

## Chapter 4

# The Πνεῦμα References in the Johannine Gospel and an Assessment of the Significance of the Paraclete-Spirit in Johannine Thought

### 4.1. Introduction

In the previous chapter we focused on a detailed exegesis of παράκλητος in the immediate context of the Parting Discourses and John's First Letter. In the current chapter we will investigate and discuss references to πνεῦμα in the Johannine Gospel.<sup>1</sup> For the purpose of our discussion of the concept πνεῦμα in John's Gospel we will use the Neslé-Aland<sup>27</sup> text as well as the NIV translation as basis.<sup>2</sup> In this chapter we shall try to identify that mosaic of experiences which in John's Gospel was somehow called to mind by the expression πνεῦμα. Our way in is the text. But even this statement is not made without engendering debate. Scholars debate the original language in which the Gospel was written as well as the socio-cultural background in which it functioned.

We have great diversity regarding an interpretation of the original language in which the Gospels were written. W. Vorster (1981:24) states that the Gospel of John has been handed down to us in Greek.<sup>3</sup> C. Barrett (1982:8) states: "One very important question remains regarding the distinctive Johannine style. May it be regarded as a native Greek product, or is it due to the influence of Aramaic?" Scholars like R. Bultmann (1971 and 1976), C. Dodd (1965 and 1970) and E. Goodspeed (1937) argue strongly in favour of a Greek origin.<sup>4</sup> P. Borgen (1999) states that the

<sup>1</sup> I am more interested in the broader functioning of πνεῦμα than in the detail and do not plan to focus on detail exegesis explicitly.

<sup>2</sup> Both the NA<sup>27</sup> and NIV occurrences of πνεῦμα in the Johannine literature are attached as addenda to make it easier to work with.

<sup>3</sup> See also B. Streeter (1924), especially chapter 3.

<sup>4</sup> E. Goodspeed (1937:314-315) went so far as to claim: "The thoroughly Greek character of the thought and interest of the Gospel, its literary (dialogue) cast, its thoroughly Greek style, its comparatively limited use of the Jewish Scriptures, its definite purpose to strip Christianity of its Jewish swaddling clothes, its intense anti-Jewish feeling, and its great debt to the mystery religions – combined to show that its author was a Greek not a Jew. In the Gospel of John the Greek genius returns to religion." This might have been the consensus view

Greco-Roman setting of the Gospel of John is self-evident and obvious. The Gospel is written in Greek. Yet he is reluctant to state unequivocally that the Fourth Gospel has only a Greek origin.<sup>5</sup> In contrast J. Spong (1997:36) argues that all the Gospels are Jewish books "written, to a greater or lesser degree, in the midrashic style of the Jewish sacred storyteller. J. Fitzmyer (1997) also explores the relationship between the New Testament and Aramaic texts.<sup>6</sup> Scholars like P. Anderson (1996), M. Boismard (1993), and W. Meeks (1967) have pointed out that Deuteronomy 18 is crucial to understanding the Gospel of John. They argue that prophet-like-Moses motif has major significance for John's Gospel.<sup>7</sup> H. Attridge (2004) discusses the possible links with the Dead Sea Scrolls.<sup>8</sup> J. Ashton (1991 and 1994) claims direct dependence of the Gospels on the Scrolls.<sup>9</sup> B. Westcott (1975) and G. Beasley-Murray (1999) are also emphasising the Jewish cast of the author's mind. Surprisingly R. Fox (1992), who argues from an atheistic perspective, contends that the Fourth Gospel is a Gospel that knows exact details of Jewish life and piety before 70 but which looks back from outside on the Jews as a separate, hostile group. He suggests that its Greek style, language and allusions are consistent with a Greek-speaking Jew. D. Smith (1999:23) indicates that the Fourth Gospel is written in a superior but simple Koine Greek, with the smallest vocabulary of any canonical Gospel. He states that the Greek of this Gospel has sometimes been described as semitizing, that is, similar to a Semitic language, especially Hebrew, the language of scripture, or Aramaic, the spoken language of Jesus. Yet the characteristic features of John's style can also be found in common Greek letters and similar documents dating from the same period. Because of the elevated style, the philosophical tone of parts like the prologue, the profound differences from the synoptic Gospels, and especially the fact that Jesus is set apart from "the Jews" as if he were not

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of the earlier decades of the previous century. However, since the discovery of Papyrus 52 a new consensus has been reached. Today the majority Johannine experts acknowledge the Jewishness of the Fourth Gospel.

<sup>5</sup> P. Borgen (1999:116) concludes that John cultivates ideas and practices that to some extent are Jewish-Christian versions of aspects and trends present in the larger Hellenistic world.

<sup>6</sup> G. Lamsa (1933:xix) states: "the original language of the Gospels is the native Galilean Aramaic, the vernacular of northern Palestine, and not the Chaldean Aramaic that was spoken in southern Palestine. It was the same language that was spoken by the Assyrians, who were brought to the cities of Samaria and Galilee by the Assyrian kings after the ten tribes were carried into captivity."

<sup>7</sup> See also the contributions of G. Manning (2004), J. Martyn (1992) and A Reinhartz (2001).

<sup>8</sup> Attridge concludes: "The major parallels between the Scrolls and the Fourth Gospel remain what they were at the start of the discussion some fifty years ago. A few new pieces have been added to the puzzle, but the results remain. The Scrolls do illuminate the Jewish background to the gospel. They may provide generic examples of the kind of traditions with which the text worked, even if they do not provide the specific stuff of which it was constructed. What the Scrolls do not do is to show how these building blocks were shaped into a new structure; one animated by an ironic spirit very different from what confronts us in the scrolls."

<sup>9</sup> See also J. Charlesworth (1992 and 1999). In the latter article Charlesworth (1999:80-81) argues in favour of a Jewish origin and interprets the Fourth Gospel as having its roots in the rivalry between the post-Jamnian Hillelites and the post-70 Christians.

Jewish, John was once thought the most Hellenistic or Greek of the Gospels. More recent discoveries have, however, shown that John's contacts and involvement with Judaism are deep and essential to its full and proper understanding.<sup>10</sup>

I do not wish to contribute to this debate. S. Porter (1996a: 75-99) provides us with an excellent overview of this debate.<sup>11</sup> Perhaps it is the safest to declare with C. Barrett (1982:11) that in language and thought John treads, perhaps not unconsciously, the boundary between the Hellenistic and the Semitic. He avoids the worst kind of Semitism, but retains precisely that slow and impressive feature of the Aramaic that was calculated to produce the effect of solemn, religious Greek, and may perhaps have influenced the liturgical language of the church. What we have at our disposal is the final work. Without repudiating the past history of the debate, this final product should be taken into account. In this narrative lies the intention of communication by the author. This text reveals the Johannine perspective.

#### 4.2. Πνεῦμα In the Fourth Gospel

One of the striking features of the Johannine Gospel is the sheer volume of attention given to the Spirit.

According to the Neslé-Aland<sup>27</sup> text the word πνεῦμα occurs 24 times in 18 verses in John's Gospel.<sup>12</sup> With possibly one or two exceptions (John 11:33; 13:21), these references all seem connected to roughly the same invisible, inner reality which John at times calls "the Holy Spirit."<sup>13</sup> The word πνεῦμα occurs 12 times in 8 verses in John's Letters. There are 18 explicit references to

<sup>10</sup> See also D. Smith (1999:34-38).

<sup>11</sup> See also D. Smith (2001a and 2001b) for an interesting discussion of the origin and sources of the Fourth Gospel.

<sup>12</sup> A complete list of these texts are: John 1:32, 33; 3:5, 6, 8, 34; 4:23,24; 6:63; 7:39; 11:33; 13:21; 14:17, 26; 15:26; 16:13; 19:30; and 20:22

<sup>13</sup> We could also debate whether πνεῦμα in John 4:23, 24 and 19:30 are references to the Holy Spirit or not. I will attend to this when we discuss these verses. It is interesting to note that the NIV translators opted not to read it that way.

πνεῦμα in Revelation and one use of the adverb πνευματικῶς (11:8). These references can be divided into three categories:

- Four occurrences of the phrase ἐν πνεύματι 1:10; 4:2; 17:3; 21:10;
- Four references to the τῶν ἑπτὰ πνευμάτων (1:4; 3:1; 4:5; 5:6) and
- Ten other references to πνεῦμα (2:7,11,17,29; 3:6,13, 22; 14:13; 19:10; 22:17).

M. Turner (1998:57) mentions that the portrayal of πνεῦμα in the Johannine Gospel has many interesting features.<sup>14</sup> He discusses these features in chapters 4-6.<sup>15</sup> J. Dunn (1996:1125-1129) asserts that in John the πνεῦμα from above is the power effecting new birth (John 3:3-8). The πνεῦμα is the life-giver (John 6:63), like a river of living water flowing from the Christ bringing life to him who comes and believes (John 7:37-39; so 4:10, 14). In John 20:22 the language deliberately echoes Genesis 2:7; the πνεῦμα is the breath of the life of the new creation.<sup>16</sup>

J. Dunn argues consequently that it is important to realize that for the first Christians the πνεῦμα was thought of in terms of divine power clearly manifest by its effects on the life of the recipient. The impact of the πνεῦμα did not leave individual or onlooker in much doubt that a significant change had taken place in him by divine agency.

According to F. Horn (1996:277) John takes over certain primitive Christian formulaic phrases of πνεῦμα transmission (John 3:24; 4:13) and shares the primitive Christian traditional notion that the gift of the πνεῦμα cannot be bestowed until after the glorification of Jesus (John 7:39 and 20:22). J. Wijngaards (1988:21) argues that this is our first impression when reading John's text. But in our twenty first-century situation we fill the word πνεῦμα with unwarranted connotations. We should guard ourselves against unproven assumptions. We may not read into the text ideas about the Holy Spirit that have become commonplace in later centuries. We are not allowed to take for granted that

<sup>14</sup> See also M. Turner (1992:347-351).

<sup>15</sup> I will refer to these features when we discuss the specific verses where they occur.

<sup>16</sup> See J. Kremer (1973:290-291).

Matthew, Luke or Paul had the same concept of πνεῦμα as John. This means that we have to study the data objectively and be prepared to come up with surprises.

The Gospel authors were not poets or philosophers.<sup>17</sup> They did not make use of clearly defined, accurately confined expressions. They used language as we do: with one and the same word often designating a whole range of objects and related ideas.<sup>18</sup> The word "bar" may refer to a metal bar extending from one post to another or to a place (pub) where people go to enjoy alcoholic beverages. Language often challenges precise definitions because words on their own do not cover entire meanings.<sup>19</sup> They refer loosely to different aspects of a cluster of meanings. This is also true regarding John's usage of the word πνεῦμα.

J. Wijngaards (1988:21-22) gave the following contemporary example to explain how the same word has different meanings in different contexts: "Take the word 'ghost.' It can stand for a disembodied soul; for an apparition haunting an old mansion; for something flimsy ('You have not a ghost of a chance'); for an unseen presence (as in 'ghost writer'); or for God in the ancient expression 'the Holy Ghost'." We have to accept that this is the case with the usage of πνεῦμα in John's Gospel as well. It is multi-faceted.

<sup>17</sup> Contra P. Comfort (1994:11) who interprets the Gospel as an elaborate poem. Also contra the views of A. Schlatter (1948), F. Baur (2003) and D. Strauss (1972) that John's Gospel is an attempt to express the Messianic truth in terms of Greek philosophy. Their approach to John's Gospel is a forced Hegelian construct where everything is interpreted in the context of thesis, antithesis and synthesis. Their influence is still to be seen in modern scholarship. Ever since the attack of D. Strauss on the authenticity of John's gospel in the first half of the nineteenth century, there has been the tendency among some schools of thought to exclude this gospel from any consideration of the historical Jesus. It was set over against the synoptic gospels and the assumption was made that any discrepancies that could be detected were always to the disadvantage of the Johannine account. All attempts at harmonization were considered taboo, while the possibility that John could be more correct than the Synoptics was not even considered (D. Guthrie, 1990:343).

<sup>18</sup> I follow the approach of F. de Saussure (1857-19-13). For de Saussure language is not an agglomeration of separate facts but a closed system in the sense that the function of each element depends entirely on its position within the whole. De Saussure makes a critical distinction between language as a phenomenon (the French *le langage*), a language (the French *la language*) the language system (the French *langue*) and the usage of language (the French *parole*). For de Saussure *langue* must be the primary object of a science that shows how language functions. We should investigate the language of John on the level of *parole* for the intelligibility of his writings depends on and is based on his usage of the language.

<sup>19</sup> This is part of my criticism against J. Behm's article regarding παράκλητος.

It is true that the usage could be explained to some extent from the occurrences of πνεῦμα in Greek literature from many periods up to the middle of the first century CE. However, as stated in chapter two, the psychological background of the Johannine narrative was more the Hebrew way of thinking than the Classic Greek or even Hellenistic way of thinking. Therefore we should search for the primary source of understanding in the Hebrew רוּחַ and the LXX πνεῦμα as translation of רוּחַ.<sup>20</sup>

According to H. Kleinknecht (1976:333-334) πνεῦμα almost always translates רוּחַ in the LXX. F. Baumgärtel (1976:367-369) has the same opinion and indicates that the usual translation of רוּחַ is πνεῦμα (277 times), or ἄνεμος (52 times), also θυμός (6 times) and πνοή (4).<sup>21</sup> J. Lust (2003) also maintains that in the LXX πνεῦμα mostly renders רוּחַ.<sup>22</sup> The word πνεῦμα in the Gospel of John is used for wind (e.g., John 3:8), person (e.g., John 11:33), physical life force (e.g., John 19:30), or divine power (e.g., John 3:8; 20:22; see also 1 John 4:13). It is also in specific ways related to God the Father or God the Son. C. Dodd (1970:226) reminds us that John also defines "deity" as πνεῦμα.<sup>23</sup> He suggests that if we want to use a Trinitarian formula along John's line of thinking we should speak of Father, Son and Paraclete, and not Father, Son and Holy Spirit.<sup>24</sup>

<sup>20</sup> Here I follow the view of G. Johnston (1970:3-12). See especially his footnote 1 on page 3.

<sup>21</sup> He also mentions Other LXX words like ἀνεμόφθορος at Hosea 8:7, ἀνὴρ Proverbs 17:22; 18:14, αἶμα Job 6:4, ψυχή Genesis 41:8; Exodus 35:21; Sirach 7:11, νοῦς Isaiah 40:13, φρόνησις Joshua 5:1, etc.

<sup>22</sup> J. Lust (2003) mentions the following examples: *the breathing out of air, blowing, breath* (Job 8:2); *breath, (life) spirit, soul* (that which gives life to the body) (Judges 15:19); *spirit* (to denote the immaterial part of persons.) (Wisdom of Solomon 15:11); *spirit* (as seat of feelings and will) (1 Kings 20:5); *spirit, spiritual being* (Numbers 16:22); *(evil) spirit* (Judges 9:23); *spirit* (of God) (Genesis 1:2); πνεῦμα ζωῆς *breath of life* (Genesis 6:17); διὰ πνεύματος τοῦ θυμοῦ *by the breath of anger* (Exodus 15:8); οὐκ ἔλύπησεν τὸ πνεῦμα Ἀμων *he did not grieve Amon's spirit* (2 Samuel 13:21).

<sup>23</sup> For a more detailed view of Dodd's interpretation of πνεῦμα see C. Dodd (1970:213-227).

<sup>24</sup> C. Dodd is not alone in discussing the "Trinitarian formulas" in the Fourth Gospel. R. Gruenler (1986: 59), for instance, debates that his most impressive discovery is that Jesus described how Father, Son and Spirit defer to one another and are at each other's disposal, and how they are redemptively at the disposal of the new community of disciples. Accordingly, the ultimate grounding of Christian life and behaviour is seen to be in the social life and behaviour of the persons of the divine Family who are there for one another in essential Triunity. In his exegesis of specific passages, Gruenler notes how mutual loving, generosity, glorification, equality, availability, disposability, and deference "characterize the divine Family in the Gospel as a whole." See also C. LaCugna, (1992). My preference would be to be a bit more careful. The author of the Johannine Gospel has a consciousness of a wonderful and mysterious plurality within the unity of God. This spiritual knowledge of God, the Father, through his Son, and in/by his Spirit, surfaces and is expressed in a variety of ways in this Gospel. This is because it is embedded in his Christian experience. However, he did not explore or develop his conviction concerning the plurality within unity in a full, intellectual sense. His concentration

#### 4.3.1.1. Syntactic microstructures of John 1:23-34

According to R. Bultmann, (1971:98-100) and L. Schottroff (1970:272-76) the Johannine references to πνεῦμα must be seen in relation to the overarching, divinely established contrasts to κόσμος, σκοτία, and σὰρξ.

H. Kleinknecht (1976:338) argues that there is no instance of the concept of a πνεῦμα ἅγιον in secular Greek. He is convinced that biblical Greek has coined a new and distinctive expression for the very different, suprasensual, supraterritorial and in part personal character and content which πνεῦμα has in Judaism and Christianity. The usage of the New Testament was felt to be equally distinctive in Latin. Here the current terms *sacer* or *divinus spiritus* or *afflatus* did not translate πνεῦμα ἅγιον, which were equivalents for the Greek θεῖον or ἱερὸν πνεῦμα in the religious and philosophical tradition. It was translated by the special, and no less original, expression *Spiritus Sanctus*.

Without any further delay we can now proceed to discuss the occurrences of πνεῦμα in the Fourth Gospel from the perspective of Johannine narrative.

#### 4.3.1. Πνεῦμα in the first testimony of the Baptist

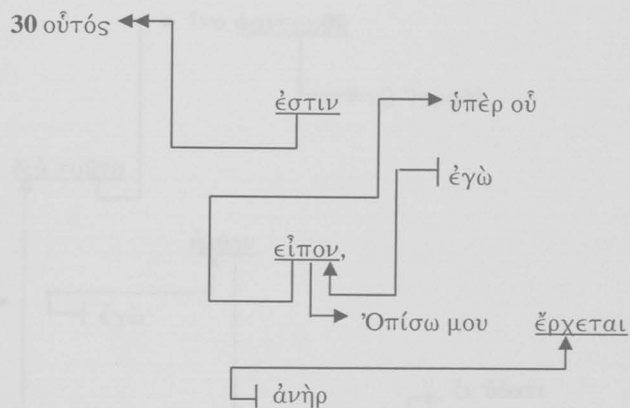
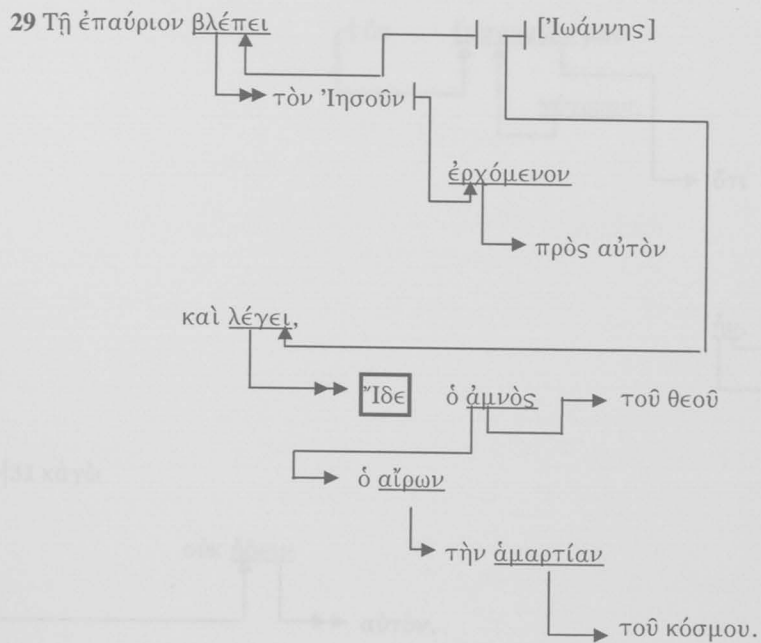
John's account of Jesus' "baptism"<sup>25</sup> by John the Baptist introduces the first references to πνεῦμα in the Gospel of John (1:29-34). John 1:32-33 is the relevant section here.

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and emphasis was to declare and to explain the Gospel of God (the Father) concerning his Son (Jesus Christ) as he was guided and empowered by the Holy Spirit. He provides much information about the eternal God, as he is turned toward the world in the work of creation, redemption, and sanctification. He focused predominantly on Jesus of Nazareth as the One in whom God is revealed and active. That is, within the statement of this divine activity and energy, that he speaks of the relations of the Father and the Son, the Son and the Father, the Father and the Spirit, the Son and the Spirit. Yet, while experience of God is the experience of the Father, the Son, and the Holy Spirit, there is no formal doctrine of the Old Testament Yahweh-Elohim as a Trinity in Unity and Unity in Trinity in the Johannine Gospel. See also W. Hendriksen (1961:99-100).

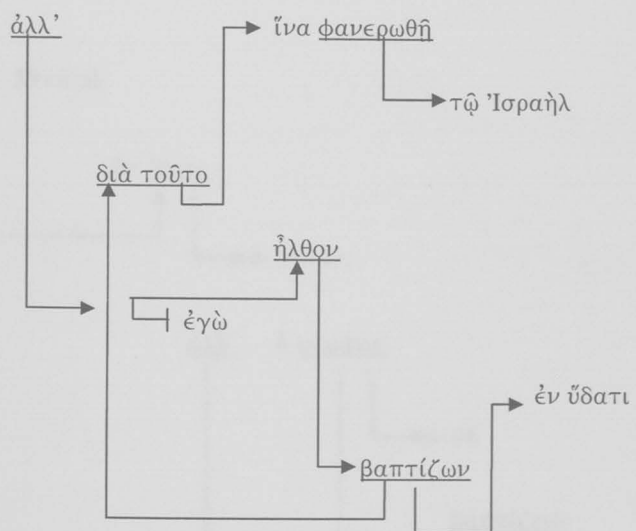
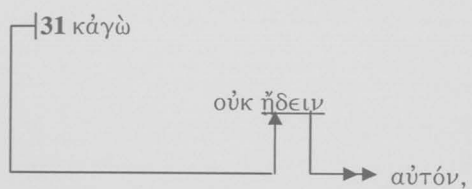
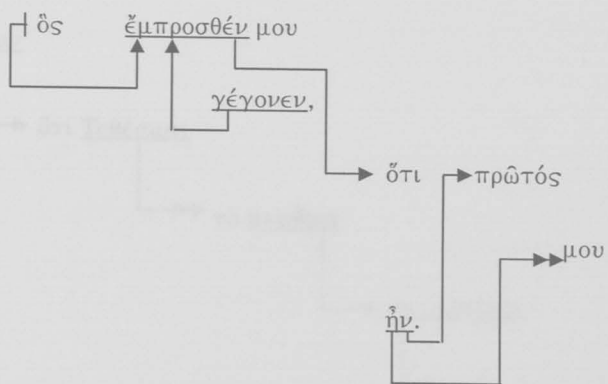
<sup>25</sup> The Fourth Gospel does not explicitly say that Jesus was baptised. Most scholars like for instance R. Brown (1982: 65-67), B. Lindars (1972:108), F. Moloney (1998:53-54), and H. Ridderbos (1997:76-77) use a comparison with the synoptic account (Matthew 3:13-17, Mark 1:9-11 and Luke 3:21-22) to make this passage

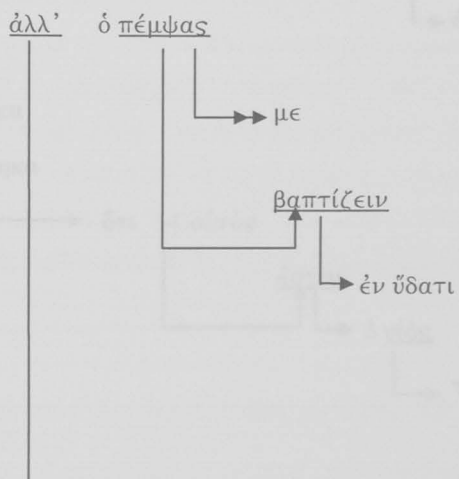
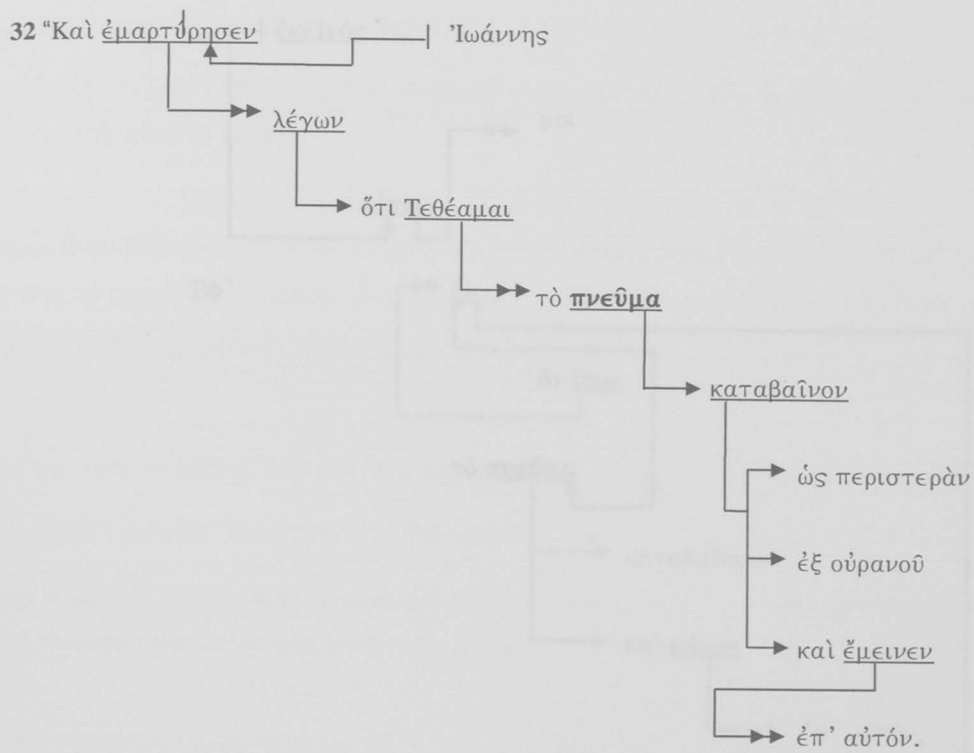
### 4.3.1.1. Syntactic microstructure of John 1:29-34



a reference to Jesus' baptism. See also K. Aland (1973:26-27), D. Carson (1991:151) and A. Köstenberger (2004:69) allude to fact that that the Fourth Gospel does not state that John baptised Jesus.







4.3.1.2. Interpretation of John 1:29-34

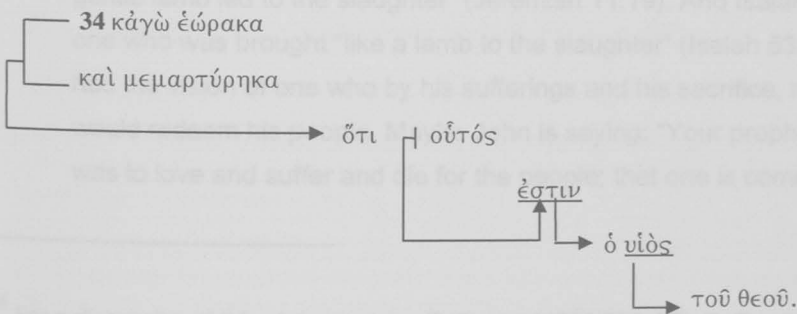
John used large building blocks for the construction of his gospel. The building blocks used in this sector are fairly easy to identify.

The unique God-directed role of the Baptist is heavily underscored. The reason for John's baptism was not only to prepare the people for the Messiah, but to exhort Jesus as Messiah to Israel. In the very act of bearing witness so decisively, John sharply defines and insists his own role.

John has two very important things to say about Jesus in verses 29-34. He describes Jesus as, ἄνθρωπος τοῦ θεοῦ ὁ αἰών της ἀπαρχῆς τοῦ χρόνου.

What was in John's mind when he used that title? According to V. Barclay (2001: 94-96) there are at least four pictures which may well contribute something to the meaning of the title.

- The Passover Lamb (Exodus 12:11-13). The blood of the Passover Lamb delivered the Israelites in Egypt from death, and it may be that John was saying, "There is the one true sacrifice who can deliver you from death."
- John was the son of a priest. He would know all the ritual of the Temple and its sacrifices. Every morning and every evening a lamb was sacrificed in the Temple for the sins of the people (Exodus 29:38-42). It may be that John was saying, "In the Temple a lamb is offered every night and every morning for the sins of the people, but in the Jesus is the only sacrifice which can deliver man from sin."
- There are two great pictures of the lamb in the prophets. Amos says, "But I was like a lamb led to the slaughter" (Amos 6:1). And Isaiah has the great picture of the suffering servant who "brought like a lamb to the slaughter" (Isaiah 53:7). Both these great promises were fulfilled in Jesus.



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The unique God-directed role of the Baptist is heavily underscored. The reason for John's baptism was not only to prepare the people for the Messiah, but to φανερωθῆναι Jesus as Messiah to Israel. In the very act of bearing witness so decisively to Jesus, John sharply defines and limits his own role.

John has two very important things to say about Jesus in verse 29-34. He describes Jesus as, ὁ ἄμνός τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.<sup>26</sup>

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- The Passover Lamb (Exodus 12:11-13). The blood of the Passover Lamb delivered the Israelites in Egypt from death; and it may be that John was saying: "There is the one true sacrifice who can deliver you from death.
- John was the son of a priest. He would know all the ritual of the Temple and its sacrifices. Every morning and every evening a lamb was sacrificed in the Temple for the sins of the people (Exodus 29:38-42). It may be that John is saying: "In the Temple a lamb is offered every night and every morning for the sins of the people; but in this Jesus is the only sacrifice which can deliver men from sin."
- There are two great pictures of the lamb in the prophets. Jeremiah writes: "But I was like a gentle lamb led to the slaughter" (Jeremiah 11:19). And Isaiah has the great picture of the one who was brought "like a lamb to the slaughter" (Isaiah 53:7). Both these great prophets had the vision of one who by his sufferings and his sacrifice, meekly and lovingly borne, would redeem his people. Maybe John is saying: "Your prophets dreamed of the one who was to love and suffer and die for the people; that one is come." It is certainly true that in

<sup>26</sup> For a discussion of this statement see R. Brown (1960:292-98), F. Gryglewicz, (1967:133-46), and C. K. Barrett (1954-55:210-18).

later times the picture of Isaiah 53 became to the church one of the most precious forecasts of Jesus in all the Old Testament. It may be that John the Baptist was the first to see it so.

- There is a fourth picture which would be very familiar to the Jews, although very strange to us. Between the Old and New Testaments there were the days of the great struggles of the Maccabees. In those days the lamb, and especially the horned lamb, was the symbol of a great conqueror. Judas Maccabees is so described, as are Samuel and David and Solomon. The lamb – strange as it may sound to us – stood for the conquering champion of God. It may well be that this is no picture of gentle and helpless weakness, but rather a picture of conquering majesty and power. Jesus was the champion of God who fought with sin and mastered it in single contest.

We can say that the lamb was an obvious reference to the sacrificial system of the Old Testament though the sacrificed lamb was not usually described as taking away sin. The death of none of these lambs was to be an expiatory or atoning sacrifice, unless Leviticus 4:32 be so construed.<sup>27</sup>

Certainly John's gospel will present Jesus in that role at the Crucifixion. Others have suggested a reference to the offering of a lamb every morning and evening in the daily whole burnt offering at the temple. Others appeal to the intertestamental picture of a horned lamb as the symbol of a great conqueror. Probably the reference to the suffering servant as a lamb in Isaiah 53:7 is in mind here because Isaiah 53:12 goes on to say that the servant will bear the sin of many.

Secondly, Jesus is described as the possessor of the πνεύμα. Something had happened at the baptism of Jesus that had convinced John the Baptist beyond all doubt that Jesus was the Son of God. That something is the coming of the πνεύμα. John the Baptist witnesses that he had seen the πνεύμα come upon Jesus and remain on him. He also affirms that Jesus will baptise with the πνεύματι ἁγίῳ. The phrase ὁ βαπτίζων ἐν πνεύματι ἁγίῳ is a hapax legomenon in Johannine literature.<sup>28</sup> That the πνεύμα came upon Jesus is an important fulfilment of Isaiah 61:1ff and

<sup>27</sup> The lambs of the Testament of Joseph 19:8 and the Testament of Benjamin 3:8 also were not treated as offerings for forgiveness of sin; the same is true of the lamb mentioned in the Dead Sea Scrolls, 1 QH 3:10; 8:10f, because the Essenes of Qumran rejected animal sacrifice.

<sup>28</sup> The concept οὐτός[Jesus] ἐστὶν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ (John 1:33) has hardly received attention from Johannine scholarship. As a result the meaning and significance of the concept of Jesus' Spirit-baptism

portrays Jesus as the agent of God's salvation. That Jesus is the possessor of the πνεῦμα and that He baptizes with the πνεύματι ἁγίῳ is important for us also.<sup>29</sup> If Jesus needed the πνεῦμα (and all four gospels imply that the πνεῦμα was somehow the enabling factor for Jesus to begin His ministry), then we must need the πνεῦμα even more. Ministry apart from the πνεῦμα is impossible for us.

Furthermore, Jesus is the giver of the πνεῦμα.<sup>30</sup> This means that the πνεῦμα is not an independent entity that does its own thing and goes its own way. Rather the πνεῦμα is channelled to us through Christ and the πνεῦμα does the work of Christ in us. The πνεῦμα will lead no one in a way contrary to the nature and work of Christ. For John that work of the πνεῦμα leads him to the climax of his witness expressed in verse 34. "κἀγὼ ἑώρακα καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ." John the Baptist thus becomes the first in whom the purpose of the gospel (John 20:30-31) is accomplished.

It is noteworthy that the first mentioning of πνεῦμα is placed in the mouth of the Baptist.<sup>31</sup> According to John the Evangelist John the Baptist said that he saw the πνεῦμα come down from heaven as a dove and remain on Jesus (1:32) to distinguish the new dispensation from the old.<sup>32</sup> R. Brown (1982:57) and D. Carson (1991:153) indicate that although a dove was not a common figure for the Holy Spirit in the Old Testament<sup>33</sup> we have Rabbinical references to dove and Holy Spirit as

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in this Gospel seem to have been overlooked. C. Bennema (2003:35-60) aims to explain the concept of Spirit-baptism and Jesus as the Spirit Baptiser in the Fourth Gospel.

<sup>29</sup> I agree with C. Bennema (2003:59) that there is no such a thing as *the* "baptism in Holy Spirit" – neither as a technical term for a "second blessing" nor as a reference merely to one single event. Rather, the metaphor "to baptise with the Holy Spirit" is the umbrella-term for the sum-total of Jesus' soteriological activities by means of the Spirit.

<sup>30</sup> The vast majority of scholars think that John 1:33 means that Jesus will give the Spirit to or bestow the Spirit on people. See e.g. R Brown (1971:66), F. Porch (1974:48, 51), C.K. Barrett (1978:178), G. Burge (1987:40, 55), B. Witterington (1995:67), H. Ridderbos (1997:76), and C. Keener (1997:138).

<sup>31</sup> The major difference between John's account of Jesus' baptism and that of the Synoptics is that John recorded the reaction of John the Baptist himself.

<sup>32</sup> See here C. Barrett (1982:178).

<sup>33</sup> G. Burge (2000:74) indicates that the appearance of the Spirit was common in the Old Testament, but it appeared mainly among designated leaders and remained only for the duration of their God-appointed work.

mentioned in Genesis 1:2.<sup>34</sup> A. Köstenberger (2004:69) is of the opinion that it was more often associated with Israel. Therefore, he suggests: “it is possible that Jesus is marked as the consummate of Israelite at the point he receives the πνεῦμα”.<sup>35</sup>

John 1:32-33 repeat and elaborate the essence of John 1:31. They are also the heart and climax of John's testimony about Jesus. John saw the Spirit come down as a περιστερὰν ἐξ οὐρανοῦ and remain on Jesus. John then ἐμαρτύρησεν in verse 33 that he would not have recognised the Messiah had not God, who had sent John to baptise, told him that the man on whom he would see the πνεῦμα coming down and ἔμεινεν would be the one who was to βαπτίζων ἐν πνεύματι ἁγίῳ.

The Baptist said he would not have recognized Jesus, except that God revealed to him that the one on whom the πνεῦμα descended would baptise with the πνεῦμα (verse 33).<sup>36</sup> The first two references have the definite article before the word πνεῦμα. This by itself would not indicate that John thinks of πνεῦμα in personal terms, but it suggests the possibility of such an interpretation. H. Ridderbos (1997:76) suggests that from the Johannine narrative perspective the emphasis is not so much on the descending of the πνεῦμα, but more on the witnessing of the Baptist.<sup>37</sup> The Baptist added in John 1:34 καὶ γὰρ ἑώρακα καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ. Jesus therefore both takes away sin and gives the Spirit, because he is God's Son.

<sup>34</sup> For an interpretation of the symbolism expressed by περιστερὰ see B. Westcott (1975:21). R. Whitacre (1999:68) also talks of περιστερὰ as the sign of the Spirit.

<sup>35</sup> See also L. Morris (1995:133) and J. Calvin (1961:34). Calvin sees this as an unliteral and figurative expression. The dove was a sure and infallible sign of the presence of the Spirit. It is called the Spirit by metonymy.

<sup>36</sup> P. Comfort (1994:24-24) indicates that this is a clear reference to the fact that Jesus is depicted as the Messiah according to well-known Messianic passages (Isaiah 11:1-2 and 61:1ff).

<sup>37</sup> A. Köstenberger (2004:70) confirms a similar line of thought when he reminds us that from the Johannine narrative perspective Jesus refers to John as the first of a chain of witnesses to his identity (John 5:33-35). See also Köstenberger (1999:64-65 and 2002:17). R. Schnackenburg (1984:303) expresses similar thoughts. The reference to πνεῦμα is given as explanation why the Baptist could testify the way he did. See also R. Lenski (1961:133-136).

Nevertheless, we should ask what the background to this πνεῦμα reference might be.<sup>38</sup> The view supported here is that the background is Jewish.<sup>39</sup> However, with that being said we still need to distinguish between three strands of Jewish thought: 1) Old Testament thought, 2) Qumran thought and 3) Rabbinical (post Jamnian) thought.

#### 4.3.1.3. רוּחַ in the Old Testament

Historically the Jews were awaiting the coming of the Messiah. G. Beasley-Murray (1999:25) reminds us that the language is reminiscent of the common tradition as espoused by the Old Testament prophets' anticipation that the Spirit will rest on the Messiah. It is well known that it was part of the Jewish Messianic expectation that the Messiah would be the one who would be anointed with the רוּחַ of the Lord God. Three relevant Old Testament passages that were interpreted in a Messianic sense are Isaiah 11:1-2, 42:1 and 61:1-3a. For the purpose of this study I will focus on the first text.

To summarize the Old Testament evidence is not easy. At the risk of generalization we may suggest the following<sup>40</sup>: The word רוּחַ symbolises primarily "movement of air," and comes in effect to carry subsidiary denotations such as "wind" or "breath." Unavoidably it was associated with Yahweh, as the expression of His power at the Red Sea (e.g., Exodus 14:21). Thereby it came to represent God's power in contrast to human frailty (e.g., Isaiah 31:3). It is an extension of this idea into the personal realm for רוּחַ to be also associated with persons. For man also has breath or spirit. So it is that the term ruach comes to be used for "person" or "self" (e.g., Psalm 31:5 or 32:2). Another

<sup>38</sup> W. Barclay (2001:97) rightly states that we must remember that as this time the *Christian* doctrine of the Spirit had not yet come into being. We have to wait for the last chapters of John's Gospel and for Pentecost for that to emerge. When John the Baptist spoke of the Spirit coming upon Jesus, he must have been thinking in *Jewish* terms. What then was the Jewish idea of the Spirit?

<sup>39</sup> See C. Kruse (2003:80-82), B. Witherington (1995:66-67) and W. Barclay (2001:97-100). F. Bruce (1983:53) indicates that this reference to Jesus' anointment with the πνεῦμα is seen as an indication that Jesus was seen as the Davidic ruler of whom is written in Isaiah 11:1-2. R. Brown (1982:65-66) also indicates that the Johannine narrative portrays Jesus as the Jewish Messiah. Brown, however, gives as an indication that this is also stated in the Testaments of the Twelve Patriarchs regarding the kingly Messiah and the priestly Messiah. R. Bultmann (1971:95-97) also confirms that this section clearly portrays a Jewish background.

<sup>40</sup> For summary and interpretation of the Old Testament evidence see F. Baumgärtel (1976, 359-6), N. Snaith (1973, especially chapter 7), D. Hill (1967: 205-17), A. Heron (1983, especially chapter 1), and W. Eichrodt (1982, especially chapter 13). What follows is based on their views.



application of the term is found in reference to emotions and moods, the intellect and the will. Unhappiness is described as "trouble of spirit" (1 Samuel 1:15); depression or despair as "faintness of spirit" (Isaiah 61:3); anger is "disturbance of spirit" (Proverbs 1:23); understanding is the "spirit of wisdom" (Deuteronomy 34:9); the intent or will to harm is the "spirit of a destroyer" (Jeremiah 51:1). The term רִיחַ is as a consequence used to describe personal quality.

We also find that רִיחַ refers to quasi-personal beings. Such uses are not common in the Old Testament but they are present (e.g., 1 Kings 22:20-24 that explains how Ahab is lured to his doom). Analogous to this are texts where the רִיחַ of Yahweh rests on people, e.g., Saul (1 Samuel 10:6), Samson (Judges 14:6, 19) or the Seventy Elders (Numbers 11:24ff. Essential to this practice is the common supposition that man being רִיחַ himself is receptive to the supremacy of Yahweh who is the Lord of רִיחַ. The mark of Yahweh's Servant is that He has put his רִיחַ on him (Isaiah 42:1). The end-goal of Old Testament anticipation is that Yahweh will pour out his רִיחַ on all flesh (Joel 2:28, 3:1). Psalm 51:10-12 expresses this powerfully. C. Moule (1978:8) comments on this is worth mentioning: "What is specially significant here ... is that the psalmist sees רִיחַ, spirit, as within him and as part of him — almost as an attitude or character; and yet, the same word stands for something that belongs to God and may even be taken away by God. This suggests that even what may be called a man's spirit is not necessarily his own, or inherently his: it may be God's spirit in him."

However, an aspect that is in noticeably short supply in the Old Testament is mentioning of the Holy Spirit. Apart from the example in Psalm 51:11, there is one other, Isaiah 63:10-12 that reads: "Yet they rebelled and grieved his Holy Spirit. So he turned and became their enemy and he himself fought against them. Then his people recalled the days of old, the days of Moses and his people— where is he who brought them through the sea, with the shepherd of his flock? Where is he who set his Holy Spirit among them, who sent his glorious arm of power to be at Moses' right hand, who divided the waters before them, to gain for himself everlasting renown "

It is worth mentioning that in the Old Testament a particular sphere of the activity of רִיחַ is prophecy. The coming of the רִיחַ on the Seventy Elders makes them prophets (Numbers 11:24ff)

an outcome which Moses wishes would be true of all of the people of Yahweh (Num. 11:29). A related point is that the giving of the prophetic *רוּחַ*, whether in the form of charismatic seizure characteristic of the early period (e.g., Saul), or in the more restrained and permanent form typical of the later prophets (Ezekiel 2:2; 3:24; Nehemiah 9:30; or Zechariah 7:12), appears to occur at critical moments in the history of God's saving dealings with His people. The function of *רוּחַ*, particularly the prophetic *רוּחַ*, was seen as being connected with the saving activity of God. This leads directly to another observation. The *רוּחַ* is intimately connected with Israel's future hope, in whatever form that hope may be cast. Whether the light of expectation is focused on the Davidic king, the point of emphasis is that he will be endowed with the *רוּחַ* (Isaiah 11:2). Or if the searchlight falls on the people of God as a whole, they are seen to be a people of the spirit (Isaiah 44:3); a people moreover, in whom the *רוּחַ* becomes the instrument of renewal of heart and obedience to Yahweh (Ezekiel 36:26ff). W. Eichrodt (1982: 58-59) states as follows: "it was only as a fruit of the spirit, that is to say, as a product of a new and deeper communion with God, that they dared to hope for the right performance of God's will in religious humility and moral obedience... To a growing extent, therefore, the activity of the spirit was shifted to the communication of religious and moral power... In this way there is an advance from a picture of power working externally to one involving the innermost foundations of the personal life; man's relationship with God is no longer left to his own efforts, but is given him by the spirit. Because, however, all this is seen as *the central miracle of the new age*, the spirit as the living power of the new creation finds its proper place in eschatology."

J. Oswalt (1986:279-280) gives us an appropriate explanation of how we should interpret *רוּחַ* in Isaiah 11:2. "In the Old Testament there was the growing sense that the unaided human spirit was incapable of saving itself. Thus, to say that God's spirit was upon someone became almost a code phrase for saying that the person was acting out of a capacity that was more than merely human. This phrase came to be applied supremely to capacity for ethical behaviour (Isaiah 44:3; Ezekiel 36:25-27). Yet, the Davidic kings had come to manifest a spirit that had little of God in it. Craven, cynical, pompous, they seemed to be spiritually bankrupt, so much so that Isaiah was led to testify that the palace was empty (32:14) and envisioned a day when the Spirit of God would be visited on the people as a whole (32:15) through their leaders. This verse fits the picture just drawn in a perfect manner. The very breath of God about him will characterize the promised shoot from the stump of Jesse. Everything about his leadership will testify to a supernatural endowment for his calling. It is this that is critical."

Unless the Messiah is truly endued with the Spirit of God, the results of his rule will be no different from those of an Ahaz. But Isaiah can look forward to such a Messiah who will be able to perceive things correctly and who will be able to carry out correct decisions because of a correct motivation. The basis of this king's activity will be that kind of experiential acquaintance with God that will issue in the recognition that the supreme reality of life is our accountability to a just, faithful, holy God. It is this understanding which characterizes true religion for the Hebrew. Pious feelings and ecstatic experiences are as nothing unless they are underlain by that pervading consciousness of God's reality and of our accountability to him.

Because the Messiah will be characterized by this fear of the Lord, he can be depended upon to perceive correctly (John 2:24,25; Mark 2:8) and to act with integrity (Luke 4:1-13). The person who knows God in a full-orbed way and is supremely concerned to please him can be depended upon not to allow self-serving to cloud the issue, to cause him to trample other people. If there should come 'One in whom God's Spirit' could dwell completely and purely, that person could be the Saviour of the world (61:1)."<sup>41</sup>

#### 4.3.1.4. רוח in Qumran literature

Occasionally רוח is used in its literal sense of "wind" or "breath," as for instance in IQH VII 23: "My enemies are like chaff before the wind."<sup>42</sup> A. Anderson (1962:303) indicates that such literal uses of רוח are comparatively rare in Qumran literature in comparison with their frequency in the Old Testament. He states that it probably implies that the Qumran idea has the same point of departure as the Old Testament.

According to J. Pryke (1965:345) more than twenty-five percent of the examples indicate man's inner nature or self. However, translation frequently obscures this.<sup>43</sup>

<sup>41</sup> The testimony of John the Gospel author (1:14) and John the Baptist (1:32-34) is that Jesus of Nazareth is that person.

<sup>42</sup> All quotations from the Qumran texts are from G. Vermes (1975).

<sup>43</sup> For example G. Vermes (1975:99) renders CD III 2f: "Abraham ... was accounted friend of God because he kept the commandments of God and did not choose his own will". The Hebrew text reads: "did not choose his

Qumran's use of *רִינָה* also conveys *kind* of self, *quality* of self. Thus, IQS XI 1 speaks of the "erring *רִינָה*," and the "haughty *רִינָה*;" IQS VIII 3 of a "*רִינָה* of meekness;" etc. Of particular interest are some examples in the Rule of the War. Referring to the warriors who will participate in the battle, the Rule says: "They shall all be freely enlisted for war, perfect in *רִינָה* and body and prepared for the Day of Vengeance" (IQM VII 5). The context of lines 1-7 makes it clear that perfection in flesh refers to conformity to the ritual regulations for the holy war. According to A Deasley (1972:293-299) this makes it probable that perfection of *רִינָה* refers to spiritual qualifications: a conclusion supported by the further description of the warriors as "freely enlisted for war ... prepared for the Day of Vengeance." In short, perfection of *רִינָה* is whole-hearted commitment to the final battle for the abolition of evil.

Another usage for *רִינָה* in Qumran literature is to refer to supernatural beings. In IQS III 24 the phrase "the God of Israel and his Angel of Truth" is expounded by the words: "For it is he who created the spirits of Light and Darkness." CD XII 2 speaks of "the domain of the spirits of Satan." IQM XIII 1-2 describes how the High Priest and his brothers "shall bless the God of Israel and all his works of truth, and shall execrate Satan and all the spirits of his company." Remarkably, the text proceeds to speak of God and Satan in parallel ways, attributing to both the quality of purpose and speaking of both as objects of service. "Blessed be the God of Israel for all His holy purpose and for His works of truth! Blessed be all those who [serve] Him in righteousness and who know Him by faith! Cursed by Satan for his sinful purpose and may he be execrated for his wicked rule! Cursed be all the spirits of his company for their ungodly purpose and may they be execrated for all their service of uncleanness!" (2-5).<sup>44</sup>

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own *רִינָה*." Likewise in CD III 8 referring to the Israelites in the wilderness: "They chose their own will (*רִינָה*) and did not heed the voice of their maker." Or again, in the first of the *Hodayot* which celebrates God's action in creation, the author writes: "[And] to the spirit of man which thou hast formed in the world, [thou hast given dominion over the works of Thy hands] for everlasting days and unending generations" (IQH I 15. See also IQS VII 18, 22f). Here *רִינָה* is a virtual synonym for "man." But notable in this connection is the insistence — also implied in the last quotation — that man's *רִינָה* is the gift of God. "The way of man is not established except by the *רִינָה* which God created for him to make perfect a way for the children of men" (IQH IV 31).

<sup>44</sup> See also W. LaSor (1974:100f), Y. Yadin (1962:229-242), and P. Davies (1977:104-110).

We can therefore say that the Qumran literature exhibits practices that match generally the usages found in the Old Testament. However, Qumran usages represent development further than those of the Old Testament that prove to be significant in the shaping of a Qumranic Pneumatology.

#### 4.3.1.5 רות in Rabbinical Literature

I am well aware that the rabbinical literature post-dates the Johannine Gospel by at least 2-6 centuries. But the claim here is that the Jewish mindset of the time of the writing of the Johannine gospel (90-110 CE) does not deviate significantly from that as revealed in the time the Midrash was written.

According to M. Maimonides (1850) you cannot have Rabbinic Judaism without an oral law or tradition. Rabbinic Judaism believes that in addition to Moses receiving the Written Torah, he also received a commentary and explanation on the Written Torah. This is known as Oral Torah, Torah she-be-al pey. God gave the Torah to Moses in two forms on Mt. Sinai, the one was written and the other was formulated and transmitted orally. J. Neusner (1987:1-2) states "the Oral Torah, Torah she-be-al peh, Torah that is memorized - is that half of the one whole Torah revealed by God to Moses at Mt. Sinai that came down from then to late antiquity, formulated and transmitted in memory alone. The Oral Torah serves to complement and complete the written one and vice versa." This Oral Torah exists in a written form. We first hear of it with the Tanaim, the great scholars from 200 BCE - 200 CE. Their main job was to teach and transmit these traditions. J. Neusner (1987:2-3) puts it this way "What God told Moses we hear for the first time in a variety of accents and modes of expression, in the name not of God speaking to Moses in the wilderness of Sinai but of Yochanan ben Zakkai or Akiba or Judah the Patriarch, all of whom lived in the Land of Israel nearly 1,000 years after Moses, and the message comes in categories and circumstances deriving not from Israel in the wilderness but Jewry in what Israel called the Land of Israel but what the world knew as a Roman province..." By the year 200 CE this oral law that had been transmitted through memory was now put in writing. The first piece of writing is called the Mishnah. Its name comes from a Hebrew root meaning to teach by repetition. It was the first of several rabbinic documents written between the 2<sup>nd</sup> - 7<sup>th</sup> centuries CE that contained the Oral Law.

The next piece of rabbinic literature is called the Tosefta. It means addition or supplement. It is a supplement to the Mishnah and follows its same general order. It was compiled sometime between 200 CE - 400 CE.

The Pirke Avot was written around 250 CE. It is a book full of ethical and moral exhortations. It preserves a chain of tradition which tells us that the names of the authorities of the Mishnah are included as part of the Sinai tradition. It treats the Mishnah as part of the revelation at Mt. Sinai. The Pirke Avot opens with the statement. "Moses received the Torah from Sinai and transmitted it to Joshua, Joshua to the Elders, the Elders to..." The commentary defines Torah in the following way: The term Torah includes the Written Torah (Torah she-bik-tav, i.e., the Five Books of Moses) and the accompanying Oral Law (Torah she-be-al pey) – the interpretation of the Text as divinely handed down to Moses in its entirety and expounded by successive generations of sages." (J. Neusner, 1987:8)

The Gemara is another piece of literature. It is combined with the Mishnah to form the Talmud. From 200-400 CE the sages tried to understand the Tanaim and their writings contained in the Mishnah. They did not invent any new teachings but expounded on those of the Tanaim. Their studies were put together into the two Talmuds, the Jerusalem or Palestinian Talmud and the Babylonian Talmud.

Rabbinical Jewish literature interprets **רוּחַ** clearly in a messianic context. See for instance, the following references regarding Isaiah 11:1-2. **Midrash Rabbah, Lamentations 1:16, 51:** " What is the name of the King Messiah? 'Did I not tell you at his coming [the Temple] was destroyed and at his coming it will be rebuilt'? R. Abun said: Why should I learn this from an Arab when there is an explicit text wherein it is stated, *And Lebanon shall fall by a mighty one* (Isaiah 10:34), which is followed by, *And there shall come forth a shoot out of the stock of Jesse, and a twig shall grow forth out of his roots* (Isaiah 11:1)."

**Midrash on Psalms, Book Two, Psalm 72:3** " Another comment on *Give the king Thy judgments O God, and Thy righteousness:* here *king* means the King Messiah, of whom it is said *And there shall come forth a shoot out of the stock of Jesse And the רוּחַ of the Lord shall rest upon him And he shall not judge after the sight of his eyes, neither decide after the hearing of his*

ears; but with righteousness shall he judge the poor, and decide with equity for the meek of the land (Isaiah 11:1a, 3b–c, 4a)."

**Targum Jonathan to the Prophets:** "And a king shall come forth from the sons of Jesse, and the Messiah shall be anointed from among his children's children. And upon him shall rest the רִיחָה of divine prophecy, the רִיחָה of wisdom and sagacity, the רִיחָה of counsel and might, the רִיחָה of knowledge and fear of the Lord. And the Lord shall bring him near to the worship of Him. He shall not judge according to the sight of his eyes, nor shall he reprove according to the hearing of ears. But he shall judge the poor in truth, and shall reprove in faithfulness for the needy of the people. He shall smite the guilty of the land with the word of his mouth, and with the speech of his lips he shall slay Armilus the wicked. The righteous shall surround him, and the faithful shall be near him.

**Babylonian Talmud, Sanhedrin 93a-93b:** " R. Tanhum said: Bar Kappara expounded in Sephoris: What is meant by, 'These six of barley gave he to me?' What are 'six of barley'? Shall we say it is meant literally? But was it Boaz's practice to give [only] six barley grains? [93b] But [if it means] six *se'ahs*, can a woman take six *se'ahs*? – But he symbolically intimated to her [by giving her six barley grains] that six sons were destined to come forth from her, who should each be blessed with six blessings. Viz, David, Messiah, Daniel, Hananiah, Mishael and Azariah. David, for it is written, *Then answered one of the servants, and said, Behold, I have seen a son of Jesse, the Bethlehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and understanding in matters,* The Messiah – as it is written, *And the רִיחָה of the Lord shall rest upon him, the רִיחָה of wisdom and understanding, the רִיחָה of counsel and might, the רִיחָה of knowledge of the fear of the Lord. And shall make him of quick understanding [wa-hariho] in the fear of the Lord.* (Isaiah 11:2)."

**Midrash Rabbah, Genesis 2:4:** " AND THE SPIRIT OF GOD HOVERED: this alludes to the רִיחָה of Messiah, as you read, 'And the רִיחָה of the Lord shall rest upon him' (Isaiah 11:2)."

**Midrash Rabbah, Numbers 13: 11:** "Another reason why "*attudim*" is written in full and the other word with a superfluous waw. It alludes to the six sons descended from Nahshon who were

possessed of six blessings. They are the following: David, the Messiah, Daniel, Hananiah, Mishael, and Azariah. How do we know it of David? – Because it is written, ‘*Skilful in playing*’, etc., (1 Samuel 16:18). ‘The Messiah’? – Because it is written: ‘*And the רִיחַ of the Lord shall rest upon him; the רִיחַ of wisdom and understanding*’ (Isaiah. 11:2)”.

**Midrash Rabbah, Ruth 7: 2:** “ R. Judah b. Simon said: The meaning is that as a reward for, AND HE MEASURED SIX BARLEYS AND LAID [THEM] ON HER, he was vouchsafed that there should arise from her six righteous men, each one of them possessing six outstanding virtues, viz. David, Hezekiah, Josiah, Hananiah, Mishael and Azariah, Daniel, and the Messiah The Messiah, as it is said, *And the רִיחַ of the Lord shall rest upon him, the רִיחַ of wisdom and understanding*, etc. (Isaiah 11: 2).” T. Huckel (1998).

#### 4.3.1.6. Conclusion

I agree with C. Bennema’s view regarding the meaning of Spirit-Baptism in the context of Johannine thought. His view is summarised best in the conclusion of his article. Jesus is depicted in the Fourth Gospel as being empowered by the Spirit in order to provide life-giving revelation that would cleanse Israel. Jesus’ eschatological cleansing of Israel by the Spirit is captured by the Evangelist under the metaphor “to baptise with Holy Spirit”, which in turn embraces Jesus’ ministry of revelatory teaching. In fact, “to baptise with Holy Spirit” *is* Jesus’ ministry; it is shorthand for Jesus’ salvific programme of revelation and cleansing by means of the Spirit. In other words, John 1:33 is *programmatic* for Jesus’ ministry, in that it sets the agenda for Jesus’ ministry and summarises in a nutshell Jesus’ salvific programme for Israel (and the world).

With this in mind there is no doubt in my mind that the Baptist’s witness regarding Jesus from the perspective of the Johannine narrative in the verses under discussion is an attempt to prove that Jesus was indeed the long awaited Messiah.<sup>45</sup> Our understanding of πνεῦμα in this context must be that of the Hebrew mindset (that covers the Old Testament, Qumran and Rabbinical literature).

<sup>45</sup> C. Bennema (2003:59) states: “The Jewish picture of a messianic figure endowed with Spirit and revelatory wisdom who would purge/cleanse Israel of her enemies with his revelatory Spirit-imbued word, rooted in Isaiah 11, fits best the picture of the Johannine Jesus. Since the Jewish concept of a Messiah were diverse and consisted of a large complex of ideas, it is unlikely that John merely had one text or activity of the



The endowment of the πνεῦμα is a manifest sign that Jesus is the Messiah. Convinced that Jesus is the Messiah we hear the Baptist's testimony: "I have seen and I testify that this is the Son [chosen One]<sup>46</sup> of God." (John 1:34 NIV) C. Bennema (2002:162) seems right in his assessment that Jesus needed to be anointed with the πνεῦμα as Messiah in order to anoint with the πνεῦμα. According to Bennema (2003:55) John seems to understand βαπτίζων ἐν πνεύματι ἁγίῳ as a metaphor for *the Messiah's ongoing revelation of God to and cleansing of Israel by means of the Spirit*, effecting both salvation and judgement, depending on one's attitude towards the Spirit-Baptiser.<sup>47</sup>

#### John and the Rabbinic

John who has just witnessed Jesus being anointed with the πνεῦμα made one more declaration about the Messiah, which fulfilled yet another Prophecy of Isaiah.<sup>48</sup> Twice in the Baptist's testimony he mentioned the πνεῦμα "abiding" on Jesus (ἔμεινεν ἐπ' αὐτόν in 1:32 and μένον ἐπ' αὐτόν in 1:33). This is extremely important in the context of the description of the relationship of πνεῦμα to Jesus, because it implies permanence. The Greek phrase μείνεν used here means "an inward, continuing personal unity."<sup>49</sup> The phrase is used elsewhere by John<sup>50</sup> to describe the permanent mutual indwelling relationship of the Father and the Son.<sup>51</sup>

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Messiah in mind. Rather, John probably employed from the traditions or sources to which he had access a metaphor that would succinctly summarize Jesus' dominant activities of cleansing through revelation by means of the Spirit, and that at the same time could be linked to a similar nexus of messianic ideas in Judaism."

<sup>46</sup> According to B. Metzger (1975:200) instead of "the Son of God" several witnesses, chiefly Western, read "the chosen one of God". Metzger argues on the basis of age and diversity of witnesses to prefer the ὁ υἱὸς reading. However, if you consider the Jewish Messianic context and the expectation given in Isaiah 42:1 we could argue that the alternative reading suits the context very well. The LXX rendering ὁ ἐκλεκτός μου might indicate such a possibility as well. See also Luke 23:35. However, it is also worth mentioning that there are passages in the Qumran Scrolls that connect the Messiah with the title "Son of God". See for instance 4QFlor 1:10-14; 1Qsa 2:11-12; 4QpsDan A<sup>a</sup> (4Q246) 2:1. It is also significant that the titles "the Christ (Messiah)" and "the Son of God" stand in apposition as virtual synonyms in John 20:31. Since both "chosen one" and "Son" equally designates the Messiah it does not really matter which variant reading we use.

<sup>47</sup> Hence, βαπτίζων ἐν πνεύματι ἁγίῳ is soteriologically necessary.

<sup>48</sup> C. Blomberg (2001:78) mentions that the focus of this section of the text is more the fact that John witnessed about Jesus than the anointment with the Spirit.

<sup>49</sup> See W. Bauer (2000: 504).

<sup>50</sup> See John 14:10 11 "it is the Father, living in me".

<sup>51</sup> This relationship between the Father and the Son becomes the paradigm of the believer's relationship in God the Father (1 John 4:15, "God lives in him and he in God"), in Jesus (John 6:56, "remains"; 15:6, "remain"), and even in Jesus' word (8:31, "hold to"). The phrase μένει ἐν is used in 1 John 3:24 ("lives") to

### 4.3.2. Πνεῦμα in Jesus' discussion with Nicodemus

C. Barrett (1982:178) therefore, suggests that the work of Jesus as a whole must be understood as accomplishment in communion with the πνεῦμα of God. As the one on whom the πνεῦμα permanently resides, Jesus is able to dispense the πνεῦμα to others. According to John 1:33, "he is the One who βαπτίζων<sup>52</sup> ἐν πνεύματι ἁγίῳ"<sup>53</sup>. With this in mind we could say that the first two references to πνεῦμα in the Fourth Gospel are directly related to the reference to the πνεύματι ἁγίῳ and should be understood in the context of the wide-ranging Jewish thought of the Old Testament, Qumran and the Rabbis.<sup>54</sup>

John stresses two aspects of the work of Jesus:

- He shall take away sin.
- He shall baptise ἐν πνεύματι ἁγίῳ.

Two distinct experiences - the one guarantees the other. Pentecost is consequential upon having been to Calvary.

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describe the indwelling of God in the believer through the Spirit, and repeatedly in John 15:4 11 ("remain," etc.) to describe the relationship of Jesus to His disciples. It is significant that this phrase also describes the Spirit of truth as permanently remaining with believers in John 14:17 ("he lives with you").

<sup>52</sup> Although this study does not focus on baptism per se it might be appropriate to make a comment on John's use of the word βαπτίζων in this context since it raises the question of what precise connotation is to be given to the word βαπτίζων in connection with πνεῦμα. P. Brown (2002: 58) says that it is scarcely ever considered what the connection is – Perhaps because there is no clear answer? It seems to me the most that we can say is: What John the Baptist did with water, purifying people through a ritual washing, the Messiah will do through the πνεῦμα. The redemptive significance of the πνεῦμα indwelled Messiah is revealing above all the sin removing power that the πνεῦμα bestowed upon the Messiah. See also C. Blomberg (2001:79).

<sup>53</sup> Note also John 15:26, 16:7 and 20:22).

<sup>54</sup> Virtually all scholars interpret πνεῦμα here as Holy Spirit and a reference to the third person of the Trinity. See for instance C. Barrett (1982:178), R. Schnackenburg (1984:303-306), F. Bruce (1984:53-54), H. Ridderbos (1997:76-77), P. Comfort (1994:24-25), J. Calvin (1959:34-36), D. Carson (1991:151-152), R. Culpepper (1998:121), E. Haenchen (1984:154-156), W. Hendriksen (1961:99-101), W. Barclay (2001:97-100), M. Tenney (1976:80), C. Kruse (2003:81-82), F. Moloney (1998: 53-54), L. Morris (1995:132-135), Westcott (1975:21-22). Interesting exceptions are Beasley-Murray (1999:24-26), Blomberg (2001:75-80), R. Brown (1982:65-67) R. Bultmann (1971:84-97) who does not discuss πνεῦμα in this context at all, G. Burge (2000:73-75), C. Dodd (1970:226) and B. Witherington (1995:66-67).

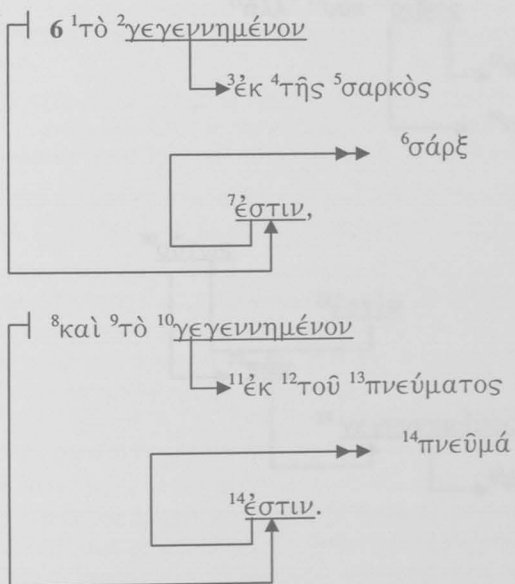
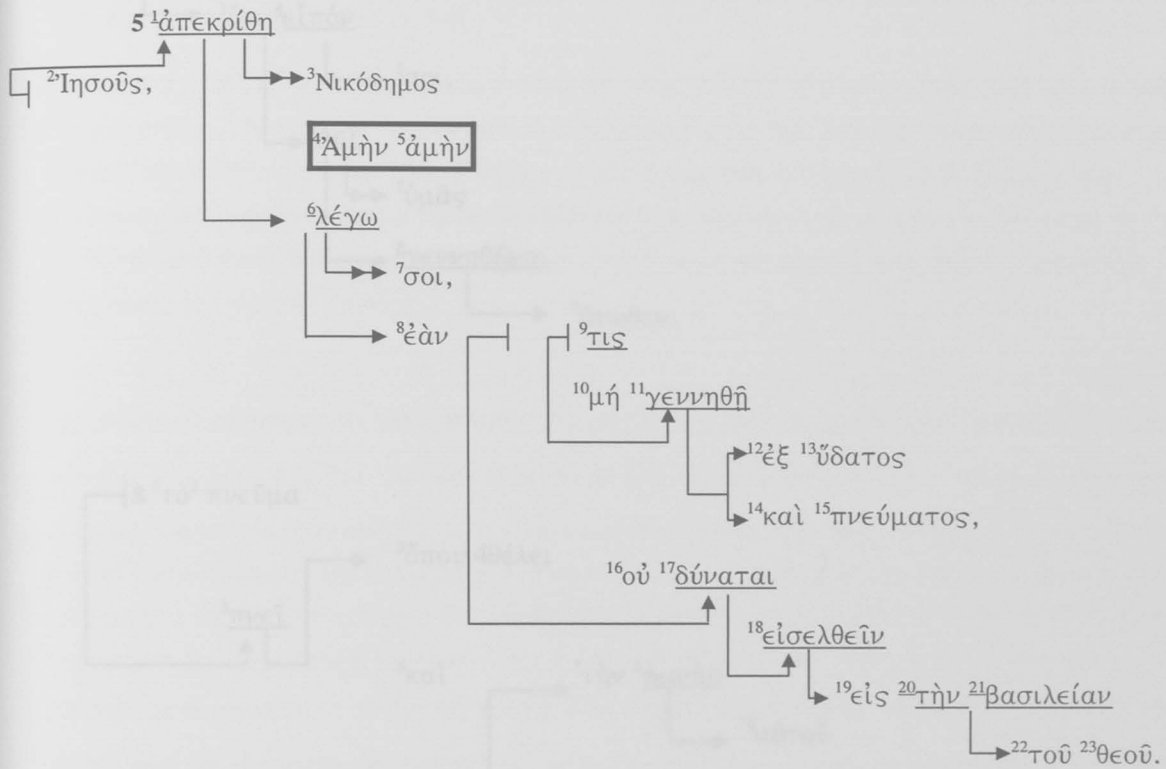
### 4.3.2. Πνεῦμα in Jesus' discussion with Nicodemus

The following references to πνεῦμα in the Gospel of John are found in Jesus' dialogue with Nicodemus.<sup>55</sup> In John 3:3-8 πνεῦμα is described as the author of renewal.<sup>56</sup> The statement is made in (verse 5) and then clarified in verses 6 and 8: “ἀπεκρίθη Ἰησοῦς, Ἄμην ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῆ ἔξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστίν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν.”

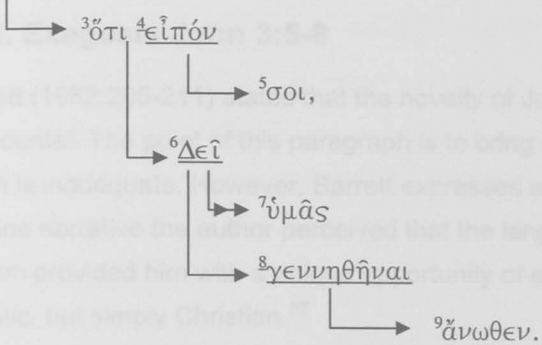
<sup>55</sup> We need to keep in mind that Nicodemus was no different from any other man of his time. He initially believed that Jesus was some kind of a miracle worker or a great teacher, but he did not see Jesus as the Messiah, the Son of God.

<sup>56</sup> F. Moloney (1998:99) rightly indicates that this section is a clarification of what it means to be born ἀνωθεν as stated in verse 3. He interprets ἀνωθεν to mean both “anew” and “from above”. To be born anew or from above is a spiritual birth brought about or perfected by the baptism of the Spirit Jesus would bring about. C. Blomberg (2001:92) suggests that we cannot understand ἀνωθεν here as “again”, but he does not rule out a reference to rebirth. He indicates that this concept occurred frequently in the Old Testament. C. Keener (2003:537) contemplates the fact that Jesus responds to Nicodemus' observation about Jesus' identity by calling him to a greater level of understanding with his reference to ἀνωθεν. The level on which John 3:3 responds to verse 2 is a summons to a greater depth of insight. By being born ἀνωθεν (from above) Nicodemus would be able to truly εἶδον (learn to know, understand) the kingdom of God.

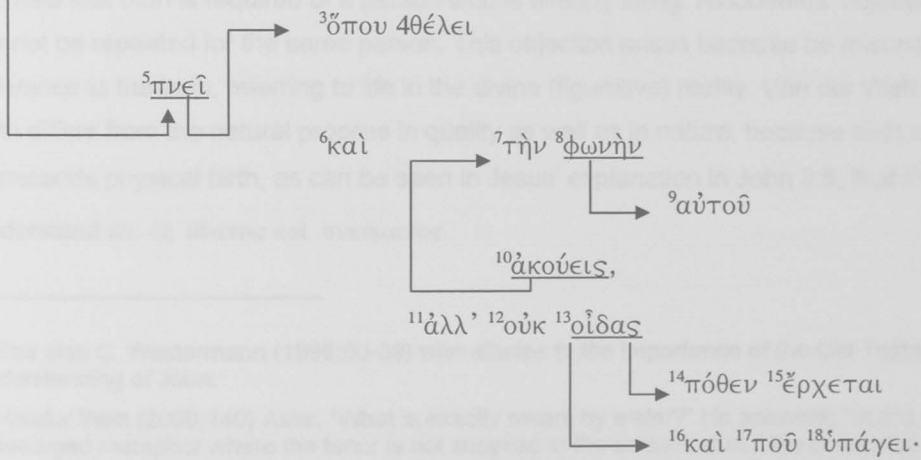
### 4.3.2.1 Syntactic microstructure of John 3:5-8



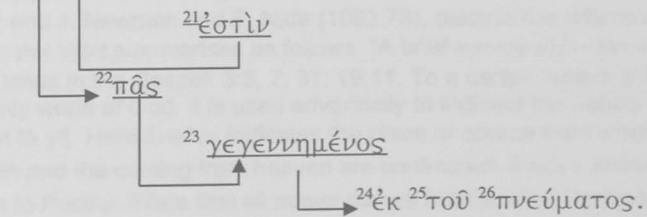
7 <sup>1</sup>μη <sup>2</sup>θαυμάσης



8 <sup>1</sup>τὸ <sup>2</sup>πνεῦμα



20 <sup>οὕτως</sup>



#### 4.3.2.2. Exegesis John 3:5-8

C. Barrett (1982:205-211) states that the novelty of John's thought when compared with Judaism is not accidental. The point of this paragraph is to bring out the fact that Old Testament religion and Judaism is inadequate. However, Barrett expresses explicitly his understanding that in this Johannine narrative the author perceived that the language of Judaism and the language of Hellenism provided him with a unique opportunity of expressing what was neither Jewish nor Hellenistic, but simply Christian.<sup>57</sup>

Jesus told Nicodemus, "no one can enter the kingdom of God unless he is born of ὕδατος<sup>58</sup> and πνεύματος" (John 3:5).<sup>59</sup> J. Van der Watt (2000:139) discusses the fact that Nicodemus objects to the idea that birth is required of a person who is already living. Nicodemus' objection is that birth cannot be repeated for the same person. This objection arises because he misunderstands Jesus' reference to the birth, referring to life in the divine (figurative) reality. Van der Watt mentions that this birth differs from the natural process in quality as well as in nature, because birth of the Spirit transcends physical birth, as can be seen in Jesus' explanation in John 3:5, that ἄνωθεν<sup>60</sup> should be understood as: ἐξ ὕδατος καὶ πνεύματος.

<sup>57</sup> See also C. Westermann (1998:60-69) who alludes to the importance of the Old Testament for the understanding of John.

<sup>58</sup> Vander Watt (2000:140) Asks: "What is exactly meant by *water*?" He answers: "In this case one has a submerged metaphor where the tenor is not supplied in the context at all." He concludes that theological and other arguments should be used to determine the actual tenor of this submerged metaphor.

<sup>59</sup> C. Keener (2003:550) interprets the combination of the words ὕδατος and πνεύματος as a hendiadys and compares it with John 7:39. See also G. Burge (1987:166), J. Dunn (1970:192), and L. Morris (1995:218).

<sup>60</sup> J. Van der Watt (2000:139) interprets ἄνωθεν as *again, afresh or above*. See also J. Barrett (1982:205). R. Schnackenburg (1984:367-368) and J. Newman and E. Nida (1993:78), discuss the different possibilities for the interpretation of ἄνωθεν. Van der Watt summarises as follows: "A brief survey of ἄνωθεν reveals the following: the word is used four times in the Gospel: 3:3, 7, 31; 19:11. To a certain extent 3:7 is a repetition of John 3:3 designating the heavenly world of God. It is used adverbially to indicate the nature of the birth. In 3:31 the word is used in contrast to γῆ. Here ἄνωθεν indicates the place or source from where Jesus comes. In 3:31 the coming from the earth and the coming from heaven are contrasted. ἄνωθεν should clearly be linked to 'heaven'. In 19:11 Jesus says to Pontius Pilate that all power comes from ἄνωθεν Contextually it is a clear reference to God. In this sense ἄνωθεν is used to indicate the heavenly (in contrast to the earthly) and the divine. This information serves as paradigmatic extension of the use of ἄνωθεν. A related word is ἄνω. In 2:7 and 11:41 the word refers respectively to barrels which were filled to the top and to Jesus looking up. In 8:23 the use corresponds to ἄνωθεν People are from under and Jesus is from above. He is not from this world

#### 4.3.2.3.1. Exposition of John 3:5-6 in the Light of Ezekiel 36:25-27

Although the reference to ὕδατος is debated (whether it refers to physical birth or baptism)<sup>61</sup>, the thrust of the passage is clearly on the renewing power of πνεύματος in believers.<sup>62</sup> This passage clearly functions in the context of the Jewish Messianic expectation. R. Brown (1982:138-139) argues that there was at least limited Old Testament background that should have enabled Nicodemus to understand that Jesus was proclaiming the arrival of eschatological times when men would be God's children.

There are some Old Testament passages that relate water and spirit. B. Westcott (1975:49) reminds us that the combination of the words ὕδατος and πνεύματος suggests a remote parallel and a marked contrast. They carry the meaning of Genesis 1:2.<sup>63</sup> The most important is Ezekiel 36:25-27, where "water" indicates cleansing from impurity and "spirit" refers to the indwelling Holy Spirit who will enable people to follow God and obey Him more fully. Πνεύματος here as a reference to the Holy Spirit along the lines of the prophecy of Ezekiel. A. Köstenberger (1997:84-85) interprets the John 3 passage in the light of Ezekiel 36.<sup>64</sup> He argues that this is the most plausible backdrop for this passage.<sup>65</sup> C. Keener (2003:542-544) also indicates that the concept of rebirth as a birth from God was a known entity in the Jewish world.

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while people are from this world. It refers to a distinction in origin as well as to two realities. Vellanickal (1977:172-174) understands ἀνωθεν in terms of 'a principle that is coming from God, which communicates divine life to man'."

<sup>61</sup> See for instance R. Brown (1982:141-144), D. Carson (1991:191-196), J. Dunn (1970:198-190), C. Keener (1997:143-151), C. Kruse (2003:106-108), and L. Morris (1995:190-194) for a discussion of the possible interpretations of ὕδατος and the possible links to baptism.

<sup>62</sup> W. Barclay (2001:146-152) argues that the concept of being born "anew" is common to the New Testament. He also mentions that the Rabbis knew it and that it was also a well-known idea in Greek thought.

<sup>63</sup> B. Westcott (1975:49-50) argues against any interpretation where these two words are purely interpreted as simply figurative and descriptive of the cleansing power of the Spirit.

<sup>64</sup> See also A. Köstenberger (2002:35 and 2004:121-125).

<sup>65</sup> G. Burge (2000:116-117) interprets this passage against the historical backdrop of the eschatological expectation as expressed in Ezekiel 36. See also R. Whitacre (1999:88-89). F. Bruce (1983:84-85) alludes to the fact that although the Ezekiel promise had a primary reference to a national revival, it also had a secondary application to individuals. The cleansing with water, Ezekiel 36:25 was invoked as biblical authority for the baptism of proselytes.

#### 4.3.2.2.1. Exposition of John 3:5-6 in the light of Ezekiel 36:25-27

According to L. Cooper (2001) seven elements of restoration are present in Ezekiel 36:25-27 that expand ideas first presented in Ezekiel 11:14-21. First, God promised to return his people to their land (verse 24; see also 11:16-17; 20:34; 34:13; and 37:21).<sup>66</sup>

Second, God will cleanse them from their impurities and especially their idolatry, which had defiled the land (verse 25; see also verses 17-18). Cleansing and forgiveness were symbolized by sprinkling with clean water to wash away their impurities.<sup>67</sup> While the reference was to a ceremonial cleansing that was necessary to re-establish worship (Numbers 19:13, 20), it is important to remember that ceremonial cleansing was an external rite, but it was a ritual that also called for internal repentance.

Third, God promised to regenerate the people spiritually by giving them a "new heart" and a "new spirit" (verse 26).<sup>68</sup> The temptation to find the fulfilment of the "new heart" and "new spirit" of 36:25-27 exclusively in Christian conversion in this age should be resisted.<sup>69</sup>

Fourth, the Spirit of God will "move" them to follow ("walk in") his laws (verse 27). "Move" translates an unusual use of עָשָׂה, "to do, make." F. Brown (2000:795) gives the sense here as "bring about" (see also Ecclesiastes 3:14). L. Allen (1990:175) translates it with "ensure."<sup>70</sup>

<sup>66</sup> The reference in Ezekiel to a gathering from "all countries" seems to imply a wider scope for the return that looked beyond the first return from the Assyro-Babylonian captivity. This prophecy reflected the hope of a regathering after the dispersion of 70 CE (see also Ezekiel 11:16-17; Isaiah 11:12; and Jeremiah 16:15).

<sup>67</sup> See Psalm 51:7 for another occurrence of this thought.

<sup>68</sup> No longer would perverse thinking and unresponsiveness to God characterize them. The change of heart from "stone" to "flesh" would be made possible by the new covenant presented in Jeremiah 31:31-34. This new internalised covenant would lead the people to turn to the new shepherd, the Messiah, and exchange their rebelliousness for a new heart, sensitive to the will of God. The enabling power to do this would be provided by a "new spirit" within them. God called this new spirit "my Spirit" (verse 27), meaning Yahweh's Holy Spirit (Ezekiel 11:19-20; 18:31; 37:14; 39:29; and Joel 2:28-29), who would empower them to obey the law of God.

<sup>69</sup> New Testament conversion is only a preview of the massive spiritual revival God has in store for all of true Israel and Gentiles who believe. The New Testament concept of redemption came out of the theology of the Old Testament. The similarities exist because what God wants to do for Israel is what he wants to do for everyone. The point of Israel's election to nationhood in Exodus 19:1-8 was that they be mediators of the message of God's salvation by fulfilling their missionary role as a "kingdom of priests." When Israel did not fulfil its role, God used the New Testament church as a means of presenting the message of redemption. So the church will be used ultimately to reach Israel as well (Romans 10:1; 11:25-33).



Fifth, the people will live permanently in the land that God gave their forefathers (verse 28). The word “live” is from the root **יָשַׁב**, that means, “to dwell” as a permanent resident and is antithetical to **תּוֹשָׁב** or **גֹּרֵר**, “sojourner,” or “a temporary resident or resident alien.” The covenant relationship of the Hebrews will be reaffirmed (Ezekiel 11:20 and 14:11).

Sixth, God promised a new level of productivity (Amos 9:11–15). God instructed the grain to produce and the trees and crops to yield bountifully (verses 29–30; see also verse 8; Hosea 2:21–22; Amos 9:13–15). No longer would famine disgrace God’s people or drive them from the land.

Seventh, the people will remember their former practices, immorality and idolatry, and will “loathe” themselves (verse 31).<sup>71</sup>

Verse 32 concludes the entire section with another reminder that none of these restoration promises was provided because the Hebrews deserved them. Ezekiel reaffirmed the primary motive expressed in verses 20–23, which was to demonstrate God’s greatness and holiness.<sup>72</sup>

We could therefore say that the cleansing with water in Ezekiel 36:25 is a prophetic utterance regarding the national revival of Israel, but it also refers to more as stated earlier. In the context of Johannine narrative this “more” is what John the Baptist focused on. But this purifying act on its own cannot bring about the revival promised according to Ezekiel. G. Aalders (1957:190-191) interprets Ezekiel 36:25-27 as a reminder that without Holy Spirit the post-exilic Israel would relapse to their former pre-exilic state. In Ezekiel 36:25-27 God’s people were reminded that God is the one who would renew his people. And this act of renewal will consist of God “sprinkling clean water” upon his

<sup>70</sup> Inability to keep the law was a primary concern presented by the apostle Paul. He lamented his struggle and failure to keep the law in his own strength (Romans 7:13–25) and followed that lament with the solution in Romans 8:1–39. The solution to his dilemma was living in the power of the Holy Spirit (see Galatians 5:16–26).

<sup>71</sup> According to L. Allen (1990:179) this terminology was used in Ezekiel 6:9 to describe Israel’s repentance in exile. Here and in Ezekiel 20:43 it describes their feeling of revulsion after the return when they would recall their former life-style.

<sup>72</sup> See also D. Block (1998:354-356) and W. Zimmerli (1983:248-249).

people so that they can be clean and the giving of a new  $\text{רוּחַ}$  that God himself will put in his people. What Jesus was sharing with Nicodemus is that this new  $\text{רוּחַ}$  was God's own  $\text{רוּחַ}$ . For God said to his people according to Ezekiel 36:27 "I will put my  $\text{רוּחַ}$  within you." The LXX translates this phrase with "καὶ τὸ πνεῦμά μου δώσω ἐν ὑμῖν." This is what Jesus came to do: putting God's  $\text{πνεῦμα}$  in people. Jesus' discussion with Nicodemus is an exhortation to accept the promise that God made in Ezekiel 36.<sup>73</sup> Since God's  $\text{πνεῦμα}$  rested on him permanently, Jesus could bring people into the kingdom of God.

This statement can only be understood properly when the verse under discussion is read in conjunction with John 3:3. In John 3:3 Jesus said to Nicodemus ἐὰν μή τις γεννηθῆ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ: "If you are not born from above"<sup>74</sup> you cannot see the kingdom of God." It seems to me that this fits the description of what John saw happening to Jesus according to John 1:32. He saw "τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ καὶ ἔμεινεν ἐπ' αὐτόν."

This idea is reinforced in the following verse, where Jesus drew an analogy between what is born of flesh and what is born of  $\text{πνεῦμα}$  (verse 6). In others words to be born from above is an act of the  $\text{πνεῦμα}$ . To be born from above is a spiritual birth. The  $\text{πνεῦμα}$ , or that what is from above, opens up the possibility of new life/new beginning.<sup>75</sup> A. Köstenberger (2004:124-125) emphasises that Jesus' teaching regarding the necessity of a spiritual birth was not a new doctrine. He was merely reiterating a vision clearly laid out in the Old Testament prophetic literature. The point here is that the change that the  $\text{πνεῦμα}$  brings about is birth like. John the Evangelist was simply pointing out here that spiritual birth does not come through human means. New Life, birth from above, can be achieved only through the work of the Holy Spirit, not by any human effort. And the work of the Holy

<sup>73</sup> See here C. Keener (2003:538-539, especially footnote 41, 45, 46, and 47).

<sup>74</sup> See C. Keener (2003:537-546) for a discussion of ἄνωθεν. I have chosen to interpret ἄνωθεν to mean "from above" instead of "again" because it seems consistently more in line with Johannine thought. See for instance John 3:31.

<sup>75</sup> Jesus is being depicted here as edging into his subject. He began his discussion with Nicodemus regarding the birth from above with a reference to  $\text{πνεῦμα}$  without any article but immediately followed it up with  $\text{πνεῦμα}$  with an article.

Spirit is performed through Jesus. This interpretation suggests that the entire spiritual existence of the believer depends on the work of the Holy Spirit that takes place through Jesus.<sup>76</sup>

J van de Watt (2000:138) declares that only a person born of the Paraclete-Spirit will be able to grasp the spiritual reality. This is what Jesus came to reveal and in this light his actions should also be evaluated. This suggests a whole new way of thinking which transcends the human understanding to which Nicodemus is clearly bound.

#### 4.3.2.2.2. Exposition of John 3:8

In John 3:8 we read: “τὸ πνεῦμα ὅπου θέλει πνεῖ καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ’ οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὐ τὼς ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος.” The first occurrence of πνεῦμα in verse 8 is a reference to wind, an extraordinary natural phenomenon.<sup>77</sup> It seems that we have an intended wordplay in this text. F. Thielman (1991:169-183, especially 179 note 1) points to the frequency of double meanings in this paragraph.<sup>78</sup> From the Johannine perspective Jesus uses πνεῦμα and πνεύματος as part of a deliberate word play.<sup>79</sup> He wants to emphasise that there are characteristic similarities between the πνεῦμα (Spirit) of God and the natural phenomenon πνεῦμα (wind).<sup>80</sup> J. Calvin (1959:68) suggests that the wordplay emphasises the point at hand. He opts to translate οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος as: “Such is the power and efficacy of the Holy Spirit in the renewed man.”

<sup>76</sup> It should not be surprising that Nicodemus misunderstood this radical assertion. Nevertheless, Jesus expected Nicodemus to have understood at least part of this: “You are Israel’s teacher . . . and do you not understand these things?”

<sup>77</sup> See e.g., C. Blomberg (2001:93), R. Bultmann (1971:142), G. Kruse (2003:108), F. Moloney (1998:93-93), and R. Whitacre (1999:88).

<sup>78</sup> R. Culpepper (1998:136) alludes to this as well but interprets it in the context of the Johannine dualism. He lists 9 pairs of words and phrases that we find in John 3 that confirm his view.

<sup>79</sup> W. Hendriksen (1961:135) argues that this illustration clarifies the sovereign character of regeneration.

<sup>80</sup> The clause οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος and particularly the word οὕτως indicates that there is a comparison here.

H Ridderbos (1997:129) and D. Carson (1991:197) remind us that despite its inscrutability, spiritual birth is real, as real as the mysterious movement of the wind.<sup>81</sup> Neither the wind nor the spiritual birth can be seen but their effects make both identifiable and real.<sup>82</sup> Regarding the natural phenomenon, we can state that it is so powerful that it can overthrow buildings (Ezekiel 13:13) and wreck ships (Ezekiel 27:26). It can scorch the earth (Exodus 14:21) or carry clouds filled with rain (1 Kings 18:45). Though escaping direct observation, it can be known by what it does. Every living being, whether animal or human, has such a wind, or "breath" that gives life to the body and drives it from inside. This text is the only one where πνεῦμα agrees in meaning with the classical Greek meaning of πνεῦμα. It was entirely natural for John to record Jesus as saying: "The πνεῦμα blows where it wills. You hear its sound, but you do not know its origin or destination. So it is with every person who is born of the πνεῦμα " (verse 8). D. Carson (1991:197-198) reminds us that where the πνεῦμα works, the effects are undeniable and unmistakable. He muses whether we may see an allusion to Ezekiel 37 here as well.<sup>83</sup> F. Moloney (1998:93) and A. Köstenberger (2004:125) remind us that like the wind humans cannot control or manipulate the Spirit.

#### 4.3.2.3. Conclusion

In this section we have seen that historical setting for the usage of πνεῦμα in John 3:5, 6 and 8 are that of the Jewish and more specifically the Old Testament mindset. R. Schnackenburg (1984:369-374) argues that the purpose of the reference to πνεῦμα in John 3:5-9 reminds us that the working of the πνεῦμα of God is supernatural and cannot really be explained or grasped. In a certain sense it is incomprehensible. In the mouth of Jesus of the Johannine narrative πνεῦμα as the Spirit of God retains his mysterious and impenetrable character.<sup>84</sup>

<sup>81</sup> D. Smith (1999:95-96) argues that the point of this word play wind/Spirit is to highlight the unpredictability of the Spirit's activity.

<sup>82</sup> D. Carson (1991:197-198) argues that this passage also indicates that a person who is "born of the Spirit" cannot be controlled or understood by persons who one have a natural birth. See also E. Haenchen (1984:201) in this regard.

<sup>83</sup> In the LXX version Ezekiel 37, the Old Testament passage Jesus may have been referring to, the translator used πνεῦμα to signify all three possible meanings of רוּחַ, (spirit, wind and breath). See Ezekiel 37:1, 5, 6, 8, 9, 10 and 14.

<sup>84</sup> However, the presence of this mysterious supernatural phenomenon called the πνεῦμα of God is recognisable through the effects he produces in man.

The phrase ὕδατος καὶ πνεύματος offers many difficulties.<sup>85</sup> However, the mention of ὕδατος καὶ πνεύματος opens an opportunity for a further development of Jesus' thought. It is not clear just what ὕδατος refers to; and several possibilities have been suggested, of which two are the most widely accepted.<sup>86</sup> Since the phrase is ὕδατος καὶ πνεύματος, it is important that the two be joined in such a way as not to suggest any contrast. The phrase is literally ὕδατος καὶ πνεύματος, without a definite article before πνεύματος. However, on the basis of verse 6 (τοῦ πνεύματος) and 8 (τὸ πνεῦμα) it seems most likely that the Spirit is referred to in this verse. The entire context indicates that God's Spirit is meant.<sup>87</sup>

C. Keener (1993) reminds us that like many other ancient peoples, Jewish people practiced ceremonial washings. Their only once-for-all ceremonial washing, however, was the immersion that non-Jews had to go through when they converted to Judaism.<sup>88</sup> The Johannine Jesus voices similar thought regarding being born anew from above. It involves more than just a "change of mind," which is the literal sense of the Greek term used here. But the ultimate example of repenting, or turning from a wrong way of living to a right way of living was when a non-Jew decided to obey the teachings of Israel's God. In the Johannine narrative Jesus told Nicodemus that this is ultimately what the πνεῦμα of God brings about. The next reference to πνεῦμα is found in the concluding words of John 3. The broader context is verses 22-36 and the narrower context is verses 31-36.

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<sup>85</sup> The phrase is substituted for the word ἄνωθεν in verse 3, and it may be assumed that John is still speaking of the same topic.

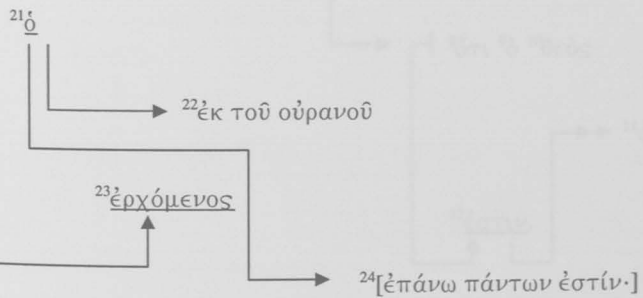
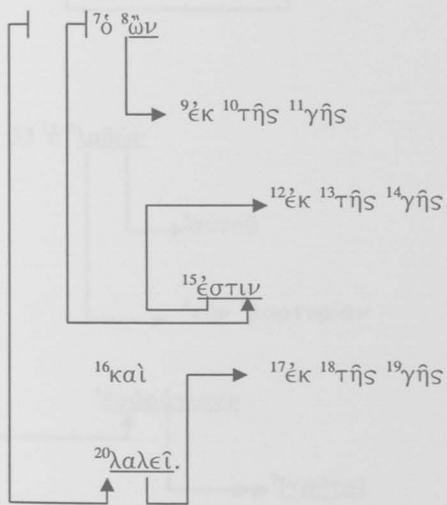
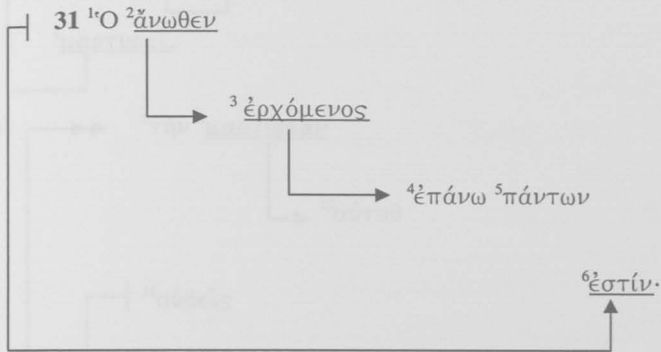
<sup>86</sup> Some persons, for example, have suggested that in this context ὕδατος refers to the baptism of John the Baptist or to Jewish purification as a whole, inclusive of the baptism of John, which would be understood as being insufficient, in contrast with that which the πνεῦμα accomplishes. On the other hand, scholars have seen in this occurrence of ὕδατος a reference to Christian baptism: ὕδατος being the reference to the outward symbol and πνεῦμα a reference to the transforming power of God in the life of the believer.

<sup>87</sup> See B. Newman (1993).

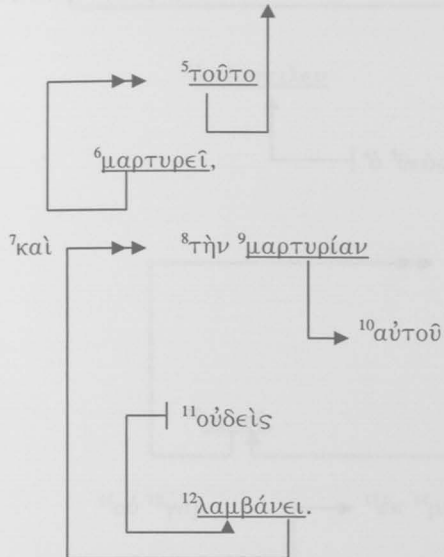
<sup>88</sup> Non-Jews who were converting to Judaism would immerse themselves in water, probably under the supervision of a religious expert. John's baptising activity fits this model. Jewish people also practiced repentance when they did something wrong, asking God's forgiveness and determining to change. Ezekiel used this Hebrew idea of "turning" from sin.

### 4.3.3. Πνεῦμα and the second testimony of the Baptist

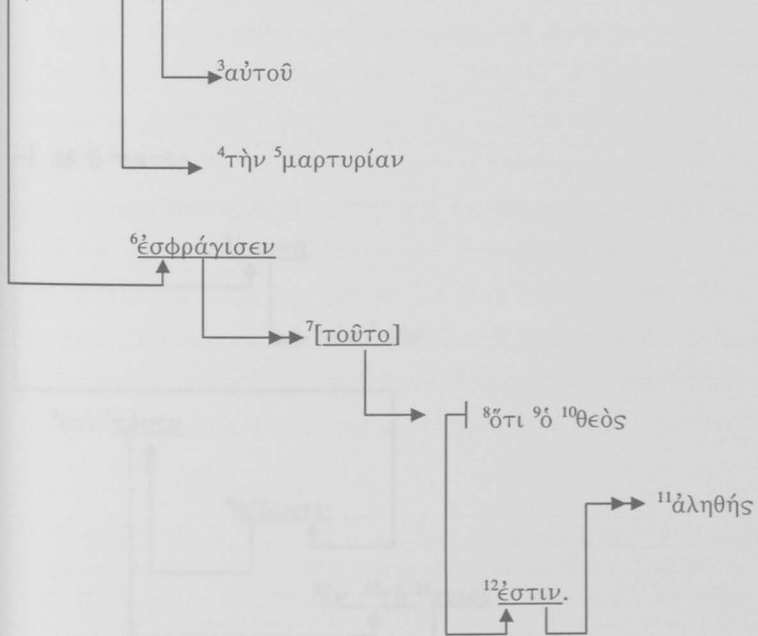
#### 4.3.3.1. Syntactic microstructure of John 3:31-36a



32 <sup>1</sup>ὁ <sup>2</sup>ἑώρακεν <sup>3</sup>καὶ <sup>4</sup>ἤκουσεν



33 <sup>1</sup>ὁ <sup>2</sup>λαβὼν



34 ἴδον 2 γὰρ

3 ἀπέστειλεν

4 ὁ 5 θεὸς

6 τὰ 7 ῥήματα

8 τοῦ 9 θεοῦ

10 λαλεῖ,

11 οὐ 12 γὰρ

13 ἐκ 14 μέτρου

15 δίδωσιν

16 τὸ 17 πνεῦμα.

35 ὁ 2 πατὴρ

3 ἀγαπᾷ

4 τὸν 5 υἱὸν

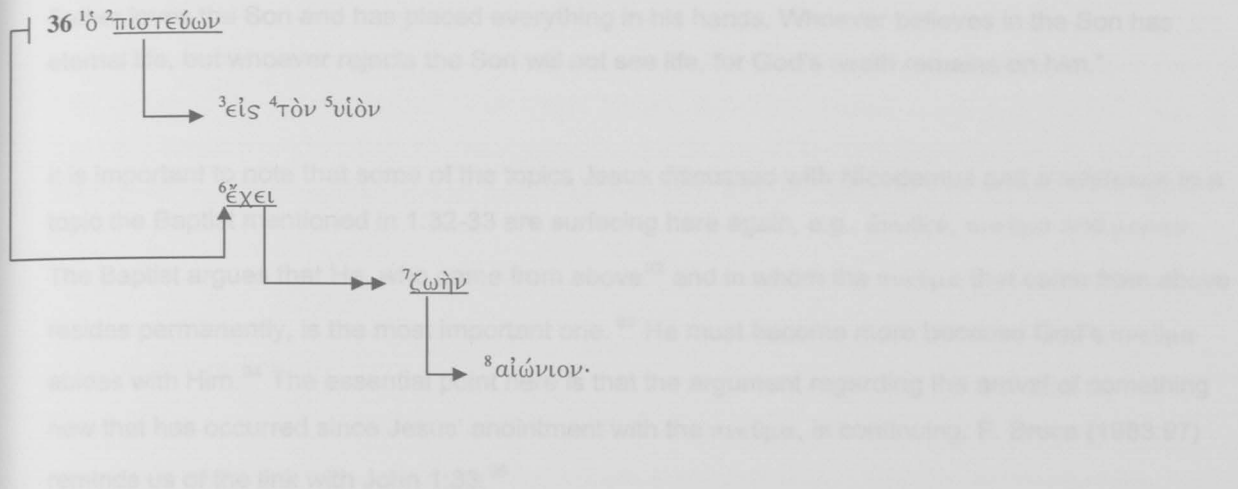
6 καὶ 7 πάντα

8 ἔδωκεν

9 ἐν 10 τῇ 11 χειρὶ

12 αὐτοῦ.





#### 4.3.3.2. Exegesis John 3:31-36a

Again, from the perspective of the Johannine narrative this reference to πνεῦμα is placed in the mouth of John the Baptist.<sup>89</sup> The context of this reference is a discussion between the disciples of the Baptist and a certain Jew about ceremonial washings [purification]<sup>90</sup> and the Baptist's response to their comment: "Rabbi, that man who was with you on the other side of the Jordan – the one you testified about – well, he is baptizing, and everyone is going to him." The Baptist's swan song like testimony is momentous.<sup>91</sup> In his response to their inquiry the Baptist said: "A man can receive only what is given him from heaven. You yourselves can testify that I said, 'I am not the Christ but am sent ahead of him.' The bride belongs to the bridegroom. The friend who attends the bridegroom waits and listens for him, and is full of joy when he hears the bridegroom's voice. That joy is mine, and it is now complete. He must become greater; I must become less. "The one who comes from above is above all; the one who is from the earth belongs to the earth, and speaks as one from the earth. The one who comes from heaven is above all. He testifies to what he has seen and heard, but no one accepts his testimony. The man who has accepted it has certified that God is truthful. For the one whom God has sent speaks the words of God, for God gives the Spirit without limit. The

<sup>89</sup> There is debate among the scholars whether the Baptist, Jesus or the Evangelist is speaking here. See R. Brown (1982:159) for a discussion of the possibilities. See also G. Beasley-Murray (1999:53) who refers to this passage as the witness of the One from heaven. C. Bennema (2002:164) interprets this as from the mouth of the narrator.

<sup>90</sup> The Greek word here is καθαρισμοῦ. The mere use of this word and John's response indicates that this is all that John's baptism was all about – ceremonial purification.

<sup>91</sup> Scholars debate the origin of this testimony asking whether these are the words of the Baptist or that of the Evangelist or that of Jesus. See e.g., M. Tenney (1997:90-91) and R. Bultmann (1971:160-167).

Father loves the Son and has placed everything in his hands. Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on him."

It is important to note that some of the topics Jesus discussed with Nicodemus and a reference to a topic the Baptist mentioned in 1:32-33 are surfacing here again, e.g., ἄνωθεν, πνεῦμα and μείνειν.

The Baptist argues that He, who came from above<sup>92</sup> and in whom the πνεῦμα that came from above resides permanently, is the most important one.<sup>93</sup> He must become more because God's πνεῦμα abides with Him.<sup>94</sup> The essential point here is that the argument regarding the arrival of something new that has occurred since Jesus' anointment with the πνεῦμα, is continuing. F. Bruce (1983:97) reminds us of the link with John 1:33.<sup>95</sup>

The verse under discussion regarding πνεῦμα is verse 34<sup>96</sup>: "For the one whom God has sent speaks the words of God, for God gives the πνεῦμα without limit."<sup>97</sup> The first part of the verse refers to Jesus Himself as "the one whom God has sent."<sup>98</sup> The latter part of the verse has sometimes

<sup>92</sup> See W. Barclay (2001:168-170). R. Whitacre (1999:98-99) states correctly that this passage contrasts Jesus as the one who is from above, with the Baptist who is from the earth.

<sup>93</sup> R. Schnackenburg (1984:386-387) argues that this verse wants to convey two basic messages: 1) Jesus is God's envoy and does nothing more than mediated the life-giving words to a world estranged from God; and 2) Jesus was anointed with the fullness of the πνεῦμα. According to Schnackenburg the implication of this is that this verse in its context gives us a profound insight in the Christological and "trinitarian" thought of the Evangelist. He quotes Origen who has said: "The Redeemer who is sent to speak the words of God does not give the Spirit only in part." For a totally different view see R. Lenski (1961:290) who interprets this as a reference to the Baptist.

<sup>94</sup> E. Haenchen (1984:211) mentions that the perception exists that only Christology dominates the Johannine Gospel. He debates this perception and indicates his belief that everything in the Fourth Gospel is about God and only about God. And since it is about God it is also about the Son who is God and the Spirit who is God.

<sup>95</sup> He who received God's πνεῦμα in this unmeasured and abiding fullness is the one who baptises people with God's πνεῦμα. See also B. Westcott (1975:62).

<sup>96</sup> C. Barrett (1982:226) mentions the fact that πνεῦμα is omitted by B\*<sup>sin</sup>. He does not, however, interpret this.

<sup>97</sup> L. Morris (1995:218-219) suggests that this indicates that when the Spirit gives he gives generously. The addition of God as subject of the verb seems to be the correct interpretation. It is because God gives the πνεῦμα to Jesus in no measured degree but completely that Jesus speaks the word of God. See C. Barrett (1982:226).

<sup>98</sup> D. Carson (1991:213) reminds us of the fact that God spoke to his people throughout redemptive history through accredited messengers. Jesus is such an accredited messenger. He also refers to the comments of Rabbi Aha who noted that the prophets received a measurement of God's πνεῦμα according to their task.

been understood to refer to believers as the recipients<sup>99</sup> of the Spirit in unlimited measure, but it is far more probable that these words also refer to Jesus.<sup>100</sup> Verse 34 occurs toward the end of the final section in the John's Gospel dealing with the witness of the Baptist to Jesus (John 3:27-36).<sup>101</sup> Thus it is better to understand the latter part of verse 34 as referring to Jesus as well.<sup>102</sup> He has been given the Spirit without limit as part of all things the Father has placed in His hands (verse 35).<sup>103</sup>

#### 4.3.3.3. Conclusion

This reference to πνεῦμα is clearly a reference to the Holy Spirit. There is a clear connection between “the one whom God has sent that speaks the words of God” and the receiving of the πνεῦμα without measure. The coming and permanent indwelling of the πνεῦμα causes Jesus to speak the words of God. It is not difficult to link this ministry of the πνεῦμα with the description later on of πνεῦμα as the πνεῦμα of truth.

The argument of R. Brown (2002:59) that the emphasis of this verse (taken in conjunction with verse 35) is that the complete equipping of Jesus for his ministry is by the Holy Spirit seems plausible. This is the difference between the Baptist and Jesus that causes Jesus to become more and the Baptist to become less – Jesus is the man from above in whom the πνεῦμα of God dwells

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Carson argues that this is not the case with Jesus according to the verse under discussion. He received God's πνεῦμα without limit. See also R. Brown (1982:158), C. Kruse (2003:123) and A. Köstenberger (2002:41 and 2004: 138-140).

<sup>99</sup> So P. Comfort (1994:62).

<sup>100</sup> See for instance D. Smith (1999:107) discussion of the meaning of the giving of the πνεῦμα. See also G. Beasley-Murray (1999:53-54). G. Burge (2000:123) also indicates that he views this verse to mean the giving of the πνεῦμα to the Son and not the giving of the πνεῦμα to believers.

<sup>101</sup> It is not entirely clear whether verses 31-36 are to be taken as the words of John the Baptist or the Evangelist or Jesus. See e.g., R. Culpepper (1998:138), F. Bruce (1983:96) and C. Blomberg (2001:97). My preference is to interpret them as the words of the Baptist. This choice does not alter the meaning of the passage. In either case they contain testimony about Jesus as Messiah and Son of God. However, if the words are those of the Baptist, it strengthens the hypothesis that references to the Holy Spirit in John's Gospel, were often made in the context of conversations.

<sup>102</sup> The argument J. Calvin (1959:84-85) is plausible.

<sup>103</sup> G. Burge (2000:123) interprets this as a revelation of the nature of Jesus and his authority. He is the one endowed with the Holy Spirit who endows with the Spirit.

permanently, while the Baptist is from this world and God's πνεῦμα was only given to him according to what was needed to fulfil his mission. Jesus as the one who possesses a complete measurement of God's πνεῦμα is the one who will bring about the revival that Ezekiel prophesied about. This one is greater, because as the Baptist stated earlier, he will baptise with the πνεῦμα and this πνεῦμα of God with him forever.

#### 4.3.4. Πνεῦμα in Jesus' dialogue with a Samaritan woman

Our next reference to πνεῦμα is to be found in Jesus' dialogue with the Samaritan woman in John 4.<sup>104</sup> Although the only references to πνεῦμα are to be found in John 4:23-24, it is difficult to interpret these references apart from the context given in the whole dialogue.<sup>105</sup>

The context of this occurrence of πνεῦμα is once again a conversation.<sup>106</sup> Because of some conflict between the followers of Jesus and the Pharisees regarding of his disciples' 'cleansing washings', Jesus and his disciples left Judea *en route* to Galilee. On their way they stopped at Sychar. Jesus sent the disciples to buy some food while he was waiting at Jacob's well. It is here that his conversation with the Samaritan woman took place. Although there are many side issues the main point of discussion is the fact that Jesus is the giver of living water and that if the woman would receive this water she would not thirst again unto eternity.

<sup>104</sup> J. Meier (2000:228-229) states that in this narrative of the famous encounter of Jesus with the Samaritan woman at the well (John 4,4-42) we meet the problem of the relation of tradition, redaction, and possible historical core on a massive scale. No critical scholar would deny that the story as it stands in John 4 reflects John's own theology and his way of structuring a story to serve that theology. See also R Schnackenburg (1984:419) and R. Bultmann (1971:175). See R. Brown (1979:37) proposed hypothetical redaction history behind this narrative. The problem with these constructions is that we have no proof that confirms them. It is based on mere speculation.

<sup>105</sup> Especially verses 10 and 14 need to be discussed as well.

<sup>106</sup> C. Dodd (1970:311) refers to it as a highly wrought dramatic dialogue with an appropriate narrative setting.

#### 4.3.4.1. An interpretation of πνεῦμα against the background of ὕδωρ ζῶν in John 4:10 and 14

John 4:10 and 14 reads as follows: "ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ, Εἰ ἤδεις τὴν δωρεὰν τοῦ θεοῦ καὶ τίς ἐστὶν ὁ λέγων σοι, Δός μοι πεῖν, σὺ ἂν ἤτησας αὐτὸν καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν." "ὅς δ' ἂν πίη ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον."

M. Turner (1998:61) indicates that ὕδωρ ζῶν was a well-known concept in Judaism. It was used as a symbol of God's eschatological salvation. The idea of life giving water appears in several important passages in John's Gospel, John 3:5, 4:10-15, 7:38 and 19:34. Although John 4:10 and 14 do not make explicit mention of πνεῦμα, it seems difficult not to interpret the ὕδωρ ζῶν as a reference to the Holy Spirit. <sup>107</sup> C. Barrett (1982:233-234) indicates that although ὕδωρ ζῶν is not a metaphor commonly used in rabbinic literature, the word ὕδωρ is often used as a reference to the Holy Spirit in the Torah and it is pre-eminently the Holy Spirit, which alone gives life. <sup>108</sup> An example of this would be Isaiah 44:3 where God promised to give water to the dry land and His Spirit to Israel's offspring: "ὅτι ἐγὼ δώσω ὕδωρ ἐν δίψει τοῖς πορευομένοις ἐν ἀνύδρῳ, ἐπιθήσω τὸ πνεῦμά μου ἐπὶ τὸ σπέρμα σου καὶ τὰς εὐλογίας μου ἐπὶ τὰ τέκνα σου," (Isaiah 44:3, LXX). This is not only true for Jewish thought in the Old Testament; we also find it in the Jewish thought espoused in Qumran literature. <sup>109</sup>

<sup>107</sup> B. Westcott (1975: 69) notes that the Jews were already familiar with application of the phrase living water to quickening energies that proceeds from God. He alludes to texts like Zechariah 14:8 and Jeremiah 2:13. See for instance these references in the LXX: "καὶ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξελεύσεται ὕδωρ ζῶν ἐξ Ἱερουσαλήμ, τὸ ἡμισυ αὐτοῦ εἰς τὴν θάλασσαν τὴν πρώτην καὶ τὸ ἡμισυ αὐτοῦ εἰς τὴν θάλασσαν τὴν ἐσχάτην, καὶ ἢ ἐν θέρει καὶ ἐν ἔαρι ἔσται οὕτως." (Zechariah 14:8, LXX) "ὅτι δύο πονηρὰ ἐποίησεν ὁ λαός μου, ἐμὲ ἐγκατέλιπον, πηγὴν ὕδατος ζωῆς, καὶ ὤρυξαν ἐαυτοῖς λάκκους συντετριμμένους, οἳ οὐ δυναθήσονται ὕδωρ συνέχειν." (Jeremiah 2:13, LXX)

<sup>108</sup> R. Culpepper (1998:140-141) shows that we have the same line of thought at Qumran as well.

<sup>109</sup> See G. Vermes (1987:66) who translates 1 QS 4,21 with: "He will pour the Spirit of truth upon him (to cleanse him) of all abomination and falsehood." It seems that in the 'sectarian' documents, there is also no further trace of the idea that the struggle between the two spirits takes place (even) within the heart of every human being (1QS 4,23) and that in the end the heart of the elected ones shall be purified by God's Holy Spirit (1QS 4,21) because God has chosen them for an everlasting covenant.

H. Ridderbos (1997:157) mentions that the reference to ὕδωρ ζῶν must have an Old Testament background where people in distress desired ὕδωρ ζῶν from God. He cites references like Psalm 23:2-4; 36:8, 9; 42:1; Isaiah 12:3; 55:1-3; Jeremiah 2:13, etc. He relates the reference to ὕδωρ ζῶν to the coming outpouring of the Holy Spirit.

R. Schnackenburg (1984:426-432) suggests that we could interpret this ὕδωρ ζῶν in two ways. We could interpret it as symbol of what Jesus can and will give – the Holy Spirit, his words or baptism. Or it could be interpreted as a reference to Jesus himself as the giver of eternal life. Schnackenburg opted for the latter and argues that the former is too one-sided.

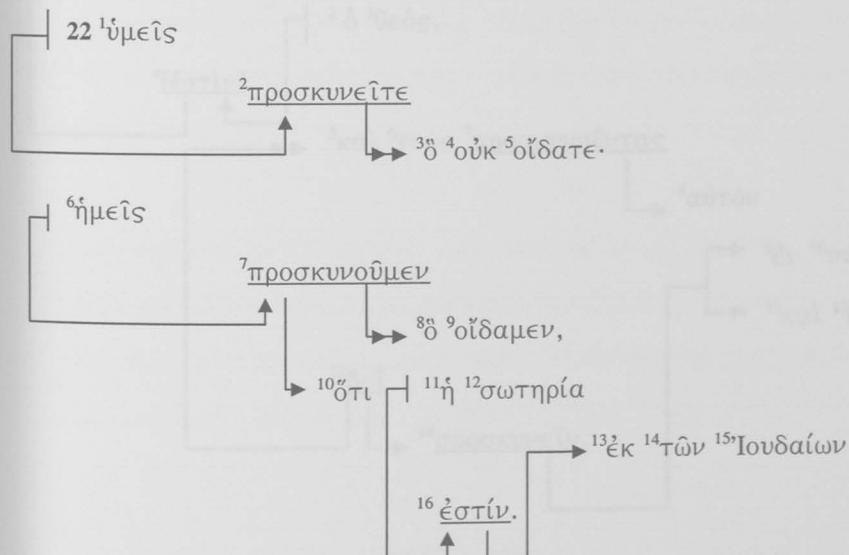
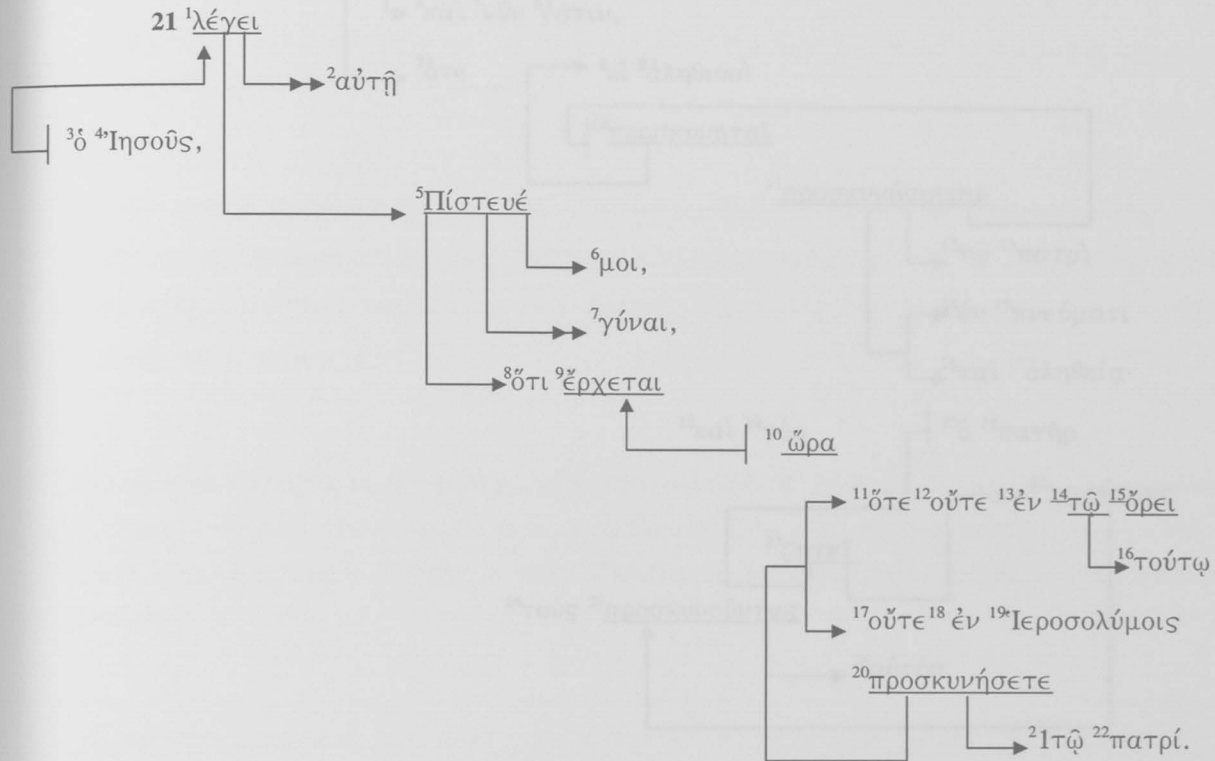
G. Beasley-Murray (1999:60) argues that it is evident that ὕδωρ ζῶν has a variety of nuances that must be taken into account. He suggests that it chiefly it appears to symbolize the life mediated by the Spirit, sent by Jesus the (crucified and exalted) Revealer-Redeemer.

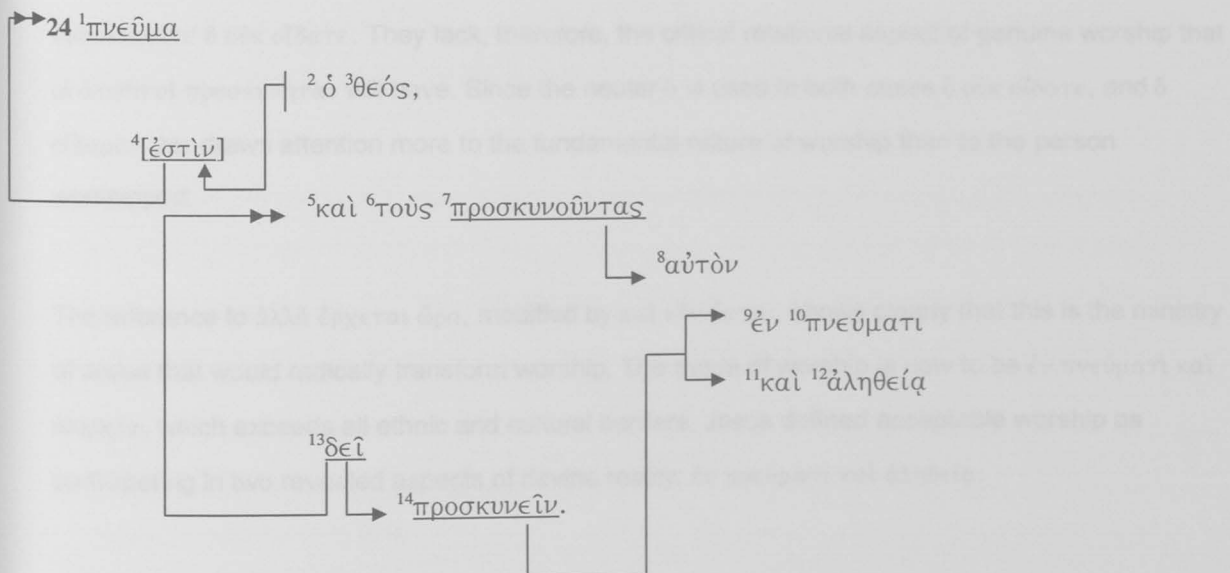
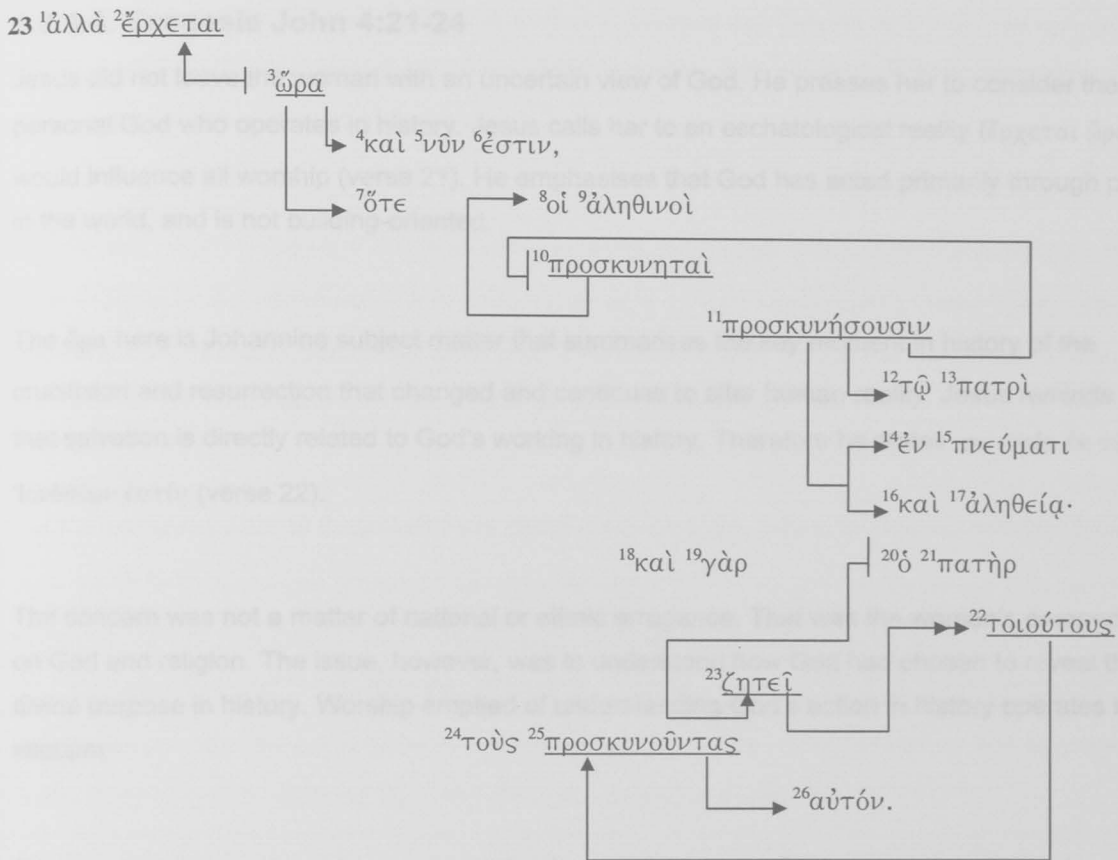
C. Bennema (2002:186-187) is of the opinion that it seems legitimate to argue that ὕδωρ ζῶν refers to both Jesus' revelatory word and the Holy Spirit at the same time. Jesus' revelatory word is life-giving and the Spirit is life-giving. Bennema argues to act of drinking the life-giving water implies the receiving of the gift of saving wisdom mediated by the Spirit.

#### 4.3.4.2. Πνεῦμα in John 4:23-24

In John 4:24 Jesus made a statement about the nature of God Himself. "God is Πνεῦμα, and His worshipers must worship ἐν πνεύματι and truth." Πνεῦμα and πνεύματι occur in both 4:23 and 24: "ἀλλὰ ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνητὰὶ προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιοῦτους ζητεῖ τοὺς προσκυνούντας αὐτόν. **πνεῦμα** ὁ θεός, καὶ τοὺς προσκυνούντας αὐτόν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν." In order to interpret these two verses we provide the following microanalysis.

## 4.3.4.3. Syntactic microstructure of John 4:21-24







#### 4.3.4.4. Exegesis John 4:21-24

Jesus did not leave the woman with an uncertain view of God. He presses her to consider the personal God who operates in history. Jesus calls her to an eschatological reality (ἔρχεται ὥρα) that would influence all worship (verse 21). He emphasises that God has acted primarily through people in the world, and is not building-oriented.

The ὥρα here is Johannine subject matter that summarises the key moment in history of the crucifixion and resurrection that changed and continues to alter human reality. Jesus reminds her that salvation is directly related to God's working in history. Therefore he states: σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν (verse 22).

The concern was not a matter of national or ethnic arrogance. That was the woman's perspective on God and religion. The issue, however, was to understand how God had chosen to reveal the divine purpose in history. Worship emptied of understanding God's action in history operates in a vacuum.

To make this point clear, John employed the theme knowledge (οἶδα). Jesus said Samaritans προσκυνεῖτε ὃ οὐκ οἶδατε. They lack, therefore, the critical relational aspect of genuine worship that οἱ ἀληθινοὶ προσκυνηταὶ will have. Since the neuter ὃ is used in both cases ὃ οὐκ οἶδατε, and ὃ οἶδαμεν this draws attention more to the fundamental nature of worship than to the person worshipped.

The reference to ἀλλὰ ἔρχεται ὥρα, modified by καὶ νῦν ἐστίν, shows clearly that this is the ministry of Jesus that would radically transform worship. The mode of worship is now to be ἐν πνεύματι καὶ ἀληθείᾳ, which exceeds all ethnic and cultural barriers. Jesus defined acceptable worship as participating in two revealed aspects of divine reality: ἐν πνεύματι καὶ ἀληθείᾳ.

Both of these aspects of worship reflect important themes in this Gospel, and both are repeated in verse 24 so that the point cannot be missed. God is πνεῦμα and not flesh. The worshiper visualised here are also born of the πνεῦμα.<sup>110</sup>

B. Newman (1993) gives us a practical tool in interpreting πνεῦμα in the Johannine narrative. He suggests that πνεῦμα or τὸ πνεῦμα must be taken as a specific reference to God's Spirit, unless the context clearly indicates otherwise, as in John 11:33; 13:21; and 19:30. The conclusion is especially important in the exegesis of ἐν πνεύματι καὶ ἀληθείᾳ (in verses 23-24).

On the surface neither of these two uses of the word πνεύματι refers directly to the Holy Spirit. In each verse both nouns are governed by one preposition (ἐν πνεύματι καὶ ἀληθείᾳ). This causes some scholars to rule this out as a reference to the Holy Spirit.<sup>111</sup> However, C. Bennema (2002:188-189) indicates that that in this new eschatological mode of worship is characterised by ἐν πνεύματι καὶ ἀληθείᾳ, ἐν πνεύματι καὶ ἀληθείᾳ is a metaphor for worship that is facilitated and empowered by the Spirit and characterised by truth, which is revealed in Jesus.

Verse 24 begins with πνεῦμα ὁ θεός. According to C. Kruse (2003:135) this statement is given as the reason why worship must take place ἐν πνεύματι καὶ ἀληθείᾳ.<sup>112</sup>

R. Schnackenburg (1984:437) mentions that after the dialogue with Nicodemus it is easy to understand that those who worship God ἐν πνεύματι καὶ ἀληθείᾳ are the same as those who are γεννηθῆ ἔξ ὕδατος καὶ πνεύματος. This implies that man cannot worship God in his own strength.<sup>113</sup> In true worship there is an encounter with the πνεύματος of God that enables man to worship

<sup>110</sup> Especially if you compare John 4:24 with John 3:6.

<sup>111</sup> See e.g., L. Morris (1995:239).

<sup>112</sup> See also D. Smith (1999:117).

<sup>113</sup> See here also J. Calvin (1959:99-100) who argues that true worship of God consists in the Spirit.

πνεῦμα ὁ θεός. It seems that this presupposes the activity of the Spirit of truth who leads believers into true worship.<sup>114</sup> In other words worship must be Spirit-inspired and not be cold, stale or purely traditional.<sup>115</sup>

F. Bruce (1984:110-111) alludes to the fact that πνεῦμα ὁ θεός is not merely a reference to the fact that God is a spirit among other spirits. Rather, it identifies God as pure Spirit. A. Köstenberger (2002:48) indicates that from his perspective πνεῦμα ὁ θεός is not a reference to the Holy Spirit, but identifies the spiritual nature of God.<sup>116</sup> C. Bennema (2002:188) argues, however, that this is not a metaphysical statement, a definition of God's being; rather it is God's mode of action and dealing with people.<sup>117</sup>

R. Brown (1982:180) interprets ἐν πνεύματι καὶ ἀληθείᾳ as a hendiadys.<sup>118</sup> Interpreted this way we will not translate this phrase with "Spirit and truth" but with "Spirit of truth" as we would find it in John 14:17 and 15:26. In our discussion of these verses we have indicated that they refer to the Holy Spirit.<sup>119</sup> S. Stuart (1996:217) agrees with that and argues that ἐν can be taken as spherical (worship in the realm of the Spirit of Jesus and his saving truth), or instrumental (worship by means of the Spirit and the truth that one experiences through Jesus).

B. Newman (1993) mentions that the content of verse 24 is essentially the same as the last part of verse 23. The repetition, primarily for emphasis, serves to elaborate the implications of the statement πνεῦμα ὁ θεός. Perhaps the most difficult expression in verses 23 and 24 is the clause πνεῦμα ὁ θεός. It is relatively easy to speak about "the spirit of God" or "his Spirit", but to say πνεῦμα ὁ θεός

<sup>114</sup> See C. Kruse (2003:134).

<sup>115</sup> C. Keener (2003:617) suggests that this reference to worship is a reference to worship empowered by the Spirit.

<sup>116</sup> See also A. Köstenberger (2004:156-157).

<sup>117</sup> This has important implications for our worship and I will come back to this in the last chapter.

<sup>118</sup> See also H. Ridderbos (1997:163-164) who interprets this as a hendiadys with χάρις καὶ ἡ ἀλήθεια as expressed in John 1:17.

<sup>119</sup> C. Barrett (1982:238) also suggests that the connection here of πνεῦμά and ἀλήθεια recall one of the titles of the Holy Spirit.

causes difficulty. To use πνεῦμα fundamentally as a description of eminence and nature is extraordinary. Even the meaning of πνεῦμα offers certain complications, for though people may be accustomed to speak about the spirit of a person, they may be reluctant to think of the πνεῦμα of God.

#### 4.3.4.5. Conclusion

B. Newman (1993) states that whenever πνεῦμα appears unmarked in John's Gospel the reference is to God's Spirit. It seems, therefore, appropriate to conclude with D. Carson (1991:224-226) that the perspective this narratives highlights is that only those who have received the πνεῦμα from God who is πνεῦμα can worship God ἐν πνεύματι.<sup>120</sup> Men receive the πνεῦμα when they drink ὕδωρ ζῶν.<sup>121</sup> Those who worship ἐν πνεύματι are the καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν of John 3:6.<sup>122</sup>

B. Newman (1993) also reminds us that in John's Gospel ἀληθεία refers primarily to God himself, though it may be extended to include the revelation of God or a description of persons who respond to that revelation. I concur with G. Borchert (2001:208) that Jesus defined acceptable worship as participating in two revealed aspects of divine reality: "ἐν πνεύματι and ἀληθεία" (John 4:23). God is πνεῦμα and not flesh. The true worshipers envisaged here are γεννηθῆναι ἄνωθεν and γεγεννημένον ἐκ τοῦ πνεύματος (compare John 4:24 with 3:6). True worshippers participate in the revelation of divine reality.<sup>123</sup> These worshipers participate in the divinely revealed reality of truthfulness or steadfastness/ dependability, a category that epitomizes the way God reveals the divine reality to human beings (see John 1:14; 14:6).

<sup>120</sup> See also G. Beasley-Murray (1999:62).

<sup>121</sup> See also B. Witherington (1995:121) who states that whoever worships in spirit and truth may get the benefit of this salvation, this living water.

<sup>122</sup> See here also R. Bultman (1971:190).

<sup>123</sup> E. Haenchen (1984:223) asserts that true worship is that which sees the Father (John 14:9) through the Spirit of truth (John 15:26) in Jesus who is the truth (John 14:6).

No one genuinely knows God except through some form of revelatory encounter, but such encounters should be enlightened through written or oral articulations in order that such encounters become defined to humans and not remain subjective experiences. It is in the combination of those two elements that one can sense the point being made here, namely, that acceptable worship involves both spirit and truth(fullness). This combination is, as shown repeatedly, not foreign to Johannine thought. See also John 14:14, 15:26 and 16:13.

#### 4.3.5. Πνεῦμα in Jesus' discussion about living bread

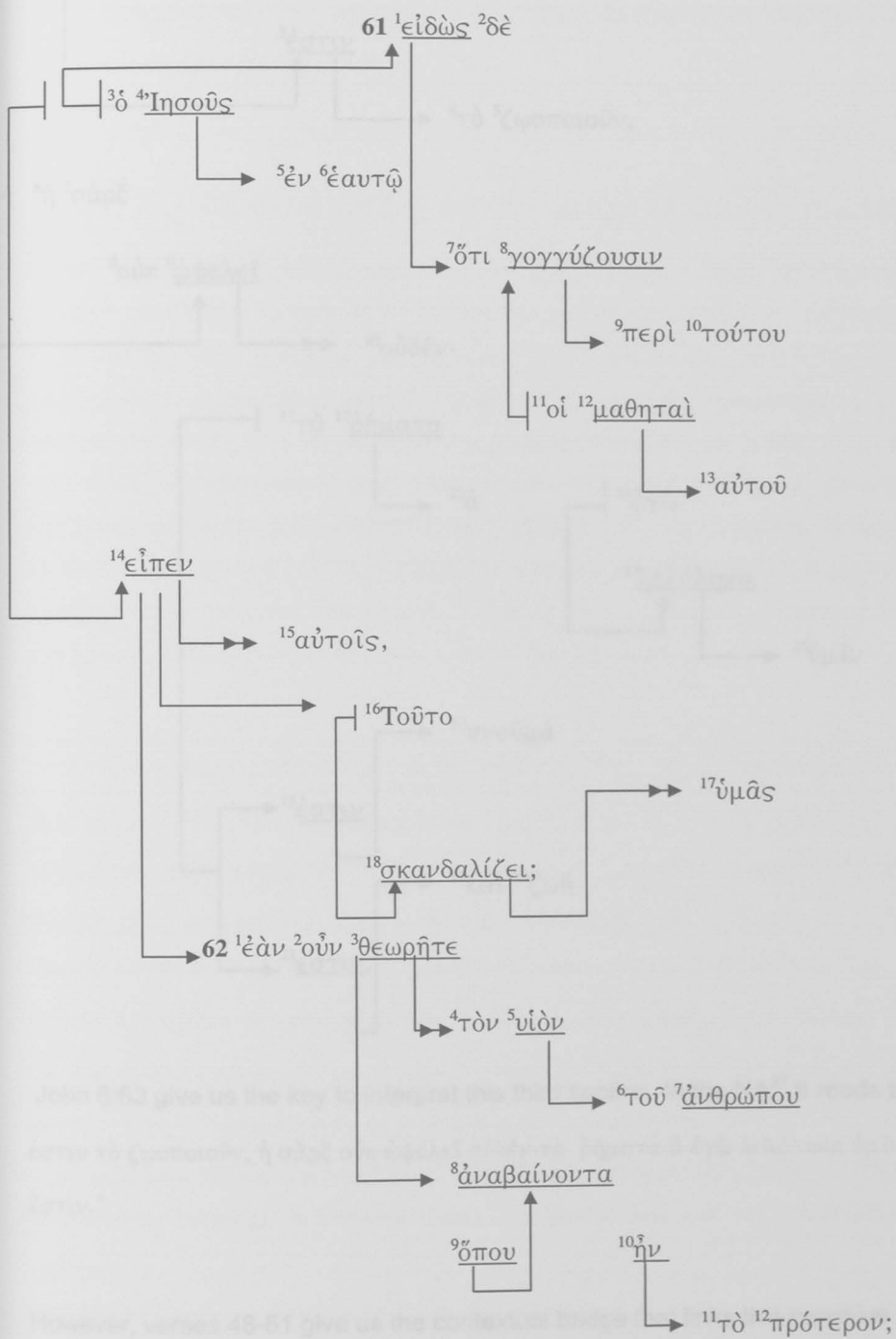
This occurrence of πνεῦμα functions in the broader context of the narrative that we find in John 6:22-71. M. Turner (1998:63-67) discusses John's reference to πνεῦμα in the context of the offer of True Bread and Drink. The discourse on the bread of life<sup>124</sup> follows as a sequel on the feeding of the five thousand, John 6:1-21.<sup>125</sup> It is divided in three sections – The first section, John 6:22-40, concerns the multitude; the second section, John 41-59 deals with some Jews; and in the third section, John 6:60-71, Jesus told some of His disciples who were grumbling that “the Spirit gives life and that the flesh counts for nothing”.<sup>126</sup>

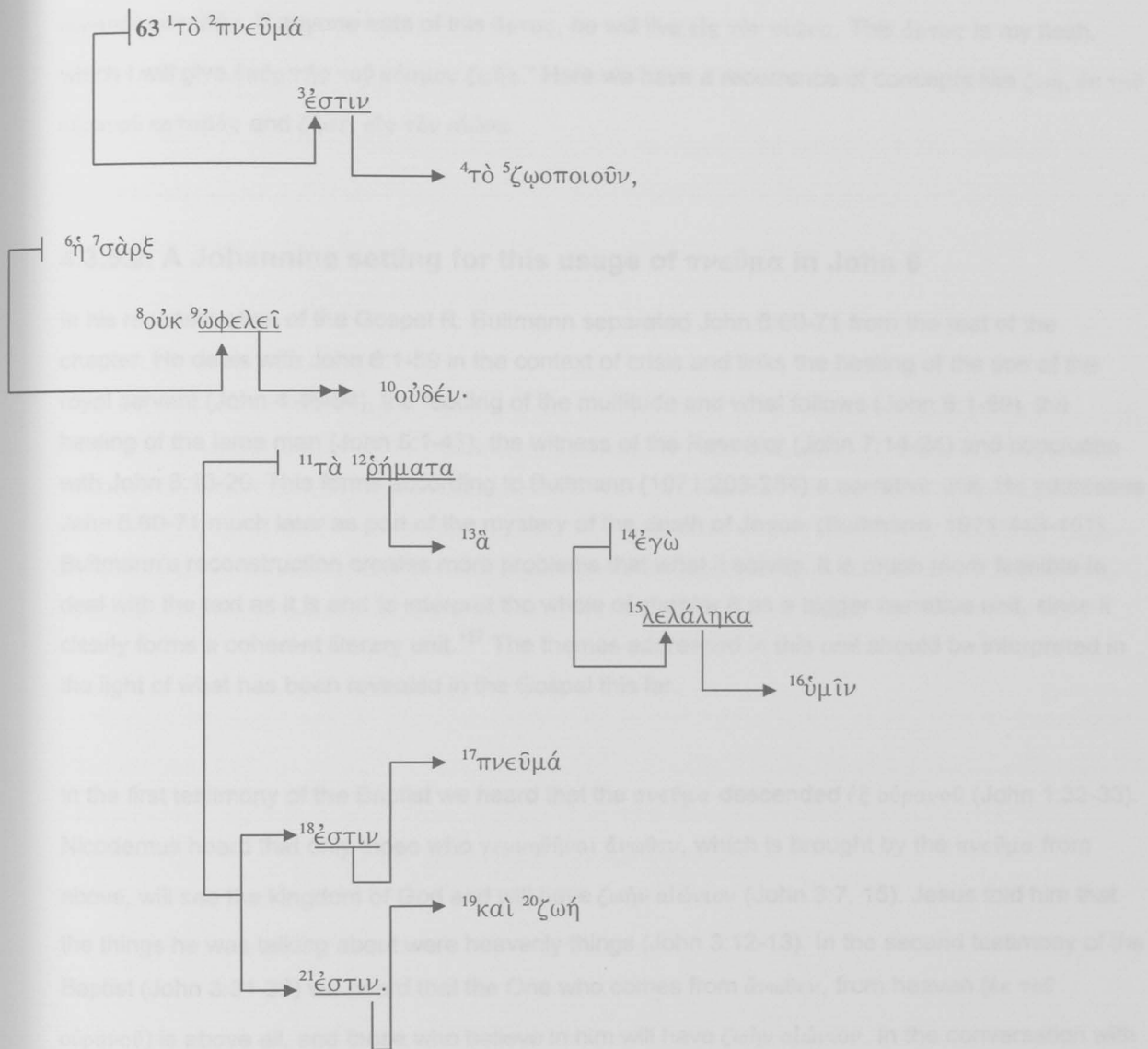
<sup>124</sup> See P. Borgen (1965:148-158), G. Burge (1987:105) and C. Koester (2003:99-103) for a discussion of the metaphoric character of the life-giving bread in John 6.

<sup>125</sup> See M. Tenney (1997:115).

<sup>126</sup> A. Köstenberger (1995:105) comments that structurally this event marks a crucial watershed in Jesus' ministry. From here onwards Jesus' following would dwindle. Köstenberger (2002:71) suggests therefore that chapter 6 ends on a note of failure.

### 4.3.5.1. Syntactic microstructure of John 6:61-63





John 6:63 give us the key to interpret this third section. In the NA<sup>27</sup> it reads as follows: “τὸ πνεῦμά ἐστιν τὸ ζῶοποιούν, ἢ σὰρξ οὐκ ὠφελεῖ οὐδέν-τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν πνεῦμά ἐστιν καὶ ζωὴ ἐστιν.”

However, verses 48-51 give us the contextual bridge that links this narrative to the previous references regarding πνεῦμα. In verse 51 Jesus stated: “I am the ἄρτος τῆς ζωῆς that ἐκ τοῦ

οὐρανοῦ καταβάς. If anyone eats of this ἄρτος, he will live εἰς τὸν αἰῶνα. This ἄρτος is my flesh, which I will give ὑπὲρ τῆς τοῦ κόσμου ζωῆς.” Here we have a recurrence of concepts like ζωή, ἐκ τοῦ οὐρανοῦ καταβάς and ζήσει εἰς τὸν αἰῶνα.

#### 4.3.5.2. A Johannine setting for this usage of πνεῦμα in John 6

In his reconstruction of the Gospel R. Bultmann separated John 6:60-71 from the rest of the chapter. He deals with John 6:1-59 in the context of crisis and links the healing of the son of the royal servant (John 4:46-54), the feeding of the multitude and what follows (John 6:1-59), the healing of the lame man (John 5:1-47), the witness of the Revealer (John 7:14-24) and concludes with John 8:13-20. This forms according to Bultmann (1971:203-284) a narrative unit. He addresses John 6:60-71 much later as part of the mystery of the death of Jesus. (Bultmann, 1971:443-451). Bultmann's reconstruction creates more problems than what it solves. It is much more feasible to deal with the text as it is and to interpret the whole of chapter 6 as a bigger narrative unit, since it clearly forms a coherent literary unit.<sup>127</sup> The themes addressed in this unit should be interpreted in the light of what has been revealed in the Gospel thus far.

In the first testimony of the Baptist we heard that the πνεῦμα descended ἐξ οὐρανοῦ (John 1:32-33). Nicodemus heard that only those who γεννηθῆναι ἄνωθεν, which is brought by the πνεῦμα from above, will see the kingdom of God and will have ζωὴν αἰώνιον (John 3:7, 15). Jesus told him that the things he was talking about were heavenly things (John 3:12-13). In the second testimony of the Baptist (John 3:31-36) we heard that the One who comes from ἄνωθεν, from heaven (ἐκ τοῦ οὐρανοῦ) is above all, and those who believe in him will have ζωὴν αἰώνιον. In the conversation with the Samaritan woman, (John 4:1-42) the woman heard about the ὕδωρ ζῶν that will cause everyone who drinks it not to be thirsty ever again for that water gives ζωὴν αἰώνιον. She acknowledged that this could only be the work of the coming Messiah and Jesus told her: “I am he.” All of these are consistently linked to the one who came from above and who was anointed from above with the πνεῦμα.

<sup>127</sup> See G. Beasley-Murray (1999:86-89), C. Bennema (2002:196), F. Moloney (1976:106) and H. Ridderbos (1997:221-222).



#### 4.3.5.3. Exposition John 6:63

In John 6:22-71 the crowd and the disciples had to hear again that the one who καταβέβηκα ἀπὸ τοῦ οὐρανοῦ, who gives the ἄρτον ἐκ τοῦ οὐρανοῦ, who is God's ἄρτος that came ἐκ τοῦ οὐρανοῦ, is the one who is causing people never to thirst or hunger again for he is the ζωὴν διδοὺς, to be more precise, ζωὴν αἰώνιον. This was hard to accept.<sup>128</sup>

C. Kruse (2003:176-177) suggests that the reaction to Jesus' highly metaphorical discourse in John 6:51-58 was not surprising. They heard something that is difficult to stomach when it is interpreted literally.<sup>129</sup> The problem therefore lies in a too narrow interpretation of Jesus' words. F. Bruce (1983:163) reminds us that to try to take Jesus words in a material (literal) sense without attempting to penetrate beneath their surface meaning, is to miss the point. Jesus' explanation in John 6:63 is supposed to enable them to have a better understanding.<sup>130</sup>

G. Beasley-Murray (1999:96) interprets John 6:63a as the section of this saying that is accentuated. Here we hear that: "τὸ πνεῦμά ἐστιν τὸ ζωοποιοῦν" – The Spirit is the life giving one.<sup>131</sup> Although the thought of this verse is very complex, πνεῦμά should be seen as a reference to the Holy Spirit.<sup>132</sup> This reference to πνεῦμά is consistent with the earlier occurrences.

<sup>128</sup> P. Comfort (1994:117) states that it is not that the words were hard to understand, but the import of the message was difficult to accept.

<sup>129</sup> See also R. Cullpepper (1998:163) and W. Hendriksen (1961:246-247). It will always be hard work literally. M. Turner (1998:65-66) ponders the question if they were scandalised by Jesus' claim to be the bread from heaven, whether their doubts would be resolved if they saw him ascending into heaven again?

<sup>130</sup> C. Barrett (1982:304) is of the opinion that verse 63 enables the people to come to a full understanding of the discourse.

<sup>131</sup> L. Morris (1995:340-341) interprets that the link between ζωοποιοῦν and πνεῦμά should be seen as a contrast with the rabbinic view that interprets the law as life giving.

<sup>132</sup> Contra R. Bultmann (1971:446) who interprets πνεῦμά as God's miraculous power.

In John 6:63b we find an antithesis between πνεῦμά and σὰρξ.<sup>133</sup> C. Kruse (2003:177) reminds us that the only other place in the Johannine Gospel where πνεῦμά and σὰρξ are placed in juxtaposition is John 3:6 where Jesus reminded Nicodemus that σὰρξ gives birth to σὰρξ, and πνεῦμά to πνεῦμά.<sup>134</sup> Although the antithesis between πνεῦμά and σὰρξ in John 6:63b could lead us to think that this must be a reference to the human πνεῦμά, we can present a strong case that the human πνεῦμά cannot be τὸ ζῶοποιοῦν. It is the essential property of the πνεῦμά to give life.<sup>135</sup> Only the Holy Spirit is the life giving Spirit.<sup>136</sup> It was already stated in John 3:5, 6 and 8 that the Spirit's role is that of giving spiritual life. Likewise in the Old Testament the Spirit of God was associated with the giving of life (Genesis 1:2; Ezekiel 37:1-14).<sup>137</sup>

John 6:63c reads: "τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν πνεῦμά ἐστιν". Jesus Himself, as the One on whom the πνεῦμά remains (John 1:32-33) and the One to whom God gives the πνεῦμά without limit (John 3:34), now said, "The words ῥήματα I have spoken to you are πνεῦμά". According to R. Schnackenburg (1980:72-73) confusion is compounded by this and the next section of verse 63. He argues that if we take this as a direct continuation of 63a there is an apparent contradiction with the Christological interpretation, since now it is not only the Son of man ascending who releases the life-giving Spirit, but the earthly Jesus who gives the Spirit through his words.

P. Comfort (1994:118) does not share Schnackenburg's confusion. Seen against the backdrop of the previous dialogues with Nicodemus, the Samaritan woman and the two testimonies of the Baptist, it seems quite logical and natural that it is not only the ascending Son of man who releases the life-giving Spirit, but that the one who came from above, in whom the Spirit resides permanently,

<sup>133</sup> A. Köstenberger (2002:71) rightly alludes us to the fact that this is not a Qumranic type of dualism. In the Qumran literature the dualism is between two spirits. Here and in John 3:6 it is between πνεῦμά and σὰρξ.

<sup>134</sup> See also B. Westcott (1975:109-110).

<sup>135</sup> See C. Barrett (1982:304).

<sup>136</sup> See for instance C. Barrett (1982:304-305), C. Blomberg 2001:128), F. Bruce (1984:162-163), J. Calvin (1959:174-175), D. Carson (1991:301-302), F. Moloney (1998:228-229), L. Morris (1995:340-341), H. Ridderbos (1997:246-248), R. Schnackenburg (1980:70-74), etc.

<sup>137</sup> See A. Köstenberger (2002:71).

is also already the giver of the Spirit through his words. We need to consider the ἐστίν in this context. Jesus said about his words ῥήματα, that they are πνεῦμά not they will be <sup>138</sup>

John 6:63d reads: "καὶ ζωὴ ἐστίν". And they, the ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν, are life".<sup>139</sup> The ῥήματα Jesus spoke were the products of the life giving πνεῦμά and, properly understood and accepted, they produce eternal life in the hearer.<sup>140</sup> If Jesus' words are thus understood and properly applied, the hearers would recognize him to be the true Bread from heaven who gives His flesh for the life of the world (verse 51).<sup>141</sup> Since Jesus was anointed with the Holy Spirit the whole of his ministry is a πνεῦμά filled ministry – the πνεῦμά permeates his every word and his every deed.

The implication of this verse is far reaching. The life giving Spirit does not only come after the ascension of the Son of man (according to Schnackenburg) but is also already active and present in Jesus' ῥήματα, since the πνεῦμά permanently indwells in him.<sup>142</sup> A few examples may help to clarify this view. In John 1:32 we find the present active infinitive form of the verb βαπτίζειν in the context of the water cleansing and the present active nominative participle form of the verb, βαπτίζων, with regards to Jesus who is the one purifying with the Spirit. βαπτίζων is a substantive articular participle functioning as a noun. Since substantives yield no information about time of the action, some translations (like the NIV) have interpreted βαπτίζων as a future tense action: " he who will

<sup>138</sup> C. Keener (2002:694) states that Jesus John 6:63 provides us with an explanation of the nature of Jesus' metaphors explicitly defining the character of "the words I spoke to you". Jesus indicates here that it is not the literal flesh that brings life, but the Spirit. Thus disciples must imbibe his Spirit, not his literal flesh. See also D. Smith (1999:162) regarding the metaphoric use of flesh. See also M. Turner (1998:66-67, note 21) where he discusses J. Dunn's view.

<sup>139</sup> A. Köstenberger (2004:219) reminds us of the Old Testament background of this concept with his reference to Isaiah 40:6-8 that indicates that flesh is perishable and God's word eternal: "φωνὴ λέγοντος Βόησον, καὶ ἴπα τί βοήσω; Πᾶσα σὰρξ χόρτος, καὶ ἅπαντα δόξα ἀνθρώπου ὡς ἄνθος χόρτου, ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος ἐξέπεσεν, τὸ δὲ ῥῆμα τοῦ θεοῦ ἡμῶν μένει εἰς τὸν αἰῶνα." (Isaiah 40:6-8, LXX) Jesus' ῥήματα that is the same as God's ῥῆμα – it is πνεῦμά and ζωή. It is in line with God's nature.

<sup>140</sup> See F. Moloney (1998:228)

<sup>141</sup> D. Carson (1991:302) can therefore say that the words Jesus utter are Spirit because they are the product of the life giving Spirit, and they are life because rightly understood and absorbed they generate life.

<sup>142</sup> This causes H. Ridderbos (1997:246) to say that only the Spirit, as the author of God's renewing and redeeming work, makes alive, creates and imparts life. But the Spirit does so in the way and manner of the Spirit. The words of Jesus are Spirit and life.

*baptise* with the Holy Spirit". It is a present tense action: "This is the one who *baptises* with the Holy Spirit." It seems to me that translations like the NIV leave too much room for an interpretation that this future washing will take place after Pentecost. This, however, is reading into the text a meaning that the text itself did not give. Doctrinal and theological bias determines the interpretation and not the text.<sup>143</sup>

In John 3:5 we find the reference to πνεῦμά in the protasis section of a conditional sentence: "ἐὰν μή τις γεννηθῆ ἔξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ". The verb γεννηθῆ is a passive subjunctive aorist. It is a third class conditional sentence with the implication that the action presented is generally true at all times. It depicts what is likely to occur: "unless one *is born* of water and the Spirit" The uncertainty or probability should not be interpreted in reference to time but in reference to the subject.<sup>144</sup>

It is also important to see in the reference to πνεῦμά in the conversation with the Samaritan woman that Jesus did not portray the act of worship as a future act because the Spirit is still to come. He said: "ἀλλὰ ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνητὰ προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ ἰ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνούντας αὐτόν". Note that the first verb ἔρχεται is a deponent verb, (present middle indicative). The implication of this verb is not that the time of action is in the future, but that it has already arrived. The second verb ἐστίν makes it even clearer: "καὶ νῦν ἐστίν" – it is now here. The third verb προσκυνήσουσιν should be interpreted in the context portrayed by the previous verbs. "They will worship" therefore does not refer to one day after the Son of Man's ascension, but already now when they accept his words. This is consistently the message in the Fourth Gospel.<sup>145</sup>

<sup>143</sup> Although this is not relevant for the interpretation of βαπτίζων here, the preposition ἐν is instrumental. This is the one who baptises *with* the Holy Spirit. It does not seem sensible that ἐν denote place or time here.

<sup>144</sup> In other words there is no hint of this event not happening, nor is something presented as an eventuality. This is a principle. The subjunctive is used only because the subject is undefined, not because the time is future.

<sup>145</sup> However, it is also clear that the words of Jesus by themselves do not produce life. It has to be followed up in obedience.

It is important however to keep in mind that this reality does not contradict the need of Pentecost. During the time of Jesus' ministry on earth people could have the πνεῦμά only when they were with him. But they did not have the πνεῦμά permanently indwelling with them. This fact will be advanced in the following discussion.

#### 4.3.5.4. Conclusion

C. Bennema (2002:202-203) is right in stating that John 6:63 is the most important verse of the whole discourse because it explains the interrelation between John's pneumatology and soteriology. That the Spirit gives life (John 6:63a) has already been asserted in John 3-4. However, it was not indicated how the Spirit will give life. This is made clear in John 6:63b and 6:63c.<sup>146</sup>

We can conclude with R. Brown (1982:300) that like in John 4, where we discussed whether the living water offered by Jesus was his revelation or the πνεῦμά, and interpreted the symbolism as referring to both, here too we have to say that Jesus ῥήματα and the πνεῦμά as Holy Spirit are mentioned side by side as life giving. Jesus' ῥήματα give life and the Holy Spirit give life. John does not unravel the interrelations of these life-giving factors. This is the work of later theology. Here he just enables us see that God's Spirit, the Holy Spirit is at work in and through Jesus bring people to that life that will continue unto eternity.

#### 4.3.6. Πνεῦμά in Jesus' teaching on the great day of the Feast of the Tabernacles

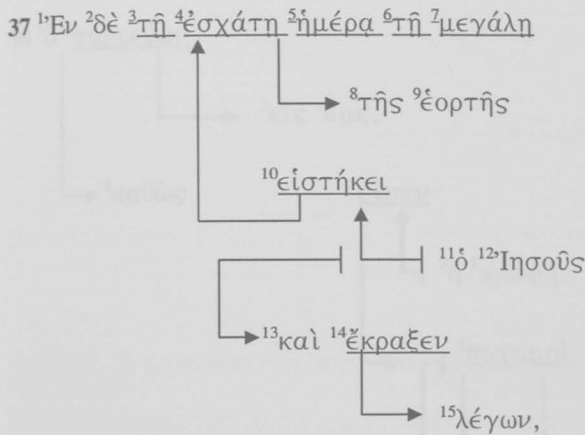
In the Johannine narrative Jesus' next discourse, John 7:1-52, functions against the backdrop of the Feast of the Tabernacles. The context of this narrative reveals that it was set in a hostile environment. L. Morris (1995:347) states that this chapter reveals clearly that the opposition to Jesus was a growing phenomenon.<sup>147</sup> John 7 seems to have the literary character of a well-

<sup>146</sup> M. Turner (1998:66-67) also interprets John 6:63 as the climax of the discourse.

<sup>147</sup> See also C. Dodd (1970:346). R. Culpepper (1983:161-163) indicates 18 passages that reveal misunderstanding of Jesus' message. He observes that the densest concentration occurs in John 7-8. See also R. Culpepper (1998:164).

designed and skilfully constructed unit.<sup>148</sup> A. Köstenberger (2004:226), D Carson (1991:310-311) and C. Barrett (1982:316) identified a pattern of recurring cycles in this chapter.<sup>149</sup> The reference to πνεῦμα is found in one of these recurring cycles, John 7:37-39.

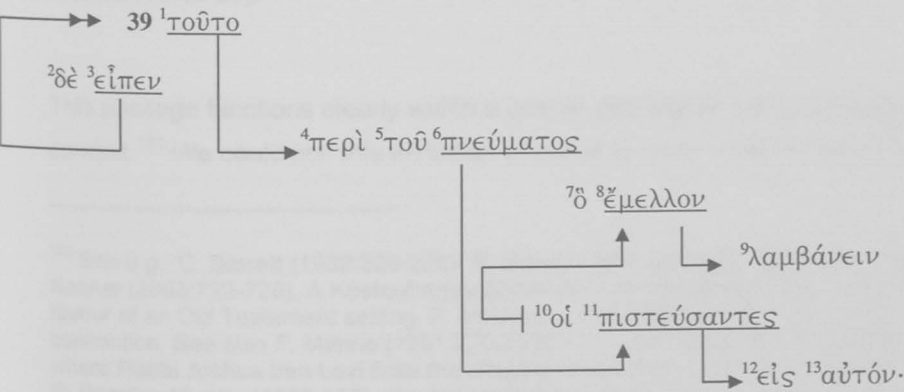
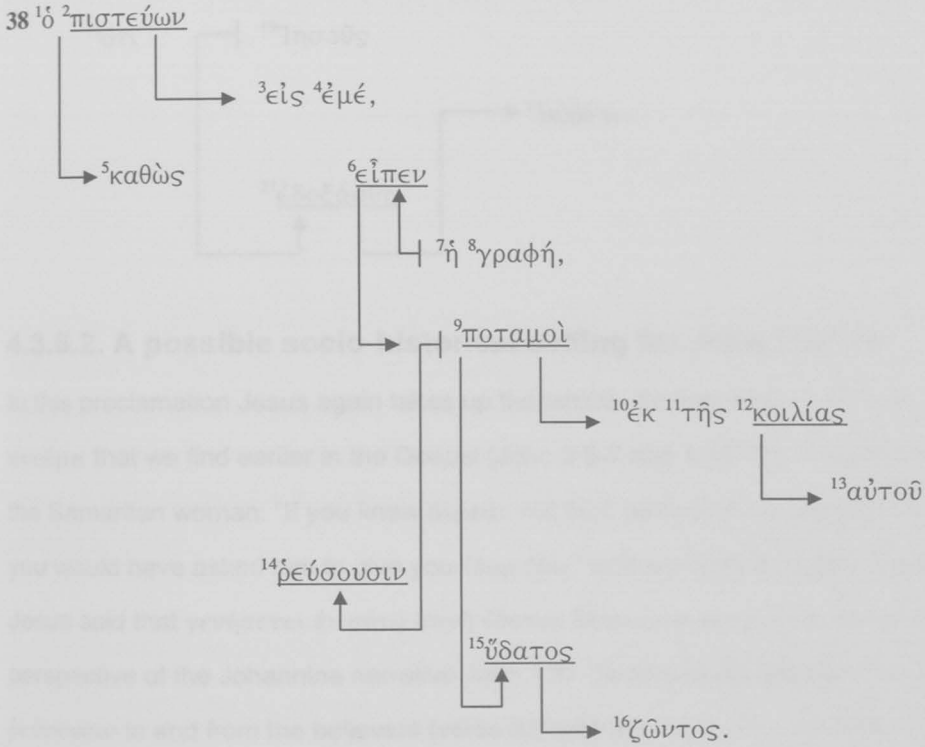
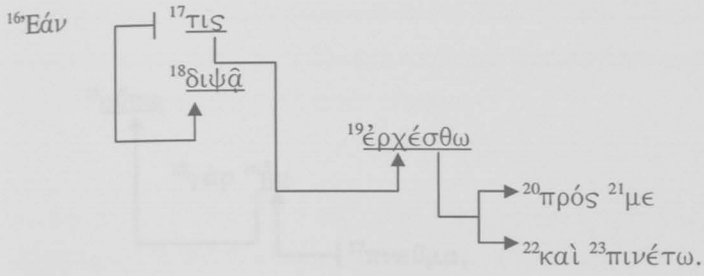
#### 4.3.6.1. Syntactic microstructure of John 7:37-39

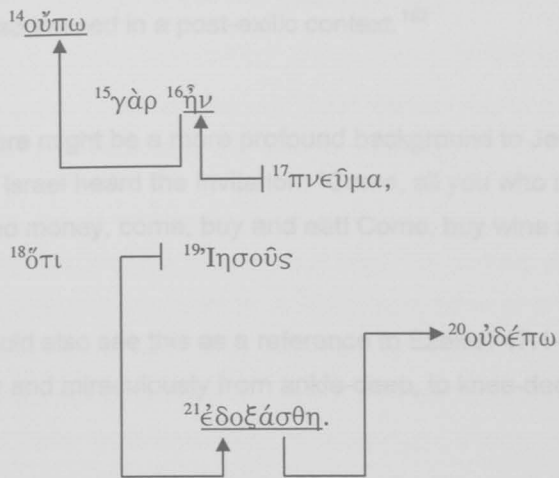


<sup>148</sup> Many modern scholars indicate that they do not see John 7:53-8:11 as part of the original Gospel for a variety of reasons. See e.g., R. Bultmann (1971:238-239, footnote 4) on the whole idea of displacement, C. Keener (1993:735-36), A. Köstenberger (2004:245-249), D. Wallace (1993:290-296), W. Willker (2005:1-36), and B. Metzger (1994:187-188) who indicates that the evidence for the non-Johannine origin of the pericope of the adulteress is overwhelming. He also states that the style and vocabulary of the passage differ noticeably from the rest of the Fourth Gospel and that it interrupts the sequence of 7:52 and 8:12ff. It is often stated that with this in mind most critical exegetes argue that the case against its being of Johannine authorship appears to be conclusive. However, scholars like C. Blomberg (2001), G. Burge (1984), J. Calvin (1959), D. Carson (1991), J. Laney (1992), G. O'Day (1992), B. Westcott (1975), and R. Whitacre (1999) all indicate that this passage could be seen as Johannine. It is also worth mentioning that scholars like E. Haenchen (1984:51) and R. Brown (1984:XXXIX) remind us that the time of theories of displacement is gone and that there remain too many inadequacies and uncertainties in such theories. E. Haenchen (2, 1984:3) goes so far as to say that it would be precipitous to suggest that everything in the Gospel that has one and the same subject originality formed a unity that has been destroyed by a foolish editor or by a catastrophe of unknown nature.

Furthermore, from a literary perspective it also seems that John 7-8 indeed form a single unit. See e.g., J. Breck (1994:191-232), J. Heil (1991:181-191), W. Howard-Brook (1994:171-210), B. Malina & R. Rohrbaugh (1998:139 and 295-319), M. Robinson (1998:1-17), J. Staley (2003) argues that despite what any proposed source-critical or displacement theories might suggest, the final form of John 7-8 seems to be coherent and unified on at least two rhetorical levels: symmetry (stylistics) and argumentation. For patristic evidence of other forms and interpretations of the passage, see B. Ehrman (1988:24-44).

<sup>149</sup> 1] Jesus travels to Jerusalem and teaches there (John 7:10-24 and 37-39), 2] Jesus' teaching elicits debate and speculation (John 7:25-31 and 40-44), and 3] The Jewish authorities attempt to arrest Jesus (John 7:32-36 and 45-52)





#### 4.3.6.2. A possible socio-historical setting for John 7:37-39

In this proclamation Jesus again takes up the familiar themes of ὕδατος ζῶντος, πνεύματος, and πνεῦμα that we find earlier in the Gospel (John 3:5-7 and 4:10-15). In John 4:10 e.g., Jesus said to the Samaritan woman: “If you knew δωρεὰν τοῦ θεοῦ and τίς ἐστίν saying to you: ‘Give me to drink’ you would have asked him to give you ὕδωρ ζῶν.” And we have also heard, e.g. in John 4:14, that Jesus said that γενήσεται ἐν αὐτῷ πηγῇ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον. However, from the perspective of the Johannine narrative John 7:37-39 specifically equates the ὕδατος ζῶντος that ῥέουσιν in and from the believers (verse 38) with the πνεύματος the believers were about to receive (verse 39).

This passage functions clearly within a Jewish and maybe even more specific in an Old Testament context.<sup>150</sup> We could link this invitation of Jesus to many different Old Testament passages.<sup>151</sup> We

<sup>150</sup> See e.g., C. Barrett (1982:326-328), R. Brown (1984:202, 315, 320-324), G. Burge (2000:219-221), C. Keener (2003:722-725), A. Köstenberger (2004:229), H. Ridderbos (1997:253-356), etc., who all argue in favour of an Old Testament setting. F. Moloney (1998:232-236 and 257) mentions the broader Jewish connection. See also F. Manns (1991:220-232). C. Kruse (2003:193) alludes us to Sukka 5.1 in the Talmud where Rabbi Joshua ben Levi links the drawing of water on the Feast of the Tabernacles with the Holy Spirit. G. Beasley-Murray (1999:117) also indicates this Talmudic source. He, however, refers to Sukka 5.55a where Rabbi Joshua ben Levi again alludes to the fact that the drawing of water was seen as the drawing of the Holy



know that the historical reference to the Feast of the Tabernacles is Zechariah 14:16-17 where the feast was associated with the giving of rain and Nehemiah 8:5-15 where the practice of the feast is being addressed in a post-exilic context.<sup>152</sup>

But there might be a more profound background to Jesus' proclamation, For instance of Isaiah 55:1 where Israel heard the invitation: "Come, all you who are thirsty, come to the waters; and you who have no money, come, buy and eat! Come, buy wine and milk without money and without cost."<sup>153</sup>

We could also see this as a reference to Ezekiel 47:1-12 where the volume of water increases rapidly and miraculously from ankle-deep, to knee-deep, to waist-high, to deep enough to swim in.<sup>154</sup>

Or we could see this as a reference to the Messianic day that Zechariah 13:1-2 talks about: "On that day a fountain will be opened to the house of David and the inhabitants of Jerusalem, to cleanse them from sin and impurity. On that day, I will banish the names of the idols from the land, and they will be remembered no more," declares the Lord Almighty. 'I will remove both the prophets and the spirit of impurity from the land'." This in turn could be linked to Zechariah 14, especially verses 8, 16-19.<sup>155</sup>

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Spirit. W. Hendriksen (2, 1961:22-23) indicates that this passage might be seen as a fulfilment of the prophecy of Haggai 2:6-9. D. Carson (1991:321-328) also provides us with an excellent discussion of the Jewish background.

<sup>151</sup> R. Culpepper (1998:168-169) mentions that this utterance of Jesus is not a quotation of a known verse, but suggests that we should consider texts like Psalm 78:15-16, 105:40-41; Isaiah 44:3, 58:11; Joel 3:8 and Zechariah 14:8 as the broader context to which this utterance refer. See also F. Moloney (1998:252-255)

<sup>152</sup> A. Bloch (1980) is a good source of information regarding the biblical and historical background of Jewish customs. A. Köstenberger (1999:108) indicates that the Feast of the Tabernacles was originally a harvest festival, recalling God's provision for his people during the wilderness wanderings. He also refers to Josephus who calls this feast the holiest and greatest feast of the Jews. It followed shortly after the Day of Atonement and marked the conclusion of the annual cycle of religious festivals that began with Passover, and Unleavened Bread six months earlier. The Feast of the Tabernacles lasted seven days, culminating in an eighth day of special celebration and festive assembly.

<sup>153</sup> See for instance D. Smith (1999:175).

<sup>154</sup> See e.g., C. Blomberg (2001:137-138), C. Dodd (1970:350), E. Haenchen (2, 1984:17), C. Keener (2003:725), R. Schnackenburg (1984:155), etc.

<sup>155</sup> See C. Barrett (1982:325) and F. Moloney (1998:252-253).

#### 4.3.6.3. Exposition John 7:39

A literal translation of the first part of verse 37 Ἐν δὲ τῇ ἑσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰστήκει ὁ Ἰησοῦς καὶ ἔκραξεν λέγων reads: “but on the last day, the great day of the feast, Jesus stood up and cried out, saying.” That the last day of the festival was the most important is new information. Structurally it is also emphasised.

The last part of verse 37 and all of verse 38 present problems growing out of alternative possibilities of exegesis and punctuation. A literal translation of this passage will show some of the problems: “If anyone thirsts let him come to me and let him drink (38) the one believing in me as the scripture says rivers will pour out from his stomach of living water.” Basically, the possibilities are twofold, though these two alternatives offer various combinations within themselves.

A period at the end of verse 37 give the meaning that the one who is thirsty and comes to Jesus to drink is the one to whom scripture refers. That one is the one from whom *streams of live-giving water will pour out*. In its support is the observation that the invitation to drink is more naturally offered to *whoever is thirsty* than to *whoever believes in me*. Moreover, after the thirsty man has come and drunk, he can then be spoken of as the believer from whom *streams of life-giving water will pour out*.

Other renditions are possible if one places a comma or no punctuation at all, at the end of verse 37, and puts a major stop after ὁ πιστεύων εἰς ἐμέ. This possibility is based on a chiasmic arrangement, in which the first half of the first line is equivalent to the second half of the second line, while the first half of the first line is parallel to the second half of the first line. That is Ἐάν τις διψᾷ is taken to be parallel to ὁ πιστεύων εἰς ἐμέ, while ἐρχέσθω πρὸς με is considered parallel to καὶ πινέτω.

However, this parallelism is not perfect; in fact, the first alternative makes a much simpler and more easily recognised parallelism. That is, *whoever is thirsty should come to me and drink* is parallel with *whoever believes in me, streams of living water will pour out from his heart*. According to this interpretation, the one who is thirsty and drinks becomes the source of living water for others, so that the second line takes up the first and expands it.

The interpretation is more convoluted by the expression καθὼς εἶπεν ἡ γραφή, since no precise quotation from scripture is given here. Accordingly, the words ὁ πιστεύων εἰς ἐμέ may be taken as a part of scripture quotation, or may be understood as being outside the quotation.

The phrase ὕδατος ζῶντος means “live-giving water”.

Some commentators take the phrase ἐκ τῆς κοιλίας αὐτοῦ as a Christological reference. That is, since these words are taken as a quotation, they understand these words as a reference to Jesus, from whom streams of living-water pour out to the believer. The basis for this viewpoint is that throughout John’s Gospel Jesus is the source ὕδατος ζῶντος and of life in general. However, it seems more probable that in this particular context the believer is the source of ὕδατος ζῶντος. Once a man ἐρχέσθω πρὸς με καὶ πινέτω, he himself becomes the source of ὕδατος ζῶντος for others. This is the more natural reading of the grammar of the Greek text.

The order of elements ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος is uncomfortable. The opening phrase ὁ πιστεύων εἰς ἐμέ is the part that should be in focus.

It was not John’s intention to deny the previous existence of God’s Spirit - οὐπω γὰρ ἦν πνεῦμα, for he stated earlier (in John 1:32) explicitly that God’s Spirit descended on Jesus at the beginning of his ministry. What this phrase implies is that the Holy Spirit had not yet been given in the specifically Christian sense, since this depended on Ἰησοῦς ἐδοξάσθη.

Given this possible Jewish and specific Old Testament background, Jesus is announcing that he is the one leading people into the Messianic age.<sup>156</sup> That day has arrived, however, it is not there in its fullest glory. We are somewhere between the ankle-deep and the deep enough to swim in. The latter will only occur when the Spirit is permanently indwelling believers.

<sup>156</sup> B. Witherington (1995:173) indicates that Jesus is portrayed as the fulfilment of the Feast.

During the ceremony of drawing water Jesus invited the people to come to him. Those who respond to the invitation and draw their strength from him, they will have streams of living water flowing from them.<sup>157</sup> This is a very difficult passage that caused great debate over the centuries. The debate however, is not about whether this is a reference to the Holy Spirit or not<sup>158</sup>, but a debate about the source of living water<sup>159</sup> – is Jesus the source of living water (Holy Spirit) or will the believers become sources of living water (Holy Spirit)?<sup>160</sup> C. Keener (1997:160) reminds us that those who argue that the living water flow from the believer argue their case on the basis of the antecedent of αὐτός. He also mentions that the strongest argument in favour of Jesus as the source of the living water is the fact that the author had a Christological motive in the writing of the Gospel.

Since his anointment with the πνεῦμά, Jesus is the source of living water.<sup>161</sup> Everyone who comes to Jesus – those who accept him as the one who came from above and in who the πνεῦμά abides – will become sources out of which the πνεῦμά will flow. They are not the source, but because they are imbedded in Jesus, who is the source, they will be filled with the πνεῦμά.<sup>162</sup>

<sup>157</sup> The drinking of which Jesus spoke is possible only to one who comes in faith. And faith has its results. When the believer comes to Christ and drinks, that believer not only quenches his thirst, he receives such an abundant supply that from his innermost being, his heart, authentic purity will flow. See for instance W. Barclay (2001:292) where he argued: "This would mean that Jesus was promising a cleansing, refreshing, life-giving stream of the Holy Spirit so that our thoughts and feelings would be purified and revitalized. It is as if Jesus said: 'Come to me and accept me; and I will put into you through my Spirit a new life which will give you purity and satisfaction, and give you the kind of life you have always longed for and never had.'"

<sup>158</sup> R. Schnackenburg (1984:156) states categorically that the ὕδατος ζῶντος is an image of the Holy Spirit.

<sup>159</sup> Living water is as stated earlier a reference to the Holy Spirit. C. Barrett (1982:329) notes that water, especially living water, was sometimes used as a symbol of the Holy Spirit.

<sup>160</sup> See C. Barrett (1982:326-329), R. Brown (1982:317-324), F. Bruce (1984:181-183), D. Carson (1991:321-329), F. Moloney (1998:251-258), L. Morris (1995:371-379), H. Ridderbos (1997:272-272), and R. Schnackenburg (1980:152-157) for discussions on the punctuation issue.

<sup>161</sup> See R. Whitacre (1999:196).

<sup>162</sup> The NIV punctuation of verses 37-38 suggests that the final "him" in verse 38 is the believer: "Whoever believes in me . . . streams of living water will flow from within him." Although John 4:14 is often suggested as a parallel, nowhere else in the Johannine literature of the New Testament is there a reference to the believer being the source of the Spirit poured out for others. John did, however, portray Jesus in this role (John 6:35; Revelation 22:17). Thus it is better to understand Jesus Himself as the source of the living water (the Holy Spirit), as suggested by the NIV marginal reading for John 7:37-38: "If anyone is thirsty, let him come to me. And let him drink, who believes in me. As the Scripture has said, streams of living water will flow from within him."

There is also a link to John 15:1-17. One of the threads woven into this passage is that apart from Jesus there is no fruit. But if people remain in him they will bear much fruit. Jesus also reminded them that they were called to bear fruit. Seen in the light of proclamations like John 1:50, 5:20 and 14:12, those linked to Jesus through his ῥήματα and who μέινετε ἐν ἐμοί through the πνεῦμα, will see μερίζω τούτων ὄψη, experience μερίζονα τούτων δείξει and do μερίζονα τούτων ποιήσει.

In this section we focus specifically on John 7:39. The NA<sup>27</sup> it reads as follows: “τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος ὃ ἔμελλον λαμβάνειν οἱ πιστεύσαντες εἰς αὐτόν· οὐπω γὰρ ἦν πνεῦμα, ὅτι Ἰησοῦς οὐδέπω ἔδοξάσθη”. M. Tenney (1960:350) refers to John 7:39 as a retrospective narrator’s perspective.<sup>163</sup>

After Jesus’ statement about streams of living water in verse 38, the Evangelist added an interpretive comment, “By this he meant the πνεῦμά, whom those who believed in him were later to receive” The question is: When is this going to happen? To this, some scholars’ first impulse answer is to quote 7:39c “οὐπω γὰρ ἦν πνεῦμα” – the πνεῦμά was not yet [been given] and to state that therefore we have to interpret this as if it was a reference to Pentecost.<sup>164</sup> If this is the case how should we interpret this sentence?

In the transmission of the text, these remarkable words have been supplemented in all kinds of ways. But even without the supplements the intent is clear enough. According to R. Brown (1982:324) this sentence does not state that the πνεῦμά as the Third Person of the Trinity did not exist yet. In the nature of the case the πνεῦμά was already in existence. It means that the πνεῦμά is not yet fully present in the way Jesus had promised – permanently indwelling in them, as he indwells Jesus permanently. This interpretation implies that although they have experienced the

<sup>163</sup> The implication is that although the author is writing the text long after Pentecost, he employs the technique where the narrator reflects back from the time of the actual occurrence at the feast of the tabernacles where Jesus proclaimed statement as given in John 7:37-38.

<sup>164</sup> See C. Barrett (1982:329), R. Brown (1982:324) and R. Schnackenburg (1984:478, note 81). See also S. Hooke (1962-3:372-380).

presence of the πνεῦμά in and through the presence of Jesus, his words and works, they do not yet have the πνεῦμά the same way Jesus has. But this does not mean that they do not have the πνεῦμά at all. What they experience now is a trickle but it is there. What they are going to experience after his glorification is the abundance that John 1:50, 5:20 and 14:12 alludes to. However, the abundance does not mean that when the πνεῦμά indwells them permanently, believers' faith will be transferred from a struggling to a triumphant one, but that they will become participants in a faith that will never be exhausted.<sup>165</sup>

Maybe we should again mention that verse 39 reveals the narrator's perspective. And as stated earlier this perspective is given from the viewpoint of those who heard Jesus speak at the Feast. And at that specific point in time the reception of the Holy Spirit was still in the future. However, the narrator shares this explanation because the implied readers knew about the reception of the Holy Spirit since they live in a post-Pentecost situation.<sup>166</sup>

In order to evaluate Jesus' proclamation and the Evangelist's explanation we need to have some clarity about the interpretation of ἔμελλον λαμβάνειν in 7:39b.<sup>167</sup> It has often been said μένειν is an

<sup>165</sup> J. Calvin (1959:199) states: "The Spirit is eternal, as we know. But the Evangelist is saying that, so long as Christ dwelt in the world in the lowly form of a Servant, that grace of the Spirit, which was poured out on men after the resurrection of Christ, had not come forth openly. And indeed he is speaking comparatively, as when the New Testament is compared to the Old. God promises His Spirit to believers as if He had never given Him to the Fathers. At that time the disciples had undoubtedly already received the first fruits of the Spirit. For where does faith come from if not from the Spirit? The Evangelist then does not simply deny that the grace of the Spirit was revealed to believers before the death of Christ, but that it was not yet so bright and clear, as it would be afterwards. For the chief glory of Christ's Kingdom is that He governs the Church by His Spirit. But He entered into the lawful and, as it were, ceremonial possession of His Kingdom when He was exalted to the right hand of the Father. So there is nothing surprising in His delaying the full manifestation of the Spirit until then. But one question still remains. Does He mean here the visible graces of the Spirit, or regeneration, which is the fruit of adoption? I answer: the Spirit, who had been promised at the coming of Christ, appeared in those visible gifts as in mirrors. But here He is referring strictly to the power of the Spirit, by which we are born again in Christ and become new creatures. That we lie on earth poor and famished and almost destitute of spiritual blessings, while Christ sits in glory at the right hand of the Father, clothed with the highest majesty of empire, must be imputed to our slothfulness and the narrowness of our faith."

<sup>166</sup> D. Carson (1991:328) indicates that the author makes clear that what Jesus was talking about by this metaphor, and concomitantly what the Old Testament texts were really anticipating, was the gift of the Holy Spirit.

<sup>167</sup> As stated earlier, in our discussion of John 1:32-33, the Baptist testified twice that πνεῦμα καταβαῖνον ... ἔμεινεν ἐπ' αὐτόν. It seems to a significant inference for the Baptist. The permanence of Jesus' anointing is stressed.

important theological term for John.<sup>168</sup> That this is the case is clearly seen if you look at the occurrence of the word in the entire New Testament. Although the Johannine literature, Revelation excluded, make up only 12% of the New Testament 58% of the occurrences of μένειν appear here.<sup>169</sup>

How should we interpret the indicative imperfect active verb ἔμελλον?<sup>170</sup> Given that in Greek an indicative usually states an action as a given fact, and imperfect focuses on a past continuous action that is not completed, this indicative imperfect active verb might be interpreted as expressing an action that has taken place (when people have started to believe) but that is prolonged and is not yet completed. Interpreted this way it means that those who believe in Jesus have started to receive the Spirit but that this process of the receiving of the Spirit will continue or be drawn-out until it is given to the full after he is glorified.

Seen in the light of the significance of μένειν in the Johannine literature, we should not interpret John 7:39 as an affirmation that the Spirit would not be given to believers *at all* until Jesus was glorified, which would force us to read this as a reflective comment that illustrates the post-resurrection point of view of the Evangelist, but interpret this verse as affirmation that believers would not receive the full measurement of the Spirit until Jesus had been glorified. Complete endowment with the πνεῦμα has not yet taken place. They did, however, receive the first fruits of the πνεῦμα.<sup>171</sup>

<sup>168</sup> R. Brown (1982:510-512) discusses and analyses in use of μένειν theologically. See also footnote 18 in G. Burge (1987:54) for other references to scholars who have stressed the importance of μένειν in Johannine theology.

<sup>169</sup> See R. Brown (1982:510-11) and G. Burge (1987:54) for a diagram of the distribution in the New Testament.

<sup>170</sup> In the context of John 1:32-33 C. Barrett (1982:178) suggested that we do not build too much on μένειν. However, Barrett did not discuss his view in detail.

<sup>171</sup> See also L. Morris (1995:378-379).

#### 4.3.6.4. Conclusion

As discussed in this section, Jesus made a solemn revelatory proclamation on the last day of the Feast of the Tabernacles regarding the real gift of living water. It seems clear that the reference to πνεῦμα in John 7:39 is a reference to the Holy Spirit. It seems clear that John 7:39 specifically ties the gift of the πνεῦμα with Jesus' glorification. The reader of the Fourth Gospel has the advantage of having the narrator as hermeneutical guide. It seems clear the Johannine narrative perspective that John 7:39 shares a post-Pentecost account of a pre-Easter occurrence with us. Before Easter the availability of the Spirit was limited and tied to the historical Jesus, but after his glorification, in other words post-Pentecost, the life of the Father and the Son would become fully available through the Holy Spirit.<sup>172</sup>

#### 4.3.7. Πνεῦμα in the account of the death of Lazarus and the washing of the feet

In the first context, πνεῦμα is mentioned in reference to Jesus' emotion when he saw the sorrow of Mary, the sister of Lazarus, and the Jews who accompanied her. The Evangelist describes Jesus' emotional response in John 11:33.<sup>173</sup>

All the scholars I have considered agree that this reference to πνεῦμα is not a reference to the Holy Spirit but to Jesus' innermost being.<sup>174</sup>

The second context where πνεῦμα is mentioned is the washing of the disciple's feet (John 13:21). Once again πνεῦμα is used in reference to Jesus' innermost emotion.<sup>175</sup> As is the case with the

<sup>172</sup> See here C. Bennema (2002:145).

<sup>173</sup> The NA<sup>27</sup> account is: "Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτὸν".

<sup>174</sup> See the bibliography for an extensive list of the commentaries used.

<sup>175</sup> John 13:21 is the relevant verse here: "Ταῦτα εἰπὼν [ὁ] Ἰησοῦς ἐταράχθη τῷ πνεύματι καὶ ἐμαρτύρησεν καὶ εἶπεν, Ἄμην ἂμην λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με."



previous occurrence of πνεῦμα, all scholars are in agreement that πνεῦμα here, is not a reference to the Holy Spirit, but to Jesus' innermost being.

#### 4.3.8. Πνεῦμα in the account of the death of Jesus

The second last reference to πνεῦμα in the Fourth Gospel is to be found in John 19:30, where the Evangelist informs us about the death of Jesus: "ὅτε οὖν ἔλαβεν τὸ ὄξος [ὁ] Ἰησοῦς εἶπεν, Τετέλεσται, καὶ τὴν κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα". How do we interpret this verse?

Many of the themes of the Fourth Gospel are summed up here. According to the Johannine narrative Jesus signified that the work the Father had given him to do has been accomplished (John 17:4). He has obediently fulfilled his Father's will (John 18:11). He was in complete control of events up to the very end. With this cry he indicates that all is completed and does his death come, and it is spoken of as "handing over his spirit," indicating him voluntarily giving up his life (John 10:18). Now that Jesus has finished his work and been lifted up from the earth, he will begin to draw all men to himself (John 12:32).

##### 4.3.8.1. Possible interpretations of πνεῦμα

We have an interesting phenomenon here. We find at least four possible interpretations of πνεῦμα in this text:

###### 1) You find those scholars who interpret πνεῦμα in an anthropomorphic sense.

The proponents of this view interpret παρέδωκεν τὸ πνεῦμα to mean: "He gave up his life (or life force)".<sup>176</sup>

Scholars like C. Barrett (1982:554), G. Beasley-Murray (1995:353), J. Bernard (2, 1928:641), G. Borchert (2002:272-273), R. Brown (1984:373-374), R. Bultmann (1972:675), G. Burge (1987:133),

<sup>176</sup> This interpretation would be in accordance with Matthew 27:50 and Luke 23:46.

D. Carson (1991:621), I. De la Potterie (1989:163), C. Keener (2003:1148-1149), L. Morris (1995:721), F. Porch (1974:327-330), H. Ridderbos (1998:617-618), D. Senior (1984:119-120), R. Schnackenburg (1982:283-284), E. Schweizer (1976:714), R. Tasker (1960:217), and M. Wiles (1960:62-67) are all interpreting πνεῦμα in this anthropomorphic sense. For the Johannine evangelist this picture of the dying Jesus is extremely powerful. Jesus, the obedient agent of God, died in a spirit of reverence with his head bowed (Borchert, 2002:272-273).<sup>177</sup> Bowing his head in a graceful and composed manner, Jesus the Word made Flesh, hands over his life spirit to God. There is a magnificent sense of serenity and strength as the Johannine Jesus meets death. His death is no play-acting but the terror of death has been defused by love.

## **2) You also find those scholars who interpret πνεῦμα here as a reference to the Holy Spirit given to the followers around the cross**

Scholars that promote this view are F. Braun (1966:168), E. Hoskyns (1947:532), and R. Lightfoot (1960:319). Their basic argument is that Jesus symbolically gave the πνεῦμα to the Beloved Disciple, who functions as the symbol of the model Christian, and to Mary, who symbolises the church.

R. Brown (1984:931) also considers this idea. He is thinking that the Evangelist had in mind that Jesus handed the (Holy) Spirit in a proleptic sense over to those around the cross and especially to his mother.<sup>178</sup>

F. Moloney (1998:508-509) suggests that the Greek must be taken seriously. When this is done, according to Moloney, παρέδωκεν should be rendered as "handed over" and not "gave up", and πνεῦμα must be interpreted as "the Spirit" and not "his spirit". Moloney is not clear about to whom the Spirit is handed over. From the context it seems that he meant that it has been handed over to the Father. However, when you compare Moloney (1998:508-509) with his explanation of John 20:19-23 it becomes clear that he actually means the believers. There he states: "At the hour of the

<sup>177</sup> See here also B. Malina & R. Rohrbaugh (1998:271) who ponders whether this infers Jesus' kingly status.

<sup>178</sup> Παρέδωκεν τὸ πνεῦμα suggests also the giving of the Holy Spirit as fulfilment of John 7:39, although it still does not take place at this very moment. The reference is proleptic, looking ahead to John 20:22, which in turn looks ahead to Pentecost.

cross and resurrection Jesus pours down the Spirit upon the community of believers" (F. Moloney, 1998:532).

### 3) You have those who feel that Jesus handed the life-giving Spirit back to the Father.

T. Brodie (1993:551) suggests that Jesus, here, is handing over the life-giving Spirit. C. Barrett (1982:554) also discusses the possibility that in the Evangelist's mind πνεῦμα was not an anthropomorphic reference, but a reference to the Holy Spirit who was handed over (back) to God.<sup>179</sup>

G. Burge (1987:134 and 2000:529-530) interprets the verb παρέδωκεν as to hand something on to a successor and therefore sees this as an expression of the handing over of the Spirit. Although he does not state to whom the Spirit is given, it is clear from the discussion that Burge is at least certain about the fact that it is not those around the cross.

F. Büchsel (1976:169-172) indicates that in the expressions παραδοῦναι τὸ πνεῦμα (John 19:30); τὰς ψυχὰς (Acts 25:26); τὸ σῶμα (1 Corinthians 13:3); ἐαυτόν (Galatians 2:20; Ephesians 5:25); also παρέδωκεν αὐτόν (Romans 8:32: opp. οὐκ ἐφέϊσατο) and παρεδόθη (Romans 4:25), the main point is willingness to die, or self-sacrificial love. This is no euphemism; it is more likely an abbreviation explained by the common use of the phrase. Παραδίδομι ἐμαυτόν in the sense of self-sacrifice (παρέχω ἐμαυτόν) is also found in Plato (428/7-348/7 BCE).

C. Dodd (1970:428) argues that Jesus in dying either bequeathed the Holy Spirit to the world he was leaving or that he was surrendering the vital life-principle to God who gave it. In footnote 3 he discusses αποδοῦναι and παραδοῦναι and indicates that although the latter is usually used for handing something on to a successor, it can also be used in the context of surrendering to a superior. This is the option that he chooses.<sup>180</sup>

<sup>179</sup> See especially Barrett's arguments here against the πνεῦμα to be handed over to the disciples around the cross.

<sup>180</sup> See also D. Carson (1991:621) for a similar view.

### 4.5.2.3 Which of the four views are appropriate?

#### 4) And you find those who refer to πνεῦμα as “immortal soul”.

An exponent of this view would be J. Calvin (1961:184) who interprets πνεῦμα in this text to mean “immortal soul”. He states that all the Evangelists take great care to mention the death of Christ. Calvin continues to say that we must attend to the phraseology, which John employs, and which teaches us, that, all believers, who die with Christ, peacefully *commit their souls* to the guardianship of God, who is faithful, and will not suffer to perish what he has undertaken to preserve. The children of God, as well as the reprobate, die; but there is this difference between them, that the reprobate give up the soul, without knowing where it goes, or what becomes of it; while the children of God commit it, as a precious trust, to the protection of God, who will faithfully guard it till the day of the resurrection. The word *breath* (πνεῦμα) is manifestly used here to denote the immortal soul.<sup>181</sup>

<sup>181</sup> Calvin's view on the immortality of the soul can be seen in the following three quotes: In his commentary on 1 Corinthians 15:47 J. Calvin (1955:433) states: The *animal* life comes first, because the *earthy man* is first. The spiritual life will come afterwards, as Christ, the *heavenly man*, came after Adam. Now the Manicheans perverted this passage, with the view of proving that Christ brought a body from heaven into the womb of the Virgin. They mistakenly imagined, however, that Paul speaks here of the substance of the body, while he is discoursing rather as to its condition, or quality. Hence, although the *first man* had an immortal soul, and that too, not taken from the earth, yet he, nevertheless, savoured of the earth, from which his body had sprung, and on which he had been appointed to live. Christ, on the other hand, brought us from heaven a *life-giving Spirit*, that he might regenerate us into a better life, and elevated above the earth. In fine, we have it from Adam — which we live in this world, as branches from the root: Christ, on the other hand, is the beginning and author of the heavenly life.

Calvin (374) comments on Matthew 10:28. These words of Christ ought therefore to be explained in this manner: “Acknowledge that you have received immortal souls, which are subject to the disposal of God alone, and do not come into the power of men. The consequence will be, that no terrors or alarms that men may employ will shake your faith. “For how comes it that the dread of men prevails in the struggle, but because the body is preferred to the soul, and immortality is less valued than a perishing life?” In his comments on Matthew 16:26 Calvin (1957:227-228) states: The word *soul* is here used in the strictest sense. Christ reminds them that the *soul* of man was not created merely to enjoy the world for a few days, but to obtain at length its immortality in heaven. What carelessness and what brutal stupidity is this, that men are so strongly attached to the world, and so much occupied with its affairs, as not to consider why they were born, and that God gave them an immortal soul, in order that, when the course of the earthly life was finished, they might live eternally in heaven! And, indeed, it is universally acknowledged, that the *soul* is of higher value than all the riches and enjoyments of the world; but yet men are so blinded by carnal views, that they knowingly and wilfully abandon their souls to destruction. That the world may not fascinate us by its allurements, let us remember the surpassing worth of our *soul*; for if this be seriously considered, it will easily dispel the vain imaginations of earthly happiness.

#### 4.3.8.2. Which of the four views are appropriate?

Given the reference to πνεῦμα in John 20:22, it seems unlikely that Jesus handed the Holy Spirit here to those around the cross.

It might be possible that he gave the Holy Spirit back to the Father as some scholars have suggested. But what would motivate such an interpretation? Could it be that we allow our theological biases to colour our interpretation? We know that the Holy Spirit is eternal and cannot die, therefore we want the Spirit that indwelt Jesus, as the Baptist's testimony in John 1:32-33 revealed, to be handed back to the Father.

What should we make of Calvin's interpretation that πνεῦμα here refers to his "immortal soul"? It is clearly a dogmatic theological interpretation coloured by either his understanding of the immortality of the soul or our interpretation of what we believe he was saying about the immortality of the soul and should be interpreted in that context.<sup>182</sup> However, if we interpret Calvin's view, could we find a

<sup>182</sup> The idea of the immortality of the soul is found in Jewish and Greek thought. However, the idea of the immortality of the soul doctrine does not enter Judaism through the Bible itself but through the writings of the inter-testamental period (the first century BCE – first century CE). This doctrine teaches that every human being is a composite of two entities, a material body and a non-material soul; that the soul pre-exists the body and departs from the body at death; that, though the body disintegrates in the grave, the soul, by its very nature, is indestructible; and that it continues to exist for eternity. You do not find this dualistic view of man in the Bible. (See, Exodus 1:5, Psalm 150:6, and Job 34:14-15). A human being is a single entity according to Genesis 2:7. It is worth noting that in the BHS reading of Genesis 2:7 refers to man as being brought to life through נְשָׁמַת חַיִּים the breath of life that made man a לְנֶפֶשׁ חַיָּה. What brought life to man is not a spiritual entity but a spark or breath. It is interesting that the LXX of Genesis 2:7 translates נְשָׁמַת חַיִּים with πνεῦμα ζωῆς and לְנֶפֶשׁ חַיָּה with ψυχὴν ζῶσαν. The only possible biblical anticipation of the later doctrine that the human person is a composite of body and spirit is Ecclesiastes 12:7 where we read that, "וְהָרִוּתָּ תָשׁוּב אֶל־הָאֲדָמָה אֲשֶׁר אָשַׁר נָתַתָּהּ". The LXX translates this with καὶ τὸ πνεῦμα ἐπιστρέψῃ πρὸς τὸν θεόν, ὃς ἔδωκεν αὐτό, clearly a reference to the creation of the human person as described in Genesis 2:7. This passage may be a prelude to the eventual development of a full-fledged doctrine of spiritual immortality in the Talmudic tradition.

According to J. Lightfoot (1957:89) the early Church Fathers commonly shared this view that man is composed of spirit, soul, and body, and that implies that the spirit is distinct from the soul. According to J. Heard (1866:59-60) the Greek philosophers saw man as a dichotomy: body and soul. The spirit is understood only by divine revelation. Plato taught that every man consisted of two parts, a mortal body and an immortal soul. To harmonize Plato and Paul together is impossible. The πνεῦμα of Paul is unknown to Plato. J. Heard (1866:5) states that the Greek Church Fathers of the second, third, and fourth centuries understood the true meaning of πνεῦμα. Irenaeus, Justin Martyr, Clement of Alexandria, Gregory of Nyssa, and Basil of Caesarea, all note the distinction of soul and spirit, and designate the spirit as that which bears the truest image of God.

Johannine reference to such a thought? The closest possible link might be John 11:25-26. Here Jesus said to her [Martha], "I am the resurrection and the life (ἀνάστασις καὶ ἡ ζωή). He who believes in me, though he may die (ἀποθάνῃ), he shall live (ζήσεται). And whoever lives and believes in me, οὐ μὴ ἀποθάνῃ (shall never die). These verses function in the broader context of the passage about the death and resurrection of Lazarus (John 11:1-44). Here Jesus speaks of πίστις, ἀνάστασις, ἀποθνήσκω and ζωή. The fundamental thesis that functions as premise of this section is the lordship of Jesus over death. The central thought here is Jesus' words: Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή. In other words, He is the promise and mediator of both ἀνάστασις and eternal ζωή (25a). Believers are not automatically assured of exemption from corporeal death, but they are assured both of the victory over death through ἀνάστασις (25b) and an eternal supply of resurrection life (25a). Interpreted this way, resurrection is the introduction to immortality and immortality as the "death of death" is the consequence of the resurrection. This is Reformational thought. But it does not really say that man was born with an immortal soul. The biblical, and for the most part New Testament definition of immortality, is exemption from decay and death that proceeds from sharing the eternal life of God. In opposition to the philosophical Greek and rabbinical Judaist "immortality of the soul" proponents, the New Testament does not promote that immortality is intrinsic to all humans by nature. Only God possesses absolute immortality. Immortality is a term that expresses

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Apollinarius taught the deity of Christ but denied the complete humanity of Christ. Christ had a human body and soul, but the Holy Spirit substituted for the human spirit (Heard, 1866:152). The dichotomy of man into body and soul became the prevailing view throughout the West. The dominant place occupied by Augustine helped to perpetuate the dichotomous view. Calvin continues the view of man as a dichotomy. He says, "When πνεῦμα is used by itself, it is equivalent to soul. Christ in commending His πνεῦμα to the Father, and Stephen his to Christ, simply mean that when the soul is freed from the prison-house of the body, God becomes its perpetual keeper" (Calvin, *Institutes*, 1:15:2). Of the Biblical expression πνεῦμα, Calvin says it refers to that part of the soul that has been renewed or regenerated so as to bear the image of God. The majority of Reformed systematic theologians also take this line of thought. They generally agree about the necessary nature of God's immortality compared to the contingent nature of man's immortality. According to M. Harris (1983:190-191) God is inherently immortal. Man's immortality is gained, as a gracious gift of the divine will. L. Berkhof (1988:672-673) writes, "Whatever immortality may be ascribed to some of His creatures, is contingent on the divine will, is conferred upon them, and therefore had a beginning." Only God's immortality is absolute and man's immortality is derived from God. Berkhof posits that man was created immortal in body and soul. He asserts that the body "is not subject to death, but liable to it" and he posits that the soul "does not share in its [the body's] dissolution." Harris (1983:193-194) has a different view. He argues that man was created [in the totality of his being: body and soul] neither immortal nor mortal but with the potentiality to become either, depending on his obedience or disobedience to God. While he was not created with immortality, as far as the divine purpose was concerned he was created for immortality... Man was not created unable to die (*non posse mori*) but able not to die (*posse non mori*), although after the Fall he was unable not to die (*non posse non mori*).

God's unique eternal livingness and holiness. Man's immortality is derived from God and is a participation in God's livingness and holiness. Human immortality is a biblical concept that is inseparably related to resurrection and eternal life and does not focus on a piece of man that stays uncorrupted and therefore also indestructible.

#### 4.3.8.3. Conclusion

It seems therefore, that the most plausible interpretation that would do justice to the text, would be to interpret πνεῦμα in John 19:30 both as an anthropomorphic metaphor – where he handed his πνεῦμα (life or his whole being) over into the hands of God. This seems consistent with the Johannine thought that Jesus' life was not taken from him, but that he gave it up/handed it over. Interpreted this way, Jesus' acclamation: "Τετέλεσται!" marks the climactic completion of his soteriological work.

And it might also be plausible to consider a link with the Holy Spirit as well. Maybe C. Bennema (2002:253) summarises an anthropomorphic metaphorical interpretation linked to the Holy Spirit as well, best: "If then Jesus' handing over the Spirit (παρέδωκεν τὸ πνεῦμα) in John 19:30 refers to or is an interpretation of 1 John 3:16 (ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν) a link between πνεῦμα and ψυχή is strongly suggested. Jesus lays down his life (ψυχή) by handing over his life force (πνεῦμα). Thus after having finished (τετέλεσται) his mission, Jesus possible handed over the divine Spirit that had sustained his physical life as well as empowered his mission."

Bennema (2002a:200-201) also deserves to be mentioned. Here Bennema argues that in John 19:30 there is more likelihood of a reference to the Spirit, in the statement that Jesus handed over the πνεῦμα. He raises the question whether it could be possible that John wants to express more than "to breathe one's last in the moment of death." He admits that it is unlikely that John 19:30 denotes "an actual giving of the Spirit because then, with the gift of the Spirit specifically mentioned in John 20: 22, John would record two "givings" of the Spirit." Nevertheless, in line with R. Brown, he suggest that it is possible that John "chose to refer to Jesus' death in this unusual way, in order to invoke a proleptic symbolic reference to the giving or release of the Spirit." It would mean that "in the moment of the completion of his work, Jesus gives up/hands over the Spirit, as it were, as the

fruit of the cross.” The primary reference of ‘to hand over the πνεῦμα’ in John 19:30 is then seen as a description of Jesus’ death, but, at a secondary level, it possibly also alludes to the giving/release of the Spirit. Interpreted this way the Johannine perspective portrays the (theological) connection between the giving of the Spirit and the salvific death of Jesus. While it is true that only the risen Jesus gives the Spirit, that gift flows from the whole process of glorification in the ‘hour’ of the passion, death, resurrection and ascension-exaltation. Because Jesus’ death is already part of his glorification, Bannema can therefore, interpret John 19:30 as describing “the beginning of the ‘age of the Spirit’. Together with the not-yet of the hour and the not-yet of the glorification (John 7:39) also the not-yet of the Spirit (John 7:39) has passed away.” If this is the case, the giving of the Holy Spirit starts (symbolically) at the cross (John 19:30), for the start of the giving of the Spirit coincides with the start of the process of Jesus’ glorification. However, it needs to be made clear that Bannema feels strong about the fact that John 19:30 still does not depict an actual giving or **the** actual giving of the Spirit. That is specifically described in John 20:22. It is also not a fulfilment of John 7:39 and/or John 16:7.

#### **4.3.9. Πνεῦμα in Jesus’ appearance to his disciples after his resurrection**

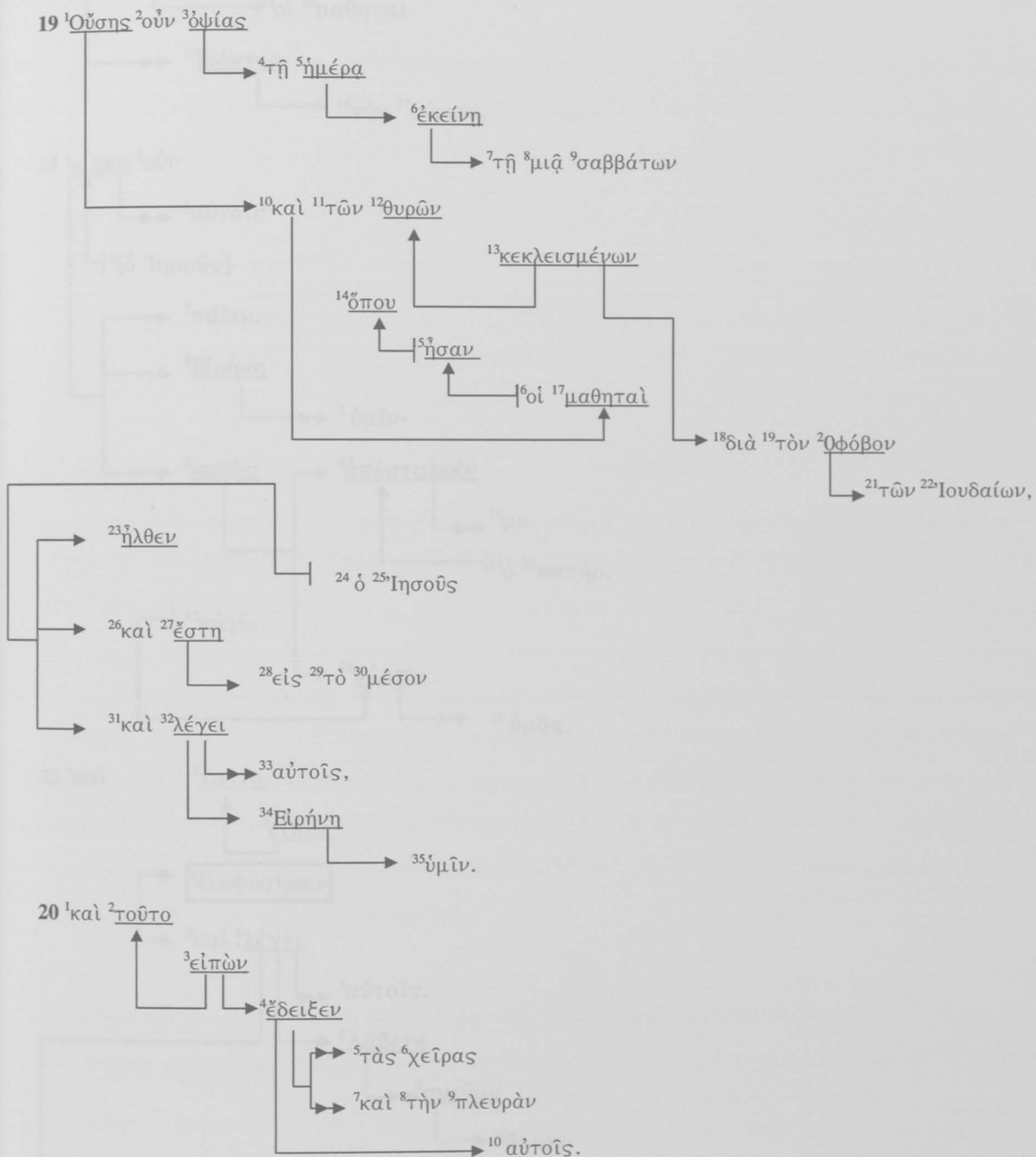
The last reference to πνεῦμα in the Gospel according to John is to be found in John 20:22. The NA<sup>27</sup> version reads: “καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς, Λά βετε πνεῦμα ἅγιον”. The context of this occurrence is Jesus’ appearance to his disciples after his resurrection John 20:19-23. F. Moloney (1998:530-531) interprets this section as a bridge between the scenes at the tomb and the final scene in the house. He also notes that much of the earlier narrative back as inter-text to this passage. He refers to the bulk of the Paraclete sayings<sup>183</sup>, Jesus prayer for the disciples and the words of the narrator in John 7:39.

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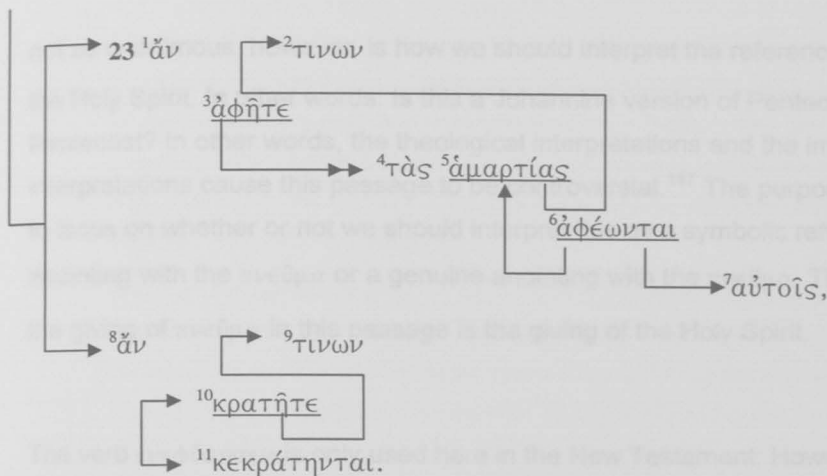
<sup>183</sup> See especially John 14:16-17 and 15:26-27.



## 4.3.9.1. Syntactic microstructure of John 20:19-23







#### 4.3.9.2. Exposition of John 20:19-23

According to G. Burge (2000:559) this passage is one of the most controversial passages in the Fourth Gospel. He states that some scholars turn to this passage in commentaries first, in order to see how this was dealt with.

On the evening of the first day of the week the disciples were together behind locked doors because they were afraid of the Jews. Jesus came and stood among them and said, "Εἰρήνη be with you!" After he said this, he showed them his hands and side. The disciples were overjoyed when they saw the Lord. Jesus spoke to them again saying, "Εἰρήνη be with you! As the Father ἀπέσταλκέν me, I am πέμπω you." With that he also ἐνεφύσησεν<sup>184</sup> [on them] and said, "Λάβετε πνεῦμα ἅγιον." What are we to make of Jesus' action here?

It is important to note, however, that scholars are united regarding the interpretation of πνεῦμα in this context. Virtually all<sup>185</sup> agree that πνεῦμα functions as a reference to the Holy Spirit.<sup>186</sup> What is

<sup>184</sup> T. Friberg (2000:147) interprets ἐνεφύσησα from ἐμφυσάω as *breathe into* or *on* someone, as a symbolic and spiritually creative act conveying God's power or blessing.

<sup>185</sup> G. Johnston (1970:11) is of a different opinion.

not so unanimous, however, is how we should interpret the reference to ἐνεφύσησεν as a *giving* of the Holy Spirit. In other words: Is this a Johannine version of Pentecost? Is it something other than Pentecost? In other words, the theological interpretations and the implications of these interpretations cause this passage to be controversial.<sup>187</sup> The purpose of the discussion here is not to focus on whether or not we should interpret this as a symbolic reference to Pentecost, a partial anointing with the πνεῦμα or a genuine anointing with the πνεῦμα. The focus here is only whether the giving of πνεῦμα in this passage is the giving of the Holy Spirit.

The verb ἐνεφύσησεν is only used here in the New Testament. However, this verb is used in the LXX of Genesis 2:7 where God: “καὶ ἐνεφύσησεν εἰς τὸ πρόσωπον αὐτοῦ πνοὴν ζωῆς” and man became a living “soul”. It seems that in terms of the metaphor involved as if the Johannine narrative wanted to emphasise through this act of Jesus the link with the creation account. If that is the case it signifies the new creation that Jesus promised to establish. If that is the case we also have to consider the usage of in the LXX of Ezekiel 37:9 – Then he said to me, “Προφήτευσον, υἱὲ ἀνθρώπου, Prophecy to the πνεῦμα, and say to the πνεύματι: ‘This is what the κύριος says: Come from the four πνευμάτων and ἐμφύσησον into these νεκρούς, that they may live (ζησάτωσαν).’” It is not unlikely that both these passages were in mind when the author penned his account. L. Morris (1995:747) opts for such an interpretation and states that the coming of the Spirit brings both new creation and life from the dead.

J. Calvin (1962:204-206). Calvin relates the receiving of the Spirit to the command given in John 20:21 “καθὼς ἀπέσταλκέν με ὁ πατήρ, κἀγὼ πέμπω ὑμᾶς.”

“Because no mortal man is fit for such a difficult office, Christ institutes the apostles by the grace of His Spirit. And indeed, to govern the Church of God, to bear the embassy of eternal salvation, to set up God's kingdom on earth and to lift men up to heaven is something far above human capacity. It is

<sup>186</sup> See e.g., W. Barclay (2, 2001:319), C. Barrett (1982:570), G. Beasley-Murray (1999:380-382), G. Borchert (2002:307-308), R. Brown (1984:1022-1023, and 1029-1030), R. Bultmann (1971:692-693), D. Carson (1991:649-655), C. Dodd (1970:442-443), E. Haenchen (1984:211), C. Keener (2003:1196-1206), A. Köstenberger (2004:574-576), F. Moloney (1998:530-535), H. Ridderbos (1997:643), R. Schnackenburg (1982:325-326), B. Westcott (1975:294), etc.

<sup>187</sup> See G. Burge (1987:114-149, and 2000:559-561) for a thorough discussion of this topic. I will come back to this topic again when I discuss the theological significance of the Spirit/Paraclete in the Johannine literature.

not surprising therefore that no man is found fit unless he be inspired by the Holy Spirit. For nobody can speak one word about Christ unless the Spirit governs His tongue (I Cor. 12.3), so far is it from being true that any man is sufficient to discharge faithfully and sincerely all the duties of such an excellent office. Again, it is the glory of Christ alone to form those whom He appoints to be teachers of His Church. For the fullness of the Spirit was poured out upon Him so that He might bestow it upon each one in a definite measure.

Although He remains the only Shepherd of His Church, He must put forth the power of His Spirit in the ministers whose work He uses. And this also He testified by an outward symbol when He breathed on the apostles; for it would be meaningless if the Spirit did not proceed from Him. Moreover, Christ not only communicates to His disciples the Spirit whom He has received, but bestows Him as His own, as the one whom He has in common with the Father. Wherefore, all who profess to give the Spirit by breathing usurp to themselves the glory of divinity.

Now we must note that those whom Christ calls to the pastoral office He also adorns with the necessary gifts that they may be equal to discharging their duty, or at least may not come to it empty and naked. But a sure rule is here laid down for judging the calling of those who preside over God's Church - if we see the gifts of the Holy Spirit.

But Christ especially wanted to assert the dignity of the apostolic order. It was reasonable that they who were chosen to be the earliest and chief preachers of the Gospel should possess unique authority. *But if Christ then bestowed His Spirit on the apostles by breathing, it could seem superfluous to send the Spirit afterwards. I reply: The Spirit was given to the apostles now in such a way that they were only sprinkled with His grace and not saturated with full power. For when the Spirit appeared on them in tongues of fire, they were entirely renewed. And He did not appoint them to be heralds of His Gospel so as to send them forth immediately to the work, but ordered them to wait quietly, as we read elsewhere (Luke 24.49). And if we consider everything properly we shall conclude not that He furnishes them with the necessary gifts for the present, but that He appoints them to be the instruments of His Spirit in the future. This breathing should therefore be referred and extended especially to that magnificent sending of the Spirit, which He had so often promised.*<sup>188</sup>

Where does such great efficacy come from, but from Christ's promise, who effects and performs by His Spirit what He testifies by His Word?

Moreover, He never appoints men to an office without at the same time supplying strength to His ministers and furnishing them with ability. We ought also to believe that Christ alone gives all the

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<sup>188</sup> As stated earlier I will not discuss my view regarding the giving of πνεῦμα here in the context of a replacement of Pentecost or not. There is an interesting debate, whether we have a Johannine Pentecost or not. I will come back to this in chapter five.

blessings, which He represents, and promises in outward signs. For He does not bid the apostles receive the Spirit from the outward breathing but from Himself.”

We could ask: What did Jesus do for the disciples according to John 20:22? It appears, in light of a metaphorical interpretation of a new creation in line with Genesis 2:7, as well as the regeneration metaphor taken from the Ezekiel 37 passage, that Jesus at this point ἐνεφύσησεν into the disciples πνοὴν ζωῆς. This was in the form of the Holy Spirit, who was to indwell them. Maybe we need to interpret this as linked to John 7:38, where we hear, “the one who believes in me, as the scripture says, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥέουσιν ὕδατος ζῶντος. Now he said this περὶ τοῦ πνεύματος ὃ ἔμελλον λαμβάνειν οἱ πιστεύσαντες εἰς αὐτόν. And the reason given in verse 39 is: οὐπω γὰρ ἦν πνεῦμα. For the Spirit was not yet (operative in the world). How do we know this? The answer given to this question would be: ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη (because Jesus was not yet glorified). But in 20:22 Jesus has been glorified, so the πνεῦμα could be given.

#### 4.3.9.3. The relation between John 20-22 and Acts 2

Is there a relation between the event in John 20:22 to the account of the coming of the Holy Spirit in Acts 2? In discussion with J. van der Watt the question was raised whether it is appropriate to compare Johannine material with that of the other Gospels or Acts. The answer seems to be that it is not. The Johannine perspective differs from that of Luke. It appears, therefore, best not to view these as two separate events as some scholars do, but to emphasise that we have two different narratives with somewhat different purposes. The Johannine perspective is to link Jesus as the giver of life with the life giving Spirit. The Lucan perspective of the giving of Spirit on the Day of Pentecost focuses on the receiving of the power to witness and the empowerment to carry out the mission the disciples had been given. We need to keep in mind that Luke discusses this event in the context of an explanation to why and how the Church of Christ got established. He is busy explaining the historical unfolding of God’s establishment of the Church. It would therefore be fair to say that the pneumatic emphasis of the Johannine narrative perspective would be that of the giving of the Spirit that engenders eternal life, while in Acts 2 what we have as focus the bestowal of the Spirit that supplies the power and ability to minister and witness. These two views are not incompatible, but since they focus on different aspects of the Holy Spirit’s role in relation to

believers and the Church, they should not be compared with one another. Neither should we be challenged to make a choice between the two.

#### 4.3.9.4. Conclusion

Finally, it seems as if John 20:21-22 focuses on the act of commissioning. With his early work drawing to a close, Jesus commissioned his followers as the Father commissioned him. With Jesus' commissioning he was anointed with the πνεῦμα. According to John 1:32-33, Jesus is the one in whom the πνεῦμα dwells permanently. According to John 3:34, Jesus is the one to whom God gave the πνεῦμα without any limit. It seems also that John 6:27 confirms this line of thought. He is the one on whom God has placed his seal, so that he could distribute the food of eternal life. Jesus is described as the one that is the source of live-giving water.<sup>189</sup> The πνεῦμα flows out of him. He is the one who will quench the thirst of believers by releasing the πνεῦμα (streams of living water) to the faithful (John 7:39).

To be commissioned to advance the work of God as God's agents, means being empowered as Jesus was empowered – obtaining the πνεῦμα, just as Jesus obtained the πνεῦμα. Interpreted this way John 20:22 becomes a climactic moment in John's Gospel. The πνεῦμα who has been so prominent in Jesus' ministry and been promised in the Parting Discourse, is now being given to the disciples in a provocative and very personal way. Jesus breathes on them and said: "Λάβετε πνεῦμα ἅγιον."<sup>190</sup>

<sup>189</sup> See John 4:15, 7:37-39 and 19:30 and 34.

<sup>190</sup> We could discuss in detail the meaning of ἐνεφύσησεν here, but that does not make any difference in whether or not this passage is seen as a reference to the Holy Spirit. Just two comments regarding most translations of this verse, including the NIV: All translations I have consulted, translate πνεῦμα ἅγιον as the Holy Spirit. This is an exegetical interpretation since the Greek text does not explicitly state this. It only says πνεῦμα ἅγιον and not πνεῦμα τὸ ἅγιον. However, the argument that, since the article is absent, it cannot be the Holy Spirit does not hold. The argument of D. Carson (1991: 650) that it is precarious to distinguish the power from the person by appealing to the article makes sense.

Secondly, if we should say something about ἐνεφύσησεν and the absence of "on them" the focus should indeed be, as D. Carson (1991:652) rightly stated, on the fact that the verb ἐνεφύσησεν is an absolute in this instance, without an auxiliary structure (e.g. no direct object). We do not have to have the "on them" there as proof that they (the disciples) received the Holy Spirit through his breath "falling on them"

#### 4.3.10. Conclusion regarding the meaning of πνεῦμα in the Fourth Gospel

We can conclude by stating that πνεῦμα is predominantly used in the Gospel According to John as a reference to the Holy Spirit. Only the passages, as indicated earlier (John 11:33, 13:21 and maybe 19:20) are πνεῦμα a reference to spirit in an anthropomorphic sense. And in the conversation with Nicodemus (John 3:8) the first πνεῦμα in the text is used in a natural sense, as a reference to wind. We could therefore say that of the 24 occurrences of πνεῦμα in the Fourth Gospel 20 should be interpreted as references to the Holy Spirit.

It is also worth noting that all the references to πνεῦμα, as a reference to the Holy Spirit, were given in the context of dialogue. Of the occurrences interpreted otherwise, only one occurs in a dialogue (John 3:8).<sup>191</sup>

It could be played down as mere coincidence that all the occurrences of πνεῦμα as a reference to the Holy Spirit were given as part of dialogue (either in the mouth of the Baptist or of Jesus). We can (and maybe even should) read more into it. In other words, the fact that they were given in the dialogues infers a teaching or instructing background. The author of John reveals to us that Jesus was teaching his followers about the Spirit of God.

What John's Gospel shares with us regarding the Holy Spirit is that his coming is God's direct intervention in followers of Jesus' lives. The inner dynamism that he releases is God at work. The marvellous effects that go beyond human power are manifestations of God's interior reality.

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Although we don't have a direct object, it is inferred from the force of the verb λάβετε (third person plural, perfect, passive, indicative). It is therefore justified to translate this section as Jesus breathed and said (to them): receive (you) the Holy Spirit.

<sup>191</sup> But there it is used as word play Nicodemus had to understand that the time has arrived when God's πνεῦμα (Spirit) will move among humanity as another πνεῦμα (wind) moves on earth. Its origin and movements are mysterious and cannot be contained by any religious system.



#### 4.6. Brief summary of the diverse scholarly interpretation of the Paraclete-Spirit relation

G. Burge (1987:3-45) gives an excellent summary of the major views of the 20<sup>th</sup> Century research regarding παράκλητος. Burge's assessment of the constant interest that παράκλητος arouses, stems from three sources:

- The passages themselves are limited to three chapters in the Parting Discourses
- The foreign nature of those saying in any Jesus tradition, and
- The etymology itself of παράκλητος and its Johannine meaning has proved to be a baffling problem

According to G. Burge (1987:6) these three questions have kept the παράκλητος sayings in the spotlight. However, most of the scholarly attention and debate focuses on the background and origin of παράκλητος. G. Burge rightly asks the questions: "Do we look to proto-Gnostic sources (W. Bauer, R. Bultmann) or Jewish antecedents (S. Mowinckel, J. Behm)? Do we follow up the παράκλητος sayings in its association with τὸ πνεῦμα τῆς ἀληθείας and uncover hints of Qumran's influence (O. Betz, G. Johnston)? Or can sufficient background be found in Orthodox Judaism (G. Bornkamm, U. Müller)?" The profuse diversity of interpretation on these matters is astounding.

The diverse interpretation of biblical information is marvellously exposed in the contrasting thoughts scholars have concerning the Holy Spirit in John. G. Burge (1987:3) states that New Testament scholarship has generally affirmed the conclusions of E. Scott (1926), that there is no real place for Johannine pneumatology in theology as a whole. F. Porch (1974) however concludes just the opposite as he emphasises the very close relationship between Jesus and the Spirit. This diversity in interpretation is still with us. The debate however, has shifted from whether Johannine pneumatology is unimportant or the hermeneutical key for understanding the Fourth Gospel to whether or not παράκλητος in the Gospel refers to the Holy Spirit and whether the Johannine πνεῦμα is a person or a divine power.

M. Henry (1993:288) states that the παράκλητος sayings contain the only formal teaching about the Holy Spirit in the New Testament. D. Guthrie (1996:249-250) states that there is more of Jesus' teaching about the Spirit in John's Gospel than in any other. In the Nicodemus discourse, the work of the Spirit in regeneration is clearly brought out (John 3). A distinction is made between natural and spiritual birth, which focuses attention on one of the major antitheses of this Gospel. Our Lord's teaching is frequently misunderstood because its spiritual character has not been apprehended. It is as impossible to predict the operation of the Spirit as that of the wind (John 3:8), which leads Jesus to point out that heavenly things need a different method of apprehension from earthly things. The mission of Jesus must be spiritually interpreted. In harmony with this is our Lord's insistence on the spiritual nature of God (John 4:24), which requires therefore a spiritual method of worship. This was a definite advance on the limited conception of Judaism which itself had nobler notions than its pagan contemporaries. The Spirit of God was promised after the glorification of Jesus (John 7:39), when he would come as streams of refreshing water on those who believe in Christ.

It is in the Parting Discourses (John 14-16) that the fullest exposition of the Spirit's work is found. D. Guthrie (1996:249) argues that the names, Paraclete and Spirit of Truth, reveal his character, the former meaning Counsellor or Advocate or Comforter. 14:16-17 shows him as representative of Christ indwelling the believer. In John 14:26, Jesus assures the disciples that the Holy Spirit will teach all things, recalling to their minds what Jesus had said. He will be a witness to Christ, which is to be his main function (John 15:26; 16:14). He is the one who will convince the world of sin, righteousness and judgment (John 16:8-11), and who will guide his own people into all the truth (John 16:13). It is evident that on the eve of his death Jesus' thoughts were very much focused on the Spirit's work, but John's Gospel alone draws attention to this fact.

In stark contrast H. Windisch (1968:27-34) argues that the Holy Spirit does not function that prominently in the Fourth Gospel.<sup>192</sup>

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<sup>192</sup> "To be specific, John first of all does not give any account of the begetting of Jesus by the Spirit. (Whether John 1:13 refers to it is doubtful.) On the other hand, he gives the story of the baptism only in an indirect version, namely, as a report by the Baptist, whereby, to be sure, a new motif comes to the fore: he on whom the Spirit will descend in order to indwell him permanently is he who will baptise with Spirit (John 1:32-34).

In the second place, the evangelist has worked into the Parting Discourses no fewer than five related sayings about the Paraclete, the Holy Spirit, which present with the greatest clarity the preconditions of his coming and his functions in the disciples and in the world.

S. Mowinckel (1933:118) admitted that attempts to trace the origin of παράκλητος are not easy.<sup>193</sup>

The dilemma of this approach is that Mowinckel, and those who followed his approach, only attempt to discover the background of the word παράκλητος. Rather than asking what the texts reveal, they were seeking for parallels in contemporary first century religions. This is the case with scholars like S. Mowinckel (1935), H. Windisch (1968), O. Betz (1963), R. Bultmann (1971 and 1976), W. Bauer (1933), H. Sasse (1925), N. Johansson (1940) and J. Breck (1991).<sup>194</sup>

Because of the cultural and historical gaps between us as modern 21<sup>st</sup> Century Western people, and that of the ancient eastern world of the first centuries BCE and CE, combined with the fact that we will always have a third party perspective, makes a history of religion approach very difficult and subjective. We will always run the risk of reading in what we want to hear instead of allowing the text to speak for itself. The reality of this dilemma is clearly visible in the diverse views held by scholars regarding the origin of παράκλητος. This does not mean that we should not ask the questions that the history of religion approach would pose. It does, however, mean that we should admit that all these efforts would not bring us closer to pinning down the origin of παράκλητος. As difficult as what it might be, a comprehensive grammatical exegetical approach still stays the most important tool to use.

As brilliant as the scholarly detective work might be (and some are really ingenious), none of the scholars who attempted to provide us with a background for the παράκλητος and πνεῦμα in Johannine sayings were successful. What R. Brown had to say about his theory regarding the Johannine community, “ my reconstruction claims at most probability”, is very applicable here. A study of the origin and background of παράκλητος and πνεῦμα in John can claim at most probability.

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In the third place, however, there are some conversations and sayings in which Jesus offers something like the Spirit, e.g., actually performs the function of the one who baptizes with the Spirit.

These propositions, however, must be elucidated in greater detail; moreover, they still do not exhaust the Johannine tradition about the Spirit in its entirety. One also sees immediately that the motifs that have just been pointed out are not altogether in harmony with one another and in fact clash with one another.”

<sup>193</sup> He said: “Das Problem des Parakleten ist somit kein lexikographisches, auch kein im engeren Sinne exegetisches, sondern ein religionsgeschichtliches.”

<sup>194</sup> It is clear, however, that Breck has in mind the Holy Spirit as the Third Person of the Trinity when he refers to the Spirit who is manifested as Paraclete.

That being said, such a study is not really helpful if we wish to grasp John's understanding of παράκλητος. In chapter two the question was raised: "Is John's usage of παράκλητος a Johannine *hapax legomenon* or can we trace the origins of his thought to other historical settings?" This was answered in the affirmative. We should treat John's usage of παράκλητος as a Johannine *hapax legomenon* and restrain ourselves from trying to trace the origins of his thought to other historical settings.

It seems that R. Brown (1966/67:126-128) would confirm such an approach. He argues that the Christian concept goes beyond the sum of all the elements of the Jewish background and no one translation of the Greek word can capture all its aspects. Therefore, what is unique to this concept must be found in John's own description of ὁ παράκλητος. In order to achieve this he suggests that we need to know the Johannine 'Sitz im Leben'. To Brown the παράκλητος passages were editorial additions.<sup>195</sup> Here Brown's literary model comes to the fore.<sup>196</sup> He also argues that since many scholars have doubted that ὁ παράκλητος is the Holy Spirit we need to isolate what John says in the παράκλητος passages.

In all that Jesus says of this figure, the intimate relationship of ὁ παράκλητος to Jesus is what is important. He interprets ὁ παράκλητος as the alter ego of Jesus, who functions as Jesus' successor. He is the invisible presence of Jesus in and with the disciples in his post-resurrectional absence. The very purpose of ὁ παράκλητος is to keep Jesus alive. Earlier in the same article he admitted that ὁ παράκλητος is like a many splendoured thing – he is witness, spokesman, consoler, teacher and guide. ὁ παράκλητος is the Spirit of Jesus.

<sup>195</sup> See here Brown (1966/67:126-132 and 1984:1141-1143). The gist of Brown's argument is that the problem was 1] the confusion caused by the death of the apostolic eyewitnesses who were the living chain between the Church and Jesus, and 2] the anguish caused by the delay of the second coming.

<sup>196</sup> See here especially Brown (1979:20-24). He says: "In my AB commentary, I, xxxiv-xxxix, I posit at least two Johannine writers, the Evangelist and the Redactor; and so I accept a final redaction that has added material to what was the Gospel proper. However, I regard this added material (some of it ancient) as complementary to the Gospel, and I regard the Redactor as a member of a Johannine 'School' of writers (see p.102 below). Therefore, in this book I feel justified in discussing the Gospel as it now stands without insisting on my ability (or anyone else's) to be certain that should be attributed to the Redaction." This needs to be explained further.

G. Johnston says that Brown only concludes that ὁ παράκλητος can be the Holy Spirit. However, R. Brown (1979:138-144 and 1984:1135-1144) states repeatedly that ὁ παράκλητος is the Holy Spirit. There Brown states explicitly: "It is the Paraclete, the Holy Spirit, who teaches the believer everything." And "It is our contention that John presents the Paraclete as the Holy Spirit in a very special role, namely, as the personal presence of Jesus in the Christian while Jesus is with the Father." He also stated: "There is nothing said about the coming of the Paraclete or about the Paraclete's relation to the Father and the Son that is totally strange to New Testament picture of the Holy Spirit." And "we would stress that the identification of the Paraclete as the Holy Spirit in xiv: 26 is not an editorial mistake, for the similarities between the Paraclete and the Spirit are found in all the Paraclete passages."

G. Johnston (1970:119) proposes that the spirit-paraclete is the Spirit of God, which is also the Spirit of Christ. But he denies that this spirit is the Holy Spirit, also known as the third person of the Trinity. He interprets ὁ παράκλητος as an active divine power that becomes embodied in certain outstanding leaders within the catholic Church: the exegete, the teacher, the evangelist, the prophet, the consoler out of sorrow and the witness for the defence in times of persecution. Johnston argues that the basic meaning of πνεῦμα is that of divine power and παράκλητος is therefore best translated with 'representative' – ὁ παράκλητος is therefore to be seen as a human representative, like for instance the author of John's Gospel. He continues to state that John's theology assigned full deity to the Father, and a unique place to the incarnate Word in Jesus of Nazareth; but he apparently did not regard the spirit as other than the power and influence that proceeded from God in creative and redemptive mission.<sup>197</sup>

G. Johnston believes that ὁ παράκλητος is not an angelic being. However, I do not share his view that it is to be seen as the spirit at work in the apostolic preaching. Exegetically he is not consistent.

<sup>197</sup> G. Johnston (1970:122-126) says: "Certainly, we cannot accept the idea that this spirit should be thought of as a third hypostasis denominated as 'the Paraclete' We welcome therefore the recognition by C. Barrett, R. Bultmann, Schweizer and Mowinckel that the Johannine spirit-paraclete is the spirit at work in the apostolic preaching John the Evangelist must be regarded as one such agent, and it would not be improper to honour him with the title of 'paraclete of the Christians', one that was in fact bestowed about a hundred years later on young Vettius Epagathus, a martyr witness during the persecution terror at Vienne."

He rules out, too easily, the information that does not suit his view as is also seen in G. Johnston (1970:30, 31, 36-37, etc.).

R. Schnackenburg (1982:138-153) assesses the παράκλητος sayings as a whole. His view is that the evangelist obviously found the name παράκλητος already being used for the Holy Spirit. He feels that the second saying is particularly instructive in this respect, because the evangelist first speaks of ὁ παράκλητος and then clarifies this term by using the general early Christian expression τὸ πνεῦμα τὸ ἅγιον. Schnackenburg provides his reason for the announcement of ἄλλον παράκλητον the content of the Parting Discourses. He suggests that the evangelist clearly aims to introduce ἄλλον παράκλητον, as the disciples' counsellor after Jesus' departure. It is not difficult to understand that Jesus is also presented here as παράκλητος, since he was the παράκλητος of the disciples up to the time of his departure. If this is correct, it provides a reason for the evangelist's clarification of the promised παράκλητος by means of the term both τὸ πνεῦμα τῆς ἀληθείας, which we may assume was the current term for the Holy Spirit in the Johannine community.

R. Schnackenburg (1982:140) concludes that the evangelist – or his circle – received the term that already existed, παράκλητος, and made theological statements about him that were in accordance with the Johannine teaching about the Spirit.

G. Smalley (1996:289-300 see especially 291) interprets both τὸ πνεῦμα τῆς ἀληθείας and τὸ πνεῦμα τὸ ἅγιον as referring to the Holy Spirit, and therefore, he interprets that ὁ παράκλητος also refers to the Holy Spirit. He does not see παράκλητος however, as just another name for τὸ πνεῦμα τὸ ἅγιον, but as a specific revelation about a specific activity of the Holy Spirit. He interprets this function of the Holy Spirit revealed in John as primarily legal, since that is the basic meaning of the term παράκλητος. The Spirit-Paraclete according to Smalley has the same nature as God and his Messiah. It is fair then to say that for Smalley the Johannine Spirit-Paraclete is the third person of the Trinity.

J. Du Rand (1990:48-51 and 66-71) interprets τὸ πνεῦμα τὸ ἅγιον as the Holy Spirit, the third person of the Trinity. He is irrevocably linked to Jesus. Jesus' life-giving work advances through the Holy Spirit. Christ is the carrier of the Holy Spirit (John 1:32-34 and 3:34-36). He is the giver of the Holy Spirit. However, it is in sections 248-260 that Du Rand reveals his conviction that ὁ παράκλητος is none other than the Holy Spirit. He states, for instance, that the Paraclete pronouncements reveal the most harmonious cooperation between Father, Son and Holy Spirit. For this very reason he argues that it is God himself that will καὶ μονῆν παρ' αὐτῷ ποιησόμεθα. Through ὁ παράκλητος as Holy Spirit, God himself is staying with believers. The messianic age arrived in its fullest glory with the coming of ὁ παράκλητος.<sup>198</sup>

In agreement with P. Kotzé (1975:208 and 187) Du Rand alludes to the fact that ὁ παράκλητος as τὸ πνεῦμα τῆς ἀληθείας should be interpreted in the context of Yahweh's covenantal trustworthiness and truth. God's pledge of truth comes to its fullest expression in the abiding presence of ὁ παράκλητος.

J. Coetzee (1979:62-63) refers in his article that focuses on the Holy Spirit in John's First Letter, to the Spirit as a person within the eternal Godhead. He states: "It is our conclusion that τὸ πνεῦμα is referring not to an impersonal power or substance, but clearly to the divine Person of the Holy Spirit." He amplifies this point by stating: "The same view is to be found right through the Gospel of John, especially in John 14-16."<sup>199</sup>

<sup>198</sup> J. Du Rand (1990:69) concurs with the following definition of παράκλητος: "A name for the Holy Spirit, which indicates that he is the intercessor, counsellor, helper, comforter and consoler of believer" (my translation).

<sup>199</sup> The Spirit is ἄλλον παράκλητον next to and just like the living Person of Jesus.

He is coming (John 15:26)

He ' will be with you forever' (John 14:16)

He ' teaches and calls to mind' (John 14:26)

He ' confutes the world' (John 16:7)"

G. Burge (1987:6) makes the statement that in essence the παράκλητος problem is the fact that the title παράκλητος and the tasks ascribed to παράκλητος seem to be out of step. This is the case, however, only if you accept that παράκλητος is basically a forensic concept. As indicated in chapters two and three this is not necessarily correct.

G. Burge (1987:8) also says that since the linguistic<sup>200</sup> background cannot help us, we are forced to analyse the Greek term alone.<sup>201</sup> As stated repeatedly the essential meaning of παράκλητος is vigorously debated.<sup>202</sup> Any stand-alone analysis of παράκλητος will be severely restricted.<sup>203</sup> E. Franck (1985:26-30) also addresses this matter. Burge has not addressed Franck's proposal properly.<sup>204</sup>

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<sup>200</sup> I assume that G. Burge interprets linguistics as the study of language that seeks to describe and explain human speech in terms of its internal characteristics, its function and its role in society. In chapter three showed that the study of the syntactic structure could help us to get a clearer picture of who this enigmatic figure is.

<sup>201</sup> Here it depends which approach you prefer. N. Snaith (1945/46: 47-50) and C. Barrett (1982:461-462) argue the case in favour of a linguistic approach. In contrast J. Behm (1976:804) argues against it.

<sup>202</sup> Some draw from the Greek world and find it's meaning in the verb παρακαλέω, while others deny this possibility. Few contemporary scholars find much of the idea of 'comfort' in the παράκλητος sayings.

<sup>203</sup> According to G. Ladd (1979:293) the Greek word has an unambiguous meaning, "advocate," in the forensic sense, and it is applied in this sense in 1 John 2:1 to Jesus, who is the advocate before the Father in heaven for his disciples on earth. These are the only places in the New Testament where the word occurs. The παράκλητος in the Gospel does indeed exercise a forensic ministry in convincing the world, but it is the work of a prosecuting advocate (John 16: 8) rather than a defending advocate. The linguistic problem is found in the fact that the Johannine παράκλητος is primarily a teacher to instruct and lead the disciples rather than an advocate to defend them.

The linguistic solution may be found in the Hebrew word מְלִיץ (*melits*). It is used in Job 33:23 with the meaning "mediator." The idea of mediator, although not the word מְלִיץ, is found in Job 16:19 and 19:25, with the meaning of 'vindicator'. In these two places the Targum of Job uses the loan word פּרַקְלִיט. The Hebrew word מְלִיץ appears also in the Qumran writings with the meaning of interpreter of knowledge or teacher, and in another place as mediator. Clearly מְלִיץ combines the idea of mediator and teacher. Since the loan word פּרַקְלִיט appears in the Targum, it is quite possible, if not almost certain, to have had wide currency in Greek Judaism as well as in Palestinian Judaism during the first century CE and later. Furthermore, the ideas of advocacy and instruction are combined in mediating angels in inter-testamental literature, and in the Testament of Judah 20:1 the "spirit of truth" in man "testifies all things and accuses all." There is therefore a background in Jewish thought for combining the roles of advocacy and instruction that somewhat parallels the dual usage of παράκλητος in John.

<sup>204</sup> E. Franck's view is important enough and short enough to address in full. What we find in the next few paragraphs is essentially Franck's view.



The question remains whether there are linguistic grounds to associate the concept of the παράκλητος and the 'Parting-Discourses' in terms similar to the relationship between the παράκλητος and the forensic dimension. We reply to that question in the affirmative, even if such an answer rests less on a watertight argument and more on a reasonable assumption.

The starting-point is the word παράκλητος, which as a verbal adjective used as a noun not only has an active meaning but is equivalent to the active participle. Taking such a point of departure, the way is open to the semantic field made up by the verb παράκαλειν in its entirety, including its derivate παράκλησις. Such a linguistic interpretation is certainly not indisputable but nevertheless probable. The arguments *against* it are mainly as follows:

- a. In philology it is considered a mistake to derive from the verb the noun, which reflects an independent meaning, since the verb, and the noun have usually evolved quite separately. This argument is correct in principle but can be applied too strictly. In the Gospel of John we are dealing with a use of language, which is so free, associative, and creative, that it is legitimate to set aside this principle in the light of such conditions.
- b. One starts from the simple fact that neither the verb παράκαλειν nor its derivate παράκλησις exist in the Gospel of John. To appropriate an association common to these words for the παράκλητος would, therefore, be either difficult or impossible. This kind of argumentum e silentio seems too narrow. The frame of reference cannot be limited to just the writing being investigated. It is in the nature of an association to go beyond the self-evident and immediately demonstrable. One must also take into account the frame of reference implied by the milieu of the receivers. It is, parenthetically, this method one adopts when, adducing the profane Greek usage, and the παράκλητος is given a clearly forensic meaning. Also in this case there is a lack of sufficient proof, as the word παράκλητος is not found in the rest of the New Testament (with the exception of 1 John 2:1) or in the LXX. Again, turning back to the former case, one cannot say anything certain. If, however, one takes into account the Christian usage of language in the Early Church as it is found in the NT, one often finds both παράκαλειν and παράκλησις used in a sense that is relevant for my study.
- c. The third and weakest argument moves in a circle. The function and meaning of the παράκλητος in the Gospel of John excludes any connection. As the παράκλητος obviously stands for an intercessor in a forensic sense, any affinity to the verb and its derivatives is impossible. The situation becomes closed and one excludes the chance that other possibilities might shed light upon the problem. The subsequent argumentation will show if this critique is valid.

There are no methodological obstacles against letting the verb παράκαλειν and its derivatives, especially the active participle and the noun παράκλησις, shed light upon the function and meaning of the παράκλητος

### Παράκλητος - Παράκαλειν

We now turn to the previously mentioned question regarding the actual relationship between παράκλητος and παράκαλειν. The semantic field of the verb παράκαλειν is relatively broad. It embraces "comfort, encourage, reprove, exhort, teach, and preach". In general, the comfort-motif is well suited to embrace the entire picture of the Parting Discourses in the Gospel of John. It is possible to go into more detail and see a closer technical connection between παράκλητος and παράκαλειν in farewell-situations. This is Muller's approach. He does not succeed in proving his hypothesis either, but it is so probable that it is here accepted. He shows that the tasks of many of those instruments (persons, books, etc.), which in the farewell situation are thought to guarantee continuity, are to comfort, exhort, and teach, precisely the contents of παράκαλειν. Certainly the objection could be raised that one does not encounter the Greek verb in the Jewish farewell-texts but only in its Latin or Syriac equivalents, in that the Greek witnesses are no longer existent. It is, however, very probable that παράκαλειν stood behind the way of expressing the function in farewell situations. This assumption is strengthened by the fact that παράκαλειν in the LXX has a similar range of usage. This is not least valid in eschatological contexts. It is obvious that the translators emphasized the motive of comfort within an eschatological perspective. παράκαλειν thereby became the equivalent of אָנַח. It can also be shown that one aim of Jewish teaching was, to comfort. Such was the case in the sermon of the Jewish synagogue in New Testament times. A previous style of preaching, primarily instructive, had evolved into a more edifying discourse. This latter mode of preaching included an eschatological introduction as an important element. The edifying and instructive discourse ended with a word of comfort, a λόγος παράκλησεως. Hence the act of comforting is not an isolated event but finds its practical application in preaching.<sup>205</sup>

<sup>205</sup> According to R. Girdlestone (1998) the word אָנַח signifies to be comforted, the LXX rendering is usually a form of παρακαλέω. But the word comfort in its modern usage hardly conveys the etymological force that it ought to have. It originally signified support and encouragement, quite as much as consolation. The comforter or advocate of the New Testament administers help and strength as well as peace and joy; and the being comforted often involves both a confirmation in the right course, and also a relinquishing of a previous course.

E. Franck has drawn attention to similarities, which exist between farewell situations in Jewish literature and the Parting Discourses in the Gospel of John. He has supported the view that a relationship can be established between them if one accepts that παράκαλεῖν, not only etymologically but also semantically, can shed light upon the παράκλητος. The meaning of παράκαλεῖν, which has the greatest relevance here, is 'comfort', an interpretation that finds support both in the LXX and the synagogue sermon.

The objection can be raised that the comforting is not explicitly mentioned in the Johannine Parting Discourses and is, therefore, supplied. Such an addition, however, would be very natural, as indicated in the discussion concerning the forensic dimension, although it is most obvious in the case of the Parting Discourses. The author of the Gospel of John wishes to give a further field of association to the παράκλητος than the forensic one, i.e., the farewell situation with its implied themes and terms. This reliance on known and documented farewell situations would appear to serve primarily as a background for the Johannine exposition: Jesus is departing just like so many 'fathers' in the history of the Jews. Those for whom he is responsible, the disciples, will not, however, be ὀρφανούς. The reassurance is given that Jesus and his Father have seen to the preservation of continuity. This comfort will be realized through the παράκλητος who will remain with the disciples forever. The fact that comforting is not explicitly mentioned should, however, restrict the idea of comfort from dominating to the point that παράκλητος is translated by 'comforter' in the Gospel of John.<sup>206</sup>

We can only come to a proper understanding of the παράκλητος sayings if we study them exegetically in their context and ask what these verses in their context have to say about who ὁ παράκλητος is. It is in this sense that a comparative analysis of παράκλητος and πνεῦμα in the Johannine Gospel becomes imperative.

#### 4.7. A Comparative analysis of παράκλητος and πνεῦμα in John

We need to keep in mind that the main focus of John's Gospel is Christological in nature. In John 20:30-31 we are told: "Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name." Jesus is the Messiah and he is

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<sup>206</sup> This far the view of E. Franck

the Son of God. This must be believed. Those who believe in Jesus as the Messiah-Son of God have found eternal life.

In the person and work of Jesus a radical new dispensation has broken through. This new dispensation is the dispensation of (eternal) life. Participation in this dispensation is received through faith. To put it differently, John's message is: Jesus, the true Messiah-Son of God is the foundation of a New Era – the Messianic Age. John tells us that Jesus is this life. In John's Gospel the noun and the verb have constantly the same meaning – it is giving us an ontological motivation for who Jesus really is. He is the one in whom the long-promised radically new eschatological reality that the Old Testament prophets proclaimed is going to be fulfilled. However, this eschatological reality is not a futuristic concept, but a present reality.

G. Vanderlip (1975:37) summarises it this way: "The life of the age to come now has moved out of the future into the present. The future will simply bring to consummation the eternal life, which is already a present possession. The crisis of existence comes with the decision a person makes regarding Jesus. To believe in him results in the gift of life. Not to believe brings about the consequences of remaining in darkness, death and judgement. As a result physical death is of fading significance for the believer. It is simply the moving from one degree of fellowship with God to a fuller realisation and enjoyment of it in the age to come."

Jesus, as the Christ, brings the rebirth to this new life to fruition through the πνεῦμα. John explicitly expresses that Jesus, who is life and who gives life, does not dispense this life immediately, but he does it through the recreating work of the πνεῦμα τὸ ἅγιον. Through the πνεῦμα Jesus continues to be the life of belief and believers. Through the πνεῦμα τὸ ἅγιον Jesus reaches out to man creating new life in man by generating faith in man. John 6:63 reminds us that τὸ πνεῦμά ἐστιν τὸ ζῶον, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν-τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν πνεῦμά ἐστιν καὶ ζωὴ ἐστιν.

The witness of John is that this life that was already effectively given through Jesus' ministerial proclamation, still had to come to in its full richness. This could not happen before the cross and resurrection. Only when this has happened would the life-giving πνεῦμα come in his completeness.

This is creatively expressed in John 7:37-39 "Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἐορτῆς εἰστήκει ὁ

Ἰησοῦς καὶ ἔκραξεν λέγων, Ἐάν τις διψᾷ ἐρχέσθω πρός με καὶ πινέτω.<sup>38</sup> ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, πῶτα μοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος.<sup>39</sup> τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος ὁ ἐμελλον λαμβάνειν οἱ πιστεύσαντες εἰς αὐτόν· οὐ γὰρ ἦν πνεῦμα, ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη”, and John 4:13-14 “ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ, Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν.<sup>14</sup> ὅς δ’ ἂν πίη ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσει εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον”.

In other words, the πνεῦμα is the life-giving water of God that was poured out in abundance on believers that will cause them to have the fountain of life filling them from within. The following becomes clear from John's Gospel that Jesus is the carrier of the Spirit (John 1:32-36). He is the giver of the Spirit (John 1:33, 4:13-14 and 7:37-39). In Jesus, the time when people would enter the Kingdom of God because they are born from above has arrived. The Holy Spirit is instrumental in this birth from above (John 3:3-8). This will become a living reality when people worship God through the πνεῦμα in truth (John 4:19-26)

Yet, before his death and resurrection Jesus referred to the baptism with the πνεῦμα (John 1:33); the giving of the living waters (John 7:37-38); the sending of the πνεῦμα to stay with you unto eternity (John 14:16, 26; 16:26; 16:7, 13) in a sense of 'yet to come'.

The baptism with, giving or sending of the πνεῦμα τὸ ἅγιον to permanently dwell with and in God's people is a gift from Jesus that he earned through his sacrificial death and resurrection. Before these happened the πνεῦμα was not permanently dwelling with and in God's people. This is the reason why John could say before the cross that the πνεῦμα was not yet. There is no doubt in my mind that the Baptist's witness regarding Jesus, in the verses under discussion, is an attempt to prove that Jesus was indeed the long awaited Messiah. I interpret that the endowment of the πνεῦμα at his baptism is a manifest sign that Jesus is the Messiah.

#### 4.7.1. Jesus and the Παράκλητος

L. Floor (1971:123-124) says that we can find the 'redemptive-historical' beginning of the sending of the πνεῦμα by Jesus in John 7:39. This text is a key to the understanding of the relationship between Κύριος and πνεῦμα in the Fourth Gospel. It reads: "Jesus said this about the πνεῦμα which those who believed in Him were about to receive. At that time the Πνεῦμα had not yet been given, because Jesus had not been raised to glory".

These words are a description by John himself, a sort of commentary on the words of Jesus. It is a distinctive of John's Gospel that the author supplements and explains the Jesus story through the giving of additional commentary. I see this practice as the origin of a Christian theology. We must only remember that it is revealed, theopneustic theology.

These words about Jesus are therefore a commentary by John, on the words of Jesus about the stream of living water that will flow out of him who believes in Jesus (John 7:38).

In John 4:14 Jesus points to the living water in the believers and in John 7:38 Jesus points to the living water that will pour out of the heart of the believer. The living water in John 7:38 points to the blessing that other people will receive. The living water indicates the πνεῦμα τὸ ἅγιον through which believers become witnesses of Jesus. Jesus will send out the πνεῦμα τὸ ἅγιον, making use of people who are equipped with the πνεῦμα. But, according to the commentary of John, Christ had not yet done so, because He was not yet glorified. This expression of John "Because the πνεῦμα was not yet there" may sound strange.

The πνεῦμα had been there for a long time already. He is the one who indwelt Jesus. We read even in the Old Testament about the πνεῦμα τὸ ἅγιον. There is a working of the πνεῦμα in the creation and in nature. The πνεῦμα had worked in the hearts of people in the Old Testament to bring them to conversion and faith, even unto repentance and joy in God.

But John wants to demonstrate here a special coming of the πνεῦμα τὸ ἅγιον, namely the 'redemptive-historical' coming of the πνεῦμα τὸ ἅγιον, and therefore he connects the coming of the πνεῦμα with the glorification of Jesus. We can put it in this way: the πνεῦμα τὸ ἅγιον was there already, but He was there as the πνεῦμα of God, as the πνεῦμα of His holiness, as it is put in the Old Testament (Psalm 51:11), or as the πνεῦμα of the Messiah. But He was not yet present as the πνεῦμα of the glorified Christ. The verb ἐδοξάσθη is here pointing to the cross and the resurrection of Christ, as is stated by R. Bultmann (1971:304 footnote 1).<sup>207</sup>

It is not easy to tell the exact meaning of the verb δοξάζειν. R. Bultmann (1971:67 footnote 2, 152 footnote 4, 268 footnote 6, 424, 428-432) discusses the term repeatedly. He believes that the verb ἐδοξάσθη, as far as the terminology is concerned, comes from myth. And therefore we must think of it as implying the return of Christ since also in the myth of the "redeemed redeemer" there is reference to a return to heavenly spheres (R. Bultmann, 1971:630-633). Bultmann, however, agrees that the word δοξάζειν also means to worship and it therefore points to the gratitude of Jesus and to the honour He achieved in His resurrection. J. Sevenster (1948:204-249) discusses the Christology of the Fourth Gospel. On pages 248-249 he discusses the relation between Jesus and the πνεῦμα τὸ ἅγιον. He points out that the verb 'glorified' in John, with regards to the relation between the πνεῦμα and Jesus always deals with the bringing of the δοξά of Χριστός.

In other words, the argument is that we can see the correct relationship between the πνεῦμα τὸ ἅγιον and the Lord Jesus Christ only when we realize that these two persons, i.e. Κύριος and Πνεῦμα are brought into close relation with a third concept, namely δοξά. We can see this relationship very clearly in John 7:37 where Jesus and the πνεῦμα τὸ ἅγιον are mentioned in connection with the glorification. The πνεῦμα was not yet there and Jesus did not yet have the

<sup>207</sup> F. Grosheide (1950:536) brings this verb especially into connection with the resurrection of Christ.

πνεῦμα at His disposal in a special sense, and He could not yet send out the πνεῦμα because He had not yet received the δοξά.<sup>208</sup>

The δοξά John mentions in 7:39 is a Κύριος-δοξά. And when Jesus has received this Κύριος-δοξά, says John, the πνεῦμα τὸ ἅγιον will come. It seems to me that John portrays this as a salvation-historical moment. This is the καιρὸς of the coming πνεῦμα.<sup>209</sup>

John portrays an intimate relationship between the δοξάζειν of Jesus and the coming of the πνεῦμα τὸ ἅγιον.<sup>210</sup> As the salvation-historical emergence of the πνεῦμα τὸ ἅγιον, Pentecost stands in a close relationship to the δοξάζειν of Jesus. The πνεῦμα coming with Pentecost is the πνεῦμα τὸ ἅγιον of the Κύριος-Χριστὸς.<sup>211</sup>

Jesus possesses δοξά as the begotten Son of the Father. He also received δοξά as Cross-bearer and the One who hangs on the cross. But this is still related to the carrying of δοξά. However, when He possesses δοξά as Κύριος, as the Resurrected, it is related to the coming of the πνεῦμα τὸ ἅγιον.

<sup>208</sup> We must be careful not to take the word δοξά in an absolute sense, before Χριστὸς had δοξά at His disposal. He possesses it as the begotten Son of the Father and still John said: He had not yet received the δοξά. Thus it means that δοξά has here a special meaning. The word δοξά is a typical Johannine word. Δοξά stands in the Old Testament in connection with the temple. And because the idea of the temple is at the centre of the Fourth Gospel, as O. Cullman (1966:72) states, John talks about the δοξά so frequently in his Gospel.

<sup>209</sup> Jesus is Κύριος. He sits at the right hand of His Father. He sits on the throne. Now the way is open for the coming of the πνεῦμα τὸ ἅγιον. Now Jesus can become the One who sends the πνεῦμα. Now he has the authority to do so. Now he has the Πνεῦμα at his disposal to send him out because he has completed the work the Father has given him to do.

<sup>210</sup> Jesus expresses this in the following words: "But I tell you the truth; it is better for you that I go away, because if I do not go, the Comforter will not come to you. But if I do go away, then I will send him to you" (John 16:7).

<sup>211</sup> Therefore Peter could call the Holy Spirit the Spirit of glory, the Spirit of δοξά (1 Peter 4:14).



It seems to me that John reveals to us the connection between πνεῦμα τὸ ἅγιον, Κύριος and δοξά. He focuses on the whole on two prominent themes regarding the Holy Spirit. In the first place there is reference to the way of existence of the πνεῦμα τὸ ἅγιον that is clearer than what it is in the Old Testament and in the second place the function of the πνεῦμα τὸ ἅγιον in personal terms.

Regarding the first, John says that Jesus' mode of existence after His resurrection is that of existing as Κύριος. However, John makes it clear that this form of Jesus' existence, as Κύριος, is only comprehensible because of the work of the πνεῦμα τὸ ἅγιον. This is the task of the πνεῦμα τὸ ἅγιον in the world, to reveal Jesus as Christ and Lord.<sup>212</sup>

However, it is easy to misinterpret. If you don't allow John's emphasis on this task of πνεῦμα τὸ ἅγιον to function properly, you run the risk of confusing Κύριος with πνεῦμα. This kind of confusion is visible in the thoughts of scholars like I. Hermann (1961:132) who totally identify Κύριος with πνεῦμα. From his perspective πνεῦμα τὸ ἅγιον is only a function of Jesus as Κύριος.<sup>213</sup>

However, this does not do justice to John's portrayal of either Jesus or the πνεῦμα. Although there is a very intimate relationship between Κύριος and πνεῦμα, John does not identify Jesus as the πνεῦμα τὸ ἅγιον. Therefore, although we can say that in the Fourth Gospel there is some form of unity between πνεῦμα τὸ ἅγιον and Jesus as Κύριος, we cannot argue that the one is the other. It seems to me that John 14:17, for instance, makes it clear that πνεῦμα deserves his own identity alongside Κύριος.

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<sup>212</sup> We find this particularly in the letters of Paul, for instance in 1 Corinthians 15:45 where he calls Christ a life-giving πνεῦμα τὸ ἅγιον, and also in 2 Corinthians 3:17 where He calls the Κύριος the πνεῦμα τὸ ἅγιον. We must interpret his form of existence of Christ as Κύριος in a redemptive-historical way.

<sup>213</sup> H. Berkhof (1965:27) too tends in this direction when he describes the πνεῦμα as the Κύριος-in-action: "pneuma is zijn dunamis, zijn persoon-in-actie".

Regarding the second: What is the function of the πνεῦμα τὸ ἅγιον? I would suggest that we might find the answer to this in John 16:14 where Jesus stated: " ὅτι ἐκ τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ ὑμῖν". It seems that the task of πνεῦμα τὸ ἅγιον here, is to δοξάζειν Jesus.

There are two important snippets of information to keep in mind here: 1] the πνεῦμα τὸ ἅγιον comes only after Jesus' δοξά has been revealed and 2] when He comes, He shall δοξάζειν Jesus. This is the function of the πνεῦμα τὸ ἅγιον in this context. Here, the verb δοξάζειν means that the πνεῦμα τὸ ἅγιον is going to proclaim the δοξά of Christ. Just as Jesus always aimed at the δοξά of the Father, so the πνεῦμα τὸ ἅγιον aims at the δοξά of Jesus. But the πνεῦμα τὸ ἅγιον does not only aim at the δοξά of Jesus the incarnate Logos, He also aims at the δοξά of Jesus the Κύριος. It seems to that this is the place where we the deepest relationship between πνεῦμα and Κύριος is revealed. Here John portrays πνεῦμα as the Announcer of the δοξά of Jesus as Κύριος- Χριστός.<sup>214</sup>

John emphasises that πνεῦμα τὸ ἅγιον will bear witness to Christ. And in immediate connection with this, he will convict the world of sin, of righteousness and of judgement (John 16: 8 -11). John argues that πνεῦμα τὸ ἅγιον causes those people who refuse to believe, to be left without any excuse at all. John stresses that the πνεῦμα τὸ ἅγιον consistently proclaims the δοξά of the Κύριος in the world. He causes people to recognize the authority of Christ, and to bring them to the Thomas-confession: 'Ο κύριός μου καὶ ὁ θεός μου (John 20:28).<sup>215</sup>

<sup>214</sup> In John 16:14 the verb ἀναγγελεῖ has been used with the special meaning of a prophetic-eschatological announcement. There are also other ways through which the Πνεῦμα τὸ ἅγιον reveals the δοξά of the Κύριος. He will 'lead into all the truth' (John 16: 13), He will 'speak of things to come' (John 16:13) and He will 'bring to mind all that Christ has told His disciples' (John 14: 26). It is impossible to refer to all the aspects of the work of the Πνεῦμα τὸ ἅγιον in connection with the proclamation of the δοξά of the Κύριος. One thing is clear, that the main accent falls on the preaching of the Gospel. By means of the preaching of the Gospel the Πνεῦμα τὸ ἅγιον brings people to the acknowledgment that Jesus is Κύριος.

<sup>215</sup> Πνεῦμα τὸ ἅγιον therefore proclaims the Kingdom of Christ. We find this missionary aspect of the work of the πνεῦμα locked up in the intimate relationship between Κύριος-Πνεῦμα in John 20:22 where we read: "As the Father sent me, so I send you". He said this, and then He breathed on them and said: "Receive the πνεῦμα τὸ ἅγιον". Here the receiving of the Πνεῦμα τὸ ἅγιον stands in the context of the sending of the disciples.

We can say that the πνεῦμα was poured out or the πνεῦμα τὸ ἅγιον goes out, because Jesus is Χριστὸς and Κύριος.<sup>216</sup> I interpret πνεύματος (John 3:5) as a reference to the Holy Spirit along the lines of the prophecy of Ezekiel.

John's message is obviously that we cannot understand or interpret Παράκλητος or Πνεῦμα apart from Jesus, but this does not mean that the two are one and the same. According to G. Ladd (1979:288) this prompts the question: "Why should the incarnate Son of God need the Spirit to fulfil his messianic mission?" The answer lies in John's conviction of the full humanity of Jesus.

It is probable that Jesus' promise, "I will not leave you as orphans, I will come to you" (John 14:18), means that he will come to them in the πνεῦμα. This means that Jesus' work will not end with his death and glorification; nor is the fellowship his disciples have known severed by his departure from them. He will continue both his work and his fellowship with his disciples in the person of the πνεῦμα. "You heard me say to you, 'I go away, and I will come to you.' If you loved me, you would have rejoiced, because I go to the Father" (John 14:28). That there is a coming of Jesus in the coming of the πνεῦμα in no way detracts from the fact of his Parousia or "second coming" at the end of the age.

Some scholars go so far as to identify the glorified Christ and the πνεῦμα. However, while there is indeed an identity of function, John maintains a distinction: the πνεῦμα is not Jesus; the πνεῦμα is ἄλλον παράκλητον. If John reflected upon it, he would probably say that Christ was present in the πνεῦμα, but not the πνεῦμα, and that the πνεῦμα was in Christ, but not Christ.

<sup>216</sup> The same applies to 'Matthew 28:18 where the mission stands in a close relation to the absolute authority of Christ as Κύριος. Christ has a claim upon the whole world and that is why the disciples, filled with πνεῦμα τὸ ἅγιον, must go out to all the nations to make them disciples of the Κύριος.

The saying, "For it is not ἐκ μέτρου δίδωσιν τὸ πνεῦμα" (John 3:34), is difficult to exegete because neither the subject nor the object of the verb δίδωσιν is stated. However, this verse may be understood in the light of the next saying, "The Father loves the Son, and has given all things into his hand" (John 3:35). This suggests that it is the Father who gives the Son a full measure of the πνεῦμα. This is the one saying in John that implies that it was by means of the influence of the πνεῦμα that Jesus carried out his ministry.

That John conceives of Jesus as carrying out his mission in the power of the πνεῦμα is proven by the fact that after his resurrection he imparts to the disciples the πνεῦμα τὸ ἅγιον to equip them for their ministry, which will involve the forgiveness of men's sins. "He breathed on them, and said to them, 'Receive the πνεῦμα τὸ ἅγιον. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained'" (John 20:22-23). However, when this verse is interpreted, it means at the least that Jesus was bestowing on his disciples the same πνεῦμα that had descended on him at his baptism and had filled him during his ministry. He endows them with the πνεῦμα because he is sending his disciples into the world to continue the mission for which he was sent (John 20:21).

This passage raises difficulties in the light of the coming of the πνεῦμα at Pentecost, which may be solved in one of three ways.<sup>217</sup> Either John did not know about Pentecost and substitutes this story so that it becomes in effect the Johannine Pentecost; or there were actually two gifts of the πνεῦμα. Or we could say that Jesus' breathing on the disciples was an 'acted parable', promissory and anticipatory to the actual coming of the οὖν at Pentecost. It is difficult for me to accept that any Christian, writing in Ephesus in the first century, did not know about Pentecost – even more so if you accept the identity of the author to John, the Son of Zebedee. It is equally difficult to believe there were actually two impartations of the πνεῦμα. It seems to me that John states clearly that the πνεῦμα could not be given until Jesus' ascension (John 7:39), and if Jesus actually gave his disciples the πνεῦμα here, we must assume two ascensions (see John 20:17). This does not make sense in the Johannine context. Furthermore, there is no evidence that the disciples entered into

<sup>217</sup> In our discussions J. van der Watt emphasised that this passage relates to the prophesy of John the Baptist that Jesus would baptise with the πνεῦμα. We have an inner-textual link here.

their Christian mission until after Pentecost. I can see no substantial objection to understanding the Johannine incident described here as an 'acted parable' that was actually fulfilled at Pentecost.<sup>218</sup>

The gift of the πνεῦμα τὸ ἅγιον and the subsequent blessing to men is reflected in another saying, "He who believes in me, as the Scripture has said, 'Out of his heart shall flow rivers of living water'" (John 7:38). This is quoted as a saying of Jesus. John adds this commentary: "Now this he said about the πνεῦμα, which those who believed in him were to receive; for as yet the πνεῦμα had not been given, because Jesus was not yet glorified" (John 7:39). Jesus was the source of living water. Those who drink this water would never thirst again (John 4:14). However, Jesus was going back to the Father and men would no longer be able to hear his word. Instead of his personal presence his disciples would continue his ministry, and the πνεῦμα τὸ ἅγιον would be given to them so that their words and deeds would no longer be merely human acts but channels of divine grace. They would in effect themselves become sources of life for those who heard their word, the proclamation of the Gospel, and believed it. However, this new ministry cannot begin until the πνεῦμα τὸ ἅγιον is given to men; and this cannot be in the divine economy until after Jesus' death and glorification. The πνεῦμα will come to take Jesus' place and to enable the disciples to do what they could not do in and of themselves, namely, bring men to faith and to eternal life. New Life, birth from above, can be achieved only Jesus, not by any human effort. And the work of Jesus is performed through the Holy Spirit.

The same idea is reflected in the παράκλητος saying: "He dwells with you, and will be in you" (John 14:17). Ever since the disciples came into contact with their Master, this πνεῦμα τὴν ἀλήθειαν, has dwelt *with* them in the Lord, and now, following to the Lord's departure, will be *in* them. The πνεῦμα had been, of course, with the Old Testament saints, and in some real sense had been in them (Palm 51:10-11). However, the Old Testament speaks more often of the πνεῦμα coming *upon* men than being *within* them. The Old Testament looks forward to the messianic salvation when a new dimension of the πνεῦμα will be given to God's people (Joel 2:28; Ezekiel 36:26-27). Since Jesus

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<sup>218</sup> I am aware that any comparison with Acts (Pentecost) functions on the level of historical parallels. This is not always easy to address. E.g. Paul's letters and Acts do not always correspond. The historicity of Acts is not always above suspicion. Comparison and the search for parallels are therefore always difficult and require a refined view of how parallels work. This type of scrutiny falls outside the scope of this study.

was filled with the πνεῦμα, his presence meant that the πνεῦμα had been with the disciples in a new way. However, Jesus promises them that they, too, are yet to be indwelt by the same πνεῦμα. The eschatological promise is to be fulfilled, and a new dimension of the πνεῦμα, namely, his indwelling is experienced.

The saying about birth by the πνεῦμα is another instance where John integrates the doctrine of the πνεῦμα into his vertical dualism of the world of God above and the world of men below. This is clear in the affirmation, "Unless a man is born from above, he cannot see the kingdom of God."<sup>219</sup>

John combines the vertical and the temporal by his reference to the Kingdom of God. Only those who are born from above can experience or enter the Kingdom. There is no reason to identify the Kingdom of God with the realm above; the language for the realm of God is heaven (John 1:51; 3:13). "The reference to the Kingdom of God reflects the Synoptic view of two ages and the coming age of glory. When the glory of the Kingdom is revealed, then those born from above will enter it."<sup>220</sup>

However, there is also a denotation of "realized eschatology" here. The word οὐρανὸν in John's Gospel is essentially eschatological. It indicates that in some real sense the heavenly new age of salvation is present.<sup>221</sup>

<sup>219</sup> In view of the vertical structure of John's thought, "from above," from God, fits the context better than "again." This birth from above is the same as birth by water and the πνεῦμα. The idea is, of course, that man does not possess life, that this life is a gift of God that can only be realized by an inner work of the πνεῦμα τὸ ἅγιον constituting the believer, a child of God. The idea of the new birth is no different from the Pauline idea of being baptised into Christ and so entering into newness of life (Romans 6:4). The metaphor is different – new birth, union with Christ – but the theology is the same. In Pauline thought, men become children of God by adoption rather than by new birth (Romans 8:15-16).

<sup>220</sup> I have learned from J. van de Watt that "eternal life" language is normally seen as a replacement of "kingdom language".

<sup>221</sup> In the Old Testament God is regarded as the Father of the nation Israel (Hosea 11:1; Isaiah 63:16). However, in the day of salvation, God's people will be called "sons of the living God" (Hosea 1:10). This expectation persisted in the post-exilic period (Wisdom of Solomon 5:5; Psalms of Solomon 17:30); and in a few places the righteous man is regarded as a son of God in the present life (Jesus Sirach 4:10; 23: 1, 4; Wisdom of Solomon 2:13, 16, 18).

C. Dodd (1970:224-226) interprets John's doctrine of the Spirit in terms of Greek dualism. It is only birth by the Spirit that "makes possible for man the *anabasis*" or ascension. G. Ladd (1979:291) feels that this view founders on the fact that John never speaks of an *anabasis* for men, only for Jesus.<sup>222</sup>

The understanding of the πνεῦμα in terms of the vertical structure is also apparent in the discourse about the bread of life. After the feeding of the five thousand, Jesus used the broken loaves as a parable of the bread of life, which is his flesh, given for the life of the world (John 6:51). He is the bread of life that came down from heaven (John 6:58); but the word about his flesh suggests the necessity of his sacrificial death. One must eat his flesh and drink his blood to have eternal life (John 6:53-54).<sup>223</sup>

It is easy to misinterpret John 6:63. The passage, taken out of context, could reflect a sort of Greek dualism, the realm of spirit over against a realm of flesh, with connotations that the realm of flesh is evil.<sup>224</sup> "The Word became flesh." Flesh in this saying stands for the realm of human existence uninformed by the πνεῦμα τὸ ἅγιον. As a matter of fact, it is basic to Johannine theology that flesh becomes a vehicle of the πνεῦμα. The point here is that Jesus' death as a human being and as a mere historical event has no saving power. It is only when his death is interpreted and apprehended by the πνεῦμα τὸ ἅγιον that it becomes a saving event for those who accept him in faith. Interpreted this way, the indwelling or possession of the πνεῦμα becomes important in the process of salvation. It is the πνεῦμα who enables people to believe and who enables believers to interpret and apprehend salvation. This is the meaning of the following statement: "The words that I have spoken

<sup>222</sup> It is rather surprising that Dodd does not interpret John 14:2-3 in terms of an *anabasis* of believers upon their death to ascend to the Father's house in heaven. However, he does not do so. He admits that this is the language of traditional eschatology and that Jesus' words, "I come again," can refer to his Parousia. Dodd does see realized eschatology and a transformation of traditional eschatology in these words. He treats the death and resurrection of Jesus as eschatological events, and the "return" of Jesus is his return in the Πνεῦμα after his death. We must conclude that John does not here represent Greek dualism but the basic biblical concept of God's coming to meet man in his historical existence.

<sup>223</sup> Whether or not this is an oblique reference to the Eucharist, it means that the believer must derive eternal life only from the person of Christ, given for men in sacrificial death. In John 6:63a we hear: "τὸ πνεῦμά ἐστιν τὸ ζωοποιούν" – The Spirit is the life-giving one.

<sup>224</sup> This would mean that spiritual realities are to be sought in complete detachment from the fleshly realm. This, however, cannot be John's thought.

to you are πνεῦμα and life" (John 6:63). However, some do not believe (John 6:64). They have not responded to the πνεῦμα's illumination. To them Jesus was an impostor and blasphemer who falsely claimed to be the Messiah and Son of God. Although the thought of this verse is very complex, πνεῦμά is a reference to the Holy Spirit. Only the Holy Spirit is the life-giving Spirit.

G. Ladd (1979:292) suggests that the contrast between the realm above and that below is the contrast between the realm of the πνεῦμα τὸ ἅγιον and the realm of human existence.<sup>225</sup> The flesh is not evil. It is simply incapable, in itself, of reaching up to the world of God and grasping divine realities. This can be accomplished only by the descent of the πνεῦμα into the sphere of flesh, the realm of human history.

The perspective of realized eschatology is evident in Jesus saying to the woman at Samaria: "The hour is coming, and now is, when the true worshipers will worship the Father in spirit and in truth" (John 4:23). Again, "spirit" refers to the πνεῦμα τὸ ἅγιον and not to inner "spiritual" worship as opposed to outward forms. This is evident from the context: "God is spirit." Because God is spirit, he cannot be limited to anyone place, be it Jerusalem or Gerizim. Because the πνεῦμα τὸ ἅγιον is to come into the world, men may worship God anywhere if the πνεῦμα τὸ ἅγιον motivates them. Only those born of the πνεῦμα can worship God in the way he desires to be worshipped.

Worship in truth, to the Greek ear, would mean worship in reality as over against the unreality of empty forms. This, however, is not the Johannine meaning. "Truth" has basically the Old Testament idea of God's faithfulness to himself, and therefore it refers to what God is doing in the coming of Jesus. Truth came through Jesus Christ (John 1:17), i.e., the full disclosure of God's redemptive purpose for men. This is so exclusively embodied in Jesus that he himself is the truth (John 14:5). Worship in truth, therefore, is synonymous with worship in the πνεῦμα. It means worship mediated

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<sup>225</sup> But the πνεῦμα τὸ ἅγιον has entered into human existence in the person of Jesus and made his flesh the way of salvation. The same contrast has already appeared in the saying about the new birth: "That which is born of the flesh is flesh, and that which is born of the πνεῦμα is spirit" (John 3:6).



through the person of Jesus, and inspired by the πνεῦμα τὸ ἅγιον. The outward appearance and place of worship are irrelevant.

All of these sayings about the πνεῦμα reflect a twofold dualism. The πνεῦμα τὸ ἅγιον comes from above – from God – but the πνεῦμα τὸ ἅγιον comes to inaugurate a new age of redemptive history, in contrast to the old age of the Law. John does not consciously reflect on this twofold dualism, but it clearly underlies the structure of his teaching about the πνεῦμα τὸ ἅγιον.

It seems to me that πνεῦμα is predominantly used in the Gospel According to John as a reference to the Holy Spirit. Only in the passages, as indicated earlier (John 11:33, 13:21 and 19:20) is πνεῦμα a reference to spirit in an anthropomorphic sense. And in the conversation with Nicodemus (John 3:8) the first πνεῦμα is used in a natural sense as a reference to wind. We could therefore say that of the 24 occurrences of πνεῦμα, in the Fourth Gospel, 20 should be interpreted as references to the Holy Spirit.<sup>226</sup>

The close relationship of Jesus to God the Father expands and significantly transforms the understanding of the Holy Spirit in Christianity. Indeed, although the doctrine of the Trinity is a later development, a number of New Testament passages suggest that the Holy Spirit is sent jointly by God the Father and the Risen Christ. In keeping with this, the Holy Spirit comes to represent both the presence and activity of God and the continuing presence of Jesus Christ in the church. While not uniquely Johannine, this idea comes to fullest expression in John 14, where the Holy Spirit is described as a παράκλητος who represents both, divine presence and divine guidance for the disciples.

<sup>226</sup> It is also worth noting that all the references to πνεῦμα interpreted as references to the Holy Spirit were made in the context of dialogues. Of the occurrences interpreted otherwise, one occurs in a dialogue (John 3:8). As stated elsewhere, this is an indication that John wants to emphasise that the belief regarding the Holy Spirit was one of the themes that Jesus addressed and that Christians were taught.

The group of five unique παράκλητος sayings are found in the upper room discourses (John 14-16), having to do with the coming of the πνεῦμα τὸ ἅγιον, who is called the τὴν ἀλήθειαν.

#### 4.7.2. ἄλλον παράκλητον as πνεῦμα τὸ ἅγιον

Jesus announced the πνεῦμα's coming as that of the coming of ἄλλον παράκλητον (John 14:16).

This implies that Jesus has already been a παράκλητος to his disciples, and that the πνεῦμα will come to take his place and continue his ministry with the disciples. This fact is strikingly evident in the similarity of language used of the πνεῦμα and of Jesus.

- The παράκλητος will *come*, so also has Jesus come into the world (John 5:43; 16:28; 18:37)
- The παράκλητος comes forth from the Father; so also did Jesus come forth (John 16:27-28) from the Father
- The Father will *give* the παράκλητος at Jesus' request; so also the Father gave the Son (John 3:16)
- The Father will *send* the παράκλητος; so also Jesus was sent by the Father (John 3:17)
- The παράκλητος will be sent *in Jesus' name*, so also Jesus came in the Father's name (John 5:43).
- In many ways the παράκλητος is to Jesus as Jesus is to the Father
- If the παράκλητος is the πνεῦμα τὴν ἀλήθειαν, Jesus is the Truth (John 14:6)
- If the παράκλητος is the πνεῦμα τὸ ἅγιον, Jesus is the Holy One of God (John 6:69)
- As ἄλλον παράκλητον, the παράκλητος is, as it were, another Jesus
- Jesus has been with the disciples but a short time; the παράκλητος will come to be with them forever (John 14:16).

Indeed, the idiom John employs suggests that the παράκλητος is a separate personality, more than the divine power in Old Testament thought. The word for spirit, πνεῦμα, is grammatically neuter, and

we would expect pronouns and adjectives, following the rules of grammatical agreement, to be in the neuter gender (John 14:17, 26; 15:26). Such correct agreement bears no witness either for or against the personality of the πνεῦμα τὸ ἅγιον. But where pronouns that have *pneuma* for their immediate antecedent are found in the masculine, we can only conclude that the personality of the πνεῦμα τὸ ἅγιον is suggested. "But the παράκλητος, the πνεῦμα τὸ ἅγιον, which (ὁ) the Father will send in my name, he (ἐκεῖνος) will teach you all things" (John 14:26). The same language is found in John 15:26: "...the πνεῦμα τὴν ἀλήθειαν which (ὁ) proceeds from the Father, he (ἐκεῖνος) will bear witness to me." The language is even more vivid in John 16:13: "When the πνεῦμα τὴν ἀλήθειαν comes, he (ἐκεῖνος) will guide you into all truth." Here the neuter *pneuma* stands in direct connection with the pronoun, but the masculine form rather than the "normal" neuter is employed. From this evidence we must conclude that the πνεῦμα is viewed as a person and not a power.

#### 4.7.3. The Paraclete-Spirit and Believers

Παράκλητος as πνεῦμα τὸ ἅγιον will come to dwell in Jesus' disciples. There is unquestionably an inner work of the πνεῦμα of God in the Old Testament in the hearts of God's people. However, it is clear that under the new covenant, the work of the πνεῦμα τὸ ἅγιον would involve a new inwardness dimension – the Paraclete-Spirit will abide permanently inside believers.

The πνεῦμα will do a work within the hearts of the redeemed that will go far beyond anything previously experienced. "He who believes in me, as Scripture has said, 'Out of his heart shall flow rivers of living water.' Now this he said about the πνεῦμα, which those who believed in him were to receive; for as yet the πνεῦμα had not been given, because Jesus was not yet glorified" (John 7:38-39). Because of this new work within the hearts of men, they would be able to impart streams of life-giving power to others.

This new inwardness is contrasted with the work of the πνεῦμα in the former dispensation.<sup>227</sup> The new work of the πνεῦμα is to involve a permanent indwelling within God's people. "I will pray the Father, and he will δώσει you ἄλλον παράκλητον, to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you" (John 14:16-17). There is to be a new indwelling power that shall be the privilege of all God's people, not only of the official leaders.

The πνεῦμα will glorify Christ. His ministry is to call attention to the one whom he represents, to reveal to men the things of Christ (John 16:14). His purpose is to Reveal Jesus, who will be no longer bodily in the world (John 15:26) and to convince people that Jesus is who he said he was.

He is the πνεῦμα τὴν ἀλήθειαν (John 14:17; 16:13), and as such, he will bear witness to the truth and will lead men into the larger revelation of redemptive truth. Jesus promised that the πνεῦμα would lead his disciples into all the truth (John 16:13), into the full revelation of the mind of God in respect to redemption. Jesus had spoken with divine authority. He had claimed the same authority for his teachings as that enjoyed by the Law (Torah).

However, there is a larger revelation yet to be given, and the πνεῦμα is to bring the disciples that complete revelation of the truth. Jesus was conscious that his instruction was incomplete, because

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<sup>227</sup> The most notable work of the πνεῦμα in the Old Testament was an "official ministry," i.e., the πνεῦμα endowed certain people because they filled particular offices in the theocracy and the man in the office required the energy of the πνεῦμα for his official work. The symbol of this official impartation of the Πνεῦμα was the anointing with oil. The Πνεῦμα empowered the judges (Judges 3:10; 6:34; 11:29; 13:25; 14:6), endowed those who built the tabernacle with wisdom and skill (Exodus 31:2-4; 35:31) and those who built Solomon's temple (1 Kings 7:14; 2 Chronicles 2:14). This official empowering of the Πνεῦμα is not associated with moral and ethical qualifications, for sometimes the Πνεῦμα endowed a man with supernatural gifts who was not a good man. Balaam, the evil prophet (2 Peter 2:15; Revelation 2:14), was actually the mouthpiece of the πνεῦμα of God (Numbers 24:2). Because the πνεῦμα endowed men to fulfil certain official functions in the theocracy, when a man became unusable the πνεῦμα might leave him. Thus the πνεῦμα departed from Saul (2 Samuel 16:14) when God rejected him. The πνεῦμα of God left Samson when he violated his vow (Judges 14:6 and 16:20). We should probably understand David's prayer that God should not take the πνεῦμα away from him against this background (Psalm 51:11). David was praying that he should not be cast aside as had Samson and Saul as an instrument of the πνεῦμα of God.

the disciples were not able to receive all that he could impart to them. Before the resurrection the disciples never did understand that it was in the purpose of God that the Son of Man should die. But after the death and resurrection of the Messiah, the πνεῦμα would interpret the meaning of these things to the disciples (John 16:12-13). He will show them "things to come" (John 16:13). This phrase probably refers not only to prophetic events of the end time, but to the events that were yet future in the experience of the disciples: the formation of the church and the deposit of truth that was to be given through the apostles and prophets. This ministry of the πνεῦμα would include both recalling what Jesus had taught them and leading them into new areas of divine truth regarding Jesus (John 14:25-26).

The πνεῦμα will empower believers. At first sight it is amazing that Jesus said that the disciples would be better off after he had left them (John 16: 7). But men are able to do greater exploits for God when the πνεῦμα τὸ ἅγιον has come and indwells them than they could do with Jesus' bodily presence in their midst; for the coming of the πνεῦμα meant the infusion of a new divine power. In this light we are to understand the saying that Jesus' disciples are to perform greater works than he did, "because I go to the Father" (John 14:12).

These greater works are surely in the spiritual realm and not in the physical realm. No man can perform a physical work greater than raising the dead to life as Jesus did with Lazarus, even when he had been dead for four days.<sup>228</sup> The "greater works" consist of the transformation of lives wrought by the πνεῦμα τὸ ἅγιον as a result of the preaching of the Gospel. Included in this is the ministry that results in the forgiveness of sins (John 20:22).

Jesus, anticipating Pentecost, promised his disciples the instruction of the Divine πνεῦμα by which they should engage in the ministry of preaching the Gospel. Those who accepted their message would experience the forgiveness of sins; but those who rejected them would find their sins retained. Only as the representative of Christ is endowed with the πνεῦμα of God can he successfully engage in this ministry of turning men from their sins. It is noteworthy that John

<sup>228</sup> However, it should also be said that the physical works are not qualitatively greater but quantitatively greater. Jesus departs, but the work he has started, continues through the work of his followers.

attributes nothing of the ecstatic or marvellous to the coming of the πνεῦμα. His primary function is to exalt Jesus and interpret his work of salvation.

If the primary function of the πνεῦμα to believers is that of teacher and interpreter, he is to the world an accuser. "And when he comes, he will convince the world of sin and of righteousness and of judgment; of sin, because they do not believe in me; of righteousness, because I go to the Father, and you will see me no more; of judgment, because the ruler of this world is judged" (John 16:8-11).

Jesus here is describing how the πνεῦμα τὸ ἅγιον will work through the ministry of his disciples in the world as they proclaim the truth revealed in Jesus. Of themselves, their words (proclamation/preaching) are only human words. But empowered by the πνεῦμα, their words will have convicting power. From John's perspective it will convict the world (the Jewish establishment) of sin, because to John the greatest sin that Jesus' contemporaries committed was that of the unbelief that sent Jesus to his cross. We could embroider even further on this theme. Our contemporary world today puts its confidence in human good works, but the πνεῦμα will convict them of the greatest of all sins. It is in this context that sin against the Holy Spirit becomes so important. Those who continue in disbelief, are sinning against the Holy Spirit since they reject his witness.

The Spirit will convince men that Jesus was indeed the righteous one, as God is righteous (John 17:25). Although Jesus was condemned by the Jews as a blasphemer and crucified by Pilate, allegedly on the grounds of political incitement to rebellion, his resurrection and ascension will demonstrate that his claim to be the Holy One of God (John 6:69) is true.

The Paraclete-Spirit will enable people to understand that Jesus' return to the Father inaugurates God's permission to produce new life in the lives of believers because of the righteousness manifested in the life and death of His Son. Through the powerful witness of the Paraclete-Spirit in the lives of believers, the world will be converted when it is confronted by the proclamation of the meaning of the cross and resurrection. God is not passing over evil. Sin is not to have the last word. The death of Christ, in fact, meant the defeat of the prince of this world, and carried with it the

assurance that there will be a day of judgment when not only the prince of this world but the world itself will be judged.

#### 4.8. Summary

In this chapter the uniformity in the development of Johannine thinking about the Holy Spirit was highlighted.

- The word πνεῦμα occurs 24 times in 18 texts in John's Gospel. With possibly one or two exceptions (11:33; 13:21), these references all seem connected to roughly the same invisible, inner reality which John at times calls "the Holy Spirit"
- Πνεύματος (John 3:5) as a reference to the Holy Spirit along the lines of the prophecy of Ezekiel
- In John 6:63a we hear: "τὸ πνεῦμά ἐστιν τὸ ζωοποιούν" – The Spirit is the life giving one. Although the thought of this verse is very complex, πνεῦμά is a reference to the Holy Spirit. Only the Holy Spirit is the life giving Spirit
- The decisive question of John is how a man may attain ζωή. New Life, birth from above, can be achieved only through the work of the Holy Spirit, not by any human effort. And the work of the Holy Spirit is performed through Jesus
- The word of God remains inaccessible to man so long as he does not live ἐν πνεύματι
- For John ζωή consists in the γινώσκειν of God
- Christ is the giver of ζωή because he revealed God to mankind
- And the πνεῦμα is the giver of ζωή because he revealed Christ and God to man
- What Christ speaks the πνεῦμα speaks
- For John πνεῦμα is not simply a power through which Jesus as Redeemer encounters man, πνεῦμα is God
- True ζωή is to be found only in God, in the sphere of the πνεῦμα

- Again, in John the word of God remains inaccessible to man so long as he does not live ἐν πνεύματι
- According to John 1:32-33 Jesus is the one in whom the πνεῦμα dwells permanently. According to John 3:34 Jesus is the one to whom God gave the πνεῦμα without any limit. It seems also that John 6:27 confirms this line of thought. He is the one on whom God has placed his seal so that he could distribute the food of eternal life. Jesus is described as the one who is the source of life-giving water. The πνεῦμα flows out of him. He is the one who will quench the thirst of believers by releasing the πνεῦμα (streams of living water) to the faithful (John 7:39).
- To be commissioned, to advance the work of God as God's agents, means being empowered as Jesus was empowered – obtaining the πνεῦμα, just as Jesus obtained the πνεῦμα. Interpreted this way John 20:22 becomes a climactic moment in John's Gospel. The πνεῦμα who has been so prominent in Jesus' ministry and been promised in the Parting Discourses, is now present and prominent in the ministry of Jesus' followers

It is ironic that God's eschatological presence in man has so often been a point of contention and division among Christians. Since the road ahead appears no less difficult than the way we have come, we would do well to be humbly mindful of God's sovereignty and of our weakness. God in Christ has initiated the Messianic Age with the outpouring of the πνεῦμα. Man's relationship with God ἐν πνεύματι has been forever changed.

My assessment is that the παράκλητος is the Holy Spirit. In the parting discourses the Johannine Jesus reveals that his departure will result in the coming of the Paraclete-Spirit. By way of a summary we can say that:

- The Paraclete-Spirit will be to the disciples what Jesus himself has been to them, yet the Paraclete-Spirit is not Jesus
- The coming of the Paraclete-Spirit will be equivalent to a coming of Jesus, yet the Paraclete-Spirit is not Jesus
- The Paraclete-Spirit will extend Jesus' range of teaching to the world



- The Paraclete-Spirit will advance the disciples understanding of the truth
- The presence of the Paraclete-Spirit with the disciples will be permanent
- The presence of the Paraclete-Spirit will be invisible and inward
- The Paraclete-Spirit will encourage believers as they live in a hostile world
- The Paraclete-Spirit provides believers with access to the Triune God and the Triune God with access to the believers
- The prominent role of the Paraclete-Spirit is to lead or guide the believers into the reality of Jesus as the Christ of God
- The Paraclete-Spirit leads believers into all truth
- The Paraclete-Spirit enables believers to experience the presence of Christ
- Another advantage of the Paraclete-Spirit is that he being spirit is able to be everywhere present – unlike the incarnated Jesus who was limited by his humanity. Hence, Christ through his Paraclete-Spirit can dwell in all believers simultaneously
- The Paraclete-Spirit affirms Jesus' ministry by bearing witness to him
- The Paraclete-Spirit will continue Jesus' ministry both by way of teaching and of reminding believers of what Jesus said and did during his ministry
- Even in John 16:8-11 the Paraclete-Spirit does not function exclusively in a forensic setting and his function is not exclusively forensic. We should presuppose ἐλέγξει as a verb in verse 9, 10 and 11 and interpret it to mean: He shall expose (bring into the light), He shall convince (persuade), and He shall convict (prove guilty) respectively. Interpreted this way, we place the emphasis syntactically, and semantically on the right elements

As stated in chapter two, we should treat John's usage of παράκλητος as a Johannine *Hapax Legomenon*. We should restrain ourselves from trying to trace the origins of his thought to other historical settings.

The conventional interpretation and translation of Paraclete as 'Advocate' is confusing because it puts forward only one very restricted facet of what the Holy Spirit does. An interpretation founded upon the idea of advocate in a forensic sense appears in most cases to be too limiting.

In opposition to maybe the majority of contemporary scholars we should interpret the witnessing function of the Paraclete-Spirit not so much in exclusive forensic terms, but more in evangelistic terms. The purpose of this witnessing is not so much to prove humankind guilty. Rather it is to convince humankind of the truth regarding the identity of Jesus in order that humankind can have a restored relationship with the Triune God.

### 3.1. Introduction

We have investigated the interpretation of ὁ παράκλητος in the Fourth Gospel and the First Johannine Letter in chapter three of this study. In the current chapter we have studied the occurrences of πνεῦμα in the Johannine Gospel and compared it with παράκλητος in order to assess what we can learn from such a comparison. Our final chapter, chapter five, will focus on such a comparison.

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

In order to say something about the theological significance of the Johannine Paraclete-Spirit for Pneumatology, we need to clarify terminology. Pneumatology is the theology (and the study) of doctrine of the Holy Spirit.<sup>7</sup>

#### Introduction to Pneumatology

John was not a theologian in the sense that we would define the word today. John did not engage in with a theology – whether it is a Christology or a Pneumatology. As argued elsewhere, John's Gospel was written with an evangelistic motive. His worship to convince people of the truth about Jesus so that people could accept him in the faith and be reconciled to God. He wrote the Gospel in order to enable people to believe and experience eternal life. He wrote the Gospel to strengthen those who already belong to Christ. He spurs them on to continue their faith-walk and make disciples over the obstacles that heathens are placing before them. In all of this he reveals one of the reasons why it is possible for them to see the truth about Jesus – they have Jesus with them in the Paraclete-Spirit. This he conveys in many different ways. We can attempt to formulate a Pneumatology based on Johannine thought. I am not saying that John would have formulated it this way. However, it is a legitimate theological exercise to attempt to construct such a Pneumatology.

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

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