are introduced as Jesus' loyal clients
 - The reality of patron competition for clients' loyalty is revealed
 - Judas rejected Jesus as patron and broker
 - The loyalty of the rest of the disciple group is gained by the promise of the παράκλητος as another broker
- Although what was about to happen was going to look as if Jesus was shamed it will ultimately lead to his glorification

¹⁵⁸ With John 12:1-8 in mind, and more specifically verses 4-6, Judas challenged Jesus' leadership in a different way than John and James. He did not, like them, aspire to be second in command. He aspired to be first in command. He wanted to take Jesus' place as leader. In John 12:5 he questioned the authority of Jesus and his ability to make sound discissions.

According to Matthew 26:14-16, Luke 22:3-5 and Mark 14:10-11 Judas planned to betray Jesus before the occurrence of the Parting Discourse. He went to the chief priests after the anointment in Bethany and before the evening meal referred to in John 13. John 13:2-4 is an indication that John's account corresponds with the Synoptic Gospels. He only attended the meal in order to find the information he needed so that he could betray Jesus without the presence of a crowd. When Jesus instructed Judas to do what he had planned, he went to share the information that he gleaned during the upper room conversations about Jesus' movements.

3.5. Analyses of the παράκλητος Passages

We have now reached the stage of our investigation where we have to ask what the text on micro level reveals regarding our topic.

Three approaches influenced my thinking: 1) that of E. Nida¹⁵⁹, 2) J. Louw¹⁶⁰ and 3) that of F. Van Rensburg.¹⁶¹ Of the three Van Rensburg impacted me most. I am however, of the opinion that there is a lot to gain from J. Louw's approach as well and have decided to attempt my own version of a semantic discourse analysis of the Greek pericopes where we find the παράκλητος sayings. However, I have followed F. Van Rensburg's approach in analysing the immediate verses where we find these references.

To enable those who are not familiar with F. Van Rensburg's approach and those who are limited to the English language to appreciate the value of this approach I will briefly summarise Van Rensburg's research and method.¹⁶²

¹⁵⁹ E. Nida's macro level of rhetorical structure involves primarily the broader and more inclusive units which are normally related semantically, while the rhetorical features on the micro level serve to relate units on the macro level or to increase impact and appeal by various formal devices (E. Nida et al, 1983:12).

¹⁶⁰ I am referring to J. Louw (1979) Volumes 1 and 2. From Louw's perspective his approach involves the marking of constituents and their relations to one another. He sees structural analysis predominantly as a form of semantic discourse analysis, as the title of the quoted works indicate. To him analysis is primarily a semantic procedure, yet its starting point is not semantic, but syntactic, since it is based on the surface structure representation of a discourse.

¹⁶¹ F. Van Rensburg indicated in his study that none of the structural analysis models that he discussed, address the purpose of structural analysis adequately. The main criticism is that none of the discussed models took their point of departure in syntax. All develop around one of two extremes: either the morphological word types and constructions or those of semantics are used as point of reference. The consequence of this is that we have a DEFRACTED perspective on the syntax of a specific language. He therefore developed his own model as indicated in (1982: 96-115). In his model he makes use of symbols to indicate the relationships among components in sentences.

However, since F. Van Rensburg's model is (according to my knowledge) only available in Afrikaans, and therefore not accessible to those who are limited to English, I will give a brief summary of his approach in this study.

¹⁶² I have made use of the abstract of Van Rensburg's Ph.D. dissertation (F. Van Rensburg, 1982: 197-201).

F. Van Rensburg (1982) argues that the syntax of the Greek of the New Testament and that of modern languages differs considerably.¹⁶³ Greek mainly has a subordinate and complicated syntactic structure. Present languages, however, have in the main a co-ordinate and simple syntactic structure. Furthermore, Greek and English have different typical constructions for the same syntactic functions.¹⁶⁴

The difference of syntax is so great that it is a real problem as to whether an exegete who has not really mastered Greek will be able (even if he comprehends the meaning of a passage) to account academically for his comprehension of what has been written down. The extent of this problem comes into perspective when it is recognized that the syntactic aspect of language conveys meaning. A. Mickelsen (1963, 129-132) says in this connection: " Syntactical categories (if they are not treated mechanically) enable us to penetrate thought to a degree impossible to one unacquainted with syntactical procedure...Our comprehension of the relationship of words, phrases, and clauses affects our understanding of thought...Syntax is indispensable for our understanding of ideas."

F. Van Rensburg reasons that because of the fact that the syntax of Koine Greek and that of present day English differs, and because of the assumption that the syntactic aspect of language conveys meaning, it is necessary that the syntax also be interpreted when the interpretation of Greek is undertaken to reach a translation or to preach.¹⁶⁵

¹⁶³ In his case he focused on the difference between Afrikaans and Greek.

¹⁶⁴ G. Fee (2002:12) put it this way: "At times the grammar of a given sentence is so complex that it is useful to diagram its constituent parts. Many will prefer to diagram all the sentences of the passage rather than to learn a new system, such as writing out a sentence flow. The advantage of the diagram is that it forces one to identify grammatically every word in the passage. The disadvantage is that one diagrams only one sentence at a time and thereby may fail to visualize the whole passage or to recognize various structural patterns in the argument."

¹⁶⁵ G. Fee (2002:12) argues the same point as Van Rensburg and refers to Step 4 in the exegetical method he prefers to use. It is also necessary, if we academically investigate the meaning of a New Testament word or phrase in the context of its usage in a specific passage. For this very reason I have incorporated this section into my current investigation of the Paraclete.

Greek scholars agree that it is crucial very early on in the exegesis of any passage that you have a good sense of the flow of the argument (or narrative) and that you recognize the basic structures and syntax of each sentence.¹⁶⁶

Van Rensburg reminds us that the interpretation of syntax must have good reasons and be verifiable. Such motivation and verification will only be possible when the syntactic structure of the Greek is analysed according to a specific method, and when this structure analysis is used in exegesis as a basis and reference frame. In 1982 Van Rensburg contended that no method that can be successfully used to this end exists.¹⁶⁷

The focal point of Van Rensburg's research is the syntactic foundation, drafting, application and evaluation of a method for the analysis of syntactic structure in the Greek New Testament. He reasons that it is essential that every method for the analysis of syntactic structure should rest on a sound syntactic theory. To this end the syntactic aspect of language is defined in chapter 2, both in distinction from as well as in relation to the morphological and the semantic aspect of language.

¹⁶⁶ G. Fee (2002:12) suggests that to do this well, there is no substitute for writing out the passage in its entirety in a structured form. There are three advantages to such a structural display of the passage. First, it forces you to make tentative grammatical decisions, especially about syntactical relationships. Second, it enables you to visualize the structure of the passage and to recognize patterns (e.g., resumptions, contrasts, parallels, chiasm). Third, it provides a tentative outline of the argument. For an explanation of Fee's method, see (G. Fee, 2002:41-59).

¹⁶⁷ F. Van Rensburg (1982) did not have the benefit to consider material up to 2004. Fee's model is very usable and effective, but Van Rensburg is giving us something extra in his proposed model. The additional value of Van Rensburg is that his model reveals the syntactic relationships between syntactic units better.

I also find F. Blass and A. Debrunner (1961), J. Moulton and W. Howard (1908 and 1929), and N. Turner (1963 and 1976) helpful.

G. Fee (2002:73) suggests that students make use of certain tools when they focus on syntax. One such a tool is an intermediate grammar. The purpose of the intermediate grammar is to systematize and explain what the student has learned in his introductory grammar. For some time J. Brooks and C. Winbery (1979) was the preferred material. Fee, however, reasons that pride of place now goes to D. Wallace (1996). From his perspective this is easily the most important grammar now in use for exegetical work. As mentioned earlier, I have also other scholars in mind when I focus on the Greek language and exegesis.

The syntactic aspect of language is defined as the relation between syntactic components in an independent meaningful word-chain, and – where it realizes itself syntactically – as the relation between independent meaningful word-chains.

The syntactic function of a syntactic component is the relation in which this component stands to other syntactic components in an independent meaningful word-chain. Van Rensburg identified ten syntactic functions

1. **Action** – refers to the syntactic function of every syntactic component that expresses the action initiated by the **actor**
2. **Actor** – [agent/subject] refers to the particular syntactic function, which may be borne by every syntactic component that function as a noun phrase in a sentence. The **actor** is the noun phrase in a sentence that initiates the **action** described by the verb or verb phrase, described here as **action**
3. **Affected** – [patient/direct object] refers to the syntactic function, which may be borne by every syntactic component that functions as the direct object, that either benefit or harm from the **action** described by the **action** of the verb
4. **Acted upon** - [Object] refers to the syntactic function of every syntactic component that is submitted to an **action** expressed by a verb
5. **Named** - refers to the syntactic function of every syntactic component to which a linking verb links another syntactic component
6. **Linker** - refers to the syntactic function of every syntactic component that links the **named** to the **linked**
7. **Linked** - refers to the syntactic function of every syntactic component that is **linked** to the **named** by a **linker**
8. **Unattached** - refers to the syntactic function of every syntactic component that functions independently from any other syntactic component
9. **Stipulation** - refers to the syntactic function of every syntactic component that qualifies any **linker, linked, action** or **qualification**

10. **Qualification** - refers to the syntactic function of every syntactic component that qualifies any **named, linked, actor, acted upon, affected** and **unattached**

F. Van Rensburg (1982:96) suggests that we use the abovementioned labels when we describe the different functions of words in a specific sentence. The matching of syntactic components with labels would be a first step in our syntactical analysis.

We need to keep in mind that the definition of the syntactic aspect of language, both in distinction from as well as in relation to the morphological aspect of language and the semantic aspect of language, results in differentiations that are unique to these aspects of language.

Van Rensburg (1982:96) alludes to differentiations unique to the syntactic aspect of language. They are: syntactic component, syntactic sentence type, syntactic function, the meaning of a syntactic function, syntactic unit, syntactic transcription and syntactic structure; those unique to the morphological aspect are: morphological word class family, morphological word class, morphological construction and morphological transcription; those unique to the semantic aspect are: thought component, semantic function, semantic word class and thought structure.

Van Rensburg discusses in chapter 3 the necessity for the analysis of the syntactic structure of the Greek New Testament, as well as the necessity for the constant use of a specific method for the analysis of syntactic structure. The requirements of such a method is given, and the applicability of existing structure analysis methods are considered. He also presents a method for the analysis of syntactic structure.

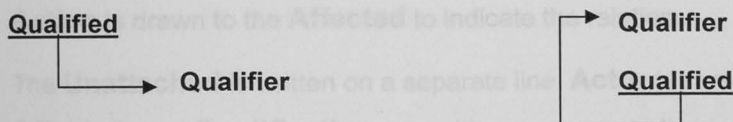
In chapter 4 the draft method is applied to Romans 8 by analysing the syntactic structure of the whole chapter, commenting on the syntactic structure and translating every verse. And in chapter 5 the value of the draft method for the teaching of Greek to prospective ministers and for the exegesis of the Greek New Testament is determined.

There are two other words/phrases that I have borrowed from Van Rensburg:

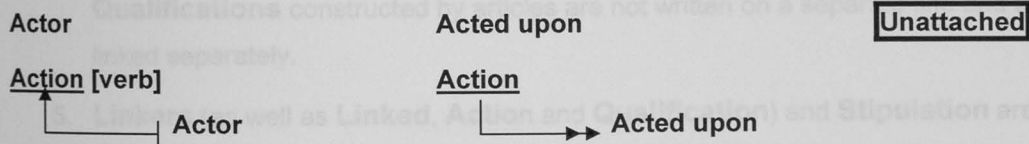
- **Qualified [noun phrase]** - refers to every syntactic component that is qualified by qualifier/modifier/specifier/determiner-quantifiers/ or an adjectival (a label applied to any word, phrase or other linguistic item which modifies a noun the way and adjective modifies a noun)
- **Qualifier** - refers to every syntactic component that operates as modifier/specifier/determiner/quantifier of the head of a qualified noun phrase

R. Funk (1977, Vol. 2: 383-386) distinguishes between six different types of sentences.¹⁶⁸ F. Van Rensburg (1982:97) argues that it is of vital importance that we know which kind of sentence we are working with. This would be a next step. The third step would be to draw a syntactic diagram that reveals the relations between the different syntactic components.

To indicate the relation between two syntactic components Van Rensburg suggests that the **qualified** component be underlined and that a linking line be drawn to the **qualifier**.



Three relations are distinctively visually expressed through linking lines:



¹⁶⁸ Funk's sentence types are:

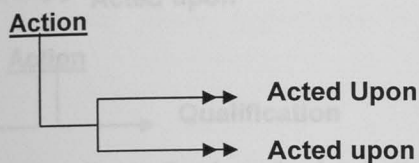
- 1] Subject + verb
- 2] Subject + verb + subject complement
- 3] + Direct object
- 4] + Indirect object
- 5] Object complement
- 6] + Two direct objects

The relation between an article and a noun is not indicated separately. They are handled as a unit. The same applies to preposition phrases. The preposition forms one syntactic component with the word it pre-positions. A component between brackets implies that it is not present in the text but is presupposed for the sake of the clarity of the build-up of the syntactic microstructure.

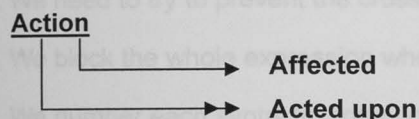
The following basic principles apply to help us to use this method:

1. **Action** and **Actor** are written on separate lines with the **Action** more left. The **Action** is always underlined. A vertical line is drawn immediately left of the **Actor**. An arrowed linking line is drawn from vertical line to the underlined **Action**.
2. **Action** and **Acted upon** are written on separate lines with the **action** more left than the **Acted upon**. The **Action** is underlined and a double arrowed line starting at the underlined **Action** is drawn to the **Acted upon** to indicate the relation.
3. **Action** and **Affected** are written on separate lines with the **Action** more left than the **Affected**. The **Action** is underlined and an arrowed line starting at the underlined **Action** is drawn to the **Affected** to indicate the relation.
4. The **Unattached** is written on a separate line. **Actor** (as well as **Acted upon**, **Affected**) and **Qualification** are written on separate lines with the **Actor (etc.)** more left than the **Qualification**. The **Actor (etc.)** is underlined and an arrowed line starting at the underlined **Actor (etc.)** is drawn to the **Qualification** to indicate the relation. **Qualifications** constructed by articles are not written on a separate line and are not linked separately.
5. **Linkers** (as well as **Linked**, **Action** and **Qualification**) and **Stipulation** are written on separate lines with the **Linker (etc.)** more left than the **Stipulation**. The **Linker (etc.)** is underlined and an arrowed line starting at the underlined **Linker (etc.)** is drawn to the **Stipulation** to indicate the relation.
6. **Conjunctions** and **Particles** are not dealt with as proper syntactic components and are therefore not linked separately. Syntactically it is seen as part of a unit with the particular **Action** or **Linker**.

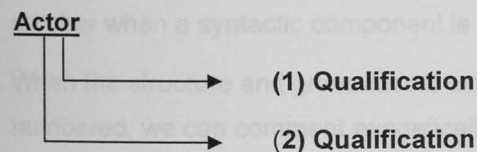
7. **Prepositions** are not dealt with as proper syntactic components and are therefore not linked separately. Syntactically they are seen as part of a unit with the particular **Qualification** or **Stipulation**.
8. When a syntactic component is qualified by more than one other syntactic component, and these syntactic components fulfil the same syntactic function, we express the relations in the following manner:



9. When a syntactic component is qualified by more than one other syntactic component, and these syntactic components express different syntactic functions, we express the relations as in the following manner:

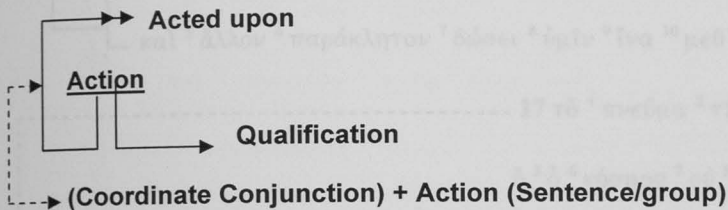


10. A **Stipulation** or **Qualification** qualify by implication also any preceding **Stipulations** and **Qualifications** at the same component. The linking is however only being done from the component under discussion.



11. To indicate a coordinating relation between sentences, the sentences are started on the same vertical line.
12. Sentences or sentence groups that precede sentences in which we find semantically differentiated coordinating conjunctions, are linked to show the syntactic coordination, regardless the fact that syntactically the linking takes place between the conjunctions.

For this reason we place the beginning of these types of sentences on the same vertical starting point. We do not show the connection between sentences when the preceding is a group of sentences, because that only complicates the syntactical analysis. In the syntactic comments we need to express that this kind of relation exists between the sentences. However, when it is only single sentences we can indicate the coordinating relation, but then with a broken line.



13. When a component or part of a component is presupposed for the sake of clarity, we place the presupposed component in brackets. Linking then takes place the normal way.
14. We need to try to prevent the crossing of linking lines as far as possible.
15. We block the whole expression when an extended Unattached is expressed.
16. We number each syntactic component to make commentary easier and to make the syntactical analysis more useful. The verse number is written on the left hand side of the page. In front of the first component of the verse we place the number 1 in brackets and number all the other components progressively in the order of their appearance. The numbering of the components of each new verse starts at number 1 again. Presupposed components are numbered independently and we place a 0 in front of the number of the first presupposed component. We place an additional alphabetic indication as part of the number when a syntactic component is interrupted.
17. When the structure and grammatical explanation is given, and the components numbered, we can comment exegetically with the syntactical analysis as reference.

Given this, I would like to move to the presentation and discussion of the structures as proposed, to see whether they might enable us to have a better understanding of the παράκλητος.

3.5.1. Analysis of John 14:15-24

3.5.1.1. Structural Breakdown

15 Ἐὰν ¹ ἀγαπήσῃτε ² με ³ τὰς ⁴ ἐντολάς ⁵ τὰς ⁶ ἐμὰς ⁷ τηρήσετε (τηρήσητε or τηρήσατε).⁸

16 κἀγὼ ¹ ἐρωτήσω ² τὸν ³ πατέρα ⁴

καὶ ⁵ ἄλλον ⁶ παράκλητον ⁷ δώσει ⁸ ὑμῖν ⁹ ἵνα ¹⁰ μεθ' ¹¹ ὑμῶν ¹² εἰς ¹³ τὸν ¹⁴ αἰῶνα ¹⁵ ᾧ ¹⁶

17 τὸ ¹ πνεῦμα ² τῆς ³ ἀληθείας ⁴,

ὃ ⁵ ὁ ⁶ κόσμος ⁷ οὐ ⁸ δύναται ⁹ λαβεῖν ¹⁰,

ὅτι ¹¹ οὐ ¹² θεωρεῖ ¹³ αὐτὸ ¹⁴

οὐδὲ ¹⁵ γινώσκει ¹⁶.

ὑμεῖς ¹⁷ γινώσκετε ¹⁸ αὐτό ¹⁹,

ὅτι ²⁰ παρ' ²¹ ὑμῖν ²² μένει ²³

καὶ ²⁴ ἐν ²⁵ ὑμῖν ²⁶ ἔσται ²⁷.

18 Οὐκ ¹ ἀφήσω ² ὑμᾶς ³ ὀρφανούς ⁴,

ἔρχομαι ⁵ πρὸς ⁶ ὑμᾶς ⁷.

19 ἔτι ¹ μικρὸν ²

καὶ ³ ὁ ⁴ κόσμος ⁵ με ⁶ οὐκέτι ⁷ θεωρεῖ ⁸,

ὑμεῖς ⁹ δὲ ¹⁰ θεωρεῖτέ ¹¹ με ¹²,

ὅτι ¹³ ἐγὼ ¹⁴ ζῶ ¹⁵

καὶ ¹⁶ ὑμεῖς ¹⁷ ζήσετε ¹⁸.

20 ἐν ¹ ἐκείνῃ ² τῇ ³ ἡμέρᾳ ⁴ γνώσεσθε ⁵ ὑμεῖς ⁶ ὅτι ⁷ ἐγὼ ⁸ ἐν ⁹ τῷ ¹⁰ πατρὶ ¹¹ μου ¹²

καὶ ¹³ ὑμεῖς ¹⁴ ἐν ¹⁵ ἐμοὶ ¹⁶

κἀγὼ ¹⁷ ἐν ¹⁸ ὑμῖν. ¹⁹

21ὁ¹ ἔχων² τὰς³ ἐντολάς⁴ μου⁵

καὶ⁶ τηρῶν⁷ αὐτάς⁸

ἐκεῖνός⁹ ἐστίν¹⁰ ὁ¹¹ ἀγαπῶν¹² με¹³.

ὁ¹⁴ δὲ¹⁵ ἀγαπῶν¹⁶ με¹⁷ ἀγαπηθήσεται¹⁸ ὑπὸ¹⁹ τοῦ²⁰ πατρὸς²¹ μου²²,

καὶ²³ ἀγαπήσω²⁴ αὐτὸν²⁵

καὶ²⁶ ἐμφανίσω²⁷ αὐτῷ²⁸ ἐμαυτόν²⁹.

22 Λέγει¹ αὐτῷ² Ἰούδας³,

οὐχ⁴ ὁ⁵ Ἰσκαριώτης⁶.

Κύριε⁷,

[καὶ]⁸ τί⁹ γέγονεν¹⁰ ὅτι¹¹ ἡμῖν¹² μέλλεις¹³ ἐμφανίζειν¹⁴

σεαυτὸν¹⁵

καὶ¹⁶ οὐχὶ¹⁷ τῷ¹⁸ κόσμῳ¹⁹;

23 ἀπεκρίθη¹ Ἰησοῦς²

καὶ³ εἶπεν⁴ αὐτῷ⁵.

Ἐάν⁶ τις⁷ ἀγαπᾷ⁸ με⁹ τὸν¹⁰ λόγον¹¹ μου¹² τηρήσει¹³,

καὶ¹⁴ ὁ¹⁵ πατήρ¹⁶ μου¹⁷ ἀγαπήσει¹⁸ αὐτὸν¹⁹

καὶ²⁰ πρὸς²¹ αὐτὸν²² ἐλευσόμεθα²³

καὶ²⁴ μονὴν²⁵ παρ'²⁶ αὐτῷ²⁷ ποιησόμεθα²⁸.

24 ὁ¹ μὴ² ἀγαπῶν³ με⁴ τοὺς⁵ λόγους⁶ μου⁷ οὐ⁸ τηρεῖ⁹.

καὶ¹⁰ ὁ¹¹ λόγος¹² ὃν¹³ ἀκούετε¹⁴ οὐκ¹⁵ ἔστιν¹⁶ ἐμὸς¹⁷

ἀλλὰ¹⁸ τοῦ¹⁹ πέμψαντός²⁰ με²¹ πατρὸς²².

3.5.1.2. Interpretation of the Syntactic Structure of John 14:15-24

In the bigger scheme of things John 14 should be sub-divided into six: 14:1-14, 15-17, 18-20, 21-24, 25-27 and 28-31. For the purpose of our investigation of ἄλλον παράκλητον I have only given an account of John 14:15-24. This structural analysis reveals typical Johannine thought structures.

One thought spirals from another. Structurally all the verbs are interwoven, as I shall attempt to show in the syntactic analysis on the smaller unit 14:15-17. The action of the one leads to the next. I have tried to indicate that this section could be sub-divided into three smaller units, 14:15-17, 18-20 and 21-24. The first smaller unit of the section I have structurally mapped introduces the phrase ἄλλον παράκλητον.

The main thoughts given in our smaller unit should be linked to the main thoughts of and theme given in the first of the six units into which we can divide chapter 14, 14:1-14 and then more specifically to the theme addressed in 14:2-3, the consequences of the departure of Jesus. They have heard: "Where I go, you cannot follow me now" (John 13:36). They have heard that they will be deprived of his presence and his leadership. They have heard that this will happen very soon. Understandably they were overwhelmed with despair. But Jesus said to them: "Let your hearts not be troubled" (John 14:1). In other words: "Don't despair. If you obey my commands I will ask the Father and He will give you ἄλλον παράκλητον".

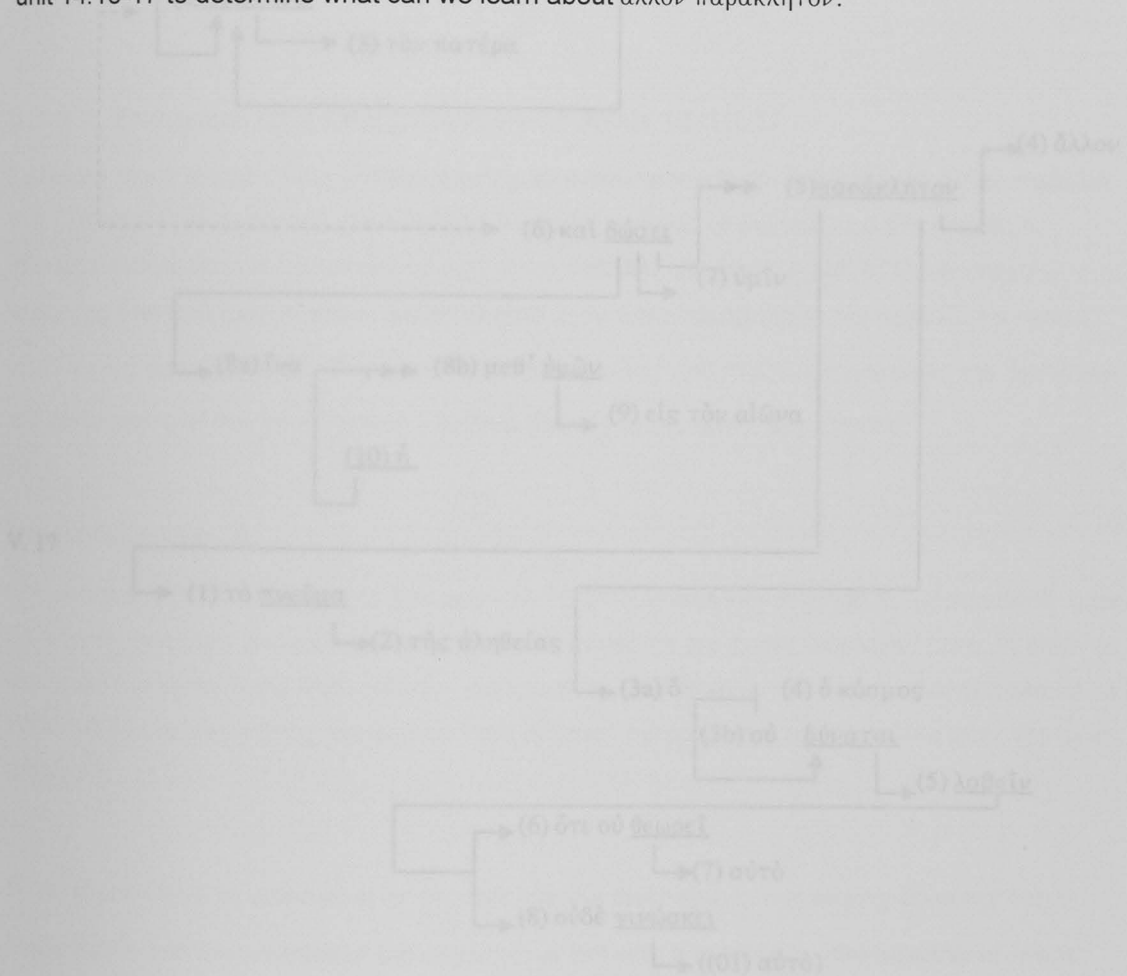
Obedience demonstrating their love is the central thought of this smaller section. However, this theme spirals from the request of Philip in response to Jesus' revelation in the previous section that the Father and he are one. Jesus told Philip that, whoever has seen him, has seen the Father. He does not speak on his own authority, but the Father is speaking through him. Jesus then made an appeal to the disciples to believe that the Father and he are one. From this spirals that "those who believe are obedient".

Furthermore, if we consider that this teaching took place after the departure of Judas we might say that Jesus was instructing the ones who loved him and obeyed his commandments. The disciples should see love for Jesus as encompassing love for one another. Seen this way, love

is the proper fulfilment of Jesus' specific directives. Obedient compliance to this commandment brings them back to Jesus' teaching in the washing of the feet (John 13:13-16).

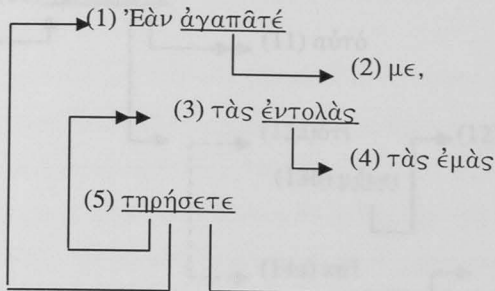
The promise of the coming of ἄλλον παράκλητον is a continuation of the thought that there is no need to be troubled (John 14:1). Interpreting the coming of ἄλλον παράκλητον this way enables us to see the revelation of his coming as an answer to all the questions asked this far in the conversation.

We can now move to a presentation of an analysis of the syntactic microstructure of the smaller unit 14:15-17 to determine what can we learn about ἄλλον παράκλητον.

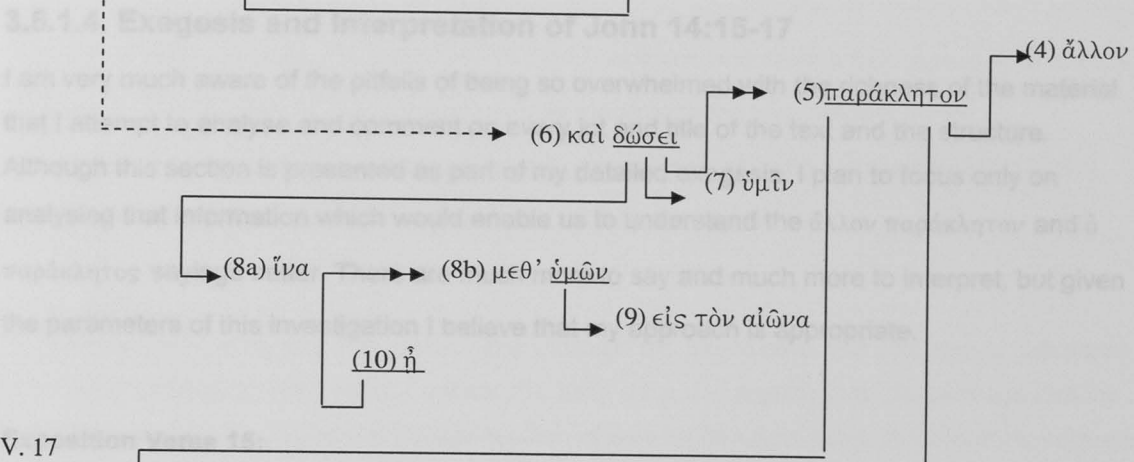
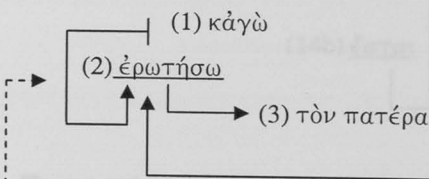


3.5.1.3. Syntactic Microstructure of John 14:15-17

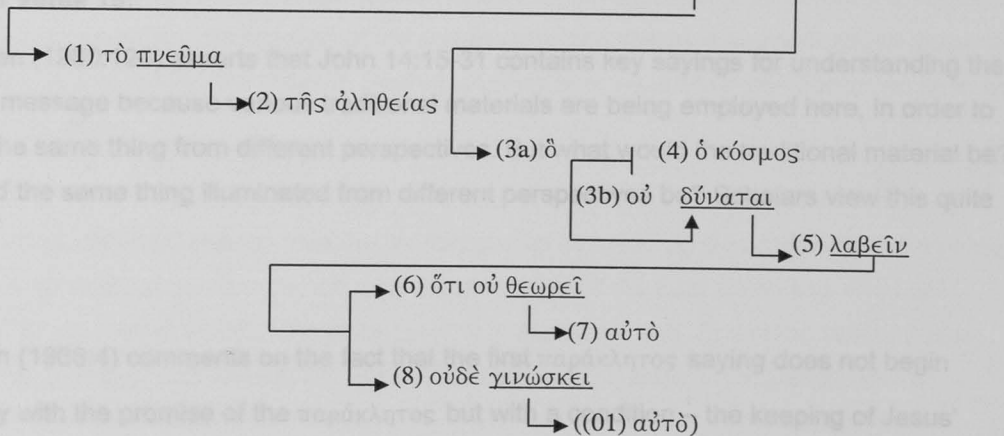
Verse 15.

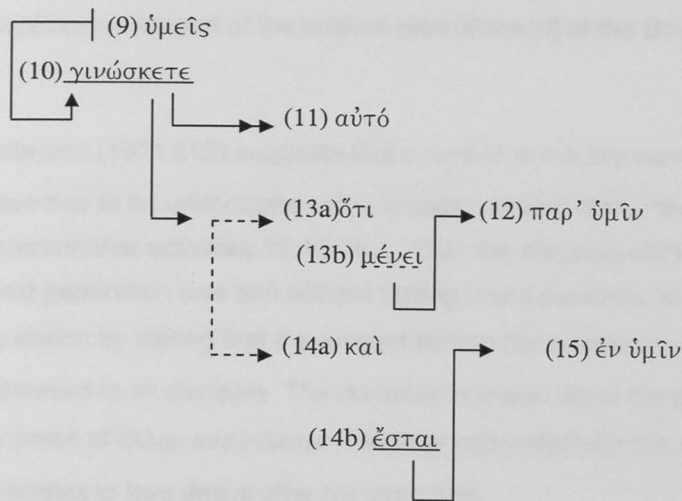


V. 16



V. 17





3.5.1.4. Exegesis and Interpretation of John 14:15-17

I am very much aware of the pitfalls of being so overwhelmed with the richness of the material that I attempt to analyse and comment on every jot and title of the text and the structure. Although this section is presented as part of my detailed exegesis, I plan to focus only on analysing that information which would enable us to understand the ἄλλον παράκλητον and ὁ παράκλητος sayings better. There are much more to say and much more to interpret, but given the parameters of this investigation I believe that my approach is appropriate.

Exposition Verse 15:

E. Haenchen (1980:126) asserts that John 14:15-31 contains key sayings for understanding the Johannine message because various traditional materials are being employed here, in order to illuminate the same thing from different perspectives. But what would the traditional material be? What would the same thing illuminated from different perspectives be? Scholars view this quite differently.

H. Windisch (1968:4) comments on the fact that the first παράκλητος saying does not begin immediately with the promise of the παράκλητος but with a condition – the keeping of Jesus'

command as proof of love for him. He interprets this concept of a precondition for the sending of the παράκλητος as part of the original plan [Entwurf] of the Gospel.

R. Bultmann (1971:612) suggests that ἀγαπάτε is the key word that holds these together. But this love has to be understood in the broader context of the “farewell situation”. Bultmann argues the question that activates 14:15-24 is: “Can the disciples still love him when he has gone? Can the next generation love him without having had a personal relationship to him?” He answers this question by stating that the second person plural ἀγαπάτε shows clearly that this discourse is addressed to all disciples. The disciples who ask about the possibility of loving Jesus receive the promise of ἄλλον παράκλητον. The implication therefore is that ἄλλον παράκλητον will enable the disciples to love Jesus after his departure.

R. Schnackenburg (1982:70) interprets 14:12-17 as a unit and argues that πιστεύων is still the key word. The promise of ἄλλον παράκλητον is made to those who believe. From Schnackenburg’s perspective ἀγαπάτε is used as a closer indication of the true identity of ὁ πιστεύων εἰς ἐμέ.

C. Keener (2003:951) is of the opinion that although the structure of this passage is debatable the major theological themes that appear are fairly clear. He argues that this passage heavily emphasizes love for Jesus and the association of love for him with keeping his commandments. He continues to state that the keeping of the commandments seems a prerequisite for acquiring or continuing in the activity of the Spirit. God’s blessings also were often conditional on keeping his commandments.

R. Brown (1984:643-644) reflects that Jesus’ demand to be loved (in a specific way – by being obedient) is perfectly at home in the covenant atmosphere of the Last Discourse and Last Supper. A. Köstenberger (2002:139) picks up on this theme as well. According to him Jesus’ words in this passage, and specifically verse 15, echo the demands of the Deuteronomic

covenant.¹⁶⁹ In an earlier work C. Keener (1993) mentioned this as well. But in his discussion of 14:15 he adds additionally that he also sees a link to Ezekiel 36:27, where the gift of the Spirit enables one to keep the commandments.

In his notes on Ἐὰν ἀγαπᾷτέ με in verse 15 C. Barrett (1982:461) remarks that this protasis controls the grammar of the next two verses and the thought of the next six. He emphasizes that the relation between Jesus and the disciples is expressed by their mutual love. This love is never mere emotion but is always moral and is revealed in obedience.

B. Westcott (1975:205) maintains that this verse affirms the truth that obedience is the necessary consequence of love. C. Kruse (2003:302-303) agrees with this statement and adds two statements regarding those who keep his commands and who love him brackets the first promise of the sending of ἄλλον παράκλητον.

W. Hendriksen (1961:274-275) argues the case that Jesus wants his disciples to continue believing in him. However, he emphasizes that their faith becomes visible in their keeping of Jesus' precepts. Nonetheless, it is important to note Hendriksen's emphasis that love precedes obedience.

R. Whitacre (1999:356) combines the thoughts of Bultmann and Haenchen when he emphasizes that faith and love unite disciples to God and cause them to be taken up in God's work.

B. Bryant (1998) argues that Jesus reminds his disciples here that their relationship is built upon love and obedience. But the stress of this verse is that in this context τὰς ἐντολὰς τὰς ἐμὰς is the same as the "new commandment," to "love one another" that we find in 13:34. The argument is that followers of Jesus are truly his disciples if they τηρήσετε this command to "love one another" as stated in 13:35.

¹⁶⁹ He refers specifically to Deuteronomy 5:10; 6:5-6; 7:9; 10:12-13; 11:13, 22.

According to W. Barclay (2001:193) John's Gospel suggests that there is only one test of love and that is obedience. It was by his obedience that Jesus showed his love of God; and it is by their obedience that the disciples must show their love of Jesus.

F. Moloney (1998:400-401) also interprets that the key concept of this section is ἀγαπᾶτέ. He observes that four statements regarding the fruit of loving or not loving Jesus hold this section together. The sending of ἄλλον παράκλητον is directly related to this.

J. Boice (1999:1106) suggests that the first obvious lesson of this section is that if disciples love Jesus, they must (and indeed will) keep his commandments.

B. Witherington (1995:250) too discusses the fact that we have a conditional statement in 14:15-16 in which all depends on the believer's loving of Jesus. He emphasises the juxtaposition of loving and keeping Jesus' commands that leads to his sending of ἄλλον παράκλητον.

According to L. Morris (1995:575) this section emphasizes the ethical implications of being a follower of Jesus. If anyone really loves Jesus, then that love will be shown in keeping his commandments. He asserts that the emphasis is on τὰς ἐντολὰς τὰς ἐμὰς. The continuing attitude of love is shown when disciples keep Jesus' commandments.

G. Beasley-Murray (1999:256) reads this section against the backdrop of the broader context of the chapter. More specifically, he claims that the interchange of τὰς ἐντολὰς μου with τὸν λόγον μου and τοὺς λόγους μου in verses 21, 23 and 24 suggests that they include the full range of the revelation from the Father and not simply ethical instructions. C. Keener (1993) agrees and comments that Jesus' words are an invitation to radical faith: Jewish tradition allowed that some very pious teachers could receive from God almost anything they asked because of their intimate relationship with him, but never applied this possibility to the majority even of the pious.

The view of F. Grosheide (1950:308-309) stands in stark contrast to most of the other exegetes. He feels that a conditional reading of the text is not acceptable. It cannot be that Jesus expected from them obedience to fulfil as precondition for the sending of ἄλλον παράκλητον.

J. Becker's suggestion to make a main caesura between verses 17 and 18 makes sense if you consider that up to verse 17 Jesus' departure is the dominant theme and from verse 18 onwards Jesus' return is the dominant theme (Becker, 1970:223-228). However, H. Ridderbos (1997:499) argues against a break here and motivates his choice by referring us to the recurring references to the synonyms for τὰς ἐντολάς in verses 21, 23 and 24.

D. Carson (1991:498) concludes that there is an uncompromising connection between love for Christ and obedience to Christ. This verse emphasizes a prominent Johannine theme: Love for God is to be obedient to his commands. Only those who are obedient will experience the promise of given in verse 13, κακεῖνος ποιήσει καὶ μείζονα τούτων ποιήσει.

G. Burge (2000:393-396) follows the same thought pattern as D. Carson when he indicates that it is his understanding that the main focus of this section is the realization of Jesus' promises in the faith community once he has departed. He places the emphasis on verses 12-13 and more specifically on μείζονα τούτων ποιήσει and καὶ ὃ τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου τοῦτο ποιήσω.

With verse 15 in mind the majority of scholars confirm the essential condition for asking and sending of ἄλλον παράκλητον as a further positive consequence of Jesus' departure. Only if they are lovingly obedient will the disciples be able to keep Jesus' commands. Loving obedience, the keeping of Jesus' commands will only be possible because of the consequence of Jesus' departure – the coming of ἄλλον παράκλητον. Love for Jesus is defined in terms of obedience and faithfulness. The argument is that the possibility to love, to be obedient and faithful can only become a reality because of the coming of ἄλλον παράκλητον.

The difficulty however still is which is subject to which? Is the asking and consequential giving of ἄλλον παράκλητον conditional to τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε? Or is τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε conditional to the coming of ἄλλον παράκλητον? We should interpret this as reciprocal. The disciples can only keep the commands because ἄλλον παράκλητον will enable them to. And ἄλλον παράκλητον is asked for and given to those who keep Jesus' commands obediently because they believe and love.

I prefer to translate John 14:15 as follows: "You will keep my commandments if you love me."¹⁷⁰ This implies that I have opted for the subjunctive rather than the imperative variant reading.¹⁷¹ Here ἐμὰς is emphatic. The apodosis is the main clause and the protasis is conditional. In this case the main clause states a conclusion, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε, conditioned on the fulfilment of the supposition Ἐὰν ἀγαπᾶτέ με, stated in the subordinate protasis.

Exposition verse 16:

Many scholars provide discussions of possible background to the Johannine use of ἄλλον παράκλητον.¹⁷² Since I have discussed this elsewhere, I will focus on an explanation of the text in this exposition.

¹⁷⁰ The text follows a minore ad majus construction. B. Metzger (1971:245) argues the case why we should prefer the future variant τηρήσετε {C} rather than the imperative. He mentions that a majority of the Committee preferred the future tense τηρήσετε, read by B L Ψ 1010 1071 1195* 2148 al (and perhaps supported indirectly by witnesses that read the aorist subjunctive τηρήσητε, P⁶⁶ x 060 33 al), instead of the imperative τηρήσατε, which, though rather well supported (A D K W X Δ Θ Π f¹ f¹³ 28 565 700 892 Byz), accords less well with ἐρωτήσω in the following verse. We need to keep in mind however that the letter {C} indicates that the Committee had difficulty in deciding which variant to place in the text. See also R. Bultmann (1971:614).

¹⁷¹ Both readings are well attested.

¹⁷² See for instance C. Barrett (1950:1-15); C. Bennema (2002:213-248); O. Betz (1963); R.E. Brown (1966/7:115-126 as well as 1984:1135-1144); G. Burge (1987:3-45); J. Davies (1953:35-38); I. De La Potterie (1999, Vol 1:330-341); A. Dettwiler (1995:181-189); Dietzfelbinger (1997); N. Johansson (1940); G. Johnston (1970); L. Morris (1995:587-591); R. Schnackenburg (1982:138-154) and B. Witherington (1995:250-254).

R. Schnackenburg (1982:74) argues strongly against any interpretation where the Paraclete sayings are seen as interpolations.¹⁷³ He contends that each of them has a special irreplaceable function to perform in its own context.¹⁷⁴ These functions are borne out of the immediate context of the discourses they form a part of. If Schnackenburg is correct, what can we learn from the immediate context of verse 16 regarding the Paraclete?

If you take into consideration what was said in the discussion of verse 15 it seems that Jesus' first Paraclete declaration: *κἀγὼ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν* spirals from the loving-obedience or obedient love of Jesus' followers. This conveys an important message. The asking for (*κἀγὼ ἐρωτήσω*) and the giving (*δώσει*) of *ἄλλον παράκλητον* are connected to obedient love.

If you interpret *κἀγὼ* as emphatic the syntactic composition indicates that the asking for *ἄλλον παράκλητον* to be sent is clearly conditional. The intention of this verse then is that Jesus promises those who are serious about their commitment to him that he will *ἐρωτήσω* on their behalf.¹⁷⁵ Interpreted this way there is a clear double cause-effect relationship – If the disciples reveal their love through their obedience, Jesus will ask. And if Jesus asks the Father will give.

According to S. Zodhiates (2000) a very distinct meaning of the verb *ἐρωτάω* is “to pray,” but it is in contrast to the verb *αἰτέω*. Zodhiates argues “*ἐρωτάω* provides the most delicate and tender expression for prayer or request with the one asking and the one being asked being on an equal level, such as the Lord Jesus asking of the Father. The contrast is made clear in John 14:13, 14, where the word *αἰτέω* is used in the case of our asking God as an inferior to a superior, leaving it up to Him to do that which pleases Him. However, in John 14:16, when the Lord Jesus is praying to the Father or asking the Father, the verb *ἐρωτάω* is used.”

¹⁷³ R. Schnackenburg has got the ideas of U. Müller (1974:31-78) and J. Becker (1981:470-475) in mind. See C. Keener (2003:953) for a more recent advocate of this view.

¹⁷⁴ C. Keener (2003:953) agrees that the Paraclete passages fulfil a strategic function for the Gospel, but in contrast to Schnackenburg he argues that the function of the Paraclete is roughly the same throughout the Gospel.

¹⁷⁵ See here for instance L. Morris (1995:576)

There is a significant theological usage of the verb ἐρωτάω in John. In the Parting Discourses the question of asking takes on particular importance in the relations between Jesus and His disciples. It seems that ἐρωτάω is the way to attain to full fellowship with the Son and the Father. Interpreted this way the importance of prayer is highlighted. I do not see this, however, as the main purpose of the passage. The necessity of attaining fellowship this way is emphasised in John 16:5 and not in 14:14.

W. Hendriksen (1961:275) also refers to the contrast between ἐρωτάω and αἰτέω, and indicates that he prefers to interpret ἐρωτάω as “request” rather than “pray”, since the former is definite while the latter is indefinite. The difference is rather speculative. The important thing is not to identify the differences between “request” and “prayer”, but that Jesus indicated quite explicitly that there is a direct correlation between their obedience, his asking and the Father’s giving.

D. Carson (1991:499) mentions that if the first entailment of the disciples’ love for Jesus is their submission to him through obedience, the second is that Jesus will request from the Father to provide for ἄλλον παράκλητον. Subject to the disciples’ obedience to Jesus’ commandments, the request for the giving of ἄλλον παράκλητον will be made.

However, this does not imply that the giving of ἄλλον παράκλητον is an entitlement *earned* by the disciples. The relationship between Jesus and the disciples, created by ἄλλον παράκλητον, is expressed in terms of reciprocal love. Because of Jesus’ great love for his disciples he will request the sending of ἄλλον παράκλητον. Because of their love for Jesus the disciples will obey his commands.¹⁷⁶ R. Bultmann (1971:614) makes a strong case for the interpretation that love, commandment and faith should be seen as belonging together.¹⁷⁷ He interprets the coming of

¹⁷⁶ Love is not seen here in terms of sentiment or emotion, but in terms of morality.

¹⁷⁷ He says: “It is faith that is demanded, demanded of course in the fullness of its significance in existential living.”

ἄλλον παράκλητον as a promise to faith – if the disciples will accept in faith what Jesus is saying the other Paraclete will come. From our exposition it is clear that the request *καὶ γὰρ ἐρωτήσω* and the giving *δώσει* of ἄλλον παράκλητον are conditional.

Some scholars comment on the fact that the Paraclete is introduced as ἄλλον παράκλητον. A variety of conclusions are being made. Here ἄλλον functions as a demonstrative adjectival pronoun. W. Mounce (1993:63) reminds us of D. Wallace's view that adjectives have a theological importance that is hard to rival.

F. Blass and A. Debrunner (1961:160-161) discusses pronominal adjectives and mentions that ἕτερος and ἄλλος are sometimes used with the same meaning and are alternated merely for the sake of variety. Their reference to John 14:16, however, indicates that they interpret ἄλλος as "another, namely a counsellor". It seems that Blass and Debrunner's interpretation indicates identity.

G. Kittel (2000:264), on the other hand, informs us that it is very difficult in ancient Greek to make a clear distinction between ὁ ἕτερος (the other where there are two) and ἄλλος (another where there are many), since the latter shades into the former and the former into the latter. Furthermore, in the κοινή and the New Testament this kind of distinction becomes quite impossible. According to Kittel "Both words (ὁ ἕτερος and ἄλλος) deny identity."

B. Westcott (1975:205) asserts that ἄλλον appears to mark distinctly the Personality of the Paraclete, and his true Divinity.

C. Barrett (1982:461) comments that either ἄλλον or παράκλητον may be taken adjectivally. The difference between the two possibilities is evident. The one implies that the Father will answer Jesus' request by providing *another* Paraclete, implicating Jesus to be a Paraclete as well. The

other implies that the Father will answer Jesus' request by providing another person to fulfil the function of Paraclete (since Jesus cannot fulfil that function?¹⁷⁸).

Some scholars, like W. Michaelis (1947:147-162), interpret ἄλλον pleonastically. If this were the case the meaning would indeed be "There will be another one too, that is to say the Paraclete". The implication of a pleonastic interpretation is that the reference to the παράκλητος here would then only have the function of identification of who the other one is.

C. Barrett (1982:461-462) contends that since the context suggests very strongly continuity between the offices of Jesus and ὁ παράκλητος we should choose against a pleonastic reading. He prefers the option implicating Jesus to be a Paraclete as well. D. Carson (1991:500) refers to the fact that some scholars stress the fact that ἄλλον could be interpreted as "another of the same type"¹⁷⁹. He warns however, that John's use of ἄλλον forbids us to rest so much weight on it.

R. Bultmann (1971:566-567) shares his conviction that John's Gospel reveals that there were two Paracletes being sent – Jesus and his successor.¹⁸⁰ Bultmann argues that in 14:16 Jesus introduces his successor to the disciples.

H. Ridderbos (1997:499-504) discusses in some detail the fact that the Paraclete will be ἄλλον παράκλητον. He suggests that we should interpret ἄλλον as someone other than the one the disciples until now possessed in the person of Jesus. This ἄλλον παράκλητον will take the place of Jesus after his departure. His activity as Paraclete will consist of nothing other than what Jesus had been doing. Through his activity the work of Jesus will continue and advance. But this of course still does not enable us to form a clear understanding of the exact identity of this other

¹⁷⁸ Since the παράκλητος will not be limited in activity, unlike Jesus, to a specific period in the community (E. Haenchen, 1984:126).

¹⁷⁹ See for instance J. Lightfoot (1902), L. Morris (1995:576) and P. Comfort and W. Hawley (1994:234).

¹⁸⁰ See here also G. Bornkamm (1949:12-35).

Paraclete. Ridderbos follows J. Becker in his interpretation that the purpose of Jesus' introduction of ἄλλον παράκλητον here is to address the issue of Jesus' inevitable departure. He is leaving, but ἄλλον παράκλητον will be with them εἰς τὸν αἰῶνα. The issue here is therefore not so much his (ἄλλον παράκλητον) identity but his longevity.

I would like to address one more issue. According to the NA²⁷ text of this verse ἄλλον παράκλητον will be μεθ' ὑμῶν. However, I have compared the NA²⁷ version with a few other versions. The comparison indicates that there are four basic readings:

- NA²⁷, AGNT, and Swanson UBS4 read μεθ' ὑμῶν
- BYZ, Elzevir, Scrivener 1881 and 1894, and Stephen's read μένη μεθ ὑμῶν
- Tischendorf reads μεθ' ὑμῶν ἧ
- Swanson WH reads ἧ μεθ' ὑμῶν

In all versions we have the preposition with the genitive.

In summary we can say that our exposition of 14:16 reveals the following about the Paraclete:

- He will be requested in response to obedience
- He will be sent in response to the request
- He will be another one who will fulfil the same function as the first one
- He will stay unto eternity

Exposition verse 17:

B. Malina and J. Rohrbauch (1998:231) emphasises a different theme in 14:15-21. They are of the opinion that Jesus highlighted the fact he is in the Father, the disciples are in him and he is in them as well. In other words, the emphasis is on the close interpersonal relationship between God and Jesus and this relationship includes the disciples. We should interpret the reference to

loyalty/love this context. A. Köstenberger (1999:154-155) discusses this “in” terminology in John’s Gospel

The exegesis reveals five intimately linked statements regarding ἄλλον παράκλητον.

- Statement 1 focuses on loving Jesus and obeying his commandments as pre-condition to the giving of ἄλλον παράκλητον
- Statement 2 focuses on the request for ἄλλον παράκλητον in response to their obedience
- Statement 3 focuses on the δώσει of ἄλλον παράκλητον by the Father
- Statement 4 focuses on the world’s relationship to ἄλλον παράκλητον
- Statement 5 focuses of the disciples’ relationship to ἄλλον παράκλητον

The first statement, given in the protasis, Ἐὰν ἀγαπᾶτέ με, focuses on the disciples’ love.¹⁸¹ This is linked to τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε, the demand to keep Jesus’ commands.¹⁸² This in turn is linked with Jesus’ request (ἑρωτήσω) to the Father who δώσει the ἄλλον παράκλητον to them.¹⁸³

The presence of this ἄλλον παράκλητον will bring about a clear distinction between the world and the disciples. The world will not have him, they will. Given this information it seems that the

¹⁸¹ I agree with C. Barrett (1982:461) that we should interpret the protasis as controlling the grammar of 15-17a and the thought of the next six verses. D. Carson (1991:498) mentions that we should interpret the conditional phrase as third class: Jesus neither assumes that his disciples love him, nor does he assume that they don’t love him. He rather projects a condition and stipulates its entailment.

¹⁸² Τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε is interchangeable with τὸν ἐμὸν λόγον τηρήσῃ.

¹⁸³ C. Blomberg (2001:199-200) makes us aware that the second half of John 14 reveals to us how the disciples will cope and continue ministry in the absence of their master. The answer is that he will request and send ἄλλον παράκλητον. More important in our immediate context, however, is Blomberg’s assertion of a number of distinctive Johannine themes that continue to occur or that occur only in the Parting Discourse. He identifies for instance that ἐντολή occurs 9 times in John 13-17 and only 4 times in the rest of the Gospel. This indicates that thematically, obedience to Jesus’ commandments fulfils an important role in this section.

reference to ἄλλον παράκλητον, therefore, is an essential element of Jesus' message. 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 terms other than as the end of the road

However, it seems clear that ἄλλον παράκλητον will stay with them unto eternity. Μεθ' in component 8b in this context is emphatic.¹⁸⁴ The preposition with the genitive points to his presence, his protection and the help that he will provide. This has far-reaching implications. It becomes clear that this ἄλλον παράκλητον:

- Is Jesus' answer to their troubled hearts
- Is Jesus' presence with them in his absence
- Performs in them what Jesus had performed in the flesh
- Continues Jesus' mission

The first Paraclete pronouncement reveals at least four major concepts regarding ἄλλον παράκλητον:

- A description of the origin of ἄλλον παράκλητον (John 14:16a-b)
- A description of his identity (14:16c-17a)
- A brief description of his role among the disciples (John 14:16c-17a)
- A description of the contrast between the disciples and the world (John 14:17b-e)

¹⁸⁴ R. Bultmann (1971:616) interprets this section as the revelation of a new history. The time of Jesus has come to an end as an event in history. The coming of ἄλλον παράκλητον introduces a new history. This history is, however, not similar in character to that of world history.

Regarding the first concept, we should say that John describes ἄλλον παράκλητον as δώσει, (being given) by the Father. Like Jesus, therefore, this ἄλλον παράκλητον has his origin from above. This immediately implies that what we ascribe to Jesus we should ascribe to ἄλλον παράκλητον. We cannot interpret this ἄλλον παράκλητον in any other sense as Personal. It is not a natural or super natural power or force. He is a personal being, like Jesus.¹⁸⁵

This brings us to the concept of his identity.¹⁸⁶ In this specific section he is identified as τὸ πνεῦμα τῆς ἀληθείας. This designation is of course open to various interpretations.¹⁸⁷ Taking

¹⁸⁵ F. Bruce (1984:301) interprets παράκλητον as verbal adjective with passive force denoting one who is called alongside as helper, or defender or friend in court. He also refers to 1 John 2:1 where Jesus is called our Paraclete. He sees ἄλλον παράκλητον as Jesus' alter ego.

¹⁸⁶ Here I agree with D. Carson (1991: 500) that John 14:17 brings the identity of ἄλλον παράκλητον to the fore. Coming so soon after 14:6 where Jesus claimed to be the truth, τὸ πνεῦμα τῆς ἀληθείας may in part define ἄλλον παράκλητον as the Spirit who bears witness to the truth. See also G. Johnston (1970:121-122). G. Beasley-Murray (1999:257) suggests that τὸ πνεῦμα τῆς ἀληθείας designates the person of ἄλλον παράκλητον.

¹⁸⁷ A summary of the interpretation of E. Schweizer (1976:442-443) is in order. "When the Paraclete is called the πνεῦμα τῆς ἀληθείας in 14:17; 15:26; 16:13, He is presented as the representative of the world of reality in contrast to mere appearance. In Him, God's world is present as it was present in Jesus and will continue to be present in His Word. 17:13-17. As it was said of Jesus (14:20), so it is said of Him that He too is in the disciples, 14:17. These, but not the κόσμος, know both Him (14:17) and Jesus (16:3). Both Jesus and the other Paraclete are sent by the Father (14:24, 26). Both go forth from the Father (16:27; 15:26), teach (7:14; 14:26), witness (8:14; 15:26), convince the κόσμος of sin (3:18-20; 16:8-11) yet do not speak of themselves (14:10; 16:13). Thus the Spirit is only the ἄλλος παράκλητος alongside Jesus and one might be tempted to say that strictly John has no place for the Spirit. Jesus Himself comes in the Paraclete (14:18), and yet He is not identical with Jesus. He comes only after Jesus has gone (7:39; 16:7), and while Jesus is present with His own only for a period and will one day be with them again (13:33; 14:3; 16:4; 17:24), the Spirit will be with them forever (14:16). One can see Jesus and yet not see Him, hear Him and yet not hear Him (6:36; 5:37f.), if one remains closed to Him in unbelief. Indeed, in a certain sense this also applies to His own so long as He is with them (14:5-11).

Only the πνεῦμα, which comes to the community in the Word, gives life; the historical Jesus as such is the σάρξ, which profits nothing, 6:63. Only the Christ of preaching is the Redeemer. Hence it is only the πνεῦμα τῆς ἀληθείας who genuinely discloses Jesus to the disciples (14:26; 16:13), who glorifies Him (16:14). Though His words are not different from those of the historical Jesus (6:63; 14:26; 16:14), it is only in them that the latter takes on real force (16:8-11). Hence it is only here that we find the idea of an advocate or supporter—an idea, which plainly goes beyond that of the revealer. But these words of the Spirit are no different from those spoken in the authoritative proclamation of His community, 20:22f and 15:26f.

To the best of my knowledge the phrase "spirit of truth" occurs in the surrounding world only in the Testament of Judah 20:5, where the Spirit is He who "bears witness to all things and accuses all" (Wis. 1:5 f. of the Spirit), then in Pastor of Hermas' Mandate, 3, 4 and finally in 1 Q S. In all three passages the

into consideration what we know about the concept τὸ πνεῦμα τῆς ἀληθείας, we should ask what Jesus wanted to reveal with the statement that the ἄλλον παράκλητον is τὸ πνεῦμα τῆς ἀληθείας.

H. Ridderbos (1997:499-505) discusses the identity of ἄλλον παράκλητον. He alludes to the fact that regardless the extensive exegesis during recent years by formidable Johannine scholars we have no consensus concerning the identity of this ἄλλον παράκλητον. The basic problem is the almost consistent assumption that ἄλλον παράκλητον fulfils a forensic role. This does not seem the case from my analysis. I agree with H. Ridderbos that for the specific use and meaning of ἄλλον παράκλητον in John 14-16 we need to base our conclusions only on what the text itself reveals and not on extra biblical information. Interpreted this way, we should say that ἄλλον παράκλητον is given to address the specific needs of the disciples generated by Jesus' approaching departure.¹⁸⁸

I am not convinced that we should interpret ἄλλον παράκλητον here in forensic terms.¹⁸⁹ It is in this issue of truth that ἄλλον παράκλητον may seem most unlike our stereotypes of modern

same ideas of the Spirit prevail; in all three the "spirit of truth" is also thought of as an independent angelic figure. He is also the "spirit of knowledge", In the Testament of Dan 6:2 he is fused with the intercessory angel, the "mediator between God and man for the peace of Israel." In all three passages this figure stands in a system, which expresses Johannine dualism in almost the same terms. In the circles of heterodox Judaism most closely related to John, we thus find the concept of an angel-like holy spirit who as the "spirit of truth" bears witness and accuses, who as the "spirit of knowledge" promotes the spiritual life of his people, and who thus stands in absolute contrast to the spirit of the world. John gave this concept a Christian form as the Testament of Judah 20 gave it a Jewish form."

¹⁸⁸ This is affirmed by the syntax and structure.

¹⁸⁹ The view of J. Behm (1976:811-812) could be summarized as follows: The idea of the advocate in the Old Testament and later Judaism is linked directly to the thought in 1 John 2:1 (Jesus Christ a paraclete of sinful Christians before the Father). Dominant is the same forensic idea of the judgment of God before which sinners are arraigned and where they need an advocate. In the Paraclete sayings in the Gospel there are many features for which analogies may be found in the advocates of Israel and Judah. The Paraclete is an authoritative teacher of believers (14:26, cf. verse 16; 15:26; 16:7, 13f.), a witness of revelation (15:26), a speaker in the trial of the world before the forum of God (16:8-11). In the religious heritage of later Judaism parallels may also be found for the idea of the Holy Spirit or Spirit of truth as Paraclete (14:16-17, 26; 15:26). The varying statements that the office of advocacy is exercised both in the court of heaven and also among men on earth are common to the Old Testament and Jewish sources and to the New Testament material. The fact that they are linked in the former helps to overcome the difficulty of cleavage in the latter (between 1 John and John). In this heaping up of conceptual

lawyers. It rather seems to me that the identification of ἄλλον παράκλητον as τὸ πνεῦμα τῆς ἀληθείας indicates to the divine nature of ἄλλον παράκλητον.¹⁹⁰ I will discuss the occurrences of πνεῦμα in Johannine literature in chapter four of this study. However, it is important to dwell for a moment on the designated title of ἄλλον παράκλητον as τὸ πνεῦμα τῆς ἀληθείας.

We should interpret τὸ πνεῦμα τῆς ἀληθείας in the context of Johannine thought.¹⁹¹ And Johannine thought can only be identified from the broader Johannine corpus. If we glean the Johannine literature it becomes clear that the title τὸ πνεῦμα τῆς ἀληθείας occurs six times in the Johannine literature (the text under discussion, John 14:17 as well as 15:26; 16:13 and in 1 John 2:20, 26 and in 2 John 1). We could therefore say that this title is an established concept and even a characteristic phrase in Johannine thought.

When we will consider John 14:26 in our next structural analysis it will become clear that according to John, Jesus identified ἄλλον παράκλητον as τὸ πνεῦμα τὸ ἅγιον. We might argue that in Johannine thought ἄλλον παράκλητον, τὸ πνεῦμα τῆς ἀληθείας and τὸ πνεῦμα τὸ ἅγιον are synonyms to describe the same entity – the Holy Spirit. We should see this as giving us more than a mere stylistic variation of the name. It is a more precise definition of the identity of ἄλλον παράκλητον. The syntactic structural analysis supports my view. This phrase partially

relationships agreement in the use of the term παράκλητος = עֲדָוָה (or—more commonly—the synonymous עֲזָרָה) strongly supports the thesis that there is a historical-religious connection between the concept of advocacy in the OT and Jewish world and the concept of the παράκλητος in the New Testament. Even on this answer certain difficulties still remain in connection with the origin of the concept παράκλητος. For instance, how does the title “advocate” tally with the functions of the one who bears this title in John, and how did Jesus come to be called Paraclete (John 14:16)? But these are not insuperable problems.

If it is asked whether the ideas, which the New Testament connects with the word παράκλητος, have their root in the “helper” idea of Mandaean Gnosis or the “advocate” concept of the OT and Judaism, there is a very strong probability that in the last analysis our decision must be in favour of the ancient biblical tradition.

¹⁹⁰ I agree with G. Johnston's (1970:33) reading that we might render this phrase as an adjectival modifier.

¹⁹¹ R. Brown (1984:639) alludes to the fact that in John the genitive is usually objective, but wonders whether we should not interpret the genitive here as appositive. This would imply that we should translate this phrase, as “the Spirit is truth”. The problem with such an interpretation is that it suggests that the texts are giving an ontological description of the Spirit.

defines the role of ἄλλον παράκλητον as the one who will guide the disciples in truth and into the truth.

We can therefore say that truth is as characteristic of ἄλλον παράκλητον as it has been of Jesus, the first παράκλητος.¹⁹² Truth is very important in John's Gospel, and it is usually identified with Jesus. In Johannine thought, truth is not merely something to be known or believed, but something to be practiced (John 7:17). When John wrote of the Spirit guiding the disciples into all the truth (John 16:13), he did not mean truth in the broad or exhaustive sense as it is used today (i.e., the truths of modern science, medicine, technology, etc.). He was speaking of the experience the disciples had undergone in their understanding of who Jesus was (the historical Jesus) while He was with them compared to their understanding of who Jesus is after His death, resurrection, and glorification. This is what 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). This is exactly what happened to the apostles. Only after Jesus' resurrection did they come to understand the truth that Jesus had taught them and acted out before their eyes (2:22). However, ἄλλον παράκλητον is called τὸ πνεῦμα τῆς ἀληθείας, because part of His special office is to bring this truth home to the hearts of men – that truth is, first of all, the person of Jesus and, secondly, the message about Jesus.

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 fact that the παράκλητον who is going to come is identified as ἄλλον immediately suggests that there must be a first one as well. It is clear from the context that Jesus himself is the first παράκλητος.¹⁹³ If we just consider Jesus' ministry revealed in the Parting Discourses, the

¹⁹² See for instance John 1:14 and 14:6.

¹⁹³ Syntactically I cannot see any grounds for Abbott's view that we should interpret this phrase as other than yourselves: "The Father with send you Another, a Spirit like yours, but beyond yours (as) Paraclete (to you). See E. Abbott (1906:2793).

paracletic nature of his ministry comes to the fore. This implies that ἄλλον παράκλητον is given to assure the continuation of the ministry (and even presence) of the first παράκλητος.

This ἄλλον παράκλητον will set them apart from the world that cannot receive him. The disciples would not face the world alone. They would have a divine helper, the Spirit of truth. D. Tolmie (1995:73-79) suggests that this passage should be interpreted in the context of the revelation of the distinction between discipleship and being part of the world. He interprets that discipleship is the most important value being described in this passage. Discipleship is being described in terms of obedience, love, knowledge and belief.

I agree with Tolmie's analysis of the deep structure of the narrative. The syntactic structure reveals an element concerning discipleship that function as an overriding principle for the establishment of true discipleship. That principle is the abiding of ἄλλον παράκλητον. Disciples have ἄλλον παράκλητον to help them to be Jesus' true disciples. In comparison, the world is without ἄλλον παράκλητον and therefore finds it impossible to be Jesus' disciples.

I would go so far as to suggest that without ἄλλον παράκλητον the followers of Jesus would not be able to:

- Love and obey Jesus' commands
- Conquer their fear
- Continue Jesus' ministry
- Grasp the full meaning of Jesus' true identity as the Way, the Truth and the Life
- Comprehend what it means that Jesus and the Father are one and would therefore not be able to see the Father

Although I have argued strongly for a very close link between Jesus and the ἄλλον παράκλητον, we should also recognise that the structure reveals the following important features of ἄλλον παράκλητον that contrasts him with the earthly Jesus: ¹⁹⁴

- He will μεθ' ὑμῶν εἰς τὸν αἰῶνα ἦ, while Jesus in the flesh has to depart
- He will παρ' ὑμῶν μένει, while Jesus will leave their side ¹⁹⁵
- He will ἐν ὑμῶν ἔσται, while up to that moment the incarnated Jesus was not in them, but with them. ¹⁹⁶

However, this contrast is not contradicting the similarity between Jesus as the first παράκλητος and ἄλλον παράκλητον, it actually enhances this unity and embroiders it further. Because of the coming of ἄλλον παράκλητον discipleship will take on new proportions. However, these new proportions would not be something coming out of the blue. It was predicted. In this sense we should interpret Jesus' announcement of the coming of ἄλλον παράκλητον as a confirmation of the fulfilment a Jesus' promise in John 14:12. In that verse Jesus promised the disciples that they would do even greater works than he did, because of his departure. The announcement of the coming of ἄλλον παράκλητον puts this promise into perspective:

¹⁹⁴ In this verse the pronouns referring to the Spirit are neuter in Greek. This is because the Greek term for Spirit (*pneuma*) is neuter, although masculine pronouns are used elsewhere in reference to the Spirit (see also John 15:26; 16:7, 8, 13, 14). I choose to translate it with personal pronouns, since the context indicates to me that the Spirit has a very personal role. This is a reference to a personal deity.

¹⁹⁵ With regards to μένει καὶ ἐν ὑμῶν ἔσται alludes B. Metzger (1994:245) that a majority of the Committee interpreted the sense of the passage as requiring the future ἔσται, which is adequately supported by P^{66c}. ^{75vid} κ Α Θ Ψ f¹³ 28 33^{vid} 700 syr^{s, h} al. It is interesting to note that in the revised 1975 version the Committee had great difficulty in arriving at a decision, giving their choice a {D} rating. In fact, Metzger indicated then that among the D readings none of the variant readings commended itself as the original reading and that the only recourse was to print the least unsatisfactory reading. However, in the 1994 edition the rating is upgraded to {C} status, indicating that the Committee only had difficulty in deciding which variant to place in the text.

¹⁹⁶ In John 5:38 Jesus said to those who opposed him that his Word was not in them. The implication is that his word as in the disciples. But we need to distinguish between Jesus and his word. Jesus promised, however, according to John 14:20 that when the παράκλητος comes He (Jesus) and the Father will also abide in them. This thought of mutual indwelling is also central in John 15.

- Because ἄλλον παράκλητον would be μεθ' ὑμῶν εἰς τὸν αἰῶνα ἢ they would be able to do greater things
- Because ἄλλον παράκλητον would be παρ' ὑμῖν μένει they would be able to do greater things
- Because ἄλλον παράκλητον would be ἐν ὑμῖν ἔσται they would be able to do greater things

As closing remarks on the discussion of this section of analysis, I wish to comment again that the intertwinedness of Johannine thought is quite clearly revealed in this section.

- The giving of ἄλλον παράκλητον and the having of ἄλλον παράκλητον is simultaneously proof of discipleship and strengthening of discipleship.
- The never-ending presence of the abiding ἄλλον παράκλητον enables the disciples to cope with the problems encountered because of the physical departure of Jesus¹⁹⁷
- ἄλλον παράκλητον is simultaneously the same as Jesus as the first παράκλητος and yet 'more' than Jesus.

This smaller unit therefore, is a revelation of the pre-condition of the asking for, the purpose and consequences of his sending and the revelation of the identity of ἄλλον παράκλητον. We can now move to the presentation and discussion of the next structural analysis.

¹⁹⁷ The paradox presented by Jesus' promise that his work on earth will be continued because of his departure to the Father is uplifted by his return in the person of the Spirit (Martyn, 1968:135-142).

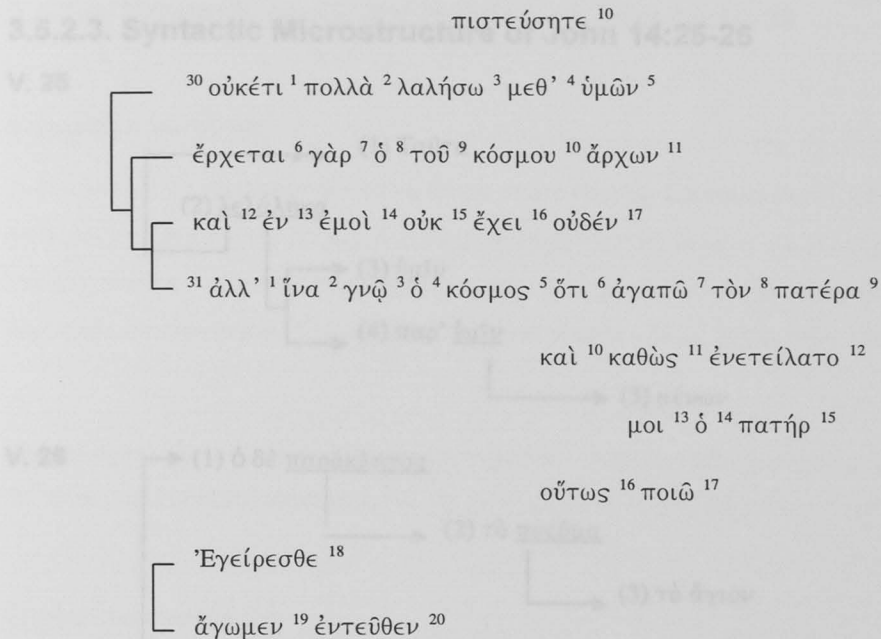
3.5.2. Analysis of John 14:25-31 (NA²⁷)

3.5.2.1. Structural Analysis

²⁵ Ταῦτα ¹ λελάληκα ² ὑμῖν ³ παρ' ⁴ ὑμῖν ⁵ μένων ⁶.
²⁶ ὁ ¹ δὲ ² παράκλητος ³,
 τὸ ⁴ πνεῦμα ⁵ τὸ ⁶ ἅγιον ⁷, ὃ ⁸ πέμψει ⁹ ὁ ¹⁰ πατήρ ¹¹
 ἐν ¹² τῷ ¹³ ὀνόματί ¹⁴ μου ¹⁵,
 ἐκεῖνος ¹⁶ ὑμᾶς ¹⁷ διδάξει ¹⁸ πάντα ¹⁹
 καὶ ²⁰ ὑπομνήσει ²¹ ὑμᾶς ²² πάντα ²³ ἃ ²⁴ εἶπον ²⁵ ὑμῖν ²⁶ [ἐγώ] ²⁷.

²⁷ Εἰρήνην ¹ ἀφήμι ² ὑμῖν ³,
 εἰρήνην ⁴ τὴν ⁵ ἐμὴν ⁶ δίδωμι ⁷ ὑμῖν ⁸.
 οὐ ⁹ καθὼς ¹⁰ ὁ ¹¹ κόσμος ¹² δίδωσιν ¹³ ἐγὼ ¹⁴ δίδωμι ¹⁵ ὑμῖν ¹⁶.
 μὴ ¹⁷ ταραστέσθω ¹⁸ ὑμῶν ¹⁹ ἡ ²⁰ καρδία ²¹
 μηδὲ ²² δειλιάτω ²³

²⁸ ἠκούσατε ¹ ὅτι ² ἐγὼ ³ εἶπον ⁴ ὑμῖν ⁵.
 Ἵπάγω ⁶
 καὶ ⁷ ἔρχομαι ⁸ πρὸς ⁹ ὑμᾶς ¹⁰
 εἰ ¹¹ ἠγαπήτε ¹² με ¹³ ἐχάρητε ¹⁴ ἂν ¹⁵
 ὅτι ¹⁶ πορεύομαι ¹⁷ πρὸς ¹⁸ τὸν ¹⁹ πατέρα ²⁰
 ὅτι ²¹ ὁ ²² πατήρ ²³ μεῖζων ²⁴ μου ²⁵ ἐστίν ²⁶
²⁹ καὶ ¹ νῦν ² εἴρηκα ³ ὑμῖν ⁴ πρὶν ⁵ γενέσθαι ⁶
 ἵνα ⁷
 ὅταν ⁸ γένηται ⁹



3.5.2.2. Interpretation of Syntactic Structure of John 14:25-26

In the preceding structure I have tried to indicate my interpretation that John 14:25-26 could be seen as a separate thought unit. Text critically there is only one note at 14:26.¹⁹⁸ I have interpreted $\tau\alpha\upsilon\tau\alpha$ as an introductory structural marker introducing a new smaller unit and the bracketed emphatic [ἐγώ] as a closing structural marker.

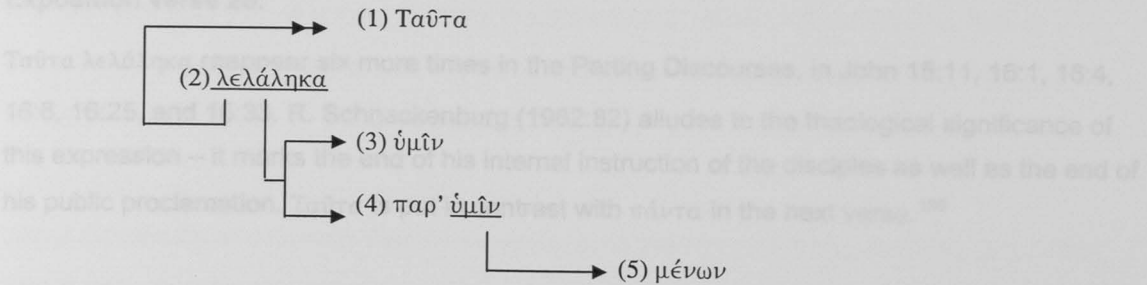
¹⁹⁸ Metzger (1994:246) discusses the possibility that the emphatic pronoun ἐγώ, read by B L 060 0141 (33 ἐγώ εἶπον ὑμῖν, cf. ver. 28) 127 1819, is omitted (perhaps as unnecessary) by P^{75vid} x A D Γ Δ Θ f¹ f¹³ Byz. In the absence of any compelling internal considerations, and in order to reflect the somewhat unusual division of external attestation, the Committee thought it necessary to retain the word in the text, but to enclose it within square brackets.

It is possible to punctuate by taking ἐγώ with the following sentence, but this obscures the prominence otherwise given to εἰρήνην.

3.5.2.3. Syntactic Microstructure of John 14:25-26

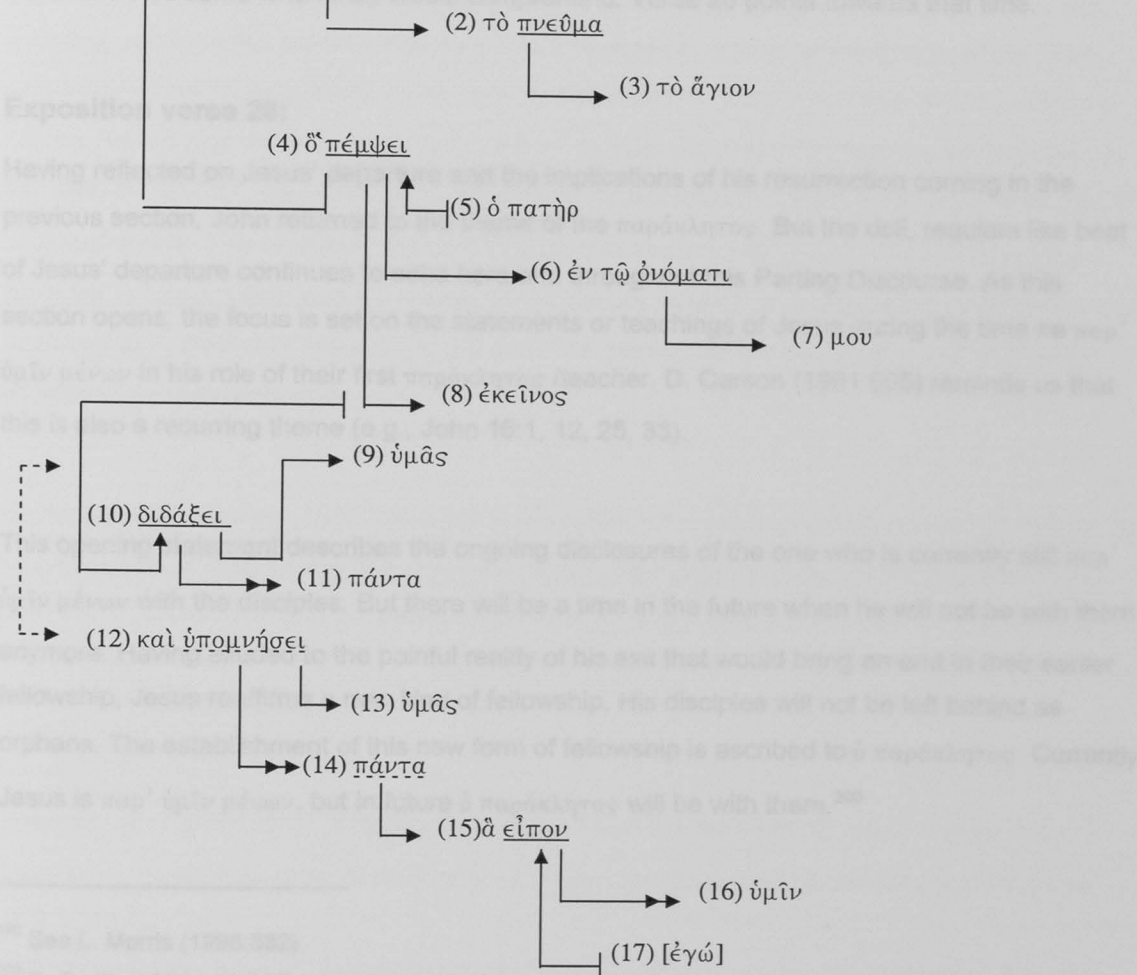
V. 25

Exposition verse 25:



V. 26

Exposition verse 26:



3.5.2.4. Exegesis and Interpretation of John 14:25-26

Exposition verse 25:

Ταῦτα λελάληκα reappear six more times in the Parting Discourses, in John 15:11, 16:1, 16:4, 16:6, 16:25, and 16:33. R. Schnackenburg (1982:82) alludes to the theological significance of this expression – it marks the end of his internal instruction of the disciples as well as the end of his public proclamation. Ταῦτα is put in contrast with πάντα in the next verse.¹⁹⁹

The disciples were slow on the uptake that they could not fully comprehend what he said, but the time would come when they would comprehend. Verse 26 points towards that time.

Exposition verse 26:

Having reflected on Jesus' departure and the implications of his resurrection coming in the previous section, John returned to the theme of the παράκλητος. But the dull, requiem like beat of Jesus' departure continues to echo here and throughout this Parting Discourse. As this section opens, the focus is set on the statements or teachings of Jesus during the time he παρ' ὑμῖν μένων in his role of their first παράκλητος /teacher. D. Carson (1991:505) reminds us that this is also a recurring theme (e.g., John 16:1, 12, 25, 33).

This opening statement describes the ongoing disclosures of the one who is currently still παρ' ὑμῖν μένων with the disciples. But there will be a time in the future when he will not be with them anymore. Having alluded to the painful reality of his exit that would bring an end to their earlier fellowship, Jesus reaffirms a new kind of fellowship. His disciples will not be left behind as orphans. The establishment of this new form of fellowship is ascribed to ὁ παράκλητος. Currently Jesus is παρ' ὑμῖν μένων, but in future ὁ παράκλητος will be with them.²⁰⁰

¹⁹⁹ See L. Morris (1995:582).

²⁰⁰ D. Smith (1999:276-277) emphasises that Jesus and the Father's presence with the disciples will take the form of the παράκλητος. What Jesus therefore indicates is that their fellowship with him and their

Syntactically δὲ links verses 25 and 26. Δὲ is an adversative coordinating conjunction, implying that the coming of ὁ παράκλητος negates the departure of Jesus: I am departing, 'but' ὁ παράκλητος is going to be with you forever. Interpreted this way, this section confirms the beneficial nature of Jesus' departure stated earlier.

It is worth noting that the thought structure in this section is very deliberate. By way of Jesus repeatedly emphasizes that the παράκλητος is the τὸ πνεῦμα τῆς ἀληθείας (e.g., John 14:17). He will enlighten and open up the words and works of Jesus. There are many things Jesus has said and taught during His earthly ministry that the disciples have not grasped. They had heard the teaching while Jesus had been with them. According to F. Moloney (1998:409-410) they received the promise that they would be aided in remembering that teaching when Jesus had departed from them. All this will be made plain to them when this other παράκλητος comes. He will also bring to mind things Jesus has said which would otherwise be forgotten. In this way, as teacher, the παράκλητος will enable the disciples to understand the full implications of Jesus' words. This causes F. Bruce (1983:305) to declare that παράκλητος will serve the disciples as rememberer and interpreter. H. Ridderbos (1997:510) interpret the main task of the παράκλητος to be that of assistant to the disciples. He assists the disciples in their struggle to understand and to remember.

According to M. Tenney (1997:222-224) Jesus outlined the function of παράκλητος in making the revelation actual. This saying is therefore important for the continuation of the practice of the teaching of Jesus. Any view of gospel origins that does not take into account the promised aid of the Holy Spirit in preserving and bringing to the mind of the writer what he, the Spirit, wished to be recorded must be considered unsatisfactory.

The concept of authority in revelation is conveyed with the words ἐν τῷ ὀνόματί μου. The παράκλητος is always under the authority of Jesus, clarifying, making clear His teaching and

fellowship with the Father will not be discontinued because of his departure. This fellowship will continue through the presence of the παράκλητος.

ministry. He comes in Jesus' name to unfold Jesus' meaning for all men. This is crucial. There are always those who insist the Spirit is taking us beyond Jesus to "newer and deeper truth." Here is the danger of centring on experience that is not under the authority of the Word. The παράκλητος is subjected to Jesus! What is done in the name of Christ is, not independent of him, but in recognition of his mission and authority.

It is worth noting that the thought structure in this section is very Johannine.²⁰¹ By way of recurring and spiralling thought-patterns old material is covered again. For instance Ταῦτα λελάληκα ὑμῖν refers to all that Jesus said to them during the evening's discussion.²⁰² From the mere fact that this phrase appears seven times in the Parting Discourses, I draw the conclusion that it must be an important thought shared.²⁰³ In each case ταῦτα refers to what has been said in the preceding sentences.²⁰⁴ To repeat a phrase this way is characteristic of Johannine style.

Jesus identifies the παράκλητος with the Holy Spirit, soon to be sent. Taking classic Johannine rhetorical patterns into consideration, the thought introduced by ταῦτα is contrasted with ὑπομνήσει ὑμᾶς πάντα. Jesus' teaching is drawing to a close and all the things he has revealed is contrasted with ὑμᾶς διδάξει πάντα of ἐκεῖνος who is ὁ παράκλητος, who is τὸ πνεῦμα τὸ ἅγιον.

Structurally it seems as if the beginning statement, verse 25, plays an important role in this smaller unit. It functions as preparation for the reintroduction of ἄλλον παράκλητον as ὁ παράκλητος. As Jesus' presence comes to an end, he alludes to the permanent presence of the παράκλητος whose ministry is going to be emphasised in the next couple of sentences. It seems

²⁰¹ To me this is ample proof that this is not the work of an editor or redactor who added information later in order to bring more clarity or in order to score some theological points.

²⁰² The perfect λελάληκα may indicate the permanence of the words uttered.

²⁰³ The seven times are John 14:25; 15:11; 16:1, 4, 6, 25, and 22.

²⁰⁴ In four instances the purpose of the teaching is indicated, John 15:11; 16:1,4 and 33.

that John 14:26 expands the earlier promise of ἄλλον παράκλητον as Jesus' successor. Three recurring elements come to the fore in the structure:

- A description of the origin of ὁ παράκλητος
- A description of the identity of ὁ παράκλητος, and
- A description of the envisioned role of ὁ παράκλητος

If we focus, for a moment, on the first element, a description of the origin of ὁ παράκλητος, we can say it is again confirms that he would be πέμψει ὁ πατήρ. As stated earlier, Jesus also came from the Father and is returning to the Father. Therefore, as stated earlier, we can argue that both Jesus and ὁ παράκλητος have the same origin. If we accept Jesus' divinity we also have to accept the divinity of ὁ παράκλητος.

We have the references to "Father" (ὁ πατήρ) and "Son" (here given as μου) augmented with this reference to the sending of the παράκλητος. R. Schnackenburg (1982:118) argues correctly, that the double statement concerning sending and proceeding is an example of synonymous parallelism. What are the implications of this in the context of the larger theological framework? R. Brown (1982:689) indicates that these verses are about the Spirit's mission in the world and not about the nature of the Trinity or about "the eternal procession of the Third person" of the Godhead. It is making too fine a distinction to separate sending and proceeding.²⁰⁵ To separate Jesus from the Father in theological interpretations of John runs counter to Jesus' insistence on his identification with the Father (John 1:1; 10:30; 17:21; etc.).

R. Kysar (1996:930) argues that the greatest contribution of the Fourth Gospel lies in its theological teachings. The Christian church has in practice made the Fourth Gospel definitive for a number of its doctrines, in particular the views of Christ, the Spirit, and the Trinity. But it may

²⁰⁵ This argument is an excellent example of how early Christian theologians argued for the exactness of the words of the text and missed the basic meaning of the passage. Such a hermeneutical pattern of interpreting texts is not limited to early exegetes of the Bible. Accordingly, we must continually guard ourselves against such misreading of words in our desire to be faithful to Scripture. See Borchert (2002).

be that the religious value of the document lies as much in what it exemplifies theologically as what it specifically teaches. This is probably the most we can say about “Trinitarian formulas” in John. John does not teach the Trinity specifically, but it is exemplified theologically.²⁰⁶

We could ask whether this verse is not another indication of John’s usage of the extended family metaphor. If this is the case, what is the function of ὁ παράκλητος in the family? J. Van der Watt (2000:317) explains it this way: “[T]he Son is sent with a mission. After completing his mission (17:4) he returns to the Father. The believers are tasked to continue the work of the Father. As the Father has sent his Son, Jesus sends his disciples (17:18; 20:21). The *Paraclete*, or special helper, is sent to assist the family with their task. They continue with the work of Jesus and will even do greater things. Jesus, in the meantime, prepares their places in the house of the Father, where there are many rooms. On the last day the dead will be resurrected and the entire family will be where Jesus is. They will behold the glory of Jesus, which was given to him before the foundation of the world (17:24). The family, who has eternal life, lives towards an eschatological future with the Father and the Son.” He also suggests elsewhere: “The picture that unfolds is that of a Son, who acts on behalf of his Father in a very caring way and lives in an intimate relationship with the members of the family. As he returns to his Father, he properly cares for the family – he does not leave them as orphans. They will not be left alone, but he and the Father will send the *Paraclete* to assist them (14:16; 15:26). They will also experience the unity of the family, which implies to be one in will, thought and action. With the assistance of the *Paraclete* they must continue the mission of the Father and the Son. Jesus therefore sends them into this world to continue his mission (17:19; 20:21-22), which is also the mission of the family.”²⁰⁷

As portrayed in the first παράκλητος pronouncement ὁ παράκλητος continues to stay closely tied to Jesus in this second pronouncement as well. He would be πέμψει ἐν τῷ ὀνόματί μου. John 4:43 and 10:25 described Jesus in terms of ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς and ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς. Here ὁ παράκλητος is described in terms of ἐν τῷ ὀνόματί μου. There is a very close link between the ministry of Jesus and that of ὁ παράκλητος. This expression is very specific and contains a lot of exegetical information regarding relationships, responsibility and

²⁰⁶ For a discussion of these verses as they relate to the Trinity see R. Gruenler (1986:95-107).

²⁰⁷ See also H. Ridderbos (1997:510-511).

authority.²⁰⁸ The implication is that ὁ παράκλητος will not only be closely linked to Jesus in the sense that he represents Jesus— he will also have the same responsibility, power and authority Jesus has.²⁰⁹

If we focus on the second element, for a moment, it becomes clear that Jesus revealed to them the identity of ὁ παράκλητος. Here ὁ παράκλητος is explicitly identified as τὸ πνεῦμα τὸ ἅγιον. This is the only place in the Fourth Gospel where the exact expression τὸ πνεῦμα τὸ ἅγιον occurs (C. Blomberg 2001:203).²¹⁰ This title, τὸ πνεῦμα τὸ ἅγιον, was one that every Jew would understand.²¹¹

This verse obviously indicates that that time was drawing to a close and that a new era was about to begin—the era of the πνεῦμα / παράκλητος. Although the full designation the πνεῦμα τὸ ἅγιον appears in many other parts of the New Testament, this is the only full use of the expression in the Parting Discourses and only one of three uses in the entire Johannine corpus. Grammatically and syntactically this verse is giving us some insight in Johannine thought regarding identity of ὁ παράκλητος. While πνεῦμα is a neuter word in Greek, John used a masculine pronoun ἐκεῖνος to underscore the personal character of τὸ πνεῦμα τὸ ἅγιον.²¹²

²⁰⁸ This is an important connection, since this expression carries with it an implication of union. See e.g. R. Brown (1984:653). It also implies authority (G. Beasley-Murray 1999:261). See also the additional note in C. Kruse (2003:302-303).

²⁰⁹ Because of the intimate interrelationship of the Son and the Father, the Father recognises an obedient, loving commitment to Jesus by the disciples (John 14:21). The theological implications of this statement are extremely profound. The promise is that the Godhead would come and make their home with the disciples.

²¹⁰ C. Blomberg also argues that the ministry ascribed to the παράκλητος in verse 26b proves crucial for the process by which John wrote this Gospel. John is not freely inventing pious edifying fiction, but he is bringing out the significance of the things Jesus really did and said. See also D. Carson (1991:505), J. Pryor (1992:62), and H. Ridderbos (1997:509).

²¹¹ I will discuss this in more detail in chapter 4. For the time being I feel it will suffice to allude to the fact that we get references to this concept in Psalm 51:11 and Isaiah 63:10.

²¹² Given this “strange” construction I find Johnston’s insistence that ὁ παράκλητος is someone different to the Holy Spirit a bit confusing. It seems more logical to assert that ὁ παράκλητος is indeed the Spirit of God as G. Burge (2000:398) states.

Therefore, I have no doubt that Jesus identified ὁ παράκλητος as God's Spirit, or put differently, God presence in Spirit.

Although we can say something about the identity of ὁ παράκλητος as the Holy Spirit, the emphasis in this passage is not primarily the revelation of the identity of ὁ παράκλητος, but his ministry. This brings us to the third thought I identified.

Structurally the emphasis is on the ministry of ὁ παράκλητος who is τὸ πνεῦμα τὸ ἅγιον. It is the work of ἐκεῖνος that is described in this section. This work is identified as:

- ὑμᾶς διδάξει πάντα and
- ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν [ἐγώ]

As compared with Jesus ὁ παράκλητος will fulfil a double office. He will teach and he will recall what Jesus had taught. Διδάξει introduces one of the primary functions (in this context definitely the primary function) of ὁ παράκλητος – he will teach. Here ὑπομνήσει functions as a further embroidering on διδάξει. In other words, the content of his teachings is nothing more than reminding them of what Jesus' taught them. His work, according to this section, is therefore to teach by bringing home the truth of the whole of Jesus' teaching. When he has enlightened them about what Jesus' had taught, he had taught them everything they needed to know.

We could also argue that this section reveals that the purpose of the mission of ὁ παράκλητος who is τὸ πνεῦμα τὸ ἅγιον as to reveal Jesus, to make clear to Jesus' followers the full significance of his coming, his going and his inevitable return. Everything in his speech and his conduct that seemed puzzling and incomprehensible will become enlightened and comprehensible because of the teaching and reminding ministry of ὁ παράκλητος. The need for this among the disciples was acute, as is evident from the questions they asked Jesus.

I am therefore interpreting this second παράκλητος pronouncement as deliberately given to address the confusion that was rampant in the upper room during the night of Jesus' arrest.

The positioning of the personal pronoun at the end of the sentence is very significant.²¹³ Considering the meaning of ὑπομνήσει²¹⁴ in unison with the aorist εἶπον and the emphatic ἐγώ, the last section of verse 26 is stating that the work of ὁ παράκλητος as ἄλλον παράκλητον is nothing more than the continuance of the work of Jesus as the first παράκλητος. Syntactically the emphasis is placed on what Jesus had said. In other words, the implication of this is that τὸ πνεῦμα τὸ ἅγιον as ἄλλον παράκλητον is not a free reigning agent, doing whatever he likes. It appears to me that this construction leaves no room for independent revelation through ὁ παράκλητος.²¹⁵ He is irrevocably linked to Jesus. He will only apply what Jesus had revealed during his earthly ministry. What Jesus has said and done will have its effect through the future teaching ministry of ὁ παράκλητος.

The question is now whether we should interpret ὁ παράκλητος merely as a replacement of

Maybe we could even go so far as to say that this construction also reveals something about the methodology ὁ παράκλητος will use in his teaching practice. 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.

²¹³ It should be noted that the omission of ἐγώ by by P^{75vid} א B D Γ Δ Θ f¹ f¹³ Byz., will change the meaning of this phrase. The change in meaning is even more significant if you accept the reading of D where ἃ εἶπον is replaced with ἃν εἶπω. This reading then would suggest that ὁ παράκλητος receives new revelation from Jesus that he is conveying to the church. From the context this is clearly not the case. The choice of the Committee reflects the intention of the text best.

²¹⁴ N. Dahl (1979:11-29, specifically 28) indicates that this is a key to the John's Gospel. ὑπομνήσκω in the active form literally means to remind (someone of something). And in the context of this verse the "something" is Jesus' revelatory teaching. The aim of anamnesis is to provide a deeper or new understanding of Jesus' teaching. See also I. De la Potterie (1976:127), C. Keener (1992:287 and 2003:977-982) and F. Porch (1974:262-265).

²¹⁵ This is a limiting of the promise so that it contains no ground for the doctrine of a progressive revelation through the Holy Spirit.

B. Witherington (1995:252-253) states that the disciples were indeed comforted with the knowledge that when Jesus departs, God's divine presence will not be withdrawn from them but will return to them in the form of the παράκλητος. But comfort and consolation were not the only, or perhaps primary, role of the παράκλητος. The παράκλητος empowers the disciple with the presence, knowledge, and authority of Christ to do even greater works of mission than Christ was able to do. His causes Witherington to suggest that the παράκλητος becomes an "Advocate" both for Christ and of the disciple in the witnessing situation, attempting to convict the world of sin, or defend the disciple if necessary when the disciple is under fire.²¹⁶ The παράκλητος is basically not an innovator; rather, the παράκλητος leads the disciples into the truth the Son has already conveyed, by reminding them of Jesus' teaching (John 14:26). He interprets the repeated reference to the disciples remembering (e.g., John 2:22 and 12:16) as a testimony that after Jesus departed they indeed received the παράκλητος. Remembrance came when the παράκλητος reminded.

The question is now whether we should interpret ὁ παράκλητος merely as a replacement or stand-in on behalf of Jesus or as Jesus' representative. Earlier in this discussion I have referred to ὁ παράκλητος as Jesus' successor. We cannot choose between the two possibilities on the grounds of a syntactic analysis of our passage. I would suggest that the most we can say is that Jesus and ὁ παράκλητος are irrevocably linked.²¹⁷

²¹⁶ Because of the tenseness of the term "advocate", Witherington can be misinterpreted as if he sees the παράκλητος as Advocate in the same light as what we would see a 21st century attorney. This is not very helpful since the Mediterranean concept of an advocate and the contemporary concept are vastly different.

²¹⁷ I think that neither of R. Brown's idea of the tandem ministry and D. Carson's emissary thoughts should be preferred. I plan to discuss this further in chapter 5.

3.5.3. Analysis of John 15:26-16:4a (NA27)

3.5.3.1. Structural Analysis

²⁶ Ὄταν ¹ ἔλθῃ ² ὁ ³ παράκλητος ⁴ ὃν ⁵ ἐγὼ ⁶ πέμψω ⁷ ὑμῖν ⁸
 παρὰ ⁹ τοῦ ¹⁰ πατρὸς ¹¹,
 τὸ ¹² πνεῦμα ¹³ τῆς ¹⁴ ἀληθείας ¹⁵ ὃ ¹⁶ παρὰ ¹⁷ τοῦ ¹⁸ πατρὸς ¹⁹
 ἐκπορεύεται ²⁰,
 ἐκεῖνος ²¹ μαρτυρήσει ²² περὶ ²³ ἐμοῦ ²⁴.
²⁷ καὶ ¹ ὑμεῖς ² δὲ ³ μαρτυρεῖτε ⁴,
 ὅτι ⁵ ἀπ' ⁶ ἀρχῆς ⁷ μετ' ⁸ ἐμοῦ ⁹ ἐστε ¹⁰.

16 Ταῦτα ¹ λελάληκα ² ὑμῖν ³

ἵνα ⁴ μὴ ⁵ σκανδαλισθῆτε ⁶.
² ἀποσυναγώγους ¹ ποιήσουσιν ² ὑμᾶς ³.
 ἀλλ' ⁴ ἔρχεται ⁵ ὥρα ⁶
 ἵνα ⁷ πᾶς ⁸ ὁ ⁹ ἀποκτείνας ¹⁰ ὑμᾶς ¹¹ δόξῃ ¹²
 λατρείαν ¹³ προσφέρειν ¹⁴ τῷ ¹⁵ θεῷ ¹⁶.
³ καὶ ¹ ταῦτα ² ποιήσουσιν ³ ὅτι ⁴ οὐκ ⁵ ἔγνωσαν ⁶ τὸν ⁷ πατέρα ⁸ οὐδὲ ⁹ ἐμέ ¹⁰.
⁴ ἀλλὰ ¹ ταῦτα ² λελάληκα ³ ὑμῖν ⁴ ἵνα ⁵
 ὅταν ⁶ ἔλθῃ ⁷ ἡ ⁸ ὥρα ⁹ αὐτῶν ¹⁰
 μνημονεύητε ¹¹ αὐτῶν ¹²
 ὅτι ¹³ ἐγὼ ¹⁴ εἶπον ¹⁵ ὑμῖν ¹⁶.

3.5.3.2. Interpretation of Syntactic Structure of John 15:26-16:4a

This analysis reveals that I have divided this passage into two smaller sections John 15:26-27 and 16:1-4a. I have interpreted the first Ταῦτα λελάληκα ὑμῖν given in John 16:1 as a structural marker introducing a new thought unit, therefore this division. We have a repetition of the same phrase in John 16:4a. I have seen this as another structural marker closing 16:1-4a by means of

an inclusio.²¹⁸ These markers cause this section to function as an effective frame concluding our sub-unit John 15:26-16:4a.²¹⁹

Note that the sustained emphasis on the hatred of the world, introduced in John 15:18 is not extended beyond John 16:4a. It is equally important we should notice that after John 16:4b the theme of Jesus pending departure and the unambiguous setting of his Parting Discourses are further developed. On these grounds I have opted for the division of the section as indicated above.

However, in the bigger scheme of things we need to keep two things in mind:

- Johannine cyclic thought-patterns and
- The fact this section is still part of one discourse

If I have to give a breakdown of John 15-16 into smaller sub-sections I would sub-divide it into 9 smaller units: John 15:1-8, 9-17, 18-25, 26-27, 16.1-4a, 4b-11, 12-15, 16-24, and 25-33. Since the purpose of our investigation is to focus on a better understanding of the Paraclete sayings, I have addressed only the first sub-section of John 15-16 in which we find a reference to ὁ παράκλητος and the immediate section following it.

In the dialogue that took place during the night of Jesus' betrayal, the contributions of the disciples Thomas, Philip and Judas (not Iscariot) play a very important role. Again we could state that John's rhetorical style comes to the fore. The hatred of the world projected towards Jesus and those who believe in him is a recurring thought. We get nine references to hate; of them only three are outside the parameters of the Parting Dialogue (John 3:20, 7:7 and 12:25). The

²¹⁸ Here I have chosen similarly as A. Loisy (1934), C. Dodd (1970), J. Lightfoot (1979), B. Lindars (1972), J. Becker (1981), etc. and contra L. Morris (1995) and C. Barrett (1982).

²¹⁹ I am aware of the fact that the majority position in literature is to accept John 15:18-16:4a as a unit. However, it should also be noted that the majority of scholars who argue this case admit that there is a further sub-division in their unit. That sub-division usually is seen to be at John 15:26. The reason why I have opted against this possibility is the fact that we get no reference to the hatred of the world in John 15:26-16:4a.

other six are all to be found in the Parting Discourses (John 15:18, 19, 23, 24, 25 and 17:14). I have interpreted 'hate' as a structural marker in my division of John 15:18-25 as a sub-unit.

Since we do not get an explicit indication that this theme continues in John 15:26-27, I have opted for an interpretation where John 15:26-27 functions as an independent sub-unit.²²⁰ John 15:26-27 is, once again, picking up the concern expressed by Judas in John 14:22. We should interpret John 15:26-27 in the context of addressing the whole issue of how and why the disciples would be able to cope with and address the world's hatred as revealed in John 3:20, 7:7 and 15:18-25. Jesus' consistent answer is that because of the coming παράκλητος they would be able to cope. Interpreting it this way seems to me the most plausible since it enables us to see the consistent link between the Paraclete sayings and the whole of the message of the Gospel regarding the reason why the disciples would be able to cope with whatever is going to come their way.

In John 3:20 Jesus told Nicodemus that everyone who does evil hates the light, and will not come into the light for fear that his deeds will be exposed. In John 7:7 Jesus reminded his brothers that the world cannot hate them, but it hates him because he testifies that what it does is evil. However, in John 15:18 Jesus reminded his disciples that if they experience the hatred of the world, they need to know that they have incurred that hatred because of their relationship with him.

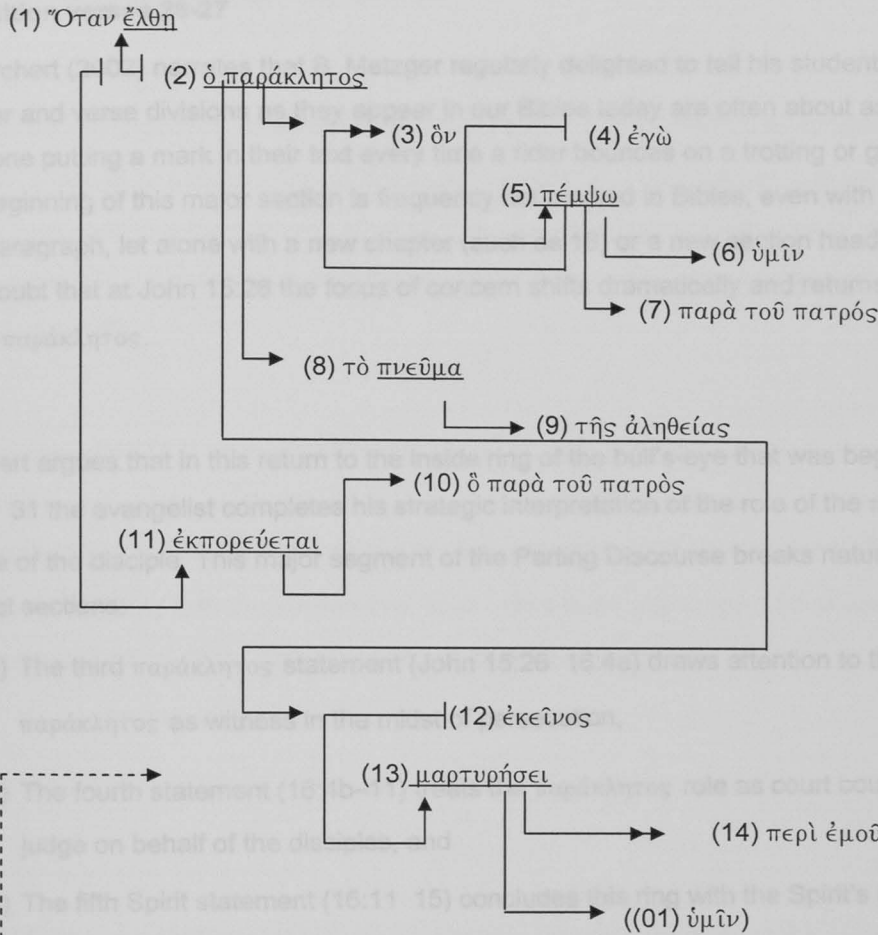
Nevertheless, the hatred of the world, the reason for his departure, their experience of uncertainty and fear and why Jesus said that the world could not receive the other Paraclete, should not be seen as an insurmountable problem, because when ὁ παράκλητος comes, he will address this issue as well.²²¹ He will address it through his authentication and confirmation of Jesus message and ministry.

²²⁰ The sub-theme of this unit is μαρτυρέω. Jesus tells the disciples that ἐκεῖνος μαρτυρήσει and they, (ὁμεῖς) the disciples, must μαρτυρεῖτε as well.

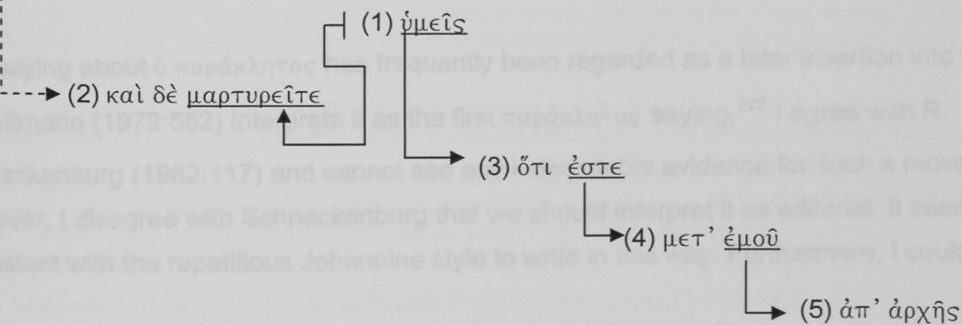
²²¹ Here I disagree with E. Haenchen (1984:138) that John 15:26-27 have no connection to the preceding sub-section.

3.5.3.3. Syntactic Microstructure of John 15:26-27

V. 26



V. 27



¹⁰² See for instance R. Bultmann (1971:352) footnotes 1 and 2.

3.5.3.4. Exegesis and Interpretation of John 15:26-27

Exposition verses 26-27

G. Borchert (2002) narrates that B. Metzger regularly delighted to tell his students that the chapter and verse divisions as they appear in our Bibles today are often about as logical as someone putting a mark in their text every time a rider bounces on a trotting or galloping horse. The beginning of this major section is frequently not marked in Bibles, even with the start of a new paragraph, let alone with a new chapter (such as 16) or a new section heading. There is little doubt that at John 15:26 the focus of concern shifts dramatically and returns to the subject of the παράκλητος.

Borchert argues that in this return to the inside ring of the bull's-eye that was begun in John 14:15-31 the evangelist completes his strategic interpretation of the role of the παράκλητος in the life of the disciple. This major segment of the Parting Discourse breaks naturally into three distinct sections:

- (1) The third παράκλητος statement (John 15:26-16:4a) draws attention to the role of the παράκλητος as witness in the midst of persecution,
- (2) The fourth statement (16:4b-11) treats the παράκλητος role as court counsellor and judge on behalf of the disciples, and
- (3) The fifth Spirit statement (16:11-15) concludes this ring with the Spirit's role as a guide for the disciples.

This saying about ὁ παράκλητος has frequently been regarded as a later insertion into the text.

R. Bultmann (1972:552) interprets it as the first παράκλητος saying.²²² I agree with R.

Schnackenburg (1982:117) and cannot see any indisputable evidence for such a move.

However, I disagree with Schnackenburg that we should interpret it as editorial. It seems to me consistent with the repetitious Johannine style to write in this way. Furthermore, I could state that

²²² See for instance R. Bultmann (1971:552) footnotes 1 and 2.

it also seems as if every recurrence of the παράκλητος theme covered old ground as well as some new ground. We could therefore say that each succeeding reference adds a little more to our understanding regarding ὁ παράκλητος.

Should we interpret ὅταν as a definite or indefinite subordinate temporal conjunction introducing a relative clause or a causal clause?²²³ If we interpret ὅταν as indefinite it leaves the time when this is supposed to happen unspecified and we should translate it with whenever. If we interpret ὅταν as definite it is referring to exact time in the future and we should translate it with “at that point in time”.²²⁴

S. Zodhiates (2000) is very helpful to decide which way to go. He argues that as a rule ὅταν denotes a supposition, wish, possibility, or uncertainty. When we have it with the accessory idea of uncertainty or possibility ὅταν means whensoever, if ever, in case that, so often as. When construed regularly with the subjunctive, ὅταν refers to an often repeated or possible action in the present or future time. Zodhiates discusses three possibilities:

- ὅταν with the subjunctive²²⁵
- ὅταν with the imperfect indicative²²⁶

²²³ According to T. Friberg (2000:286) we can interpret ὅταν as a temporal conjunction used to show indefinite time for repeated or contingent action *whenever, at the time that, when*; 1) with the present subjunctive to indicate action contemporaneous with the main clause *whenever, as long as, every time that* (e.g., Matthew 6.2); 2) with the aorist subjunctive to indicate action preceding the main clause *when* (e.g., Matthew 5.11); 3) with the indicative to indicate definite repeated action *whenever, at the time when* (e.g., Revelation 8.1).

²²⁴ The distinction between a subordinate causal clause and an independent sentence affirming a cause or reason is usually one of the degree of emphasis on the causal relation between the two facts.

²²⁵ (A) In general propositions, with the present subjunctive (e.g., John 16:21; 2 Cor. 13:9); with the aorist (e.g., John 2:10); so also in general exhortations with the present (e.g., Mark 11:25; Luke 14:12); with the aorist, indicating the future with exactness (e.g., Luke 14:8; 17:10) an in a general comparison with the present (Luke 11:36).

(B) In reference to a future action or time: with the present subjunctive (John 7:27; Revelation 10:7; 18:9); with τότε, then, at that time, corresponding (1 Thessalonians 5:3); with the aorist subjunctive, indicating the future with exactness (John 5:7; 15:26); with τότε corresponding (John 8:28) and once with the future indicative (Revelation 4:9).

- By implication ὅταν is used like the English since, while²²⁷

If we accept Zodhiates' analysis ὅταν with the aorist subjunctive ἔλθῃ, indicates the future with exactness. I interpret ὅταν ἔλθῃ ὁ παρακλητος as an indefinite temporal clause where ὅταν introduces and the second aorist active subjunctive of ἔρχομαι, "whenever the παρακλητος comes " The sentence introduced by the conjunction relates to what follows ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ and does not function as an independent main unit. In other words the main thought of this unit is, "Whenever the παρακλητος comes he will witness about me." Ὅταν introduces an indefinite relative clause, since it refers to a supposed event or instance. It implies a condition, and ὅταν ἔλθῃ ὁ παρακλητος is therefore a conditional relative clause. It means that ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ on the condition that ἔλθῃ ὁ παρακλητος.

According to R. Bultmann (1972:552) Jesus' departure will not change the socio-political environment of his disciples for the better. The offence that Jesus' work offered the world would not disappear. While he was with them Jesus borne witness of the truth. A logical consequence of His departure is that this work would be brought to an end. However, these two verses indicate that the παράκλητος will resume this task.

But the main point of these verses is not to teach about the παράκλητος. It is a warning to the disciples, that they should not expect the παράκλητος to assume their designated task of being witnesses for Jesus. The παράκλητος is powerful and beneficial for believers, but it is a complete mistake to relax and expect the παράκλητος to do our work.

²²⁶ In narrating an actual event (e.g., Mark 3:11, meaning whenever, as often as; Rev. 4:9, future action).

²²⁷ In assigning a cause, reason it is equivalent to because, in that, with the subjunctive (e.g., John 9:5; Romans 2:14; 1 Corinthians 15:27).

As I have indicated in the previous discussions of the παράκλητος sayings, here too we have a specific exposé of ὁ παράκλητος. This reference again has got something to say about:

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

With regards to his origin we could highlight three things:

- According to this reference Jesus ὃν ἐγὼ πέμψω ὑμῖν
- He will be πέμψω ὑμῖν παρὰ τοῦ πατρὸς, and
- ὁ παράκλητος will be παρὰ τοῦ πατρὸς ἐκπορεύεται

How do we interpret this? The second point is the one covering earlier ground. The first and third points are focusing on new material. The danger here is, however, that we will try to read this as a dogmatic statement. In distinction to John 14:16 and 26 where the Father is the one who πέμψω ὁ παράκλητος we hear here Jesus' statement: ὃν ἐγὼ πέμψω ὑμῖν.

Here ἐγὼ is emphatic, which in Greek is not needed to express the first person singular. In Greek, the person is indicated with the ending of the verb. With ἐγὼ preceding the verb πέμψω, there is added emphasis - "I, indeed I will send" We should not read anything into these statements but just take them on face value. All that it states is that both the Father and Jesus are involved in the giving, sending, or coming of ὁ παράκλητος. But then, this is not new in the general sense of Jesus' ministry. He repeatedly stated earlier that the Father and he are one and that he is doing the Father's work and that when people see him they see the Father (e.g., John 5:19; 6:46; 8:16, 18; 10:30, 36, 38; 14:6, 9, 10, 11, 20). Here, that line of thought is just extended to include the sending of ὁ παράκλητος.

What does this phrase say about the eternal procession of the Holy Spirit? Probably nothing at all—the context is not concerned with the eternal mutual interrelationships of the persons of the Trinity, but with the continuation of the mission of the Son once he has departed from the world.²²⁸ B. Westcott (1975:224-225) is most likely correct when he states that had the eternal procession of the Spirit been in view here, the preposition used would have been *ek*, indicating source, rather than *para*, which indicates relationship (John 1:1).²²⁹

The most we can say here is that this reference indicates quite clearly that ὁ παράκλητος is to be regarded as connected to both Jesus and the Father in the most intimate way. However, the purpose of this intimate connection here was not given explicitly with the purpose of functioning as a reference to an ontological inner-Trinitarian relationship.²³⁰ Παράκλητος is simultaneously distinct from Jesus and in the closest communion with him. If Jesus is divine παράκλητος is divine and can therefore be called "The Holy Spirit of God".

Reading it this way would seem be, eisegesis, rather than exegesis. However, this does not mean that we cannot infer this meaning from this text. In other words, I doubt that we should use this text *alone* as proof for the filioque issue the way it was debated during the fourth century (as if this was the precise intention of John to make this ontological statement).²³¹

²²⁸ It might be helpful to keep in mind that the term trinity is not a biblical concept used by the authors. The historic formulation of the Trinity (derived from the Latin word *trinitas*, meaning "threeness") seeks to circumscribe and safeguard this mystery (not explain it; that is beyond us), and it confronts us with perhaps the most difficult thought that the human mind has ever been asked to handle (J. Packer, 1995).

²²⁹ The preposition *para* is used in John 16:27 and John 17:8 to describe the mission of the Son.

²³⁰ The formulation 'one god in three Persons' was not solidly established, certainly not fully assimilated into Christian life and its profession of faith, prior to the end of the 4th century. Among the Apostolic Fathers, there had been nothing even remotely approaching such a mentality or perspective. The *term* "Trinity" occurs first in the third century in Tertullian. Theophilus first used the word "trinity" (or possibly "triad") when he wrote "of the trinity [*triados*], of God, and His Word, and His wisdom" (*Autol.* 2.15). However, the first Apologist to wrestle with the idea of a Trinity (not just a triad) was the un influential Athenagoras (*Supplic.* 10).

²³¹ E. Fortman argues: "There can be no real question of the personality of the Holy Spirit here. He is not merely a divine gift or power, nor is He a metaphor for Jesus Himself. He is as much a living person as Jesus Himself and one whose action is so divine that His presence will, for the disciples, advantageously replace the visible presence of Jesus Himself. So clearly does John regard the Holy Spirit as a person that he uses a masculine pronoun for the Spirit, even though the Greek *pneuma* is neuter. What is even more decisive is the analogy between the Spirit and Jesus. The personality of Jesus is the measure of the personality of the Holy Spirit. They must both be denied or both be accepted. It is as the Paraclete that the Spirit is most characteristically presented by John, and Paraclete means "Consoler," "Advocate,"

I would prefer to make the case rather stronger by referring to a wider spectrum of Trinitarian formulations scattered throughout the Fourth Gospel. We are indeed allowed to use this text as an indication that John wanted to emphasise that both the Son and the Father are instrumental in the coming, giving or sending of the παράκλητος. More clearly than the other New Testament writers do, John regards the Holy Spirit (παράκλητος) as a "person" distinct from the Father and the Son and sent by the Father and by the Son. It has been pointed out that "though with John we are still in the pre-dogmatic stage of the Trinitarian teaching, the sayings about the παράκλητος carry us a degree further than any other writing in the development of the New Testament doctrine of the Godhead."²³²

G. Beasley-Murray (1999:276), and most modern scholars, interprets the two clauses relating to παράκλητος, in verse 26, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς and ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, as a synonymous parallelism. This means that the latter clause refers to the mission of the παράκλητος and does not focus on the doctrine concept of procession.

These verses give the disciples information about what the παράκλητος will do and will not do. The παράκλητος will be a witness, one, Jesus said that μαρτυρήσει περὶ ἐμοῦ. The mission of the παράκλητος according to verse 26 is to μαρτυρήσει περὶ ἐμοῦ. His task here can neither be seen as that of a defence attorney as C. Dodd (1970:415-516) argues, nor can it be seen as prosecuting attorney as F. Porsch (1974:270) advocates.

"Intercessor." As the Paraclete He is the living, personal link between the Church of John's time and Jesus (E. Fortman, 1982:28).

²³² There seems little doubt that John was aware of the problem involved in the mysterious relationship of Jesus and the Father. For he made it clear that Jesus, the only-begotten Son, is one with the Father and God as well as the Father, and yet the Father sends the Son and is greater than the Son. To what extent he was aware of the problem of the Holy Spirit's relationship with the Father and the Son and with the one Godhead is not clear. He does not call the Holy Spirit "God," though he does regard Him as divine and puts Him on the same divine level with the Father and the Son in the Paraclete passages. (E. Fortman, 1982:30)

D. Carson (1991:528-529) agrees with the interpretation of a synonymous parallelism between ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς and παρὰ τοῦ πατρὸς ἐκπορεύεται. However, he indeed does make a strong case for an interpretation where we do not divorce theological debate from this passage. He argues that although the clause παρὰ τοῦ πατρὸς ἐκπορεύεται refers to the mission of ὁ παράκλητος, and not 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. I have sympathy with Carson's argument that elements of a "full-blown doctrine of the Trinity" do crop up repeatedly in the Fourth Gospel (D. Carson, 1992:529). But we need to keep in mind that we are reading the Trinity ante-Nicene back into the text.

With regards to his identity we see again the link between ὁ παράκλητος and τὸ πνεῦμα τῆς ἀληθείας. This reveals nothing new that we have not covered in our earlier discussions. The παράκλητος is also called πνεῦμα τῆς ἀληθείας. This phrase could be understood as an objective genitive: "The Spirit who communicates the truth" although the subjective genitive also has merit: "The true Spirit." However, it is more plausible to understand the genitive as qualitative.

This brings us to a discussion of the third element introduced by this reference to ὁ παράκλητος, that of function. The new element given here is Jesus' statement that ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ. Again we should ask what the syntactic structure reveals that will enable us to correctly interpret this statement properly in its context.

Some scholars argue that the occurrence of μαρτυρήσει as one of the functions of ὁ παράκλητος indicates that we have a forensic background here and that ὁ παράκλητος should therefore be seen in forensic terms as an Advocate²³³ or a helper in court.²³⁴ I have difficulty the force of this

²³³ Problematic with the use of a term like advocate is the baggage that we are carrying because of our 21st century understanding of an advocate. The 21st century Advocates function radically different from that of the ancient Mediterranean world. See e.g. H. Grether (1996:86). It would be helpful if we purposefully restrain from using the word Advocate as a translation for παράκλητος.

interpretation.²³⁵ J. Louw and E. Nida (1996:56.36) reminds us that ῥήτορος, the one who speaks in court as an attorney or advocate (either for the prosecution or for the defence)—would be much closer to our 21st century concept of 'lawyer, attorney, advocate.'²³⁶ See also the discussion of J. Louw and E. Nida (1996:56.37) regarding νομικός, a specialist in civil law—'lawyer.'²³⁷

J. Swanson (1997) discusses the meaning of ἑταῖρος as a witness, testifier, one who can attest with direct knowledge about an event or situation, usually in context of a legal proceeding (e.g., Job 16:19). He suggests that ἑταῖρος is the same as J. Louw and E. Nida (1996:56.36-56.37) and interpret it as an advocate, spokesman, one who speaks as a defender of an accused, usually in context of a legal proceeding. W. Bauer (1996:789) also refers to συνήγορος as an advocate in the sense of an *attorney*. There is no indication that the Johannine παράκλητος functioned as a ῥήτορος, νομικός, συνήγορος or a ἑταῖρος. We should therefore restrain ourselves from referring to παράκλητος as an advocate and search for a word that is less loaded with the specific legal meaning of the word "advocate".

²³⁴ See here for instance the contribution of scholars like J. Bernard (1942:496-500, especially 498), R. Bultmann (1971:552-555, see specifically footnote 5 on p.553), F. Bruce (1984:315), R. Schnackenburg (1982:119), G. Burge (1987:204-214 and 2000:421), C. Dodd (1970:414), E. Haenchen (1984:138), R.E. Brown (1966/7:118 and 1984:700), B. Witherington (1995:261-262), F. Porch (1974:270), and A. Trites (1977).

²³⁵ I do not dispute that we find very clear indication of a trial motif in the Johannine tradition that appears to be based on a forensic model (see e.g., John 16:11 Satan's overthrow is his final condemnation in, and eviction from, the divine law court). What I do dispute, however, is that the mere use of a forensic term implies forensic use. I also dispute that that we should interpret or translate a specific word, in this case παράκλητος, as always meaning the same. To me this would be a word-study fallacy.

²³⁶ They give the example of Tertullus in Acts 24:1 κατέβη ὁ ἀρχιερεὺς Ἀνανίας μετὰ πρεσβυτέρων τινῶν καὶ ῥήτορος Τερτύλλου τινός 'the high priest Ananias went with some elders and a lawyer (named) Tertullus'.

²³⁷ Ζηναῖν τὸν νομικὸν καὶ Ἀπολλῶν σπουδαίως πρόπεμψον 'do all you can to send Zenas the lawyer and Apollos on their way' Titus 3.13. They also refer to the possibility that νομικός in Titus 3.13 may have designated an expert in interpreting religious law rather than a general legal practitioner.

I question a strict forensic interpretation of παράκλητος as if it only functions in a forensic context as a "helper in court". Syntactically ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ and καὶ ὑμεῖς δὲ μαρτυρεῖτε are linked together with the coordinating conjunction δὲ indicating a continuative relation. If the παράκλητος is a "helper in court," whose helper is he? Is he the disciples' helper? Or is he Jesus' helper? The παράκλητος is Jesus' helper. The παράκλητος comes to speak to the disciples about Jesus and on behalf of Jesus. In John 14:16, it will teach the disciples everything and remind disciples of all that Jesus has said. In John 15:26, he μαρτυρήσει on Jesus' behalf. In John 16:13 παράκλητος will guide disciples into all truth, and speak what it has heard -- making known to them what belongs to Jesus. It helps keep alive all that Jesus said and did. The task of the παράκλητος in these verses is therefore to witness/testify (μαρτυρήσει) concerning Jesus. The definition that J. Louw and E. Nida (1996: 33.261) give for the term μαρτυρέω is appealing and revealing: "to provide information about a person or an event concerning which the speaker has direct knowledge" or "to speak well of a person on the basis of personal experience—'to speak well of, to approve of.'"

G. O'Day (1995:765) refers to Hoskyns that suggests that the phrase ὅτι ἀπ' ἀρχῆς refers to conversion and should not be restricted to a historical connection with Jesus. She argues that since ὅτι ἀπ' ἀρχῆς is used the Fourth Gospel to introduce the story of Jesus' relationship with God (John 1:1) and not his earthly ministry, there may be some grounds for Hoskyn's claim. That is, the expression refers to the beginning of one's relationship with Jesus. If we accept Hoskyn's suggestion, then verse 27 is not directed only to the first disciples who were with Jesus "from the beginning" of his ministry; but to all believers who can note the beginning of their relationship with Jesus. The narrator of John presents himself as an example of one who follows verse 27. He, John, μαρτυρέω so that ὑμεῖς πιστεύ[σ]ητε (John 19:35, see also 21:24).²³⁸

²³⁸ No matter how we understand the work of the παράκλητος in the process of conversion (and there are some pretty sharp disagreements in the Christian world over this issue), disciples of Jesus are entrusted with the responsibility of καὶ ὑμεῖς δὲ μαρτυρεῖτε by preaching the Gospel.

The παράκλητος is not sent to promote himself, but Jesus. The same is to be true for ὑμεῖς who are μαρτυρεῖτε (present tense). If we, or a church, promote ourselves and not Christ, we are failing in our witness. Even if we are promoting the Spirit to the exclusion of Christ, we have perverted the Spirit's witness.

The ὅτι clause can be understood a couple of ways. It can designate the content of our witness; e.g., we are to tell others "that" we have been with Jesus from the beginning. It can designate the reason why we are witnessing; e.g., we are to tell others [about Jesus] "because" we have been with him from the beginning.

This means that the disciples must also do what ὁ παράκλητος is going to empower them to do. If we interpret ὁ παράκλητος here as an Advocate in a forensic sense, we must also say that the disciples are advocates. This is not the intention of the text.

We should be careful not to force words or texts to say what we want them to say. Could it be that scholars interpret ὁ παράκλητος in forensic terms predominantly because of Behm's view, a scholar who colours their interpretation of μαρτυρήσει and μαρτυρεῖτε here? Can we always say that these words are termini technica for a legal type of witnessing? With Beasley-Murray I am not convinced that it is the case. I think this is a false assumption. This kind of use not only restricts the semantic meaning of the word μαρτυρέω, it also causes us to render an interpretation that is not necessarily true or correct.²³⁹

²³⁹ It might be beneficial to consider what H. Strathmann has to say. According to him μαρτυρεῖν is used in the sense of to confirm or prove, and similarly μαρτυρία. These words even have the weaker sense of "making a statement about someone or something," or a "statement thus made," esp. in a favourable sense, i.e., a good witness, or the confirmation of, e.g., a fact of experience (Strathmann, 1976:478).

He also states: "μαρτυρεῖν denotes the activity of a μάρτυς. It is first used in the New Testament for a declaration or confirmation, on the basis of first-hand knowledge, of individual acts or general facts of experience, though it so happens that there is no special use for testifying in court" (Strathmann, 1976:496).

Strathmann (1976:499) concludes: The fact that the verb μαρτυρεῖν is used for this confession of the passion (rather than the ὁμολογεῖν used for Timothy's profession in v. 12), is worth noting, and reminds us of what was said at the end of a." See also M. Tenney (1975:229-241).

Furthermore, we should ask ourselves whether this type of interpretation is consistent with Johannine thought.²⁴⁰ To understand the Johannine use of μαρτυρέω it is fundamental to remember that non-biblical Greek already uses the concept of witness both in the sense of witness to ascertainable facts and also in that of witness to truths, i.e., the making known and confessing of convictions.²⁴¹ The Johannine usage is given its distinctive colouring by the numerous passages that speak of witnessing about Jesus. This is not witnessing to the factuality of His history, though this is presupposed and even emphasised elsewhere (see for instance 1 John 1:2; 4:14; John 15:27; 21:24; also 3:11, in so far as the addressing of Jesus here, witnessing actually becomes the preaching of the Evangelist). Nor is it witnessing to certain significant events in the story, whether His birth, death or resurrection, with the sole exception of John 19:35. The act of bearing witness is simply to reveal something about the nature and significance of His person. The witness given by the disciples themselves (John 15:27 and 1 John 4:14) is confession, acknowledgment and affirmation that Jesus is who he claimed to be. μαρτυρεῖν and ὁμολογεῖν merge into one another.

Μαρτυρέω, therefore, does not function here primarily in a forensic sense. It seems that it is far more consistent and in line with Johannine thought to interpret the μαρτυρέω of ὁ παράκλητος as authentication and confirmation of Jesus' message and ministry. Clearly, the witnessing function of παράκλητος here cannot be severed from the disciples. The presence of the παράκλητος (with the disciples) will be a confirmation of the continuing presence of Jesus within the believing community after his death and resurrection. His mere presence is a witness to the disciples

²⁴⁰ A. Trites (1977) wrote an excellent monograph on the theme: *The New Testament Concept of Witness*. Trites searched for the meaning of μαρτυρεῖν, μαρτυρος, μαρτυρια, μαρτυριον and μαρτυς in legal settings in secular Greek. He also investigated the meanings in the LXX and in the New Testament. He concludes eventually that these words are predominantly legal metaphors. He refers to H. Strathmann (1976:474-514). Trites alludes to the fact that there are usages of these terms outside the legal sphere, but he does not discuss them properly. He primarily interprets these words as legal or juridical termini technica. However, he does not present Strathmann's view that we should be careful not to paint a one sided forensic picture of the meaning of these words. It is my opinion that this is exactly what Trites has done. He consistently finds that these words function as sustained juridical metaphors. It is fascinating that he readily admits that in the light of John 20:31 μαρτυρεῖν is used in the context of convincing people that Jesus is the Christ, the Son of God. But that does not prevent him from interpreting μαρτυρεῖν in the Fourth Gospel in forensic terms. See also J. Hindley (1965:319-337).

²⁴¹ See H. Liddell (1996:488)

already. It witnesses that Jesus kept the promise that he would ask and send another παράκλητος. It is a witness to the fact they are not left as orphans. It is a witness to the fact that they would be able to do what Jesus expects them to do. The παράκλητος is the power of the proclamation of the disciple community.²⁴²

R. Bultmann (1972:554) and C. Kruse (2003:3263-27) suggests that we interpret verse 26 and 27 as given in a juxtaposition construction. The disciples' witnessing is not something that runs alongside that of παράκλητος. Interpreted this way it is possible for them to infer that the witnessing of the παράκλητος is to be understood as affected through the witness of disciples. They interpret this reference to the witnessing of the community as their preaching.

Μαρτυρέω, as activity of the disciples is declaration, acknowledgment and affirmation that Jesus is who he claimed to be. Note that ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε is a subjunctive clause explaining who exactly the ὑμεῖς is. A classic example of the μαρτυρεῖτε activity of the disciples, who was with Jesus from the beginning, would be Peter's sermon in Acts 2.²⁴³

In one sense his speech is a witness of the historical facts and in another sense it is a testimony of personal experience. The purpose of this μαρτυρέω is not to prove people wrong, but to motivate them to come to faith in Jesus. We cannot argue therefore, on the ground of the usage of μαρτυρέω, that the function of ὁ παράκλητος is that of an advocate in a legal sense. Even the assumption that we clearly deal with a forensic setting here is still unconvincing.²⁴⁴

²⁴² See R. Bultmann (1972:553-554).

²⁴³ Note that Luke refers to Peter's speech in terms of ἀπεφθέγγατο. Peter also made reference to the fact that Jesus indeed is who he claimed to be. See for instance Acts 2:22 where God was the one who ἀποδεδειγμένον about Jesus. In this setting μαρτυρεῖν and ὁμολογεῖν indeed merge into one another.

²⁴⁴ It might pay to refer to A. Trites again. In his conclusion Trites states that it is possible to overstate or to misinterpret the forensic aspect. Yet, he continues to state that the Fourth Gospel provides a setting for the most sustained controversy in the New Testament. The lawsuit in John seems to be patterned on the 'controversy material' of Isaiah 40-55. John, like his prophetic counterpart, has a case to present, and for this reason he advances his arguments, asks his juridical questions and presents his witnesses after the fashion of the Old Testament legal assembly. My question is: Is Trites not too one-sided in his forensic approach? It seems to me to be the case. However, with that being said the conclusions Trites came to

According to R. Kysar (1996:928) παράκλητος had associations with two different environments in Hellenistic Greek. It was a common forensic term, meaning one who speaks on behalf of another, supports, and intercedes for another in a legal setting. However, it was also used in the religious realm of one who brought words of eschatological comfort to the afflicted. It was also used of the proclaimer of religious truth. In John 15:26-27 John uses παράκλητος in the latter sense.

In the face of this humiliation and persecution, the disciples will be in the world as witnesses to Jesus. Their intimate companionship with Him ἀπ' ἀρχῆς is the ground for their witness (John 15:27). However, their authority does not rest simply on the memories of what He has done. The strong witness of the παράκλητος who is coming to dwell with the disciples will counter hatred of the world. He is the πνεῦμα τῆς ἀληθείας and can only declare the truth that is in Jesus. He does not have an independent witness of His own, but "conducts Christ's case for Him before the world. The παράκλητος is under the authority of Jesus and will only magnify the truth that is in Him. The Spirit is grieved and offended when anyone claims that in his or her experience the Spirit has led him or her into new truth "beyond Jesus" (L. Morris, 1997:684).

So the παράκλητος will enlighten the meaning of the teaching and works of Jesus that the disciples have heard and seen as His companions. Every disciple is called to be faithful and sensitive in making his witness to Jesus. The word he speaks for Jesus will always have the unique stamp of his personality on it. But it is the παράκλητος who guides and empowers him so that the witness to Jesus is true!

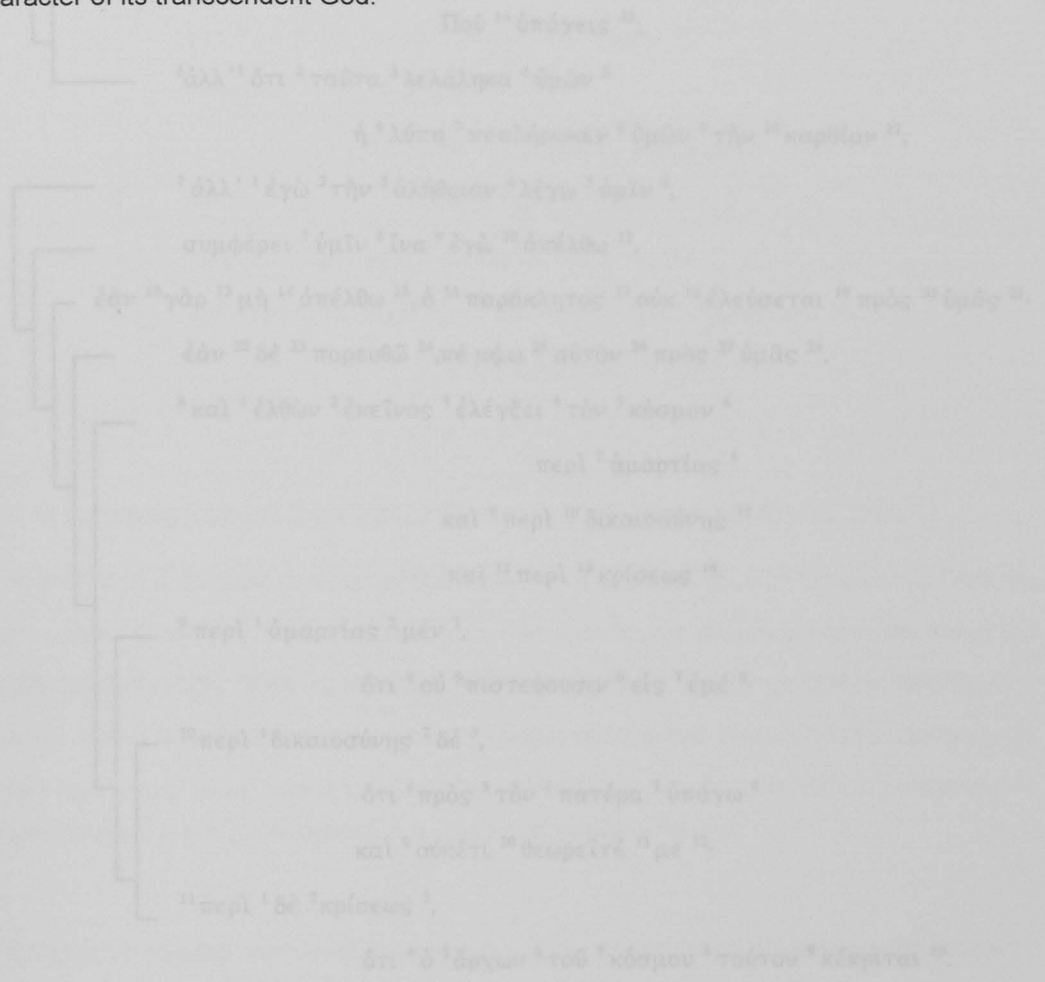
Jesus is saying these things to prepare His disciples for their time of persecution. He will not be with them in the flesh when they are cast out of the synagogues and even put to death. And how humiliating and confusing that will be, for those who hate and kill them will be utterly convinced

with regards to the witnessing of believers, are of vital importance, if you interpret the witnessing act in the Fourth Gospel in the context of Kysar's second environment and interpret it in terms of evangelism.

they are doing the work of God (John 15: 21). How important then that these disciples remember Jesus' words of preparation so they will not stumble when the darkness of persecution comes.

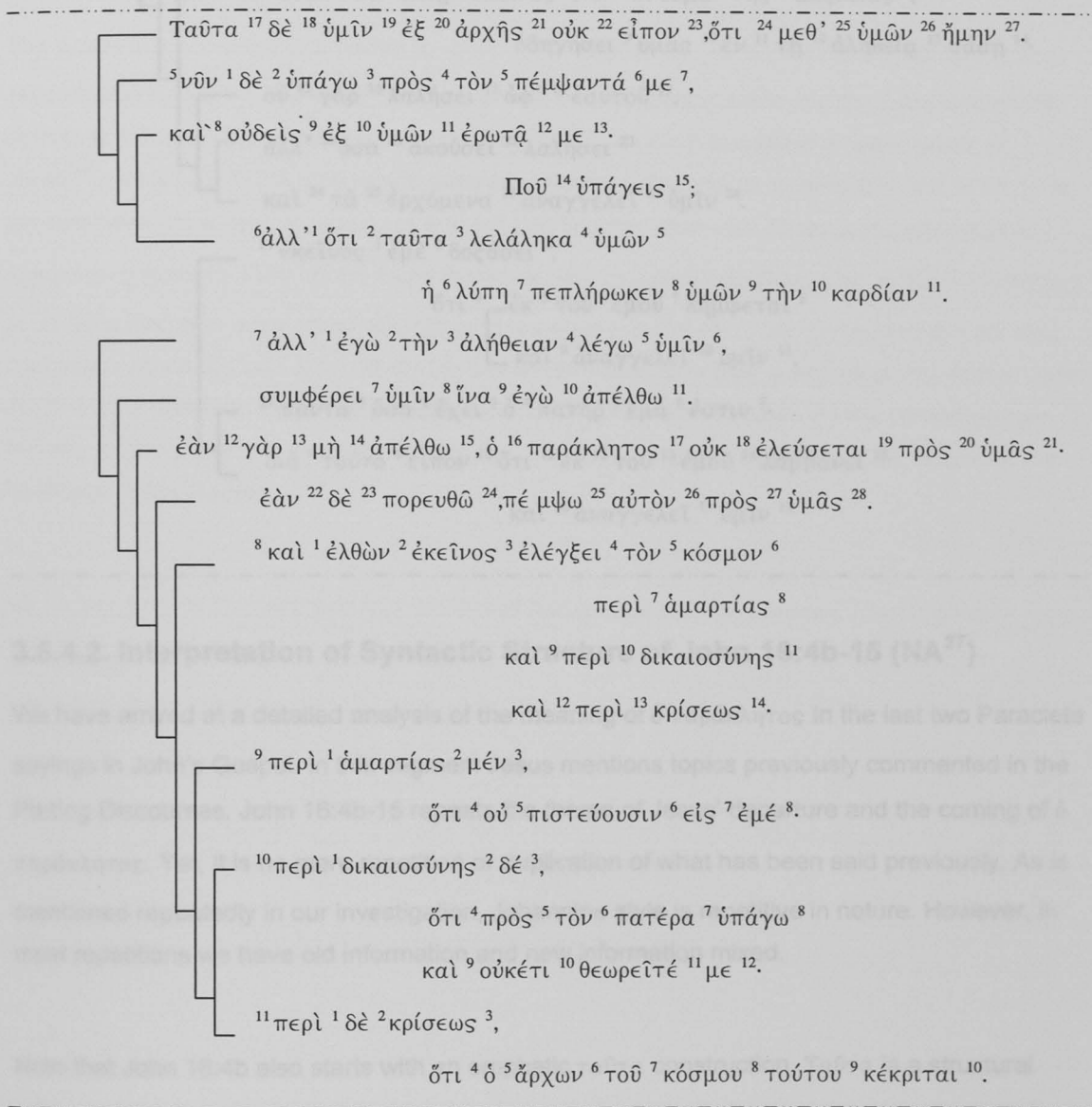
4.1. Structural Analysis

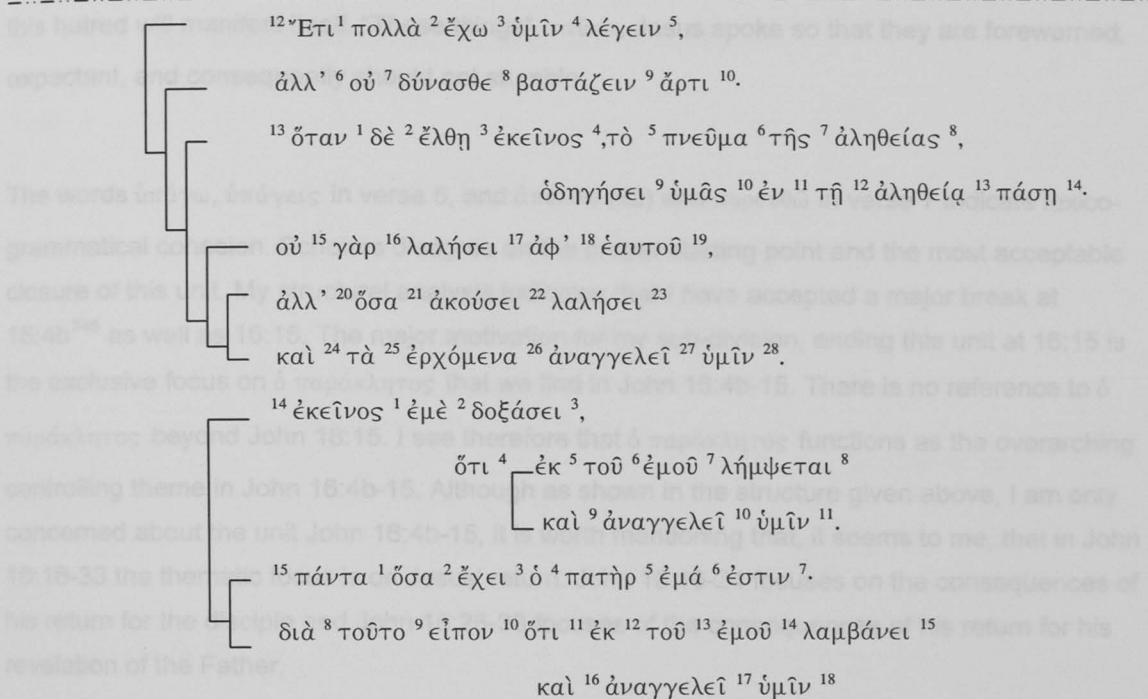
Biblical faith, under the guidance of the παράκλητος forms a community of those who worship God, who share with one another a common experience of God's salvation and a common call to bear witness to God's salvation-creating power in the world. In this sense, the worshipping community was also a witnessing community, called into view to reflect in its common life the very character of its transcendent God.



3.5.4. Analysis of John 16:4b-15 (NA27)

3.5.4.1. Structural Analysis





3.5.4.2. Interpretation of Syntactic Structure of John 16:4b-15 (NA²⁷)

We have arrived at a detailed analysis of the meaning of ὁ παράκλητος in the last two Paraclete sayings in John's Gospel. In this segment Jesus mentions topics previously commented in the Parting Discourses. John 16:4b-15 repeats the theme of Jesus' departure and the coming of ὁ παράκλητος. Yet, it is no mere repetition or duplication of what has been said previously. As is mentioned repeatedly in our investigation, Johannine style is repetitive in nature. However, in most repetitions we have old information and new information mixed.

Note that John 16:4b also starts with an emphatic ταῦτα construction. Ταῦτα is a structural marker, indicating the beginning of a sub-unit. The first ταῦτα phrase, John 16:1, may refer generally to all that the Lord has spoken in these discourses, as some have urged, but, in my judgment, it refers more particularly to what he has stated in the last chapter about the hatred of the world and the sending of ὁ παράκλητος, a subject that he now continues by pointing out how

this hatred will manifest itself. “These things”, ταῦτα, Jesus spoke so that they are forewarned, expectant, and consequently should not stumble.

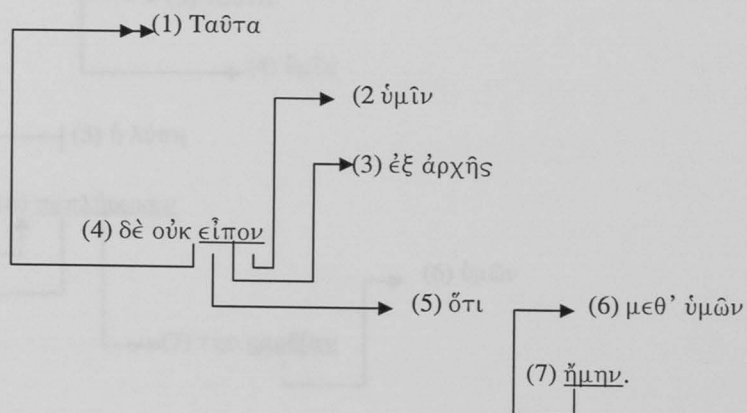
The words ὑπάγω, ὑπάγεις in verse 5, and ἀπέλθω (x2) and πορευθῶ in verse 7 indicate lexicogrammatical cohesion. Scholars disagree on the proper starting point and the most acceptable closure of this unit. My structural analysis indicates that I have accepted a major break at 16:4b²⁴⁵ as well as 16:15. The major motivation for my sub-division, ending this unit at 16:15 is the exclusive focus on ὁ παράκλητος that we find in John 16:4b-15. There is no reference to ὁ παράκλητος beyond John 16:15. I see therefore that ὁ παράκλητος functions as the overarching controlling theme in John 16:4b-15. Although as shown in the structure given above, I am only concerned about the unit John 16:4b-15, it is worth mentioning that, it seems to me, that in John 16:16-33 the thematic focus is on Jesus' return. John 16:16-24 focuses on the consequences of his return for the disciple and John 16:25-33 focuses of the consequences of his return for his revelation of the Father.

Let us move on to the discussion of the first of the specific smaller sections focusing on ὁ παράκλητος, John 16:4b-11.

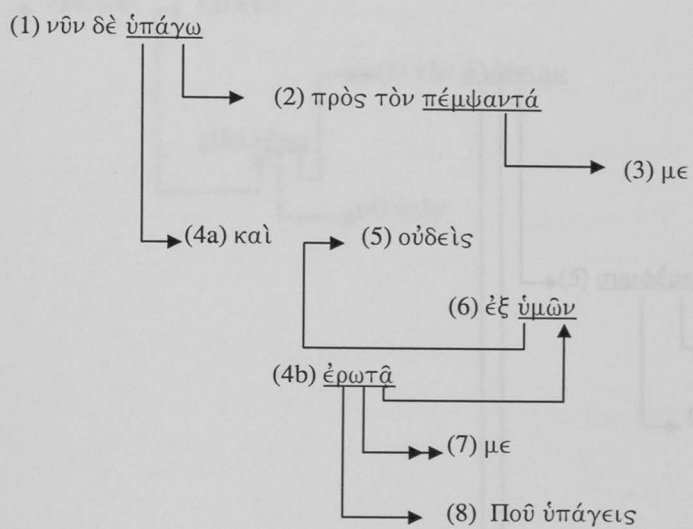
²⁴⁵ With regards to scholars who agree with this break, see for instance J. Wellhausen (1907:71-75), M-J. Lagrange (1927:398-399, 417), R. Brown (1984:709, 727-729), R. Schnackenburg (1982:123-125) and J. Painter (1981:536-540).

3.5.4.2.3. Syntactic Microstructure of John 16:4b-11

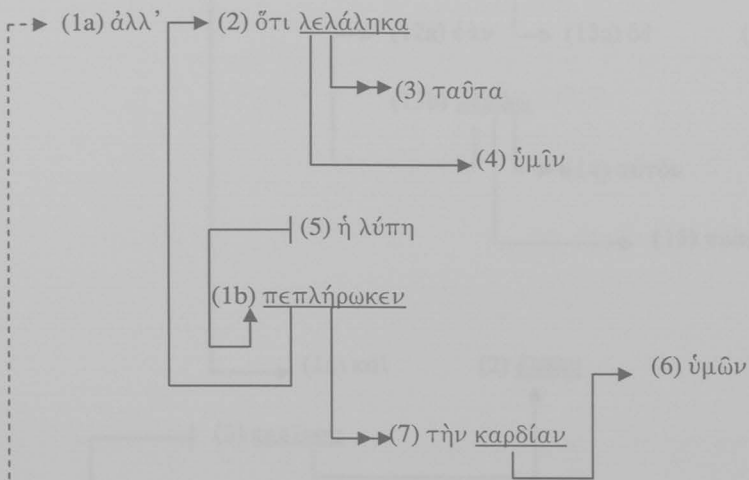
V.4b



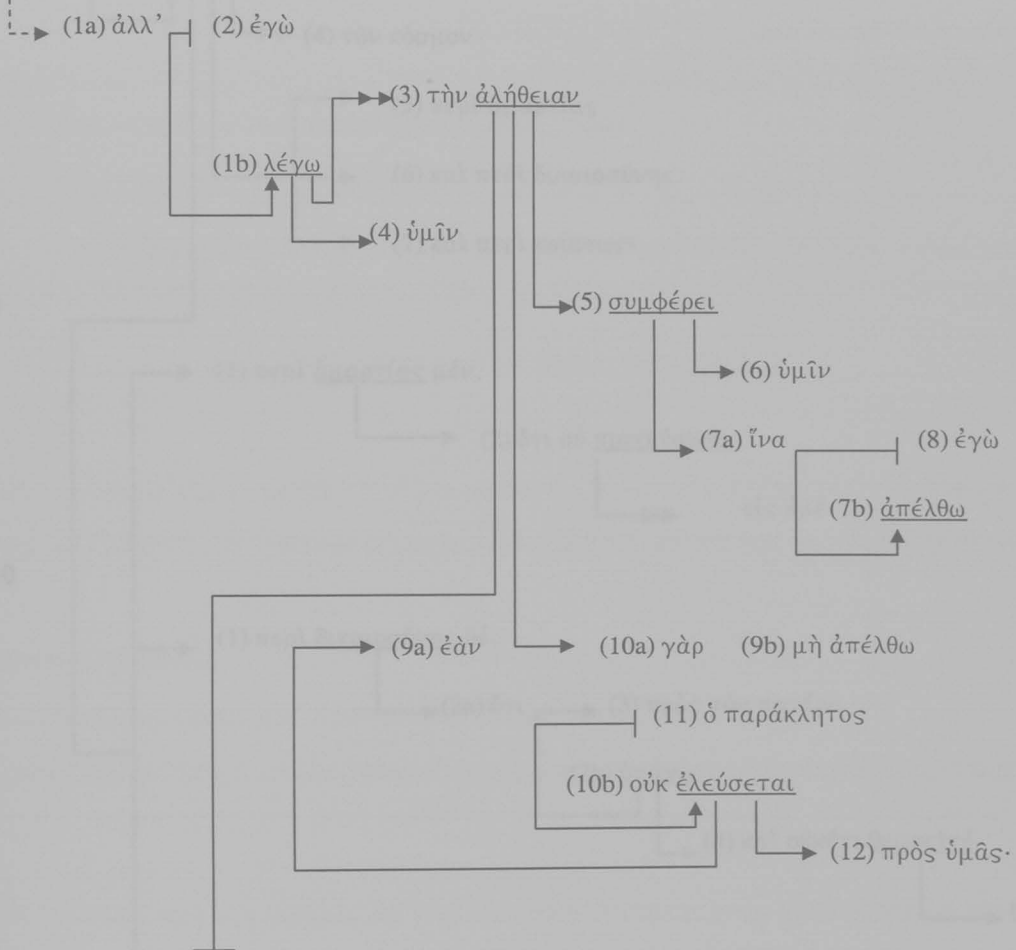
V. 5

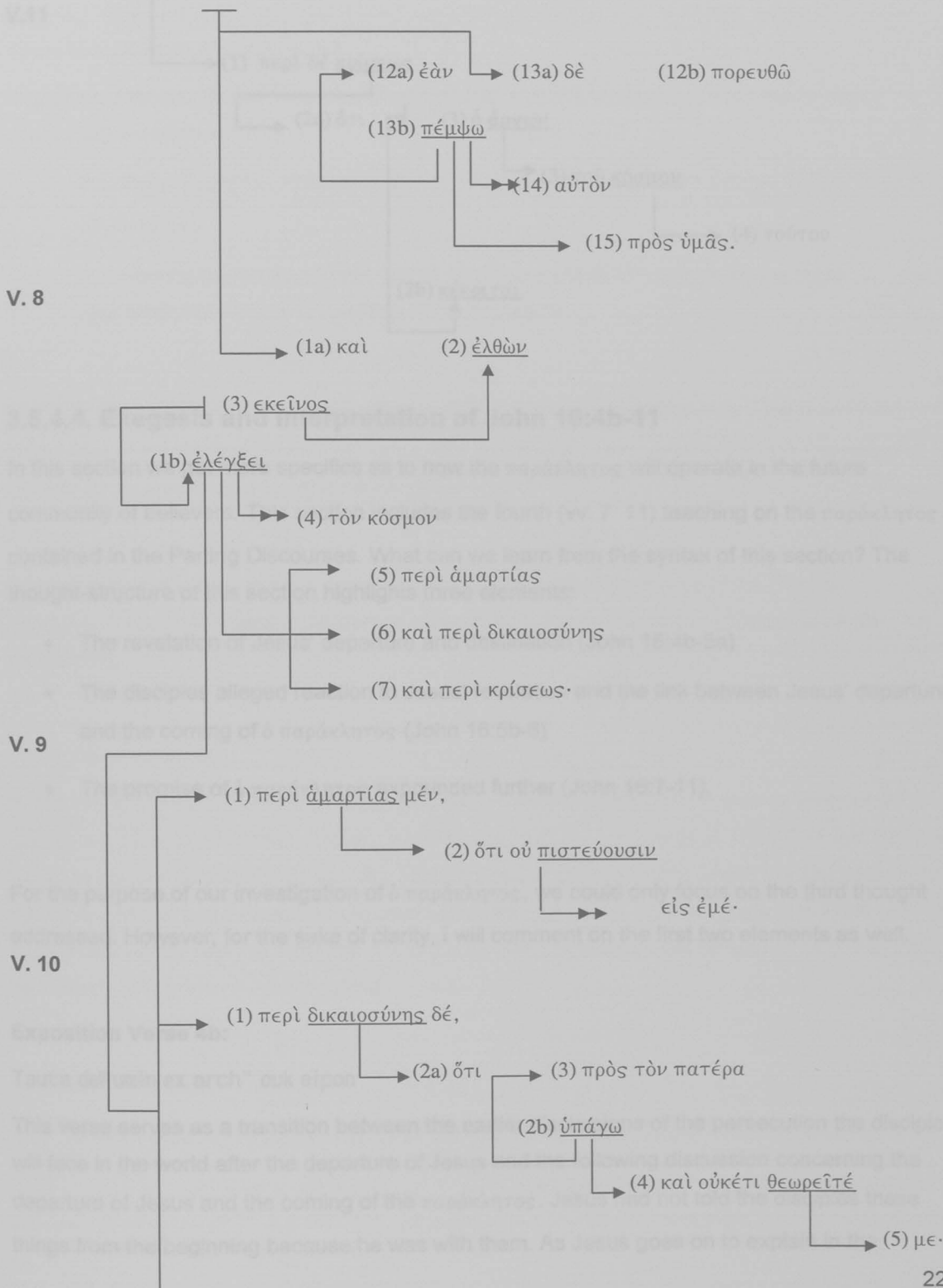


V. 6

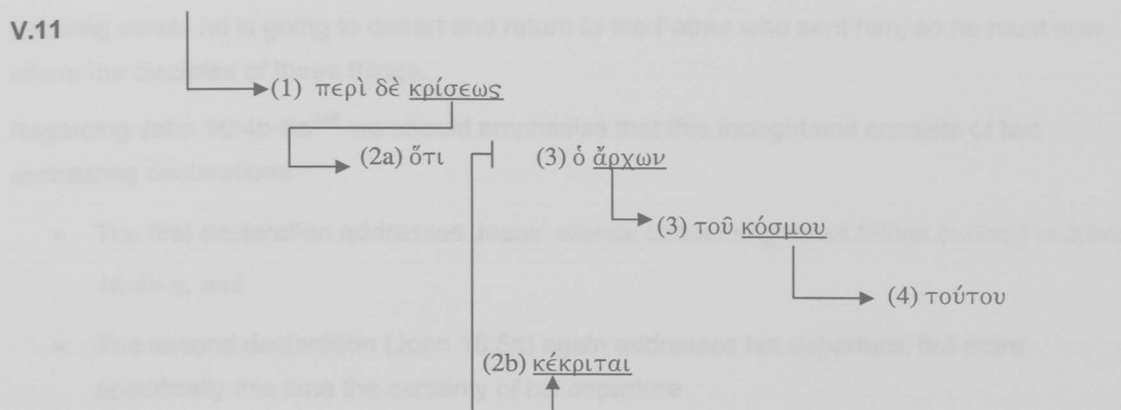


V. 7





V.11



3.5.4.4. Exegesis and Interpretation of John 16:4b-11

In this section we get more specifics as to how the παράκλητος will operate in the future community of believers. This section includes the fourth (vv. 7-11) teaching on the παράκλητος contained in the Parting Discourses. What can we learn from the syntax of this section? The thought-structure of this section highlights three elements:

- The revelation of Jesus' departure and destination (John 16:4b-5a)
- The disciples alleged reaction to Jesus' revelation and the link between Jesus' departure and the coming of ὁ παράκλητος (John 16:5b-6)
- The promise of ὁ παράκλητος expounded further (John 16:7-11).

For the purpose of our investigation of ὁ παράκλητος, we could only focus on the third thought addressed. However, for the sake of clarity, I will comment on the first two elements as well.

Exposition Verse 4b:

Tauta deV umin ex arch" ouk eipon

This verse serves as a transition between the earlier discussions of the persecution the disciples will face in the world after the departure of Jesus and the following discussion concerning the departure of Jesus and the coming of the παράκλητος. Jesus had not told the disciples these things from the beginning because he was with them. As Jesus goes on to explain in the

following verse, he is going to depart and return to the Father who sent him, so he must now inform the disciples of these things.

Regarding John 16:4b-5a²⁴⁶ we should emphasise that this thought unit consists of two contrasting declarations:

- The first declaration addresses Jesus' silence concerning these things (ταῦτα) in John 16:4b-c, and
- The second declaration (John 16:5a) again addresses his departure, but more specifically this time the certainty of his departure

Ταῦτα in John 16:4b is an emphatic demonstrative pronoun indicating in general everything Jesus said in the Parting Discourses up to now, but it also refers specifically to the inevitability of persecution as discussed in John 15:18-16:4a.

Through these two declarations Jesus addresses the controlling theme of the Parting Discourses. Again the classic Johannine style of recurring thoughts and phrases is worth mentioning.

Exposition Verse 5:

In this verse the theme of Jesus' impending departure is resumed. It will also be mentioned in verses 10, 17, and 28 of this chapter. Jesus had said to his opponents in John 7:33 that he was going to the one who sent him. In John 13:33 he had spoken of going where the disciples could not come. At that point Peter had inquired where he was going, but it appears that Peter did not understand Jesus' reply at that time and did not persist in further questioning. In 14:5 Thomas had asked Jesus where he was going.

²⁴⁶ B. Metzger (1994:247) suggests that we accept ὥρα αὐτῶν μνημονεύητε αὐτῶν as the most authentic reading. The Committee rated this reading as {B} while it was deemed to be {C} in the 1975 version. Metzger's argument is that the double αὐτῶν is to be preferred both because of the strength of the external evidence (P^{66vid} A B Θ Π* 33) and because αὐτῶν after ὥρα was more likely to be removed as superfluous than added by copyists.

Regarding John 16:5b-6 we can say that it also addresses two issues. It addresses the issue of the disciples:

- Alleged silence and lack of response to Jesus' announcement of his departure and functions as a critique of that situation (John 16:5b), and
- Apparent overwhelmedness with sorrow (John 16:6)

It is worth mentioning that some scholars are quick to note an apparent contradiction on the first issue, between John 16:5b, and John 13:36 and 14:5.²⁴⁷ Now (νῦν), in contrast to these former questions, Jesus says that none of the disciples asked him where he is going. To the casual reader it seems to be a mistake. Even scholars like H. Bernard and R. Bultmann who studied the Gospel extensively find this seemingly out of place statements difficult to accept.²⁴⁸ G. Borchert (1996:224-225) argues that restructuring of passages causes us to treat John as a poor historian who has little understanding of what he was doing in his organization.

If we read the Parting Discourses superficially, it might seem as if we have an apparent contradiction here.²⁴⁹ However, if we take into consideration that Jesus responded to the second sections of both Peter's contribution to the dialogue as stated in John 13:37 in the following verse (John 13:38), as well as to that of Thomas in John 14:6, it seems fair to suggest that Jesus honed in on the intention of their questions – Peter was not that concerned that Jesus was going away, but that Jesus said that they couldn't follow him. In a similar way, Thomas did not focus on his departure but on the fact that they did not know the way to the place he is going. In other words, their interest is that of wanting to know why they can't follow and what is the way to Jesus' destiny. Neither of these responses is actually focused on Jesus' destiny. Interpreted this way we find that Jesus is addressing the issue from a different angle than that of the disciples in question in John 13:36-37 and 14:5.²⁵⁰

²⁴⁷ In John 13:36 Peter asked: "Lord, where are you going?" And in 14:5 Thomas said: "Lord, we don't know where you are going, so how can we know the way?"

²⁴⁸ It also caused scholars like J. Bernard (1942) and R. Bultmann (1971) to realign the text.

²⁴⁹ I think that views of scholars like R. Bultmann (1971:459-561) and J. Bernard (1928:xx) forces a preconceived point. They have made up their minds that there are major dislocations and use "flagrant" contradictions to prove their point.

²⁵⁰ C. Barrett (1982:485) approaches the matter along a totally different line but get to the same result – that John 16:5b does not contradict 13:36 and 14:5. He argues on the ground of the tenses of the verb. It

G. Borchert (2002) alludes that the author has given the reason in verse 5. Grief has overcome the disciples as a result of the predictions of coming persecution that Jesus has just spoken to them in John 15:18-25 and 16:1-4a. Their shock at Jesus' revelation of coming persecution is so great that none of them thinks to ask him where it is that he is going. R. Brown (1984:71), R. Schnackenburg (1984a:126-127) and G. Beasley-Murray (1999:279) reject structural realignment but blame this statement on a forgetful editor who failed to remove these inconsistencies.

The second issue addresses their emotional response – "Their hearts were filled with sorrow". The thought of his departure has filled their hearts with grief. But if only they have pressed G. Borchert (2002) rightly states that part of our problem is tied into our human commitment to read John with sequential time and space frames. This does not work. We must read each section of John Gospel for what it says, not what readers might want the text to say. Borchert argues that where (destiny) Jesus is going is not being addressed here but that (certainty) he is going.²⁵¹

Exposition Verse 6:

I interpret, ταῦτα, component 3 in verse 6, as referring to the whole revelation of Jesus' concerning his departure as explained through the sequences of the Parting Discourses. It is

Exposition Verse 7:

is the present tense ἐρωτᾷ and not the aorist. Although Barrett's point is quite valid and plausible, I think that Jesus' criticism focused on more than the immediate situation. If my assumption regarding Peter and Thomas' responses respectively is correct, it means that they were more concerned about themselves than about what Jesus was actually saying. Peter was offended by the suggestion that he couldn't follow Jesus (while he was willing to die for Jesus' sake). Thomas was more concerned about the fact that he didn't know the way to where Jesus was going than Jesus' actual destiny. It seems to me, therefore, that Jesus, here, is addressing their selfish focus.

D. Carson (1991:533) suggests that the focus of Peter and Thomas was not so much Jesus' destiny, but their protest. The "where are you going?" should be understood as "why are you leaving me?"

C. Dodd (1970:412-413) approaches this differently again. He suggests that Jesus' criticism is not so much because they did not ask about his destiny, but because they were filled with sorrow. This might be true, but that would mean that syntactically the ὑπάγεις in Jesus' reprimand links with ταῦτα in verse 6. In that case ταῦτα in verse 6 only focuses on the immediate issue of their lack of proper response. In the context it seems more plausible that ταῦτα in verse 6 refers to the whole of the evening's events. I, therefore, interpret the clause introduced by Verse 5, component 4a as linked to component 1 of verse 5. The copulative coordinating conjunction καί, which starts clause 5b, links 5b to 5a. Interpreted this way, Jesus' reprimand does not only focus on the immediate situation, but on the complete situation on which the evening's discussion centred.

²⁵¹ C. Dodd (1970:412-413) argued similarly. He addressed this issue at John 14:4 already. His argument is that the disciple knew the way but not the goal.

indisputable that Jesus' followers were filled with a profound angst over their imminent loss. Component 5, λύπη, is a recurring thought in John 16. We find it also in verses 20-22. Whatever we might say regarding their failure to grasp the essence of Jesus' announcement that he was going to leave, and that his departure is a certainty, the fact is that they were overcome by emotion.²⁵²

The second issue addresses their emotional response – “their hearts were filled with sorrow”. The thought of his departure has filled their hearts with grief. But if only they have grasped where he was going and understood that he was returning to the Father, they would not have grieved. Then they would have understood that his departure was to their advantage.

Jesus emphasised that the cause of their sorrow was their preoccupation with their own affairs. Their minds have become stuck on the physical presence of Jesus in the midst of a hostile world. That is why they are so aggrieved and heartbroken (λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν). The ironic benefit is that when the παράκλητος comes he will uplift their λύπη and replace it with χαρὰν. This consolation is stated explicitly in John 16:20.

Exposition Verse 7:

Verses 6 and 7 are linked insofar as verse 7 onwards addresses the issue of the necessity of the departure that has caused the grief. This prepares the ground for a further explanation of the coming of ὁ παράκλητος. Seen this way, it is clear that in this passage, the reason for Jesus' departure is not portrayed as propitiation for sin, but is given as requisite for the coming of ὁ παράκλητος.²⁵³ This leads us to the third sub-section of this unit, John 16:7-11.

²⁵² It is worth noting that Luke used the same word in 22:45 to explain the disciple's fatigue in Gethsemane.

²⁵³ This whole issue is an interesting study on its own that deserves discussing. However, since this does not fall in the scope of our study, I will refrain from such a discussion. I would just make a brief comment here to allude to my line of thinking. In the Fourth Gospel Jesus' first coming is linked to propitiation – he is the lamb who came in order that mankind could be reconciled with God (John 1:29). His departure is portrayed as a continuation of that reconciliation process in the heavenly realm (John 14:1ff) and as catalyst for the coming of ὁ παράκλητος as the one who would strengthen the disciples in this life. Jesus stresses here that his departure is for their good so that ὁ παράκλητος can come. Interpreted this way

Verse 7 contains a key statement for understanding the previous verses. Using the equivalent of an oath, ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, Jesus, stresses the accuracy of what follows. Τὴν ἀλήθειαν, component 3 in verse 7 is a reference to the discussion of Jesus' departure. It is the truth that his departure is to their benefit. It is the truth that for ὁ παράκλητος to come he has to leave.

The ἵνα clause in verse 7 is a substantive subject clause. Jesus' declaration is that their concern for assistance or advantage will be accomplished through his departure. The coming of the παράκλητος will profit the disciples. Even though they did not comprehend the meaning of this declaration at the time, when John wrote the Gospel, he understood fully the significance of that statement. Furthermore, the author understood the reverse side also. Fulfilling the condition for the coming of the παράκλητος necessitated both Jesus' going and his sending the παράκλητος to them.

Jesus tells the disciples that it is better for them if he goes away (ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω). They must have seen Jesus' talk of departure (verse 5) as a disaster for themselves, and this added to their grief (verse 6) at the thought of persecution. Again this thought resumes an earlier statement by Jesus in John 14:28, "If you loved me, you would have rejoiced, because I go to the Father." There we pointed out that Jesus' return to the Father signified the completion of his work and his glorification by the Father (John 17:5). The disciples should see this as a cause of rejoicing because when Jesus is glorified he will glorify them too, as he later informs them (John 17:22). Here it is better for the disciples if Jesus goes away not because he will glorify them if he does, but because of the sending of the παράκλητος to be with them.

Jesus departure functions strongly within the realm of the Old Testament Messianic expectation and the direct link between the coming Messiah and the gift of the Spirit. The full reality of the Messianic age cannot take place before the giving of the Spirit and that cannot happen before Jesus returns to the Father.

Why must Jesus go away before the παράκλητος can come to the disciples? D. Carson (1991:533) argues that the issue, of whether Jesus and the παράκλητος could be present together “with” and “in” the disciples (as in John 14:17) is not treated here. Nor is the issue one of determining the relative merits of the presence of the παράκλητος as over against the bodily presence of Jesus (F. Porch, 1974:279-280). The issue here involves what would trigger the coming of the παράκλητος to the disciples.

The answer is the departure or the atoning death of Jesus. This act of Jesus’ glorification set in motion a number of significant consequences, among them the inauguration of the era of the παράκλητος. The Jesus as the Lamb of God would have to die before the new era would come.

In John 7:39 the Evangelist noted that the Spirit was not yet [given] because Jesus had not yet been glorified. Jesus’ glorification, as we have discussed before, consists in his death on the cross as well as his resurrection, ascension, and exaltation in the presence of the Father. It is Jesus who must go in order to send the παράκλητος (πέμψω αὐτὸν πρὸς ὑμᾶς, here in John 16:7), but it is also the παράκλητος who is to take the place of Jesus here on earth (John 15:26). But why is it better for the disciples to have the presence of the παράκλητος than the presence of Jesus himself as they do now? This is addressed in the very difficult section that follows.

Exposition Verse 8:

The Greek of John 16:8-11 is very condensed. The exegesis of verse 8 is extremely difficult. However, a scholar like F. Craddock (1982:119) is quick to say, “The language is obviously that of a courtroom. The case is clear: the world vs. Jesus of Nazareth.” G. Borchert (2002) states that these verses spell out in detail the threefold role of the παράκλητος in terms of the legal image of counsellor and judge. G. Behler (1962:614-25) has identified several aspects of the work of the παράκλητος as advocate and guide, linked to a forensic interpretation. H. Büchsel (1964:473-474) notes that in early Greek writings the verb ἐλέγχειν meant “to scorn” and later “to shame,” but in the New Testament it “almost always means ‘to show someone his sin and to summon him to repentance.’ ”

Verse 8 introduces another function of ὁ παράκλητος: He shall ἐλέγξει τὸν κόσμον. 3 qualifiers, components 5-7, qualify component 1b ἐλέγξει in verse 8. Verses 9-11 are a further explanation of the threefold focus of that act of ἐλέγξει τὸν κόσμον.

The first major problem relates to the meaning of the verb ἐλέγξει. It is the same verb we find in John 8:46 (where we interpret it as “to prove guilty of”). Some commentators think it has the same meaning in the present context. This interpretation does suit the first noun (ἁμαρτίας, for “prove guilty of sin” makes good sense. However, it cannot be used adequately with δικαιοσύνης and κρίσεως the two other nouns that follow. It means that we have to look for other possible interpretations for the verb.

How do we interpret the verb ἐλέγξει? The basic meanings possible for this word are 1) to convict someone for a crime or sin (to declare someone guilty - *schuldig erklären* or to prove - *beweis*); 2) to bring to light or to expose or reveal something; 3) to correct or punish someone, and 4) to convince or persuade someone of something (*überzeugen*).²⁵⁴

The first question we need to answer is that of the meaning of the word ἐλέγξει. Which semantic field do we accept?²⁵⁵ Do we interpret ἐλέγξει in this context to mean that:

- The παράκλητος shall reveal or expose
- The παράκλητος shall convict or declare guilty,
- The παράκλητος shall correct or punish, or
- The παράκλητος shall convince or persuade the world?

²⁵⁴ See also W. Bauer (1976:249) who identify four interpretations and D. Carson (1976:547 66 and 1991:535 37) who identify 5.

²⁵⁵ We should not try to uncover the root of ἐλέγξει by trying to establish the meaning in other literature or settings. It does little to explain the meaning of the word in John's vernacular.

Our choice will determine the way we interpret the role ὁ παράκλητος fulfils in this section. If we interpret ἐλέγξει to mean: he shall expose, the emphasis of this function is that of revelation – he will bring it into the open. If we interpret ἐλέγξει to mean: he shall convince, the emphasis of this function is that of influencing, persuading people to change the way they think – he will persuade the world that what they have done is indeed sin and that they need to turn from that. If we interpret ἐλέγξει to mean: he shall convict, the emphasis of this function is juridical – he will find and prove the world guilty and condemn/sentence them.²⁵⁶

With ἐκεῖνος ἐλέγξει τὸν κόσμον Jesus tells his disciples that when the παράκλητος comes, he will convict the world concerning sin, righteousness, and judgment.

S. Mowinckel (1933: 97-130) has suggested that ἐλέγξει does not necessarily imply the conversion or reform of the guilty party. This means it is far more likely that we are looking at conviction in more of a legal sense here (as in a trial). The only certainty is that the accused party is indeed proven guilty. Further confirmation of this interpretation is seen in John 14:17 where it is stated that the world cannot receive the παράκλητος and in John 3:20, where it is said that the evildoer deliberately refuses to come to the light, for fear that his deeds be exposed for what they really are (significantly, the verb in 3:20 is also ἐλέγξει).

However, if we wish to adopt the meaning “prove guilty” for the use of ἐλέγξει in John 16:8 we are still left with a difficulty: while this meaning fits the first statement in John 16:9 — the world is ‘proven guilty’ concerning its sin of refusing to believe in Jesus — it does not fit so well the second and third assertions in verses 10 and 11. R. Brown (1984:705) argues that the meaning of ἐλέγξει must be similar in all three of the phrases and suggests the more general meaning ‘prove wrong’ which would fit in all three cases. This may be so, but there may also be a developmental aspect to the meaning, which would then shift from verse 9 to verse 10 to verse 11.

²⁵⁶ The article of D. Carson (1979:547-566) is especially informative regarding the way scholars have dealt with this section. He has also given a brief summary in Carson (1991:535-539).

G. Borchert (2002) is of the opinion that one does not need to press for a precise meaning from among the suggested specific meanings. I would agree and find all four possible semantic fields locked up in this condensed section. Borchert (2002) talks about John's Semitic type of word-picture thinking that would allow for more breadth in the definition.²⁵⁷ With regards to the first reference we should interpret ἐλέγξει to mean expose. In other words, when he comes ὁ παράκλητος shall bring the ἁμαρτίας of the world out into the open.

With regards to the second reference ἐλέγξει means convince or persuade, as I will explain below. In other words, when he comes ὁ παράκλητος shall convince the world of Jesus' righteousness.

And with regards to the third reference we should interpret ἐλέγξει to mean convict. In other words when he comes ὁ παράκλητος shall convicts the world of its judgment.²⁵⁸ I think that the specific structure of the passage leans towards an interpretation where more than one semantic field comes to the front.

In John 16:8-11 περὶ is used in the sense of "concerning" or "with respect to". The four περὶ + genitive phrases in verses 8-11 are adverbial denoting reference and should be translated as "concerning" or "regarding".

Exposition Verse 9:

Exposition Verse 10:

Now the world is convinced (persuaded or influenced) concerning righteousness. There are two

²⁵⁷ Yet, despite of this statement G. Borchert still continue to interpret ἐλέγχω in a forensic sense.

²⁵⁸ It might pay to remind us again of the exegetical dangers of unwarranted semantic disjunctions and restrictions. We should be careful not to restrict the meaning of ἐλέγξει to only one semantic possibility. I am well aware that D. Carson (2003:60-61) also warns against an unwarranted adoption of an expanded semantic field. However, my interpretation explains this complex thought better than any of the interpretations where we focus on only one semantic field.

ὅτι οὐ πιστεύουσιν εἰς ἐμέ The three functions of the παράκλητος introduced in verse 8 are elaborated in the following three verses (9-11). It is difficult to determine whether ὅτι should be understood as causal or appositional/explanatory: R.E. Brown (1984) and R. Bultmann (1971) favour the latter, while C. Barrett (1982) and L. Morris (1995) prefer the former.

If we have to choose, a causal idea might be preferable here, since it also fits the parallel statements in verses 10 and 11 better than an appositional or explanatory use would. In this case Jesus is stating in each instance the reason why the παράκλητος proves the world guilty or wrong. In verses 9-10 ὅτι functions as a causal subordinating conjunction and could be translated with “because”. But in verse 11 ὅτι is an appositional conjunction that should be translated with “namely, that”. Interpreted this way John 16:8-11 makes the most sense to me.

Here in verse 9 the world is proven guilty concerning ἀμαρτίας, and the reason given is their refusal to believe in Jesus. L. Morris (1995:619) states that the basic sin is the sin that puts self at the centre of things and consequently refuses to believe. In John 3:19 the effect of Jesus coming into the world as the Light of the world was to provoke judgment, by forcing men to choose up sides for or against him, and they chose darkness rather than light. At the very end of Jesus' public ministry in the Fourth Gospel (John 12:37) John offers this summary observation concerning the world's response to Jesus' ministry: “But as many signs/miracles as he performed among them, they kept on refusing to believe in him” (episteuon, iterative or customary/habitual imperfect). The idea of ἀμαρτίας here is not merely conceived in terms of a listing of erroneous acts but of the fundamental act of choosing another god. This is what the

Exposition Verse 10:

Now the world is convinced (persuaded or influenced) concerning righteousness. There are two questions that need to be answered regarding περὶ δικαιοσύνης δέ: What is the meaning of dikaiosunh in this context, and to whom does it relate — to the world, or to someone else?

Regarding the first question, it is worth keeping in mind that the word dikaiosunh occurs in the Gospel of John only in John 16, here in verse 10 and also in verse 8. Therefore it is not easy to

determine its meaning in the Johannine context. According to R. Brown (1984:712-713) scholars often presuppose that *dikaiosunh* here refers to forensic justification, as it does in Paul's writings. This is indeed possible. According to R. Hayes (1996:1129) *dikaiosunh* describes the event whereby persons are set or declared to be "in right relation to God". C. Barrett (1982:488) interprets this event to be the "departure and disappearance" of Jesus. He refers to Romans 3:21-31 as a possible proof for his interpretation.²⁵⁹

As a consequence the answer to second question would be that it relates to the world. L. Morris (1995:699) states, "The Spirit shows men (and no-one else can do this) that their righteousness before God depends not on their own efforts but on Christ's atoning work for them".

Since *dikaiosunh* arise so rarely in the Johannine Gospel, however, we must look very carefully at the context here.

The ὅτι -clause that follows provides an important clue. The *dikaiosunh* in view here has to do with Jesus' return to the Father and his absence from the disciples. It is true that in the Fourth Gospel part of what is involved in Jesus' return to the Father is the cross, and it is through his substitutionary death that men are justified. Morris' perception of *dikaiosunh* here is indeed possible. However, there is also another element that needs consideration. If C. Barrett (1982) is correct we need to keep in mind that Jesus' return to the Father constitutes his own *dikaiosunh* in the sense of justification (vindication, proof evidence) that he is indeed who he said he is. Interpreted this way *dikaiosunh* do not function in the milieu of forensic justification. Jesus had repeatedly claimed oneness with the Father, and his opponents had repeatedly rejected this and labelled him a deceiver, a sinner, and a blasphemer (John 5:18, 7:12, 9:24, 10:33, etc.). By his glorification through his return to the Father, Jesus is vindicated in his claims in spite of his opponents. In his vindication his followers are also vindicated as well, but their vindication derives from his.

²⁵⁹ Romans 3:26 is of particular importance here: " ἐν τῇ ἀνοχηῇ τοῦ θεοῦ, πρὸς τὴν ἐνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ" - " It was to prove at the present time that he [God] himself is righteous [δίκαιον] and that he justifies [δικαιοῦντα] him who has faith in Jesus."

This leads me to accept that, in context, *dikaiosunh*" here does not refer to forensic justification but vindication – the *παράκλητος* will prove to and persuade the world to accept that Jesus is who he is.

Regarding the second question regarding to whom this *dikaiosunh* relate, this justification/ vindication refers not to the world or even to Christians directly, but to Jesus himself.

How does Jesus' statement in verse 10 that the disciples will see him no more, contribute to this *dikaiosunh*? It is probably best taken as a reference to the presence of the *παράκλητος*, who cannot come until Jesus has departed (John 16:7). The meaning of verse 10 is therefore: when the *παράκλητος* comes he will prove the world wrong concerning the subject of vindication, namely, Jesus' vindication which is demonstrated when he is glorified in his return to the Father and the disciples see him no more (but they will have the presence of the *παράκλητος*, whom the world is not able to receive [John 14:17]).

Exposition Verse 11:

This verse, argues that when the *παράκλητος* comes the world's view regarding judgment will be shown to be wrong and the world will be influenced to change their view regarding judgement, because they will then realise (understand) that the ruler of this world has been judged. Jesus' *dikaiosunh* before the Father, as proven by his return to the Father, his glorification, will constitute the *κρίσις* against Satan as *ὁ ἄρχων τοῦ κόσμου*. This is parallel to the judgment of the world which Jesus provokes in John 3:19-21.²⁶⁰

²⁶⁰ Jesus' presence in the world as the Light of the world provokes the judgment of those in the world, because as they respond to the Light (either coming to Jesus or rejecting him) so are they judged. That judgment is in a sense already realized. So it is here, where the judgment of Satan is already realized in Jesus' glorification. This does not mean that Satan does not continue to be active in the world, and to exercise some power over it, just as in John 3:19-21 the people in the world who have rejected Jesus and thus incurred judgment continue on in their opposition to Jesus for a time. In both cases the judgment is not immediately executed. But it is certain.

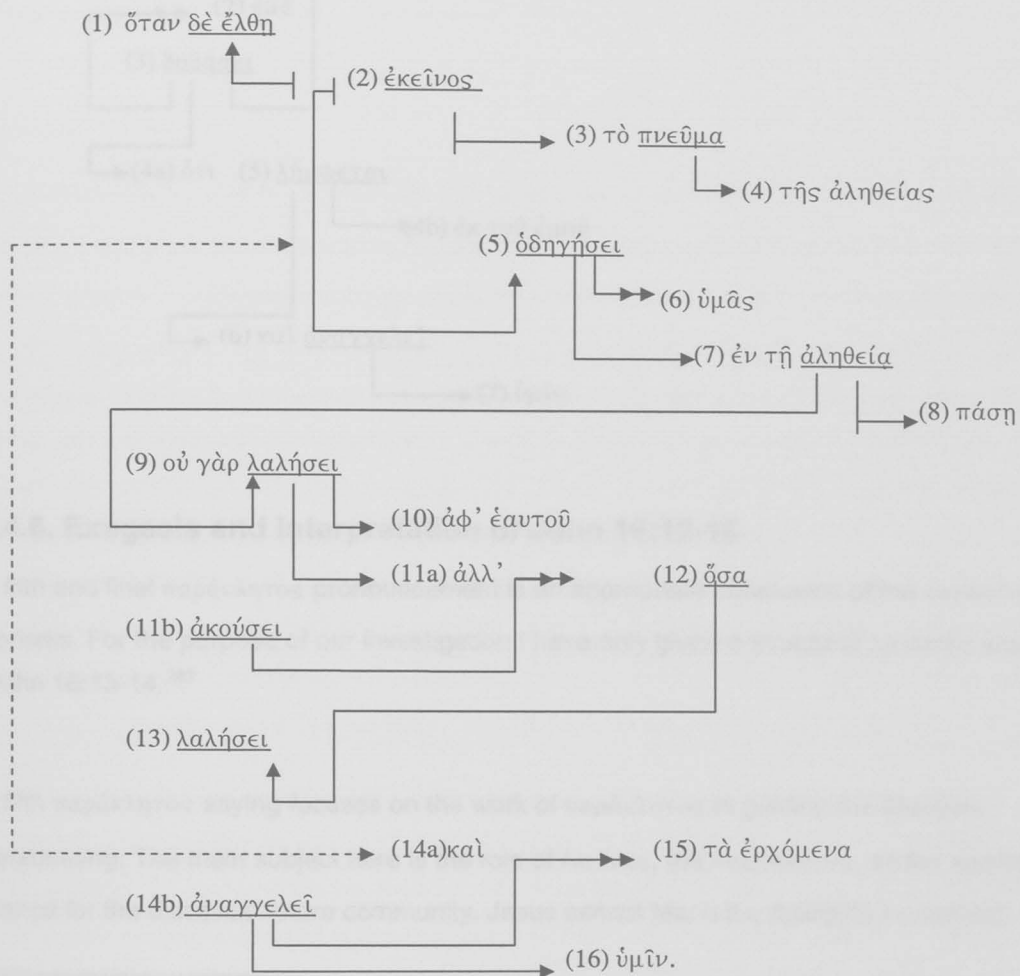
Now having looked at John 16:8-11 we may consider one last question: who are the objects of the work of the παράκλητος in proving the world guilty concerning their sin of rejecting Jesus (John 16:9), proving the world wrong concerning the justification of Jesus (the vindication of his claims) before the Father (John 16:10), and proving the world wrong concerning the judgment of Satan, the ruler of this world (John 16:11) – the people in the world, e.g., non-believers, or the disciples, i.e., believers? In spite of the long tradition (going back at least to Augustine) of understanding this passage to refer to the work of the παράκλητος in convicting the world (i.e., non-believers), the context of John 16 concerns Jesus' reassurance to the disciples in the light of coming persecution (John 15:18-25 and 16:1-4a). Yet it is also true that in John 15:26-27 Jesus tells the disciples that the παράκλητος will bear witness concerning him, and they too will bear witness. The first instance could be understood to refer only to the disciples and not to the world, but the second, the witness of the disciples themselves, must refer to the world, and the parallelism between the two suggests strongly that the παράκλητος also bears witness to the world. Consequently it appears best to say that both the people in the world and the disciples (i.e., both non-believers and believers) are to be the objects of the work of the παράκλητος as described here.

Flowing from this we can say that the functions of παράκλητος exposed in this section are that of revealing, convincing and convicting. It means that we cannot opt for an interpretation of παράκλητος in this text unit as if he only functions in the juridical realm.²⁶¹

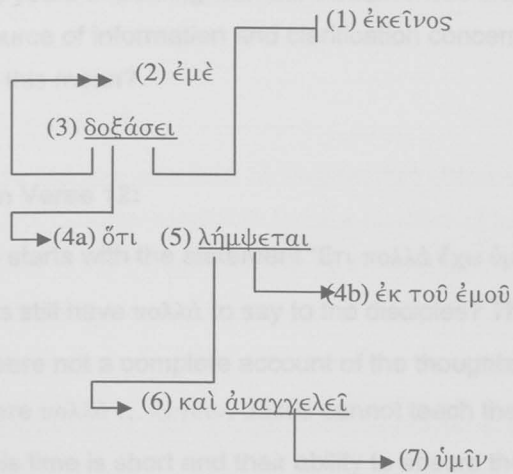
²⁶¹ My view is closely related to that of F. Segovia (1991:228-235). Segovia suggests that we see four distinct functions of ὁ παράκλητος in this section: the function of exposing – bringing to light; the function of proving or convincing; the function of reproving or correcting; and in the fourth instance the function of convicting – in the sense of declaring guilty. The point here is that Segovia, too, judges that we should allow a broader scope of the semantic field of ἐλέγξει in this section.

3.5.4.5. Syntactic Microstructure of John 16:13-14

V. 13



V. 14



3.5.4.6. Exegesis and Interpretation of John 16:12-15

The fifth and final παράκλητος pronouncement is an appropriate conclusion of the παράκλητος aphorisms. For the purpose of our investigation I have only given a structural syntactic analysis on John 16:13-14.²⁶²

The fifth παράκλητος saying focuses on the work of παράκλητος in guiding the disciples understanding. The main subject here is the role of ἐκεῖνος, the παράκλητος, as the source of guidance for the disciples' future community. Jesus cannot teach the disciples everything

²⁶² There are two text critical notes that we should consider in our discussions. Both are to be found in verse 13. The first note focuses on ὁδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάση. The Committee rated this reading as {B}. The construction of εἰς and the accusative seems to have been introduced by copyists who regarded it as more idiomatic after ὁδηγήσει than the construction of ἐν and the dative (κ D L W Θ f¹ 33 565 1071 a).

The second text critical note focuses on ὅσα ἀκούσει. B. Metzger (1994:247) suggests that the reading ὅσα ἀκούσει, supported by B D E* H W Y Ψ 1 213 397 579 1071 1689 a), is to be preferred as best accounting for the origin of the other readings: ὅσα ἀκούει (κ L 33 1819 a) is a dogmatic improvement, introduced to suggest the eternal relationship of the Holy Spirit with the Father, and ὅσα ἂν ἀκούσῃ (A G K M S U Γ Δ Π a) is a grammatical improvement.

necessary, both because his time is short and their ability to absorb the teachings is limited. This Even three years of training with the disciples was insufficient. Without Jesus they would need another source of information and clarification concerning the central truths of the Gospel. But what does this mean?

Exposition Verse 12:

This verse starts with the statement Ἔτι πολλά ἔχω ὑμῖν λέγειν. We could ask in what sense does Jesus still have πολλά to say to the disciples? The conversations Jesus had with his disciples were not a complete account of the thoughts of Jesus toward his disciples. Held in reserve were πολλά ... λέγειν. Jesus cannot teach the disciples everything necessary, both because his time is short and their ability to absorb the teachings is limited. Even three years of training with the disciples was insufficient. It was ineffectual to present them at the time. Jesus gave as reason ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι. Since the disciples could not bear (understand) them at the time Jesus restrained himself from “dumping” everything on them. They were not fully developed. These truths would become more real to them as their experience grew. Without Jesus they would need another source of information and clarification concerning the central truths of the Gospel. Here Jesus emphasis that ἐκεῖνος, the promised παράκλητος will guide them on this growth path as the instigator, regulator and facilitator of their growing process.

Does this imply here that there will be a continuation of revelation after Jesus' departure? Does Jesus address the issue of the continuation of revelation at all? This seems to be an interpretive issue. Verse 14 addresses this issue more thoroughly. The crucial interpretive element here would be how we understand 'ongoing' revelation. Do we interpret 'ongoing' or 'continued' revelation to be 'new' revelation? Does the many things that Jesus left unsaid mean that he will reveal these things as new things to people?

This seems to be, however, a valid postulation, especially in light of verses 13 and following, which describe the work of the παράκλητος as πνεῦμα τῆς ἀληθείας in guiding the disciples into ἐν τῇ ἀληθείᾳ πάσῃ, to say that this passage infers to the continuation of guidance and instruction. It would seem reasonable to understand, in the context of the Parting Discourses, that Jesus is saying that he would continue to guide and instruct his disciples even after his

return to the Father. He would do this through the παράκλητος whom he was going to send. This does not, however, automatically imply that this guidance into all truth refer to new truth.

Exposition Verse 13:

My syntactic analysis of verse 13 reveals that I have interpreted component 9 to be a qualifier of component 7, component 11b to be a qualifier of component 9, component 13 to be a qualifier of component 12, and I am interpreting the clause introduced by component 14a to link to the component 5.

Interpreted this way it seems that the main functions of ὁ παράκλητος in this section are to guide the disciples in all truth and to witness about the things to come. This truth is qualified in a very specific way that indicates that ὁ παράκλητος is not functioning solo, but only in relation to Jesus. This is confirmed in verse 14, where the function of ὁ παράκλητος is portrayed as that of glorifying Jesus through this process of witnessing to the disciples by sharing everything about Jesus with them. Just as Jesus never acted on his own initiative so also the παράκλητος will not act on his own initiative.

When the παράκλητος comes he will guide the disciples ἐν τῇ ἀληθείᾳ πάσῃ.

ὁδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάσῃ Therefore, the communication of these things that stayed unsaid could be safely postponed until the πνεῦμα τῆς ἀληθείας came. He will be a teacher as truly as the Jesus himself. He will indeed be their guide who will lead them on the way of the truth. In other words the παράκλητος will not be their guide on every road, but their guide on the road of ἀληθεία πάσῃ. And the ἀληθεία πάσῃ is not truth in every realm of knowledge, but ἀληθεία in all the things of God in the narrower sense, which we refer to as spiritual things. In the strictest sense we should interpret this reference in the context of the earlier reference in the Parting Discourses of Jesus as ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή, and the clear indication that οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι' ἐμοῦ (John 14:6).

In the disciple community matters of truth and falsehood regarding Jesus and God will not be subject to human opinions or majority vote. The apostles will not have to rely on their faulty human memories when it comes to the facts of Jesus' life, death, and resurrection. The παράκλητος will be the teacher of, the guide to, the arbiter and authority for that truth. For outsiders, the presence of the παράκλητος in the disciple community was unquestionably a pointer to the validity of its message (as the story of Acts 2 demonstrates). From a historical perspective, this makes considerable sense. Why would God give his only Son for the redemption of the world (John 3:16) without safeguarding the integrity of the message about the Son? This truth-insuring ministry of the Holy Spirit continues in the church today through the writings of the disciple community, the New Testament.

These writings embody, ἀληθεία πάση, the complete and sufficient revelation of the Son to God's people. Although the last of the apostles died over 1,900 years ago, the παράκλητος actively continues to fulfil the role of guide to believers into ἀληθεία πάση through the testimony of the apostles he inspired.

In John 8:31-32 Jesus had said, "If you remain in my word you are truly my disciples, and you will know the truth, and the truth will make you free." This will ultimately be realized in the ongoing ministry of the παράκλητος to the disciples after Jesus' departure.

The things the παράκλητος speaks to them will not be things that originate from him but ὅσα ἀκούσει λαλήσει. The phrase οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ reminds us that this is the case. The παράκλητος will not attempt to initiate the things he would teach, but like the Son (John 15:15), he will pass on to men what was given to him from God the Father. One common source guarantees unity in and the authenticity of the teaching. Ultimately believers are taught of God.

The point here concerns the source of the things the παράκλητος will say to the disciples (οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ) and does not specifically address content. It does specify, however that in his continuing role as guide into all truth the παράκλητος has a limitation to the information that

he can convey. He is not an independent operator, but speaks only what he hears. This means that no new revelation of which the παράκλητος is the author and instigator is involved, as R. Brown (1984:714-15) states.

It seems to me important to focus briefly on components 14a-16, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. How do we interpret the τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν? The return of Christ and associated events may be in view, but more immediately the ἐρχόμενα were the death and resurrection of Jesus and their effects, the very things over which the disciples had stumbled when Jesus had talked about them.

Syntactically this is linked to component 5 as mentioned earlier. The question is whether we could interpret τὰ ἐρχόμενα as a reference to a New Revelation?²⁶³ The participle is indicating “the things that are coming” not in the sense of a general eschatology but more as a reference to the immediate content of the discussion in the upper room. When ὁ παράκλητος comes he will illuminate the disciples and the world to understand the significance of the first coming, the departure and the second coming of Jesus. Given the emphasis on the fact that ὁ παράκλητος will not add his own interpretation or give new information, I am reluctant to interpret this saying as giving us room to justify a theology of ‘New Revelations’ to be introduced by the παράκλητος. Such an interpretation reads more into the text than what the text allows. The coming things are not new things, but only the things of Jesus. Verse 14 leaves no room for an interpretation that ὁ παράκλητος will bring new revelation. He will reveal only what he receives from Jesus. The work of ὁ παράκλητος is therefore always Christ centred. He will not draw any attention to himself, but will focus all the attention on Jesus.

However, we should also read τὰ ἐρχόμενα in the context of what was said in John 16:12a where Jesus stated: Ὅτι πολλὰ ἔχω ὑμῖν λέγειν. There were many things that Jesus could and wanted to say to his disciples, but because of the current situation of their grief and their inability

²⁶³ See here the variety of views represented by the scholars I have consulted.

to comprehend, these things would have to wait until ὁ παράκλητος has arrived. However, the things that ὁ παράκλητος will reveal to the disciples is irrevocably linked to what Jesus could have revealed if they were not incapable of bearing it at that precise moment in time. This does not open a door for any new revelation but focuses specifically on that which the disciples could not cope with. Therefore, as stated earlier, we don't get justification for a theology of future revelation apart from those things that the disciples were not capable of bearing.

Exposition Verse 14:

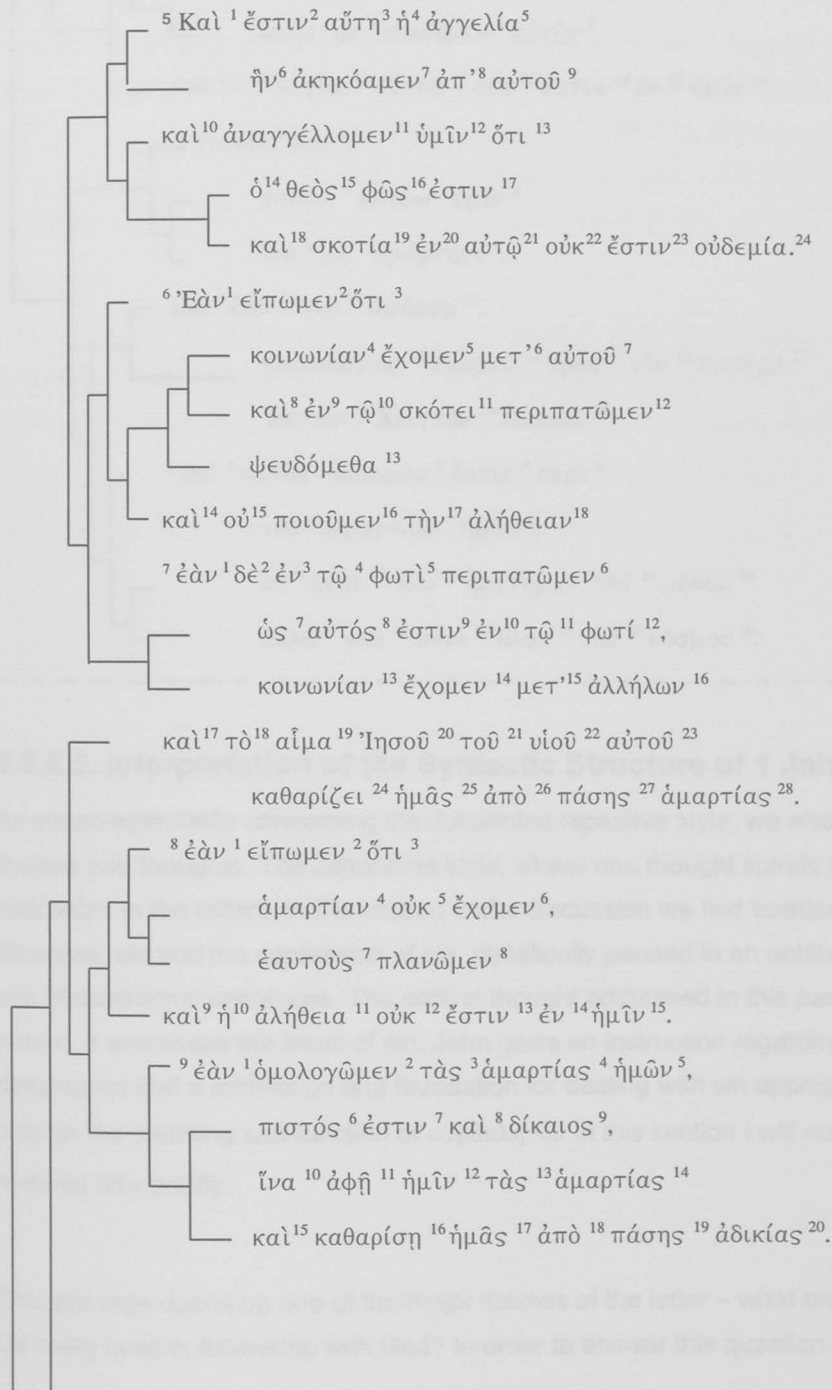
Verse 14 states that ἐκεῖνος (the παράκλητος), will also have the continuing function of bringing glory to Jesus (ἐμὲ δοξάσει). This is clearly stated in the ὅτι-clause: ἐκ τοῦ ἔμοῦ λήμψεται καὶ ἀναγγελεῖ ὑμῖν. In this process of declaring what Jesus has given him to declare the παράκλητος continues to reveal Jesus. By taking what is Jesus' (his true identity as the Son of God) and making it known to the disciples, he brings glory to Jesus. In this we see a unity of purpose between the Father and the παράκλητος. It is an explicit purpose of the Father to glorify the Son (John 13:32), and the παράκλητος continues with the same purpose. We also see a unity between the παράκλητος and the Son in that the παράκλητος is revealing only those things that it receives from the Son. There is no contradiction or confusion in the plan of God. The Father, Jesus, and παράκλητος all work as one for the redemption of humankind through the atoning death and resurrection of Jesus and the subsequent proclamation of this good news.

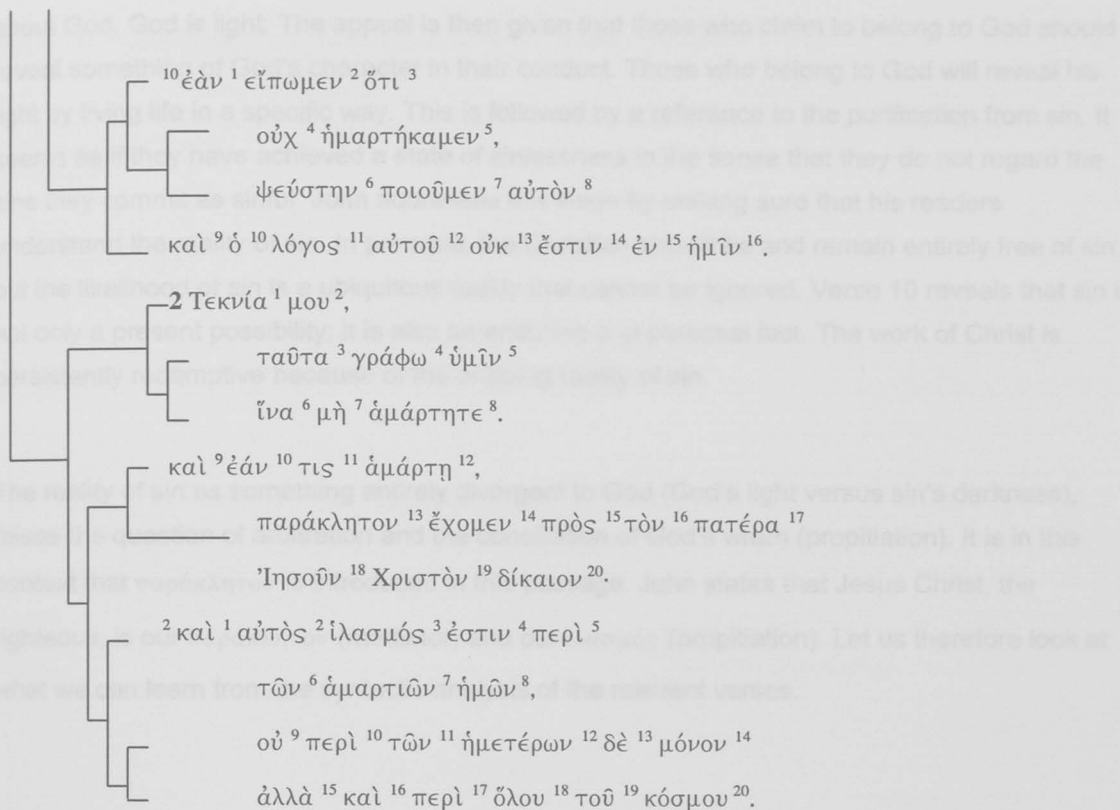
Exposition Verse 15:

In verse 15 the Father himself is mentioned and what the παράκλητος ἀναγγελεῖ to them is also link to the Father. Everything the Father has belongs to Jesus also, so when Jesus has just said in the previous verse that the παράκλητος will receive from Jesus and proclaim it to the disciples, this includes the things of the Father as well. The closeness of the interrelationship between Jesus, the Father, and the παράκλητος is evident here. The παράκλητος will continue to declare what the Father is like, just as Jesus himself came to do (John 1:18). In revealing Jesus to the disciples the παράκλητος will also be revealing the Father, just as Jesus did. Since the things of

3.5.6. Analysis of 1 John 1:5-2:2 (NA²⁷)

3.5.6.1. Structural Analysis





3.5.6.2. Interpretation of the Syntactic Structure of 1 John 2:1-2

As stated repeatedly concerning the Johannine repetitive style, we also find in 1 John recurring themes and thoughts. The Johannine style, where one thought spirals from the other, is noticeable in the letters. In the section under discussion we find terminology like light and darkness, sin and the confession of sin, stylistically penned in an antithetical style through the use of conditional sentences. The central thought addressed in this passage is parenetical in nature. It addresses the issue of sin. John gives an instruction regarding sin, the dangers of denying sin and a motivation and foundation for dealing with sin appropriately. Since our focus is only on the meaning and function of παράκλητον in this section I will cover the rest of the material only briefly.

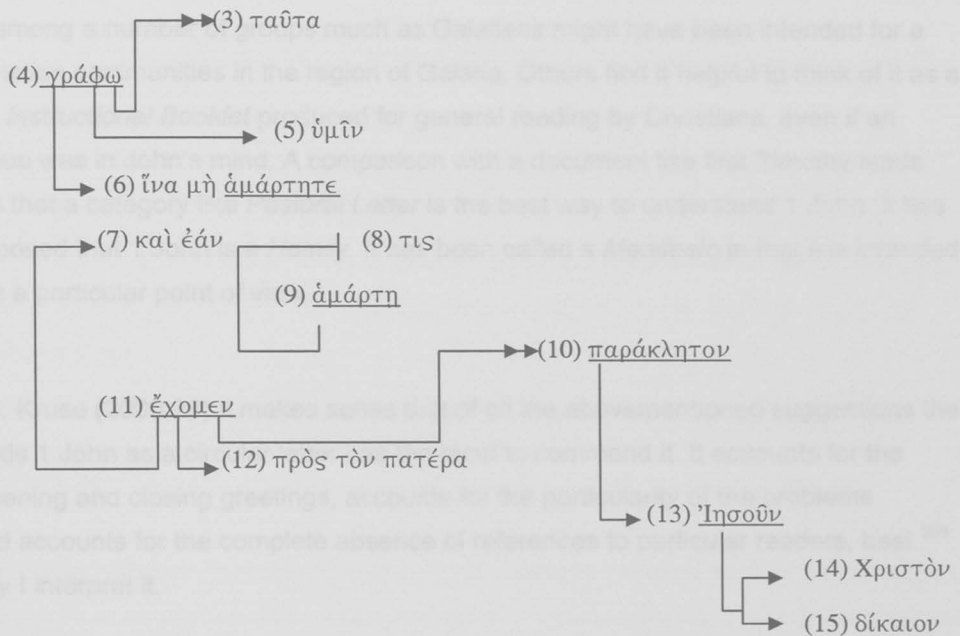
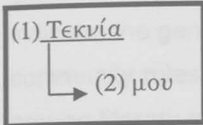
This passage opens up one of the major themes of the letter – what are the reliable signs of a life really lived in fellowship with God? In order to answer this question John makes a statement

about God. God is light. The appeal is then given that those who claim to belong to God should reveal something of God's character in their conduct. Those who belong to God will reveal his light by living life in a specific way. This is followed by a reference to the purification from sin. It seems as if they have achieved a state of sinlessness in the sense that they do not regard the sins they commit as sinful. John addresses this issue by making sure that his readers understand the reality of sin. In principle, the Christian should be and remain entirely free of sin but the likelihood of sin is a ubiquitous reality that cannot be ignored. Verse 10 reveals that sin is not only a present possibility; it is also an enduring and personal fact. The work of Christ is persistently redemptive because of the ongoing reality of sin.

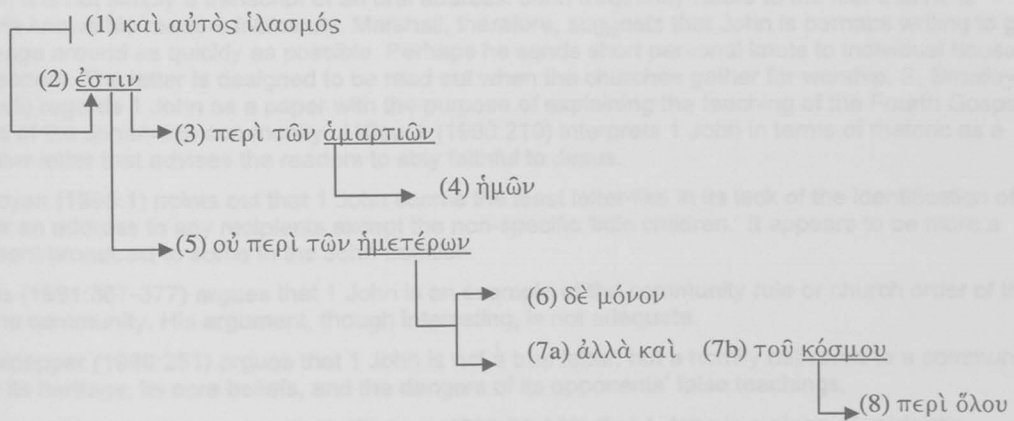
The reality of sin as something entirely divergent to God (God's light versus sin's darkness), raises the question of arbitration and the conciliation of God's wrath (propitiation). It is in this context that παράκλητον is introduced in this passage. John states that Jesus Christ, the righteous, is our παράκλητον (mediator) and our ἰλασμός (propitiation). Let us therefore look at what we can learn from the syntactic analysis of the relevant verses.

3.5.6.3. Syntactic Microstructure of 1 John 2:1-2

V.1



V.2



3.5.6.4. Exegesis and Interpretation of 1 John 2:1-2

In order to understand 1 John 1:5-2:2 we need to grasp the reason for the existence of 1 John. Genre is important here, for genre reveals purpose. However, as a survey of the literature will indicate, the genre of 1 John is something of an enigma. Is it a letter²⁶⁴, a tractate²⁶⁵, a set of community rules²⁶⁶ or a homily²⁶⁷? R. Kysar (1996:901-902) reports that efforts to isolate the precise literary genre of 1 John have produced a variety of suggestions. He affirms that among the most prominent of the proposals is that 1 John should be read as a *General Letter* intended to be passed among a number of groups much as Galatians might have been intended for a number of Christian communities in the region of Galatia. Others find it helpful to think of it as a *Tractate* or an *Instructional Booklet* produced for general reading by Christians, even if an immediate group was in John's mind. A comparison with a document like first Timothy leads some to argue that a category like *Pastoral Letter* is the best way to understand 1 John. It has also been proposed that 1 John is a *Homily*. It has been called a *Manifesto* in that it is intended to make public a particular point of view.

If you follow C. Kruse (2000:28) it makes sense that of all the abovementioned suggestions the one that regards 1 John as a circular letter has the most to commend it. It accounts for the absence of opening and closing greetings, accounts for the particularity of the problems addressed and accounts for the complete absence of references to particular readers, best.²⁶⁸ This is the way I interpret it.

²⁶⁴ I. Marshall (2002:295) states that although this document does not have the usual beginning or ending of a letter, it is not simply a transcript of an oral address. John frequently refers to the fact that he is writing. He knows his readers intimately. Marshall, therefore, suggests that John is perhaps writing to get his message around as quickly as possible. Perhaps he sends short personal notes to individual house-church leaders. The letter is designed to be read out when the churches gather for worship. S. Smalley (1984:xxvii) regards 1 John as a paper with the purpose of explaining the teaching of the Fourth Gospel to members of the Johannine community. J. Klauck (1990:210) interprets 1 John in terms of rhetoric as a deliberative letter that advises the readers to stay faithful to Jesus.

²⁶⁵ G. Sloyan (1995:1) points out that 1 John seems the least letter-like in its lack of the identification of a sender or an address to any recipients except the non-specific 'little children.' It appears to be more a treatise sent broadcast to some in the John tradition.

²⁶⁶ J. Hills (1991:367-377) argues that 1 John is an example of the community rule or church order of the Johannine community. His argument, though interesting, is not adequate.

²⁶⁷ R. Culpepper (1998:251) argues that 1 John is not a true letter, but a homily delivered to a community to clarify its heritage, its core beliefs, and the dangers of its opponents' false teachings.

²⁶⁸ C. Kruse (2000:29-31) agrees with D. Watson (1993:99-123) that 1 John is a piece of epideictic rhetoric. Watson bases his view of the fact that 1 John exhibits five basic character traits of epideictic rhetoric.

However, if you interpret 1 John as a general pastoral letter with epideictic characteristics, how do we interpret its literary shape? R. Kysar (1996c:902) is helpful in this regard. He argues that a number of features of 1 John helped to shape the literary form in which we need to read it. He suggests that:

- It is a written communication intended for those affected by a specific set of circumstances.
- It is comprised of a series of loosely related subsections that have a homiletical quality about them.
- The repetitious style of the book betrays the origin of much of its content in oral communication.
- It has a pastoral flavour about it. That is to say, the efforts of John demonstrate a deep concern for the readers and an attempt to address their needs, emotional as well as moral and creedal.
- John assumes a posture of authority with regard to the readers that influences the reception of the writing.

According to R Kysar (1996c:902) these features dictate certain conclusions regarding the genre of 1 John. Although Kysar proposes that we cannot take 1 John to be a *General Letter* of some sort given the specificity of the situation addressed therein, I would counter claim that the situation in Asia Minor was quite homogeneous.²⁶⁹ John certainly has a particular community of readers in mind. But it cannot be assumed that the document does not have its roots in homilies simply because it is presently in written form. The work is profitably read with attention to the pastoral stance of its author and the function the work was designed to play in the lives of the first readers. John was known to the first readers and was accepted as one who spoke from the vantage point of some authority or privilege.

²⁶⁹ See e.g., the comments we find in letters of Paul, James and Peter regarding the conflict in the communities they were living and working in.

According to D. Akin (2001:37) we can divide approaches to determining a structure or outline to the book into three groups: 1) traditional scholars who seek to discern basic topic or subject divisions (even sources) and an overarching outline through inductive analysis; 2) discourse analysis—linguist scholars who apply principles of semantic structural studies or “discourse linguistics” to discover the semantic relations that weave the epistle together as a unified whole; 3) rhetorical criticism—students of ancient rhetoric who seek to discover what, if any, rhetorical strategies common to John’s world were used to set forth and further his argument.

R. Yarbrough (2002:181) mentions that numerous outlines for 1 John have been proposed but that none has won universal agreement.²⁷⁰ John seems to proceed in a topical rather than logical fashion. With this in mind, I am interpreting 1 John 2:1-2 only in the immediate context of the topic addressed in 1 John 1:5 2:2.

Regardless the diversity of view regarding the genre of 1 John, most scholars²⁷¹ agree that we need to have a view of the socio-historical environment that 1 John was moulded in to come to a better understanding of the message.²⁷² G. Burge (1996:17-45) provides us with a socio-historical framework to interpret this section.²⁷³ He interprets this letter as a document that lends some insight into difficult years of pastoral leadership. In this approach Burge is not alone.²⁷⁴ The exegesis of 1 John is, in most cases, dominated by the socio-cultural questions. Traditionally the most important question is that of the identity of the opponents.

²⁷⁰ See e.g., I. Marshall (1978:22-27) who argues that it is extremely difficult to find a pattern in John’s thinking and who then discusses the structures that R. Law, A. Brooke, C. Dodd, E. Malatesta, P. Jones, R. Schnackenburg, and A. Feuillet proposed. He concludes by saying that it is hard to gather all the material in any main section under one single theme. C. Kruse (2000:30) argues that because 1 John is a piece of epideictic rhetoric, it lacks clear structure. He can therefore say that there is no trace of any developing argument through the document. See also F. Bruce (1970:29-32), C. Haas (1972:14-15), J. Stott (1990:29-32) and R. Brown (1982:116-130)

²⁷¹ There are exceptions, e.g., R. Edwards (1996), T. Griffith (1998 and 2002) C. Kruse (2000), J. Lieu (1981 and 1991), and H. Schmid (2004).

²⁷² R. Brown (1982a:x) reads 1 John as the record of a theological life-and-death struggle within a community at the end of the first century. He asks about the identity of the opponents (Brown, 1982a:55). J. Beutler (2000:22), H. Klauck (1991:35), C. Kruse (2000:15-28), D. Rensberger (1997:21-25) and G. Strecker (1989:132) discuss this issue as well.

²⁷³ The description that S. Joubert (2000) gives of the Socio-historical framework in which Paul functioned is helpful here as well.

²⁷⁴ See e.g., R. Brown (1982a:47-49), R. Culpepper (1998:251-258), C. Kruse (2000:16-17), I. Marshall (2002:291-296), J. Painter (1986:54-64), D. Rensberger (1997:22-24) and U. Schnelle (1998: 463-468).

There are many views regarding the socio-cultural environment in which 1 John functioned. In his presentation of the Johannine socio-cultural ecology G. Burge (1996: 20-37) gives us a good summary of most of the views. Burge accepts the following hypotheses²⁷⁵:

- Luke's chronological framework as portrayed in Acts is very helpful to understand the history of Paul's churches
- We do not have such a framework for the Johannine churches²⁷⁶
- However, it is not farfetched to assume that John himself (John the apostle, the son of Zebedee, one of the twelve) was a pastor/evangelist who built churches in the Mediterranean world and was a custodian and of the traditions about Jesus
- All literature tells us something about its author and its recipients
- Early traditions indicate that John planted churches in Ephesus
- John's community lived on the frontiers of Judaism
- John established pneumatic/charismatic churches
- The Fourth Gospel is a by-product of John's ministry and anchors its message in his eyewitness testimony
- Something seriously went wrong in the Johannine churches – the churches were splitting
- There was theological conflict – the boundaries between orthodoxy and heresy were unclear
- At the heart of the conflict lies what people think about Jesus
 - John says that his opponents:
 - Deny the Son (1 John 2:23)
 - Deny that Jesus is the Christ (1 John 2:22)
 - Deny that the Christ has come in the flesh (1 John 4:2)

²⁷⁵ See here also G. Burge (1992:37-54 and 2000: 21-33).

²⁷⁶ R. Yarbrough (2002:178-180) prefers to interpret 1 John in the context of the Johannine literature and uses the historical setting provided in Revelation as source for interpreting 1 John's socio-historical environment.

- John affirms that:
 - Jesus is the Son of God (1 John 1:3, 7; 2:23; 3:8, 23; 3:23; 4:9, 10, 15, and 5:11)
 - Jesus is the Christ (1 John 5:1) who came “by water and blood” (5:6)
 - Jesus Christ came in the flesh (1 John 4:2)
- This caused John’s opponents not to abide in Jesus’ teaching but to go beyond it
- John alludes to his opponents belief that:
 - They are without sin (1 John 1:8, 10)
 - They have fellowship with God (1 John 1:6)
 - They know God (1 John 2:4)
 - They love God (1 John 4:20)
 - That they are “in the light” (1 John 2:9)
- He also provide a number of corrections to their belief:
 - No one is without sin (1 John 1:8, 10)
 - Sin is dealt with in Christ (1 John 1:7-2:2)
 - Knowledge of and love for God is revealed in obedience (1 John 2:3-6) – obedience is to walk as Jesus did

This is a possible reconstruction of socio-cultural environment in which we could interpret John’s reference in 1 John 2:2 to Jesus as παράκλητος.

However, scholars like H. Schimid (2004:24-41) disputes this type of interpretation and suggests a reader-response approach where we have a closed reading of the text and where we read the Johannine literature inter-textual and interpret it as non-polemical. He interprets the idea of opponents merely as a hypothetical literary device that John used to motivate his intended readers by showing them what they would become if they do not live in the right relationship with God. The intention of his non-polemical reading is to interpret 1 John as a general ethical exhortation, not as a "situation" ethics of a sect-like community in crisis, in which latter case ethics would be a community-strengthening response to the opponents.

J. Van der Watt (1999b:491-511) provides us with another interpretation possibility.²⁷⁷ He investigates the ethics of 1 John from a literary and socio-scientific perspective. When we read Van der Watt's contribution within the broader context of his work (Van der Watt, 1999a and 2000), his approach becomes very helpful in the search to interpret John's reference to Jesus as παράκλητος in 1 John 2:2.

The thesis of Van der Watt (1999b) is that John develops his ethical thought by using a coherent network of metaphors related to first-century family life. He proposes that by linking widely accepted conventions from everyday life to what happens to the believer spiritually when he is "born of God" 1 John utilizes generally accepted ideas on family life to understand and explain salvatory and ethical events on a spiritual level. This brings the social dynamic of the interrelatedness in relationships into play. The socio-cultural context of every day family life in the first century provides the socio-historical environment within which we have to interpret 1 John. He also argues that by realizing that John is using particular imagery, the modern reader can "fill in" these associations and understand better what John means, why, for instance, John can say that believers cannot sin, although he tells them to obey the commandments and to confess their sins if they have made a mistake. John does not explain exactly what he means, but against the background of the socio-cultural conventions his remarks make proper sense.

Van der Watt (1999b) acknowledges that a responsible description of ancient family life is not an easy task. He accepts that we can only work in abstract and generalized terms because of cultural diversity in the ancient Mediterranean world. He suggests, however, that we should not exaggerate these problems in dealing with John, for at least two reasons: 1) John does not use detailed or technical information in his complex metaphors, but focuses on central and widely accepted expressions, and 2) John makes abundant use of compound metaphors and explains and discusses his metaphors.

Exposition 1 John 2:1-2

²⁷⁷ I have made use of J. Van der Watt (1999b) provided on the Internet at the following web address: http://www.findarticles.com/p/articles/mi_qa3679/is_199907/ai_n8853874 accessed on 16th April 2004. Since there are no page numbers given I will just refer to the date. In the bibliography I will provide references to the text in the Catholic Quarterly Bulletin.

The following observations of Van der Watt (1999b) is of importance:

- The terminology used in 1 John suggests that the relation between God and believer is metaphorically defined in terms of the most intimate social phenomenon in the ancient world, the family.
- A new family is constituted through faith: God is the "Father," and the believers are his "children." God gives the believers "eternal life" enabling them to partake in this new family.
- The family was generally regarded as the basic social structure in ancient Mediterranean life.
- Birth into a family meant, "becoming part of that family" with everything that it involved, especially on the social level. It was an important way of determining one's identity and honour, one's position within social reality. In short, birth indicated social position. It must also be remembered that the father was the authoritative head of the family." Birth and acceptance into the family automatically meant that the child stood in a specific, well-defined relationship to the father of the family.

These facts form the point of departure in both the soteriological and the ethical arguments in I John 1:8 and they help us to understand the letter. By using expressions like "birth," "life," "father," "child," "son," and even "obedience," "approaching the Father without fear," "asking what one wants," John creates, what Van der Walt calls, a "metaphorical network" based on the social reality of family life. These terms are associatively linked in semantic and syntactic interaction, and should be interpreted in relation to each other (Van der Watt, 1999b).

With this socio-historical setting in mind, we can move towards a more detailed exposition on the text under discussion.

Exposition 1 John 2:1-2

This verse provides a clarification. The seriousness of the last claim in 1 John 1:10 εἶπωμεν ὅτι οὐχ ἡμαρτήκαμεν causes John to break the pattern of ἐάν-clauses with a parenthetical note that he wants his readers (Τεκνία μου) not to sin. But in the final ἐάν -clause in 2:1 (καὶ ἐάν τις

ἀμάρτη) John reassures his readers that even if they do sin, they may look to Jesus Christ as their παράκλητον ... πρὸς τὸν πατέρα to intercede for them.

The direct address by John to his readers at the beginning of 2:1 marks a break in the pattern of the opponents' claims, indicated by ἐὰν εἴπωμεν followed by a negative statement in the apodosis, and John's counter-claims represented by ἐὰν with a positive statement in the apodosis, made so far in 1 John 1:6-10.

The seriousness of this last claim, 1 John 1:10, causes John to interrupt himself with a parenthetical remark. He address the readers, his faithful children, to explain to them that while he wants them not to sin, they may be assured that if they do, they can look to Jesus Christ to intercede for them, as their advocate with the Father. After this, the last of John's three counter-claims in 1 John 1:5-2:2 is found in the ἐὰν-clause in 2:1b.

Τεκνία μου expresses care, showing the affection John has for them.²⁷⁸ It also shows that John sees himself as higher-ranking to the readers, not morally or ethically superior, but in reference to spiritual responsibility over them and for them, higher-ranking.

I have interpreted Τεκνία μου as an **Unattached** component. It indicates direct and personal relationship between John and the recipients of the letter.²⁷⁹ Note the surfacing of the often-used ταῦτα in the gospel, here as well. Ταῦτα is closer specified by the ἵνα-clause. John says he is writing ταῦτα so that his readers μὴ ἀμάρτητε. 'These things', relates to the previous issue addressed in 1 John 1:5-10, regarding sin and the right way of dealing with it.²⁸⁰ Ταῦτα

²⁷⁸ R. Brown (1983:214) mentions that 1 John uses the plural of τεκνίων (1 John 2:1, 12, 28; 3:7, 18; 4:4; 5:21) or παιδίων (1 John 2:14 and 18) when he addresses his readers directly, while he uses the plural of a different Greek term, τέκνον (1 John 3:1, 2, 10 and 5:2), when speaking about the children of God. Is this merely a stylistic variation, as C. Kruse (2000:71) sees it? R. Schnackenburg (1992:85) considers the term "need not imply any particular tenderness".

²⁷⁹ See J. Stott (1990:84-85).

²⁸⁰ See, C. Kruse (2000:71).

therefore, refers to 1John 1:8-10, where the claims of the opponents and the counter-claims of John concerning sin in the life of the Christian are in view.²⁸¹

John wrote (γράφω) this to protect his readers from ἀμάρτη, a certainty if they agree to the claims of the opponents. In the context, as sketched by J. Van der Watt (1999b) we can say that John uses a network of metaphors related to family life, and his treatment of ethical matters takes place within this coherent social structure. If this is the case, then it becomes crucial for to explore not only the relevant social conventions of those times but also the way in which John uses them.

There is some dispute over the significance of the aorist tense of ἀμάρτητε. F. Stagg (1970:423-432) argues that the aorist here is non-descriptive, saying nothing about the nature of the action itself, but only that the action has happened. According to D. Wallace (1996:557) some scholars have *said too little* by assuming that nothing more than the unaffected meaning can ever be seen when the aorist is used.

There is also some disagreement over whether with this particular verb there are more specific nuances of meaning. T. Friberg (2000:45) translates it in the literal sense as miss the mark, be in error. Figuratively it has the meaning of offending against God, man, religious or moral law sin, do wrong, or to transgress.

S. Porter (2003:64) alludes to the importance of aspect and reminds us that the tense of a verb points to much more than temporal distinctions.²⁸² D. Durie (1981:288-295) interprets verbs as aspectual, describing how the author looks at the event in relation to other events. M. Zerwick

²⁸¹ See e.g., R. Bultmann (1973:22).

²⁸² J. Louw (1975:98-104) argues that we should not place too much emphasis on aspect in 1 John. He argues that verbal aspect is a matter of opposition and not contextual range. Aspect is basically a particular view of the nature of an event and if it cannot be contrasted it has no point (Louw, 1975:99). Louw (1975:103) also reminds us that the semantic information conveyed by a particular verb is complex. It consists of the lexical value of the term, the significance of the tense and mood and the contextual environment. He argues that in each instance where a verb is used all these features should be carefully weighed.

(1963:77-82) and N. Turner (1963:72) agree that the present tense of ἀμαρτάνω would mean, “to be in a state of sin” (e.g., a sinner) while the aorist refers to specific acts of sin.

Interpreted this way, ἀμάρτητε is a departure from doing what is right, equivalent to ἀμάρτημα *sin, wrongdoing*. Without sorting out this difference of opinion, it should be noted that certain verbs do have different nuances of meaning in different tenses, nuances that do not derive solely from the aspectual value of the tense per se, but from a combination of semantic factors that vary from word to word. Whatever else may be said about ἀμάρτητε here, it is clear John is *not* simply exhorting the readers not to be habitual or repetitive sinners, as if to imply that occasional acts of sin would be acceptable.²⁸³ John’s purpose here is to implore the readers that they must not sin at all.²⁸⁴ Just as Jesus told the man he healed in John 5:14 and the woman caught in adultery in John 8:11, “Go, and from now on do not sin any more,” John is telling his readers that they must not continue sinning. How we interpret sin in this context is crucial.

Here the insight of J. van der Watt (1999b) is very helpful. He argues convincingly that we need to understand the references to sin, and especially the idea that a child of God cannot sin not as the description of a physical impossibility, but as the description of an ethical desire. Because a child of God is born from God’s seed, his desire is to be obedient to God. Sin is not his lifestyle. The desire to honour God through obedience is. Therefore we can say that John’s ethical imperative as given in 1 John 2:1 describes the character of the attitude and lifestyle of God’s children.

This prohibition on the act of sinning is not an undemanding warning against the idea not to draw encouragement for liberty from the reality of forgiveness. John was thinking of a single act when he considers sin – the act of disobedience towards the Father. So we can say that 1 John 2:1 clarifies the statements in 1 John 1:8, 10 about believers’ sinful tendencies, and he makes sure that they do not interpret them as an encouragement to continue in a sinful lifestyle. John is

²⁸³ John is not arguing that believers do not need to take transgressions seriously. To the contrary, it is a very serious matter and must be dealt with appropriately (R. Bultmann, 1973:22).

²⁸⁴ M. Eaton (1996:45) alludes to the fact that John sounds perfectionistic. However, he argues that Christians should get accused of antinomianism and perfectionism at the same time. We are free from the bondage to sin and must simultaneously live lives that strive towards perfectionism.

actually busy putting perceptive Christians on guard against sin. If a believer tries to make the claims denounced in 1 John 1:8 and 10, then he is most likely to fail to recognize and reject sin. But sin is nevertheless a reality. However much John wished his readers would not sin, the reality is they do.

Consequently he saw the need to reassure them that if anybody does sin, they have 'One' who speaks to the Father on their behalf – Jesus Christ the Righteous One. John did not want his readers to sin, but he knew that none of them was perfect and that all would need the help available from their παράκλητος.

How do we interpret this reference to παράκλητος in 1 John 2:1? Now we are finally focusing on the concept that caused us to look at this passage in the first place. As shown in the earlier discussions regarding the references to παράκλητος, it is unique to the Johannine literature (John 14:16, 14:26, 15:26, 16:7 and here). This is the only other use of the word in the New Testament. However, here it is Jesus, not the Spirit, who is described as παράκλητος.

Scholars are virtually unanimous in their interpretation of παράκλητος. They see a forensic setting.²⁸⁵ Van der Watt (1999b) argues that we should interpret παράκλητος in the context of a "family court". He reminds us that there was strong social pressure in the ancient Mediterranean world on children to obey their parents and to live according to the traditions of the family. However, disobedient children were a reality. But disobedience was considered as something very destructive, because it destabilized relationships within the family. However, within the family there was the chance of correcting mistakes – a person could be punished, or a problem could simply be sorted out in discussion, and in this way the honour of the family could be restored.

²⁸⁵ See e.g., M. Eaton (1996:46-48), K. Grayston (1981:70-75 and 79-80), C. Kruse (2000:72-73), L. Morris (1978:116-117), R. Schnackenburg (1992:86-87), J. Stott (1990:85-89), G. Strecker (1996:370), and R. Yarbrough (2002:186-187).

In 1 John we find something similar. John does not work with ethical perfectionism when, for instance, he uses [οὕτως] περιπατεῖν in 1 John 2:6, emphasizing the obligation to love and sacrifice. Children of God also transgress sometimes, disturbing relationships within the family of God. This cannot be denied 1 John 1:8 and 10 states this emphatically. Yet, just as in any other ancient Mediterranean family this cannot merely be accepted within the family of God, either. In 1 John 1:5-2:2 John describes how it should be dealt with.

By confessing sin, regretfully acknowledging the fact of having trespassed and again declaring loyalty to the will and commandments of the Father and the family, the believer experiences the forgiveness of the Father as well as the restoration of the relationship between Father and child. Since the Father is the head of the family, he is the one who must forgive, as it was his will that has been violated. By confession on the one hand and forgiveness on the other the normal order within the family is restored. In this light the rationale behind the confession of sin in 1 John 1:9 becomes understandable. Confession of sins presupposes a relational basis on which the confession may be made, a basis that is religiously substantiated. The aim of confession is to restore damaged relations. In 1 John 1:7 and 2:2 the salvific work of Jesus is emphasized as something constitutive of this relation. God, who is faithful and just (1 John 1:9), will act according to his own plan of salvation, namely, to forgive, and to restore the relationship between himself and the confessing believer; the believer who has been unrighteous becomes righteous (1:9).

John does not elaborate on the method of Christ's mediating work, but moves on to focus on the instrument or underpinning of this mediation. Jesus can function as

This does not mean that such a person may continue to sin (see 1 John 2:1-6). The argument is the opposite: sin should not be his lifestyle. In the same context (1 John 2:3, 5-6) it is explicitly stated that the one who claims to ἐγνώκαμεν God – to stand in a definite relation to him – ought to walk in the same way in which Jesus walked. If this does not happen the claim concerning knowing God, and therefore the claim to be God's child, is considered to be false. This makes it clear that when John refers to ἐάν τις ἁμάρτη in 1 John 2:1, he is thinking of isolated instances of disobedience, of transgressions that have not yet become a lifestyle.

J. Van der Watt (1999b) also mentions that the idea of Jesus as the mediator may be based upon

Van der Watt (1999b) discusses the role of a family's concilium (meeting or gathering), as a "family court" in this context. He reminds us that it served as an organ of discipline. The head of the family discussed with other members before deciding how to react against a member of the

family who had trespassed. He asks whether there are similarities between the function of the concilium and the role of Jesus as παράκλητος in 1 John 1:9-2:2? He feels that the term παράκλητος at least suggest such a connection. Interpreted this way the implication is that John argues that Jesus' help is needed specifically when a member of the family of God has sinned. John reminds us that he, as παράκλητος, must approach the Father (1 John 2:1).²⁸⁶

Since the action is given in the present indicative active form of the verb, ἔχομεν indicates that the possession of this gift is a current and continuing reality – Jesus Christ, the δίκαιον, is constantly with the Father as our παράκλητος. However, it is not Jesus' role as a παράκλητος during his earthly ministry that is in view, but his role as a παράκλητος in heaven before the Father.

Παράκλητον here means therefore mediator or intercessor. J. Calvin (1961:243-244) uses terminology in this context that might be very helpful. He interprets παράκλητος as a patron.

Christ Jesus, the δίκαιον – the only one who is without sin – can plead the case constantly before the Father. John does not elaborate on the method of Christ's mediating work, but moves on to focus on the instrument or underpinning of this mediation. Jesus can function as παράκλητον, patron and broker for his clients, because he is the only ἰλασμός that is acceptable to God. L. Morris (1955:140) sees as a fundamental element of the meaning of ἰλασμός the idea of turning away the divine wrath, and suggests that "propitiation" is the best English translation. Jesus acts as παράκλητος and is at the same time also ἰλασμός. It is important to note that Jesus is identified as propitiation and not as propitiator. The meaning is that the death of Christ

²⁸⁶ J. Van der Watt (1999b) also mentions that the idea of Jesus as the παράκλητος may be based upon the payment or fiscal punishment required for correcting a wrong (such payment was provided by the παράκλητος on behalf of the trespasser). If this is the case, 1 John 1:9 and 2:1 should be read in conjunction. The sinner must confess his, but can do so only with the help of the παράκλητος. In 1 John 1:7 the expiatory work of Jesus is mentioned in this regard, and 1 John 2:2 strengthens the contextual argument.

has effected the compensation, that is, the removal of sin.²⁸⁷ He is the means by which our sins have been expiated. Christ's mediation is the continual application of his death to our salvation.²⁸⁸ In a unique sense our παράκλητος is both atonement sacrifice and High Priest sacrificing the sacrifice. For this very reason he is the best (we could even say only) παράκλητος we could have.

R. Schnackenburg (1983:86-87) confirms that Jesus is the παράκλητος with the Father for Christians when they sin, for he is with the Father. It does not say that it is his task to defend them against the accusations of Satan (like what we would get in Revelation 12:10). He feels that the forensic meaning of παράκλητος in 1 John 2:1-2 is overshadowed by Christ's high-priestly role. This is made plain not only by the high-priestly prayer (John 17) but also by the cultic terminology that is used in the following verse.

3.6. Summary

I can summarise the development of the investigation, this far, as portrayed in this chapter, as follows:

- In this chapter I have attempted to present a contextual analysis of the historical and literary contexts of the texts under investigation.
- I have briefly referred to the form, the structure and the movement of the texts.
- I have attempted to give a detailed analysis of the texts containing the παράκλητος sayings.
- The exegetical approach of this investigation was somewhat of an eclectic and yet integrated one. I have tried to blend synchronic and diachronic readings of the texts together in my approach. However, the emphasis would lean quite clearly towards a predominantly synchronic approach. The most important reason for this is that we can

²⁸⁷ A propitiator might make use of means of propitiation outside himself, but Jesus Christ the righteous is himself the means of propitiation.

²⁸⁸ R. Brown (1983:220-221) argues that it is essentially cleansing from sin which is in view here and in the other use of the word in 1 John 4:10.

only deal with the final form of the text. It is the text that readers read, preachers preach, and hearers hear.

- I have tried to address issues like:
 - Genre and implied situation
 - Intellectual core
 - Literary texture
 - Literary, grammatical and syntactical analysis
 - Discourse analysis
 - Social-scientific analysis
 - Textual criticism, and
 - Historical linguistics
- I have not, however, addressed each of these analyses individually, but have attempted a blend and integration of elements, in order to present a logical whole.
- I have interpreted 'exegesis' as a historical, literary and theological analysis of the text.
- My approach could be described as 'close reading', since I attempted to reflect word-by-word and phrase-by-phrase on the relevant parts I deemed important in order to understand the παράκλητος sayings.
- As stated initially, my approach is 'an exegetical critical discourse analysis' approach, or 'critical text-linguistic exegesis'.
- From this perspective I have addressed questions like:
 - What kind of situation seems to have been the occasion for the writing of the Parting Discourses?
 - What kind of literature is the Parting Discourses?
 - What great theological questions do the Parting Discourses engage in and what claims does it make?
 - What does this Discourse attempt to oppose, deny and challenge?

I plan to return to these matters again in the concluding chapter.

3.7. Conclusions

What have we learned in this chapter concerning the usage of παράκλητος in the Fourth Gospel and in John's first letter? Looking back, we have gained a whole series of important exegetical insights.

We could summarise the conclusions by listing what we have learned from the respective passages. The παράκλητος references 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 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
- 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 πατρὸς
- 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 as the first παράκλητος and as stated earlier, 'more' than Jesus
- He is also 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
- We cannot interpret this ἄλλον παράκλητον in any other sense as Personal
- He is not a natural or super natural power or force
- He is a personal being, like Jesus

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

- ὁ παράκλητος will fulfil 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 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 said that ὁ παράκλητος shall ἐλέγξει τὸν κόσμον
- In this context ὁ παράκλητος is amongst other things functioning 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
- 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 becomes clear that this ἄλλον παράκλητον:
 - Is Jesus' answer to their 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 strengthening of discipleship.

- The never-ending presence of the abiding ἄλλον παράκλητον enables them 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 assure the continuation of the ministry (and even presence) of the first παράκλητος
- The disciples have ἄλλον παράκλητον to help them to be Jesus' true disciples
- The coming of ὁ παράκλητος would negate and more than compensate the departure of Jesus

It could also be stated that I have interpreted παράκλητον in 1 John 2:1 to mean 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.

If we compare the usage of ὁ παράκλητος in the Fourth Gospel with that of the occurrence in John's first letter, we could state 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.²⁸⁹ As a summarizing statement, we could state that according to the Fourth Gospel Jesus uses ὁ παράκλητος as a reference God's Spirit, as a title for the Holy Spirit, or put differently, God's presence in Spirit.

²⁸⁹ Virtually all commentaries refer to this. See e.g., C. Barrett (1982:462-463), G. Beasley-Murray (1999:256-257), C. Blomberg (2001:119-205), R. Brown (1984:637, 1135-1136), R. Bultmann (1973:22), G. Burge (1996:84-85, 2000:393-396), D. Carson (1992:499-507), K. Grayston (1984:70-80), A. Köstenberger (1999:156-158, 2002:139-140), C. Kruse (2000:72-73, 2003:303-306), I. Marshall (1978:115-117), F. Moloney (1998:406-407), L. Morris (1995:576-577), J. Painter (2002:158-159), D. Rensberger (1997:56-57), H. Ridderbos (1997:499-504), R. Schnackenburg (1982:138-154), S. Smalley (1984:36-37), J. Stott (1990:84-86), R. Yarbrough (2002:185-187), etc.

If the conclusions of this chapter are correct it means that we cannot opt for an interpretation of ὁ παράκλητος as one who only functions in the juridical realm. We can therefore state:

- To translate παράκλητος with Advocate is not sufficient.
- Betz (1963:1-3) is correct in stating the premise that most of the functions of ὁ παράκλητος are not of a forensic nature at all.
- The assessment of 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. I would like to add possibilities like mediator, intercessor, guide, confirmer and authenticator. But is this really bringing us any further in our interpretation? It is impossible to pick one descriptive word and to say that this is what παράκλητος means.
- Since all of these possible meanings are locked up in the functions that παράκλητος fulfil, we might do better by transliterating παράκλητος with Paraclete rather than attempting to translate it with any one of the aforementioned possibilities.
- The best way to deal with the concept παράκλητος is therefore to go to the texts that refer to παράκλητος and to list all the functions that παράκλητος fulfil in that context. With this list of functions in mind we can then say that, e.g., in John 14:26 this person that Jesus calls a παράκλητος fulfil the following functions: He will teach the disciples all things and He will remind the disciples of what Jesus did and said. We can say that in John 15:26 this παράκλητος will testify about Jesus. Therefore He fulfils the function of a witness. We can say that in John 16:4 this person called παράκλητος will declare the world guilty, or convince the world of guilt, or explains to the world what sin, righteousness and judgement are, etc. Interpreted this way we do more justice to the texts in their contexts.
- We can only move from the functionality of παράκλητος to a presentation of who the παράκλητος is.

However, with all this being said we have not yet considered the references to the Holy Spirit in the Johannine Gospel. This is the focus of the next chapter.