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A Comparative Study Of The Paraclete Statements And References To The Holy Spirit In The Johannine Gospel

By

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University of Pretoria etd – Joubert J v D (2006)

Table of Contents

Chapter 1

Methodological considerations

Introduction p.1

1.1 The Problem And The Task p.1

1.2 Topicality Of This Study p.2

1.3 The Haunting Ambiguity Of Biblical Exegesis p.6

1.4 The Haunting Ambiguity Of The Paraclete in Johannine Pneumatology p.10

1.5 Literary Hypothesis p.15

1.6 Methodological course of action p.19

1.7 Chapter design p.20

Chapter Two

Origin, background-history and usage of the word Paraclete

2.1 Introduction p.23

2.2 The dynamics of metaphor in the Johannine Gospel p.27

2.3 The socio-cultural ecology p.29

2.3.1. Models of interpretation p.30

2.3.2. Identification of the Johannine social location p.31

2.4. Three possible socio-cultural back grounds that παράκλητος might originate from p.38

2.4.1 Παράκλητος in the Jewish world p.41

2.4.2. Παράκλητος in the Greek world p.47

2.4.3. Παράκλητος in New Testament times and the early Church p.54

2.4.4. Background impasse p.60

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2.5. A possible way ahead to bridge the impasse p.63

2.5.1. What is John's Gospel about? p.65

2.5.2. Who wrote it? p.68

2.5.3. To whom was it addressed? p.70

2.5.4. Παράκλητος interpreted from the socio-cultural perspective of Johannine metaphoric images p.73

2.6. Preliminary Summary p.79

Chapter Three

Exegetical Approach and Analysis of the Paraclete Passages

3.1 Introduction p.84

3.2 Exegetical approach p.85

3.3. My socio-cultural environment and what influenced my development p.86

3.3.1. My socio-cultural environment p.87

3.3.2. Exegetic and linguistic development p.88

33.3.2.1. My understanding of lexis p.92

3.3.2.2. Text Analysis and Grammar p.92

3.3.2.3. The influence of Sociolinguistics p.97

3.3.2.4. Exegesis – Patterning, Syntactical Analysis, and Semiotics p.100

3.3.2.5. Socio-Cultural Analysis p.101

3.3.2.6. Genre Analysis p.103

3.3.2.6.1. Definition of Genre p.104

3.3.2.6.2. Identification of Text-types p.108

3.3.2.6.3. Macro structures and Frame structures p.109

3.4. Παράκλητος Passages in John 13-17 p.110

University of Pretoria etd – Joubert J v D (2006)

3.4.1. Gospel as the Genre of John p.111

3.4.2. The Gospel of John as Narrative p.114

3.4.3. The Structure of John's Gospel p.115

3.4.4. The Parting Discourses p.119

3.4.4.1. Analysis of the Textual context of the Paraclete sayings p.121

3.4.4.2. The Socio-Cultural Context of the Parting Discourses p.125

3.4.4.3. Historical Background in which the Parting Discourses function p.128

3.4.4.4. Conversational Analysis of the Parting Discourses p.137

3.5. Analyses of the παράκλητος Passages p.151

3.5.1. Analysis of John 14:15-24 p.160

3.5.1.1. Structural Breakdown p.160

3.5.1.2. Interpretation of the Syntactic Structure of John 14:15-24 p.162

3.5.1.3. Syntactic Microstructure of John 14:15-17 p.164

3.5.1.4. Exegesis and Interpretation of John 14:15-17 p.165

3.5.2. Analysis of John 14:25-31 (NA^{27}) p.185

3.5.2.1. Structural Analysis p.185

3.5.2.2. Interpretation of Syntactic Structure of John 14:25-26 p.186

3.5.2.3. Syntactic Microstructure of John 14:25-26 p.187

3.5.2.4. Exegesis and Interpretation of John 14:25-26 p.188

3.5.3. Analysis of John 15:26-16:4a (NA27) p.197

3.5.3.1. Structural Analysis p.197

3.5.3.2. Interpretation of Syntactic Structure of John 15:26-16:4a p.197

3.5.3.3. Syntactic Microstructure of John 15:26-27 p.200

3.5.3.4. Exegesis and Interpretation of John 15:26-27 p.201

3.5.4. Analysis of John 16:4b-15 (NA27) p.215

3.5.4.1. Structural Analysis p.215

University of Pretoria etd – Joubert J v D (2006)

3.5.4.2. Interpretation of Syntactic Structure of John 16:4b-15 (NA[27]) p.216

3.5.4.2.3. Syntactic Microstructure of John 16:4b-11 p.218

3.5.4.4. Exegesis and Interpretation of John 16:4b-11 p.221

3.5.4.5. Syntactic Microstructure of John 16:13-14 p.235

3.5.4.6. Exegesis and Interpretation of John 16:12-15 p.236

3.5.6. Analysis of 1 John 1:5-2:2 (NA[27]) P.243

3.5.6.1. Structural Analysis p.243

3.5.6.2. Interpretation of the Syntactic Structure of 1 John 2:1-2 p.244

3.5.6.3. Syntactic Microstructure of 1 John 2:1-2 p.246

3.5.6.4. Exegesis and Interpretation of 1 John 2:1-2 p.247

3.6. Summary p.260

3.7. Conclusions p.262

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 p.267

4.2. Πνεῦμα In the Fourth Gospel p.269

4.3.1. Πνεῦμα in the first testimony of the Baptist p.273

4.3.1.1. Syntactic microstructure of John 1:29-34 p.274

4.3.1.2. Interpretation of John 1:29-34 p.278

4.3.1.3. רוּחַ in the Old Testament p.282

4.3.1.4. רוּחַ in Qumran literature p.285

University of Pretoria etd – Joubert J v D (2006)

4.3.1.5 רוּחַ in Rabbinical Literature p.287

4.3.1.6. Conclusion p.290

4.3.2. Πνεῦμα in Jesus' discussion with Nicodemus p.293

4.3.2.1. Syntactic microstructure of John 3:5-8 p.294

4.3.2.2. Exegesis John 3:5-8 p.296

4.3.2.2.1. Exposition of John 3:5-6 in the light of Ezekiel 36:25-27 p.298

4.3.2.2.2 Exposition of John 3:8 p.301

4.3.2.3. Conclusion p.302

4.3.3. Πνεῦμα and the second testimony of the Baptist p.304

4.3.3.1. Syntactic microstructure of John 3:31-36a p.304

4.3.3.2. Exegesis John 3:31-36a p.307

4.3.3.3. Conclusion p.309

4.3.4. Πνεῦμα in Jesus' dialogue with a Samaritan woman p.310

4.3.4.1. An interpretation of πνεῦμα against the background of ὕδωρ ζῶν in John 4:10, 14 p.311

4.3.4.2. Πνεῦμα in John 4:23-24 p.312

4.3.4.3. Syntactic microstructure of John 4:21-24 p.313

4.3.4.4. Exegesis of John 4:21-24 p.315

4.3.4.5. Conclusion p.318

4.3.5. Πνεῦμα in Jesus' discussion about living bread p.319

4.3.5.1. Syntactic microstructure of John 6:61-63 p.320

4.3.5.2. A Johannine setting for this usage of πνεῦμα in John 6 p.322

4.3.5.3. Exposition John 6:63 p.323

4.3.5.4. Conclusion p.327

4.3.6. Πνεῦμά in Jesus' teaching on the great day of the Feast of the Tabernacles p.327

4.3.6.1. Syntactic microstructure of John 7:37-39 p.328

University of Pretoria etd – Joubert J v D (2006)

4.3.6.2. A possible socio-historical setting for John 7:37-39 p.330

4.3.6.3. Exposition John 7:39 p.332

4.3.6.4. Conclusion p.338

4.3.7. Πνεῦμα in the account of the death of Lazarus and the washing of the feet p.338

4.3.8. Πνεῦμα in the account of the death of Jesus p.339

4.3.8.1. Possible interpretations of πνεῦμα p.339

4.3.8.2. Which of the four views are appropriate? P.343

4.3.8.3. Conclusion p.345

4.3.9. Πνεῦμα in Jesus' appearance to his disciples after his resurrection p.346

4.3.9.1. Syntactic microstructure of John 20:19-23 p.347

4.3.9.2. Exposition of John 20:19-23 p.349

4.3.9.3. The relation between John 20-22 and Acts 2 p.352

4.3.9.4 Conclusion p.353

4.3.10. Conclusion regarding the meaning of πνεῦμα in the Fourth Gospel p.354

4.6. Brief summary of the diverse scholarly interpretation of the Paraclete-Spirit relation p.355

4.7. A Comparative analysis of παράκλητος and πνεῦμα in John p.365

4.7.1. Jesus and the Παράκλητος p.368

4.7.2. ἄλλον παράκλητον as πνεῦμα τὸ ἅγιον p.380

4.7.3. The Paraclete-Spirit and Believers p.381

4.8. Summary p.385

Chapter 5

University of Pretoria etd – Joubert J v D (2006)

A Johannine based Pneumatology - Summary, Conclusion and Recommendations

5.1 Introduction p.389

5.2. The Theological significance of the Johannine Paraclete-Spirit for the Pneumatology p.389

5.3. An outline of a Johannine Pneumatology p.392

5.3.1. Functions that the Paraclete-Spirit fulfil p.392

1. The Paraclete-Spirit teaches and reminds p.393

2. The Paraclete-Spirit testifies (confirms and bears witness to) p.396

3. The Paraclete-Spirit guides and instructs p.398

4. The Paraclete-Spirit exposes, convinces and convicts p.399

5. The Paraclete-Spirit renews p.400

5.3.2. The theological significance of the Johannine Description of the Paraclete-Spirit p.402

1. A description of the Omnipotence of the Paraclete-Spirit p.403

2. A description of the Omnipresence of the Paraclete-Spirit p.404

3. A description of the Eternal Character of the Paraclete-Spirit p.404

4. A description of the Holiness of the Paraclete-Spirit p.404

5. A description of the Truthfulness of Paraclete-Spirit as the Spirit of Truth p.405

6. A description of the Paraclete-Spirit as aid to believers p.405

7. A description of the Paraclete-Spirit is given and sent by both the Father and the Son p.406

7.1. Excursus on filioque p.407

7.2. Conclusion p.410

5.3.3. Johannine Metaphors/Symbols linked to the Paraclete-Spirit and its Theological implications p.412

1. The Johannine Paraclete-Spirit and the Dove metaphor p.414

2. The Johannine Paraclete-Spirit and the Living Water metaphor p.419

University of Pretoria etd – Joubert J v D (2006)

3. The Johannine Paraclete-Spirit and the Wind metaphor p.421

5.4. A theological assessment and interpretation of the information gathered regarding the Johannine Paraclete-Spirit p.424

5.5. Summary p.433

5.6. Conclusions p.442

Bibliography p.447

Appendix 1 p.521

Appendix 2 p.530

Appendix 3 p.532

University of Pretoria etd – Joubert J v D (2006)

Chapter One

Methodological considerations

Introduction

The objectives of this introductory chapter are sevenfold: Firstly, I intend to use it to sketch my perception of the problem and the task. Secondly, I aim to demonstrate my conviction regarding the topicality and timeliness of the study. Thirdly, since this study is an exegetical study I wish to introduce the issue of exegetical ambiguity. Fourthly, I desire to motivate my conviction that it is important to address the area of Pneumatological ambiguity. In the fifth instance, I wish to introduce the motivation of my choice to study the Gospel of John from both a literary social, and historical perspective. Since this study is presented as a scientific study, I deem it important in the sixth place, to share the methodological procedure I plan to follow. And in the seventh instance I would like to outline the chapter design in order to make known where this study is heading.

1.1. The problem and the task

The subject of this dissertation is an exegetical analysis of the Paraclete sayings and a comparison of the concepts of the Paraclete and the Holy Spirit in John's Gospel. Taking into consideration the vast literature[1] published on the Johannine corpus, it might seem arrogant to present another study.[2] The position taken here, as inspiration for this study, is that as long as

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[1] When you take O. Betz (1963:4-35); J. Blank (1964:317-322), G. Johnston (1970:80-118), F. Porsch (1974:5-14 and 305-317), and D. Woll (1981:69-80) into consideration, there is already clear enough indication that Johannine literature receives much attention in scholarly research. The *Johannine Literature Web* created and maintained by *Prof. Felix Just, S.J.,* of Loyola Marymount University gives a good contemporary indication of the enormity of literature published on Johannine literature since it was last updated on 12 June 2002. However, the point here is that the overabundance of articles, monographies and dissertations on Johannine material are overwhelming.

[2] Yet, as Felix Just's bibliography indicates quite clearly, in comparison to other Johannine themes surprisingly little was published during the last three decades on the Paraclete. See Just, 2002 and ATLA Religion Database 2001.

University of Pretoria etd – Joubert J v D (2006)

the enigma of the Paraclete[3] remains unanswered[4], one is justified to attempt a contribution to the understanding of this important subject in Christian theology.[5]

J. Behm (1964) has assembled the etymological and semantic material available for the Greek word παράκλητος in a concise and comparative way. Scholars are in agreement that the word παράκλητος is peculiar to John. R. Brown (1984:1135) points to the fact that Christian tradition has identified this figure as the Holy Spirit, but that some scholars have doubted whether this identification is true to the original picture and have suggested that the Paraclete was once an independent salvific figure, later confused with the Holy Spirit. [6]

1.2. Topicality of this study

In Christian theology a study of the Holy Spirit or Pneumatology is often discussed in the context of Systematic Theology and not in the context of Biblical Theology.

C. Vos (1984:1) unlocks the theme and relevance of his study, *The Holy Spirit as Cosmic-Eschatological Gift – an Exegetical-Dogmatical study,* with a reference to the fact that research in the field of the Pneumatology experienced a bloom phase in the latter half of the twentieth century. P. Rosato (1981:181) even argued in his study, *The Spirit as Lord*, that Karl Barth should be seen primarily as a 'pneumatologian'.

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[3] S. Schulz (1975:143), H. Thyen (1977:343), H. Riesenfeld (1972:266), A. Leany (1972:152), U. Müller (1974:5), A. Kothgasser (1971:569), Y. Congar (1983a:45-62), E. Franck (1985:9-11), J. Breck (1991), O. Hofius (1996:87-190), and I. De la Potterie (1999:281-478) are giving us an indication of the enigmatic character of the Paraclete.

[4] J. Behm (1976:800-813) states that the use of the term παράκλητος in the New Testament, though restricted to the Johannine writings, does not make any consistent impression, nor does it fit smoothly into the history of the word as described.

[5] P. Rosato (1981:181) closed his study as follows: "A study of Karl Barth's pneumatology must unfortunately conclude with the same ambiguity and embarrassment which Barth himself expresses concerning the Spirit theology. Perhaps this is because, with regard to the Holy Spirit, all Christian theologians are almost necessarily novices. The study of the divine Pneuma, whose transparent person and work reaches into the recesses of God and creation, is not easily definable and can quite readily be coloured by the theological bent of the observer."

[6] Scholars like F. Spita (1925:260-277), H. Delafosse (1925), H. Windisch (1968), H. Sasse (1925:260-277), R. Bultmann (1971), and O. Betz (1963) have expressed their doubts.

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The Holy Spirit, or Holy Ghost, is usually described as the third person of the Trinity, distinct from but coequal with God the Father and God the Son. Biblical references to prove this are given, often without proper exegesis or analysis of the meaning of these texts in their context. The Holy Spirit is sometimes described as the creative, healing, renewing presence of God. Once again, biblical proof texts are mentioned often without proper exegetical regard for their contexts. Theologians often point to a gradual development of the doctrine of the Holy Spirit in Scripture without in depth exegesis and analysis of this development. In general statements are made that indicate that in the Old Testament the Spirit was, for example, at work in the creation of the world (Genesis 1) and in prophecy (Isaiah 61:1). Or that in the New Testament, the Spirit was present in the life and works of Jesus Christ (Mark 1:12) and continues to be present as the Paraclete (advocate) in the Christian community (John 14:26). The early church saw the descent of the Holy Spirit on the apostles at Pentecost as the outpouring of divine gifts of holiness, love, prophecy, healing, and speaking in Tongues.

It is most intriguing however that Pneumatological research would often either stay clear from any detailed exegetical exposition, analysis of the Paraclete references and comparison with the Holy Spirit announcements, or would just mention that the Paraclete is the Spirit. [7]

It should also be mentioned that although exegetical Johannine research is vibrant, not many Johannine scholars focus exegetically on this theme. There are also those scholars who indeed question whether the Paraclete and Holy Spirit could or should be identified this closely. Yet, their question posed and answer given are often not substantiated and authenticated by thorough exegetical analysis.

As stated, if I consider the work of, for example Felix Just, it is my perception that there is a lack of interest in studying the Johannine Paraclete sayings. The reason for this perceived lack of interest might be any of the following:

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[7] This is not always the case. R. Brown (1966:1135-1144) and R. Schnackenburg (1982:138-154 and 1984:33-58) are 2 obvious exceptions.

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- In biblical literature the word παράκλητος is only to be found in John 14-16 and in 1 John 2:1. R. Kysar (1975:234) calls it one of John's innovative concepts. In fact, material upon which one might make direct comparisons is missing in the rest of the New Testament and the LXX. E. Franck (1985:9) mentions that this lack of internal comparative material becomes problematic for linguistic and history of religions analysis.

  However, not all Johannine scholars share this interpretation. Behm, for instance, disagrees. He suggests that the thought is common to primitive Christianity even though the word παράκλητος does not occur in the non-Johannine writings. He feels, therefore, that the lack of biblical references cannot be used as excuse for not studying this theme in Johannine thought. He asks the question however, whether this lack of biblical reference to the Paraclete is a caprice of tradition?[8] (J. Behm's comment gives us reason to investigate the proposed theme.)

- E. Franck (1985:9) mentions that there also is a recognized break between the Paraclete's title and his functions in the Gospel of John itself.[9] If the title retains the general meaning of secular Greek, it does not naturally label the functions ascribed to it in the Gospel according to John. Thus one possible reason why exegetical Paraclete research remains so sparse is related to text-internal problems.

- Then there are also the different emphases of scholarly research and the pitfalls they create. Biblical research developed along the lines of three basic approaches – theological, historical and literary.[10] All three approaches include some degree of incompleteness.[11] All three approaches have some tendencies toward a kind of totalitarianism.[12] In examining the Johannine usage of παράκλητος, therefore, it is necessary to take into account all three interpretive emphases. It is my understanding

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[8] See J. Behm (1976:812).

[9] He refers to C. Dodd (1953:414-415; same as Dodd 1970) and A. Casurella (1983:142-143) as motivation for his point of view.

[10] The theological approach dominated until the eighteenth century. Then came the historical. And the literary has just begun to emerge.

[11] T. Brodie (1993:9) mentions that the theological approach, intent on ultimate meaning, pays little attention to the important questions of history and literary structure. The literary approach on the other hand often gives the impression of bypassing some legitimate traditional concerns. And the historical approach, in their preoccupation with one facet of the gospel, sometimes involve in a persistent misreading of the text.

[12] They see their particular approach as essentially total, complete or at least as being the correct way to approach the text – a way that may not be fundamentally questioned (T. Brodie, 1993:10).

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that a balanced use of these three emphases form the basis of any proper exegetical debate.

In some Christian theological circles the perception exists that a study of the Holy Spirit or Pneumatology should be conducted in the context of Systematic Theology and not in the context of Biblical Theology. [13] This might create the impression that:

- Biblical theologians are not interested in the implications of their exegesis and interpretation for the formation of doctrine, or
- Systematic theologians are not too keen to found their formulation of church doctrine on exegetical research.

The abovementioned discrepancy causes a study of this theme to be very stimulating, topical, timely and relevant. The high profile that Pneumatology had in the latter half of the 20th Century and the very rapid growth of the Charismatic Movement with its emphasis on the role/function of the Holy Spirit, justifies a study of the Johannine understanding of the Holy Spirit, the Paraclete and the relationship between the two. [14]

This study wishes to place emphasis on the belief that a proper understanding of παράκλητος is only possible when you engage in thorough exegetical biblical exposition where the text in its immediate literary context and broader socio-historical context receives its rightful place. Any discussion in this study with systematic theology will be solely to emphasize that systematic theology cannot function properly without a solid biblical and exegetical foundation.

The hidden danger of an approach that lacks a proper exegetical foundation is that at best the interpretation then cannot be anything else than dogmatic or tradition bound and at worst it is mere personal speculation. My conviction is that such an approach compromises proper

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[13] See C. Vos (1984:1).

[14] It should be mentioned that although not many Johannine scholars focus their study on this theme, there are those scholars who question whether παράκλητος and Holy Spirit could or should be identified this closely.

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understanding of the text. With this in mind, this study will attempt to guard against the dogmatising of texts.

Although it might seem as if this study over-simplifies with regards to an interpretation of the Paraclete-Spirit, I wish to challenge such a notion by stating the firm belief that it is unrealistic to imagine that a simplistic interpretation will resolve the deep divisions among scholars from different scientific paradigms. The point that should be stressed however is the unyielding conviction that a comparative biblical exegetical study of a Paraclete-Spirit can contribute to the discussion.

1.3. The haunting ambiguity of Biblical Exegesis

S. Porter (2002:23) emphasizes that it is notoriously difficult to define exegesis.[15] Exegesis means to draw out of a text what it means in contrast to eisegesis, to read into a text what we want it to say. W. Egger (1996:2), however, alludes to the fact that the activity of understanding is a spontaneous response to reading. All readers give the words the sense they are familiar with. They draw connecting lines between what is read and their own subjective experience. They connect the statements in a text with other statements whose meaning is familiar. For this very reason we need to acknowledge that any first reading of a text has a highly subjective and personal colouring. This implies that we always run the danger of eisegesis if we do not put mechanisms in place to make sure that we allow the text to speak louder than our own subjective experience.

S. Porter and A. Clarke's article *"What is exegesis? An analysis of various definitions"*, gives us a good overview of the ambiguity of the word exegesis.[16] They state that exegesis comprises the most important task of the study of the New Testament, but that there are few terms in biblical studies that are used so freely and represent so many different things to various scholars and students as the term "exegesis".

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[15] See S. Porter (2002:24-25) for a discussion and evaluation of some of the exponents of New Testament exegesis.

[16] See especially their example in the introduction (S. Porter, 2002:3-4).

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H. Boers comments in the introduction to W. Egger's *"How to read the New Testament: An introduction to Linguistics and Historical Critical Methodology"*, "In the 1970 Society of Biblical Literature seminar I was able to see for the first time that one could distinguish between the meaning of Paul's statements taken by themselves and the way they functioned in his letters." H. Boers (1996:xxxvii-xxxviii) refers to a variety of studies discussed at the seminar and alludes to the fact that what these studies have done is opening a window on the functioning of language, not only in Paul's writings, but in the New Testament. H. Boers (1996:xlvii) also emphasises the difference between traditional grammar and transformational grammar.

Traditionally defined, exegesis is the process by which a reader seeks to discover the meaning of a text via an understanding of the original author's intentions of the text. The classic goal of exegesis has been to articulate the meaning of the passage as the original writer intended it to be understood by his contemporary audience. [17]

Where the emphasis of grammatico-historical exegesis has focused on what biblical texts originally meant, more recently scholars have argued that the exegetical task should (and even must) be expanded to include both what the text has meant for the original writer and his contemporary audience and what the text means for us today.[18]

As a result recent biblical interpreters have chosen to emphasise other exegetical criteria. S. Porter (2002:10) lists these alternative forms of exegesis as discourse analysis, rhetorical and narratological criticism, literary criticism, ideological criticism, social scientific criticism, and canonical criticism. Although I firmly believe in the importance of grammatico-historical exegesis, the alternative forms of exegesis have their place in an exegetical study of any text.

Widening the exegetical task, to include both what a text meant in the past and what it means in the present, complicates exegesis. But this complication is something we will have to live with if we want to treat texts responsibly. However, W. Egger's distinction between synchronic and diachronic approaches, where the first seeks to answer what the text means in the present and

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[17] S. Porter (2002:7) calls this grammatico-historical exegesis or simply historical exegesis.

[18] See W. Stenger (1993:3-5). See also G. Osborne (1991:7).

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the later seeks to answer what it meant originally, is helpful to address texts exegetically in a holistic way.[19]

Another issue that causes exegesis to be ambiguous is the issue of objectivity. R. Bultmann asked the question: "Is interpretation without presuppositions possible?" He answered this question this way: "No exegesis is without presuppositions, in as much as the exegete is not a tabula rasa, but on the contrary, approaches the text with specific questions or with a specific way of raising questions and thus has a certain idea of the subject matter with which the text is concerned." (R. Bultmann, 1960:289) In other words exegesis must be without prejudice but cannot be read from a neutral stance. It is my wish to look at the topic under discussion without prejudice, but with an acknowledgment of the fact that my presuppositions will play a role in the way I am addressing matters.

S. Porter (2002:14) acknowledges that "not only is every exegete determined by his or her own individuality, special biases, habits, gifts, and weaknesses, but in reading a text, the interpreter must formulate an initial understanding of what the text is saying. This then must be verified by the text itself. The danger, however, is that we allow our theological fallacies to dictate how we interpret texts. D. Carson's book (1996a) is helpful in identifying common blind spots.

In this context I acknowledge my own exegetical bias and affirm that although I prefer to place a high premium on grammatico-historical exegesis, we have to amend this form of exegesis by making use of other more recent developments in the exegetical domain as well. Although this study claims to be a scholarly exegetical study, this claim does not ensure correctness of understanding.

I agree with W. Egger (1996:3) that scholarly reading should ascertain the sense of a text through the most complete systematic recording possible of the phenomena of the text and through the grappling with the reasons that speak for or against a specific understanding of it.

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[19] Although I will address some issues that would fall under a diachronic approach, this investigation would also be synchronic in nature.

University of Pretoria etd – Joubert J v D (2006)

T. Van Dijk (1972:161) and T. Van Dijk and W. Kintsch (1975:98-116) refer to the fact that all readers of a text construct a macro-structure for the text that is relevant to them. H. Boers' view as stated in (1996:xlix) goes so far as to suggest that we can say that a single reader will not read a text with exactly the same macro-structure every time, but organises the various parts of the text differently in each case.

C. Lévi-Strauss (1976:115-145) argued that the meaning does not reside in words but in the structural relationships between words. D. Carson (1996a) would agree with this. [20] The implication of this for New Testament interpretation is that we cannot only look at the lexical meaning of words used in Scripture but that we should look at words as transformation of functions that have meaning only in relationship to other functions. This implies that the meaning of words might change when placed in relation to other words. The meaning of words is therefore often gained through the context.

D. Carson (1996a) reveals how easily scholars fall into the trap of making serious exegetical mistakes.[21] Carson takes on an area of academic investigation that is rarely attempted and even more rarely tolerated by theologians today, exposing to light improper techniques of biblical interpretation. Creating numerous groupings of fallacies, Carson categorizes many of the common errors made by pastors, laymen, commentators, and theologians resulting in improper conclusions about passages of Scripture.[22] Most notable is Carson's excellent discussion of the primacy of context in interpretation. If context is abandoned, the phrases and words of Scripture, no matter how thoroughly researched and no matter how carefully scrutinized by the

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[20] D. Carson (1996a:28) explains for example "The Root Fallacy" in his chapter, "Word-Study Fallacies" and identifies it as one of the most basic exegetical errors we make. He writes, "One of the most enduring of errors, the root fallacy presupposes that every word actually has a meaning bound up with its shape or its components." D. Carson (1996:131-132) also points out in the chapter, "Presuppositional and Historical Fallacies," the fallacy called "uncontrolled historical reconstruction." That is, "The fallacy is in thinking that speculative reconstruction of first-century Jewish and Christian history should be given much weight in the exegesis of the New Testament documents." This is because there is "almost no access to the history of the early church during its first five or six decades apart from the New Testament documents."

[21] S. Porter (2002:25) comments on this book as follow: "Very provocative, as well as highly entertaining, is D.A. Carson's Exegetical Fallacies (Grand Rapids: Baker, 1996) He classifies a range of potential and actual exegetical mistakes under four categories – lexicography, grammar, logic and historical method. This is an intriguing book, not least because it shows how easy it is to make serious exegetical mistakes.

[22] This book has four chapters, giving overviews of word-study, grammatical, logical, presuppositional, and historical fallacies. Each chapter in turn has some smaller sections in which Carson defines and discusses the particular fallacies of each general type.

University of Pretoria etd – Joubert J v D (2006)

etymologist, will rarely yield the proper definition or interpretation.[23] This understanding is the foundation of much of Carson's discussion of word study fallacies and grammatical fallacies.

This study will attempt to make a scholarly exegetical contribution to the appearance and interpretation of the Paraclete-Spirit in John's Gospel.

1.4. The haunting ambiguity of the Paraclete in Johannine Pneumatology

Over the centuries the identity and function of the Paraclete have evoked much debate and conflicting ideas.[24] With regards to identity we have the two major conflicting ideas: there are those scholars who see the Paraclete as a person and there are others who see the Paraclete as a force. Add to this that in biblical literature the word παράκλητος is idiosyncratic to Johannine literature. To be even more specific, it is peculiar to John 14-16 and 1 John 2:1. As stated earlier E. Franck (1985:9) rightly asserts that this peculiarity, and the absence of additional biblical material that we might have used to make direct comparisons, becomes problematic for both linguistic and history of religion analyses.

G. Burge (1987:xi-xii) observes that most discussions of New Testament Pneumatology focus on the writings of Luke or Paul. He also articulates that this is readily explainable by the clear emphasis of each on the lively activity of the Spirit in the early days of the church and the ultimate development of charismatic Pauline communities. However, he also shares this conviction regarding the Johannine Pneumatology: "It is my belief that the Johannine community's experience of the Spirit offers us an important and necessary balance. " I share Burge's sentiment.

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[23] D. Carson tackles exegetical flaws that commonly abound in commentaries and theological works and does it with pinpoint accuracy and straightforwardness. He exposes flaws not only committed by non-evangelical scholars, but those considered evangelical! He shows how exegetical fallacies are committed by the choice of words used, improper grammar use, improper use of logic, and ones presuppositions and historical attachments.

[24] See for instance E. Bammel (1973), O. Betz (1963), J. Breck (1991), R.E. Brown (1967), P.E. Brown (2002), G. Burge (1987), S. Burgess (1984, 1987 and 1997), A. Casurella (1983), J. Dunn (1975), G. Fee (1994), E. Franck (1985), N. Johansson (1940), G. Johnston (1970), G. Locher (1966), H. Sasse (1925), A. Shafaat (1981), H. Windisch (1968), etc.

University of Pretoria etd – Joubert J v D (2006)

Another problem area would be that much of the scholarly work on παράκλητος has attempted to find one more or less complete history of religion background for the παράκλητος [25] and one meaning for the functions attached to it[26] in John 14-16. However, not many scholars have asked whether it could be that the Historical-Religious background of the Johannine concept of Paraclete and the functionality of the Paraclete in John's Gospel are much broader than just one dominant historical religious influence and one dominant function? Or whether there are unique characteristics in the Johannine usage of the word παράκλητος? The view promoted by this study is that this is indeed the case. I intend to show that John's usage is indeed unique and that it cannot be narrowed down to one specific historical origin or one specific dominant function. If my view is correct it has got far reaching implications for the understanding of background of παράκλητος.[27]

Should we interpret the Johannine concept of Paraclete as synonymous with the Holy Spirit? Should we consider him to be an angel, the beloved disciple, modern preachers, or somebody else? In this study a synopsis of current positions held, an evaluation of their validity and a reason for my preference will be given.

There are many different ways to organize an approach to the biblical revelation concerning the Holy Spirit and therefore also to the Paraclete-Spirit. We could focus on a description and discussion of His Person and deity (both of which are found throughout the Bible), His ministries, prior to, during, and after the New Testament age. An approach like this would traditionally be interpreted as a pneumatology.

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[25] We could see here for instance Jewish, Gnostic, Iranian, Mandean, Hellenistic, Qumran, Islam, etc.

[26] E.g., an interpretation of παράκλητος as advocate, or to interpret παράκλητος predominantly in a legal context.

[27] The Historical Critical method alone with its search of the historical rootedness of texts is not very helpful in the attempt to understand John's usage of παράκλητος. How can we prove that John's usage of this concept stems from that of e.g. Philo, or Josephus or the early Greeks, since we have no clear indication in John's Gospel that this is the case? There are no such indications. Therefore, all that we can do in our attempt to understand John's usage better, is to socio-cultural ecology and to try and plot John's interpretation in the broader context. Because of the unique characteristics of John's usage of the concept παράκλητος, we cannot claim or prove that John derived his understanding from other proponents of this concept.

University of Pretoria etd – Joubert J v D (2006)

On a doctrinal level the premise is that the doctrine of the Holy Spirit was initially far less developed (than say for instance the doctrine of the Personhood of Christ), and until the middle of the fourth century was never a subject of special controversy. The Apostles Creed devotes only one article to the third person of the holy Trinity, while the confession of the Son of God, in six or seven articles, forms the body of the symbol. Even the original Nicene Creed breaks off abruptly with the words: "And in the Holy Spirit;" the other clauses being later additions. Logical knowledge regarding the Holy Spirit appears to be here still further removed than in Christology from the living substance of faith. This period was still in immediate contact with the fresh spiritual life of the apostolate, still witnessed the lingering operations of the extraordinary gifts, and experienced in full measure the regenerating, sanctifying, and comforting influences of the divine Spirit in life, suffering, and death; but, as to the theological definition of the nature and work of the Spirit, it remained in many respects confused and wavering down to the Nicene age.

Yet, rationalistic historians go quite too far when, among other accusations, they charge the Early Church with making the Holy Spirit identical with the Logos. To confound the functions, as in attributing the inspiration of the prophets, for example, now to the Holy Spirit, now to the Logos, is by no means to confound the persons. On the contrary, the thorough investigations of recent times show plainly that the ante-Nicene fathers, with the exception of the Monarchians and perhaps Lactantius, agreed on the two fundamental points, that the Holy Spirit, the sole agent in the application of redemption, is a supernatural divine being, and that he is an independent person; thus closely allied to the Father and the Son yet hypostatically different from them both. This was the practical conception, as demanded even by the formula of baptism. But instead of making the Holy Spirit strictly coordinate with the other divine persons, as the Nicene doctrine does, it commonly left him subordinate to the Father and the Son.[28]

P. Schaff (1997) writes the following about pneumatology, “This is most fully set forth in the farewell discourses of our Lord, which are reported by John exclusively. The Spirit whom Christ promised to send after his return to the Father, is called the *Paraclete, i.e.,* the Advocate or Counsellor and/or Helper, who pleads the cause of the believers, directs, supports, and comforts

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[28]See Schaff, P., and D.S. Schaff (1997).

University of Pretoria etd – Joubert J v D (2006)

them.[29] He is 'another Advocate'. Christ himself being the first Advocate who intercedes for believers at the throne of the Father, as their eternal High priest. The Spirit proceeds (eternally) from the Father, and was sent by the Father and the Son on the day of Pentecost. He reveals Christ to the heart and glorifies him and the atoning death of Christ." [30]

R. Zuck (1996) states that Johannine theology is, in essence, Christology. The person of Jesus Christ is at the heart of everything the Apostle John wrote. Whether in the gospel of John with its unique emphasis on the Word made flesh, in the Johannine epistles with their emphasis on the Word of life amid the controversy of church schism, or in Revelation with its vision of the exalted Christ (Revelation 1:12 16) and His ultimate triumph, the primary goal of the apostle was to explain to his readers who Jesus is. An attempt to discuss the theology of the Johannine writings by dividing it into the traditional categories of systematic theology (e.g., anthropology, soteriology, pneumatology, eschatology) will inevitably produce some distortion because John did not organize his material along these lines. Instead, he had one central focus, and that was Jesus Christ. Much of what John wrote about Jesus, particularly in the gospel and the three epistles, was tempered by years of reflection and Christian experience, but always at the centre was Christ Himself.

This is not to say, however, that John said nothing about anthropology, soteriology, pneumatology, or eschatology. It simply means, according to R. Zuck, that whatever he said about these and other topics is almost always related to his Christological emphasis. Any attempt to treat these individual aspects of Johannine theology must therefore be somewhat repetitive since all point back to Christ. In the following discussion the major emphases of Johannine theology will be considered along with the structures and techniques employed by the Evangelist to communicate those emphases to his readers.[31]

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[29] John 14:16, 26; 15:26; 16:7. Comp. also 1 John 2:1, where Christ is likewise called παράκλητος. He is our Advocate objectively at the throne of the Father; the Holy Spirit is our Advocate subjectively in our spiritual experience. The E. V. renders the word in all these passages, except the last, as " Comforter" (*Consolator*), which rests on a confusion of the passive παράκλητος with the active παρακλήτωρ.

[30] See P. Schaff (1997).

[31] See R. Zuck (1996).

University of Pretoria etd – Joubert J v D (2006)

In John 15:26, 16:6 and Luke 24:49, Jesus promises he will send/commission the Spirit to the disciples from heaven, and in John 14:16 23 he teaches that the Spirit will mediate to them the presence of the Father and the Son. (It is through the promised Spirit that Jesus and the Father are to make their self-revealing dwelling with the disciples). As the phrase 'Spirit of God' was understood as referring to God himself in action (speaking, revealing, empowering, etc.), Jesus' implicit claim to be Lord of the Spirit goes beyond the bounds of creaturely possibility. The same claim also pushes pneumatology in a Trinitarian direction. The Spirit can no longer be thought of as a way of speaking of the Father himself, without making Jesus' commissioning of the Spirit tantamount to his being Lord in some respect over the Father! It is not surprising that in the very context in which the Spirit is revealed as the One who will come as the Spirit of Jesus (*i.e.* in the Paraclete discourses of John 14 16), the Spirit also emerges as a divine person, distinguishable from both the Father and the Son. Thus, (1) he comes from the Father and the Son as a full personal replacement for Jesus ('another Paraclete of the same kind': 14:16), (2) he is so united with them that he mediates their presence and activity (as Jesus had the Father's), and (3) he glorifies the Son in his teaching, just as the Son had glorified the Father (John 16:14; 17:4). A similar perspective is perhaps encapsulated in the great commission of Matthew 28:19, where disciples are instructed to baptise in the *one* Name of the Father and of the Son and of the Spirit.

Peter's Pentecost speech chimes well with the teaching in the Johannine Farewell Discourses. The apostle affirms, 'This Jesus being exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this which you see and hear' (Acts 2:32 33). Jesus is hereby declared to fulfil the promise of Joel 2:28 32 that God would pour out his Spirit (2:17). Accordingly, in 2:36, 38, Peter concludes that Jesus has become one with 'the Lord' of Joel 2:32 (Acts 2:21) on whose name people should call for salvation.

While Trinitarian theology could have taken off from such proclamation, it is perhaps not surprising that the Early Church devoted more time to elucidating its Christology than its pneumatology. This was the appropriate response to the Christ-event, which was a scandal to unbelievers, but was perceived as the definitive revelation of God's saving love by Christians.[32]

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[32] See D. Wood (1996).

University of Pretoria etd – Joubert J v D (2006)

All of the abovementioned contribute to the enigmatic character of the Paraclete. We are saddled with an ambiguity that we cannot ignore. With this study I hope to contribute in a responsible way to a better understanding of the Paraclete as presented in the Johannine Gospel.

1.5. Literary hypothesis

In this study I am working with the premise that the Johannine Gospel focuses on the public career of Jesus. I also suggest as hypothesis that in many respects, John's Gospel is more "bookish" than the other Gospels.[33] It is less episodic, and it develops its story line with more explicit interplay between the parts of the narrative. With literary artistry, the Johannine author fashions narrative scenes with fascinating exchanges between Jesus and his interlocutors or forms dialogues and monologues that assumes front and centre stage in the overall drama (J. Bailey, 1992:95-96).

The speech attributed to Jesus in the Gospel according to John exhibits a character and tone far different from the terse sayings and parables of Jesus in the Synoptic Gospels. R. Brown (1982:CXXXII) refers to the fact that many scholars have recognised that the Johannine prose of the discourses of Jesus is uniquely solemn in contrast to that of the Synoptics. R. Schnackenburg (1984:111-114) discusses the whole issue of Johannine language, style, rhythm and types of discourse. He refers to the Johannine style as "solemn and monotonous dictation" and suggests that this is due to the meditative and long-pondered theology of John. His assessment is that especially in the discourses we find a "hymnic" type of prose. In his discussion of the literary characteristics and structure of the Gospel Barrett (1982:5-26) comments on the fact that the Johannine style is highly individual, very impressive, charged with a repetitive emphasis and solemn dignity. He reminds us that one of the most striking features of John is the great bulk of discourse material given in a form peculiar to this gospel. L. Morris (1995:38-40) also refers to the great difference in style between the teachings of Jesus according to John and the Synoptics. He, however, feels that H. Riesenfeld's explanation for this difference is plausible and suggests that we accept his explanation as one possible way in which

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[33] Although John's Gospel is dealing with historical and verifiable facts it is a well written literary work, written in a literary style that enables people (hearers and readers) to be drawn into what actually happened. The author had a clear picture in his mind of what he wanted to share and what literary devices to use to get his message across most effectively.

University of Pretoria etd – Joubert J v D (2006)

two views of Jesus' teaching as divergent as those in the Synoptic Gospels and in John could nevertheless originate from one teacher. D. Carson (1991:48-49) also reminds us that we must not exaggerate the differences between John and the Synoptics. He is of the opinion that Jesus indeed sometimes spoke in nothing less than what we would call the Johannine style and Jesus himself indeed influenced John. In response to those who argue that the Synoptics reveal a more realistic picture of Jesus' style Carson asks the question: Did Jesus never utter more than aphorisms?

Therefore it seems to me plausible to say that John presents his material in the form of extended dialogues or discourses rather than the 'proverbial' or 'pithy' sayings found often in the Synoptics not only for stylistic reasons or theological reasons but also because this might have been Jesus' style: John 3 (with Nicodemus); John 4 (with the Samaritan woman); John 6 (the Bread of Life Discourse); John 13 – 17 (the Farewell Discourse with the disciples). As Goppelt (1982; 2:293) observed: "The Gospel of John passed on the words of Jesus predominantly in another genre than the synoptics; it did not do so in sayings, parables, and controversy dialogues, but in connected or dialogical discourses."[34]

Johannine discourse sections display a more sustained and unified character, presenting extended dialogues and monologues as literary wholes.[35] Because the speech in John reveals a speaker explicitly aware of his divine nature and mission, most scholars agree that this

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[34] See here also R. Schnackenburg (1984a:37), C. Kruse (2003:18), C. Keener (2003:47, 53-54), T. Brown (2003, chapter 3 and 8), C. Dodd (1968:391ff), R. Culpepper (1983:8-11,110-111), R. Whitacre (1999:21-24), A. Köstenberger (1999:38-39) and J. Dunn (1996:301-313)

[35] In substance even more than in form the Johannine discourses appear to stand in complete contrast to the Synoptic teaching. The message of the kingdom of God is barely alluded to, and in place of it Jesus is occupied almost exclusively with the doctrine of His own Person. In view of the marked differences, it seems hard to establish any connection between John's account of our Lord's teaching and that of the other evangelists; the discourses are either the product of free invention, or they are based on an independent tradition now lost to us. But there is a third alternative, which commends itself on closer examination as the most probable. In the discourses, as in the narrative, John draws from the Synoptics; but he uses his sources freely, expanding, compressing, changing the emphasis, re-stating the actual words to bring out more fully the inward idea. There are few Johannine utterances to which we cannot find some parallel in the other Gospels. The resemblance may not be immediately apparent, and is often little more than a vague echo, but in almost every case the thought is derivable from some authentic saying of Christ preserved in our Synoptics. Examples might easily be multiplied, but we need only refer to one, which illustrates in a very striking manner the evangelist's method. The doctrine of the New Birth as set forth in the dialogue with Nicodemus is peculiar to the Fourth Gospel.

University of Pretoria etd – Joubert J v D (2006)

discourse, cast as the revelatory speech of Jesus as the divine Son, reflects the confessional and homiletical language of a Johannine community (J. Bailey, 1992:172).

This study is concerned about a comprehensive use of language that includes the grammatical-textual and conceptual-ideational as well as the social-interpersonal functions of language. The argument is that only when all such implications have been considered can it be said that a text has been interpreted (B. Blount, 1995:7).

E. Dussel (1976, 1985, 2003a and b) provides a sociological model capable of defining the different interpretative strategies of the marginal members and the 'insiders' of society.[36] I am working however with the hypothesis that sociology is not a reality external to texts. I am interested not only in the different social categories, but also, and maybe even more specifically, in how people from those different categories use language. I will attempt to augment E. Dussel's model with M.A.K. Halliday's linguistics, which includes a socio-linguistic component[37], insights from Z. Harris, T. van Dijk, L. Wittgenstein, M. Bakhtin, J. Derrida and M. Foucault.

Halliday's model utilizes three categories of text-linguistic inquiry: textual, ideational, and interpersonal. The textual category considers language as it functions grammatically. Here words, phrases and sentences are structured syntactically so as to establish meaning. The ideational category considers conceptional implications that lie behind the lexical terms and phrases. Meaning is more than the placement of terms and phrases. It is also the conceptional reference or references signified by those terms and phrases.

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[36] I am thinking here specifically of Dussel's contributions in ethics, economics, history and liberation theology. Dussel's unique interpretation of M. Heidegger, P. Ricoeur, K. Marx, and E. Levinas caused him to develop his own philosophical methodology, coined as *analectical* or *anadialectical*. See especially his *Towards an Ethics of Latin American Liberation* and *Philosophy of Liberation* where he explains his model. Analectical refers to the real human fact by which every person, every group or people, is always situated beyond (ano) the horizon of totality. For Dussel analectics goes beyond a dialectical ontology to the praxis of the exteriority of the other. To know how to risk one's life in order to fulfil the demands of the protest of the oppressed and to throw oneself into praxis for them is the analectical moment. In this sense the analectical moment is not only a response to classic dialects but should also be seen as a criticism and a surmounting of the negative dialectical method of Neo-Marxist like Th. Adorno, M. Horkheimer, J. Habermas, H. Murcuse and even E. Bloch.

[37] Here I am thinking of the contribution of B. Blount (1995:7).

University of Pretoria etd – Joubert J v D (2006)

In both textual and ideational categories, meaning is understood to reside within the formal boundaries of a particular text's language. To create or amend meaning, the language user manipulates the textual and ideational evidence and draws proper conclusions. In the third, interpersonal category, however, socio-linguistic factors play a determinative role. Language is understood to function interactively so that its meaning cannot be comprehended by considering textual and ideational features alone. The socio-cultural environment of the language user functions as a primary variable in the determination of the language's meaning. According to Halliday's model, the full potentiality of the meaning of language can be grasped only when all three linguistic categories have been applied fully. The interpreter who wishes to secure a more complete picture of a text's meaning must therefore operate beyond the boundaries of formal linguistic criteria (B. Blount, 1995:8).

A key consideration is M. Halliday's assertion that every speech event entertains all three of these functions (1985:11). Language occurs in what Halliday calls a 'context of situation'. This context of situation relates specifically to the linguistic context in which a speech event takes place. Language does not occur in isolation, but it comes to life only when functioning in a specific environment. The context critically influences the meaning. Halliday lists three types of linguistic situations: first, what is actually taking place – the field of discourse; second, who is taking part – the tenor and style of discourse; and third, what part the language is playing – the mode of discourse (B. Blount, 1995:11-12).

This recognition assists our effort to interpret biblical texts more completely because it directs us to analyse the tenor or role relationships in the text. "The selection of interpersonal options, those in the systems of mood, modality, person, key, intensity, evaluation and comment, and the like, tends to be determined by the role relationship in the situation." (M. Halliday, 1978:144)

It is therefore my supposition that in seeing language as discourse and as social practice, one is committing one's effort not just to analysing texts, nor just to analysing processes of production and interpretation, but to analysing the relationship between texts, process, and their social

University of Pretoria etd – Joubert J v D (2006)

conditions, both the immediate conditions of the situational context and the more remote conditions of institutional and social structures.[38]

1.6. Methodological course of action

Since the study is primarily of an *investigative* and *exegetical* nature, I plan to use the different available exegetical instruments relevant to specific aspects of the study. It is my intention to use a question-based approach. The basic questions I would like to address are:

1) Who is the παράκλητος that we find in John's Gospel?
2) What does the relevant texts specifically and the Gospel in general reveal regarding the παράκλητος and the Holy Spirit?
3) Can we glean useful information regarding the παράκλητος from the socio-historical ecology?
4) What are the unique roles and functions of παράκλητος in Johannine thought and how do this compare with the roles and functions of παράκλητος in other texts?
5) What does Johannine theology contribute to our understanding of the Holy Spirit?
6) Can we identify a distinct Johannine Pneumatology based on his references to the παράκλητος?
7) What would the implications and contribution of a Johannine Pneumatology be for the Church in the 21st Century?

As I work through the respective texts I plan to use the relevant exegetical instruments functionally when needed in order to address these questions. Relevant information will be gathered through a literary study and through exegesis of the relevant Scripture passages. The exegetical approach followed in this study function within the parameters of *grammatical, literary*, *social* and *historical* analyses and interpretation as discussed in the work of C. Caragounis (2004), W. Egger (1996), G. Fee (1983), M. Gorman (2001), J. Green (1995), J. Hays and C. Holladay (1987), I. Marshall (1979), R. Morgan and J Barton (1988), G. Osborne (1991), S.

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[38] See here for instance N. Fairclough (1989:26).

University of Pretoria etd – Joubert J v D (2006)

Porter (2002), U. Schnelle (1998) and J. Van der Watt (2004a and b). The exegetical instruments that I will use are being discussed in these works. Social and historical analyses will only be conducted where it seems to be profitable for a better understanding of the text.

In addressing the above-mentioned questions the following goals are also worth mentioning:

- This study will attempt to analyse the Johannine data with regards to παράκλητος and the Holy Spirit
- It will also attempt to interpret and evaluate current and available views on the identity of the Paraclete as well as the relationship between παράκλητος and the Holy Spirit
- The consequences of specific interpretations for the Christology, Pneumatology, Trinity and Ecclesiology will be discussed in the context of the formation of specific scientific traditions. This will be analysed and interpreted from the perspective of a Reformed Protestant understanding
- This study will also attempt to investigate whether there are any anomalies or even crises in the understanding of the roles/functions of the Paraclete/Spirit in the context of the biblical Johannine tradition and modern theological interpretation
- This study will also try to address the question whether or not we need a new paradigm of interpretation of the Paraclete/Spirit to replace inconsistent or insufficient paradigms or whether one of the current paradigms is sufficient, consistently biblical and exegetically sound.

Since no scientist can escape his own paradigm or the paradigm of the scientific community he is part of, this study would be approached from the perspective of the Reformed Protestant tradition. Within the context of this framework, this study will also have a critical and evaluative character.

1.7. Chapter design

In order to present a scientifically acceptable study an outlay of proposed chapters of this dissertation are:

University of Pretoria etd – Joubert J v D (2006)

Chapter 1. Methodological considerations

In this chapter I have addressed:

- The problem and the task
- Actuality of this study
- The haunting ambiguity of Biblical exegesis
- The haunting ambiguity of Pneumatology
- Literary presupposition
- Methodological procedure

Chapter 2. The origin, background history and usage of the word Paraclete

In this chapter I will attempt to uncover the origin, background history and usage of παράκλητος in:

- In the Jewish world
- In the Greek world
- In New Testament times and the early Church
- Initial Concluding Statements

Chapter 3. Exegesis and Analysis of the Paraclete Passages

This chapter presents the greater part of my exegetical endeavour. I plan to address

- Different components of my exegetical model, and
- An Exegetical Analysis of the Paraclete pronouncements in John 14-16 and 1 John 2:1

Chapter 4. A synopsis of references to the Holy Spirit in John and a Comparison of the Paraclete Statements and References to the Holy Spirit in the Gospel and an Assessment of the Significance of the Paraclete/Spirit and His role in Johannine Thought

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University of Pretoria etd – Joubert J v D (2006)

In this chapter I plan to give a synopsis of the references to the Holy Spirit in John's Gospel. The meaning of those references will also be discussed. I plan to present a brief summary of the diverse scholarly interpretations of the Paraclete-Spirit relation in John. This will be followed by a presentation and assessment of a comparative analysis of παράκλητος and πνεῦμα in John (The significance of the Paraclete-Spirit and his role in Johannine thought). In this section I plan to focus on:

- Jesus and the παράκλητος
- ἄλλον παράκλητον as πνεῦμα τὸ ἅγιον
- The Paraclete-Spirit and Believers

Chapter 5. A Johannine based Pneumatology - Summary, Conclusion and Final Remarks

In this last chapter I plan to briefly summarise the result of my investigation and to present some suggestions and closing remarks regarding my interpretation of the origin, identity and functions of the Paraclete-Spirit from a Johannine perspective and its implications for the development of a biblical doctrine of the Holy Sprit.

With these introductory comments on method of work, point of view and a few more formal notes we can proceed with our investigation. First on the agenda is a brief diachronic survey of the origin, background history and usage of παράκλητος. This will be addressed in the next chapter.

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Chapter Two

Origin, background-history and usage of the word Paraclete

2.1. Introduction

In recent years Johannine pneumatology was studied and discussed quite comprehensively.[1] The seeming inscrutable impenetrability of the Johannine sayings about the παράκλητος has also been the subject of some research for an extended period of time. Many contradictory and divergent views have been suggested, especially with regards to the background and origin of παράκλητος.[2] We could rightfully ask why so much emphasis has been placed on this area of study.

R. Brown (1966/7:115) points out that if we knew that there was a Hebrew or Aramaic title that παράκλητος translated, we would have a key to the basic meaning of the word. For this very reason scholars like W. Bauer (1933 and 1976), J. Behm (1976), R. Bultmann (1971 and 1976), F. Cross (1961), N. Johansson (1940), L. Johnson (1986), G. Johnston (1970), W. Michaelis (1947), S. Mowinckel (1935), H. Windisch (1968), etc., have attempted to divulge the origins of παράκλητος.[3] But none of them have convinced the scholarly community that any of their hypotheses were clearly the most plausible.[4] Therefore it seems appropriate to sort through the

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[1] See, for instance, F. Mussner (1961), O. Betz (1963), G. Locher (1966), R.E. Brown (1966-7), G. Bornkamm (1968), G. Johnston (1970), J. Veenhof (1974), M. Hasitschka (1992 and 1993), N. Watson (1983), and C. Dietzfelbinger (1997:226) apart from the essays in virtually all theological dictionaries, commentaries and theologies.

[2] For example R. Bultmann (1971) argues that Manichean and Mandean Gnosticism is the historical background of John's Gospel and R. Schnackenburg (1984a) argues in favour of a Greek Hellenistic background. Both F. Cross (1961) and O. Betz (1963) argue in favour of a Qumran type Jewish background.

[3] F. Bauer, R. Bultmann and H. Windisch attempted to find the origins in proto-Mandean Gnosticism. O. Michaelis and J. Behm have submitted this hypothesis to dynamic evaluation. S. Mowinckel and N. Johansson were strong campaigners for a Jewish milieu.

[4] R. Brown (1984:1136) points out that no study has yet produced a Hebrew or Aramaic title for which παράκλητος is clearly a translation.

University of Pretoria etd – Joubert J v D (2006)

information again in this study in order to attempt to present a plausible solution that might address the παράκλητος enigma.

With that being said, the question begs to be asked: What or who exactly is παράκλητος? How does παράκλητος function in Johannine thought? Does it function as a name revealing the identity of a person? Does παράκλητος function as a title revealing rank, office or attainment? Does παράκλητος function as a description that conveys a mental image of something experienced? Is παράκλητος a metaphor in the same mould as the "Good Shepherd" with reference to Jesus?[5] Is παράκλητος a more accurate and deeper explication of a function of the Holy Spirit? Should we look at παράκλητος as an occurrence of conceptual integration – also known as "blending" or "mental binding" – a basic mental operation whose uniform structural and dynamic properties apply over many areas of thought and action, including that of metaphor

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[5] In *Metaphors We Live By*, G. Lakoff, a linguist, and M. Johnson, a philosopher, suggest that metaphors not only make our thoughts more vivid and interesting but that they actually structure our perceptions and understanding (see G. Lakoff, 1980). Metaphor (or *metaphora* in Greek) literally means transfer*: meta* - trans and *pherein* - to carry. Metaphors are part of everyday speech and an important part of human communication. There are several ways of communication: words, sounds, body and hand signs, etc. What they all have in common is that all communication, including spoken language, are symbols or signs that symbolize something else. The word "dog" is not a dog but it symbolizes a "dog". According to J. Soskice (1985:1), amongst Greek grammarians metaphors were recognized as a means by which language was both ornamented and extended. By such transfer of a word from an original to a secondary application, one spoke not only of the neck of a person but also of the neck of a bottle, and not only of a person's mouth but of the mouth of a river.

J. Soskice (1985:15) further said that metaphor is that figure of speech whereby we speak about one thing in terms that are seen to be suggestive of another. Similarly a "thing" signifies any object or state of affairs and not necessarily a physical object; the moral life and the growth of the "soul" are all equally "things" in the sense. Finally, seen to be suggestive means seen so by a competent speaker of the language.

According to G. Van den Heever (1992:93) it means that instead of giving a thing its usual common name one designates it by means of a borrowed name, a foreign name.

The rationale behind this transfer of name was understood as the objective similarity between the things themselves or the subjective similarity between the attitudes linked to the grasping of these things. The bearer of metaphoric meaning is not the word but the sentence and even the text as a whole. What distinguishes metaphor from symbol is that it cannot be interpreted literally. A metaphor can also be identified if it complies with three prerequisites; the complete phrase must be deemed as impossible; unenforceable and logically improbable (J. Havemann 1997:88).

University of Pretoria etd – Joubert J v D (2006)

and metonymy?[6] The way we answer these questions will determine our understanding of the function or identity of παράκλητος.

If παράκλητος, for instance, functions as clarification of the Holy Spirit, the implication is that one of the functions of the Holy Spirit in the Gospel according to John is that of παράκλητος. Interpreted this way παράκλητος explicates one facet of who the Holy Spirit is in a more detailed manner.

Do we have an indication in Johannine literature that Johns elucidates word/concepts this way? Can we compare the Johannine references to the Holy Spirit as παράκλητος with that of Jesus as the Good Shepherd or the door? If we can, then παράκλητος functions metaphorically. J. Van der Watt (2000:66-67) shows that in John's usage of the Good Shepherd metaphor the functions of the Good Shepherd cannot be severed from Jesus. It is the expression of a specific function that Jesus fulfils. Could it be that παράκλητος is such a closer explication of a specific function of the Holy Spirit? If παράκλητος functions as an explication, how does this explication function? Is this an explication in terms of a title? Or is it an explication of a specific image or description of the Holy Spirit? If we accept that παράκλητος is an explication of the Holy Spirit, how does this explication function?

Can we compare references to παράκλητος with that of Messiah? Does it function in a similar way? If we interpret παράκλητος this way it functions as a title. With Messiah we have a fixed title that is derived from the socio-cultural context with roots in the Old Testament. It is a well-known title that the people living in that environment would recognise the moment they hear it. Interpreted this way it would mean that παράκλητος would have been a well-know title for the Holy Spirit that the people living in that socio-cultural environment would understand.

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[6] Analyses of conceptual integration are given in S. Coulson (1996 and 1997), G. Fauconnier & M. Turner (1994 and 1996).

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However, if παράκλητος is a description it functions differently and we have to ask whether this image has got any further elaboration in the Gospel. Can we deduct from the development of the information given in the Gospel what John had in mind when he used this image or description? For instance, can we establish whether the references to παράκλητος function in a similar way as the detailed explication of Jesus as the Good Shepherd in John 10 or Jesus as the Vine in John 15?

If that is the case, we can say that with this more detailed Johannine explication the meaning of παράκλητος is to be found within the framework of the Gospel itself. Then we can compare this usage with that of, for example, the references to Jesus as Good Shepherd. J. Van der Watt (2000) argues that the meaning of "Good Shepherd" is to be found in the revelation that he was willing to lay his life down, that he did not run away from his task, that he cares for his sheep. All of this is apparent from the text.

If we can determine that παράκλητος functions similar to that of metaphors like Good Shepherd and Vine, we can assume that the functioning of παράκλητος is to be found in the framework of the text itself. Then we can say that the meaning of παράκλητος should be derived from activities like that of the guiding of the people in truth, teaching, and to be a witness, etc.

However, if this is the case, in what type of social environment exactly do we get this kind of activities of witnessing, guiding, supporting, teaching, etc., that we find in the παράκλητος texts? Do we find a single figure in the ancient world that would fit the description and that would fulfil all the functions παράκλητος fulfil in the Fourth Gospel? We must ask ourselves what someone like this was called in the ancient world. Or should we just interpret παράκλητος in a metaphorical sense? And if we do, how does παράκλητος function metaphorically?

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2.2.The dynamics of metaphor in the Johannine Gospel

J. Van der Watt (2000:76-92) discusses the dynamics of metaphor in the Gospel according to John in depth.[7] He argues that when images are being used the full scope of the images is seldom thought of. Van der Watt uses the example where Jesus refers to himself as Good Shepherd. He argues that the Johannine Jesus does not call to mind all the different activities of a shepherd, but highlights only specific elements of the shepherd image. He ignores the rest. So the image itself is never the most important aspect addressed, but the message conveyed by the use of the image. This way Jesus can leave the image of shepherd when it becomes too small to convey the message he intended to convey. We can say that the image gets distorted to express the message that the Johannine Jesus wants to emphasise. When this happens images start to function in a metaphorical sense.[8]

Contemporary accounts of metaphor and analogy have focused on structure mapping from a source onto a target.[9] Such mappings can exploit existing common schematic structure between domains, or project new structure from the source onto the target.[10] The work on conceptual

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[7] J. Van der Watt stated in, *Family of the King. Dynamics of Metaphor in the Gospel of John* (2000), that the Gospel of John communicates its messages by means of refined use of imagery, which mainly consists of metaphors that are inter-related to form a network. The individual metaphors are linked on both syntactic and semantic (thematic) levels and form a unity throughout the Gospel. He has found that those metaphors that belong to the same semantic field, functioning as small building bricks of a larger imagery, should be read as part of this network of metaphors. I want to thank professor Van der Watt for making an electronic copy of the text available to me.

[8] Van der Watt identified three types of metaphors:

- Metaphors functioning on the basis of substitution. The metaphoric expression may be substituted for the literal expression without loss of meaning. The substitution may take place between words, phrases or even stories, replacing one word, phrase, or story with another.
- Metaphoric function may be defined as comparison or similarity. In this case an attempt is made to explain why the substitution takes place. This kind of metaphor is halfway between the substitution and interactive metaphors. To avoid confusion between metaphors of comparison and actual comparisons, metaphors of comparison will rather also be called metaphors of substitution.
- The third type is the interaction metaphor because there is the view that metaphor functions on the basis of interaction.

[9] According to J. Van der Watt (2000:396), the writer of the Fourth Gospel uses a wide variety of different types of metaphors for different reasons, namely submerged metaphors (bread, John 6:50-58) suspended metaphors (John 1:12-13), copulative surface metaphors (words which are spirit and life, John: 6:63), and genitive metaphors (kingdom of God, 3:3,5; light of life 8:12). The author uses these techniques in a complicated way. The "complicated way" Van der Watt refers to is that of metaphorical blending.

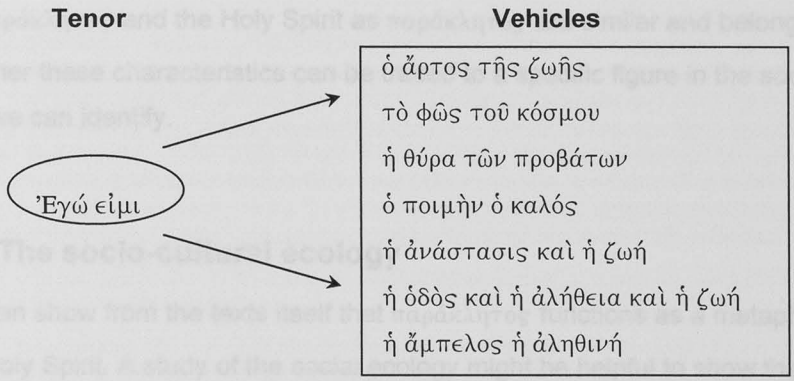
[10] According to G. Van den Heever (1992:95) micro metaphors reciprocally support each other by being organised around the root metaphor of John's Gospel, the concept of life. You must have life through the

University of Pretoria etd – Joubert J v D (2006)

blending has shown that in addition to such mappings, there are dynamic integration processes that build up new "blended" mental spaces. Such spaces develop emergent structure that is elaborated in the construction of meaning and serves as an important locus of cognitive activity.

With regards to the functioning of παράκλητος we also have to consider whether it functions as a metonymy. It is my understanding that metonymy is the most familiar of the ancient figures of rhetoric originating in Greek antiquity. What differentiates the metonymy from the metaphor and the synecdoche is the nature of the relationship between the two elements (tenor and vehicle) entering into the substitutions.[11]

J. Van der Watt (2000:321) provides us with an excellent example of the way tenor and vehicle function metaphorically in Johannine thought. In figure 46 he indicates how Ἐγώ εἰμι functions metaphorically regarding Jesus. Van der Watt indicates that the Ἐγώ εἰμι -sayings illustrate the cohesive function of a shared tenor. The reality of Jesus is described and integrated in this way by means of a textually recognisable feature. There are seven occurrences with predicate and four occurrences without predicate:



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life that was the light of mankind, by walking in the light, by drinking living water, by eating and drinking him, by belonging to his flock, by being raised up by him, and by being in Him like a branch to a tree.

[11] Whereas the tenor and its vehicle are joined by similarity in the metaphor, the metonymy connects them by means of contiguity (*the attribute of being so near as to be touching* - contiguity specifies that a combination of stimuli which has accompanied a movement will on its recurrence tend to be followed by that movement), and they are related as part to whole in the synecdoche.

University of Pretoria etd – Joubert J v D (2006)

Can we say something similar regarding παράκλητος? Is the reality of the Holy Spirit described and integrated this way by means of textually recognisable features? Or is described and integrated in this way by means of textually recognisable features? I am working with the premise that παράκλητος functions in a metonymic-metaphoric way in Johannine thought.

Although the term παράκλητος is not directly used with reference to Jesus, John consistently portrays Jesus functionally as a παράκλητος in the Gospel and reminds us the Holy Spirit is ἄλλον παράκλητον (John 14:16).[12] But what does John have in mind when he describes to Jesus functions of a παράκλητος? We can describe the characteristics of Jesus as that of a παράκλητος and plot it in the social-cultural environment of the day. When Jesus is called παράκλητος in 1 John 2:1 he fulfils the function of an intercessor before the Father on behalf of those who belong to him. However, if we interpret the functions of παράκλητος in the Gospel of John and compare it with Jesus' role as παράκλητος according to the Johannine letters, it differs greatly. We could argue that in the Gospel the incarnated Jesus functions as παράκλητος in his capacity as guide, teacher, consoler and helper. If we can show that the characteristics of Jesus as παράκλητος and the Holy Spirit as παράκλητος are similar and belong together, we can ask whether these characteristics can be traced to a specific figure in the socio-cultural environment that we can identify.

2.3. The socio-cultural ecology

We can show from the texts itself that παράκλητος functions as a metaphoric image describing the Holy Spirit. A study of the social ecology might be helpful to show that this is the case.

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[12] This idea will be discussed in more detail in the following chapters.

University of Pretoria etd – Joubert J v D (2006)

However, when we are studying the socio-cultural ecology, we need to know what are we looking for in the Johannine environment and what models we are going to use to study this socio-cultural environment.[13]

The Johannine account of Jesus' discourse with the disciples regarding παράκλητος must be interpreted against the backdrop of the socio-cultural functioning of people in an ancient Mediterranean environment in general in the first instance and that we also have to consider its functioning in the context of the socio-cultural environment of Christian communities or groups at the time, in the second instance.

2.3.1. Models of interpretation

In this regard the contribution of scholars like G. Theissen (1978 and 1991)[14], B. Malina (1985, 1994 and 2001)[15], W. Meeks (1997 and 2003)[16], B. Malina and R. Rohrbaugh (1998)[17], A. Malherbe (1983)[18], and the response of scholars like R. Horsley (1994)[19] and B. Holmsberg (1990)[20] are of importance.

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[13] B. Malina and J. Neyrey (1988) have been among the most outspoken advocates of an approach to New Testament studies that incorporates the scientific method of model formulation and testing. They argue that their approach differs from more traditional christological investigation in that it "is as interested in the process whereby Jesus was evaluated as in the formulae or labels resulting from the process" (Malina and Neyrey, 1988:135). In order to illuminate the "name-calling" or "labelling" process by which Jesus' contemporaries evaluated him, they utilize models of witchcraft and labelling/deviance theory. They suggest that this approach offers "... accurate, plausible and testable scenarios for understanding aspects of conflict in isolated detail and as coherent patterns of behaviour" (B. Malina and J. Neyrey, 1988:138).

[14] G. Theissen presents us with a challenging sociological scrutiny of early Palestinian Christianity as a renewal faction within Judaism.

[15] In these articles and monograph Malina studies the New Testament from a cultural anthropological perspective and a socio-linguistic perspective respectively.

[16] J. Ashton (1997:16-17) is of the opinion that Meeks' article *The Man from Heaven in Johannine Sectarianism* (originally published in 1972 but I've made use of the 1997 version) deserves great respect and assesses that it has had an epochal influence on Johannine research. I also believe that Meeks' work on the social world of Paul enables us to get a better grasp of the socio-cultural setting of the first century Mediterranean environment.

[17] B. Malina and R. Rohrbaugh (1998) remind us of the fact that the meanings communicated by means of written or spoken language derive ultimately from a social system. They ask whether social context can be inferred from the language people use. And they try to determine what sort of social system might account for the distinctive features of the Johannine Gospel.

[18] A. Malherbe's work has been especially influential in exploring the modes of cultural interaction between early Jews and Christians and their Greco-Roman neighbours.

University of Pretoria etd – Joubert J v D (2006)

B. Malina (1985)[21] says: "If it is true that the meanings encoded in a text, derive ultimately from a social system (see M. Douglas 1971), it might be useful to look into the social system revealed in and presupposed by John to generate insight into the distinctive features of this text (see B. Malina 1982; 1983). And if it is true that language is essentially a form of social interaction, and that people 'language' each other in order to mean, then it might be equally useful to consider the type of language in John within the framework of sociolinguistics (see J. Fishman 1971; R. Fowler 1977; M. Halliday 1978; R. Hudson 1980)." He also asks the question: "Given the information communicated in John, can one infer the type of situation in which that sort of information could have been imparted?" To answer this question, Malina believes what is necessary is a comparative set of social locations along with some device for situating a text such as John in a given location with some relative degree of adequacy and accuracy. The next step then is to situate John within the appropriate social location, and then take note of the applicable generalizations that might be forthcoming.

2.3.2. Identification of the Johannine social location

In order to establish an appropriate social location for John, B. Malina (1985) made use of the Grid-Group model[22] of M. Douglas[23] and has supplemented it with White's Metahistorical model.[24]

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[19] R. Horsley (1994) gives us a critical exposé of the Socio-scientific approaches in the biblical studies of amongst others, G. Theissen, A. Malherbe, B. Malina and W. Meeks.

[20] B. Holmsberg (1990) discusses the use of sociology in New Testament exegesis. He gives us a balanced perspective on the positives from this approach and also alludes to the hidden dangers.

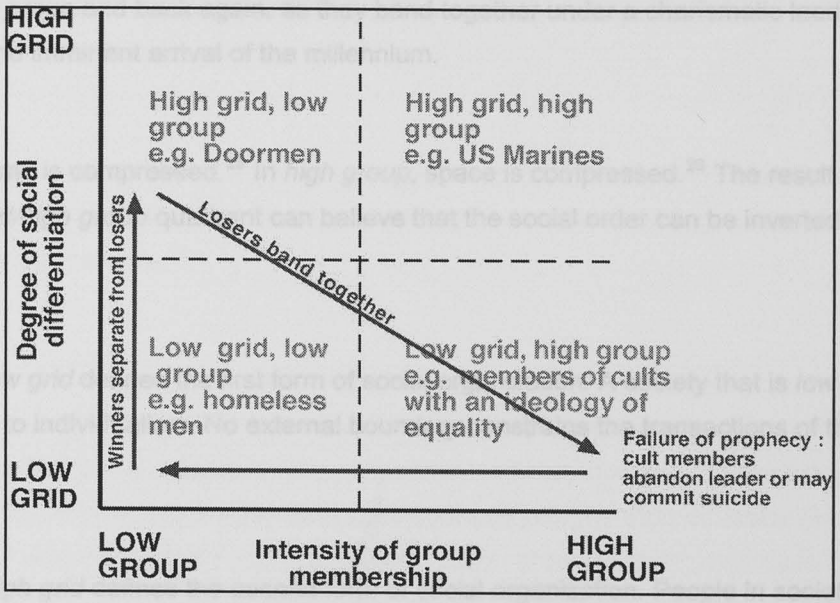
[21] Scholars often refer to Meeks' article (W. Meeks 1997) as the groundbreaking work regarding the understanding of John from a socio-cultural perspective. B. Malina (1985) should be seen in a similar light. I have therefore made extensive use of this article in the following discussion.

[22] According to Douglas' classification, our society is based more on the grid than the group, pre-occupied with unity and defending frontiers. *Grid*: It measures the specialization of roles within a society, the regulation of transactions among individuals and the definite channels along which they are directed. Thus grid looks to a society's classifying individuals into distinct categories that restrict the scope of personal choice in the time, place, manner and the very partners of interaction. A grid exists when the roles of individuals are "allocated on principles of sex, age and seniority" and represent ego-centred categories that are capable of varying independently of the Group. In other words, a grid represents social relationships that are controlled by sets of rules and impersonal criteria.

The grid rating measures the insulation of individuals from one another within a society. As such, it is inversely proportional to individual autonomy and open competition. A high-grid culture restricts an individual's autonomy to dispose of time and goods freely, to choose collaborators, to determine diet and

University of Pretoria etd – Joubert J v D (2006)

Douglas' model is very aptly described in the following diagram:



clothing. It discourages competition between persons for control of one another and of the other persons who have even less autonomy. Thus it hinders one person's control of other persons and freedom from control by them.

Group: As a measure of social organization, group identifies the voluntary cohesiveness of a society and its separation from others. As such, group denotes a definite boundary by which a society makes itself discernible, the recognizable signs of inclusion and exclusion, and the division of insiders from outsiders. The more its members are separated from outsiders and interact with the same limited set of fellow community members, the higher the "group" rating of a society. Shared work, resources and recreation, a common residence, as well as control over association, marriage and kinship are all indicators of a high group rating. In such strong-group cultures face-to-face, personal pressures establishes and ensure conformity with norms and practices. The members are influenced by persons they know and whose influence they can modify by their own response. In high-group cultures, persons in authority are not insulated from feedback. Thus these cultures are voluntary rather than coercive associations, established and maintained by the interactions of their members. As such they tend to increase the personal element in life and to eliminate control by impersonal forces or distant powers. (See I. Hexham 1999)

[23] In her two foundational studies, *Natural Symbols* and *Cultural Bias*, Mary Douglas has proposed an analytical scheme that offers a correlation between forms of social organization and a culture's operative assumptions on such issues as morality, cosmology and ritual. Two indicators, which she terms *group* and *grid*, are used to define four different types of social organization. The system actually postulates a dialectical relationship between a society's form of organization and the bias of its culture rather than a uni-directional causality. In this way of thinking, for example, a belief in the efficacy of ritual practices is both an effect of a particular type of society and one of the means through which that type of society is established.

[24] B. Malina (1985) discusses White's model at great length. The work that he refers to is H. White (1973). With White's model in mind, Malina (1985) interprets John's Gospel as a romantic tragedy and the Synoptics as satiric tragedies.

University of Pretoria etd – Joubert J v D (2006)

Cult members/ exclusive groups follow a cycle from *low grid/low group* to *high grid/low group* to *low grid/high group* and back again, as they band together under a charismatic leader who prophesies the imminent arrival of the millennium.

In *low grid*, time is compressed.[25] In *high group*, space is compressed.[26] The result is that those in the *low grid/high group* quadrant can believe that the social order can be inverted by a single act.

Low group/low grid defines the first form of social organization. A society that is *low group/low grid* will tend to individualism. No external boundary constrains the transactions of the members.[27]

Low group/high grid defines the second form of social organization. People in societies that are controlled by the more effective competitors find themselves in a fatalist culture in a *high grid/low group* environment.[28]

With a few exceptions, millenarian movements, religious cults and groups invariably fail in their objectives. This leads to either an abandonment of the charismatic leader or, when the boundaries are strong enough and the leader charismatic enough, to mass suicide.

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[25] A function of the degree of social differentiation: events are believed to happen swiftly while in reality they take a long time.

[26] A function of the strength of the group boundary: places outside the boundary are thought of as being closer.

[27] The society ascribes no permanent status to any of its members, so that such internal boundaries as might exist are provisional and negotiable. It will be built upon competition for autonomy, upon the attempt to control others and to avoid being controlled by them. Relationships among the members will remain ambiguous and obligations implicit, subject to contractual rules which may be negotiated as necessary to increase autonomy, to gain control and to avoid being controlled. Such a culture has no natural, cosmic or theological justification for differences between persons, since its ideology asserts the equality of all persons as competitors.

[28] They have lost a significant degree of voluntary control over their lives. Their activities have been forced into certain channels and subjected to restrictions. They are effectively isolated from the competing individuals or excluding organizations that exercise control over them, since they can exert no personal pressure to change the rules under which they operate.

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High group/high grid defines the third form of social organization. It is hierarchical and differs markedly from the fatalistic because its *high group* characteristic accentuates personal relationships.[29]

High group/low grid defines the fourth form of social organization. It maintains an external boundary against outsiders, finds life support among the insiders and regulates behaviour through personal pressure.[30]

In terms of the preceding models, B. Malina (1985) argues that John differs from the Synoptic gospels in that John belongs to the *low group/low grid* quadrant while the Synoptics belong to the *high group/low grid* quadrant. In terms of John's social location as it relates to story tellers and their stories, John would be presenting his audience with the story of Jesus (as do Mark, Matthew and Luke), but with a romantic tragedy[31] mode of emplotment, developing an implicit

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[29] As *high group*, the members of the society maintain a boundary that both constrains their transactions to their fellows and regulates their contact with outsiders. Life support tends to come from the other members of the community. As *high grid*, the society specifies behaviours that define membership not only in the group but also in each of its several grades or roles. Here behaviour is indeed regulated, guided into specific channels but by personal pressure exercised in the name of the community rather than by impersonal institutions and agencies. The persons applying such face-to-face pressure, moreover, are not insulated from the same kind of feedback; they experience a responsive pressure that tempers and regulates their own behaviour. These personal interactions are integral to the constitution of the community and shape its culture.

[30] This *low grid* society rejects formal divisions and specialized roles. Its *high-group* organization, however, means that its ideology is egalitarian rather than individualistic. It has no justification for differences between members and actively strives to eliminate differences that arise and to redistribute goods equally. The absence of the internal differentiation will focus any behavioural morality and efficacious rituals on establishing and maintaining the boundary that defines and protects the group. It will also result in rights and obligations that remain implicit and difficult to adjudicate. Moral standards will perforce attend to intention and internal states rather than primacy to actual behaviour. Relationships between individuals will remain ambiguous, however, and will not prevent competition for dominance that contradicts the egalitarian ideal. Lacking differentiated roles, this community can settle internal conflicts only through expulsion or fission. Such drastic means tend to be avoided and the suppressed conflicts produce covert factions. The intentions of individuals and the interior harmony of the community can become overriding concerns.

[31] B. Malina (1985) argues that the tragic aspect can be seen in the way Jesus attains his end through sets of contests/conflicts of increasing intensity. There are challenges and ripostes of the sort common to the Synoptic gospels and Mediterranean culture in general, only in John Jesus' successful ripostes do more than demonstrate that Jesus is an honourable teacher and healer. They have evidential value that furnishes those who would see with insight into the regularities of human existence controlled by God (the Father). In what he says and does in his contest against the world, Jesus as John's hero, reveals why experience and values do not match in the world of human living; humankind is stuck in a sort of subhuman, unnatural condition. In his dying on the cross, the ultimate humiliation in first century Mediterranean social experience, Jesus is exalted and thereby reveals a higher order principle that can

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formist argument[32], and with an anarchic ideology[33]. In general this mode of emplotment underscores how new forces and new conditions require and demand social interruption and step level changes to make life liveable since values and experiences do not match. The unique, the individual, the particular are what count, while universalistic and changeless generalities are useless and illusory. The romantic aspect of this plot line focuses on the hero as individual, with the individual's heightened sense of self and self-identification.[34]

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endow life with meaning. Thus the story of Jesus shows that the conditions under which human beings must live in the world are unalterable, hence people must look beyond them for liberation, specifically by "believing into" the one sent by God, Jesus.

J-A.Brant (2004) has written an excellent book in which she discusses elements of Greek tragedy in the Fourth Gospel. One of the benefits of Brant's approach is the fact that she gives plausible arguments in favour of one author for Gospel, no displacements and no additions, especially when you consider the unity of action that drives the Gospel's plot towards a climax.

[32] B. Malina (1985) reminds us that the formist mode of argument seeks to identify the unique characteristics of agents, agencies and acts in the historical field and to assign them to classes with general qualities and specific attributes. In the course of his narrative, the author of John does this to an extensive degree that proves rather distinctive for a first century Mediterranean writing. John's signs are to function in a *low group/low grid* context where they are intended to give direction to the individual reader/hearer of the story. They seek to provoke commitment with the insight that in Jesus the biblical promises of God, and not just Deuteronomy 18:15 as in the Synoptics, are fulfilled.

[33] B. Malina (1985) shows that the ideological perspective of a story intimates "what the reader/hearer should do about it." According to John this perspective moves the reader/hearer to look for humanity's best times in the past, when Jesus, the Word of God, "dwelt among us," when "we have beheld his glory" (John 1:14). This past is not irretrievable, since it can be realized and experienced in all its grandeur at any time, if people would only anchor themselves in Jesus, the Messiah (i.e. "believe into" Jesus, with commitment and loyalty; this phrase is used some 34 times in John, only once each in Mark and Matthew and not at all in Luke).

[34] B. Malina alludes us to how in John, Jesus repeatedly makes "I am . . . " statements underscoring this sense of self and self-identification (John 6:35.41.48.51; 8:12.18; 9:5; 10:7.9.11.14; 11:25; 14:6; 15:1.5), although the items with which Jesus identifies himself in John's story are items which he previously offered to various persons in the narrative. This is a sort of metaphorical self-identification pointing to new conditions, new forces and new values uniquely bound up with the individual, the unique, i.e. the person of Jesus. Further, even from the viewpoint of raw statistics, note how John employs personal pronouns. For example, "I" (as Greek pronoun) is used 146 times, compared with 18 times in Mark, 23 times in Matthew and 26 times in Luke (the numbers are approximate and probable due to the quality of certain manuscripts). The simple "I am" phrases in John (4:26; 6:20; 7:36; 8:28.58; 9:9; 13:9; 18:5.6) are certainly worth the discussion they receive in most commentaries. The main point here, however, is that John is indeed concerned about the personal claims and individuality of his hero in a way absent from the other gospel stories about Jesus. In line with the romantic plot perspective, Jesus transcends the world of experience. Indeed the prologue to the gospel (John 1:1 ff.) informs the reader/hearer of this fact in no uncertain terms. As the story develops, Jesus overcomes that world and is exalted above it in the end. In the dramatic progression of the story, Jesus moves to overcome evil, the light overcoming darkness. As a unique individual, he overcomes the world in which he is constrained and enveloped. He breaks the fetters of the social group ("his own") and stands out uniquely, alone.

University of Pretoria etd – Joubert J v D (2006)

Following M. Halliday (1978) Malina argues that "the early Christian community was an antisociety, and its language was in this sense an antilanguage," the statement as it stands would be most appropriate for John and the group that originally resonated with its story, John's group. Halliday has sketched the notable characteristics of the phenomenon of antilanguage (M. Halliday 1978: 164-182). His description indicates that antilanguage finds its social residence among people following weak group/low grid scripts (e.g. individuals put into prison, the underworld, adolescents) and forming antisocietal groups. Obviously, the description fits John quite well. The rest of the New Testament writings address a counter-society with a counter-language typical of competing groups in *high group/low grid* settings. Malina proposes that among the Gospels only John's Gospel reveals all the salient traits of an antilanguage.[35]

If this is the case, what uses do antilanguage serve? B. Malina (1985) reminds us of Halliday's observation that antilanguages are generally replications of social forms based on highly distinctive values that are clearly set apart from those of the society from which antisocietal members derive. Like language itself, antilanguage is the bearer of social reality, but of an alternative social reality that runs counter to the social reality of society at large. Therefore, antilanguage serves to maintain inner solidarity under pressure. Malina argues that antilanguage creates and expresses a reality that is inherently an alternative reality, one that is constructed precisely in order to function as an alternative to society at large. In the antilanguage of John, it is the *low group/low grid* variety of a group that emerged from and still lives among a *high group/low grid* society, the society of first century Mediterranean Hellenism in general, and of Judaism in particular. What is significant in antilanguage, therefore, is not its distance from the language of *high group/low grid* society, but the tension between the two. Both the society at large and the antisocietal group share the same overarching system of meaning, just as both are part and parcel of the same overarching social system. Yet they stand in opposition to and in tension with each other. The reason for underscoring this point is that to appreciate the new

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[35] B. Malina (1985) suggest that the simplest way to discern the presence of antilanguage is to note its distinctive development of and penchant for new words in place of old ones. Antilanguage is language relexicalized, but only partially. Its implicit principle seems to be: same grammar but different vocabulary, though only in certain areas. And these areas are those of central concern to the focal interests and activities of the antisocietal group. In John, this concern is articulated as follows: "that you may continue to believe that Jesus is the Messiah, the Son of God, and that believing you may have life in his name" (John 20:31). In other words, the author of John is concerned with spelling out the meaning of Jesus of Nazareth as Messiah and in developing emotional anchorage "in Jesus" for his collectivity. It is to this end that the author develops his very different vocabulary.

University of Pretoria etd – Joubert J v D (2006)

values and perceptions generated by a *low group/low grid*, antisocietal collectivity, one must understand the larger society to which it stands opposed.

B. Malina (1994:167ff) suggests that John points to an expanding number of messages for members of a *low group/low grid* society:

- 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).
- But the παράκλητος, the πνεῦμα τὸ ἅγιον, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you (John 14:26).
- I have yet many things to say to you, but you cannot bear them now. When the πνεῦμα τῆς ἀληθείας comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come (John 16:12- 13).
- But there are also many other things that Jesus did; were every one of them to be written, I suppose that the world itself could not contain the books that would be written (John 21:25).

B. Malina argues that people in John's group knew about these " things" and shared their information with members of an in-group. If this is the case it becomes even more important to try to identify the socio-cultural context in which this/these group/s function/s.

Malina argues that the abovementioned reflections allude to the fact that an antilanguage is a metaphor for the regular language of society at large.[36] In antilanguage, such a metaphorical quality appears all the way through the system. Halliday tells us that it is this metaphorical quality that defines an antilanguage.

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[36] He reminds us that metaphorization takes place when some common, often implicit, quality proper to one entity is predicated of another, e.g. "My brother is a lion." Here the implicit property is strength or ferocity; thus the explicit sentence would read: "My brother is as strong as/as ferocious as a lion."

University of Pretoria etd – Joubert J v D (2006)

Malina suggests that in John, this metaphorical quality can be seen in the "I am . . ." statements where Jesus says of himself: "I am bread, light, a door, life, way, vine," and the like. The metaphorical quality inherent in the list of ambiguity – misunderstanding – clarification sequences noted previously also point to the same thing. Metaphor constitutes the element of antilanguage that is present in all language to some extent.[37] Yet the metaphorical quality of everyday language is lost and has come to be identified with regular speech, with reality itself. On the other hand, what distinguishes an antilanguage is that when it is compared with the existing language system of the culture in which it emerges and the society against which it stand, it is itself a metaphorical entity. That is why in antilanguage, metaphorical modes of expression are the norm. Metaphorical modes of expression are an antilanguage's regular pattern of realization.

John's use of παράκλητος is also indicative of antilanguage and due to the use antilanguage. As stated earlier, Malina argued that John is the only Gospel that functions within the social setting of a *low group/low grid* environment. And John is also according to Malina the only Gospel that made use of antilanguage. If Malina's observations regarding John are correct and if we accept Halliday's hypothesis that in antilanguage, metaphorical modes of expression are the norm, it makes sense that παράκλητος is only to be found in the Johannine corpus and that we should interpret it metaphorically. All of this brings us closer to an understanding of who or what παράκλητος is, but still does not reveal enough to enable us to map this Johannine concept in detail. To do this we need to broaden scope in our search to understand the Johannine παράκλητος.

2.4. Three possible socio-cultural back grounds that παράκλητος might originate from

R. Brown (1982:1135) reminds us of the fact that παράκλητος is peculiar in the New Testament to Johannine literature. In 1 John 2:1 Jesus is a παράκλητος. Brown argues that παράκλητος

[37] Much of everyday language is in fact metaphorical, e.g. horsepower in an automobile, a cell in biology, conceiving ideas.

University of Pretoria etd – Joubert J v D (2006)

does not function as a title here, but refers to a function Jesus fulfils as a heavenly intercessor with the Father.

He suggests that the Johannine Jesus attributes three distinct names or titles to the Spirit of God: τὸ πνεῦμα τὸ ἅγιον, πνεῦμα τῆς ἀληθείας and παράκλητος. It is noteworthy that Brown explicitly refers to παράκλητος as a *title* for the Holy Spirit.[38]

This interpretation immediately colours our understanding of παράκλητος. Was this a common way of referring to the Holy Spirit? If that were the case, what would the historical background be? Is it Jewish or should we search somewhere else?

The reference to the Spirit of God as τὸ πνεῦμα τὸ ἅγιον appears somewhat tentatively in the Old Testament. The other two, πνεῦμα τῆς ἀληθείας and παράκλητος are, as stated in chapter 1, unique to the Johannine tradition. Jesus refers to the Holy Spirit as καὶ ἄλλον παράκλητον and as ὁ δὲ παράκλητος,τὸ πνεῦμα τὸ ἅγιον.Do es it thereby imply that Jesus is the former παράκλητος and the Holy Spirit is a παράκλητος as well? And if so, what is it exactly that a παράκλητος do? Are the functions predominantly those that we would see in a heavenly light or are there more human functions included as well?

Since the reflection in the Gospel parallels the notion of 1 John 2:1, and the setting of that verse is clearly of a forensic nature (Jesus stands as defence counsel before the heavenly court), most scholars searched for references to this type of figure in other settings. But is this really scientific?[39]

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[38] See R. Brown (1966/7:113-114, 1982:1135).

[39] In accordance with B. Holmsberg (1990) I am convinced that we cannot transfer the meaning of one socio cultural setting just like that onto any other environment. The danger is to read too much into a model and then to allow the model to dictate historical meaning. We need to keep in mind that that a socio –cultural reading of the environment cannot decide historical questions where evidence are lacking, simply because it is merely one interpretive tool amongst many.

University of Pretoria etd – Joubert J v D (2006)

If you read the commentaries on John, you find that the majority of scholars refer to the forensic nature of παράκλητος, interpreting the Johannine use as predominantly forensic. I am convinced that this type of approach is not the best way forward. The problem with this approach is that scholars pick one possible meaning and function of Paraclete and then assume that this will describe the word adequately.[40] It seems to me that this kind of an approach is too simplistic and even naïve. This is especially the case if you take into consideration that the forensic setting is inconsistent.[41] It seems sensible to suggest that John's usage of the word παράκλητος departs from the traditional lexical meaning in Greek.[42] R. Brown (1982:1136-1137) distinguishes two forensic interpretations of παράκλητος and two non-forensic interpretations. This caused him to suggest that we should restrain ourselves from translating παράκλητος. Instead we should opt for the transliteration.

Another question we need to address is: Is John's usage of παράκλητος a Johannine *hapax legomenon* or can we trace the origins of his thought to other historical settings? The rest of this chapter attempts to address this issue by exploring different possible religio-historical settings that might enable us to understand John's usage of παράκλητος.

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[40] See T. Brodie (1993:9). The preoccupation with historical events prevents scholars from seeing to what extent the focus of a text is not history at all.

[41] John 16:7-11, for instance, presents παράκλητος as a divine accuser of the world. In John 14:25-26 παράκλητος functions as a divine Revealer who will teach the followers of Jesus and who will enable them to remember what Jesus did for them. Even the first παράκλητος announcement departs from this strict forensic meaning. Here παράκλητος is already identified as the Spirit of truth who will be with the disciples forever.

[42] It is interesting to note that all of the Latin versions translated παράκλητος with *advocatus* in 1 John 2:1. Although many of the Old Latin versions used *advocatus* in the παράκλητος passages in John's gospel, some used the transliteration *paracletus* and *paraclitus* (as does the Vulgate). The Syriac, Ethiopic and other versions employ the Greek loanword as well.

University of Pretoria etd – Joubert J v D (2006)

2.4.1 παράκλητος in the Jewish world[43]

O. Betz (1963) examined a whole series of words used at Qumran to describe people with functions similar to that of παράκλητος. O. Betz (1963) has considered possibilities like witness, teacher, interpreter or mediator, a man with insight, corrector and consoler in his search for the most appropriate meaning of ὁ παράκλητος. However, to O. Betz (1963:147-149) ὁ παράκλητος and πνεῦμα are two different entities. He interprets ὁ παράκλητος as the angel of truth, Michael, and only in that sense, some sort of a spirit. But he interprets πνεῦμα merely as a power.

The titles "Spirit of Truth" and "Paraclete" are totally foreign to the Old Testament. Few doctrines suffer more from neglect of the Old Testament data than the doctrine of the Holy Spirit. Even those scholars who do consider some of the Old Testament evidence quickly summarize it and use it merely as a jumping-off point to address the main pieces of evidence, which are assumed to be in the New Testament.

The question could be asked, however, that if that is so, why Jesus expected Nicodemus, in John 3, to know about the person and work of the Holy Spirit. Where could this "teacher of the Jews" have gained such a doctrine if the Old Testament has such an absence of teaching on this theme?

W. Eichrodt (1982:46) make a case for the idea that the manner and method in which God accomplishes his will in the world contains ideas of various kinds. Among these media of the divine activity an outstanding part is played by the idea of the רוּחַ, the spirit. W. Eichrodt (1983:212) however, makes it abundantly clear that he is convinced that the doctrine of God as spirit in the philosophical sense is absent in the Old Testament. Not until John 4:24 is it possible to declare: "God is a spirit'. To him the רוּחַ is the breath of life without which there can be no life

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[43] To trace the growth of the spirit-concept in Hebrew thought necessitates the distinguishing between various strands of tradition worked into the Old Testament scriptures. However, J. Breck (1991) did an excellent study focussing on this area. I will not repeat it, but affirm that I align my approach with his. A second point of importance is that the view endorsed here is that although God reveals his person progressively, the seminal roots for identifying the Holy Spirit with a self-disclosure of the Creator/Covenant God is already visible in primitive Hebrew thought.

University of Pretoria etd – Joubert J v D (2006)

in any sphere of creation. In contrast, J. Breck (1991:18) suggests that in the time of the classical prophets God revealed himself as Spirit as well as through the Spirit. רוּחַ is the vehicle of God's self-revelation.[44]

However, W. Eichrodt (1983:214-219) mentions at least five forms in which God manifests himself. They are the: messenger or angel (מַלְאַךְ)[45] of God (אֱלֹהִים); face (פָּנִים)[46] of God; glory (כָּבֹד) of Yahweh[47]; the name (שֵׁם)[48] of Yahweh; a visible manifestation or indwelling (Shekhinah)[49] of God; and spirit of the Lord (רוּחַ)[50].

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[44] See E. Jacob (1958:124) who states "the spirit is God himself in creative and saving activity" and W. Kaiser (1974:331-336) who affirms the presence of God in the gift of the Spirit.

[45] The "angel of his presence" is most likely the person who appears throughout the Old Testament (e.g., Genesis 16:7; Nummers 22:23) as "the angel of Yahweh." This was no ordinary angel, but a visible manifestation of God. Some regard this "angel" as a Christophany. See J. Borland (1978: 5 33).

[46] See R. Harris (1999:728). R. Price (1966, 4:273) observes: "He who is called God's face (*panim*) can be no less than He by whom God both sees and is seen."

[47] Over against the transience of human and earthly glory stands the unchanging beauty of the manifest God (Psalm 145:5). In this sense the noun *kābôd* (כָּבֹד) takes on its most unusual and distinctive meaning. Forty-five times this form of the root relates to a visible manifestation of God and whenever "the glory of God" is mentioned, this usage must be taken account of (R. Harris, 1999:427).

[48] In some passages *šēm Yahweh* is so inextricably bound up with the being of God, that it functions almost like an appearance of Yahweh (Exodus 23:20 21; Isaiah 30:27). The name of God also signifies the whole self-disclosure of God in his holiness and truth (Psalm 22:22 [Hebrew 23]). This Name can be "walked in," i.e. people are to live according to its teaching (Micah 4:5).

Several important formulas or prepositional phrases using *šēm* must be observed. "To call one's name" over something signifies ownership, possession, and protection, e.g. of David over a city (2 Samuel 12:28), of seven women requesting one man's name (Isaiah 4:1), of God over the nations (Amos 9:12) and over Israel (Isaiah 63:19).

Contrary to the emphasis of G. von Rad (1963: 37 44), "name-theology" does not replace the older "glory-of-the-Lord theology" associated with the ark, cloud, and fire. Von Rad suggests an evolutionary development, whereby material presence was replaced by a more sophisticated tendency toward hypostasis for all these concepts: the ark, the angel of the Lord, the face of the Lord, the glory of God and the Name of the Lord are presented as representations and pledges of Yahweh's presence. Rather it is our Lord's preparation for the full disclosure of the Trinity as well as the Incarnation of his Son to come. See R. Harris (1999:934) and also J. Motyer (1956:3 31) and H. Bietenhard (1976a:252 61, and 1976b:935 62).

[49] Targumists and Rabbis use "Shekhinah", the radiance, glory or presence of God dwelling in the midst of his people, to signify God himself, for legal Judaism dislikes ascribing form or emotion to deity. Nevertheless the God conceived in purified human terms inspired the noblest prophetic utterances, whereas the legalist God became cold, abstract, and aloof. The Shekhinah, nearest Jewish equivalent to the Holy Spirit, became, with other OT ideas or derivatives (Word, Wisdom, Spirit, *etc.*) a bridge between man's corporeality and God's transcendence. See D. Wood and I. Marshall (1996).

University of Pretoria etd – Joubert J v D (2006)

There are only three uses of the complete expression "Holy Spirit" in the Old Testament: Psalm 51:11[51] and Isaiah 63:10 and 11[52]. To ancient Israel the Spirit of God was seen first of all as a life giving principle.[53] Comprised in the word spirit is the mystery of life.[54] Yahweh is the possessor of the Spirit of life. As the possessor of the Spirit of life Yahweh utters the creative word.

It is the three Major Prophets who use the word "spirit" most often. The term רוּחַ appears fifty-two times in Ezekiel, fifty-one times in Isaiah and eighteen in Jeremiah. Particularly important is Ezekiel 37:1 14, which portrays the life-giving power of God's Spirit in the Valley of Dry Bones. Only the Spirit of God can put life and spirit back into a nation, such as Israel, that has passed out of existence. It is only the power of the divine spirit, which has endowed his frail body with supernatural strength for the performance of prophetic ministry, that the prophet Ezekiel, as one commissioned by God speaks the word of command which mediates the divine life-giving breath and causes the dry bones to rise again as living men.

According to the 13th century Cabbalists (see *Zohar* 2:99 a-b) God is personified as the *Shekhinah*—or indwelling feminine aspect of God—who is veiled in the exterior garments of exoteric textual sense. This divine Bride beckons *even through* the plain sense of *peshat*. For those who can respond, the textual tokens of her bidding lend exegesis a deep erotic drive and yearning—one that is no less than the love of God—to unveil Scripture and robe the Bride in the garments of mystical splendour. See J. Mays (1996) and G. Scholem (1971).

[50] The Hebrew term רוּחַ appears 378 times and is translated variously as "wind," "spirit," "direction," "side" and some half-dozen other words.

[51] Psalm 51:11 reads as follows in the BHS: אַל־תַּשְׁלִיכֵנִי מִלְּפָנֶיךָ וְרוּחַ קָדְשְׁךָ אַל־תִּקַּח מִמֶּנִּי׃

[52] Isaiah 63:10-11reads as follows in the BHS: 10 וְהֵמָּה מָרוּ וְעִצְּבוּ אֶת־רוּחַ קָדְשׁוֹ וַיֵּהָפֵךְ לָהֶם לְאוֹיֵב הוּא נִלְחַם־בָּם׃ 11 וַיִּזְכֹּר יְמֵי־עוֹלָם מֹשֶׁה עַמּוֹ אַיֵּה הַמַּעֲלֵם מִיָּם אֵת רֹעֵי צֹאנוֹ אַיֵּה הַשָּׂם בְּקִרְבּוֹ אֶת־רוּחַ קָדְשׁוֹ׃

[53] See for instance K. Sethe (1929:90-92), J. Hehn (1925:210-12), W. Eichrodt (1982:47-50), and T. Vriezen (1974:229-236).

[54] See W. Eichrodt (1982:48-49).

University of Pretoria etd – Joubert J v D (2006)

What, then, was the operation of the Holy Spirit in the Old Testament? Did the Spirit in the old covenant come upon persons for a short period of time for a special task, while in the New Testament he indwelt the believer, as some have argued? If so, this assumes that the saints of the older covenant became members of the family of God merely by observing the rules and regulations of the Torah. But how could that be true in light of Jesus' stern rebuke to Nicodemus before the cross, a rebuke that demanded knowledge of the Spirit from the Old Testament alone? And how can that be made to square with the Old Testament's demand for a heart religion – Jeremiah's "circumcision of the heart" rather than a mere circumcision of the flesh?

What did Ezekiel mean when, in Ezekiel 36:24 28, he pressed the necessity of a new heart and a new spirit, which was probably the passage that Jesus held Nicodemus in ignorance of? It is my understanding that the Old Testament does teach of a personal Holy Spirit who brought people to faith in the Man of Promise who was to come in the line of Abraham and David – and the Spirit indwelt those saints just as surely as he indwelt believers in the New Testament.

In Isaiah 63:10-11 the people's rebellion is said to grieve Yahweh's רוּחַ קָדְשׁוֹ. Should we interpret this as an offence against his holiness? If we do, as J. Breck (1991:33) suggests, רוּחַ becomes nearly synonymous with Yahweh as the expression of his personality.[55] G. Johnson (1942:15) also suggests that רוּחַ according to the usage of פָּנִים in this context is the extension of Yahweh's personality.[56]

The effect of the concept of the רוּחַ on religious thought was all the more lasting as a result of the way in which it was shaped by the experience of the spirit's power in the early prophetic movement. The impact with which group ecstasy broke into the life of the people and gave a mighty impetus to the struggle for Israel and Yahweh, made the direct working of God through

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[55] It is interesting to note that it forms a parallel image with the expression "his face" (פָּנִים) in the preceding verse. (See also the LXX on this verse.) פָּנִים is the expression for the presence of God. See for instance Deuteronomy 4:37 and Psalm 139:7.

[56] G. Johnson's argument is that the רוּחַ bridges the gap between immanence and the transcendence of God. The רוּחַ is the mode of presence of the transcendent God within the sphere of human life and affairs.

University of Pretoria etd – Joubert J v D (2006)

the Spirit a self-evident certainty for the people. Yahweh was present everywhere in his living breath.[57] He could therefore engage his power at any point.[58]

In many accounts, the way in which the רוּחַ acquires almost personal characteristics and appears as an independent agent confirms that by far the most prominent feature of רוּחַ was the spiritual and personal operation of the covenant God, Yahweh. In Isaiah especially, we see a direct association of the רוּחַ with the holy personal will of Yahweh. The presence of the Spirit is a personal revelation of Yahweh at work.[59]

In Psalm 51:11 David confessed his sin with Bathsheba. His desire was to have a clean heart and spirit before God. He feared that God might withdraw the indwelling presence and work of his Holy Spirit from him. What David desired was a "steadfast spirit" (Psalm 51:10) to be renewed within him. He feared the removal of God's Holy Spirit because he had drifted away from God as a result of his sin and decision to ride it out while Bathsheba's pregnancy was in progress. At last he had confessed his sin, and now he found himself in deep spiritual hunger and desiring to be reconciled with God.[60]

It is my understanding that especially the prophets reveal a picture of God at work in his people internally through his רוּחַ. Man is no longer left to his own efforts. The new life that God promised through his prophets is a life in the presence of the living God who is permanently present through his רוּחַ.

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[57] Could we see this as the clear indication of the omnipotence of God in Israel's thought?

[58] In this way faith in the invisible nearness of Yahweh effectively combated the tendency of local limitation inherit in a vivid and concrete conception of the divine personhood. This way God's transcendence became clearer without his immanence being called into question.

[59] This is clearly visible in Genesis 1:1-2. The רוּחַ Yahweh is a creative agent that works together with the word of Yahweh to bring forth meaningful existence from lifelessness. By his Spirit and his spoken Word God creates.

[60] It seems to me that we find the same thought pattern in Psalm 51. The central passage is structured in direct parallelism and focuses on the רוּחַ. On the structure and central theme of this Psalm see J. Breck, 1987:71. The promise of Jeremiah 24:7, 31:33, 32:29 is coupled with the parallel between פָּנִים and רוּחַ. I interpret this passage as the notion that Yahweh's abiding presence eventuates as the רוּחַ is poured out.

University of Pretoria etd – Joubert J v D (2006)

It seems to me that we can say that in the prophetic literature רוּחַ is the medium through which God's presence in the midst of his people becomes a reality. The רוּחַ is seen as Israel's guide and protector in the present. It is not only corporately that the רוּחַ influences the people.[61] The individual receives comfort, help and support from the רוּחַ.[62] Hand in hand with this experience of the רוּחַ guidance in the present, goes the effort to bring greater and greater areas of life under the scope of his dominion.[63] Manifesting the divine presence, the רוּחַ Yahweh is the teaching Spirit whose function is to lead the people to a true knowledge of the Lord and to consequent obedience to his will.[64]

In Numbers 11:29 Moses cries out for the Spirit of God to be poured out on God's people. Isaiah 56-66 depicts this hope as realised in the vision of the new covenant to be sealed in a new age when Yahweh's רוּחַ will rest no longer on chosen prophets only, but on all the people. This promised רוּחַ is a Spirit of inspiration that make the Word accessible to humanity as a whole. Ultimate fulfilment of this promise must wait for the new age associated with the coming of the Messiah. [65]

It seems plausible to conclude that in the religious life of Israel the רוּחַ of God acquired a very real existential significance as the presence of God among his people. Could this be the historical foundation for Jesus' reference to the Holy Spirit as a Paraclete?

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[61] See for instance Isaiah 59:21 and Isaiah 4:4.

[62] See here again Psalm 51:11 and Psalm 143:10.

[63] Thus political activity like we get in Deuteronomy 34:9, the whole field of art (whether it be poetry as depicted in 2 Chronicles 25:1-3 or the many varieties of craftsmanship as depicted in Exodus 23:3), are subsumed under the operation of the רוּחַ. The aim of all of these is to actualise the will of God in all the forms of human existence.

[64] See here especially Isaiah 56-66. One prominent example would be Isaiah 57:15-16.

[65] Jesus interpreted his ministry in line with this way of thinking in Luke 4:18-19. Acts takes up the oracle of Joel that promised a renewal of prophecy by the outpouring of the רוּחַ "upon all flesh". It seems to me that we should interpret Pentecost as the commencement of this post-exilic thought about the long-awaited New Era of the רוּחַ.

University of Pretoria etd – Joubert J v D (2006)

2.4.2. παράκλητος in the Greek world

When focusing on an exposition of the religio-historical background of παράκλητος most scholars refer to J. Behm (1976:800-814). It is noticeable that scholars like J. Ashton (1991), E. Bammel (1973), C. Barrett (1950 and 1982), G. Beasley-Murray (1999), O. Betz (1963), C. Blomberg (2001), J. Boice (1999), G. Bornkamm (1949), J. Breck (1991), P.E. Brown (2002), T. Brown (2003), F. Bruce (1984), R. Bultmann (1971 and 1976), G. Burge (1987, 1992, and 2000), D. Carson (1979, 1980, 1986, and 1991), P. Comfort and W. Hawley (1994), Y. Congar (1983a, b and c), R. Culpepper (1983), C. Dietzfelbinger (1985 and 1997), C. Dodd (1970), J. Dunn (1975), R. Fortna (1989), K. Grayston (1981), E. Haenchen 1984), W. Hendriksen 1961), N. Johansson (1940), B. Johnson (1999), G. Johnston (1970), E. Käsemann (1978), A. Köstenberger (1999 and 2000), C. Kruse (2003), R. Kysar (1983), A. Leaney (197 and 1990), R. Lenski (1961), B. Lindars (1972), E. Malatesta (1973), B. Malina and R. Rohrbaugh (1998), L. Martyn (2003), W. Michaelis (1947), F. Moloney (1998a and b), L. Morris (1988 and 1995), S. Mowinckel (1935), U. Müller (1974), J. Painter (1981), H. Ridderbos (1997), H. Sasse (1925), U. Schnelle (1989 and 1992), F. Segovia (1991), S. Smalley (1996), M. Stibbe (1994a and b), M. Tenney (1997), C. Westermann (1998), B. Westcott (1975), R. Whitacre (1999), H. Windisch (1968), B. Witherington (1995), etc., refer to παράκλητος without much reference to the occurrences of the concept in classical and later Greek. R.E. Brown (1966/7 and 1984) and R. Schnackenburg (1982 and1984b) would be the exceptions.[66] Mostly they refer to παράκλητος in classical and later Hellenistic texts as consistently denoting an "advocate", one who speaks on behalf of the accused.[67]

S. Porter (2002:33) points out that theological lexicography is a topic that features prominently in the exegesis of the New Testament. However, he warns that most theological lexicography attempts to link theological concepts with individual words in the language with the unfortunate result that often, particular words are said to have special theological meaning in and of

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[66] See R. Brown's article in NTS XIII (1966/7:113-132) as well as R. Brown (1984:1135-1144) and Excursus 16 in R. Schnackenburg (1982:138-154) and the Excursus in (1984b: 33-57)

[67] It is important to note that most of them acknowledge that the ancient usage is far removed from our professional understanding of the word advocate. It had the underlying meaning of a friend or patron who speaks up in favour of the accused.

University of Pretoria etd – Joubert J v D (2006)

themselves and in virtually all contexts. The TDNT is the most widely promoted form of a theological lexicography. Porter judges that apart from providing important lists of extra-biblical references, the TDNT should be avoided for discussing meaning.

S. Porter assesses it as unfortunate that most modern scholars take Behm's (1976) article in TDNT as their point of departure. However, since Behm has assembled the semantic material available for παράκλητος, and most scholars take his account as the most authoritative, and seen in the light of Porter's critique, I will give a short précis of his section on the occurrence of παράκλητος in classical and later Greek. [68]

J. Behm indicates that παράκλητος (δέδωκα αὐτῷ) corresponds to the gerundive παρακλητέος.[69] The use as noun is confirmed in secular Greek from the 4th century BCE in the sense of a "person called in to help, summoned to give assistance," gives us the meaning of "helper in court."[70] W. Bauer (1996:618) however is of the opinion that the technical meaning of παράκλητος as lawyer or attorney is rare.[71]

J. Behm gives the following examples of the occurrences of παράκλητος in classical and later Greek:

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[68] It might be too easy or convenient for scholars to just accept Behm without critical evaluation. It is my intention to share my view regarding his conclusion. I will do so in the footnotes.

[69] In this form the verb (παρακλητέος) retains verbal properties but turns the whole verbal verb phrase containing it, into a noun phrase. In other words the entire verb phrase functions as subject or direct object of another verb, or the predicate nominal, or the object of a preposition.

[70] On παράκλητοι in Greek law see K. Hermann and V. Thumper (1889:597f) and on similar ideas in Hellelenistic law see L. Mitteis (1891:150, 189 196). See also the bibliography in A. Deissmann (1923:286).

[71] W. Bauer refers to one example, namely that of Bion of Borysthenes [3rd century BCE] in Diogenes Laertius [3rd century CE], 4:50. Bauer mentions that in the few places where the word is found in pre-Christian and extra-Christian literature it has for the most part a more general meaning: "One who appears on another's behalf, mediator, intercessor, and helper." He gave the following examples of occurrences: Demosthenes [4th century BCE], 19:1; Dionysius of Halicarnassus [1st BCE] 11, 37,1; Heractlitus Stoicus [1st century BCE-1st century CE], *Quaestiones Homericae* 59 p.80, 19; Cassius Dio [2nd – 3rd century CE] 46, 20, 1; the Oxyrhynchus Papyri 2727, 10 [70 CE].

University of Pretoria etd – Joubert J v D (2006)

1. Demosthenes of Athens (384 322 BCE) in his *Orationes* 19, 1: αἱ ... τῶν παρακλήτων ... δεήσεις καὶ σπουδαὶ τῶν ἰδίων πλεονεξιῶν εἵνεκα γίγνονται.

2. The *Mimus fragment* in the British Museum, No number 1984, line 7 following (2nd century CE), where one actor says: οὐ χρῶμαί σοι οὔτε κριτῇ —οὔτë παρακρητῳ, and another corrects to παρακλήτῳ (as advocate).

3. Even when there is no reference to a representative in court, the idea is still more or less clearly legal, e.g. Diogenes Laertius, where Bion shakes off a persistent petitioner with the decision: τὸ ἱκανόν σοι ποιήσω, ἐὰν παρακλήτους (representative) πέμψῃς καὶ αὐτὸς μὴ ἔλθῃς.[72]

4. Heraclitus, a Stoic philosopher, perhaps of the age of Augustus, author of Ὁμηρικαὶ Ἀλληγορίαι, 59e, which calls Priam's pathetic saying to Achilles about the body of Hector τῆς ἱκετείας παράκλητον (advocate).[73]

5. There is no instance of παράκλητος, like its Latin equivalent *advocatus*, being used as a technical term for the professional legal adviser or defender of an accused person in the same sense as σύνδικος or συνήγορος.[74] But the use of παράκλητος for representative is to be understood in the light of legal assistance in court, the pleading of another's case.[75]

6. Dionysius of Halicarnassus, from 30 BCE, a teacher of rhetoric in Rome, an Atticist and historian, and the author of an old Roman history wrote in his *Antiquitates Romanae* XI, 37,1: τῶν τὰ δίκαια λεγόντων παράκλητοι. The active element brought to expression here derives from the functions of such a παράκλητος. We are excluded from seeing a link

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[72] J. Behm differs from W. Bauer here. Bauer is more consistent. See previous footnote.

[73] W. Bauer (1976:618) again interprets this occurrence as more general (mediator, intercessor or helper) and not (advocate) in the legal sense.

[74] According to J. Behm this is still the word for a legal advocate in Modern Greek.

[75] Although J. Behm suggests that παράκλητος should not be seen as the same as the Latin advocatus, he still sees him as a legal aid. Therefore, although the παράκλητος does not function as the professional legal representor of the accused, he still functions in the legal sphere as an aid that helps with the legal presentation. For this very reason Behm feels that he can justify his interpretation of παράκλητος in legal terms. If you take Bauer's interpretation of the same texts it seems to me that Behm's interpretation is too narrowly focused on a juridical interpretation. Could it be that Behm reads more into the texts than what the texts themselves reveal?

University of Pretoria etd – Joubert J v D (2006)

with the active παρακαλεῖν,[76] at least in profane Greek, by the active use of παράκλητος in a sense which is quite alien to the active verb.[77]

7. J. Behm also states that παράκλητος does not occur in the LXX. He mentions that in Job 16:2 the text variants Ἀ and Θ have παράκλητοι for מְנַחֲמֵי (in the LXX it is παρακλήτορες,Σ παρηγοροῦντες).[78] They interpret the word as active for "comforters." According to J. Behm this is unusual in Jewish usage.[79] As example he mentions that Josephus does not have παράκλητος, but has the compounds ἀπαράκλητος and δυσπαράκλητος, which he takes as passive.[80] The thought of God as one who may be

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[76] According to J. Behm, N. Snaith postulates a fusion of the ideas of παρακαλεῖν and παράκλητος in general linguistic feeling, with apparent theoretical justification (Kühner-Blass, II, 289). But in practice there is not the attestation, present from classical times on, for παρακλητικός,π αρακλήτωρ,π αρακλήτρια = παρακαλῶν (Liddell-Scott). One would expect to find παρακλήτης in the active, but (according to Liddell-Scott) this does not exist [Debrunner].

[77] Again it needs to be mentioned that W. Bauer (1976:618) interprets this occurrence as more general and not specifically in a legal sense.

[78] The complete text of Job 16:2 in the LXX is:Ἀκ ήκοα τοιαῦτα πολλά, **παρακλήτορες** κακῶν πάντες. In the Hebrew (BHS) the text is שָׁמַעְתִּי כְאֵלֶּה רַבּוֹת **מְנַחֲמֵי** עָמָל כֻּלְּכֶם: . The Vulgate translates it with: *"Audivi frequenter talia* **consolatores** *onerosi omnes vos estis."* An English translation (NIV) would be: "I have heard many things like these; miserable **comforters** are you all!"

[79] It seems to me that Behm did not consider the Vulgate's "consolatores" in his deliberation. Maybe we should also consider that the concept of a "comforter" is not uncommon in Job. Elihpaz begins his first discourse (4:1-5:27), for instance, by acknowledging that Job was an inspiring source of comfort. All the commentators consulted consider מְנַחֲמֵי as comforters. A study of Ecclesiastes 4:1 indicates that the piel participle מְנַחֵם in the BHS and παρακαλῶν in the LXX, as well as Psalm 69:21 (68:21 in the LXX and 69:20 in the NIV) מְנַחֲמִים in the BHS and παρακαλοῦντας in the LXX could be interpreted as comforters. Additionally it is worth mentioning that the pi'el participle מְנַחֵם often occurs in the Old Testament with a possible interpretation of comforters or consolers. The following should be considered: "Genesis 37:35 (J), 1 Chronicles 19:3 = 2 Samuel 10:3; Psalm 69:21 Ecclesiastes 4:1(two times) Zechariah 10:2 Nahum 3:7 Lamentations 1:16.about the deeds of a person. Genesis 50:21 (E) 2 Samuel 12:24 1 Chronicles 7:22; 19:2 Job 2:11; 7:13; 21:34; 29:25 Ruth 2:13 Psalm 23:4; 71:21; 119:76, 82 Isaiah 12:1; 22:4 40:1 (two times) 51:3 (two times), 12, 19; 61:2; 66:13 (two times) Ezra 14:23; 16:54 Zechariah 1:17 Lamentations 2:13 (Brown, Driver and Briggs, 2000:636). It is conspicuous that in many of these cases the NASB, ESV and NIV translated the participles with comforter(s). It seems clear to me that Behm's interpretation is too narrowly focused on a legal setting. Again, Behm's preset idea that παράκλητος must be seen in a legal sense has coloured his assessment.

[80] J. Behm notes as follows: "In keeping with general usage (Liddell-Scott and Moulton-Milligan, under the words), e.g., Plutarchus, of Chaeronea (c. 50 120 CE) in his *De Pythiae Oraculis* 19 (II, 403b): καὶ παρακαλούμενος καὶ ἀπαράκλητος, W. Dittenberger, *Orientis Graecae Inscriptiones*, 248, 25 (2nd century CE): Johannes Moschus, Byzantine monk (6th century CE), whose work Λειμών (*Pratam Spirituale*) is a

University of Pretoria etd – Joubert J v D (2006)

called in to help (Antiquities 1, 268: τὸν θεὸν ταῖς εὐχαῖς ... παρακεκλημένον, see previously σύμμαχον ... καὶ συνεργόν) suggests that Josephus understood παράκλητος analogously.

8. J. Behm argues that παράκλητος consistently means, "advocate"[81] in Philo.[82] According to him "advocates" in the strict legal sense are those who speak before rulers on behalf of the accused in *De Flaccum* 13[83], 151[84], 181.[85] The same is also true in 22[86]: δεῖ δὴ

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collection of anecdotes intended as a contribution to the ascetic life in the form of a description of the exemplary works of famous men (MPG, 87, 2905 B). ἀπαραίτητος is used similarly, e.g., Plutarchus in his *Pyrrhus*, 16, 3 (I, 392e); Poplicola, 3, 5 (I, 98e)."

[81] It is interesting to note that not all translations of Philo's works agree with Behm's assessment. For the sake of verification I have included Yonge's translation in the footnotes.

[82] As C. Dodd puts it: "Philo is the best known and most representative figure of Hellenistic Judaism" – the 'world' of Paul and many of the earliest believers. Although Philo does not speak explicitly about his contemporaries Jesus and Paul, it is from Philo that we learn of the religious and philosophical thought world of first-century Alexandrian Judaism. It simply cannot be overemphasized that Philo affords unique perspectives that not even Josephus permits and that his writings contain a treasury of insights into aspects of the New Testament world—such as the nature of Roman political structures and civic attitudes, or the character of Jewish sects and philosophy. Philo also wrote extensively on the Old Testament Scripture, including allegorical interpretations of Genesis and studies on the lives of Moses, Abraham, and Joseph. Dodd's famous discussion of these issues bears careful reading, even though the debate over his judgments continues to this day. Dodd argues that in addition to the Prologue's indebtedness to Old Testament concepts, it cannot be fully understood apart from the ideas of Hellenistic Judaism, especially Philo (see C. Dodd, 1970, 54 73, 263 85).

Because of Philo's participation in Middle Platonism and Hellenistic philosophical traditions, he is important for the study of Hellenistic philosophy. Philo also participated in the allegorical interpretive traditions, developed and used in Alexandria for understanding Homer and other Greek traditions, characteristic of his Hellenistic culture. Allegorical interpretation became a deep part of Philo's exegetical and hermeneutical understanding of the Law of Moses. Philo has sometimes been labelled a Gnostic or participant in Gnosticism, but this is a misunderstanding of his Platonism in service to his interpretation of the Mosaic Law. See especially A. Birger (1979:295 342).

Philo is significant for the understanding of first century CE Hellenistic Judaism. He is the main surviving literary figure of the Hellenised Judaism of the Second Temple period of ancient Judaism. Philo is critical for understanding many of the currents, themes, and interpretive traditions that existed in Diaspora and Hellenistic Judaism. Philo confirms the multifaceted character of Second Temple Judaism; it was certainly not a monolithic phenomenon. Judaism, in spite of its concerns for purity and ethnic identity with reference to the Law of Moses, also found considerable freedom to participate in many aspects of Hellenistic culture, as Philo so clearly evidences.

[83] C. Dodd (1970:13) And Tiberius, being deceived by all these representations, without being aware of what he was doing, left behind him a most irreconcilable enemy, to himself, and his grandson, and his whole family, and to Macro, who was his chief adviser and *comforter*, and to all mankind.

[84] It is interesting that it is translated with *intercession*: "(151) And after he had been deprived of all his property, he was condemned to banishment, and was exiled from the whole continent, and that is the greatest and most excellent portion of the inhabited world, and from every island that has any character for fertility or richness; for he was commanded to be sent into that most miserable of all the islands in the Aegean Sea called Gyara, and he would have been left there if he had not availed himself of the

University of Pretoria etd – Joubert J v D (2006)

παράκλητον ἡμᾶς εὑρεῖν δυνατώτατον,ὑφ' οὗ Γάιος ἐξευμενισθήσεται, [87] 239: μηδενὸς ἑτέρου δεῖσθε παρακλήτου, says Joseph to his brothers to show them his pardoning magnanimity.[88] Figuratively the idea serves in Philo's *De Opificio Mundi*, 165 to portray the psychological process in sinning.[89] The senses extend to reason the gifts with which desire has bemused them as servants do to their master, παράκλητον ἐπαγόμεναι πειθώ (the art of persuasion), that it may not decline them. Applying the spiritualised conception to man's situation before God's judgment throne, Philo speaks especially of παράκλητοι in the religious sense, of advocates for sinners before God. In *De Exsecrationibus* 166 (ταισὶ χρησάμενοι παρακλήτοις τῶν πρὸς τὸν πατέρα καταλλαγῶν) these are God's

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intercession of Lepidus, by whose means he obtained leave to exchange Gyara for Andros, which was very near it" C. Yonge (1996:151).

[85] C. Yonge (1996:181) "And he often repented that he had condemned him to banishment and not to death, and though he had a great respect for Lepidus who had *interceded* for him, he blamed him, so that he was kept in a state of great alarm from fear of punishment impending over him, for he feared lest, as was very likely, he, because he had been the cause of another person having been visited by a lighter punishment, might himself have a more severe one inflicted upon him."

[86] C. Yonge (1996:22) "All your hope from the child of Tiberius Nero has now perished, and that which was your second best prospect, your companion Macro, is gone too, and you have no chance of favour with the emperor, therefore we must find another *advocate*, by whom Gaius may be made propitious to us

[87] See 23: ὁ δὲ παράκλητος ... παρακλητεύσει. [C. Yonge (1996:23) "And that *advocate* is the city of Alexandria, which all the family of Augustus has honoured from the very beginning, and our present master above all the rest; and it will be a *sufficient mediator* in our behalf, if it can obtain one boon from you, and you cannot confer a greater benefit upon it than by abandoning and denouncing all the Jews."] The verb "to be, to come forward as an advocate", seems to have been coined in the *Koine* for the activity of the advocate. It occurs on an inscription of Thuria (50 BCE–50 CE.), line 3, ed. N.S. Valmin, "Inscription de la Messénie," Kungliga Humanistiska vetenskapssamfundet i Lund, Årsberättelse (1928/29), 123 127.

[88] C. Yonge (1996:239) "And when they were all amazed at seeing him beyond all their expectation, and were greatly agitated, and, as if under the influence of some violent attraction, cast their eyes down to the ground, and stood motionless, mute, and speechless, he said, 'Be not cast down; I give you complete forgiveness for all the things which you have done to me. Do not think that you want any one else as a *mediator*.'"

[89] C. Yonge (1996:165) "But its juggleries and deceits pleasure does not venture to bring directly to the man, but first offers them to the woman, and by her means to the man; acting in a very natural and sagacious manner. For in human beings the mind occupies the rank of the man, and the sensations that of the woman. And pleasure joins itself to and associates itself with the sensations first of all, and then by their means cajoles also the mind, which is the dominant part. For, after each of the senses have been subjected to the charms of pleasure, and has learnt to delight in what is offered to it, the sight being fascinated by varieties of colours and shapes, the hearing by harmonious sounds, the taste by the sweetness of flowers, and the smell by the delicious fragrance of the odours which are brought before it, these all having received these offerings, like handmaids, bring them to the mind as their master, leading with them persuasion as an *advocate*, to warn it against rejecting any of them whatever. And the mind being immediately caught by the bait, becomes a subject instead of a ruler, and a slave instead of a master, and an exile instead of a citizen, and a mortal instead of an immortal."

University of Pretoria etd – Joubert J v D (2006)

pardoning loving kindness, the pious intercessions of the patriarchs of the people, and the conversion of sinners themselves.[90] According to *De Specialibus Legibus* I, 237 (ἐπαγόμενος παράκλητον οὐ μεμπτὸν τὸν κατὰ ψυχὴν ἔλεγχον) the penitent cheat, who seeks forgiveness for his sins in the sanctuary, brings the accusations of his conscience as advocates against whom no objection can be lodged.[91] In *De Vita Mosis* II, 134 the advocate of the high-priest when he officiates in the temple in search of remission of sins and felicity is the rich adornment of his garment, which symbolises the whole universe, God's perfect son: παράκλητος (οὐδενὶ παρακλήτῳ.[92] Even in *De Opificio Mundi* 23, which refers to the equipment of nature with rich and lavish gifts by God's free grace without the co-operation of any παράκλητος (οὐδενὶ παρακλήτῳ - τίς γὰρ ἦν ἕτεροσ; - μόνῳ δὲ αὐτῷ χρησάμενος ὁ θεός), the idea of the advocate is dominant in sublimated form.[93] According to J. Behm there can be no doubt as to the unequivocal legal meaning that the word παράκλητος had for Philo.[94]

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[90] C. Yonge. On which account an oracle of the all-merciful God has been given, full of gentleness, which shadows forth good hopes to those who love instruction, in these terms: "I will never leave thee, nor forsake thee." For when the chains of the soul, by which it has been used to be held in bondage, are loosened, then the greatest of all calamities follows, namely, the being deserted by God, who has fastened chains which can never be broken round the universe, namely, his own powers, with which he binds everything, willing that it shall never more be released.

[91] The translation of this sections is: "And then, after he has appeased the man who had been injured, the law proceeds to say, 'After this let him go also into the temple, to implore remission of the sins which he has committed, taking with him an *irreproachable mediator*, namely, that conviction of the soul which has delivered him from his incurable calamity, curing him of the disease which would cause death, and wholly changing and bringing him to good health.' And it orders that he should sacrifice a ram, and this victim is expressly mentioned, as it is in the case of the man who has offended in respect of the holy things." Ibid.

[92] C. Yonge (1996:134) For it was indispensable that the man who was consecrated to the Father of the world, should have as a *paraclete*, his son, the being most perfect in all virtue, to procure forgiveness of sins, and a supply of unlimited blessings.

[93] C. Yonge (1996:23) "And God, not being urged on by any *prompter* (for who else could there have been to prompt him?) but guided by his own sole will, decided that it was fitting to benefit with unlimited and abundant favours a nature which, without the divine gift, was unable in itself to partake of any good thing; but he benefits it, not according to the greatness of his own graces, for they are illimitable and eternal, but according to the power of that which is benefited to receive his graces. For the capacity of that which is created to receive benefits does not correspond to the natural power of God to confer them; since his powers are infinitely greater, and the thing created being not sufficiently powerful to receive all their greatness would have sunk under it, if he had not measured his bounty, allotting to each, in due proportion, that which was poured upon it."

[94] J. Behm bases his view essentially on N. Johansson, 286 295. He argues that "the same insight in Bultmann is weakened by consideration of the meaning 'mediator' or 'helper,' which does not contain the essential thought of παράκλητος, that of speaking on someone's behalf. The general sense of 'adviser'

University of Pretoria etd – Joubert J v D (2006)

J. Behm goes even further stating: "Thus the history of the term in the whole sphere of known Greek and Hellenistic usage outside the New Testament yields the clear picture of a legal adviser or helper or advocate in the relevant court."

Given the different ways that Yonge[95] translated παράκλητος in Philo, W. Bauer's suggestion that παράκλητος should be seen as consoler, intercessor, mediator and helper, Behm has pushed the legal interpretation too far. Could it be that scholars who advocate the legal setting have taken Behm's view too uncritically?

2.4.3. παράκλητος in New Testament times and the early Church

According to W. Bauer (1996:618) many Bible manuscripts equate παράκλητος with *advocatus*. In this section I will try to review this view. Bauer makes specific reference to the Latin codices[96] a, c, e, m, and q that translate John 14:16 this way. The Latin codices a, m, and q also translate παράκλητος John 14:26 as *advocatus*. In the codices e, q, and r παράκλητος in John 15:26 is also translated this way. Codices e, m, and q translate παράκλητος in John 16:7 with *advocatus*.

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favoured in some cases by Pr.-Bauer, Zn. J. and Lagrange is not in accord with the basic legal conception." Could it be that Behm is pushing the legal idea too far?

[95] I am well aware of the criticism brought in against C. Yonge's translations of Philo's work. However, it indeed gives us proof of an alternative rendering.

[96] There are two major ancient Latin versions of the New Testament: the Old Latin and the Latin Vulgate. The "Church Father" Jerome produced the Latin Vulgate in the fourth century CE. It is generally accepted that Jerome's Latin Vulgate is actually a revision and standardization of the Old Latin version. The Old Latin version is clearly a Western Type Text with a close relationship to the Greek of Codex D and the Old Syriac. For this reason the Western Type text is also known as the Syro-Latin text type.

The Old Latin Version of the Gospels has its source in an Aramaic source closely related to the Old Syriac (perhaps a representative of the Old Syriac version) though the various surviving witnesses all show signs of revision toward the Greek. The Latin Vulgate is a revision of the Old Latin Version toward better agreement with the Greek text.

University of Pretoria etd – Joubert J v D (2006)

J. Behm's point of view is that in early Christian literature, so far as it was not influenced by the παράκλητος passages in the New Testament, παράκλητος is understood in just the same way as in "later Judaism." [97]

According to the Didaché, 5, 2[98] as well as in the epistle of Barnabas, 20, 2[99] there are on the way of death πλουσίων παράκλητοι, πενήτων ἄνομοι κριταί, those who act anti-socially in legal matters, advocates who help the rich, but judge the poor unjustly.

J. Behm mentions that for Flavius Clemens Alexandrinus[100] (150 215 CE), a leading representative of Christian culture, συνήγορος[101] and παράκλητος are related in meaning.

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[97] See here especially (Strack, *Einl.*, 51), *Baba Batra*, Mishnah-, Tosefta-, Talmud tractate *Last Gate* (Legal Questions, Immovables). 10a: "All the benevolences and good works which the Israelites do in this world are great advocates [intercessors] between the Israelites and their Father in heaven (**פרקליטין גדולין בין ישראל לאביהן שבשמים**); the *Sifra Leviticus*, Tannaitic Midrash on Leviticus, 277a on 14:19f. (Rabbi Shimon): The sin offering is like the **פרקליט**, which comes forward to appease (the judge)" (Strack, *Einl.*, 200).; Targum Job 33:23: "If a man has merits, an angel intervenes as advocate among 1000 accusers (**חדא פרקליטא מן ביני אלף קטיגוריא**); see also the Targum on Job 16:20: **פרקליטיי חבריי**, "my advocates my friends"

[98] Didaché 5:2 "diwktai agaqwn, misountev alhqeian, agapwntev yeudov, ou ginwskontev misqon dikaiosunhv, ou kollwmenoi agaqw oude krisei dikaia, agrupnountev ouk eiv to agaqon, all' eiv to ponhron, wn makran prauthv kai upomonh, mataia agapwntev, diwkontev antapodoma, ouk eleountev ptwcon, ou ponountev epi kataponoumenw, ou ginwskontev ton poihsanta autouv, foneiv teknwn, fqoreiv plasmatov qeou, apostrefomenoi ton endeomenon, kataponountev ton qlibomenon, **plousiwn paraklhtoi**, penhtwn anomoi kritai, panqamarthtoi, rusqeihte, tekna, apo toutwn apantwn." R. Funk/Bihlmeyer (1924) "Persecutors of good men, hating truth, loving a lie, not perceiving the reward of righteousness, not adhering to the good nor to righteous judgment, wakeful not for that which is good but for that which is evil; From whom gentleness and forbearance stand aloof; Loving vain things, pursuing a recompense, not pitying the poor man, not toiling for him that is oppressed with toil, not recognizing Him that made them, murderers of children, corrupters of the creatures of God, turning away from him that is in want, oppressing him that is afflicted, **advocates of the wealthy**, unjust judges of the poor, altogether sinful. May you be delivered, my children, from all these things." See also N. Pretorius (1980:19).

[99] Barnabas 20:2 " persecutors of good men, hating the truth, loving lies, not perceiving the reward of righteousness, not *cleaving to the good* nor to the righteous judgment, paying no heed to the widow and the orphan, wakeful not for the fear of God but for that which is evil; men from whom gentleness and forbearance stand aloof and far off; loving vain things, pursuing a recompense, not pitying the poor man, not toiling for him that is oppressed with toil, ready to slander, not recognizing Him that made them murderers of children, corrupters of the creatures of God, turning away from him that is in want, oppressing him that is afflicted, advocates of the wealthy, unjust judges of the poor, sinful in all things."

[100] Titus Flavius Clemens Alexandrinus was a philosopher and author who sought connections between Christianity and Greek thought and culture. Eusebius says that Clement was Origen's teacher at the

University of Pretoria etd – Joubert J v D (2006)

Eusebius of Caesarea (260 340 CE) said in his *Historia Ecclesiastica*, V, 1, 10 of Epagathos, who defended the persecuted before the governor, that he was a: παράκλητος Χριστιανῶν χρηματίσας.[102]

We also find the phrase: τίς ἡμῶν παράκλητος ἔσται,ἐὰ ν μὴ εὑρεθῶμεν ἔργα ἔχοντες ὅσια καὶ δίκαια in 2 Clemens 6, 9.[103] Behm alludes to the fact that this is an exact parallel to the Talmud tractate *Sabbath*, 32a.[104]

Catechetical school in Alexandria, but this cannot be confirmed from any other source. Clement was probably not a presbyter, but a layman who taught, perhaps in his own private school, that Christianity was the true philosophy, in this case a kind of Christian Platonism blended with mysticism. He wrote the *Protrepticus,* the *Paedagogus,* and the *Stromateis* – to direct Christian Gnostics toward the third stage of philosophy – *gnosis.* For Clement the only true *gnosis* was that which presupposed the faith of the Church, that is, apostolic and divinely revealed. But for Clement the ideas of Greek philosophy were also a divine gift to mankind. All of his writings reflect this reconciliation of faith and knowledge.

The full title of the *Stromateis* is *Miscellanies of Notes of Revealed Knowledge in Accordance with the True Philosophy*, and the word *stromateis* itself means a kind of patchwork quilt. Clement describes the work as a somewhat unorganized collection of flowers or trees that have grown together naturally. Of the eight books some are fragmented or incomplete, but all show Clement as philosopher, theologian, and biblical commentator. His *Protrepticus* was an invitation to his hearers and readers to study the true philosophy. Much of Clement's beliefs were speculative explanations and elaborations of the principle Christian doctrines. The *Paedagogus* discusses ethics both in general principle and in concrete examples. *Stromateis* continued his wandering treatment of higher ethical principles leading the student to the third stage of philosophy, a kind of Christian Gnosticism.

[101] συνήγορος is an attorney.

[102] J. Quasten writes (*Patrology*, vol. 1, 180): "*The Letter of the Churches of Vienne and Lyons to the Churches of Asia and Phrygia*, which gives a moving account of the sufferings of the martyrs who died in the sever persecution of the Church of Lyons in 177, or 178, and which is preserved by Eusebius (*Hist. eccl.* 5,1,1-2,8), is one of the most interesting documents of the persecutions. It does not conceal the apostasy of some members of the community. Among the courageous martyrs we see Bishop Photinus 'being over ninety years of age and very sick in body, scarcely breathing from the sickness, but strengthened by zeal of the spirit from his vehement desire for martyrdom'; the admirable Blandina, a frail and delicate female slave, who upheld the courage of her companions by her example and words; Maturus, a neophyte of amazing fortitude; Sanctus, a deacon of Vienne; Alexander, the physician; and Ponticus, a boy of fifteen years of age."

[103] 2 Clements 6:9 “But if even such righteous men as these cannot by their righteous deeds deliver their children, with what confidence shall we, if we keep not our baptism pure and undefiled, enter into the kingdom of God? Or who shall be our advocate, unless we be found having holy and righteous works?”

[104] Behm’s reference is problematic in the sense that it is not accurate. The correct reference is: Talmud tractate *Sabbath* 2.6 folio 32a. For the sake of proper evaluation I am giving a larger portion of this reference: “Our Rabbis taught: if one falls sick and his life is in danger, he is told: Make confession, for all who are sentenced to death make confession. When a man goes out into the street, let him imagine that he is given in charge of an officer; when he has a headache, let him imagine that he is put in irons; when

University of Pretoria etd – Joubert J v D (2006)

According to Bauer the Greek interpreters of John's gospel understood παράκλητος in the active sense as an equivalent to παρακαλῶν or παρακλήτωρ. Bauer (1996:618) gives the following references as support of his view: Eusebius[105]; Theodore of Mopsuestia[106] in the commentary on John; Ammonius[107] in the Corderius-Catena 365; Ephraem the Syrian[108].

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he takes to bed, let him imagine that he ascended the scaffold to be punished. For whoever ascends the scaffold to be punished, if he has great advocates (פרקליטין גדולין), he is saved, but if not, he is not saved. And these are man's advocates פרקליטין : repentance (conversion) and good deeds (works). And even if nine hundred and ninety-nine argue for his guilt, while one argues in his favour, he is saved, for it is said: If there be with him an angel, an advocate (פרקליטין), one among a thousand, to show unto man what is right for him. Then he is gracious unto him, and say: Deliver him from going down to the pit, etc. R. Eliezer the son of R. Jose the Galilean said: 'Even if nine hundred and ninety-nine parts of that angel are in his disfavour and one part is in his favour, he is saved, for it is said, 'an advocate (פרקליטין), one part in a thousand'."

To Behm it is clear that the focus of folio 32a is juridical. It seems to me however, that you could also argue from the context that פרקליטין is an intercessor, a representative or mediator, interceding representing or mediating on behalf of with a view of reconciliation and salvation. It is not such a clear cut case that the context could only be the legal sphere.

It also seems to me that Job 33:23 gives a better rendering of the background of folio 32a. See especially verses 22-24 in the Tanakh: "He comes close to the Pit, his life [verges] on death. [23] If he has a representative, one advocate against a thousand to declare the man's uprightness,[24] then He has mercy on him and decrees, "redeem him from descending to the Pit, for I have obtained his ransom " Jewish Publication Society. 1997. *Tanakh: The Holy Scriptures : A new translation of the Holy Scriptures according to the traditional Hebrew text.*. Philadelphia: Jewish Publication Society.

It is worth noting the LXX talks about a messenger (angel) of death. See also the NIV, ESV, NASB translations. The BHS uses the phrase עָלָיו מַלְאָךְ מֵלִיץ אֶחָד מִנִּי־אָלֶף. And the Vulgate talks about an "angelus loquens unum de milibus".

According to R. Brown (2000:539) מֵלִיץ could be seen as an interpreter, go-between or even an ambassador. It seems to me, given this information, that representative, interpreter or mediator are better renderings than advocate.

[105] As stated earlier. See his *Historia Ecclesiastica*, V, 1, 10.

[106] Theodore was born in Antioch CE 350, and later became a disciple of Diodore of Tarsus. In 381 he was ordained a priest of the Church of Antioch, and elevated to the position of bishop of Mopsuestia in Cilicia in 392. He died in 428, the same year that Nestorius ascended to the throne of the See of Constantinople. We possess only fragmentary evidence of the many commentaries Theodore of Mopsuestia composed.

[107] Both by specific location within his *Lives of Illustrious Men*, and by immediate association with Origen, Jerome (CE 347-419) identified Ammonius as "a talented man of great philosophical learning" distinguished at Alexandria "at the same time as Origen by implication" [Jerome. 55; *Nicene And Post Nicene Fathers 2,* Vol 3 (1892: 374). A century earlier, Eusebius (CE 260-340), quoting however exclusively from the third book of Porphyry's *Against the Christians*, a work of some fifteen books extent, little of which survives (R. Hoffmann. 1994: 164-165). On Porphyry (CE 234-305) see H. Lawlor (1928: 204-205). S. Hornblower and A. Spawforth (1996: 1226-1227), identified Ammonius as one who had taught Origen, thus apparently making him to be the same person as the Platonist philosopher, Ammonius

University of Pretoria etd – Joubert J v D (2006)

W. Bauer (1996) concludes: "In our literature the active sense *helper, intercessor* is suitable in all occurrences of the word (here he follows Goodspeed, 1945:110-112 who gives the following examples) τίς ἡμῶν παράκλητος ἔσται (2 Clement 6:9), πλουσίων παράκλητοι *advocates of the rich* (Barnabas 20:2); and Didaché 5:2.

The damaged fragment of the Oxyrhynchus Papyri[109] 850, 10 of 1 John 2:1 refers to Jesus Christ as the designated παράκλητος: παράκλητον ἔχομεν πρὸς τὸν πατέρα Ἰησοῦν Χριστὸν δίκαιον, "*we have Jesus Christ the righteous one, who intercedes for us.*"

Saccas of Alexandria, "famous as the teacher of Plotinus, who studied under him CE 232-42" See also the *Encyclopedia Of The Early Church*, Diberardino, E., ed. 2 Volumes (SLilla, 1992: 31-32), though Eusebius does not make that specific association (*Ecclessiastical History*, Vol 6:19.1-10); on Plotinus (CE 205-269/70) *S.* Hornblower and A. Spawforth (1996:1198-1200), which association has been called into question (see also J. Quasten, 1986: 101). Otherwise Ammonius is but minimally recalled, and chiefly for two written works, neither of which are preserved.

The first notable Harmony of the Gospels was integrated by Ammonius of Alexandria, the teacher of Origen, his work bears this title for the first time (Greek *Armonia*). It appeared about CE 220, but has been lost. Until recently, it was supposed that the sections into which some early *manuscripts* divide the Gospels were those of Ammonius himself; but, while he did make such divisions, those bearing his name are to be attributed to Eusebius. Ammonius made Matthew the basis of his work, and by his arrangement destroyed the continuity of the separate narratives. Corruptions in the received text of the Gospel of Mark are probably due to the confusion of the separate narratives occasioned by Tatian's *Diatessaron* ("the discovery of an Armenian translation of a commentary upon the *Diatessaron*, by Ephraem the Syrian, has enabled Zahn to reconstruct a large part of the text. The commentary was translated into Latin in 1841, but little attention was paid to it until an edition by Moesinger appeared in 1876). Tregelles, according to T. Horne (1879:40) says that Tatian's work "had more effect apparently in the text of the Gospels in use throughout the Church than all the designed falsifications of Marcion " *The Harmony of the Gospels, Introductory Essay*, by Riddle M.B. 1885, on "*Augustine's Harmony Of The Gospels*"

[108] We learn from the preface to Dionysius bar Salibi's Commentary on Mark (Assemani, Vol I. 1786: 57), that Ephraem wrote a commentary upon the *Diatessaron* of Tatian (*Tatianus Justini Philosophic ac Martyris Discipulus, ex quator Evangeliis unumdigessit, quod Diatessaron nuncupavil. Hunc librum Sanctus Ephraem commentariis illustravit*). Ephraem's commentary still exists in an Armenian version (published at Venice in 1836, and in Latin in 1876 by Moesinger). There exists also a Latin Harmony of the Gospels, which is without doubt a substantial reproduction of Tatian's *Diatessaron,* and which was known to Victor of Capua (of the 6th century). From these sources T. Zahn (1881) has attempted to reconstruct the text of the *Diatessaron,* and prints the reconstructed text, with a critical commentary, in his *Tatian's Diatessaron.* Zahn maintains that the original work was written in Syriac, and he is followed by J. Lightfoot (1825), A. Hilgenfeld (1854, 1875), and others; but A. Von Harnack (1881, 1883, 1888) has given very strong reasons for supposing that it was composed by Tatian in Greek, and that the Syriac which Ephraem used was a translation of that original, not the original itself.

[109] Oxyrhynchus is the name of an old city in Egypt. It was given a Greek name when Alexander the Great conquered Egypt about 300 BCE. He declared that the "new" language of the country would be Greek. And so it was, even up to the eighth and probably on into the ninth century CE, documents indicate that

University of Pretoria etd – Joubert J v D (2006)

The same title is implied for Christ by the ἄλλος παράκλητος of John 14:16. It is only the Holy Spirit that is expressly called παράκλητος, *Helper* in the Fourth Gospel: 14:16, 26; 15:26; 16:7.

It seems to me that παράκλητος is not a description that was only used in Christian circles to refer to Jesus or the Holy Spirit. Schaff & Schaff (1997) indicates that Irenaeus, and Tertullian present Mary as the counterpart of Eve, as a "mother of all living" in the higher, spiritual sense, and teach that she became through her obedience the mediate or instrumental cause of the blessings of redemption to the human race, as Eve by her disobedience was the fountain of sin and death.[110] Irenaeus calls Mary the "advocate" of the virgin Eve.[111] I interpret "uti virginis

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the Greek language was still freely used. The Oxyrhynchus papyri are a collection of writings found in and around that ancient city.

[110] Irenaeus: *Adversus Haereses* III, chapter 22, section 4: "Consequenter autem et Maria virgo obediens invenitur, dicens: '*Ecce ancilla tua, Domine, fiat mihi secundum verbum tuum*'(Luke 1: 38); Eva vero disobediens: non obedivit enim, quum adhuc esset virgo. Quemadmodum illa virum quidem habens Adam, virgo tamen adhuc existens ... inobediens facta, et sibi et universo generihumano causa facta est mortis: *sic et Maria* habens praedestinatum virum, et tamen virgo obediens, et *sibi et universo generi humano causa facta est salutis* .... Sic autem et Evae inobedientiea nodus solutionem accepit per obedientiam Mariae. Quod enim allgavit virgo Eva per incredulitatem, hoc virgo Maria solvit per fidem."

"In accordance with this design, Mary the Virgin is found obedient, saying, "Behold the handmaid of the Lord; be it unto me according to thy word." But Eve was disobedient; for she did not obey when as yet she was a virgin. And even as she, having indeed a husband, Adam, but being nevertheless as yet a virgin having become disobedient, was made the cause of death, both to herself and to the entire human race; so also did Mary, having a man betrothed [to her], and being nevertheless a virgin, by yielding obedience, become the cause of salvation, And thus also it was that the knot of Eve's disobedience was loosed by the obedience of Mary. For what the virgin Eve had bound fast through unbelief, this did the virgin Mary set free through faith." (Compare this also with Vol. 5,19, section 1.)

Similar statements occur in Justin Martyr's (Dialogue with Trypho 100), Tertullian's (De carne Christi, 17 where he discusses the similarity of circumstances between the first and the second Adam, as to the derivation of their flesh, as well as an analogy between Eve and Mary as the following quote testifies: "For it was while Eve was yet a virgin, that the ensnaring word had crept into her ear which was to build the edifice of death. Into a virgin's soul, in like manner, must be introduced that Word of God which was to raise the fabric of life; so that what had been reduced to ruin by this sex, might by the selfsame sex be recovered to salvation. As Eve had believed the serpent, so Mary believed the angel. The delinquency which the one occasioned by believing, the other by believing effaced. But (it will be said) Eve did not at the devil's word conceive in her womb. Well, she at all events conceived; for the devil's word afterwards became as seed to her that she should conceive as an outcast, and bring forth in sorrow. Indeed she gave birth to a fratricidal devil; whilst Mary, on the contrary, bare one who was one day to secure salvation to Israel, His own brother after the flesh, and the murderer of Himself. God therefore sent down into the virgin's womb His Word, as the good Brother, who should blot out the memory of the evil brother. Hence it was necessary that Christ should come forth for the salvation of man, in that condition of flesh into which man had entered ever since his condemnation.").

University of Pretoria etd – Joubert J v D (2006)

Evae virgo Maria fieret *advocata*" here more in the sense of intercessor or mediator rather than that of a legal aid.[112]

2.4.4. Background impasse

Section 2.4.1-3 addressed three possible socio-cultural environments derived from the three prevalent source theories among Johannine scholars that attempt to explain the context from which παράκλητος might have originated and a possible interpretation for its meaning. None of them present us with enough proof to convincingly argue the case in favour of that specific background.

There is not enough proof to favour any interpretation of παράκλητος in terms of a specific socio-cultural environment from a source perspective. O. Betz's (1963) search for parallels between

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Epiphanius of Salamis derives Mary's spiritual motherhood from the Eve-Mary parallel: "*She (Mary) is she of whom Eve is the prototype, who, as such received the appellation 'mother of the living' ... as to externals the whole human race stemmed from that Eve.. Thus in truth, through Mary, the very life of the world was born, so that She bore the Living One, and became Mother of the Living*" (Adversus Haereses. 78, 18),

See also Ephraem the Syrian (Opp. ii. 318; iii. 607), Jerome (Ep. xxii. ad Eustoch. 21: "Mors per Evam, vita per Mariam "). Even Augustine carries this parallel between the first and second Eve as far as any of the fathers, in a sermon De Adam et Eva et sancta Maria, not heretofore quoted, published from Vatican Manuscripts in Angelo Mai's Nova Patrum Bibliotheca, tom. i. Rom. 1852, pp. 1-4. Here, after a most exaggerated invective against woman (whom he calls latrocinium vitae, suavis mors, blanda percussio, interfectio lenis, pernicies delicata, malum libens, sapida jugulatio, omnium calamitas rerum—and all that in a sermon!), goes on thus to draw a contrast between Eve and Mary: "O mulier ista exsecranda, dum decepit! o iterum beata colenda, dum salvat! Plus enim contulit gratiae, quam doloris. Licet ipsa docuerit mortem, ipsa tamen genuit dominum salvatorem. Inventa est ergo mors per mulierem, vita per virginem .... Ergo malum per feminam, immo et per feminam bonum: quia si per Evam cecidimus, magis stamus per Mariam: per Evam sumus servituti addicti effeti per Mariam liberi: Eva nobis sustulit diuturnitatem, aeternitatem nobis Maria condonavit: Eva nos damnari fecit per arboris pomum, absolvit Maria per arboris sacramentum, quia et Christus in ligno pependit ut fructus" chapter 3, 2-3). And in conclusion: "Haec mater est humani generis, auctor illa salutis. Eva nos educavit, roboravit et Maria: per Evam cotidie crescimus, regnamus in aeternum per Mariam: per Evam deducti ad terram, ad coelum elevati per Mariam" (chapter 4,4). Compare this with Augustine's Sermon 232, chapter 2.

[111] Adversus Haeres, V, chapter 19, section 1: "Quemadmodum illa [Eva] seducta est ut effugeret Deum ... sic haec [Maria] suasa est obedire Deo, uti virginis Evae virgo Maria fieret *advocata* [there are those who see this word as probably a translation of συνήγορος and others who think it might be a translation of παράκλητος]. Et quemadmodum adstrictum est morti genus humanum per virginem, *salvatur per virginem*, aequa lance disposita, virginalis inobedientia per virginalem obedientiam." p 415.

[112] A Johannine equivalent would be the account of the wedding in Cana (John 3) where Mary interceded for the bridal couple.

University of Pretoria etd – Joubert J v D (2006)

παράκλητος and Qumranic angelic messengers or the angel Michael does not satisfy. Although J. Behm's (1976) connection of παράκλητος with the Old Testament, intertestamental and rabbinic concept of advocate is supported as the principle definition in most pre-Christian and contemporaneous literature and by the Latin Church Fathers who typically translated παράκλητος into the Latin as *advocatus*, it is still too restrictive and does not give us enough proof to accept it as the correct interpretation. We have seen, for instance in the work of Philo and Josephus that παράκλητος, or its cognates, are used in the sense of intercessor, advisor and helper.

R. Bultmann (1971:566-572) debates the interpretation of παράκλητος from a tradition criticism and source criticism perspective. He is convinced that the Evangelist has taken the figure of ὁ παράκλητος from his sources and interpreted it. He also states furthermore that most (if not all) of the references to ὁ παράκλητος are the work of an editor. He argues that the origin of ὁ παράκλητος can only be explained if one can point to a body of opinion in which a figure bore a title, which could be translated with παράκλητος. Bultmann then moves to promote the idea that this figure is to be found in Mandaean Gnosticism. The Mandaean Gnostic figure functions as a parallel for ὁ παράκλητος and enabled the Evangelist to allow Jesus to introduce ὁ παράκλητος who functions as a helper parallel to himself.[113] R. Bultmann's (1971) interpretation of παράκλητος in terms of the Mandaean Yawar and other Gnostic figures or heavenly helpers, does not add up. S. Schulz' (1975) interpretation of παράκλητος in terms of the Manaean Yawar and the Jewish angelic intercessors does not convince. F. Spitta's (1925) idea that παράκλητος is Elijah, or J. Welhausen (1907), H. Sasse (1925), H. Windisch (1968) and E. Hirsch's (1936) idea that παράκλητος is only a human personality just like the author of the Johannine Gospel is not convincing. The interpretation of J. Grill (1923: 334 337) of παράκλητος as merely a mighty power with personal characteristics does not address the topic satisfactorily. G. Johnston's (1970) search for the meaning of παράκλητος in the early Christian community and specifically in

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[113] Bultmann's approach indicates clearly that once you have opted for a specific setting of a text that choice will colour the whole of your interpretation. The discoveries of more recent manuscripts have shown clearly that Bultmann's Gnostic setting, as the origin for the Fourth Gospel, is not correct.

University of Pretoria etd – Joubert J v D (2006)

the attempts to combat heretical claims that an angelic mediator was the guide and guardian of the Church does not have much of a basis.

J. Breck (1991) also searches for the origin of Johannine Pneumatology. He planned two volumes on the theme. The first focuses on the origin of Johannine Pneumatology and the second will focus on the Spirit-Paraclete in the Johannine tradition.[114] Breck (1991:2) mentions that his study was motivated by the three distinct names that John has given to the Spirit of God: "Holy Spirit", "Spirit of Truth", and "Paraclete. In his book he searches for the conceptual origins of each of these titles in the sacred books of Israel and the writing of other ancient near-eastern cultures. His conclusion is that:

- The Hebrew concept of Spirit is the perception that Spirit is a mysterious divine power.
- The Hebrew ruach embodies many characteristics of the Egyptian *ka* and the Babylonian *sharu*.
- The Holy Spirit of the holy God bridges the gulf between the divine and human spheres.
- The Holy Spirit thus serves as mediator between God and the people.
- The Spirit is the inspirational power behind the Word and the bearer of it. Breck sees the closest parallel to the Hebrew concept in Iranian religion.
- Remarkable similarities in the figures of Spenta Mainyu, Vohu Manah and Sraosha and that of the Holy Spirit exists

Breck concludes: "As Paraclete the Spirit defends believers against attacks of an unbelieving world. He is the Advocate or Counsellor who plays out his forensic role before the earthly tribunal of the Jews. Thereby he complements the work of Jesus Christ, the heavenly Paraclete, whose high Priestly self-offering before the Father works expiation for the sins of the world In the experience of the Johannine communities, the Spirit both reveals and defends this truth about the person and work of Jesus and sanctifies believers in it. Exercising these complementary functions, by which he serves as the earthly counterpart to the glorified Christ,

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[114] In email correspondence with Deborah Belonick, Associate Editor and Assistant to the Managing Director
St Vladimir's Seminary Press, dated 9th January 2004, I was informed that SVS Press has not published the second volume of Fr John Breck's work, and they do not have a time frame from the author as to when this might be completed.

University of Pretoria etd – Joubert J v D (2006)

the Spirit manifests Himself as the 'another Paraclete', the Spirit of Truth, whom the Church will honour in the language of its creed as 'Lord and giver of Life'."[115]

It seems that none of the attempts to reveal the origin of παράκλητος and the background to this concept bring us any closer to a better understanding of who the παράκλητος is. We have arrived at an impasse with our attempt to find an acceptable interpretation of the meaning, role and function of παράκλητος through a background search. How then can we bridge the impasse?

2.5. A possible way ahead to bridge the impasse

The most plausible way forward is to look at interpreting παράκλητος in the socio-cultural setting of the Johannine text itself. The παράκλητος of Johannine literature has many unique characteristics or functions apart from those reflected in the aforementioned search for a possible background from which it might stem. Given the diversity of the Palestinian religious milieu, evidence of interdependence between the literature of the period and the Johannine literature, it seems possible that these theories might have influenced the Johannine conception of παράκλητος. However, in the Johannine literature the word παράκλητος has evolved beyond the limitations of all these source theories. The παράκλητος of Johannine literature has many unique characteristics or functions apart from those reflected in these sources.

But how should we approach the Johannine text? Should we approach it from a source-oriented perspective like e.g. T. Brodie (1993)? Or should we follow scholars like R. Brown (1979), G. Burge (1987), A. Culpepper (1974), D. Smith (1974) and B. Malina (1994) in an attempt to uncover the origin of a distinct Johannine community or Johannine School and to interpret the Johannine Gospel and consequently παράκλητος in the context of that group? Should we follow the approaches of e.g. L. Anderson (1996) J-A. Brant (2004), F. Segovia (1991), M. Stibbe

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[115] Here Breck refers to the Nicene Creed. Both the Greek (Eastern) and the Latin (Western) church held this creed in honour. Though there is one important difference: the Western church insisted on the inclusion of the phrase and the Son (known as the filioque) in the procession of the Holy Spirit. This phrase is still repudiated by the Eastern Orthodox Church.

University of Pretoria etd – Joubert J v D (2006)

(1992) or D. Tolmie (1995) who address παράκλητος in the context of the genre, mode or motive of the text as drama or narrative? Or should we attempt to address the Johannine Gospel the way e.g. R. Burridge (1994, 1998 and 2004), R. Bauckham (1998), S. Porter (2004), A. Lincoln (2000 and 2004), and L. McDonald (2004) interpret the New Testament literature in general and the Gospels in particular?

The problem with any approach where we focus on something other than the text itself has the impending danger of eisegesis. Since we "read" the text from a specific perspective, e.g. the socio-cultural setting of the Johannine community, the text "conveys" the message we want it to convey. [116] An example of this would be for instance Anderson's comments regarding John's socio-religious environment (P. Anderson, 1996:139, 220, and 245 48).

How will we then approach the text? I have decided to adopt the approach of G. Burge (1992). However, I do not agree with everything Burge have suggested in his approach.[117] It seems to me that we need to consider three basic tenets[118]:

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[116] C. Barrett's warning against the 'unforgivable exegetical sin', that of 'attempting to make a passage mean something other than the meaning intended by the author and conveyed by the words' (C. Barrett, 2001:231), sometimes sounds like a message from another world and time. It sometimes appears to me that the text as it stands, in the prevailing contemporary climate of a postmodern reader-response hermeneutic, is capable of an almost limitless scope of readings. The interpretive plurality characteristic of the views referred to extends to historical background reconstruction, literary study of the Gospel, and theological evaluation and synthesis of the Johannine data.

[117] G. Burge covers a vast scope of material. He organizes his treatment into four parts: backgrounds to the fourth gospel; (the gospel of John's literary characteristics; a strategy for the exegesis of John; and preaching and exegesis from the fourth gospel.

In the section on background G. Burge has give us an excellent synopsis of the history of interpretation of John's gospel. This is followed by a treatment of the fourth gospel's authorship. Burge is remarkably restrained in his support of the "Johannine community hypothesis". Burge sides with D. Carson against the trend in recent Johannine scholarship of depreciating the gospel's historicity in favour of its literary design (32 33).

In the second section Burge focuses on literary questions (57-90). Burge himself has done substantial work on John's parenthetical remarks and literary seams (aporiae) in the fourth gospel. Burge assesses the source-critical studies of John's gospel cautiously (71) and concludes: " the text of John is made up of sources pieced together to form a unified narrative" (81). Burge does not consider the possibility that John used his own sermonic material. I agree more with B. Lindars (1972) and L. Morris (1995).

A. Köstenberger (1994138-140) is right when he says that some of the aporiae listed by Burge (63 66) may exist primarily in the eye of the beholder and can easily be explained (e.g., 3:22 as a reference to Jesus' travels not to Judea, but to the Judean countryside, or the numbering of Jesus' "signs" in 2:11 and 4:54 with reference to Cana of Galilee rather than Jesus' entire ministry of "signs"). The practice of labelling certain passages as "seams" clearly begs the question.

University of Pretoria etd – Joubert J v D (2006)

- What is the subject of the Johannine Gospel (what is it about)?
- Who is the author (who is it from)?
- To whom is it addressed (who is it for)?

2.5.1. Positioning myself regarding what John's Gospel is all about

There are many diverging interpretations about how we should read John's Gospel.[119] But basically all interpretations might be categorised into one of three basic categories. You can focus on an interpretation of John where you interpret John predominantly 1) as literature[120], or 2) as history[121] and 3) as theology[122]. It is of course possible to accept en emphasise all three aspects and not to choose between the three.

I concur with H. Ridderbos (1997) who consistently affirms the historical character of John's Gospel.[123] He contends that the concept of the incarnation of the Word is an eminently historical notion, so that history and theology in John's gospel must not be separated. I agree with Ridderbos and accept the John 20:31 citation as the purpose of the Gospel: "but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name." John was not only seeking to strengthen the faith of second-generation believers as well as bring about faith in others but also sought to correct a false teaching that

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[118] I do not plan to discuss any of these views in detail but wishes only to mention enough to bring my own presuppositions regarding these questions to the front. I am well aware of the ongoing debates and do not wish to participate in them. Each of these areas deserves a study focusing on them alone.

The purpose here is not to address any of scholars I am mentioning in detail or to compare them extensively with one another. I merely wish to indicate that modern research has made a tremendous contribution in aiding us to obtain a better understanding of the Johannine Gospel, the Farewell Discourses and παράκλητος sayings in particular.

[119] See J. Dunn's (1991b and 1999), especially the article, *Let John be John: A Gospel for its Time*, and J. Ashton's (1991 and 1994), but especially his *Understanding the Fourth Gospel*. Also important is the collection of essays edited by R. Culpepper and C. Black (1996), J. Pryor (1992), S. Smalley (1994) and J. Painter (1986).

[120] See here for instance C. Talbert (1970 and 1992, which deals in particular with literary matters), M. Stibbe (1993, 1994a and b), F. Moloney (1998a and b) and R. Culpepper (1983 and 1989).

[121] See here for instance C. Dodd (1965), R. Kysar (1975, 1986 and 1996) but especially *The Fourth Evangelist and His Gospel*. Also helpful is B. Lindars (1990), J. Robinson (1985), and J. Dunn (1991a).

[122] See here for instance C. Dodd (1970) and D. Smith (1995).

[123] See also C. Blomberg (2001), D. Carson (1991) and A. Köstenberger in this regard.

University of Pretoria etd – Joubert J v D (2006)

was spreading. John emphasized Jesus Christ as "the Son of God," fully God and fully man, contrary to that false doctrine which saw the "Christ-spirit" as coming upon the human, Jesus, at His baptism and leaving him at the crucifixion.

C. Keener (2003:51) thinks an evangelistic purpose is unlikely and on the grounds of John 8:31 32 and strongly argue in favour of an edificatory purpose. He examines the Gospel in light of its social-historical context. He suggests that John falls into the general genre category of biography, though he believes that John has taken "more sermonic liberties".[124] According to C. Keener (2003:46), John is both historian and theologian, presupposing a Jewish salvation-historical perspective in which God reveals his character by his acts in history. The Gospel is clear in its claim (Jesus' claim) that even Jews (and Jews, such as Nicodemus, foremost of all) must recognize Jesus as Messiah in order to enter the kingdom and have eternal life.[125]

I fully agree with T. Lincoln (2000:21-23) that terms relating to witness as well as those pertaining to truth occur with remarkable frequency in the fourth gospel. [126] I do not, however, interpret a forensic setting and theme as the main focus of the Gospel.

Lincoln rightly reminds us that unlike the Synoptics, John has no account of a Jewish trial before the Sanhedrin. Instead, Jesus is shown as on trial before Israel and its leaders throughout his

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[124] C. Keener provides extensive discussions on genre-related matters, such as the nature of the Johannine discourses, with sections on oral cultures; note taking; disciples, learning, and memorization; and John's discourses in relation to ancient speech-writing. The historical reliability of John's Gospel is not viewed as a foregone conclusion, but Keener is open to establish it upon close investigation (C. Keener, 2003:79 80).

[125] I share the view of A. Köstenberger (1999:38) that the Johannine Gospel is a document that is not merely designed to edify those who already believe but rather primarily seeks to provide believers with a tool for evangelism. Jesus' vision of the church as "one flock" under "one shepherd" (John 10:16) had the potential of healing both the trauma recently experienced by the Jewish nation and the strained relationship between Jews and Gentiles. John's Gospel is engaged in mission, even at a time when Rome persecutes Christians and Jewish synagogues expel Christians from their midst. As a Christian as well as a Jew, John could do no less, as did Paul, he had "great sorrow and unceasing anguish" in his heart for the people of Israel and believed that the saving message of the gospel of Jesus Christ must be proclaimed among all, "that whoever believes in him shall not perish but have eternal life" (John 3:16).

[126] Lincoln notes that not only do the lawsuit motif occur in each of the five main sections of John's narrative (prologue, 1:19 12:50, 13 17, 18 20, epilogue), it does so in highly significant ways. He particularly notes John 5:19 47; 8:12 59; 14:16, 26; 15:26 27; 16:7 11; and 18:28 19:16a.

University of Pretoria etd – Joubert J v D (2006)

public ministry.[127] But this still does not constitute that the message is predominantly a message of judgement

According to Lincoln the trial motif and the need to witness are not rendered obsolete subsequent to the crucifixion.[128] The fourth evangelist testifies by writing his gospel (John 19:35). The disciples must go and testify in the power of the Spirit (John 15:26 27; 20:21 22), who is repeatedly called the Advocate (παράκλητος) by John. In John 3:11, Jesus asserts (in the plural) that, "Truly, truly, I tell you, we ... testify to what we have seen; yet you do not receive our testimony." What is more, the mission of Jesus' followers, too, involves judgment (John 16:8 11; 20:23).

Lincoln deals with the question of why the lawsuit motif is so prominent in the fourth gospel. He points to Isaiah 40 55 and notes how John adapts the model of the "covenant lawsuit" (rîb; see esp. Isaiah 42:18 25; 43:22 28; 50:1 3). Isaiah, in turn, incorporates the Exodus motif. Lincoln argues that John's motive with the lawsuit approach is to convince the readers that Jesus is the suffering servant from Isaiah whose purpose it is to bring salvation to the world.[129]

According to Lincoln, the lawsuit motif provides "the interpretative framework through which the narrator assigns meaning and value to the Jesus story for himself and his readers" (141). It is

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[127] Jesus, for his part, is not only the chief witness in the trial but also the judge (John 5:22, 27 30; 9:39; 12:47 48). Not to receive his witness is to pass judgment on oneself (John 3:19 21). Thus Jesus' mission inevitably involves judgment (John 18:37). The present crisis calling for decision (John 5:24 29) has as its critical moment Jesus' being lifted up from the earth (John 12:31 32). By the end of the first major section of John's gospel, the Sanhedrin has rendered its verdict (John 11:47 53), and Jesus has accepted it (John 12:27 33). Soon he is put on trial as king of the Jews, royal Messiah, and Son of God (John 20:31). Yet the narrative is also interested in the would-be judges of Jesus-Pilate and "the Jews" — who, it turns out, are the ones actually on trial. Three times Pilate avows that he finds no case against Jesus (John 18:38; 19:4, 6); nonetheless he has Jesus crucified. "The Jews" are even more culpable; in John 19:15, they proclaim that they have no king but the emperor.

[128] I believe that Lincoln blurs two basic interpretations of the concept of witnessing, knowingly that of testifying in a court case in order to proof someone innocent or guilty, and that of testifying in order to bring someone to faith.

[129] According to Isaiah, Yahweh engages in a cosmic lawsuit against both the nations and even his own people Israel. Lincoln argues that the influence of Isaiah on John is indicated by the quotations of Isaiah 40:3 in John 1:23; of Isaiah 53:1 in John 12:38; and Isaiah 54:13 in John 6:45. Other points of contact between Isaiah and John's gospel are the imageries of light (e.g., Isaiah 42:6; 49:6; 51:4 5), water (Isaiah 43:20; 48:21), and shepherding (Isaiah 40:11; 43:13).

University of Pretoria etd – Joubert J v D (2006)

thus designed to foster "a new way of seeing" in order to evoke a desired faith response (141). In this context, dealing with counterclaims becomes part of the evangelist's narrative strategy.[130] Third, Lincoln discusses the lawsuit motif in relation to plot, characterization, genre, and the Lincoln declares that the gospel is itself a testimony that calls on its readers to act as judges who must render a verdict regarding the truthfulness of Jesus' claims.

2.5.2. Who wrote it?

Few scholars, outside the evangelical circle, accept the traditional ascription of the Fourth Gospel to John the son of Zebedee. There is little tangible evidence against the traditional.[131]

T. Brown (2003:19) argues that when we study the Spirit in the writings of John the issue of authorship is irrelevant. In my view, however, it is far from irrelevant who the author of any given document is. All pieces of literature have an author. A plausible reconstruction of the identity of that author might aid in reconstructing his or her purpose for writing and other important aspects related to the meaning and significance of that document.

John 21:20-24 describes the author as "the disciple whom Jesus loved," and for both historical as well as internal reasons this is traditionally understood to be John the Apostle, one of the sons of Zebedee.[132]

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[130] Is Jesus a sinner (John 9:24)? Does he have a demon (John 8:48)? Examining these charges enables John to marshal his apologetic for Jesus. The Johannine narrative is then analysed along various lines of inquiry: first, in terms of ethos and pathos; second, with a view toward its narrative opening (the prologue), narrative middle (John 11:1 12:19), and narrative closure (John 21:24 25). Relating these literary units to the lawsuit motif, Lincoln points to John the Baptist as the witness identified in the prologue, while the narrative closure is taken up with the witness of the — "disciple Jesus loved," who occupies a bridge function between the trial of Jesus and his followers' participation in the lawsuit (John 19:35; 20:31; and 21:24).

[131] There have been important studies of the question of authorship, which, if not giving us the allusive name we would like to attach to him, at least give us insights into the character of the evangelist. Of particular importance are M. Hengel (1993) and J. Charlesworth (1995).

[132] It is often stated that the consensus view today is that John the son of Zebedee did not write the Gospel. L. Morris (1995) states that other than conservative evangelicals no scholar would hold that the author was the apostle John. Scholars like C. Blomberg (2001), F. Bruce (1983), D. Carson (1991), E. Ellis (1999), A. Köstenberger (1999 and 2002), I. Marshall (1980), P. Menoud (1947), L. Morris (1995), J. Robinson (1960, 1962 and 1985), H-J. Schulz (1994), B. Westcott (1975), still affirm the traditional view.

University of Pretoria etd – Joubert J v D (2006)

I agree with H. Ridderbos (1997:673 4) who stresses the "beloved disciple's" role as apostolic eyewitness, pointing also to the explicit and pointed identification of this disciple with the gospel's author in John 21:24 (675). The "disciple whom Jesus loved," according to Ridderbos, is emphatically not merely a symbolic figure or an ideal, post-Easter disciple, After all, as Ridderbos (1997:472) is careful to note, this disciple is first introduced in the fourth gospel simply as "one of the disciples" (13:23) — who are presented in John's gospel as neither symbolic nor ideal. Moreover, what makes his witness so important is not merely his identity as an ideal, symbolic figure but precisely "his intimate relationship with the earthly Jesus, whose glory in the flesh he observed and experienced" first-hand.

I disagree with M. Hengel (1993) who like O. Cullman (1979) attributes authorship to "John the elder," referred to by Papias.[133] I disagree with Hengel's presupposition that the figure of the "beloved disciple" is a creation of the fourth gospel's editors or of an author other than the apostle John.[134] He believes that there was an aging founder figure named John whose death gave occasion to the gospel's publication by his disciples. He even contends that the fourth evangelist and the editor/redactor of the fourth gospel are one and the same person, that the fourth evangelist himself edited his own work. Hengel does, however, refrain from taking the final step, concluding that the fourth gospel's author was in fact John the son of Zebedee.[135]

I disagree with Hengel's preference to postulate the rather complicated theory of a Doppelantlitz (dual face) of the fourth gospel's author in the form of "two different Johannine figures", John the son of Zebedee and an "elder John," the founder and head of a school who allegedly came from a Jewish aristocratic milieu, rather than the traditional identification of John the son of Zebedee as the author (M. Hengel, 1993:317).[136]

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[133] This rejection of the identification of the fourth gospel's "beloved disciple" with John the son of Zebedee is based on the argument that the editors of the fourth gospel could easily have made that identification but refrained from doing so.

[134] This, however, is the very question that is at issue. What if the apostle John himself created the literary figure of the "beloved disciple" and refrained from identifying himself explicitly with this person in order to remain anonymous?

[135] This reluctance may be due to Hengel's negative evaluation of the gospel's historical reliability in general (230). See also M. Hengel (1994: 321 357, especially 334 337).

[136] The latter figure, according to Hengel, was the fourth evangelist, who invented the literary but not necessarily "unhistorical" figure of the "beloved disciple" in order to establish a connection between himself and John the son of Zebedee. Once again, however, there appears to be nothing in Hengel's work

University of Pretoria etd – Joubert J v D (2006)

I agree with C. Keener (2003:83) who states at the outset that the apostolic authorship of John's Gospel has often been opposed out of dogmatism and contends that "traditional conservative scholars have made a better case for Johannine authorship of the Gospel than other scholars have made against it." I agree with his arguments regarding Johannine authorship and that "John [the apostle] is the author of the Gospel as we have it" (83).[137]

2.5.3. To whom was it addressed?

Closely connected with both the question of historicity and the literary development of the Fourth Gospel is the question of the history of the community that produced it.[138] Klink (2004:60-85) states that for the last few decades the growing assumption has been that a community exists behind each of the four canonical Gospels.[139] Elaborate reconstructions and reading techniques have been employed to draw out the characteristics of these communities, with the assumption that if we can see 'behind the text', we could better interpret the text itself.[140]

Reconstruction of the communities behind the Gospels has been challenged by *The Gospels for All Christians: Rethinking the Gospel Audiences*, edited by Richard Bauckham.[141] Bauckham

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that speaks against identification of the "beloved disciple" and of the fourth evangelist with John the son of Zebedee. One may legitimately ask whether it would not be more appropriate to consider John the son of Zebedee, the aging apostle, as the fourth gospel's author who, for whatever reason, hid behind the literary pseudonym of the "beloved disciple."

[137] C. Keener provides a strong critique and refutation of the view (held, among others, by M. Hengel) that Papias distinguished between the apostle John and a "John the elder." He argues that Eusebius had an agenda that rendered him anything but unbiased and skewed his interpretation of Papias. The thesis that the apostle John was the source of a tradition later reworked by others, likewise, according to Keener, is "a workable compromise solution" that "is tenable but probably not necessary" (100).

[138] One of the most important and influential works in this area has been R. Brown (1979) where he attempts to trace the history of the community, and also provides a survey of earlier attempts.

[139] Important work in this area is that of D. Rensberger (1988), W. Domeris (1989), and F. Segovia (1995).

[140] The starting point of most recent interest in this area can be traced back to J. Martyn (1968, I have made use of the 2003 edition) *History and Theology in the Fourth Gospel*, in which he suggested that the Gospel tells a story on two levels, one of which is, at least ostensibly, about the historical figure of Jesus in the second or third decade of the first century CE, the other of which relates to the present situation and needs of the Johannine Christians. See also O. Cullman (1976), J. Ashton (1994), M. Hengel (1993), and the article by U. von Whalde (1995).

[141] Since the publication of this publication several discussions have begun concerning the nature of the Gospel communities, as well as the overall methods for reading the Gospels.

University of Pretoria etd – Joubert J v D (2006)

(1998) asks whether the Gospels were written for Christians or for non-Christians?[142] On this question he agrees with the general consensus that all Gospels were intended primarily for Christians. His second question is: Were the Gospels written for a specific Christian audience or for a general Christian audience? In other words: Was, John written for John's own church, the so-called Johannine community, or was it written for the purpose of circulating widely around the churches? Are a Gospel's implied readers a specific Christian community, or are they the members of any and every Christian community of the late first century to which the Gospel might circulate?

M. Hengel (1993) has rightly fashioned a huge attack on the "Johannine community hypothesis" that currently dominates the scene of Johannine studies. Hengel's essential argument is that the Gospel and the letters are not the expression of a community with many voices, but above all the voice of one towering theologian.[143] The power in Hengel's attack on the current model lies in the fact that this distinguished historian attacks the "Johannine community hypothesis" on historical grounds. According to Hengel there is no independent historical evidence for the "history" of a Johannine community.

Yet, the option that each Gospel was written for a specific Christian community - has been taken entirely for granted in Gospels scholarship for some decades now.[144] Almost all contemporary writing about the Gospels shares the assumption that each evangelist, himself no doubt a teacher in a particular church, wrote his Gospel for that particular church, with its particular situation and character and needs at the forefront of his mind. The so-called Johannine community may be understood as, not just one church, but also a small group of churches.[145]

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[142] This question has sometimes been discussed, particularly in the case of the Gospels of Luke and John, since a minority of scholars have argued that those Gospels were written as apologetic or evangelistic works, not for Christians but for outsiders.

[143] Hengel interprets this figure to be the founder and head of the Johannine School.

[144] As an assumption on which arguments about the Gospels are based, it has come to play a more and more dominant role in Gospels scholarship, which since the late 60s has become increasingly interested in reconstructing the circumstances and character of the community for which, it is assumed, each Gospel was written.

[145] But in that case it is axiomatic that this group of churches be homogeneous in composition and circumstances.

University of Pretoria etd – Joubert J v D (2006)

The assumption of the consensus view is that each Gospel addresses a localized community in its own, quite specific context and character.[146]

If you browse through most scholarly works on the Fourth Gospel you find that R. Bauckham's observation is correct. An example of this is e.g. the announcement of T. Lincoln (2000:278) that the "Johannine community" was a "community under trial."[147] Lincoln speculates, "that some of the Johannine community's Jewish members had found themselves examined, tried, and then excommunicated by the synagogue for the apostasy and blasphemy of their confession about Jesus (John 9:22; 12:42; 16:1-4)". [148]

Another example would be B. Malina and R. Rohrbaugh (1998:19) who sets out to "provide the reader with fresh insight into the social system shared by the unknown author of the Gospel of John and his original, first-century Mediterranean audience".

R. Bauckham (1998) aims to establish the likelihood that someone writing a Gospel in the late first century would have envisaged the kind of general Christian audience which the Gospels in fact very soon achieved through circulation around the churches.

I find myself in essential agreement with J. Motyer (2001:83-100) that the Gospel unfolded in the aftermath of the destruction of the Temple and represents an effort to present Jesus as the new proper focus of Jewish and universal worship.[149] The implications that flow from this belief are

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[146] R. Bauckham (1998:11) states that nearly all the literature of the last few decades which makes this assumption and increasingly builds large and highly sophisticated arguments upon it seems to regard this assumption as completely self-evident, as though no alternative could ever have occurred to anyone. There is, of course, a perfectly obvious alternative possibility: that an evangelist writing a Gospel expected his work to circulate widely among the churches, had no particular Christian audience in view, but envisaged as his audience any church (or any church in which Greek was understood) to which his work might find its way.

[147] T. Lincoln (2000:264 65) steers clear of Bauckham's criticism of a "Johannine community hypothesis" but only cites as evidence certain "we" statements in the gospel and the phenomenon of the Johannine epistles.

[148] However, Lincoln doubts that the famous Twelfth Benediction (pronouncing curses on Christians) is directly behind references to synagogue expulsion in the fourth gospel.

[149] If so, the reference to the Ἰουδαῖοι in John's Gospel is best understood in a historical context where the Palestinian Jewish religious establishment rejected Jesus as Messiah, with the Gospel recounting the

University of Pretoria etd – Joubert J v D (2006)

manifold. It implies, for instance, that I accept that the general socio-cultural environments in which the young and fledgling Christian communities germinated and developed had much in common – whether you were a follower of Christ in Jerusalem, Ephesus or Rome would not have caused Christians to be treated that much differently by the bureaucracy of the day. Poverty was a universal problem. For this very reason you might not need to identify or accept a unique Johannine community to understand the Gospel.

How do I relate the whole aforementioned discussion stated under sub-heading 2.5 with this study of παράκλητος in John's Gospel? Once we accept the historicity of the Johannine text, the way Ridderbos et al, does, once we have an opinion about the identity of the author, a view on the motive for writing and once we have a basic understanding of the audience, we can advance beyond the deadlock that we experience regarding the identity, roles and functions of παράκλητος. Now we can interpret the text in a socio-historical context.

Authors use specific techniques to convey their messages. The author of the Johannine Gospel used inter alia metaphoric images to convey his message. I am therefore, suggesting that we stop to search for an extra-biblical socio-cultural environment, in which we could plot παράκλητος, that we accept that the interpretation of παράκλητος depends primarily on how we interpret the Johannine text, the Johannine motive for creating the text and the Johannine style of writing and that we accept that the keys to unlock the παράκλητος enigma is to be found in a study of the text.

2.5.4. παράκλητος interpreted from the socio-cultural perspective of Johannine metaphoric images

It is in this situation that J. Van der Watt's approach can help us to bridge the impasse. In chapter 5 Van der Watt (2000) discusses παράκλητος as part of the metaphorical development

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escalating conflicts between the historical Jesus and the Jewish authorities of his day. It is hard to see how this must necessarily be construed as anti-Jewishness or anti-Semitism, though (contra J. Charlesworth, 2001:247-278).

University of Pretoria etd – Joubert J v D (2006)

of the family imagery in the Fourth Gospel. He asks whether we should interpret the Holy Spirit-Paraclete as part of the family?[150]

In his deliberation J. Van der Watt reminds us that John 1:32-33 narrates how the Spirit came down from heaven and remained on Jesus. He interprets this as a sign that Jesus is the Son of God who will baptise with the Holy Spirit. The Spirit, therefore, identifies the Son and the expectation is created that Jesus will continue the presence and work on earth, an expectation which is fulfilled in 20:21-22. A close interactive relation between Jesus and the Spirit is thus established in the narrative.

Van der Watt alludes to the fact that word πνεῦμα occurs sporadically throughout the Gospel. According to him it is not identified with a direct familial expression (like son or child), but reminds us that in John 4:24 God is called πνεῦμα and the πνεῦμα is called παράκλητος in John14:16, 26; 15:26; and 16:7). He argues further that the functional role of πνεῦμα reveals the relation of the πνεῦμα with the Father and Son. Van der Watt summarises the titles and function of the Spirit in this Gospel as follows:

Verses	**Title**	**Function**
1:32	τὸ πνεῦμα	καταβαῖνον ἔμεινεν ἐπ' αὐτόν = Present with the Son
1:33	τὸ πνεῦμα	καταβαῖνον καὶ μένον ἐπ' αὐτόν = Identifying the Son of God
3:5	πνεύματος	γεννηθῇ ἐξ ὕδατος καὶ πνεύματος = Source which enables believers to see God's kingdom
3:6	πνεῦμα/πνεύματος	γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμα ἐστιν = Birth determines character
3:34	πνεῦμα	οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα = Son (v. 35) has Spirit present
4:23	πνεῦμα	προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ = Mode of worshipping Father

[150] If my interpretation of B. Malina (1985) is correct, and if we plot the Johannine Gospel according to M. Douglas' model in a *low group/low grid* social environment, and if M. Halliday is correct in stating that in antilanguage, metaphorical modes of expression are the norm, J. Van der Watt's allusion to a metaphorical interpretation of παράκλητος becomes important in our assessment of who and what παράκλητος is. For this reason it is essential to give a more detailed account of Van der Watt's line of reasoning.

University of Pretoria etd – Joubert J v D (2006)

4:24	πνεῦμα πνεύματι	πνεῦμα ὁ θεός = character of God προσκυνοῦντας αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ = Mode of worshipping
6:63	πνεῦμα	πνεῦμα ἐστιν τὸ ζῳοποιοῦν = Gives life τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν πνεῦμα ἐστιν καὶ ζωή ἐστιν = Life-giving Spirit is mediated through the message of Son
7:39	πνεῦμα /πνεύματος	πνεύματος ὃ ἔμελλον λαμβάνειν οἱ πιστεύσαντες εἰς αὐτόν = Believers receive the Spirit οὔπω γὰρ ἦν πνεῦμα, ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη = Comes after cross events
14:16	παράκλητον	ἵνα μεθ' ὑμῶν εἰς τὸν αἰῶνα ᾖ = Intimate relation – Father gives
14:17	τὸ πνεῦμα τῆς ἀληθείας	ὑμεῖς γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μένει καὶ ἐν ὑμῖν ἔσται = Intimate relation with the believer (family context)
14:26	παράκλητος / τὸ πνεῦμα τὸ ἅγιον	ὃ πέμψει ὁ πατὴρ ἐν τῷ ὀνόματι μου = Father sends ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν [ἐγώ] = Teaches and reminds what Jesus has said
15:26	παράκλητος / τὸ πνεῦμα τῆς ἀληθείας	ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρός ἐκπορεύεται= Sent by Jesus, but going out from the Father ἐκεῖνος μαρτυρήσει περὶ ἐμου = Witness about Jesus
16:7	παράκλητος	πέμψω αὐτὸν πρὸς ὑμᾶς = Jesus sends Paraclete (vv. 8-11) – Convict the world of guilt: * regarding sin, because men do not believe in me; * regarding righteousness, because I am going to the Father, where you can see me no longer; * regarding judgment, because the prince of this world now stands condemned
16:13	τὸ πνεῦμα τῆς ἀληθείας	ὁδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάσῃ· οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀ λλ' ὅσα ἀκούσει λαλήσει καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν = Guides believers in truth; Says what he heard (not on his own) and what is to come (vv. 14-15) Glorify Jesus by making known to the believers who belongs to Jesus; (family context – What belongs to the Father also belongs to Jesus – that is why the Spirit makes it known)
1:33	ἐν πνεύματι ἁγίῳ	οὗτος ἐστιν ὁ βαπτίζων = The Son baptizes in the Spirit
20:22	πνεῦμα ἅγιον	Jesus gives the Spirit to the believers who has power to forgive sins or not

Van der Watt argues that the close relation between the Father, the Son and the Spirit is evident from the above information. The Spirit identifies the Son (1:34) and stands in an intimate and full relationship with him (1:33; 3:34), since he is the bearer of the Spirit. The intimate relation

University of Pretoria etd – Joubert J v D (2006)

between the Spirit and Jesus will be duplicated between the Spirit and believers too. Believers will know the Spirit and the Spirit will be with and in them (7:39; 14:16-17). This will become a reality through and after the cross events (7:39).

It is the Father who will give the Spirit (παράκλητος) to the believers on the request of Jesus (14:16, 26). In footnote 409 Van der Watt states that the view that παράκλητος does not refer to the Holy Spirit is not convincing at all. He refers to J. Du Rand (1990:26) and R. Brown (1972:1140) and reminds us of the fact that Brown mentions that although παράκλητος does not do everything the Spirit does and although he asks the question whether they are the same, he continues in his explanation of John14:26 that the Spirit and παράκλητος are identified. The Spirit will *teach* and *guide* the believers in the reality (words and actions that belong to Jesus) that were revealed and established by Jesus (John 14:26; 15:26; 16:13). He will *witness* about Jesus and on his behalf (John 15:26), only according to what he has heard (John 16:13) and will say nothing on his own. He can only act on the authority of Jesus and bring him in constant remembrance. This does not mean that παράκλητος fulfils the function of a tape recorder, but rather that the role of the Spirit is 'that of reinterpreting the old to give it contemporary significance and that of revealing the new in a way consistent with the old'. In this regard the mode of the presence of Jesus changes – he is no longer present in flesh, but in Spirit. Van der Watt refers to the fact that R. Brown (1972:1140-1141) illustrated the strong resemblance between the Spirit and Jesus: 'Virtually everything that has been said about the Paraclete has been said elsewhere in the Gospel about Jesus' (1972:1140). What παράκλητος does regarding sin, righteousness and judgment has to do with the mission of Jesus and indeed with Jesus himself (John 16:8-11).[151] That is why the Spirit can *glorify* Jesus (John 16:13). When the believers receive the Spirit, they will be able to *do* what only God can do, namely to forgive sin. They will be able to continue the mission of Jesus (John 20:21-23). That is perhaps why the focus falls so strongly on the teaching and guiding functions of παράκλητος. His revelatory function stands central in the light of the eschatological *continuum* of the work of Jesus. In this context it is to be expected that the phrase, which is used in close connection to παράκλητος, is πνεῦμα τῆς ἀληθείας. The latter description is only found in the παράκλητος contexts.

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[151] See C. Dietzfelbinger (1997:51).

University of Pretoria etd – Joubert J v D (2006)

R. Brown (1984:1141) feels so strongly about the intimate relation between Jesus and ὁ παράκλητος that he states: "The one whom John calls 'another Paraclete' is another Jesus." Although there is much that we could agree with in Brown's analysis, for instance the close connection between Jesus and ὁ παράκλητος, the fact that he sees ὁ παράκλητος as the Holy Spirit and therefore also as the Third Person of the Trinity and not merely a power. We could question however his idea that the passages were part of a later insertion by an editor. His reconstruction of the Johannine community and linked to that the redaction history of the Fourth Gospel is too much of an assumption.[152] His understanding and interpretation of ὁ παράκλητος is dependent on whether or not his four-phased redaction criticism theory is valid. The theological motive then becomes the motive of the editor in an attempt to give new hope to a second generation in the Johannine community. As stated in chapter three, I interpret the παράκλητος sayings as the Johannine narrative perspective of authentic sayings from Jesus in the context of his departure. It makes sense if we take the setting, circumstances and content of what happened during that night in which Jesus uttered these sayings.

The Spirit is also the mode of worshipping the Father, since God is S(s)pirit. Like the Father and Son, the Spirit also gives life (John 6:63). Through the words of Jesus the life-giving Spirit will be mediated (John 6:63).

The intimate relation between Father, Son and Spirit, as well as the consequent synchronization of attitude and actions, draws the Spirit into the sphere of God. To the extent that the Spirit is personified in this Gospel, it can be said that the Spirit is a member of the family. He is from the

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[152] In reconstructing a Johannine community life he suggests four phases. Phase one, the pre-Gospel era, involved the origins of the community, and its relation to mid-first-century Judaism. Phase two, involved the life-situation of the Johannine community at the time the Gospel was written. Phase three, involves the life-situation in the now-divided Johannine communities at the time the epistles were written, presumably CE 100. Phase four saw the dissolution of the two Johannine groups after the epistles were written."

Now with this being said we can consider Brown's own warning in the introduction: "I warn the reader that my reconstruction claims at most probability; and if sixty percent of my detective work is accepted, I shall be happy indeed."

I find it difficult to accept that such an important element in the Fourth Gospel should be accepted on the basis of a reconstruction that is, at most, just a probability. See also R. Brown (2003:62-86) where Brown discusses a revised theory that identifies three stages of Gospel formation.

University of Pretoria etd – Joubert J v D (2006)

Father (παρὰ τοῦ πατρός), witnesses only what he has heard, which is formulated in terms of Jesus and what he did. He then supports the family members who stay behind to continue preaching the message of Jesus. That is why the κόσμος will not recognize or accept the Spirit (John 14:17). They do not know Jesus, which shows that they do not belong to the same group/family.

The Spirit is, however, not directly addressed as member of the family, although he behaves accordingly. The names used for the Spirit show that παράκλητος and πνεῦμα τῆς ἀληθείας are the only alternatives to (Holy) Spirit (τὸ πνεῦμα) in this Gospel. The functional position of the Spirit within the family is described as παράκλητος or special helper.[153]

Van der Watt sees the help that παράκλητος provides mainly in guidance and teaching the believers, but also in giving them life and glorifying the Son. He also convicts the world of guilt, thus protecting the family's identity.

Van der Watt concludes by stating that metaphorically speaking it seems plausible to maintain that the Spirit functions within the framework of the macro-imagery of the family. He emanates from the Father, supports the Son and continues his work, and helps the believers. He stands in intimate relations to all of them and works for the glory and well being of the family. Elements like teaching, convicting and even the title παράκλητος communicate on the basis of analogy. There is a point of comparison, but exactly at that point the difference between the earthly and divine realities are seen, which underlines the metaphorical character.

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[153] In footnote 421 J. Van der Watt states that D. Smith (1995:140) points out that the 'greatest problem in understanding the concept of the Spirit in the Fourth Gospel has been the term παράκλητος itself'. R. Brown (1972:1135-1143) gives a detailed discussion. J. Louw and E. Nida (1988:142) describe the potential of this word as 'one who helps, by consoling, encouraging, or mediating on behalf of'. They then mention the problem that this word may be used for a wide range of meanings, which is also the conclusion of R. Brown (1972:1137), J. Du Rand (1990:26) and D. Carson (1991:499). This causes Van der Watt to comment that this problem makes the interpreter especially dependent on the context.

University of Pretoria etd – Joubert J v D (2006)

2.6. Preliminary Summary

What have we learned and affirmed this far regarding παράκλητος and its possible origin and background? It seems to me that among Johannine scholars there are three basic established source theories (with some variation within) that attempt to explain the origin and meaning of παράκλητος as it pertains to Johannine Literature:

- **The proto-Gnostic antecedents (like Bultmann and Bauer)**. One answer that was popular for a very long time was R. Bultmann's (1971 and 1976) proposal of a Gnostic background.[154] Bultmann, in keeping with his thesis regarding the origins of the Fourth Gospel, argues that παράκλητος derives its meaning from Gnosticism (Mandaean Literature) and the concept of heavenly helpers. We have shown that this view might not give us a satisfying solution regarding the background and origin of παράκλητος.

- **The pro-Judaistic antecedents (like J. Behm, S. Mowinckel, N. Johansson, U. Müller, G. Bornkamm)**. Behm connects παράκλητος with the Old Testament, inter-testamental and rabbinic concept of advocate. This latter connection is supported as the principal definition in most pre-Christian and contemporaneous literature and by the Latin Fathers who typically translated παράκλητος into the Latin as *advocatus*. We have shown that the Jewishness of the Fourth Gospel has come much more sharply into focus, a key reason for this being the realization that Hellenism had influenced all streams of Judaism by the first century CE, and that this meant that 'Hellenistic' elements in the Fourth Gospel did not need to be regarded as evidence of a non-Jewish background of thought. Very important in connection with this change of consensus was the discovery of the Dead Sea Scrolls, which showed in a clearly Jewish group, ideas which bore striking affinities to many aspects of Johannine thought and imagery.[155] S. Mowinckel (1933:97-130 see especially 109-119) interprets παράκλητος as angel intercessor. His point of reference is Job 33:23 where Elihu rebuked Job. Among other things, Elihu said to Job that God will restore man to his righteousness (33:26b): "If there be for him an angel, a

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[154] But this suggestion today has lost much of its support, since the Gnostic 'redeemer myth' which R. Bultmann proposed as the background to the Gospel is only found in later literature, and most likely has been influenced by Christianity rather than vice versa.

[155] A useful book to refer to on this topic is a collection of key essays edited by J. Charlesworth (1991).

University of Pretoria etd – Joubert J v D (2006)

mediator, one of the thousand to declare to man what is right for him (33:23)"[156] Mowinckel interprets the Job references as proof of angelic intercessors that pleads the case of man before God. The argument is that this was the view during Late Judaism (during the New Testament and Talmudic period).[157]

N. Johansson (1940, especially chapters 9 and 10) discusses the possibility of interpreting παράκλητος as an angelic intercessor. He readily admits that Jesus was identified as παράκλητος in John 14:16 and 1 John 2:1-2 (Johansson, 1940:258-259). But he prefers to interpret the Johannine references in the Parting Discourses more in line with the Jewish thought presented by for instance the Testament of Judah (Johansson, 1940:262) and with reservations in that of the Hermetic Mandaean concept

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[156] See also Job 16:19-21: "[19]Also, now, watch: in the heavens *is* my witness, my testifier is in the high places. [20]My interpreter *is* my friend, my eye has poured out to God: [21]And he reasons for a man with God, as a son of man [does] for his friend. [22]When a few years do come, I shall follow a path from which I shall not return."

[157] My problem with S. Mowinckel's view (and all those who interpret ὁ παράκλητος as an angelic intercessor) is that this approach does not do justice to the text at all. It does not take into account that we are working with at least four different layers of interpretation. We are not the original readers of Job, neither were the Jews of the Talmudic period or better known as Tannaitic Judaism. If you consider the views of W. de Wette (1852:399-400) or J. Eichorn (1783) then the words of Elihu (Job 32:1-37:24) is a later addition, which means that if you accept this view there are at least another two layers of interpretation that we should take into account.

Although Job is commonly seen as Wisdom literature, there is more than one way that scholars interpret the message of the book. Some follow a wisdom model; some follow a poetical model and other follow a juridical model. Furthermore, we need to keep in mind that few books in the Old Testament present such a wide range of critical problems, as does the book of Job. Most significant of these problems in our assessment of Mowinckel reference to Job is the fact that the dating of the book, the establishing of its form and its historical background are interpreted so vastly different by so many scholars. There is no consensus among scholars about these issues.

The two most extreme views would be that we should date Job during the Mosaic age or during the Maccabean age. Certainly, if we want to use these texts to prove the existence of a theology of angelic messengers in Judaic thought, we should determine which period we are talking about. The question as to how the poet himself wished the dialogues to be read and understood has never been clearly answered.

J. Kroeze (1961:11) rightly asks the question whether we could learn anything regarding the message of Job from gleaning the rabbinical literature. He assesses that Talmudic interpretations are so extremely contradictory that we might not learn much from it. He goes so far as to say that considering the rabbinical literature there is no Jewish tradition that can help us in our interpretation of Job. For this very reason, I am suggesting that Mowinckel's interpretation that ὁ παράκλητος is an angelic messenger does not suffice. To me it seems like a case of identification by association. Since the words angel and intercessor are both to be found in Job 33:23, ὁ παράκλητος must be seen as such an angelic intercessor. I interpret the Job texts more in messianic terms. J. Kroeze (1961:378) is right when he states that this 'person' is a very unique person – one out of a thousand means 'the only one of his kind'. Interpreted this way, the Job texts link with what John said regarding Jesus in 1 John 2:1-2. Jesus is that 'only one of his kind' intercessor that mankind has to intercede on his behalf. See also J. Hartley (1988:444-447) and A. De Wilde (1981:316).

University of Pretoria etd – Joubert J v D (2006)

of an angel (Johansson, 1940:275-278). However, his final assessment is that we should consider the Israelite-Judaist angiology as the origin of παράκλητος. Job 33 also plays a role in his consideration. However, he does not spend much time expositing the text (N. Johansson, 1940:298-300).

The aforementioned scholars argue that ὁ παράκλητος is a person and not merely a power. I disagree however, that this person is an angelic being. [158]

- **The Hellenistic antecedents (C. Dodd)**. In the works of Philo and Josephus, παράκλητος, or its cognates, are used in the sense of intercessor, advisor and/or helper. Goodspeed generally supports this understanding of παράκλητος. His definition is not as restrictive as R. Bultmann and J. Behm's suggestions and for this reason suits the occurrence of the word in Johannine Literature better. We have learned that some scholars regarded John as primarily an attempt to restate the Gospel message for readers in the wider Hellenistic world, although he recognized the many points of contact with rabbinic and 'Hellenistic' Judaism as well. [159] We have seen that some scholars have argued that the Fourth Evangelist was the furthest removed of the four Gospels from the Jewish roots of Christianity was taken for granted, and attempts were made to explain why John was so different.

I have affirmed the view that παράκλητος is the passive verbal adjective form of παρακαλέω. It is often argued that the word is a composite from two separate roots, the preposition παρα meaning "alongside" and the verb καλέω meaning "I call." As such, an etymological definition of

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[158] What I have said about S. Mowinckel would also apply to these scholars. Regardless of the inventiveness of J. Betz or the creative way he interprets Qumran, his approach is exegetically questionable since he did not focus on identifying the basic tenets of Christian pneumatology. He merely assumed that ὁ παράκλητος and πνεῦμα are not to be interpreted in a Pneumatological sense. This is as a biased and prejudiced approach.

Another criticism would be the acceptance of Betz's initial hypothesis that ὁ παράκλητος has its origin in the legal sphere and should be interpreted that way in John, while it seems quite clear to me that in the Parting Discourse he does not perform that kind of work.

[159] See for instance C. Dodd (1970).

University of Pretoria etd – Joubert J v D (2006)

παράκλητος would be "the one who is called alongside." This definition, however, does not sufficiently clarify the sense of the word as it appears in Johannine Literature.

The principal difficulty encountered in the search for the historical roots and a basic meaning of παράκλητος is the fact that this expression envelops potentially such a wide area of meaning.

Given the diversity of the Palestinian religious milieu, evidence of interdependence between the literature of the period and the Johannine Literature, it seems entirely possible that each of these theories could have influenced the Johannine conception of παράκλητος or that none of them influenced John. Yet, in the Johannine Literature, the word παράκλητος has evolved beyond the limitations of all these source theories.

John's usage of παράκλητος is unique and that we should treat John's usage of παράκλητος a Johannine *hapax legomenon* and restrain ourselves from trying to trace the origins of his thought to other historical settings.

I have agreed with Van der Watt (2000) that the Johannine Gospel communicates its messages by means of a refined use of imagery, which consists of metaphors that are inter-related to form a network, that the individual metaphors are linked on both syntactic and semantic levels and that they form a unity throughout the Gospel Van der Watt's (2000) metaphoric approach is a way forward in our attempt to bridge the impasse.

The Johannine images and symbols, drawn from a variety *of* sources, are redefined through the Johannine Jesus. Images and symbols are significant in the Johannine symbolic universe are multivalent, interconnected with major themes of the narrative, and function at two levels. At the primary level, these textual strategies evoke and convey theologically the historical and trans-historical realities of the life, ministry and death-glory *of* Jesus. In this category are such images as life, the shepherd and light. Others, like the grain *of* wheat, are focused more specifically on the progression of his death-glory/resurrection. On the secondary level, these images are

University of Pretoria etd – Joubert J v D (2006)

applied to the disciples, evoking the death-glory/resurrection progression which functions as a paradigm for discipleship in the situation of Christians.

The conventional interpretation of παράκλητος as *advocate* is confusing because it puts to the fore only one very restricted facet of what the Holy Spirit does. An interpretation founded upon the idea of legal advocate appears is in most cases to be too limiting. Expressions such as 'Helper', 'Comforter', 'Companion', 'Intercessor', 'Mediator', 'Teacher', or 'Equipper' are highly nonspecific and might be for the most part useful, but I am not convinced that any single one of these possible meanings will enable us to understand παράκλητος properly. This thesis will be developed further in later chapters.

The recognition of J. Louw and E. Nida's (1996) in footnote 4 in Domain 35.4 stands: "The meaning of παράκλητος overlaps considerably with other domains. It certainly involves psychological factors of encouragement and therefore may very well be treated in Domain 25 *Attitudes and Emotions.* There is also a sense in which παράκλητος inevitably involves some communication, and therefore it may fittingly be analysed in Domain 33 *Communication.* The role of intercession has certain legal implications, and accordingly, παράκλητος is justifiably related to legal procedures in Domain 56 *Courts and Legal Procedures.* It is very rare indeed that any one term in a receptor language will have all of the distinctive features of meaning possessed by παράκλητος, especially in reference to the role of the Holy Spirit."

Given these varied functions, most English translations cannot convey a complete sense of παράκλητος as intended in Johannine Literature.

Given this analysis of the origin, background and usage of παράκλητος the only way forward in our search to address the enigma of παράκλητος is to study the Johannine texts in their socio-cultural context exegetically. With this being said, we can proceed to an exegetical investigation of the Johannine παράκλητος pronouncements. This is the topic of our next chapter.

University of Pretoria etd – Joubert J v D (2006)

Chapter Three

Exegetical Approach to and Analysis of the Paraclete Passages

3.1. Introduction

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

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

The purpose of this current chapter is twofold:

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

University of Pretoria etd – Joubert J v D (2006)

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

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

3.2. Exegetical approach

In the introduction to W. Egger's book on exegesis H. Boers (1996:xlvii) refers to the fact that traditional grammar has its limitations and he consequently suggests that transformational grammar[2] is needed to overcome these limitations. The same could be said of traditional exegesis as well. If this is true we need an exegetical approach to overcome the limitations of traditional exegesis.

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

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

[2] The transformational grammar was a theory of how grammatical knowledge is represented and processed in the brain. Developed by N. Chomsky in the1960's, the transformational grammar consisted of:

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

3.3.1. My socio-cultural environment

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

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

Philosophy and Systematic theology are the two disciplines that I focused on most in my academic development. I am probably indebted the most to philosophers[9] from Potchefstroom who broadened my horizon by introducing me not only to the classic philosophers but also to

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

contemporary philosophers. I am also indebted to the language scholars who taught me Greek[10]. Through them I learned the importance of epistemology, methodology, and developed my own scientific theory and praxis. I am also indebted to the systematic theologians[11] from the University of Pretoria who stimulated my understanding of dogma and doctrine.

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

3.3.2. Exegetic and linguistic development

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

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

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

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

3.3.2.1. My understanding of lexis[21]

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

3.3.2.2. Text Analysis and Grammar

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

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

3.3.2.3. The influence of Sociolinguistics

I am influenced by the development of sociolinguistics on exegesis. I see sociolinguistics[35] as the study of the effect of any and all aspects of society[36] (including cultural norms, expectations and context), on the way language is used. As with any complex, emergent concept, language is somewhat resistant to definition. I see language as a system of communication or reasoning. It uses representation along with metaphor and some manner of logical grammar, all of which presuppose a historical and at least temporarily transcendent standard or truth from which it is derived.[37]

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

[39] See R. Hochschild (1999).

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

The Gospel of John has occasionally been described as the "spiritual gospel". This has caused some scholars[48] to see it as the least likely biblical document to encourage a social scientific approach. But the work of scholars like D. Rensberger (1988) has changed that view and aims to enrich our understanding of John's purpose and theology by paying attention to the social circumstances surrounding the community for whom the gospel was written. More recently, B. Malina and R. Rohrbaugh (1992) have written a commentary on the Synoptic Gospels using the social scientific method with illuminating results.

3.3.2.4. Exegesis – Patterning, Syntactical Analysis, and Semiotics[49]

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

Context plays a fundamental role in the explanation and description of texts. Here I am thinking of context in more than one sense. I am referring e.g., 1) to the context of the discourse in the text[51], 2) the context of the author, 3) the context of the first reader, and 4) the context of the implied reader.[52]

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

3.3.2.5. Socio-Cultural Analysis

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

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[55] L. Wittgenstein (1958: section 199).

[56] See B. Schiffrin (1994: 143)

[57] See M. Bakhtin (1986:160)

[58] L. Wittgenstein (1958: section 198).

University of Pretoria etd – Joubert J v D (2006)

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

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

3.3.2.6. Genre Analysis[61]

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

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

G. Osborne (1991:149) makes an important observation when we talk about genre. He says: "The current debate over genre is whether or not it can function as a classification device." However the purpose of focusing on genre here is not classification at all. The reason for our focus on genre is the conviction that to understand an ancient text we need to be aware of the characteristics of those kinds of texts.

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

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

3.3.2.6.1. Definition of Genre

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

1) *Dynamism*. Genres are dynamic rhetorical forms that are developed from actors' responses to recurrent situations and that serve to stabilize experience and give its coherence and meaning. Genres change over time in response to their users' socio-cognitive needs.

2) *Situatedness*. Our knowledge of genres is derived from and embedded in our participation in the communicative activities of daily and professional life. As such, genre knowledge is a form of "situated cognition" that continues to develop as we participate in the activities of the ambient culture.

3) *Form and content*. Genre knowledge embraces both form and content, including a sense of what content is appropriate to a particular purpose in a particular situation at a particular point of time.

4) *Duality of structure*. As we draw on genre rules to engage in professional activities, we *constitute* social structures (in professional, institutional, and organizational contexts) and simultaneously *reproduce* these structures.

5) *Community ownership*. Genre conversations signal a discourse community's norms, epistemology, ideology, and social ontology.

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

3.3.2.6.2. Identification of Text-types

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

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

It should be noted along with R. Longacre 1(983:13-14) and E. Clendenen (1989, 47) that many texts do not contain merely one text type. Often paragraphs of another text type are embedded in the text.[74]

3.3.2.6.3. Macro structures and Frame structures

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

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

3.4. Παράκλητος Passages in John 13-17

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

3.4.1. Gospel[78] as the Genre of John

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

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

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

3.4.2. The Gospel of John as Narrative[84]

I work with the hypothesis that the Gospel of John is a first-degree[85] non-fictional narrative text.[86] In this classification I am not alone. M. Stibbe (1992:9) and many others classify the

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

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

> "A first-degree narrative is a narrative that is *not* embedded in any other narrative; a second-degree narrative is a narrative that is embedded in a first-degree narrative; a third-degree narrative is one that is embedded in a second-degree narrative, etc.
>
> A first-degree narrator, by analogy, is the narrator of a first-degree narrative; a second-degree narrator is the narrator of a second-degree narrative, etc., in exact correspondence."

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

3.4.3. The Structure of John's Gospel

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

The theme of the Johannine Gospel as given in chapter 20:30-31[91] can be described as:

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

This theme is being unfolded as follows:

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[91] There are two text critical notes to consider that will help us to assess this theme better. The first is in verse 30. B. Newman and E. Nida (1993) indicate that some Greek manuscripts do not have *"his"* before *disciples'*, but the meaning is clearly implicit, and *"his"* may be included on translational grounds. One Latin translation reads after "*in his disciples' presence*", "after his resurrection from the dead," but this translation is obviously a later scribal addition. *In his disciples' presence* may be rendered, "when his disciples were with him," or even, "while his disciples were watching." The clause, *which are not written down in this book* suggests a contrast. The first sentence of this verse may therefore be translated: "Jesus performed many other miracles when his disciples were with him; these are not written down in this book." B. Metzger (1994:255-256) discusses the UBS Committee's view on μαθητῶν [αὐτοῦ] and indicates that they gave it a {C} rating. In order to represent the close balance of external attestation for (P^{66} ℵ C D L W X Θ Ψ f^{1} f^{13} 33 565 700 892 *al*) and against (A B K Δ Π 0250 *al*) the inclusion of αὐτοῦ, the Committee retained the word enclosed within square brackets.

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

1:1-18 The Prologue

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

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

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

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

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

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

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

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

6:60-71 Revelation rejected by majority

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

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

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

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

13:1-17:26 Parting Discourses

18:1-19:42 Passion and death

20:1-21:23 Resurrection

21:24-25 The Epilogue – Witness of disciples

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

13:1-30 Introduction to the Parting Discourses

13:31-16:33 Parting Discourses

University of Pretoria etd – Joubert J v D (2006)

13:31-16:33	**Revelation that Jesus has to go and that the disciples must stay behind. Revelation of the other Paraclete and his role and function regarding disciples' relation to God, Jesus and to the world after Jesus' departure**
17:1-26	Closing of Parting Discourses - Revelation of Jesus as High Priest who intercedes for himself, his disciples and the world

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

13:31-38	Jesus reveals Peter's denial
14:1-4	Jesus reveals that he is departing to go back to the Father
14:5-14	Jesus reveals that he is the Way to the Father
14:15-31	**Jesus reveals the arrival of another Paraclete**
15:1-17	Jesus reveals his relationship with his disciples
15:18-16:4a	**Jesus reveals the relationship of the world with his disciples and reminds them of the role the Paraclete will play**
16:4b-15	**Jesus reveals how the Paraclete will function in this environment**
16:16-33	Jesus reveals that the disciples will experience joy regardless of trouble in the world

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

University of Pretoria etd – Joubert J v D (2006)

3.4.4. The Parting Discourses

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

3.4.4.1. Analysis of the Textual context of the Paraclete sayings

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

A. Köstenberger (2002:130) interprets the Parting Dialogue in the Gospel of John as being patterned after Moses' "farewell discourse" in Deuteronomy (31-33) and other similar Old Testament farewells.[94] He indicates that the inter-testamental period saw the production of an entire genre of such works[95]. Most of these testaments were written between the second century BCE and the third century CE and include the following features[96]:

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

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

The main reasons for my division are:

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

University of Pretoria etd – Joubert J v D (2006)

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

3.4.4.2. The Socio-Cultural Context of the Parting Discourses

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

3.4.4.3. Historical Background in which the Parting Discourses function

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

With regards to when this dialogue took place, I am leaning towards A. Köstenberger (2002) who dates the occurrence of this meal on Thursday, April 2, 33 (but it could also have been Thursday, Nisan[111] 14, 30).[112]

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

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

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

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

[111] Our March/April.

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

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

University of Pretoria etd – Joubert J v D (2006)

We know that Herod Antipas[115] was the Jewish ruler appointed by the Romans.[116] We know about the conflict between the power hungry and reckless Herod and the Jewish Sanhedrin[117]. And we know that Pontius Pilate was the procurator during this time.[118] According to B. Meyer (1979:11), John the Baptist's ministry started in early CE 27/29.[119] Depending on the dating we accept, Jesus' ministry started in CE 28/30 and continued until his death in CE 30/33.

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

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

[115] See D. Braund (1983:239-242).

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

Various scholars have made the following observations:[121]

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

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

[126] L. White (19996: 928) states that often, it seems, such groups tend to emerge from conditions of social or economic deprivation or from some experience of political oppression. The particular form of disenfranchisement or deprivation, such as in the marginalized position of certain individuals or classes in society, may then be conceived as the embodiment of evil and the symbol of the abuse that needs reform. The group looks for a remedy to these social ills in terms of religious redefinition of the social order.

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

3.4.4.4. Conversational Analysis[136] of the Parting Discourses

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

We need to discuss the Parting Dialogue as a whole[137] in the context of conversation analysis to evaluate the background information this dialogue provides that will enable us to interpret its content better. [138] Words are never neutral. Critical Discourse Analysis challenges us to move

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

[143][143][143] Stemming from J. Habermas' (1973) critical theory, Discourse Analysis aims to help the analyst understand social problems that are mediated by mainstream ideology and power relationships, all perpetuated by the use of written texts. Having noticed the genre of text and how the message is framed, we can move onto the more minute levels of analysis: sentence, phrases, and words. Several techniques have been developed to facilitate this level of analysis. I am making use of T. Huckin (1997):

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

were the protégé's.[150] Although a patron had to make sure that the rules of hospitality were honoured, that did not mean that he had to do what Jesus did – washing the feet of his table quests.

The act of the washing their feet is Jesus' revelation that he is not only their patron, he was also a broker[151] of God's patronage.[152] This is clearly stated in the narrator's additional information given in John 13:1-3. This act has great significance in the context of the discourse.[153] Jesus' response according to John 13:8b (**Jesus 6**) gives us the key to understand the motive of Jesus' action. In one sense it reveals Jesus' true status, as God's broker. In other words, here it function as a template for the conduct Jesus deemed as appropriate for disciples. And in even another it reveals that their participation in this unifies them with him. Through doing this, he tried to explain to them that they, as his followers, should become God's brokers too. He also appealed to them to respond positively to that responsibility and to take it as seriously as what he was taking it.

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

Through the interlude of John 13:21a Ταῦτα εἰπὼν [ὁ] Ἰησοῦς ἐταράχθη τῷ πνεύματι (**Narrator 4**) the suspense is raised. The narrator alludes to something that happened, (maybe a pause, maybe a physical expression of emotion) and shares an interpretation of what happened. However, the interpretation of this interlude raises a question: What was the cause of what happened?

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

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

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

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

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

Through Conversational Analysis we came to know the following:

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

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

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- Jesus is going away
- The παράκλητος is coming

- There are two distinctive moods:
  - The disciples are confused, scared and incapable of grasping what is going on
  - Jesus is sure and knows exactly and has clarity about the future
- Judas' betrayal, instigated by Jesus' anointment in Bethany and driven to finality by the dispute regarding importance and Jesus' way of dealing with it, caused Judas to become Satan's broker in his dealings with the Sanhedrin[158]
- John 13:31-16:33 introduces the παράκλητος as another broker who would do for the disciples what Jesus did and even more.
- Failure to "see" patron–client–broker dynamics in the Parting Discourses and account for them within one's analysis would be a grave error
  - The character (honour) of Jesus as patron was at stake
  - Factional contest over who is the highest is addressed
  - The disciples in the upper room are introduced as Jesus' loyal clients
  - The reality of patron competition for clients' loyalty is revealed
  - Judas rejected Jesus as patron and broker
  - The loyalty of the rest of the disciple group is gained by the promise of the παράκλητος as another broker
- Although what was about to happen was going to look as if Jesus was shamed it will ultimately lead to his glorification

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

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

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3.5. Analyses of the παράκλητος Passages

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

Three approaches influenced my thinking: 1) that of E. Nida[159], 2) J. Louw [160]and 3) that of F. Van Rensburg.[161] Of the three Van Rensburg impacted me most. I am however, of the opinion that there is a lot to gain from J. Louw's approach as well and have decided to attempt my own version of a semantic discourse analysis of the Greek pericopes where we find the παράκλητος sayings. However, I have followed F. Van Rensburg's approach in analysing the immediate verses where we find these references.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

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

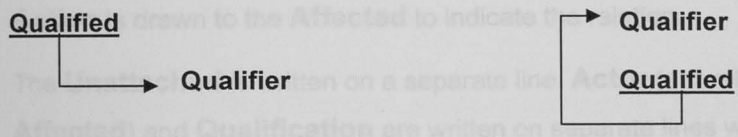
There are two other words/phrases that I have borrowed from Van Rensburg:

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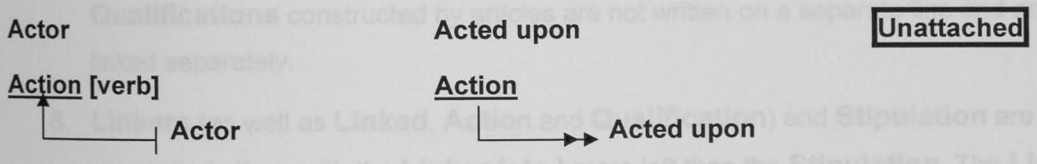
- **Qualified [noun phrase]** - refers to every syntactic component that is qualified by qualifier/modifier/specifier/determiner-quantifiers/ or an adjectival (a label applied to any word, phrase or other linguistic item which modifies a noun the way and adjective modifies a noun)
- **Qualifier** - refers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

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

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



Three relations are distinctively visually expressed through linking lines:



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[168] Funk's sentence types are:

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

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

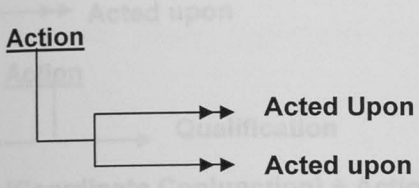
The following basic principles apply to help us to use this method:

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

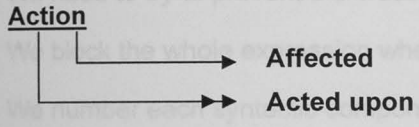
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7. **Prepositions** are not dealt with as proper syntactic components and are therefore not linked separately. Syntactically they are seen as part of a unit with the particular **Qualification** or **Stipulation**.

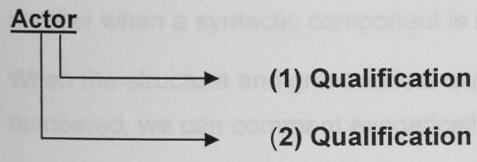
8. When a syntactic component is qualified by more than one other syntactic component, and these syntactic components fulfil the same syntactic function, we express the relations in the following manner:



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



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

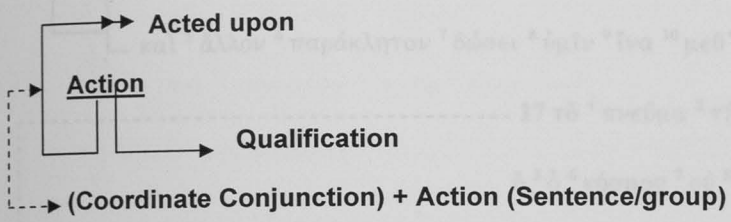


11. To indicate a coordinating relation between sentences, the sentences are started on the same vertical line.

12. Sentences or sentence groups that precede sentences in which we find semantically differentiated coordinating conjunctions, are linked to show the syntactic coordination, regardless the fact that syntactically the linking takes place between the conjunctions.

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



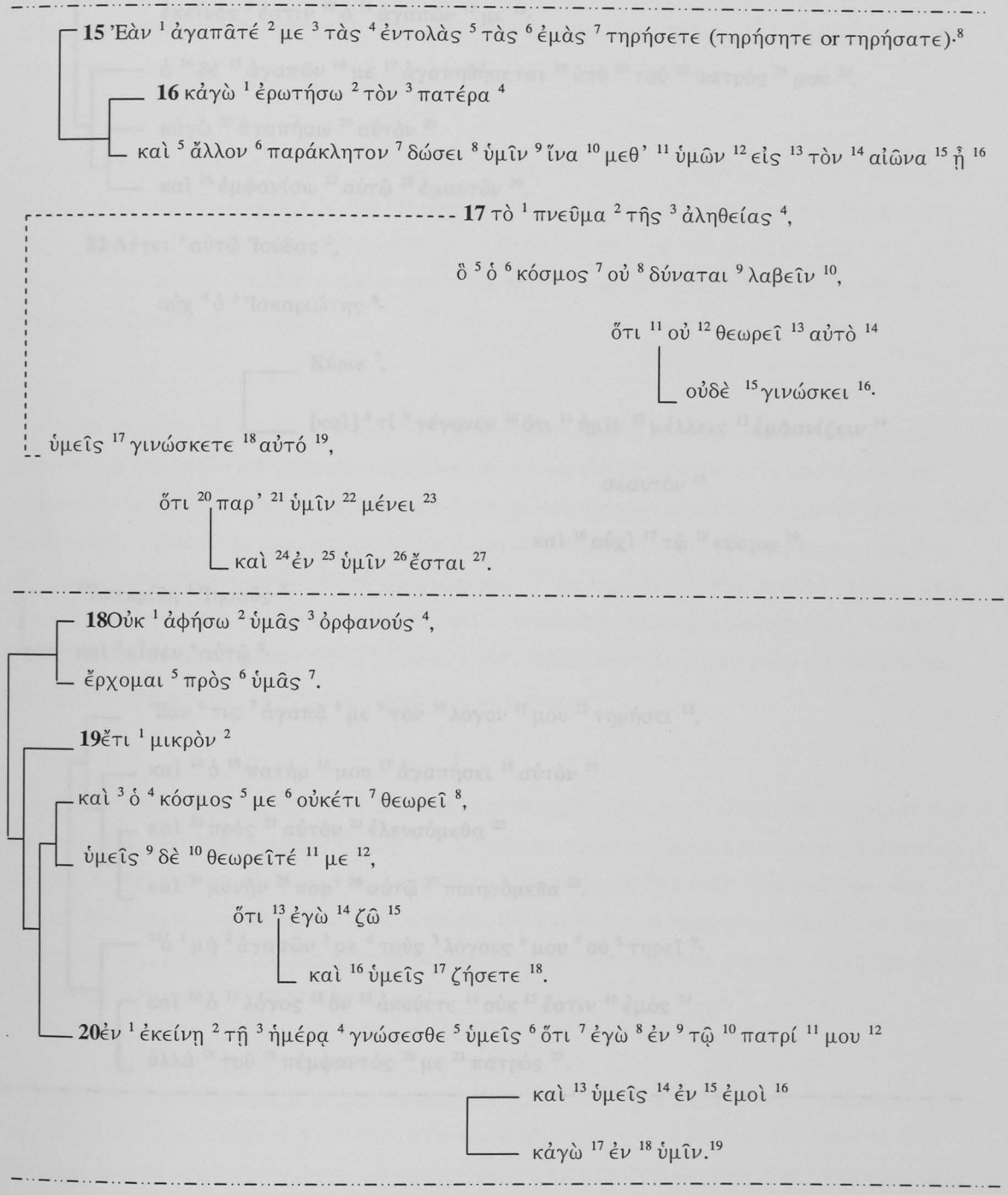
13. When a component or part of a component is presupposed for the sake of clarity, we place the presupposed component in brackets. Linking then takes place the normal way.
14. We need to try to prevent the crossing of linking lines as far as possible.
15. We block the whole expression when an extended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

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

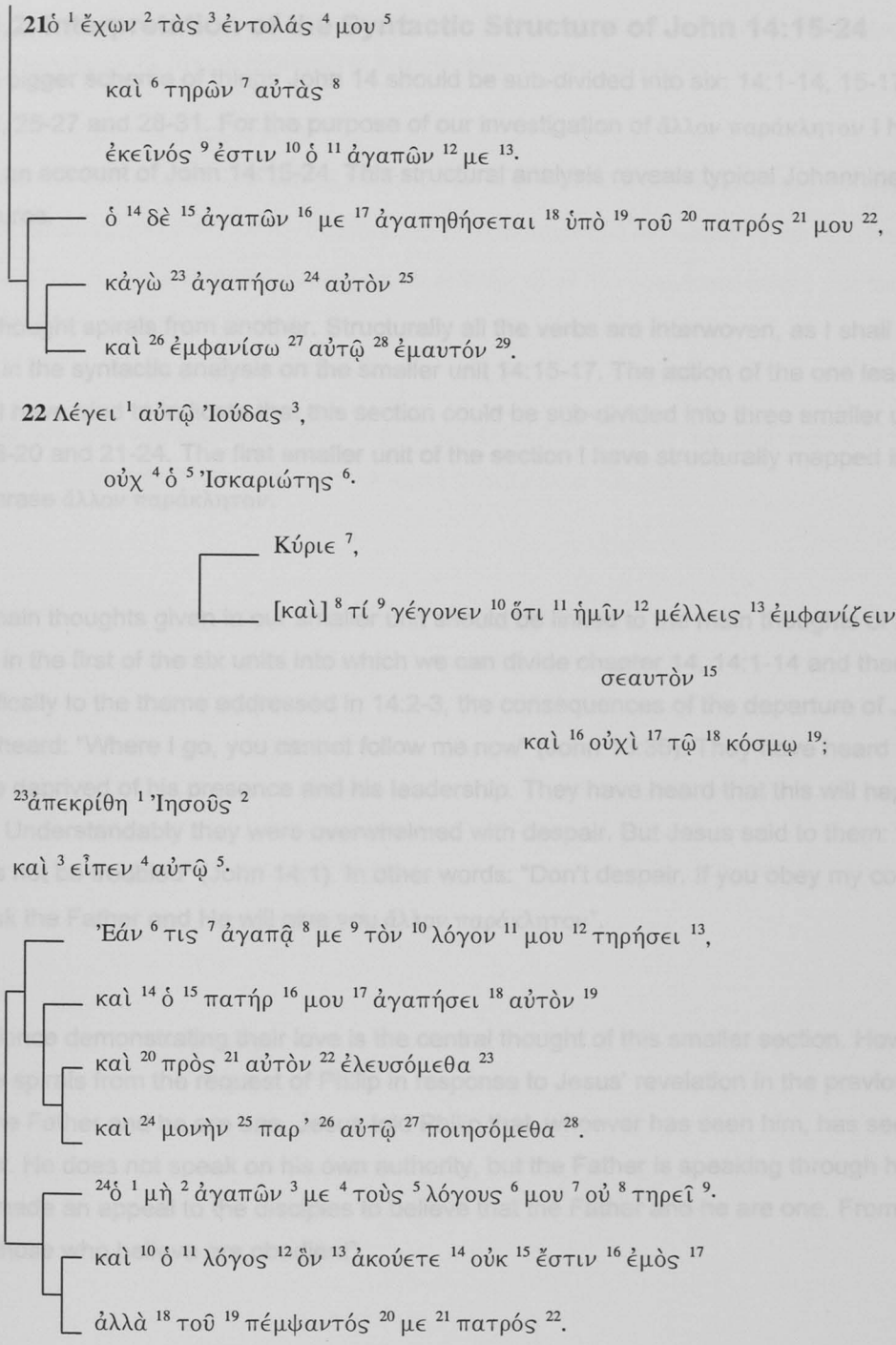
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3.5.1. Analysis of John 14:15-24

3.5.1.1. Structural Breakdown



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

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

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

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

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

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

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

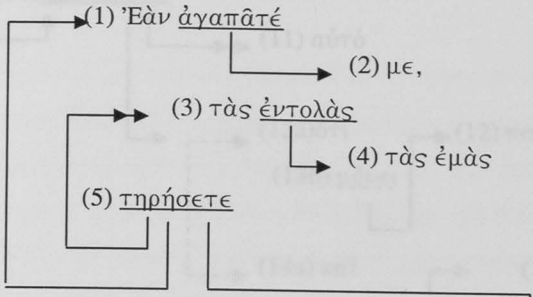
The promise of the coming of ἄλλον παράκλητον is a continuation of the thought that there is no need to be troubled (John 14:1). Interpreting the coming of ἄλλον παράκλητον this way enables us to see the revelation of his coming as an answer to all the questions asked this far in the conversation.

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

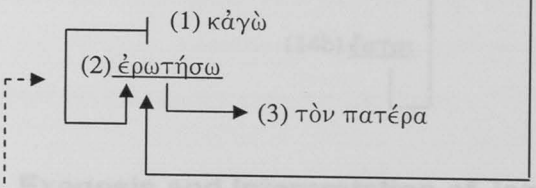
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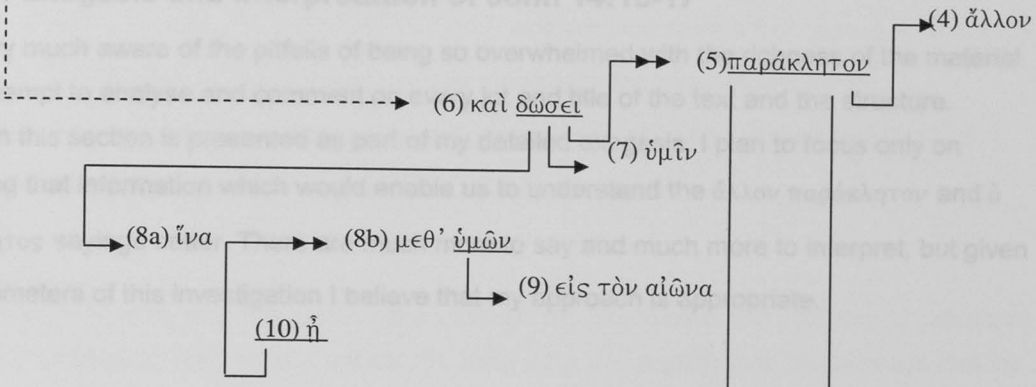
3.5.1.3. Syntactic Microstructure of John 14:15-17

Verse 15.

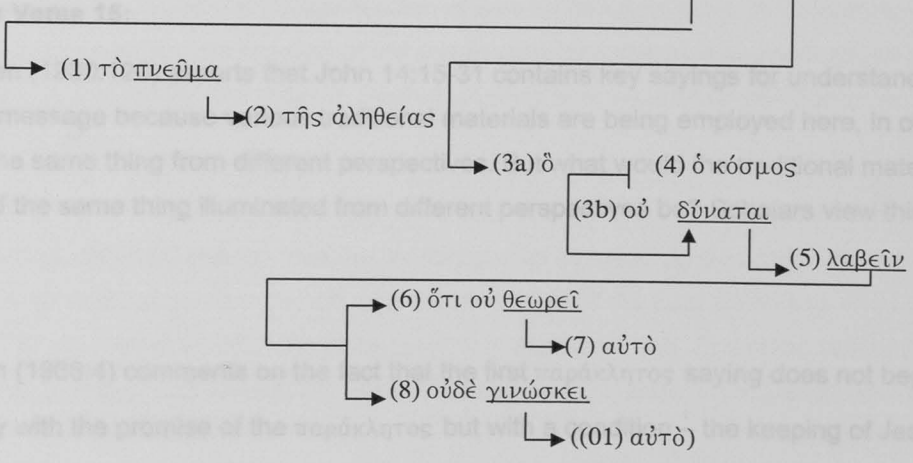


V. 16

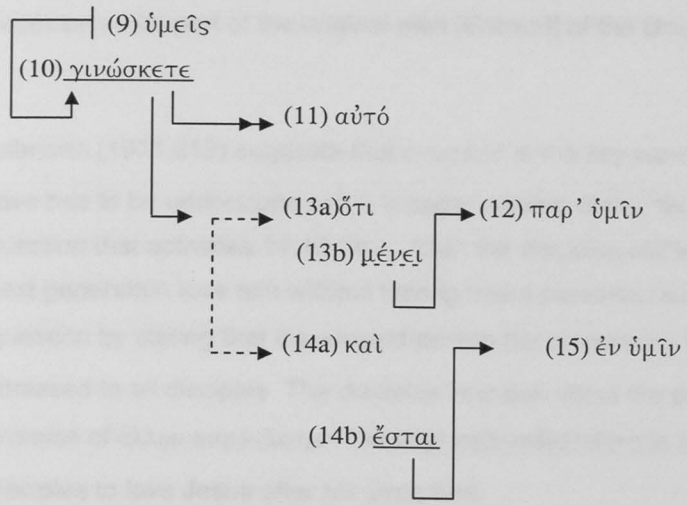




V. 17



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

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

Exposition Verse 15:

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

Exposition verse 16:

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

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[170] The text follows a minore ad majus construction. B. Metzger (1971:245) argues the case why we should prefer the future variant τηρήσετε {C} rather than the imperative. He mentions that a majority of the Committee preferred the future tense τηρήσετε, read by B L Ψ 1010 1071 1195* 2148 al (and perhaps supported indirectly by witnesses that read the aorist subjunctive τηρήσητε, P^{66} ℵ 060 33 al), instead of the imperative τηρήσατε, which, though rather well supported (A D K W X Δ Θ Π f ^{1} f ^{13} 28 565 700 892 Byz), accords less well with ἐρωτήσω in the following verse. We need to keep in mind however that the letter {C} indicates that the Committee had difficulty in deciding which variant to place in the text. See also R. Bultmann (1971:614).

[171] Both readings are well attested.

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

I would like to address one more issue. According the NA[27] text of this verse ἄλλον παράκλητον will be μεθ' ὑμῶν. However, I have compared the NA[27] version with a few other versions. The comparison indicates that there are four basic readings:

- NA[27], AGNT, and Swanson UBS4 read μεθ᾽ ὑμῶν
- BYZ, Elzevir, Scrivener 1881 and 1894, and Stephen's read μένῃ μεθ ὑμῶν
- Tischendorf reads μεθ᾽ ὑμῶν ἦ
- Swanson WH reads ἦ μεθ᾽ ὑμῶν

In all versions we have the preposition with the genitive.

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

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

Exposition verse 17:

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

University of Pretoria etd – Joubert J v D (2006)

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

The exegesis reveals five intimately linked statements regarding ἄλλον παράκλητον.

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

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

reference to ἄλλον παράκλητον, therefore, is an essential element of Jesus' message. Without this ἄλλον παράκλητον there is no way that:

- The troubled hearts of the disciples could be calmed down
- The disciples would be able to continue to be obedient to Jesus' commandments
- The disciples could interpret Jesus' departure in terms other than as the end of the road

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

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

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

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

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

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

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

[188] This is affirmed by the syntax and structure.

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

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

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

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

We can therefore say that truth is as characteristic of ἄλλον παράκλητον as it has been of Jesus, the first παράκλητος.[192] Truth is very important in John's Gospel, and it is usually identified with Jesus. In Johannine thought, truth is not merely something to be known or believed, but something to be practiced (John 7:17). When John wrote of the Spirit guiding the disciples into all the truth (John 16:13), he did not mean truth in the broad or exhaustive sense as it is used today (i.e., the truths of modern science, medicine, technology, etc.). He was speaking of the experience the disciples had undergone in their understanding of who Jesus was (the historical Jesus) while He was with them compared to their understanding of who Jesus is after His death, resurrection, and glorification. This is what Jesus had promised the disciples: "He [the Spirit] will teach you all things, and bring to your remembrance all that I said to you" (John 14:26). This is exactly what happened to the apostles. Only after Jesus' resurrection did they come to understand the truth that Jesus had taught them and acted out before their eyes (2:22). However, ἄλλον παράκλητον is called τὸ πνεῦμα τῆς ἀληθείας, because part of His special office is to bring this truth home to the hearts of men – that truth is, first of all, the person of Jesus and, secondly, the message about Jesus.

The referent in all the uses of παράκλητος in the Gospel of John is the Holy Spirit, while in 1 John 2:1 the referent is Jesus Himself.

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

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

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

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

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[194] In this verse the pronouns referring to the Spirit are neuter in Greek. This is because the Greek term for Spirit (*pneuma*) is neuter, although masculine pronouns are used elsewhere in reference to the Spirit (see also John 15.26; 16.7, 8, 13, 14). I choose to translate it with personal pronouns, since the context indicates to me that the Spirit has a very personal role. This is a reference to a personal deity.

[195] With regards to μένει καὶ ἐν ὑμῖν ἔσται alludes B. Metzger (1994:245) that a majority of the Committee interpreted the sense of the passage as requiring the future ἔσται, which is adequately supported by $P^{66c,\ 75vid}$ א A Θ Ψ f ^{13} 28 33^{vid} 700 $syr^{s,\ h}$ al. It is interesting to note that in the revised 1975 version the Committee had great difficulty in arriving at a decision, giving their choice a {D} rating. It fact, Metzger indicated then that among the D readings none of the variant readings commended itself as the original reading and that the only recourse was to print the least unsatisfactory reading. However, in the 1994 edition the rating is upgraded to {C} status, indicating that the Committee only had difficulty in deciding which variant to place in the text.

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

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

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

- The giving of ἄλλον παράκλητον and the having of ἄλλον παράκλητον is simultaneously proof of discipleship and strengthening of discipleship.
- The never-ending presence of the abiding ἄλλον παράκλητον enables the disciples to cope with the problems encountered because of the physical departure of Jesus[197]
- ἄλλον παράκλητον is simultaneously the same as Jesus as the first παράκλητος and yet 'more' than Jesus.

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

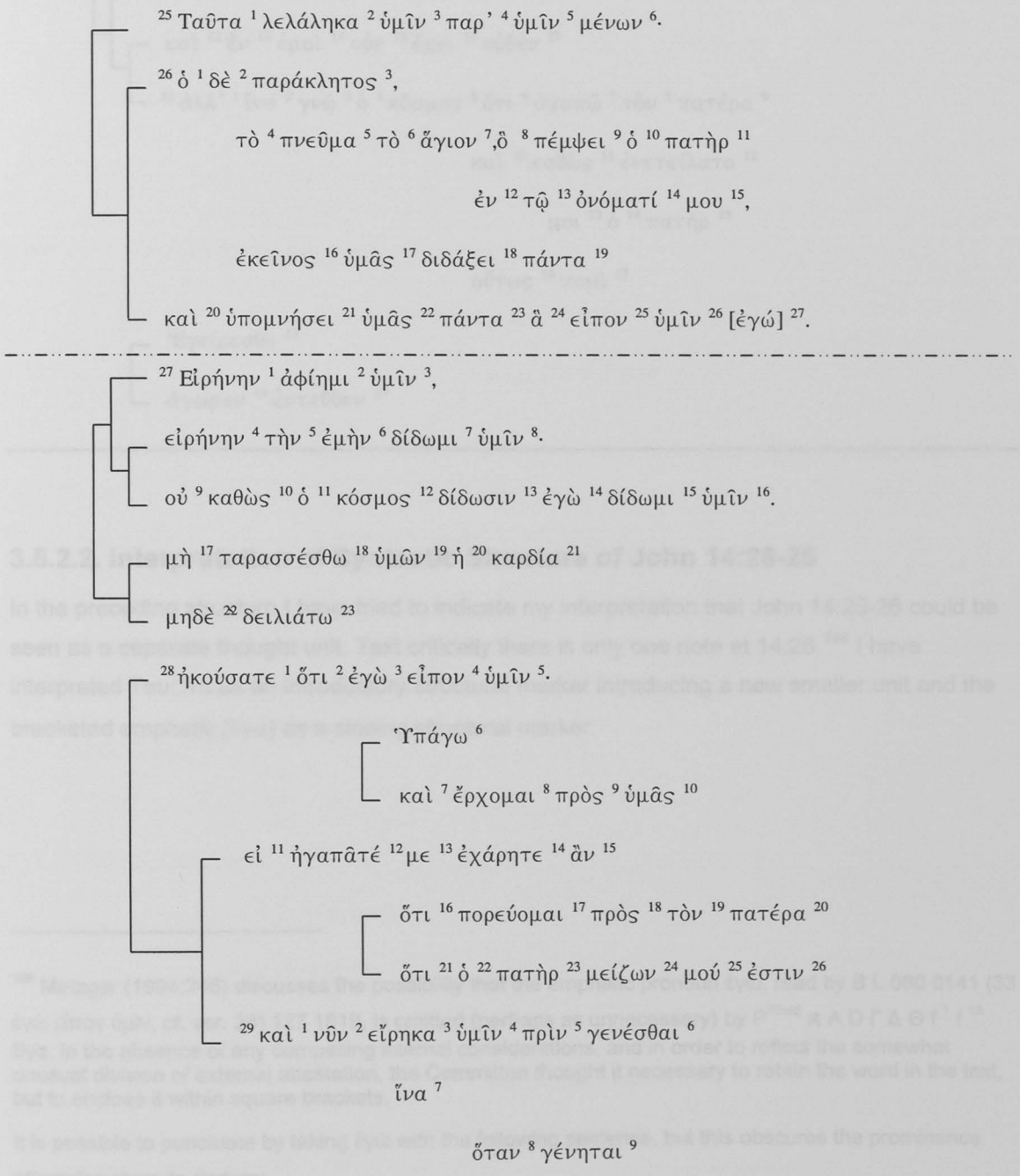
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[197] The paradox presented by Jesus' promise that his work on earth will be continued because of his departure to the Father is uplifted by his return in the person of the Spirit (Martyn, 1968:135-142).

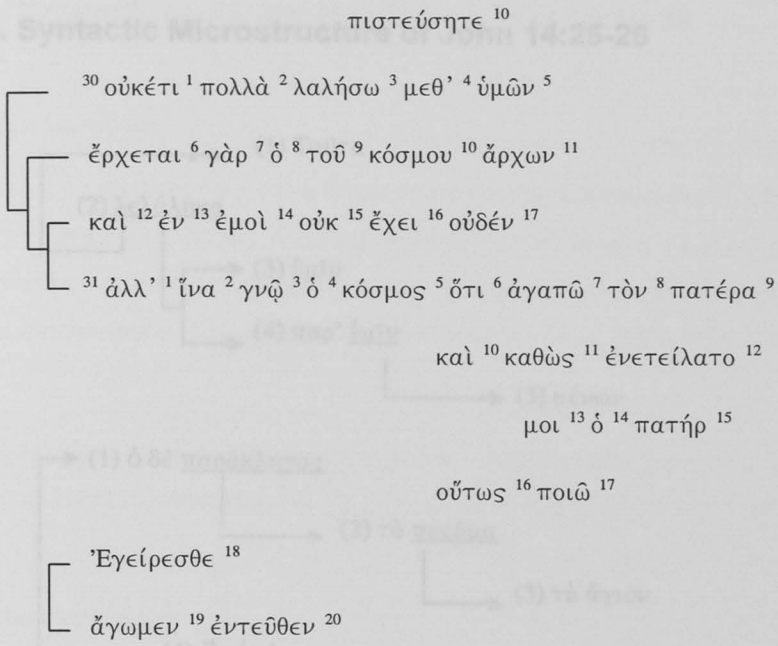
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3.5.2. Analysis of John 14:25-31 (NA[27])

3.5.2.1. Structural Analysis



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

In the preceding structure I have tried to indicate my interpretation that John 14:25-26 could be seen as a separate thought unit. Text critically there is only one note at 14:26.[198] I have interpreted Ταυ□τα as an introductory structural marker introducing a new smaller unit and the bracketed emphatic [ἐγώ] as a closing structural marker.

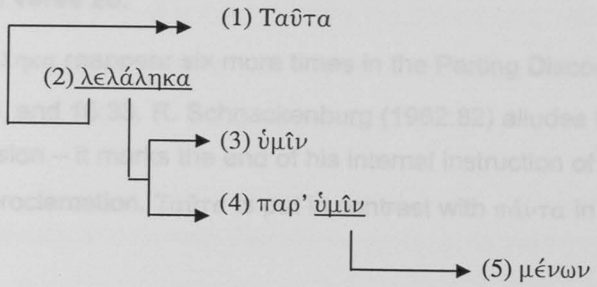
[198] Metzger (1994:246) discusses the possibility that the emphatic pronoun ἐγώ, read by B L 060 0141 (33 ἐγὼ εἶπον ὑμῖν, cf. ver. 28) 127 1819, is omitted (perhaps as unnecessary) by P^{75vid} ℵ A D Γ Δ Θ f^{1} f^{13} Byz. In the absence of any compelling internal considerations, and in order to reflect the somewhat unusual division of external attestation, the Committee thought it necessary to retain the word in the text, but to enclose it within square brackets.

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

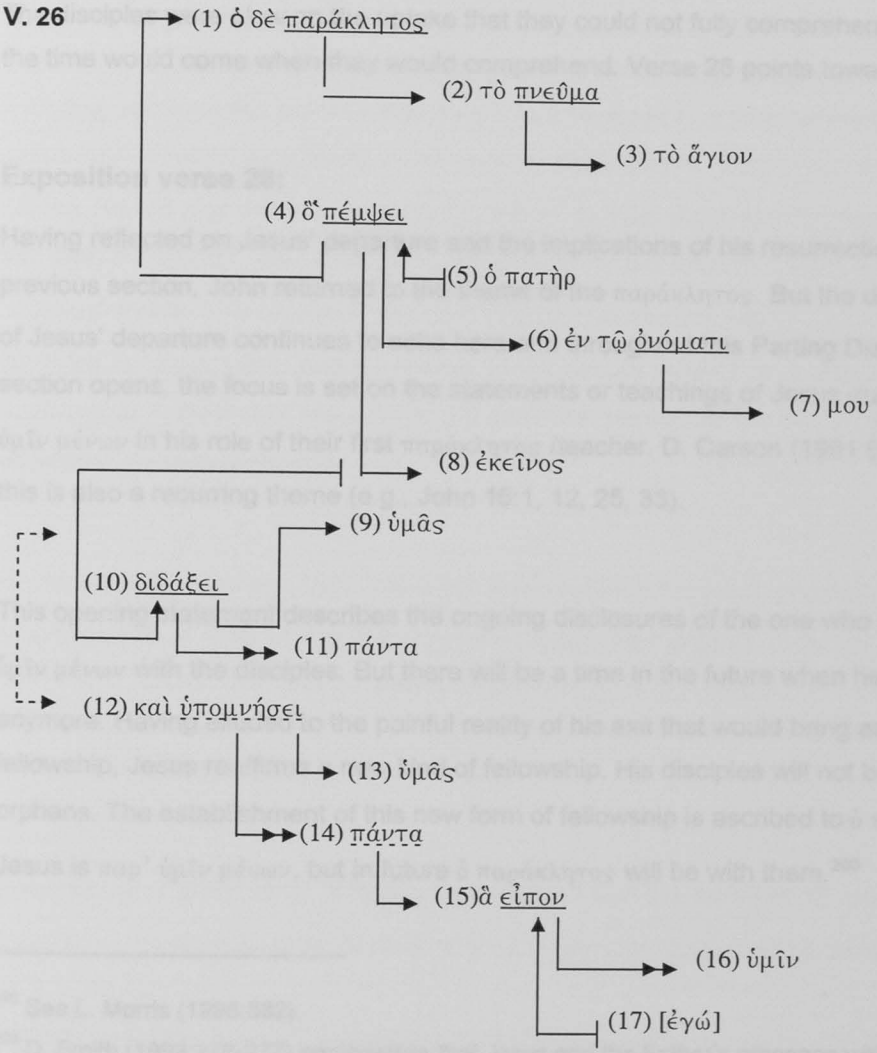
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3.5.2.3. Syntactic Microstructure of John 14:25-26

V. 25



V. 26



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

Exposition verse 25:

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

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

Exposition verse 26:

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

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

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[199] See L. Morris (1995:582).

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

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

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

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

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

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

The positioning of the personal pronoun at the end of the sentence is very significant.[213] Considering the meaning of ὑπομνήσει[214] in unison with the aorist εἶπον and the emphatic ἐγώ, the last section of verse 26 is stating that the work of ὁ παράκλητος as ἄλλον παράκλητον is nothing more than the continuance of the work of Jesus as the first παράκλητος. Syntactically the emphasis is placed on what Jesus had said. In other words, the implication of this is that τὸ πνεῦμα τὸ ἅγιον as ἄλλον παράκλητον is not a free reigning agent, doing whatever he likes. It appears to me that this construction leaves no room for independent revelation through ὁ παράκλητος.[215] He is irrevocably linked to Jesus. He will only apply what Jesus had revealed during his earthly ministry. What Jesus has said and done will have its effect through the future teaching ministry of ὁ παράκλητος.

Maybe we could even go so far as to say that this construction also reveals something about the methodology ὁ παράκλητος will use in his teaching practice. The method by which ὁ παράκλητος teaches the disciples *everything* is by "making them remember" all that Jesus has taught them, and by bringing out the implications of his teaching.

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[213] It should be noted that the omission of ἐγώ by by P^{75vid} ℵ A D Γ Δ Θ f^{1} f^{13} Byz., will change the meaning of this phrase. The change in meaning is even more significant if you accept the reading of D where ἃ εἶπον is replaced with ἂν εἴπω. This reading then would suggest that ὁ παράκλητος receives new revelation from Jesus that he is conveying to the church. From the context this is clearly not the case. The choice of the Committee reflects the intention of the text best.

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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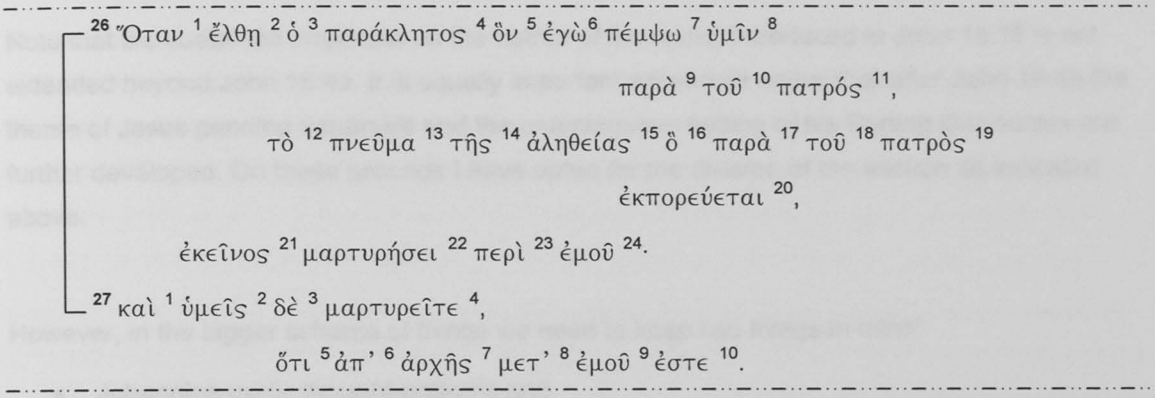
[216] Because of the tenseness of the term "advocate", Witherington can be misinterpreted as if he sees the παράκλητος as Advocate in the same light as what we would see a 21st century attorney. This is not very helpful since the Mediterranean concept of and advocate and the contemporary concept are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

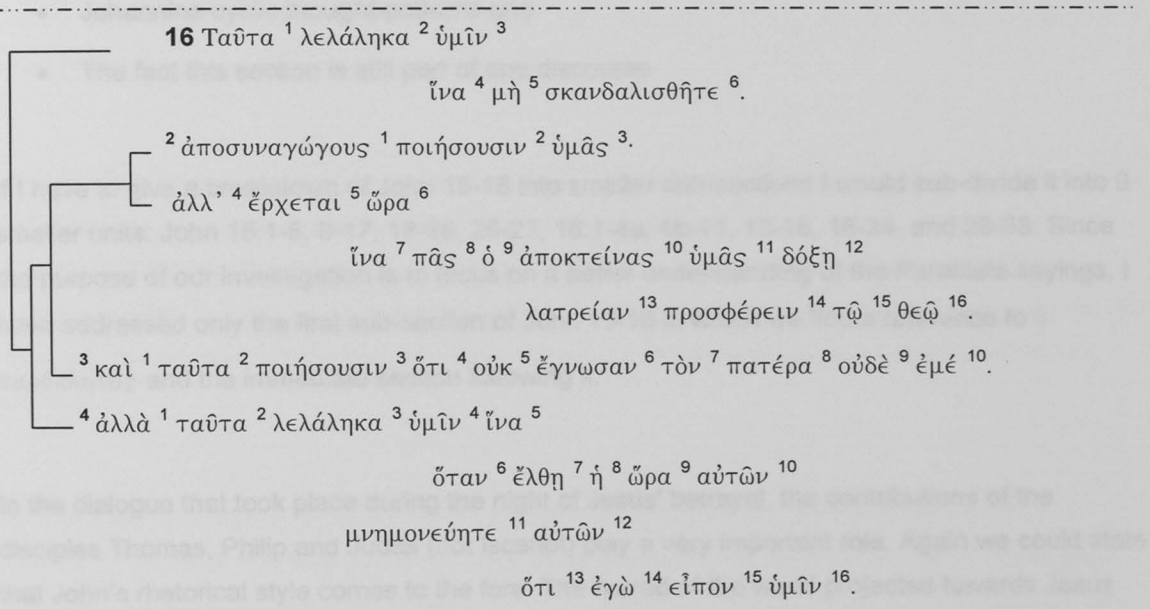
[217] I think that neither of R. Brown's idea of the tandem ministry and D. Carson's emissary thoughts should be preferred. I plan to discuss this further in chapter 5.

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

3.5.3.1. Structural Analysis





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

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

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

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

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

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

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

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

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

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

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

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

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

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

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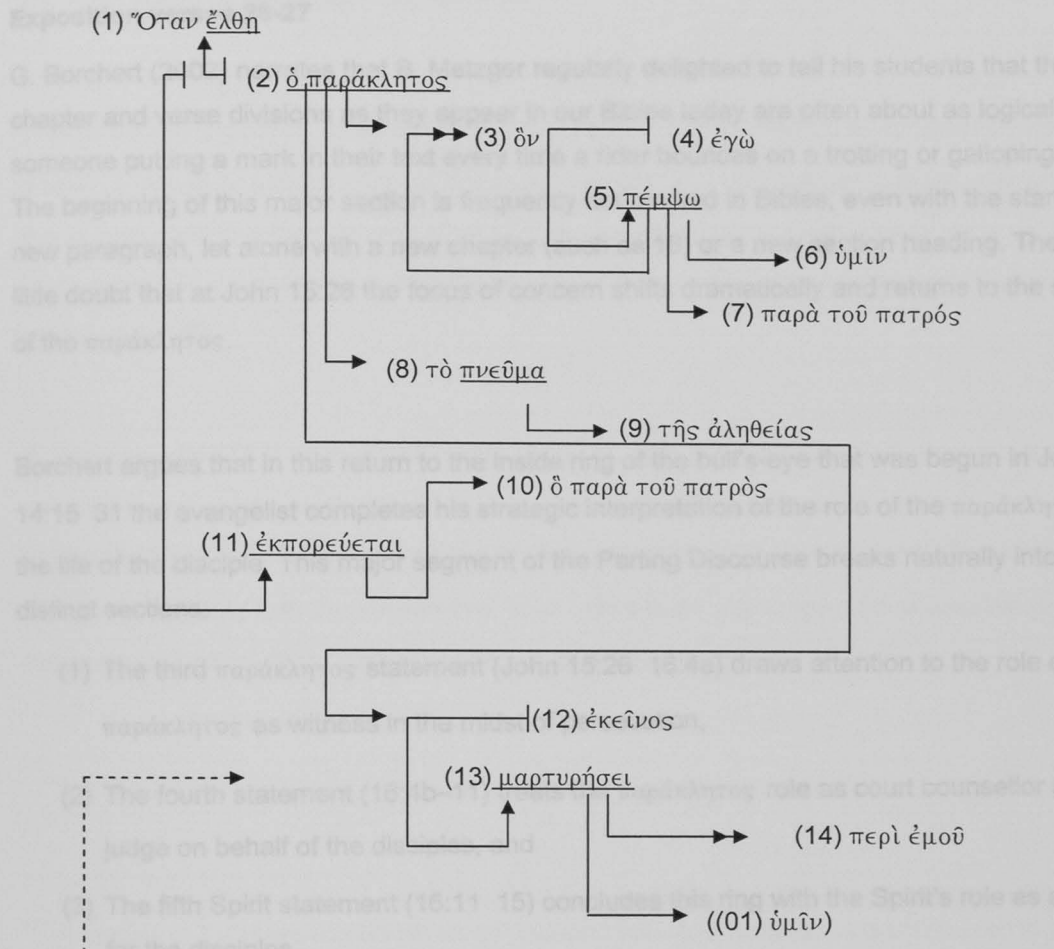
[220] The sub-theme of this unit is μαρτυρέω. Jesus tells the disciples that ἐκεῖνος μαρτυρήσει and they, (ὑμεῖς) the disciples, must μαρτυρεῖτε as well.

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

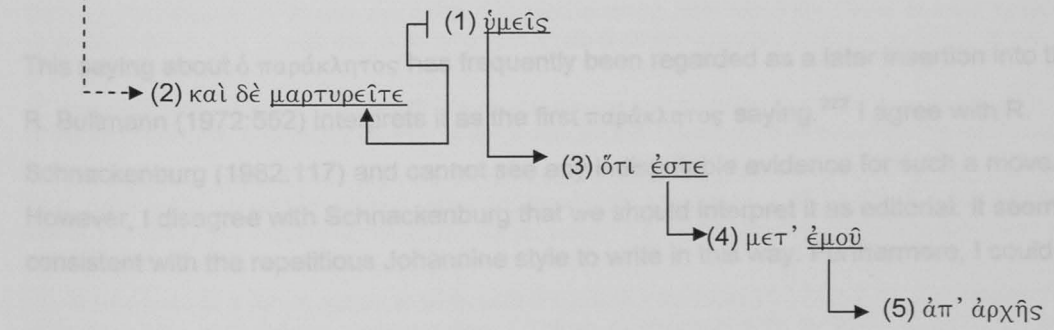
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3.5.3.3. Syntactic Microstructure of John 15:26-27

V. 26



V. 27



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

Exposition verses 26-27

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

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

(1) The third παράκλητος statement (John 15:26 16:4a) draws attention to the role of the παράκλητος as witness in the midst of persecution,

(2) The fourth statement (16:4b–11) treats the παράκλητος role as court counsellor and judge on behalf of the disciples, and

(3) The fifth Spirit statement (16:11 15) concludes this ring with the Spirit's role as a guide for the disciples.

This saying about ὁ παράκλητος has frequently been regarded as a later insertion into the text. R. Bultmann (1972:552) interprets it as the first παράκλητος saying.[222] I agree with R. Schnackenburg (1982:117) and cannot see any indisputable evidence for such a move. However, I disagree with Schnackenburg that we should interpret it as editorial. It seems to me consistent with the repetitious Johannine style to write in this way. Furthermore, I could state that

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

- ὅταν with the subjunctive[225]
- ὅταν with the imperfect indicative[226]

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

- By implication ὅταν is used like the English since, while[227]

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

With regards to his origin we could highlight three things:

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

Some scholars argue that the occurrence of μαρτυρήσει as one of the functions of ὁ παράκλητος indicates that we have a forensic background here and that ὁ παράκλητος should therefore be seen in forensic terms as an Advocate[233] or a helper in court.[234] I have difficulty the force of this

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

Furthermore, we should ask ourselves whether this type of interpretation is consistent with Johannine thought.[240] To understand the Johannine use of μαρτυρέω it is fundamental to remember that non-biblical Greek already uses the concept of witness both in the sense of witness to ascertainable facts and also in that of witness to truths, i.e., the making known and confessing of convictions.[241] The Johannine usage is given its distinctive colouring by the numerous passages that speak of witnessing about Jesus. This is not witnessing to the factuality of His history, though this is presupposed and even emphasised elsewhere (see for instance1 John 1:2; 4:14; John 15:27; 21:24; also 3:11, in so far as the addressing of Jesus here, witnessing actually becomes the preaching of the Evangelist). Nor is it witnessing to certain significant events in the story, whether His birth, death or resurrection, with the sole exception of John 19:35. The act of bearing witness is simply to reveal something about the nature and significance of His person. The witness given by the disciples themselves (John 15:27 and 1 John 4:14) is confession, acknowledgment and affirmation that Jesus is who he claimed to be. μαρτυρεῖν and ὁμολογεῖν merge into one another.

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

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

[241] See H. Liddell (1996:488)

University of Pretoria etd – Joubert J v D (2006)

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

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

Μαρτυρέω, as activity of the disciples is declaration, acknowledgment and affirmation that Jesus is who he claimed to be. Note that ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε is a subjunctive clause explaining who exactly the ὑμεῖς is. A classic example of the μαρτυρεῖτε activity of the disciples, who was with Jesus from the beginning, would be Peter's sermon in Acts 2.[243]

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

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[242] See R. Bultmann (1972:553-554).

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

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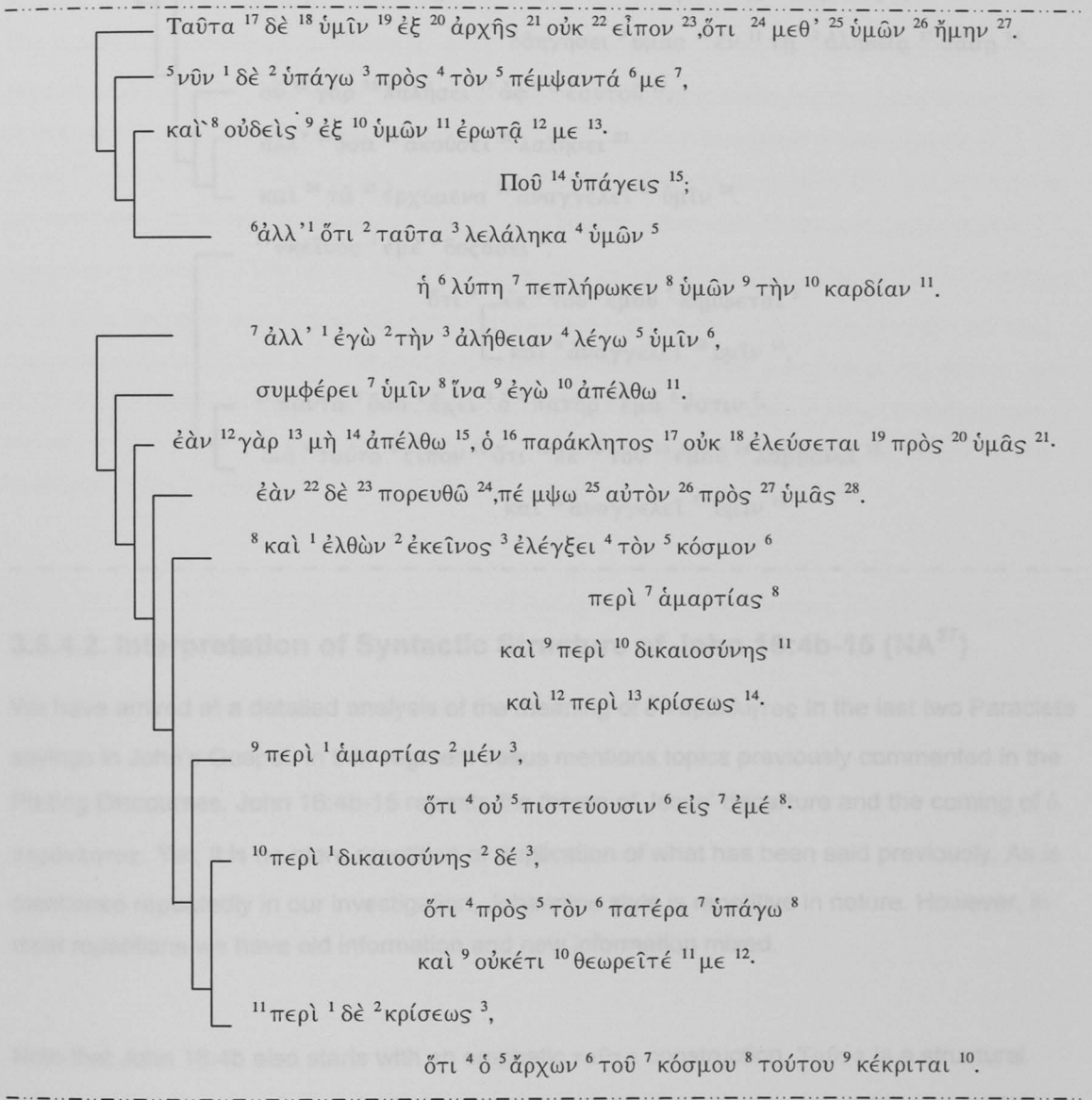
they are doing the work of God (John 15: 21). How important then that these disciples remember Jesus' words of preparation so they will not stumble when the darkness of persecution comes.

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

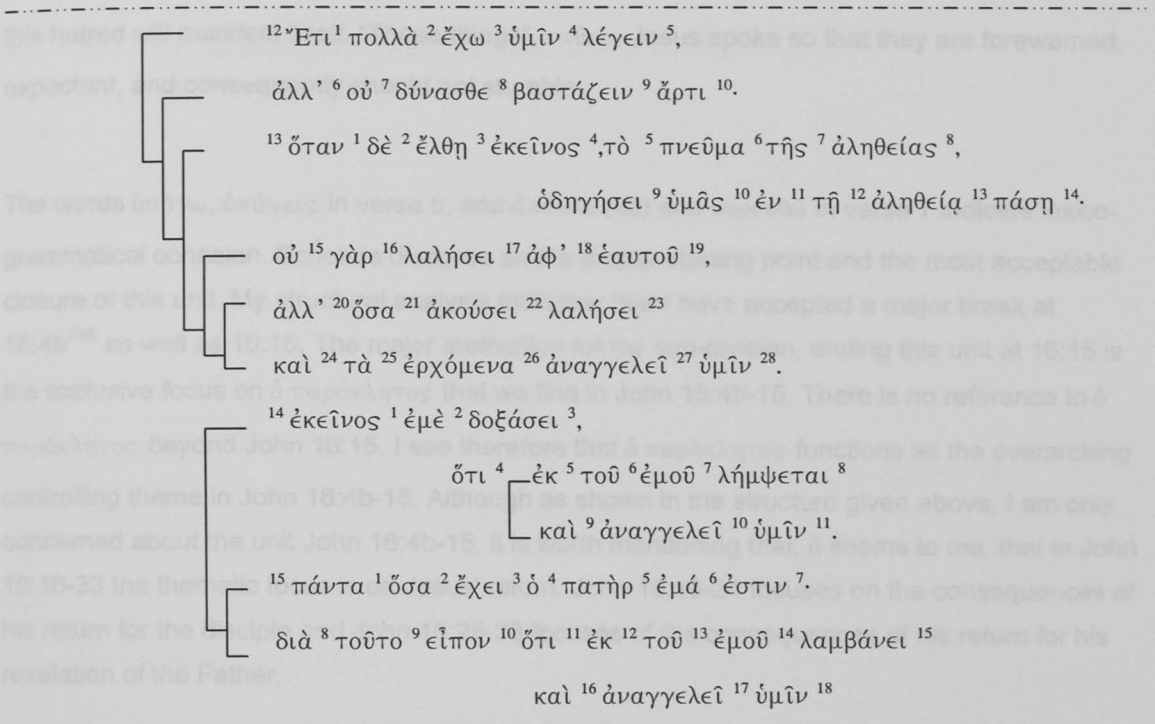
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3.5.4. Analysis of John 16:4b-15 (NA27)

3.5.4.1. Structural Analysis



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3.5.4.2. Interpretation of Syntactic Structure of John 16:4b-15 (NA[27])

We have arrived at a detailed analysis of the meaning of ὁ παράκλητος in the last two Paraclete sayings in John's Gospel. In this segment Jesus mentions topics previously commented in the Parting Discourses. John 16:4b-15 repeats the theme of Jesus' departure and the coming of ὁ παράκλητος. Yet, it is no mere repetition or duplication of what has been said previously. As is mentioned repeatedly in our investigation, Johannine style is repetitive in nature. However, in most repetitions we have old information and new information mixed.

Note that John 16:4b also starts with an emphatic ταῦτα construction. Ταῦτα is a structural marker, indicating the beginning of a sub-unit. The first ταῦτα phrase, John 16:1, may refer generally to all that the Lord has spoken in these discourses, as some have urged, but, in my judgment, it refers more particularly to what he has stated in the last chapter about the hatred of the world and the sending of ὁ παράκλητος, a subject that he now continues by pointing out how

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this hatred will manifest itself. "These things", ταῦτα, Jesus spoke so that they are forewarned, expectant, and consequently should not stumble.

The words ὑπάγω, ὑπάγεις in verse 5, and ἀπέλθω (x2) and πορευθῶ in verse 7 indicate lexico-grammatical cohesion. Scholars disagree on the proper starting point and the most acceptable closure of this unit. My structural analysis indicates that I have accepted a major break at 16:4b[245] as well as 16:15. The major motivation for my sub-division, ending this unit at 16:15 is the exclusive focus on ὁ παράκλητος that we find in John 16:4b-15. There is no reference to ὁ παράκλητος beyond John 16:15. I see therefore that ὁ παράκλητος functions as the overarching controlling theme in John 16:4b-15. Although as shown in the structure given above, I am only concerned about the unit John 16:4b-15, it is worth mentioning that, it seems to me, that in John 16:16-33 the thematic focus is on Jesus' return. John 16:16-24 focuses on the consequences of his return for the disciple and John 16:25-33 focuses of the consequences of his return for his revelation of the Father.

Let us move on to the discussion of the first of the specific smaller sections focusing on ὁ παράκλητος, John 16:4b-11.

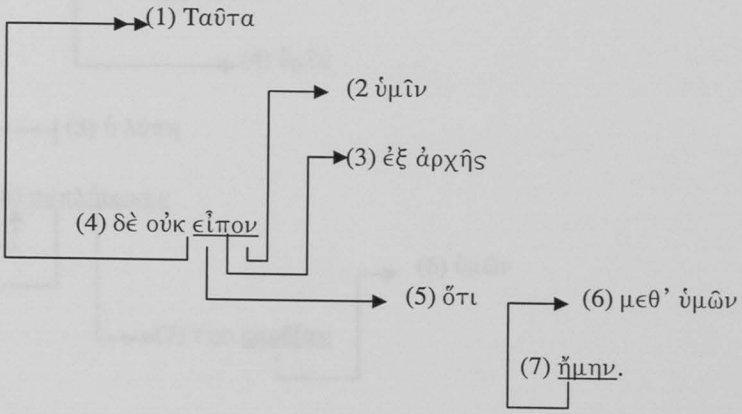
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[245] With regards to scholars who agree with this break, see for instance J. Wellhausen (1907:71-75), M-J. Lagrange (1927:398-399, 417), R. Brown (1984:709, 727-729), R. Schnackenburg (1982:123-125) and J. Painter (1981:536-540).

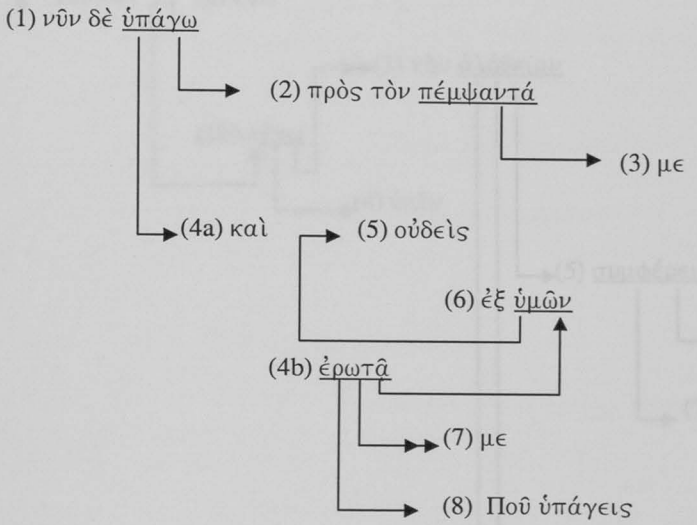
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3.5.4.2.3. Syntactic Microstructure of John 16:4b-11

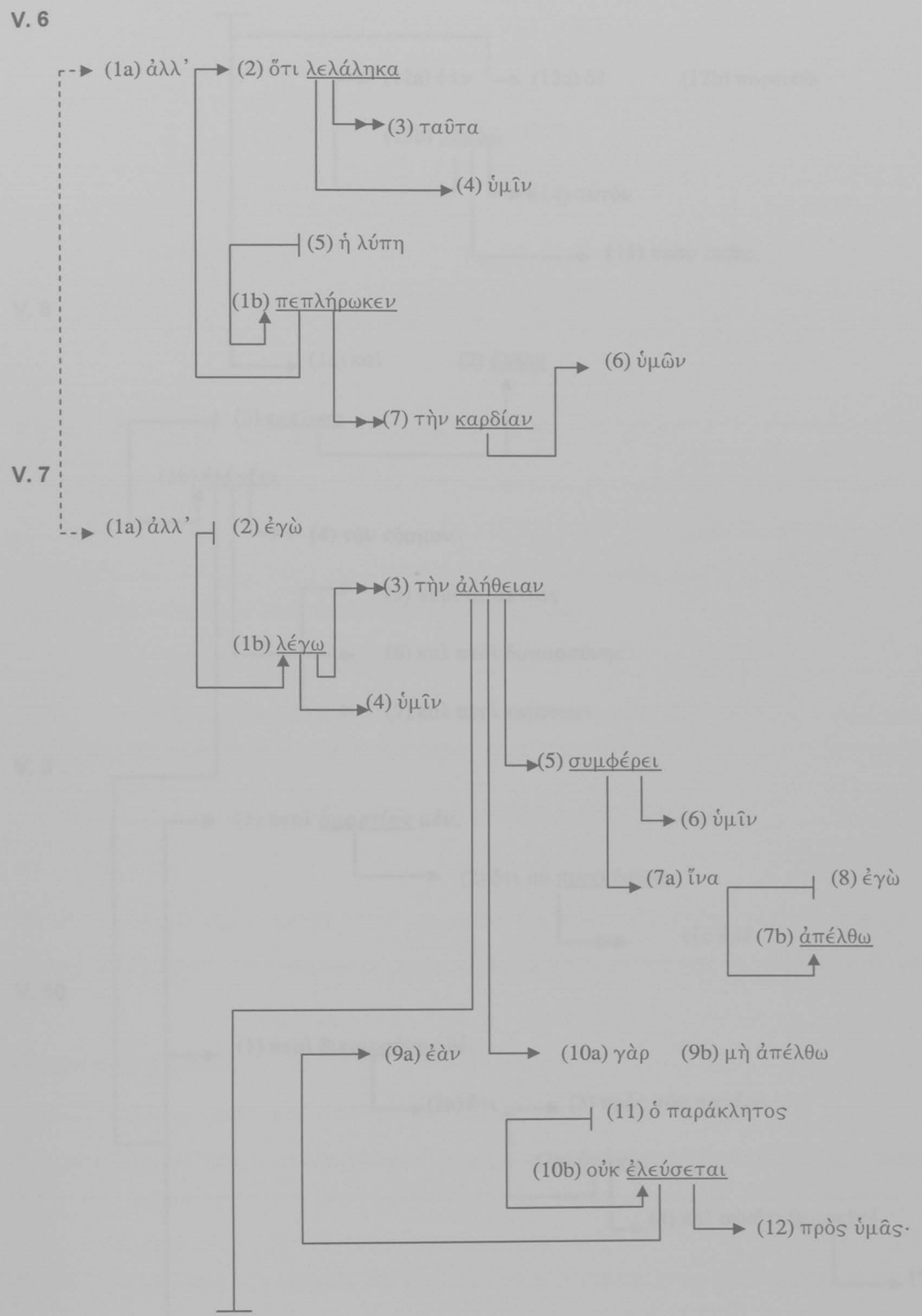
V.4b



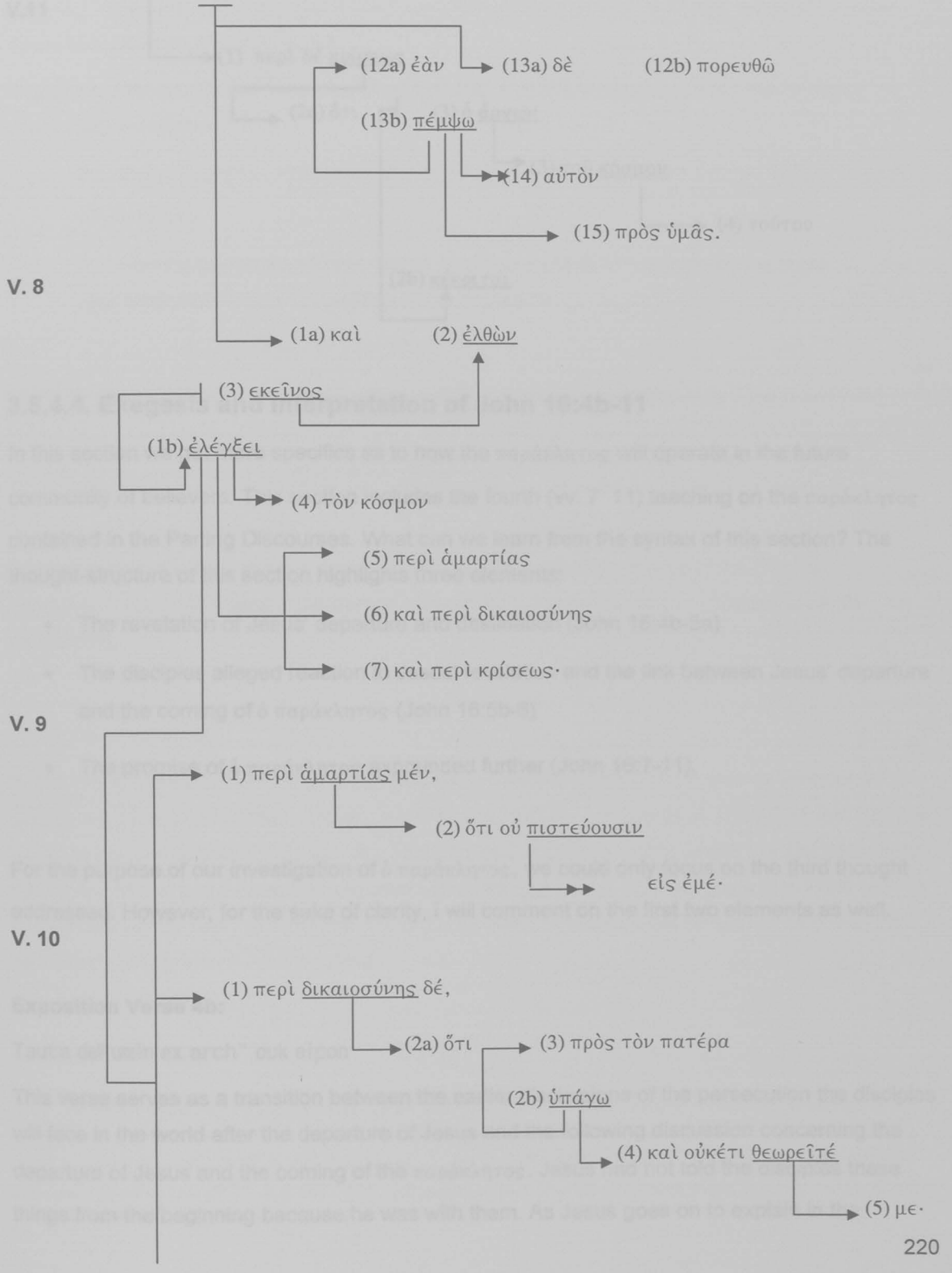
V. 5



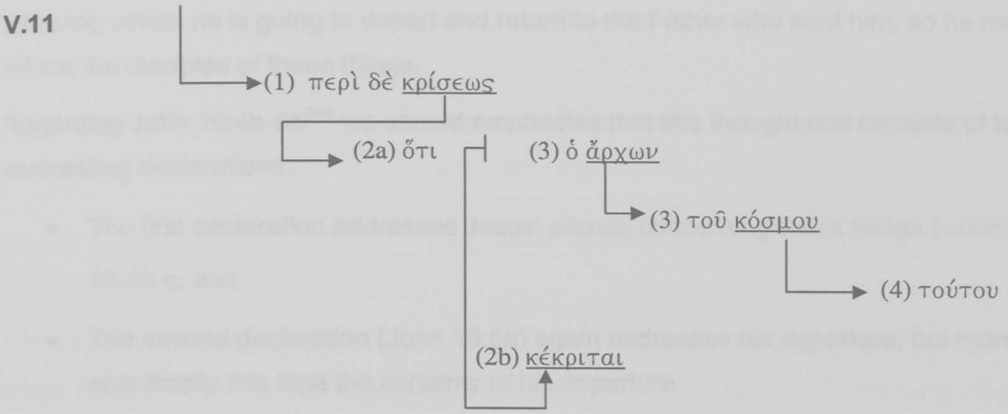
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3.5.4.4. Exegesis and Interpretation of John 16:4b-11

In this section we get more specifics as to how the παράκλητος will operate in the future community of believers. This section includes the fourth (vv. 7 11) teaching on the παράκλητος contained in the Parting Discourses. What can we learn from the syntax of this section? The thought-structure of this section highlights three elements:

- The revelation of Jesus' departure and destination (John 16:4b-5a)
- The disciples alleged reaction to Jesus' revelation and the link between Jesus' departure and the coming of ὁ παράκλητος (John 16:5b-6)
- The promise of ὁ παράκλητος expounded further (John 16:7-11).

For the purpose of our investigation of ὁ παράκλητος, we could only focus on the third thought addressed. However, for the sake of clarity, I will comment on the first two elements as well.

Exposition Verse 4b:

Tauta delV umin ex arch" ouk eipon

This verse serves as a transition between the earlier discussions of the persecution the disciples will face in the world after the departure of Jesus and the following discussion concerning the departure of Jesus and the coming of the παράκλητος. Jesus had not told the disciples these things from the beginning because he was with them. As Jesus goes on to explain in the

University of Pretoria etd – Joubert J v D (2006)

following verse, he is going to depart and return to the Father who sent him, so he must now inform the disciples of these things.

Regarding John 16:4b-5a[246] we should emphasise that this thought unit consists of two contrasting declarations:

- The first declaration addresses Jesus' silence concerning these things (ταῦτα) in John 16:4b-c, and
- The second declaration (John 16:5a) again addresses his departure, but more specifically this time the certainty of his departure

Ταῦτα in John 16:4b is an emphatic demonstrative pronoun indicating in general everything Jesus said in the Parting Discourses up to now, but it also refers specifically to the inevitability of persecution as discussed in John 15:18-16:4a.

Through these two declarations Jesus addresses the controlling theme of the Parting Discourses. Again the classic Johannine style of recurring thoughts and phrases is worth mentioning.

Exposition Verse 5:

In this verse the theme of Jesus' impending departure is resumed. It will also be mentioned in verses 10, 17, and 28 of this chapter. Jesus had said to his opponents in John 7:33 that he was going to the one who sent him. In John 13:33 he had spoken of going where the disciples could not come. At that point Peter had inquired where he was going, but it appears that Peter did not understand Jesus' reply at that time and did not persist in further questioning. In 14:5 Thomas had asked Jesus where he was going.

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[246] B. Metzger (1994:247) suggests that we accept ὥρα αὐτῶν μνημονεύητε αὐτῶν as the most authentic reading. The Committee rated this reading as {B} while it was deemed to be {C} in the 1975 version. Metzger's argument is that the double αὐτῶν is to be preferred both because of the strength of the external evidence (P^{66vid} A B Θ Π* 33) and because αὐτῶν after ὥρα was more likely to be removed as superfluous than added by copyists.

University of Pretoria etd – Joubert J v D (2006)

Regarding John 16:5b-6 we can say that it also addresses two issues. It addresses the issue of the disciples:

- Alleged silence and lack of response to Jesus' announcement of his departure and functions as a critique of that situation (John 16:5b), and
- Apparent overwhelmedness with sorrow (John 16:6)

It is worth mentioning that some scholars are quick to note an apparent contradiction on the first issue, between John 16:5b, and John 13:36 and 14:5.[247] Now (νῦν), in contrast to these former questions, Jesus says that none of the disciples asked him where he is going. To the casual reader it seems to be a mistake. Even scholars like H. Bernard and R. Bultmann who studied the Gospel extensively find this seemingly out of place statements difficult to accept.[248] G. Borchert (1996:224-225) argues that restructuring of passages causes us to treat John as a poor historian who has little understanding of what he was doing in his organization.

If we read the Parting Discourses superficially, it might seem as if we have an apparent contradiction here.[249] However, if we take into consideration that Jesus responded to the second sections of both Peter's contribution to the dialogue as stated in John 13:37 in the following verse (John 13:38), as well as to that of Thomas in John 14:6, it seems fair to suggest that Jesus honed in on the intention of their questions – Peter was not that concerned that Jesus was going away, but that Jesus said that they couldn't follow him. In a similar way, Thomas did not focus on his departure but on the fact that they did not know the way to the place he is going. In other words, their interest is that of wanting to know why they can't follow and what is the way to Jesus' destiny. Neither of these responses is actually focused on Jesus' destiny. Interpreted this way we find that Jesus is addressing the issue from a different angle than that of the disciples in question in John 13:36-37 and 14:5.[250]

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[247] In John 13:36 Peter asked: "Lord, where are you going?" And in 14:5 Thomas said: "Lord, we don't know where you are going, so how can we know the way?"

[248] It also caused scholars like J. Bernard (1942) and R. Bultmann (1971) to realign the text.

[249] I think that views of scholars like R. Bultmann (1971:459-561) and J. Bernard (1928:xx) forces a preconceived point. They have made up their minds that there are major dislocations and use "flagrant" contradictions to prove their point.

[250] C. Barrett (1982:485) approaches the matter along a totally different line but get to the same result – that John 16:5b does not contradict 13:36 and 14:5. He argues on the ground of the tenses of the verb. It

University of Pretoria etd – Joubert J v D (2006)

G. Borchert (2002) alludes that the author has given the reason in verse 5. Grief has overcome the disciples as a result of the predictions of coming persecution that Jesus has just spoken to them in John 15:18-25 and 16:1-4a. Their shock at Jesus' revelation of coming persecution is so great that none of them thinks to ask him where it is that he is going. R. Brown (1984:71), R. Schnackenburg (1984a:126-127) and G. Beasley-Murray (1999:279) reject structural realignment but blame this statement on a forgetful editor who failed to remove these inconsistencies.

G. Borchert (2002) rightly states that part of our problem is tied into our human commitment to read John with sequential time and space frames. This does not work. We must read each section of John Gospel for what it says, not what readers might want the text to say. Borchert argues that where (destiny) Jesus is going is not being addressed here but that (certainty) he is going.[251]

Exposition Verse 6:

I interpret, ταῦτα, component 3 in verse 6, as referring to the whole revelation of Jesus' concerning his departure as explained through the sequences of the Parting Discourses. It is

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is the present tense ἐρωτᾷ and not the aorist. Although Barrett's point is quite valid and plausible, I think that Jesus' criticism focused on more that the immediate situation. If my assumption regarding Peter and Thomas' responses respectively is correct, it means that they were more concerned about themselves than about what Jesus was actually saying. Peter was offended by the suggestion that he couldn't follow Jesus (while he was willing to die for Jesus' sake). Thomas was more concerned about the fact that he didn't know the way to where Jesus was going than Jesus' actual destiny. It seems to me, therefore, that Jesus, here, is addressing their selfish focus.

D. Carson (1991:533) suggests that the focus of Peter and Thomas was not so much Jesus' destiny, but their protest. The "where are you going?" should be understood as "why are you leaving me?"

C. Dodd (1970:412-413) approaches this differently again. He suggests that Jesus' criticism is not so much because they did not ask about his destiny, but because they we filled with sorrow. This might be true, but that would mean that syntactically the ὑπάγεις in Jesus' reprimand links with ταῦτα in verse 6. In that case ταῦτα in verse 6 only focuses on the immediate issue of their lack of proper response. In the context it seems more plausible that ταῦτα in verse 6 refers to the whole of the evening's events. I, therefore, interpret the clause introduced by Verse 5, component 4a as linked to component 1 of verse 5. The copulative coordinating conjunction καὶ, which starts clause 5b, links 5b to 5a. Interpreted this way, Jesus' reprimand does not only focus on the immediate situation, but on the complete situation on which the evening's discussion centred.

[251] C. Dodd (1970:412-413) argued similarly. He addressed this issue at John 14:4 already. His argument is that the disciple knew the way but not the goal.

University of Pretoria etd – Joubert J v D (2006)

indisputable that Jesus' followers were filled with a profound angst over their imminent loss. Component 5, λύπη, is a recurring thought in John 16. We find it also in verses 20-22. Whatever we might say regarding their failure to grasp the essence of Jesus' announcement that he was going to leave, and that his departure is a certainty, the fact is that they were overcome by emotion.[252]

The second issue addresses their emotional response – "their hearts were filled with sorrow". The thought of his departure has filled their hearts with grief. But if only they have grasped where he was going and understood that he was returning to the Father, they would not have grieved. Then they would have understood that his departure was to their advantage.

Jesus emphasised that the cause of their sorrow was their preoccupation with their own affairs. Their minds have become stuck on the physical presence of Jesus in the midst of a hostile world. That is why they are so aggrieved and heartbroken (λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν). The ironic benefit is that when the παράκλητος comes he will uplift their λύπη and replace it with χαρὰν. This consolation is stated explicitly in John 16:20.

Exposition Verse 7:

Verses 6 and 7 are linked insofar as verse 7 onwards addresses the issue of the necessity of the departure that has caused the grief. This prepares the ground for a further explanation of the coming of ὁ παράκλητος.Seen this way, it is clear that in this passage, the reason for Jesus departure is not portrayed as propitiation for sin, but is given as requisite for the coming of ὁ παράκλητος.[253] This leads us to the third sub-section of this unit, John 16:7-11.

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[252] It is worth noting that Luke used the same word in 22:45 to explain the disciple's fatigue in Gethsemane.

[253] This whole issue is an interesting study on its own that deserves discussing. However, since this does not fall in the scope of our study, I will refrain from such a discussion. I would just make a brief comment here to allude to my line of thinking. In the Fourth Gospel Jesus' first coming is linked to propitiation – he is the lamb who came in order that mankind could be reconciled with God (John 1:29). His departure is portrayed as a continuation of that reconciliation process in the heavenly realm (John 14:1ff) and as catalyst for the coming of ὁ παράκλητος as the one who would strengthen the disciples in this life. Jesus stresses here that his departure is for their good so that ὁ παράκλητος can come. Interpreted this way

University of Pretoria etd – Joubert J v D (2006)

Verse 7 contains a key statement for understanding the previous verses. Using the equivalent of an oath, ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, Jesus, stresses the accuracy of what follows. Τὴν ἀλήθειαν, component 3 in verse 7 is a reference to the discussion of Jesus' departure. It is the truth that his departure is to their benefit. It is the truth that for ὁ παράκλητος to come he has to leave.

The ἵνα clause in verse 7 is a substantive subject clause. Jesus' declaration is that their concern for assistance or advantage will be accomplished through his departure. The coming of the παράκλητος will profit the disciples. Even though they did not comprehend the meaning of this declaration at the time, when John wrote the Gospel, he understood fully the significance of that statement. Furthermore, the author understood the reverse side also. Fulfilling the condition for the coming of the παράκλητος necessitated both Jesus' going and his sending the παράκλητος to them.

Jesus tells the disciples that it is better for them if he goes away (ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν,συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω). They must have seen Jesus' talk of departure (verse 5) as a disaster for themselves, and this added to their grief (verse 6) at the thought of persecution. Again this thought resumes an earlier statement by Jesus in John 14:28, "If you loved me, you would have rejoiced, because I go to the Father." There we pointed out that Jesus' return to the Father signified the completion of his work and his glorification by the Father (John 17:5). The disciples should see this as a cause of rejoicing because when Jesus is glorified he will glorify them too, as he later informs them (John 17:22). Here it is better for the disciples if Jesus goes away not because he will glorify them if he does, but because of the sending of the παράκλητος to be with them.

Jesus departure functions strongly within the realm of the Old Testament Messianic expectation and the direct link between the coming Messiah and the gift of the Spirit. The full reality of the Messianic age cannot take place before the giving of the Spirit and that cannot happen before Jesus returns to the Father.

University of Pretoria etd – Joubert J v D (2006)

Why must Jesus go away before the παράκλητος can come to the disciples? D. Carson (1991:533) argues that the issue, of whether Jesus and the παράκλητος could be present together "with" and "in" the disciples (as in John 14:17) is not treated here. Nor is the issue one of determining the relative merits of the presence of the παράκλητος as over against the bodily presence of Jesus (F. Porch, 1974:279-280). The issue here involves what would trigger the coming of the παράκλητος to the disciples.

The answer is the departure or the atoning death of Jesus. This act of Jesus' glorification set in motion a number of significant consequences, among them the inauguration of the era of the παράκλητος. The Jesus as the Lamb of God would have to die before the new era would come.

In John 7:39 the Evangelist noted that the Spirit was not yet [given] because Jesus had not yet been glorified. Jesus' glorification, as we have discussed before, consists in his death on the cross as well as his resurrection, ascension, and exaltation in the presence of the Father. It is Jesus who must go in order to send the παράκλητος (πέμψω αὐτὸν πρὸς ὑμᾶς, here in John 16:7), but it is also the παράκλητος who is to take the place of Jesus here on earth (John 15:26). But why is it better for the disciples to have the presence of the παράκλητος than the presence of Jesus himself as they do now? This is addressed in the very difficult section that follows.

Exposition Verse 8:

The Greek of John 16:8-11 is very condensed. The exegesis of verse 8 is extremely difficult. However, a scholar like F. Craddock (1982:119) is quick to say, "The language is obviously that of a courtroom. The case is clear: the world vs. Jesus of Nazareth." G. Borchert (2002) states that these verses spell out in detail the threefold role of the παράκλητος in terms of the legal image of counsellor and judge. G. Behler (1962:614-25) has identified several aspects of the work of the παράκλητος as advocate and guide, linked to a forensic interpretation. H. Büchsel (1964:473-474) notes that in early Greek writings the verb ἐλέγχειν meant "to scorn" and later "to shame," but in the New Testament it "almost always means 'to show someone his sin and to summon him to repentance.' "

University of Pretoria etd – Joubert J v D (2006)

Verse 8 introduces another function of ὁ παράκλητος: He shall ἐλέγξει τὸν κόσμον. 3 qualifiers, components 5-7, qualify component 1b ἐλέγξει in verse 8. Verses 9-11 are a further explanation of the threefold focus of that act of ἐλέγξει τὸν κόσμον.

The first major problem relates to the meaning of the verb ἐλέγξει. It is the same verb we find in John 8:46 (where we interpret it as "to prove guilty of"). Some commentators think it has the same meaning in the present context. This interpretation does suit the first noun (ἁμαρτίας, for "prove guilty of sin" makes good sense. However, it cannot be used adequately with δικαιοσύνης and κρίσεως the two other nouns that follow. It means that we have to look for other possible interpretations for the verb.

How do we interpret the verb ἐλέγξει? The basic meanings possible for this word are 1) to convict someone for a crime or sin (to declare someone guilty - *schuldig erklären* or to prove - *beweis*); 2) to bring to light or to expose or reveal something; 3) to correct or punish someone, and 4) to convince or persuade someone of something (überzeugen).[254]

The first question we need to answer is that of the meaning of the word ἐλέγξει. Which semantic field do we accept?[255] Do we interpret ἐλέγξει in this context to mean that:

- The παράκλητος shall reveal or expose
- The παράκλητος shall convict or declare guilty,
- The παράκλητος shall correct or punish, or
- The παράκλητος shall convince or persuade the world?

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[254] See also W. Bauer (1976:249) who identify four interpretations and D. Carson (1976:547 66 and 1991:535 37) who identify 5.

[255] We should not try to uncover the root of ἐλέγξει by trying to establish the meaning in other literature or settings. It does little to explain the meaning of the word in John's vernacular.

University of Pretoria etd – Joubert J v D (2006)

Our choice will determine the way we interpret the role ὁ παράκλητος fulfils in this section. If we interpret ἐλέγξει to mean: he shall expose, the emphasis of this function is that of revelation – he will bring it into the open. If we interpret ἐλέγξει to mean: he shall convince, the emphasis of this function is that of influencing, persuading people to change the way they think – he will persuade the world that what they have done is indeed sin and that they need to turn from that. If we interpret ἐλέγξει to mean: he shall convict, the emphasis of this function is juridical – he will find and prove the world guilty and condemn/sentence them.[256]

With ἐκεῖνος ἐλέγξει τὸν κόσμον Jesus tells his disciples that when the παράκλητος comes, he will convict the world concerning sin, righteousness, and judgment.

S. Mowinckel (1933: 97-130) has suggested that elegcw does not necessarily imply the conversion or reform of the guilty party. This means it is far more likely that we are looking at conviction in more of a legal sense here (as in a trial). The only certainty is that the accused party is indeed proven guilty. Further confirmation of this interpretation is seen in John 14:17 where it is stated that the world cannot receive the παράκλητος and in John 3:20, where it is said that the evildoer deliberately refuses to come to the light, for fear that his deeds be exposed for what they really are (significantly, the verb in 3:20 is also elegcw).

However, if we wish to adopt the meaning "prove guilty" for the use of elegcw in John 16:8 we are still left with a difficulty: while this meaning fits the first statement in John 16:9 — the world is 'proven guilty' concerning its sin of refusing to believe in Jesus — it does not fit so well the second and third assertions in verses 10 and 11. R. Brown (1984:705) argues that the meaning of elegcw must be similar in all three of the phrases and suggests the more general meaning 'prove wrong' which would fit in all three cases. This may be so, but there may also be a developmental aspect to the meaning, which would then shift from verse 9 to verse 10 to verse 11.

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[256] The article of D. Carson (1979:547-566) is especially informative regarding the way scholars have dealt with this section. He has also given a brief summary in Carson (1991:535-539).

University of Pretoria etd – Joubert J v D (2006)

G. Borchert (2002) is of the opinion that one does not need to press for a precise meaning from among the suggested specific meanings. I would agree and find all four possible semantic fields locked up in this condensed section. Borchert (2002) talks about John's Semitic type of word-picture thinking that would allow for more breadth in the definition.[257] With regards to the first reference we should interpret ἐλέγξει to mean expose. In other words, when he comes ὁ παράκλητος shall bring the ἁμαρτίας of the world out into the open.

With regards to the second reference ἐλέγξει means convince or persuade, as I will explain below. In other words, when he comes ὁ παράκλητος shall convince the world of Jesus' righteousness.

And with regards to the third reference we should interpret ἐλέγξει to mean convict. In other words when he comes ὁ παράκλητος shall convicts the world of its judgment.[258] I think that the specific structure of the passage leans towards an interpretation where more than one semantic field comes to the front.

In John 16:8-11 περὶ is used in the sense of "concerning" or "with respect to". The four περὶ + genitive phrases in verses 8-11 are adverbial denoting reference and should be translated as "concerning" or "regarding".

Exposition Verse 9:

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[257] Yet, despite of this statement G. Borchert still continue to interpret ἐλέγχω in a forensic sense.

[258] It might pay to remind us again of the exegetical dangers of unwarranted semantic disjunctions and restrictions. We should be careful not to restrict the meaning of ἐλέγξει to only one semantic possibility. I am well aware that D. Carson (2003:60-61) also warns against an unwarranted adoption of an expanded semantic field. However, my interpretation explains this complex thought better than any of the interpretations where we focus on only one semantic field.

University of Pretoria etd – Joubert J v D (2006)

ὅτι οὐ πιστεύουσιν εἰς ἐμέ The three functions of the παράκλητος introduced in verse 8 are elaborated in the following three verses (9-11). It is difficult to determine whether ὅτι should be understood as causal or appositional/explanatory: R.E. Brown (1984) and R. Bultmann (1971) favour the latter, while C. Barrett (1982) and L. Morris (1995) prefer the former.

If we have to choose, a causal idea might be preferable here, since it also fits the parallel statements in verses 10 and 11 better than an appositional or explanatory use would. In this case Jesus is stating in each instance the reason why the παράκλητος proves the world guilty or wrong. In verses 9-10 ὅτι functions as a causal subordinating conjunction and could be translated with "because". But in verse 11 ὅτι is an appositional conjunction that should be translated with "namely, that". Interpreted this way John 16:8-11 makes the most sense to me.

Here in verse 9 the world is proven guilty concerning ἁμαρτίας, and the reason given is their refusal to believe in Jesus. L. Morris (1995:619) states that the basic sin is the sin that puts self at the centre of things and consequently refuses to believe. In John 3:19 the effect of Jesus coming into the world as the Light of the world was to provoke judgment, by forcing men to choose up sides for or against him, and they chose darkness rather than light. At the very end of Jesus' public ministry in the Fourth Gospel (John 12:37) John offers this summary observation concerning the world's response to Jesus' ministry: "But as many signs/miracles as he performed among them, they kept on refusing to believe in him" (episteuon, iterative or customary/habitual imperfect). The idea of ἁμαρτίας here is not merely conceived in terms of a listing of erroneous acts but of the fundamental act of choosing another god. This is what the

Exposition Verse 10:

Now the world is convinced (persuaded or influenced) concerning righteousness. There are two questions that need to be answered regarding περὶ δικαιοσύνης δέ: What is the meaning of dikaiosunh in this context, and to whom does it relate — to the world, or to someone else?

Regarding the first question, it is worth keeping in mind that the word dikaiosunh occurs in the Gospel of John only in John 16, here in verse 10 and also in verse 8. Therefore it is not easy to

University of Pretoria etd – Joubert J v D (2006)

determine its meaning in the Johannine context. According to R. Brown (1984:712-713) scholars often presuppose that dikaiosunh here refers to forensic justification, as it does in Paul's writings. This is indeed possible. According to R. Hayes (1996:1129) dikaiosunh describes the event whereby persons are set or declared to be "in right relation to God". C. Barrett (1982:488) interprets this event to be the "departure and disappearance" of Jesus. He refers to Romans 3:21-31 as a possible proof for his interpretation.[259]

As a consequence the answer to second question would be that it relates to the world. L. Morris (1995:699) states, "The Spirit shows men (and no-one else can do this) that their righteousness before God depends not on their own efforts but on Christ's atoning work for them".

Since dikaiosunh arise so rarely in the Johannine Gospel, however, we must look very carefully at the context here.

The ὅτι -clause that follows provides an important clue. The dikaiosunh in view here has to do with Jesus' return to the Father and his absence from the disciples. It is true that in the Fourth Gospel part of what is involved in Jesus' return to the Father is the cross, and it is through his substitutionary death that men are justified. Morris' perception of dikaiosunh here is indeed possible. However, there is also another element that needs consideration. If C. Barrett (1982) is correct we need to keep in mind that Jesus' return to the Father constitutes his own dikaiosunh in the sense of justification (vindication, proof evidence) that he is indeed who he said he is. Interpreted this way dikaiosunh do not function in the milieu of forensic justification. Jesus had repeatedly claimed oneness with the Father, and his opponents had repeatedly rejected this and labelled him a deceiver, a sinner, and a blasphemer (John 5:18, 7:12, 9:24, 10:33, etc.). By his glorification through his return to the Father, Jesus is vindicated in his claims in spite of his opponents. In his vindication his followers are also vindicated as well, but their vindication derives from his.

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[259] Romans 3:26 is of particular importance here: " ἐν τῇ ἀνοχῇ τοῦ θεοῦ, πρὸς τὴν ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ,ϵ ἰς τὸ ϵἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ" - " It was to prove at the present time that he [God] himself is righteous [δίκαιον] and that he justifies [δικαιοῦντα] him who has faith in Jesus."

University of Pretoria etd – Joubert J v D (2006)

This leads me to accept that, in context, dikaiosunh" here does not refer to forensic justification but vindication – the παράκλητος will prove to and persuade the world to accept that Jesus is who he is.

Regarding the second question regarding to whom this dikaiosunh relate, this justification/ vindication refers not to the world or even to Christians directly, but to Jesus himself.

How does Jesus' statement in verse 10 that the disciples will see him no more, contribute to this dikaiosunh? It is probably best taken as a reference to the presence of the παράκλητος, who cannot come until Jesus has departed (John 16:7). The meaning of verse 10 is therefore: when the παράκλητος comes he will prove the world wrong concerning the subject of vindication, namely, Jesus' vindication which is demonstrated when he is glorified in his return to the Father and the disciples see him no more (but they will have the presence of the παράκλητος, whom the world is not able to receive [John 14:17]).

Exposition Verse 11:

This verse, argues that when the παράκλητος comes the world's view regarding judgment will be shown to be wrong and the world will be influenced to change their view regarding judgement, because they will then realise (understand) that the ruler of this world has been judged. Jesus' dikaiosunh before the Father, as proven by his return to the Father, his glorification, will constitute the κρίσις against Satan as ὁ ἄρχων τοῦ κόσμου. This is parallel to the judgment of the world which Jesus provokes in John 3:19-21. [260]

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[260] Jesus' presence in the world as the Light of the world provokes the judgment of those in the world, because as they respond to the Light (either coming to Jesus or rejecting him) so are they judged. That judgment is in a sense already realized. So it is here, where the judgment of Satan is already realized in Jesus' glorification. This does not mean that Satan does not continue to be active in the world, and to exercise some power over it, just as in John 3:19-21 the people in the world who have rejected Jesus and thus incurred judgment continue on in their opposition to Jesus for a time. In both cases the judgment is not immediately executed. But it is certain.

University of Pretoria etd – Joubert J v D (2006)

Now having looked at John 16:8-11 we may consider one last question: who are the objects of the work of the παράκλητος in proving the world guilty concerning their sin of rejecting Jesus (John 16:9), proving the world wrong concerning the justification of Jesus (the vindication of his claims) before the Father (John 16:10), and proving the world wrong concerning the judgment of Satan, the ruler of this world (John 16:11) – the people in the world, e.g., non-believers, or the disciples, i.e., believers? In spite of the long tradition (going back at least to Augustine) of understanding this passage to refer to the work of the παράκλητος in convicting the world (i.e., non-believers), the context of John 16 concerns Jesus' reassurance to the disciples in the light of coming persecution (John 15:18-25 and 16:1-4a). Yet it is also true that in John 15:26-27 Jesus tells the disciples that the παράκλητος will bear witness concerning him, and they too will bear witness. The first instance could be understood to refer only to the disciples and not to the world, but the second, the witness of the disciples themselves, must refer to the world, and the parallelism between the two suggests strongly that the παράκλητος also bears witness to the world. Consequently it appears best to say that both the people in the world and the disciples (i.e., both non-believers and believers) are to be the objects of the work of the παράκλητος as described here.

Flowing from this we can say that the functions of παράκλητος exposed in this section are that of revealing, convincing and convicting. It means that we cannot opt for an interpretation of παράκλητος in this text unit as if he only functions in the juridical realm.[261]

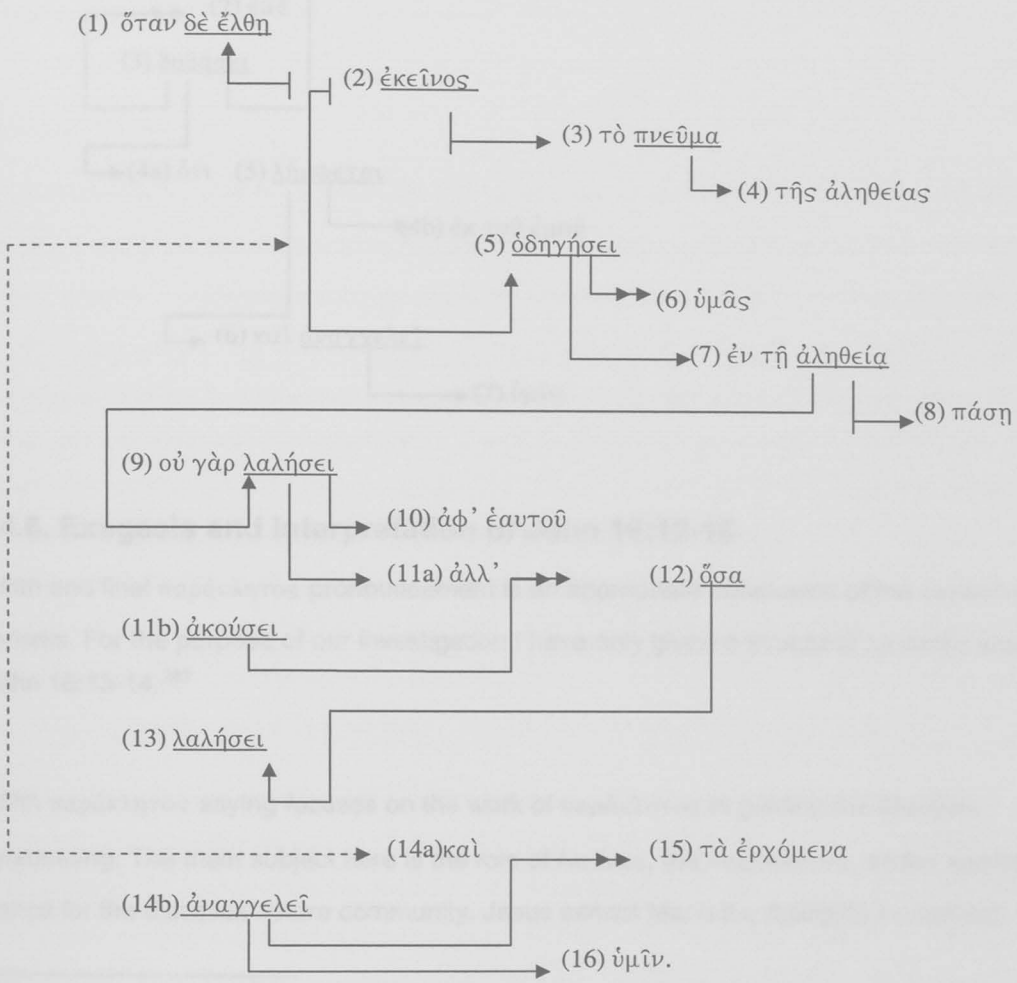
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[261] My view is closely related to that of F. Segovia (1991:228-235). Segovia suggests that we see four distinct functions of ὁ παράκλητος in this section: the function of exposing – bringing to light; the function of proving or convincing; the function of reproving or correcting; and in the fourth instance the function of convicting – in the sense of declaring guilty. The point here is that Segovia, too, judges that we should allow a broader scope of the semantic field of in our interpretation of ἐλέγξει in this section.

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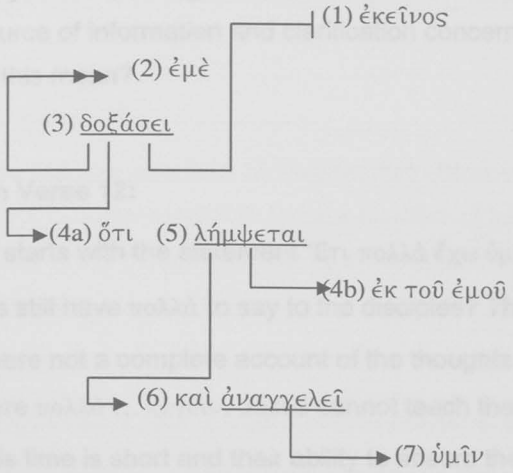
3.5.4.5. Syntactic Microstructure of John 16:13-14

V. 13



University of Pretoria etd – Joubert J v D (2006)

V. 14



3.5.4.6. Exegesis and Interpretation of John 16:12-15

The fifth and final παράκλητος pronouncement is an appropriate conclusion of the παράκλητος aphorisms. For the purpose of our investigation I have only given a structural syntactic analysis on John 16:13-14.[262]

The fifth παράκλητος saying focuses on the work of παράκλητος in guiding the disciples understanding. The main subject here is the role of ἐκεῖνος, the παράκλητος, as the source of guidance for the disciples' future community. Jesus cannot teach the disciples everything

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[262] There are two text critical notes that we should consider in our discussions. Both are to be found in verse 13. The first note focuses on ὁδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάσῃ. The Committee rated this reading as {B}. The construction of εἰς and the accusative seems to have been introduced by copyists who regarded it as more idiomatic after ὁδηγήσει than the construction of ἐν and the dative (א D L W Θ f^1 33 565 1071 *al*).

The second text critical note focuses on ὅσα ἀκούσει. B. Metzger (1994:247) suggests that the reading ὅσα ἀκούσει, supported by B D E* H W Y Ψ 1 213 397 579 1071 1689 *al*, is to be preferred as best accounting for the origin of the other readings: ὅσα ἀκούει (א L 33 1819 *al*) is a dogmatic improvement, introduced to suggest the eternal relationship of the Holy Spirit with the Father, and ὅσα ἂν ἀκούσῃ (A G K M S U Γ Δ Π *al*) is a grammatical improvement.

University of Pretoria etd – Joubert J v D (2006)

necessary, both because his time is short and their ability to absorb the teachings is limited. Even three years of training with the disciples was insufficient. Without Jesus they would need another source of information and clarification concerning the central truths of the Gospel. But what does this mean?

Exposition Verse 12:

This verse starts with the statement Ἔτι πολλὰ ἔχω ὑμῖν λέγειν. We could ask in what sense does Jesus still have πολλὰ to say to the disciples? The conversations Jesus had with his disciples were not a complete account of the thoughts of Jesus toward his disciples. Held in reserve were πολλὰ … λέγειν. Jesus cannot teach the disciples everything necessary, both because his time is short and their ability to absorb the teachings is limited. Even three years of training with the disciples was insufficient. It was ineffectual to present them at the time. Jesu gave as reason ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι. Since the disciples could not bear (understand) them at the time Jesus restrained himself from "dumping" everything on them. They were not fully developed. These truths would become more real to them as their experience grew. Without Jesus they would need another source of information and clarification concerning the central truths of the Gospel. Here Jesus emphasis that ἐκεῖνος, the promised παράκλητος will guide them on this growth path as the instigator, regulator and facilitator of their growing process.

Does this imply here that there will be a continuation of revelation after Jesus' departure? Does Jesus address the issue of the continuation of revelation at all? This seems to be an interpretive issue. Verse 14 addresses this issue more thoroughly. The crucial interpretive element here would be how we understand 'ongoing' revelation. Do we interpret 'ongoing' or 'continued' revelation to be 'new' revelation? Does the many things that Jesus left unsaid mean that the will reveal these things as new things to people?

This seems to be, however, a valid postulation, especially in light of verses 13 and following, which describe the work of the παράκλητος as πνεῦμα τῆς ἀληθείας in guiding the disciples into ἐν τῇ ἀληθείᾳ πάσῃ, to say that this passage infers to the continuation of guidance and instruction. It would seem reasonable to understand, in the context of the Parting Discourses, that Jesus is saying that he would continue to guide and instruct his disciples even after his

University of Pretoria etd – Joubert J v D (2006)

return to the Father. He would do this through the παράκλητος whom he was going to send. This does not, however, automatically imply that this guidance into all truth refer to new truth.

Exposition Verse 13:

My syntactic analysis of verse 13 reveals that I have interpreted components 9 to be a qualifier of component 7, component 11b to be a qualifier of component 9, component 13 to be a qualifier of component 12, and I am interpreting the clause introduced by component 14a to link to component 5.

Interpreted this way it seems that the main functions of ὁ παράκλητος in this section are to guide the disciples in all truth and to witness about the things to come. This truth is qualified in a very specific way that indicates that ὁ παράκλητος is not functioning solo, but only in relation to Jesus. This is confirmed in verse 14, where the function of ὁ παράκλητος is portrayed as that of glorifying Jesus through this process of witnessing to the disciples by sharing everything about Jesus with them. Just as Jesus never acted on his own initiative so also the παράκλητος will not act on his own initiative.

When the παράκλητος comes he will guide the disciples ἐν τῇ ἀληθείᾳ πάσῃ.

ὁδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάσῃ Therefore, the communication of these things that stayed unsaid could be safely postponed until the πνεῦμα τῆς ἀληθείας came. He will be a teacher as truly as the Jesus himself. He will indeed be their guide who will lead them on the way of the truth. In other words the παράκλητος will not be their guide on every road, but their guide on the road of ἀληθείᾳ πάσῃ. And the ἀληθείᾳ πάσῃ is not truth in every realm of knowledge, but ἀληθείᾳ in all the things of God in the narrower sense, which we refer to as spiritual things. In the strictest sense we should interpret this reference in the context of the earlier reference in the Parting Discourses of Jesus as ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή, and the clear indication that οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι' ἐμοῦ (John 14:6).

University of Pretoria etd – Joubert J v D (2006)

In the disciple community matters of truth and falsehood regarding Jesus and God will not be subject to human opinions or majority vote. The apostles will not have to rely on their faulty human memories when it comes to the facts of Jesus' life, death, and resurrection. The παράκλητος will be the teacher of, the guide to, the arbiter and authority for that truth. For outsiders, the presence of the παράκλητος in the disciple community was unquestionably a pointer to the validity of its message (as the story of Acts 2 demonstrates). From a historical perspective, this makes considerable sense. Why would God give his only Son for the redemption of the world (John 3:16) without safeguarding the integrity of the message about the Son? This truth-insuring ministry of the Holy Spirit continues in the church today through the writings of the disciple community, the New Testament.

These writings embody, ἀληθείᾳ πάσῃ, the complete and sufficient revelation of the Son to God's people. Although the last of the apostles died over 1,900 years ago, the παράκλητος actively continues to fulfil the role of guide to believers into ἀληθείᾳ πάσῃ through the testimony of the apostles he inspired.

In John 8:31-32 Jesus had said, "If you remain in my word you are truly my disciples, and you will know the truth, and the truth will make you free." This will ultimately be realized in the ongoing ministry of the παράκλητος to the disciples after Jesus' departure.

The things the παράκλητος speaks to them will not be things that originate from him but ὅσα ἀκούσει λαλήσει. The phrase οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ reminds us that this is the case. The παράκλητος will not attempt to initiate the things he would teach, but like the Son (John 15:15), he will pass on to men what was given to him from God the Father. One common source guarantees unity in and the authenticity of the teaching. Ultimately believers are taught of God.

The point here concerns the source of the things the παράκλητος will say to the disciples (οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ) and does not specifically address content. It does specify, however that in his continuing role as guide into all truth the παράκλητος has a limitation to the information that

University of Pretoria etd – Joubert J v D (2006)

he can convey. He is not an independent operator, but speaks only what he hears. This means that no new revelation of which the παράκλητος is the author and instigator is involved, as R. Brown (1984:714-15) states.

It seems to me important to focus briefly on components 14a-16, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. How do we interpret the τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν? The return of Christ and associated events may be in view, but more immediately the ἐρχόμενα were the death and resurrection of Jesus and their effects, the very things over which the disciples had stumbled when Jesus had talked about them.

Syntactically this is linked to component 5 as mentioned earlier. The question is whether we could interpret τὰ ἐρχόμενα as a reference to a New Revelation?[263] The participle is indicating "the things that are coming" not in the sense of a general eschatology but more as a reference to the immediate content of the discussion in the upper room. When ὁ παράκλητος comes he will illuminate the disciples and the world to understand the significance of the first coming, the departure and the second coming of Jesus. Given the emphasis on the fact that ὁ παράκλητος will not add his own interpretation or give new information, I am reluctant to interpret this saying as giving us room to justify a theology of 'New Revelations' to be introduced by the παράκλητος. Such an interpretation reads more into the text than what the text allows. The coming things are not new things, but only the things of Jesus. Verse 14 leaves no room for an interpretation that ὁ παράκλητος will bring new revelation. He will reveal only what he receives from Jesus. The work of ὁ παράκλητος is therefore always Christ centred. He will not draw any attention to himself, but will focus all the attention on Jesus.

However, we should also read τὰ ἐρχόμενα in the context of what was said in John 16:12a where Jesus stated: Ἔτι πολλὰ ἔχω ὑμῖν λέγειν. There were many things that Jesus could and wanted to say to his disciples, but because of the current situation of their grief and their inability

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[263] See here the variety of views represented by the scholars I have consulted.

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to comprehend, these things would have to wait until ὁ παράκλητος has arrived. However, the things that ὁ παράκλητος will reveal to the disciples is irrevocably linked to what Jesus could have revealed if they were not incapable of bearing it at that precise moment in time. This does not open a door for any new revelation but focuses specifically on that which the disciples could not cope with. Therefore, as stated earlier, we don't get justification for a theology of future revelation apart from those things that the disciples were not capable of bearing.

Exposition Verse 14:

Verse 14 states that ἐκεῖνος (the παράκλητος), will also have the continuing function of bringing glory to Jesus (ἐμὲ δοξάσει). This is clearly stated in the ὅτι-clause: ἐκ τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ ὑμῖν. In this process of declaring what Jesus has given him to declare the παράκλητος continues to reveal Jesus. By taking what is Jesus' (his true identity as the Son of God) and making it known to the disciples, he brings glory to Jesus. In this we see a unity of purpose between the Father and the παράκλητος. It is an explicit purpose of the Father to glorify the Son (John 13:32), and the παράκλητος continues with the same purpose. We also see a unity between the παράκλητος and the Son in that the παράκλητος is revealing only those things that it receives from the Son. There is no contradiction or confusion in the plan of God. The Father, Jesus, and παράκλητος all work as one for the redemption of humankind through the atoning death and resurrection of Jesus and the subsequent proclamation of this good news.

Exposition Verse 15:

In verse 15 the Father himself is mentioned and what the παράκλητος ἀναγγελεῖ to them is also link to the Father. Everything the Father has belongs to Jesus also, so when Jesus has just said in the previous verse that the παράκλητος will receive from Jesus and proclaim it to the disciples, this includes the things of the Father as well. The closeness of the interrelationship between Jesus, the Father, and the παράκλητος is evident here. The παράκλητος will continue to declare what the Father is like, just as Jesus himself came to do (John 1:18). In revealing Jesus to the disciples the παράκλητος will also be revealing the Father, just as Jesus did. Since the things of

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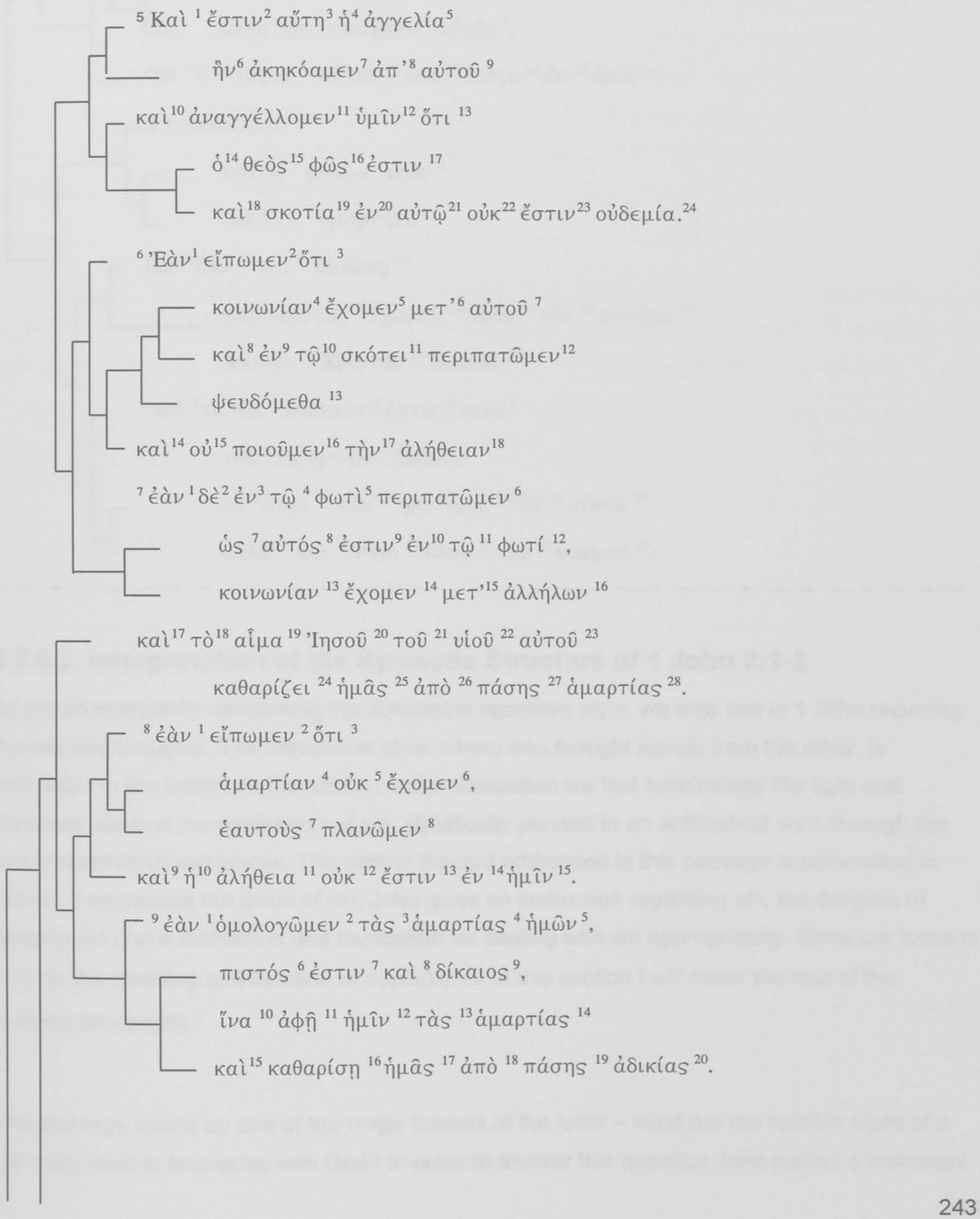
Jesus include the truths concerning the Father and his counsels, when the παράκλητος communicates the things of Jesus, he communicates the whole truth.

This brings us to the only other place in Scripture where we find a reference to ὁ παράκλητος, 1 John 2. In the next section we will try to find out what we can learn about ὁ παράκλητος from this reference.

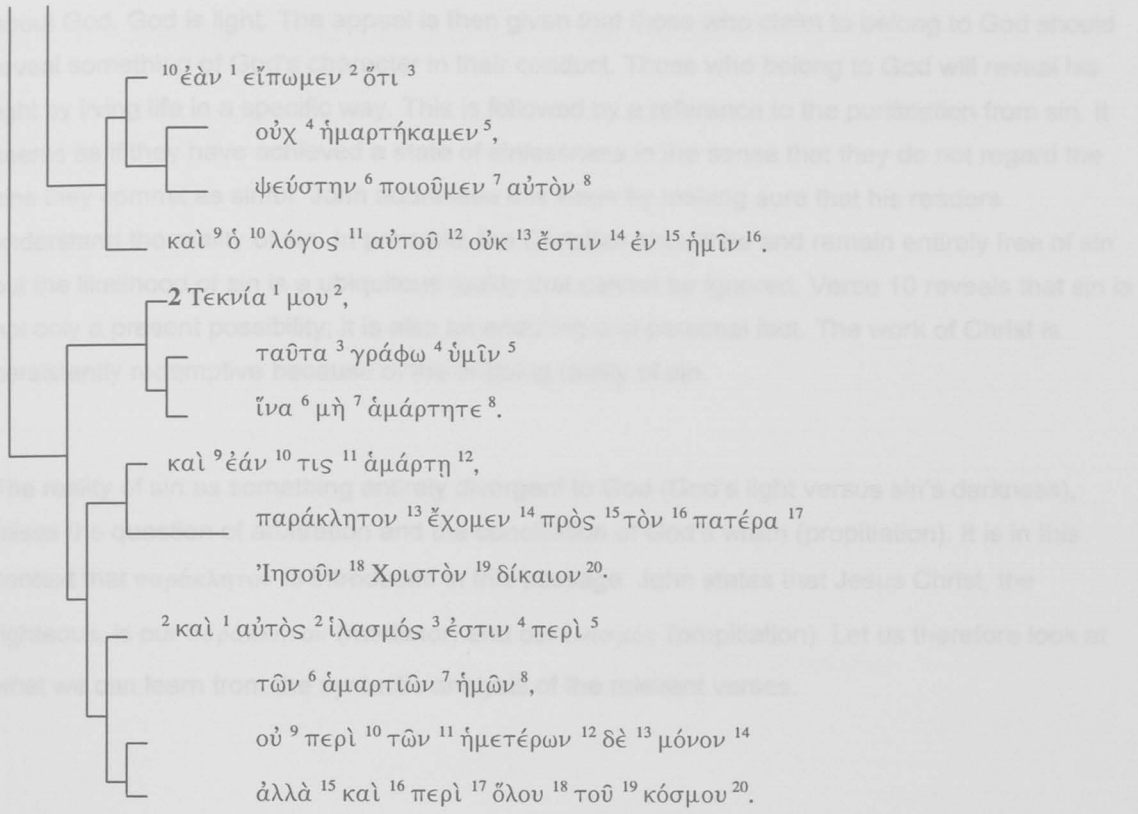
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3.5.6. Analysis of 1 John 1:5-2:2 (NA[27])

3.5.6.1. Structural Analysis



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3.5.6.2. Interpretation of the Syntactic Structure of 1 John 2:1-2

As stated repeatedly concerning the Johannine repetitive style, we also find in 1 John recurring themes and thoughts. The Johannine style, where one thought spirals from the other, is noticeable in the letters. In the section under discussion we find terminology like light and darkness, sin and the confession of sin, stylistically penned in an antithetical style through the use of conditional sentences. The central thought addressed in this passage is parenetical in nature. It addresses the issue of sin. John gives an instruction regarding sin, the dangers of denying sin and a motivation and foundation for dealing with sin appropriately. Since our focus is only on the meaning and function of παράκλητον in this section I will cover the rest of the material only briefly.

This passage opens up one of the major themes of the letter – what are the reliable signs of a life really lived in fellowship with God? In order to answer this question John makes a statement

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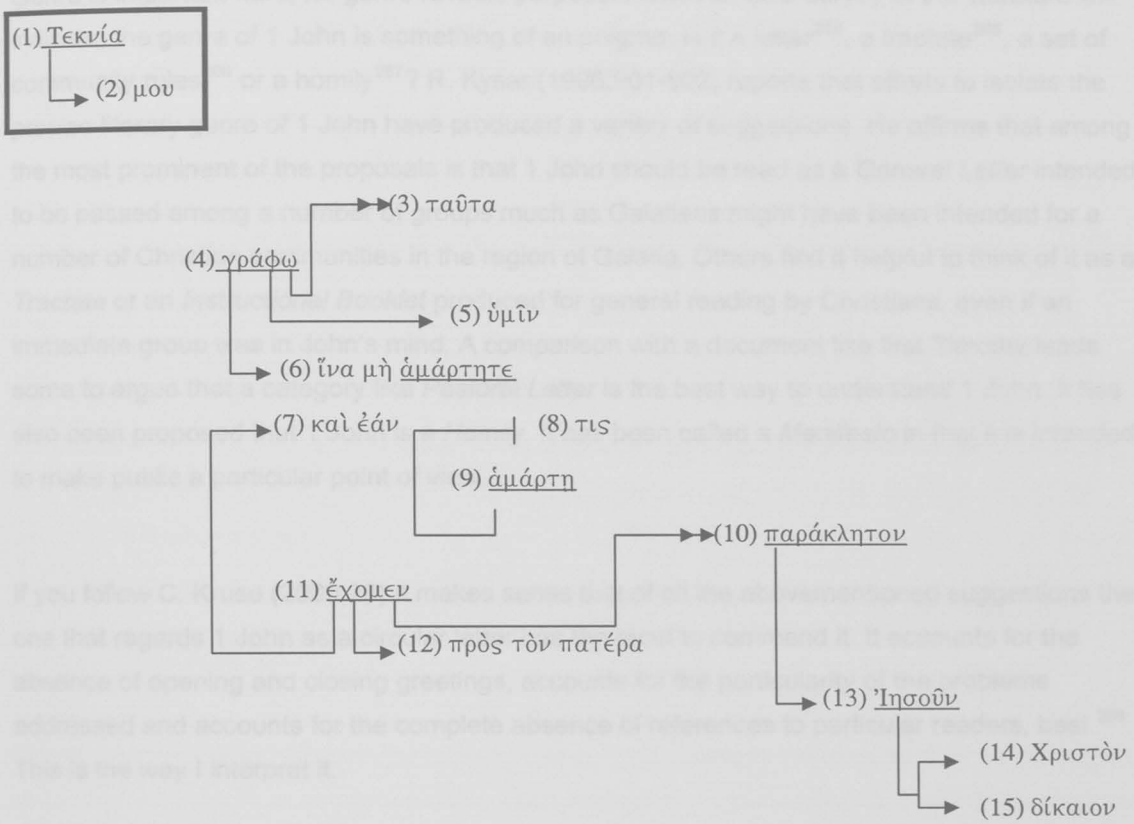
about God. God is light. The appeal is then given that those who claim to belong to God should reveal something of God's character in their conduct. Those who belong to God will reveal his light by living life in a specific way. This is followed by a reference to the purification from sin. It seems as if they have achieved a state of sinlessness in the sense that they do not regard the sins they commit as sinful. John addresses this issue by making sure that his readers understand the reality of sin. In principle, the Christian should be and remain entirely free of sin but the likelihood of sin is a ubiquitous reality that cannot be ignored. Verse 10 reveals that sin is not only a present possibility; it is also an enduring and personal fact. The work of Christ is persistently redemptive because of the ongoing reality of sin.

The reality of sin as something entirely divergent to God (God's light versus sin's darkness), raises the question of arbitration and the conciliation of God's wrath (propitiation). It is in this context that παράκλητον is introduced in this passage. John states that Jesus Christ, the righteous, is our παράκλητον (mediator) and our ἱλασμός (propitiation). Let us therefore look at what we can learn from the syntactic analysis of the relevant verses.

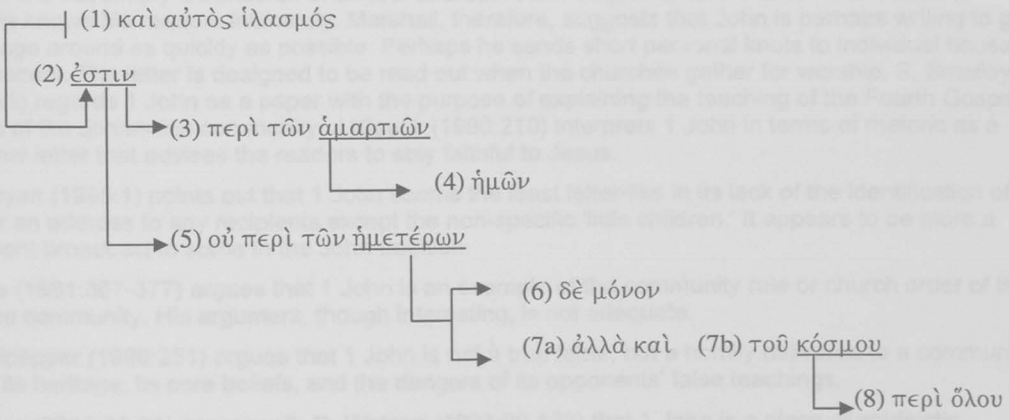
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3.5.6.3. Syntactic Microstructure of 1 John 2:1-2

V.1



V. 2



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3.5.6.4. Exegesis and Interpretation of 1 John 2:1-2

In order to understand 1 John 1:5-2:2 we need to grasp the reason for the existence of 1 John. Genre is important here, for genre reveals purpose. However, as a survey of the literature will indicate, the genre of 1 John is something of an enigma. Is it a letter[264], a tractate[265], a set of community rules[266] or a homily[267]? R. Kysar (1996:901-902) reports that efforts to isolate the precise literary genre of 1 John have produced a variety of suggestions. He affirms that among the most prominent of the proposals is that 1 John should be read as a *General Letter* intended to be passed among a number of groups much as Galatians might have been intended for a number of Christian communities in the region of Galatia. Others find it helpful to think of it as a *Tractate* or an *Instructional Booklet* produced for general reading by Christians, even if an immediate group was in John's mind. A comparison with a document like first Timothy leads some to argue that a category like *Pastoral Letter* is the best way to understand 1 John. It has also been proposed that 1 John is a *Homily*. It has been called a *Manifesto* in that it is intended to make public a particular point of view.

If you follow C. Kruse (2000:28) it makes sense that of all the abovementioned suggestions the one that regards 1 John as a circular letter has the most to commend it. It accounts for the absence of opening and closing greetings, accounts for the particularity of the problems addressed and accounts for the complete absence of references to particular readers, best.[268] This is the way I interpret it.

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[264] I. Marshall (2002:295) states that although this document does not have the usual beginning or ending of a letter, it is not simply a transcript of an oral address. John frequently refers to the fact that he is writing. He knows his readers intimately. Marshall, therefore, suggests that John is perhaps writing to get his message around as quickly as possible. Perhaps he sends short personal knots to individual house-church leaders. The letter is designed to be read out when the churches gather for worship. S. Smalley (1984:xxvii) regards 1 John as a paper with the purpose of explaining the teaching of the Fourth Gospel to members of the Johannine community. J Klauck (1990:210) interprets 1 John in terms of rhetoric as a deliberative letter that advises the readers to stay faithful to Jesus.

[265] G. Sloyan (1995:1) points out that 1 John seems the least letter-like in its lack of the identification of a sender or an address to any recipients except the non-specific 'little children.' It appears to be more a treatise sent broadcast to some in the John tradition.

[266] J. Hills (1991:367-377) argues that 1 John is an example of the community rule or church order of the Johannine community. His argument, though interesting, is not adequate.

[267] R. Culpepper (1998:251) argues that 1 John is not a true letter, but a homily delivered to a community to clarify its heritage, its core beliefs, and the dangers of its opponents' false teachings.

[268] C Kruse (2000:29-31) agrees with D. Watson (1993:99-123) that 1 John is a piece of epideictic rhetoric. Watson bases his view of the fact that 1 John exhibits five basic character traits of epideictic rhetoric.

University of Pretoria etd – Joubert J v D (2006)

However, if you interpret 1 John as a general pastoral letter with epideictic characteristics, how do we interpret its literary shape? R. Kysar (1996c:902) is helpful in this regard. He argues that a number of features of 1 John helped to shape the literary form in which we need to read it. He suggests that:

- It is a written communication intended for those affected by a specific set of circumstances.
- It is comprised of a series of loosely related subsections that have a homiletical quality about them.
- The repetitious style of the book betrays the origin of much of its content in oral communication.
- It has a pastoral flavour about it. That is to say, the efforts of John demonstrate a deep concern for the readers and an attempt to address their needs, emotional as well as moral and creedal.
- John assumes a posture of authority with regard to the readers that influences the reception of the writing.

According to R Kysar (1996c:902) these features dictate certain conclusions regarding the genre of 1 John. Although Kysar proposes that we cannot take 1 John to be a *General Letter* of some sort given the specificity of the situation addressed therein, I would counter claim that the situation in Asia Minor was quite homogeneous.[269] John certainly has a particular community of readers in mind. But it cannot be assumed that the document does not have its roots in homilies simply because it is presently in written form. The work is profitably read with attention to the pastoral stance of its author and the function the work was designed to play in the lives of the first readers. John was known to the first readers and was accepted as one who spoke from the vantage point of some authority or privilege.

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[269] See e.g., the comments we find in letters of Paul, James and Peter regarding the conflict in the communities they we living and working in.

University of Pretoria etd – Joubert J v D (2006)

According to D. Akin (2001:37) we can divide approaches to determining a structure or outline to the book into three groups: 1) traditional scholars who seek to discern basic topic or subject divisions (even sources) and an overarching outline through inductive analysis; 2) discourse analysis—linguist scholars who apply principles of semantic structural studies or "discourse linguistics" to discover the semantic relations that weave the epistle together as a unified whole; 3) rhetorical criticism—students of ancient rhetoric who seek to discover what, if any, rhetorical strategies common to John's world were used to set forth and further his argument.

R. Yarbrough (2002:181) mentions that numerous outlines for 1 John have been proposed but that none has won universal agreement.[270] John seems to proceed in a topical rather than logical fashion. With this in mind, I am interpreting 1 John 2:1-2 only in the immediate context of the topic addressed in 1 John 1:5 2:2.

Regardless the diversity of view regarding the genre of 1 John, most scholars[271] agree that we need to have a view of the socio-historical environment that 1 John was moulded in to come to a better understanding of the message.[272] G. Burge (1996:17-45) provides us with a socio-historical framework to interpret this section.[273] He interprets this letter as a document that lends some insight into difficult years of pastoral leadership. In this approach Burge is not alone. [274] The exegesis of 1 John is, in most cases, dominated by the socio-cultural questions. Traditionally the most important question is that of the identity of the opponents.

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[270] See e.g., I. Marshall (1978:22-27) who argues that it is extremely difficult to find a pattern in John's thinking and who then discusses the structures that R. Law, A. Brooke, C. Dodd, E. Malatesta, P. Jones, R. Schnackenburg, and A. Feuillet proposed. He concludes by saying that it is hard to gather all the material in any main section under one single theme. C. Kruse (2000:30) argues that because 1 John is a piece of epideictic rhetoric, it lacks clear structure. He can therefore say that there is no trace of any developing argument through the document. See also F. Bruce (1970:29-32), C. Haas (1972:14-15), J. Stott (1990:29-32) and R. Brown (1982:116-130)

[271] There are exceptions, e.g., R. Edwards (1996), T. Griffith (1998 and 2002) C. Kruse (2000), J. Lieu (1981 and 1991), and H. Schimd (2004).

[272] R. Brown (1982a:x) reads 1 John as the record of a theological life-and-death struggle within a community at the end of the first century. He asks about the identity of the opponents (Brown, 1982a:55). J. Beutler (2000:22), H. Klauck (1991:35), C. Kruse (2000:15-28), D. Rensberger (1997:21-25) and G. Strecker (1989:132) discuss this issue as well.

[273] The description that S. Joubert (2000) gives of the Socio-historical framework in which Paul functioned is helpful here as well.

[274] See e.g., R. Brown (1982a:47-49), R. Culpepper (1998:251-258), C. Kruse (2000:16-17), I. Marshall (2002:291-296), J. Painter (1986:54-64), D. Rensberger (1997:22-24) and U. Schnelle (1998: 463-468).

University of Pretoria etd – Joubert J v D (2006)

There are many views regarding the socio-cultural environment in which 1 John functioned. In his presentation of the Johannine socio-cultural ecology G. Burge (1996: 20-37) gives us a good summary of most of the views. Burge accepts the following hypotheses[275]:

- Luke's chronological framework as portrayed in Acts is very helpful to understand the history of Paul's churches
- We do not have such a framework for the Johannine churches[276]
- However, it is not farfetched to assume that John himself (John the apostle, the son of Zebedee, one of the twelve) was a pastor/evangelist who built churches in the Mediterranean world and was a custodian and of the traditions about Jesus
- All literature tells us something about its author and its recipients
- Early traditions indicate that John planted churches in Ephesus
- John's community lived on the frontiers of Judaism
- John established pneumatic/charismatic churches
- The Fourth Gospel is a by-product of John's ministry and anchors its message in his eyewitness testimony
- Something seriously went wrong in the Johannine churches – the churches were splitting
- There was theological conflict – the boundaries between orthodoxy and heresy were unclear
- At the heart of the conflict lies what people think about Jesus
    - John says that his opponents:
        - Deny the Son (1 John 2:23)
        - Deny that Jesus is the Christ (1 John 2:22)
        - Deny that the Christ has come in the flesh (1 John 4:2)

[275] See here also G. Burge (1992:37-54 and 2000: 21-33).

[276] R. Yarbrough (2002:178-180) prefers to interpret 1 John in the context of the Johannine literature and uses the historical setting provided in Revelation as source for interpreting 1 John's socio-historical environment.

University of Pretoria etd – Joubert J v D (2006)

- John affirms that:
  - Jesus is the Son of God (1 John 1:3, 7; 2:23; 3:8, 23; 3:23; 4:9, 10, 15, and 5:11)
  - Jesus is the Christ (1 John 5:1) who came "by water and blood" (5:6)
  - Jesus Christ came in the flesh (1 John 4:2)
- This caused John's opponents not to abide in Jesus' teaching but to go beyond it
- John alludes to his opponents belief that:
  - They are without sin (1 John 1:8, 10)
  - The have fellowship with God (1 John 1:6)
  - They know God (1 John 2:4)
  - They love God (1 John 4:20)
  - That they are "in the light" (1 John 2:9)
- He also provide a number of corrections to their belief:
  - No one is without sin (1 John 1:8, 10)
  - Sin is dealt with in Christ (1 John 1:7-2:2)
  - Knowledge of and love for God is revealed in obedience (1 John 2:3-6) – obedience is to walk as Jesus did

This is a possible reconstruction of socio-cultural environment in which we could interpret John's reference in 1 John 2:2 to Jesus as παράκλητος.

However, scholars like H. Schimd (2004:24-41) disputes this type of interpretation and suggests a reader-response approach where we have a closed reading of the text and where we read the Johannine literature inter-textual and interpret it as non-polemical. He interprets the idea of opponents merely as a hypothetical literary device that John used to motivate his intended readers by showing them what they would become if they do not live in the right relationship with God. The intention of his non-polemical reading is to interpret 1 John as a general ethical exhortation, not as a "situation" ethics of a sect-like community in crisis, in which latter case ethics would be a community-strengthening response to the opponents.

University of Pretoria etd – Joubert J v D (2006)

J. Van der Watt (1999b:491-511) provides us with another interpretation possibility.[277] He investigates the ethics of 1 John from a literary and socio-scientific perspective. When we read Van der Watt's contribution within the broader context of his work (Van der Watt, 1999a and 2000), his approach becomes very helpful in the search to interpret John's reference to Jesus as παράκλητος in 1 John 2:2.

The thesis of Van der Watt (1999b) is that John develops his ethical thought by using a coherent network of metaphors related to first-century family life. He proposes that by linking widely accepted conventions from everyday life to what happens to the believer spiritually when he is "born of God" 1 John utilizes generally accepted ideas on family life to understand and explain salvatory and ethical events on a spiritual level. This brings the social dynamic of the interrelatedness in relationships into play. The socio-cultural context of every day family life in the first century provides the socio-historical environment within which we have to interpret 1 John. He also argues that by realizing that John is using particular imagery, the modern reader can "fill in" these associations and understand better what John means, why, for instance, John can say that believers cannot sin, although he tells them to obey the commandments and to confess their sins if they have made a mistake. John does not explain exactly what he means, but against the background of the socio-cultural conventions his remarks make proper sense.

Van der Watt (1999b) acknowledges that a responsible description of ancient family life is not an easy task. He accepts that we can only work in abstract and generalized terms because of cultural diversity in the ancient Mediterranean world. He suggests, however, that we should not exaggerate these problems in dealing with John, for at least two reasons: 1) John does not use detailed or technical information in his complex metaphors, but focuses on central and widely accepted expressions, and 2) John makes abundant use of compound metaphors and explains and discusses his metaphors.

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[277] I have made use of J. Van der Watt (1999b) provided on the Internet at the following web address: http://www.findarticles.com/p/articles/mi_qa3679/is_199907/ai_n8853874 accessed on 16th April 2004. Since there are no page numbers given I will just refer to the date. In the bibliography I will provide references to the text in the Catholic Quarterly Bulletin.

University of Pretoria etd – Joubert J v D (2006)

The following observations of Van der Watt (1999b) is of importance:

- The terminology used in 1 John suggests that the relation between God and believer is metaphorically defined in terms of the most intimate social phenomenon in the ancient world, the family.
- A new family is constituted through faith: God is the "Father," and the believers are his "children." God gives the believers "eternal life" enabling them to partake in this new family.
- The family was generally regarded as the basic social structure in ancient Mediterranean life.
- Birth into a family meant, "becoming part of that family" with everything that it involved, especially on the social level. It was an important way of determining one's identity and honour, one's position within social reality. In short, birth indicated social position. It must also be remembered that the father was the authoritative head of the family." Birth and acceptance into the family automatically meant that the child stood in a specific, well-defined relationship to the father of the family.

These facts form the point of departure in both the soteriological and the ethical arguments in I John 1:8 and they help us to understand the letter. By using expressions like "birth," "life," "father," "child," "son," and even "obedience," "approaching the Father without fear," "asking what one wants," John creates, what Van der Walt calls, a "metaphorical network" based on the social reality of family life. These terms are associatively linked in semantic and syntactic interaction, and should be interpreted in relation to each other (Van der Watt, 1999b).

With this socio-historical setting in mind, we can move towards a more detailed exposition on the text under discussion.

Exposition 1 John 2:1-2

This verse provides a clarification. The seriousness of the last claim in 1 John 1:10 εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν causes John to break the pattern of ἐὰν-clauses with a parenthetical note that he wants his readers (Τεκνία μου) not to sin. But in the final ἐὰν -clause in 2:1 (καὶ ἐάν τις

University of Pretoria etd – Joubert J v D (2006)

ἁμάρτῃ) John reassures his readers that even if they do sin, they may look to Jesus Christ as their παράκλητον ... πρὸς τὸν πατέρα to intercede for them.

The direct address by John to his readers at the beginning of 2:1 marks a break in the pattern of the opponents' claims, indicated by ἐὰν εἴπωμεν followed by a negative statement in the apodosis, and John's counter-claims represented by ἐὰν with a positive statement in the apodosis, made so far in 1 John 1:6-10.

The seriousness of this last claim, 1John 1:10, causes John to interrupt himself with a parenthetical remark. He address the readers, his faithful children, to explain to them that while he wants them not to sin, they may be assured that if they do, they can look to Jesus Christ to intercede for them, as their advocate with the Father. After this, the last of John's three counter-claims in 1 John 1:5-2:2 is found in the ἐὰν-clause in 2:1b.

Τεκνία μου expresses care, showing the affection John has for them.[278] It also shows that John sees himself as higher-ranking to the readers, not morally or ethically superior, but in reference to spiritual responsibility over them and for them, higher-ranking.

I have interpreted Τεκνία μου as an **Unattached** component. It indicates direct and personal relationship between John and the recipients of the letter.[279] Note the surfacing of the often-used ταῦτα in the gospel, here as well. Ταῦτα is closer specified by the ἵνα-clause. John says he is writing ταῦτα so that his readers μὴ ἁμάρτητε. 'These things', relates to the previous issue addressed in 1 John 1:5-10, regarding sin and the right way of dealing with it.[280] Ταῦτα

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[278] R. Brown (1983:214) mentions that 1 John uses the plural of τεκνίον (1 John 2:1, 12, 28; 3:7, 18; 4:4; 5:21) or παιδίον (1 John 2:14 and 18) when he addresses his readers directly, while he uses the plural of a different Greek term, τέκνον (1 John 3:1, 2, 10 and 5:2), when speaking about the children of God. Is this merely a stylistic variation, as C. Kruse (2000:71) sees it? R. Schnackenburg (1992:85) considers the term "need not imply any particular tenderness".

[279] See J. Stott (1990:84-85).

[280] See, C. Kruse (2000:71).

University of Pretoria etd – Joubert J v D (2006)

therefore, refers to 1John 1:8-10, where the claims of the opponents and the counter-claims of John concerning sin in the life of the Christian are in view.[281]

John wrote (γράφω) this to protect his readers from ἁμάρτῃ, a certainty if they agree to the claims of the opponents. In the context, as sketched by J. Van der Watt (1999b) we can say that John uses a network of metaphors related to family life, and his treatment of ethical matters takes place within this coherent social structure. If this is the case, then it becomes crucial for to explore not only the relevant social conventions of those times but also the way in which John uses them.

There is some dispute over the significance of the aorist tense of ἁμάρτητε. F. Stagg (1970:423-432) argues that the aorist here is non-descriptive, saying nothing about the nature of the action itself, but only that the action has happened. According to D. Wallace (1996:557) some scholars have *said too little* by assuming that nothing more than the unaffected meaning can ever be seen when the aorist is used.

There is also some disagreement over whether with this particular verb there are more specific nuances of meaning. T. Friberg (2000:45) translates it in the literal sense as miss the mark, be in error. Figuratively it has the meaning of offending against God, man, religious or moral law sin, do wrong, or to transgress.

S. Porter (2003:64) alludes to the importance of aspect and reminds us that the tense of a verb points to much more than temporal distinctions.[282] D. Durie (1981:288-295) interprets verbs as aspectual, describing how the author looks at the event in relation to other events. M. Zerwick

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[281] See e.g., R. Bultmann (1973:22).

[282] J. Louw (1975:98-104) argues that we should not place too much emphasis on aspect in 1 John. He argues that verbal aspect is a matter of opposition and not contextual range. Aspect is basically a particular view of the nature of an event and if it cannot be contrasted it has no point (Louw, 1975:99). Louw (1975:103) also reminds us that the semantic information conveyed by a particular verb is complex. It consists of the lexical value of the term, the significance of the tense and mood and the contextual environment. He argues that in each instance where a verb is used all these features should be carefully weighed.

University of Pretoria etd – Joubert J v D (2006)

(1963:77-82) and N. Turner (1963:72) agree that the present tense of ἁμαρτάνω would mean, "to be in a state of sin" (e.g., a sinner) while the aorist refers to specific acts of sin.

Interpreted this way, ἁμάρτητε is a departure from doing what is right, equivalent to ἁμάρτημα *sin, wrongdoing*. Without sorting out this difference of opinion, it should be noted that certain verbs do have different nuances of meaning in different tenses, nuances that do not derive solely from the aspectual value of the tense per se, but from a combination of semantic factors that vary from word to word. Whatever else may be said about ἁμάρτητε here, it is clear John is *not* simply exhorting the readers not to be habitual or repetitive sinners, as if to imply that occasional acts of sin would be acceptable.[283] John's purpose here is to implore the readers that they must not sin at all.[284] Just as Jesus told the man he healed in John 5:14 and the woman caught in adultery in John 8:11, "Go, and from now on do not sin any more," John is telling his readers that they must not continue sinning. How we interpret sin in this context is crucial.

Here the insight of J. van der Watt (1999b) is very helpful. He argues convincingly that we need to understand the references to sin, and especially the idea that a child of God cannot sin not as the description of a physical impossibility, but as the description of an ethical desire. Because a child of God is born from God's seed, his desire is to be obedient to God. Sin is not his lifestyle. The desire to honour God through obedience is. Therefore we can say that John's ethical imperative as given in 1 John 2:1 describes the character of the attitude and lifestyle of God's children.

This prohibition on the act of sinning is not an undemanding warning against the idea not to draw encouragement for liberty from the reality of forgiveness. John was thinking of a single act when he considers sin – the act of disobedience towards the Father. So we can say that 1 John 2:1 clarifies the statements in 1 John 1:8, 10 about believers' sinful tendencies, and he makes sure that they do not interpret them as an encouragement to continue in a sinful lifestyle. John is

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[283] John is not arguing that believers do not need to take transgressions seriously. To the contrary, it is a very serious matter and must be dealt with appropriately (R. Bultmann, 1973:22).

[284] M. Eaton (1996:45) alludes to the fact that John sounds perfectionistic. However, he argues that Christians should get accused of antinomianism and perfectionism at the same time. We are free from the bondage to sin and must simultaneously live lives that strive towards perfectionism.

University of Pretoria etd – Joubert J v D (2006)

actually busy putting perceptive Christians on guard against sin. If a believer tries to make the claims denounced in 1 John 1:8 and 10, then he is most likely to fail to recognize and reject sin. But sin is nevertheless a reality. However much John wished his readers would not sin, the reality is they do.

Consequently he saw the need to reassure them that if anybody does sin, they have 'One' who speaks to the Father on their behalf – Jesus Christ the Righteous One. John did not want his readers to sin, but he knew that none of them was perfect and that all would need the help available from their παράκλητος.

How do we interpret this reference to παράκλητος in 1 John 2:1? Now we are finally focusing on the concept that caused us to look at this passage in the first place. As shown in the earlier discussions regarding the references to παράκλητος, it is unique to the Johannine literature (John 14:16, 14:26, 15:26, 16:7 and here). This is the only other use of the word in the New Testament. However, here it is Jesus, not the Spirit, who is described as παράκλητος.

Scholars are virtually unanimous in their interpretation of παράκλητος. They see a forensic setting.[285] Van der Watt (1999b) argues that we should interpret παράκλητος in the context of a "family court". He reminds us that there was strong social pressure in the ancient Mediterranean world on children to obey their parents and to live according to the traditions of the family. However, disobedient children were a reality. But disobedience was considered as something very destructive, because it destabilized relationships within the family. However, within the family there was the chance of correcting mistakes – a person could be punished, or a problem could simply be sorted out in discussion, and in this way the honour of the family could be restored.

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[285] See e.g., M. Eaton (1996:46-48), K. Grayston (1981:70-75 and 79-80), C. Kruse (2000:72-73), L. Morris (1978:116-117), R. Schnackenburg (1992:86-87), J. Stott (1990:85-89), G. Strecker (1996:370), and R. Yarbrough (2002:186-187).

University of Pretoria etd – Joubert J v D (2006)

In 1 John we find something similar. John does not work with ethical perfectionism when, for instance, he uses [οὕτως] περιπατεῖν in I John 2:6, emphasizing the obligation to love and sacrifice. Children of God also transgress sometimes, disturbing relationships within the family of God. This cannot be denied 1 John 1:8 and 10 states this emphatically. Yet, just as in any other ancient Mediterranean family this cannot merely be accepted within the family of God, either. In 1 John 1:5-2:2 John describes how it should be dealt with.

By confessing sin, regretfully acknowledging the fact of having trespassed and again declaring loyalty to the will and commandments of the Father and the family, the believer experiences the forgiveness of the Father as well as the restoration of the relationship between Father and child. Since the Father is the head of the family, he is the one who must forgive, as it was his will that has been violated. By confession on the one hand and forgiveness on the other the normal order within the family is restored. In this light the rationale behind the confession of sin in 1 John 1:9 becomes understandable. Confession of sins presupposes a relational basis on which the confession may be made, a basis that is religiously substantiated. The aim of confession is to restore damaged relations. In 1 John 1:7 and 2:2 the salvific work of Jesus is emphasized as something constitutive of this relation. God, who is faithful and just (1 John 1:9), will act according to his own plan of salvation, namely, to forgive, and to restore the relationship between himself and the confessing believer; the believer who has been unrighteous becomes righteous (1:9).

This does not mean that such a person may continue to sin (see 1 John 2:1-6). The argument is the opposite: sin should not be his lifestyle. In the same context (1 John 2:3, 5-6) it is explicitly stated that the one who claims to ἐγνώκαμεν God – to stand in a definite relation to him – ought to walk in the same way in which Jesus walked. If this does not happen the claim concerning knowing God, and therefore the claim to be God's child, is considered to be false. This makes it clear that when John refers to ἐάν τις ἁμάρτῃ in 1 John 2:1, he is thinking of isolated instances of disobedience, of transgressions that have not yet became a lifestyle.

Van der Watt (1999b) discusses the role of a family's concilium (meeting or gathering), as a "family court" in this context. He reminds us that it served as an organ of discipline. The head of the family discussed with other members before deciding how to react against a member of the

University of Pretoria etd – Joubert J v D (2006)

family who had trespassed. He asks whether there are similarities between the function of the concilium and the role of Jesus as παράκλητος in 1 John 1:9-2:2? He feels that the term παράκλητος at least suggest such a connection. Interpreted this way the implication is that John argues that Jesus' help is needed specifically when a member of the family of God has sinned. John reminds us that he, as παράκλητος, must approach the Father (1 John 2:1).[286]

Since the action is given in the present indicative active form of the verb, ἔχομεν indicates that the possession of this gift is a current and continuing reality – Jesus Christ, the δίκαιον, is constantly with the Father as our παράκλητος. However, it is not Jesus' role as a παράκλητος during his earthly ministry that is in view, but his role as a παράκλητος in heaven before the Father.

Παράκλητον here means therefore mediator or intercessor. J. Calvin (1961:243-244) uses terminology in this context that might be very helpful. He interprets παράκλητος as a patron.

Christ Jesus, the δίκαιον – the only one who is without sin – can plead the case constantly before the Father. John does not elaborate on the method of Christ's mediating work, but moves on to focus on the instrument or underpinning of this mediation. Jesus can function as παράκλητον, patron and broker for his clients, because he is the only ἱλασμός that is acceptable to God. L. Morris (1955:140) sees as a fundamental element of the meaning of ἱλασμός the idea of turning away the divine wrath, and suggests that "propitiation" is the best English translation. Jesus acts as παράκλητος and is at the same time also ἱλασμός. It is important to note that Jesus is identified as propitiation and not as propitiator. The meaning is that the death of Christ

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[286] J. Van der Watt (1999b) also mentions that the idea of Jesus as the παράκλητος may be based upon the payment or fiscal punishment required for correcting a wrong (such payment was provided by the παράκλητος on behalf of the trespasser). If this is the case, 1 John 1:9 and 2:1 should be read in conjunction. The sinner must confess his, but can do so only with the help of the παράκλητος. In 1 John 1:7 the expiatory work of Jesus is mentioned in this regard, and 1 John 2:2 strengthens the contextual argument.

University of Pretoria etd – Joubert J v D (2006)

has effected the compensation, that is, the removal of sin.[287] He is the means by which our sins have been expiated. Christ's mediation is the continual application of his death to our salvation.[288] In a unique sense our παράκλητος is both atonement sacrifice and High Priest sacrificing the sacrifice. For this very reason he is the best (we could even say only) παράκλητος we could have.

R. Schnackenburg (1983:86-87) confirms that Jesus is the παράκλητος with the Father for Christians when they sin, for he is with the Father. It does not say that it is his task to defend them against the accusations of Satan (like what we would get in Revelation 12:10). He feels that the forensic meaning of παράκλητος in 1 John 2:1-2 is overshadowed by Christ's high-priestly role. This is made plain not only by the high-priestly prayer (John 17) but also by the cultic terminology that is used in the following verse.

3.6. Summary

I can summarise the development of the investigation, this far, as portrayed in this chapter, as follows:

- In this chapter I have attempted to present a contextual analysis of the historical and literary contexts of the texts under investigation.
- I have briefly referred to the form, the structure and the movement of the texts.
- I have attempted to give a detailed analysis of the texts containing the παράκλητος sayings.
- The exegetical approach of this investigation was somewhat of an eclectic and yet integrated one. I have tried to blend synchronic and diachronic readings of the texts together in my approach. However, the emphasis would lean quite clearly towards a predominantly synchronic approach. The most important reason for this is that we can

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[287] A propitiator might make use of means of propitiation outside himself, but Jesus Christ the righteous is himself the means of propitiation.

[288] R. Brown (1983:220-221) argues that it is essentially cleansing from sin which is in view here and in the other use of the word in 1 John 4:10.

University of Pretoria etd – Joubert J v D (2006)

only deal with the final form of the text. It is the text that readers read, preachers preach, and hearers hear.

- I have tried to address issues like:
    - Genre and implied situation
    - Intellectual core
    - Literary texture
    - Literary, grammatical and syntactical analysis
    - Discourse analysis
    - Social-scientific analysis
    - Textual criticism, and
    - Historical linguistics
- I have not, however, addressed each of these analyses individually, but have attempted a blend and integration of elements, in order to present a logical whole.
- I have interpreted 'exegesis' as a historical, literary and theological analysis of the text.
- My approach could be described as 'close reading', since I attempted to reflect word-by-word and phrase-by-phrase on the relevant parts I deemed important in order to understand the παράκλητος sayings.
- As stated initially, my approach is 'an exegetical critical discourse analysis' approach, or 'critical text-linguistic exegesis'.
- From this perspective I have addressed questions like:
    - What kind of situation seems to have been the occasion for the writing of the Parting Discourses?
    - What kind of literature is the Parting Discourses?
    - What great theological questions do the Parting Discourses engage in and what claims does it make?
    - What does this Discourse attempt to oppose, deny and challenge?

I plan to return to these matters again in the concluding chapter.

University of Pretoria etd – Joubert J v D (2006)

3.7. Conclusions

What have we learned in this chapter concerning the usage of παράκλητος in the Fourth Gospel and in John's first letter? Looking back, we have gained a whole series of important exegetical insights.

We could summarise the conclusions by listing what we have learned from the respective passages. The παράκλητος references reveal something about:

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

- ὁ παράκλητος will fulfil a double office. He will teach and he will recall what Jesus had taught.
- The method by which ὁ παράκλητος teaches the disciples *everything* is by "making them remember" all that Jesus has taught them, and by bringing out the implications of his teaching. Jesus had promised the disciples: "He [the Spirit] will teach you all things, and bring to your remembrance all that I said to you" (John 14:26)
- The work of ὁ παράκλητος is to guide the disciples in all truth and to witness about the things to come

University of Pretoria etd – Joubert J v D (2006)

- The work of ὁ παράκλητος is portrayed as that of glorifying Jesus, through the process of witnessing to the disciples, by sharing everything about Jesus with them
- The work of ὁ παράκλητος is τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν
- It is said that ὁ παράκλητος shall ἐλέγξει τὸν κόσμον
- In this context ὁ παράκλητος is amongst other things functioning as Revealer, Convincer and Convictor
- Jesus said he would ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ. I have interpreted the μαρτυρέω of ὁ παράκλητος as authentication and confirmation of Jesus' message and ministry

Additionally we have learned that:

- The fact that Jesus referred to ἄλλον παράκλητον indicates that there was one who functioned as παράκλητος before the arrival of ἄλλον παράκλητον
- The coming of ἄλλον παράκλητον is clearly conditional
- Without this ἄλλον παράκλητον there is no way that:
    - The troubled hearts of the disciples could be calmed down
    - The disciples would be able to continue to be obedient to Jesus' commandments
    - The disciples could interpret Jesus' departure in any other terms than as the end of the road
- It becomes clear that this ἄλλον παράκλητον:
    - Is Jesus' answer to their troubled hearts
    - Is Jesus' presence with them in his absence
    - Performs in them what Jesus had performed in the flesh
    - Continues Jesus' mission
- The giving of ἄλλον παράκλητον and the having of ἄλλον παράκλητον is simultaneously proof of discipleship and strengthening of discipleship.

University of Pretoria etd – Joubert J v D (2006)

- The never-ending presence of the abiding ἄλλον παράκλητον enables them to cope with the problems encountered because of the physical departure of Jesus
- ἄλλον παράκλητον will bring about a clear distinction between the world and the disciples
- ἄλλον παράκλητον will set them apart from the world that cannot receive him
- ἄλλον παράκλητον is given to assure the continuation of the ministry (and even presence) of the first παράκλητος
- The disciples have ἄλλον παράκλητον to help them to be Jesus' true disciples
- The coming of ὁ παράκλητος would negate and more than compensate the departure of Jesus

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

If we compare the usage of ὁ παράκλητος in the Fourth Gospel with that of the occurrence in John's first letter, we could state that the referent in all the uses of παράκλητος in the Gospel of John is the Holy Spirit, while in 1 John 2:1 the referent is Jesus Himself.[289] As a summarizing statement, we could state that according to the Fourth Gospel Jesus uses ὁ παράκλητος as a reference God's Spirit, as a title for the Holy Spirit, or put differently, God's presence in Spirit.

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[289] Virtually all commentaries refer to this. See e.g., C. Barrett (1982:462-463), G. Beasley-Murray (1999:256-257), C, Blomberg (2001:119-205), R. Brown (1984:637, 1135-1136), R. Bultmann (1973:22), G. Burge (1996:84-85, 2000:393-396), D. Carson (1992:499-507), K. Grayston (1984:70-80), A. Köstenberger (1999:156-158, 2002:139-140), C. Kruse (2000:72-73, 2003:303-306), I. Marshall (1978:115-117), F. Moloney (1998:406-407), L. Morris (1995:576-577), J. Painter (2002:158-159), D. Rensberger (1997:56-57), H. Ridderbos (1997:499-504), R. Schnackenburg (1982:138-154), S. Smalley (1984:36-37), J. Stott (1990:84-86), R. Yarbrough (2002:185-187), etc.

University of Pretoria etd – Joubert J v D (2006)

If the conclusions of this chapter are correct it means that we cannot opt for an interpretation of ὁ παράκλητος as one who only functions in the juridical realm. We can therefore state:

- To translate παράκλητος with Advocate is not sufficient.
- Betz (1963:1-3) is correct in stating the premise that most of the functions of ὁ παράκλητος are not of a forensic nature at all.
- The assessment of Johnston (1970:87) is correct that the words that unfold the wealth of Johannine teaching about ὁ παράκλητος are comforter, interpreter, teacher, prophet, and legal counsel. I would like to add possibilities like mediator, intercessor, guide, confirmer and authenticator. But is this really bringing us any further in our interpretation? It is impossible to to pick one descriptive word and to say that this is what παράκλητος means.
- Since all of these possible meanings are locked up in the functions that παράκλητος fulfil, we might do better by transliterating παράκλητος with Paraclete rather than attempting to translate it with any one of the aforementioned possibilities.
- The best way to deal with the concept παράκλητος is therefore to go to the texts that refer to παράκλητος and to list all the functions that παράκλητος fulfil in that context. With this list of functions in mind we can then say that, e.g., in John 14:26 this person that Jesus calls a παράκλητος fulfil the following functions: He will teach the disciples all things and He will remind the disciples of what Jesus did and said. We can say that in John 15:26 this παράκλητος will testify about Jesus. Therefore He fulfils the function of a witness. We can say that in John 16:4 this person called παράκλητος will declare the world guilty, or convince the world of guilt, or explains to the world what sin, righteousness and judgement are, etc. Interpreted this way we do more justice to the texts in their contexts.
- We can only move from the functionality of παράκλητος to a presentation of who the παράκλητος is.

However, with all this being said we have not yet considered the references to the Holy Spirit in the Johannine Gospel. This is the focus of the next chapter.

University of Pretoria etd – Joubert J v D (2006)

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. [1] For the purpose of our discussion of the concept πνεῦμα in John's Gospel we will use the Neslé-Aland [27] text as well as the NIV translation as basis.[2] 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.[3] 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.[4] P. Borgen (1999) states that the

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[1] I am more interested in the broader functioning of πνεῦμα than in the detail and do not plan to focus on detail exegesis explicitly.

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

[3] See also B. Streeter (1924), especially chapter 3.

[4] 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, it 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

University of Pretoria etd – Joubert J v D (2006)

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.[5] 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. [6] 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.[7] H. Attridge (2004) discusses the possible links with the Dead Sea Scrolls.[8] J. Ashton (1991 and 1994) claims direct dependence of the Gospels on the Scrolls.[9] 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.

[5] 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.

[6] 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."

[7] See also the contributions of G. Manning (2004), J. Martyn (1992) and A Reinhartz (2001).

[8] 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."

[9] 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.

University of Pretoria etd – Joubert J v D (2006)

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.[10]

I do not wish to contribute to this debate. S. Porter (1996a: 75-99) provides us with an excellent overview of this debate.[11] 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 [27] text the word πνεῦμα occurs 24 times in 18 verses in John's Gospel.[12] 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."[13] The word πνεῦμα occurs 12 times in 8 verses in John's Letters. There are 18 explicit references to

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[10] See also D. Smith (1999:34-38).

[11] See also D. Smith (2001a and 2001b) for an interesting discussion of the origin and sources of the Fourth Gospel.

[12] 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

[13] 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.

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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; 2110;
- 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.[14] He discusses these features in chapters 4-6.[15] 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.[16]

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

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[14] See also M. Turner (1992:347-351).

[15] I will refer to these features when we discuss the specific verses where they occur.

[16] See J. Kremer (1973:290-291).

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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.[17] 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.[18] 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.[19] 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-facetted.

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[17] 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).

[18] 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 language*), 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.

[19] This is part of my criticism against J. Behm's article regarding παράκλητος.

University of Pretoria etd – Joubert J v D (2006)

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.[20]

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).[21] J. Lust (2003) also maintains that in the LXX πνεῦμα mostly renders רוּחַ.[22] 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.[23] 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.[24]

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

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

[22] 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 ἐλύπησεν τὸ πνεῦμα Αμων he did not grieve Amon's spirit (2 Samuel 13:21).

[23] For a more detailed view of Dodd's interpretation of πνεῦμα see C. Dodd (1970:213-227).

[24] 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

University of Pretoria etd – Joubert J v D (2006)

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, supraterrestrial 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"[25] 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.

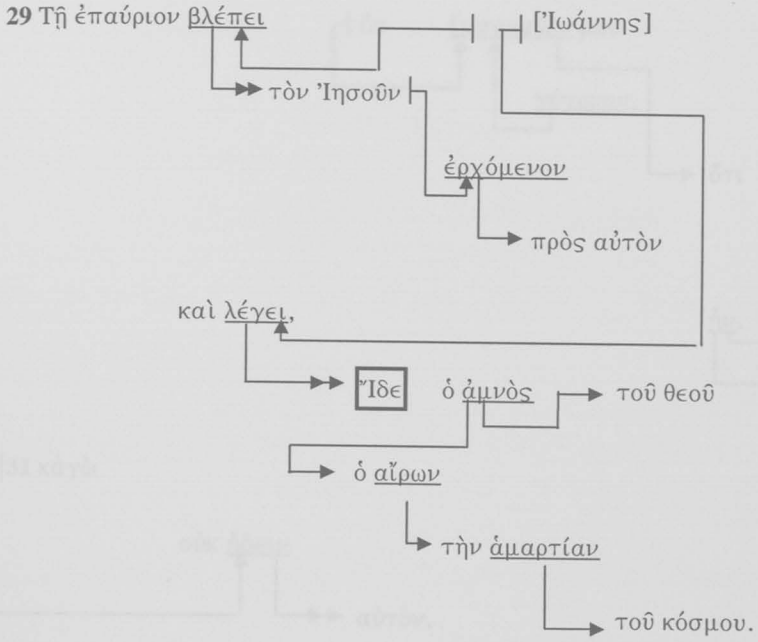
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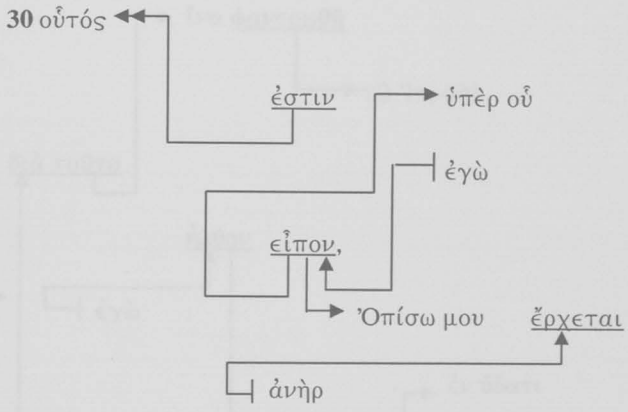
and emphasis was to declare and to explain the Gospel of God (the Father) concerning his Son (Jesus Christ) as he was guided and empowered by the Holy Spirit. He provides much information about the eternal God, as he is turned toward the world in the work of creation, redemption, and sanctification. 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).

[25] 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

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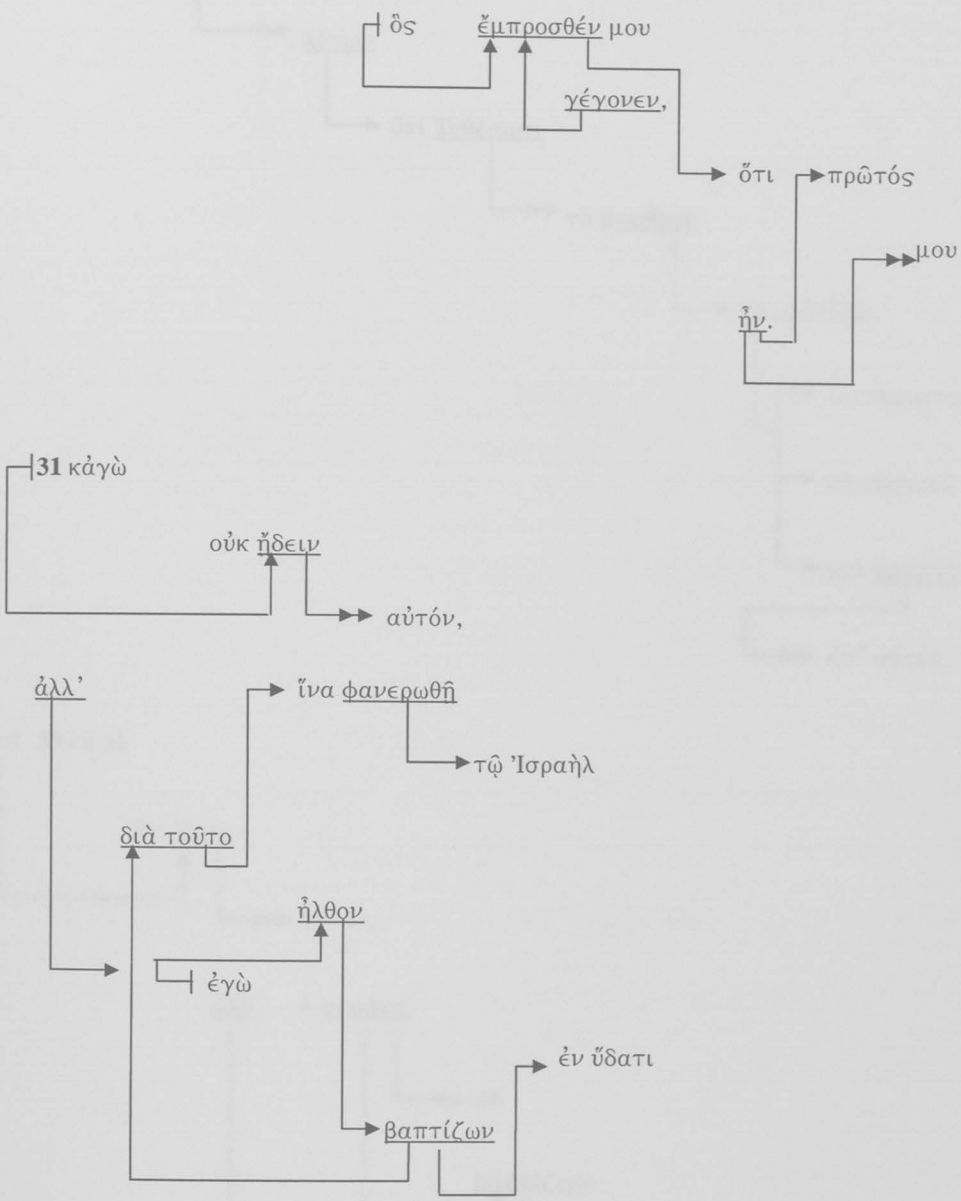
4.3.1.1. Syntactic microstructure of John 1:29-34



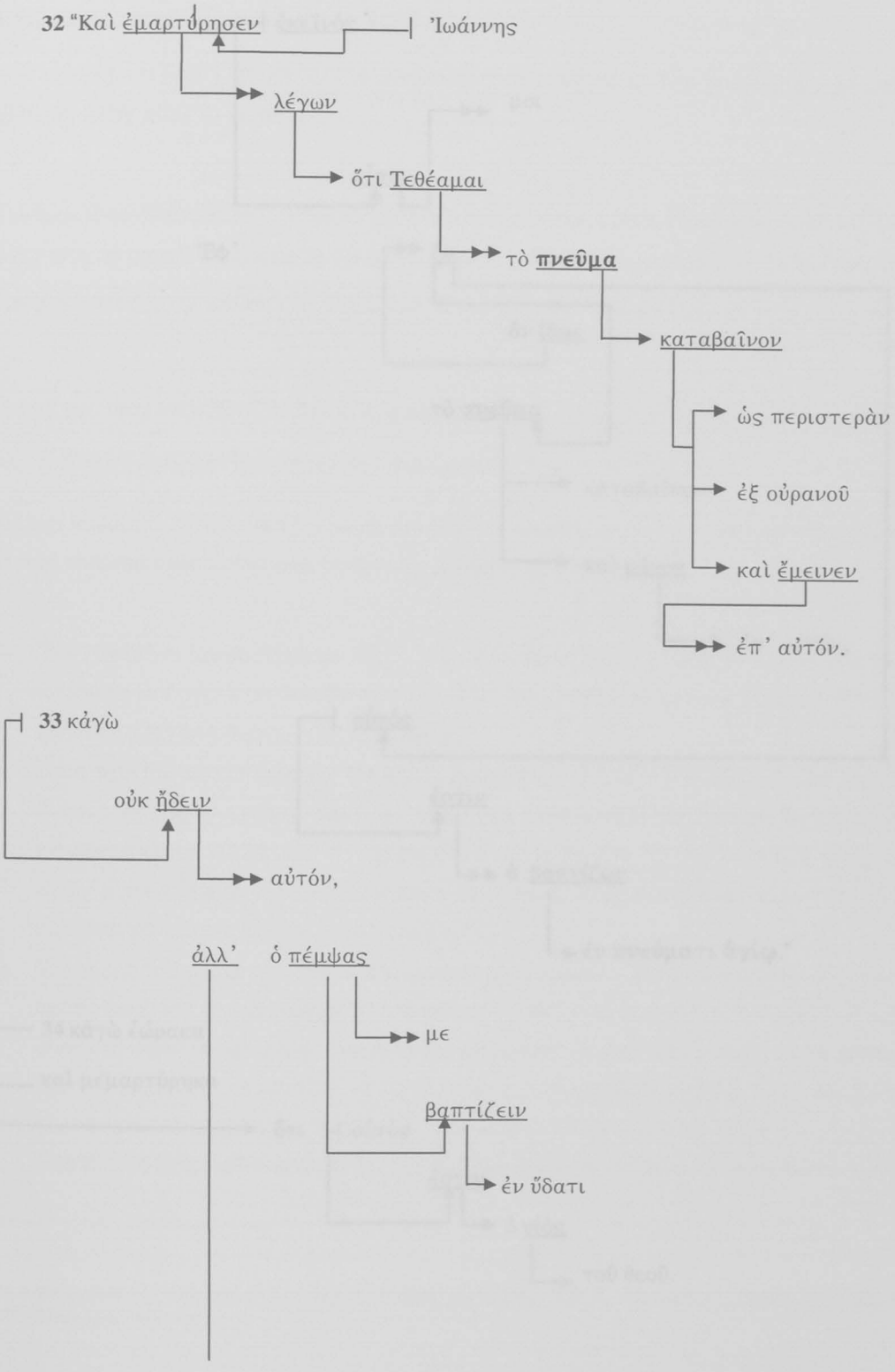


a reference to Jesus' baptism. See also K. Aland (1973:26-27). D. Carson (1991:151) and A. Köstenberger (2004:69) allude to fact that that the Fourth Gospel does not state that John baptised Jesus.

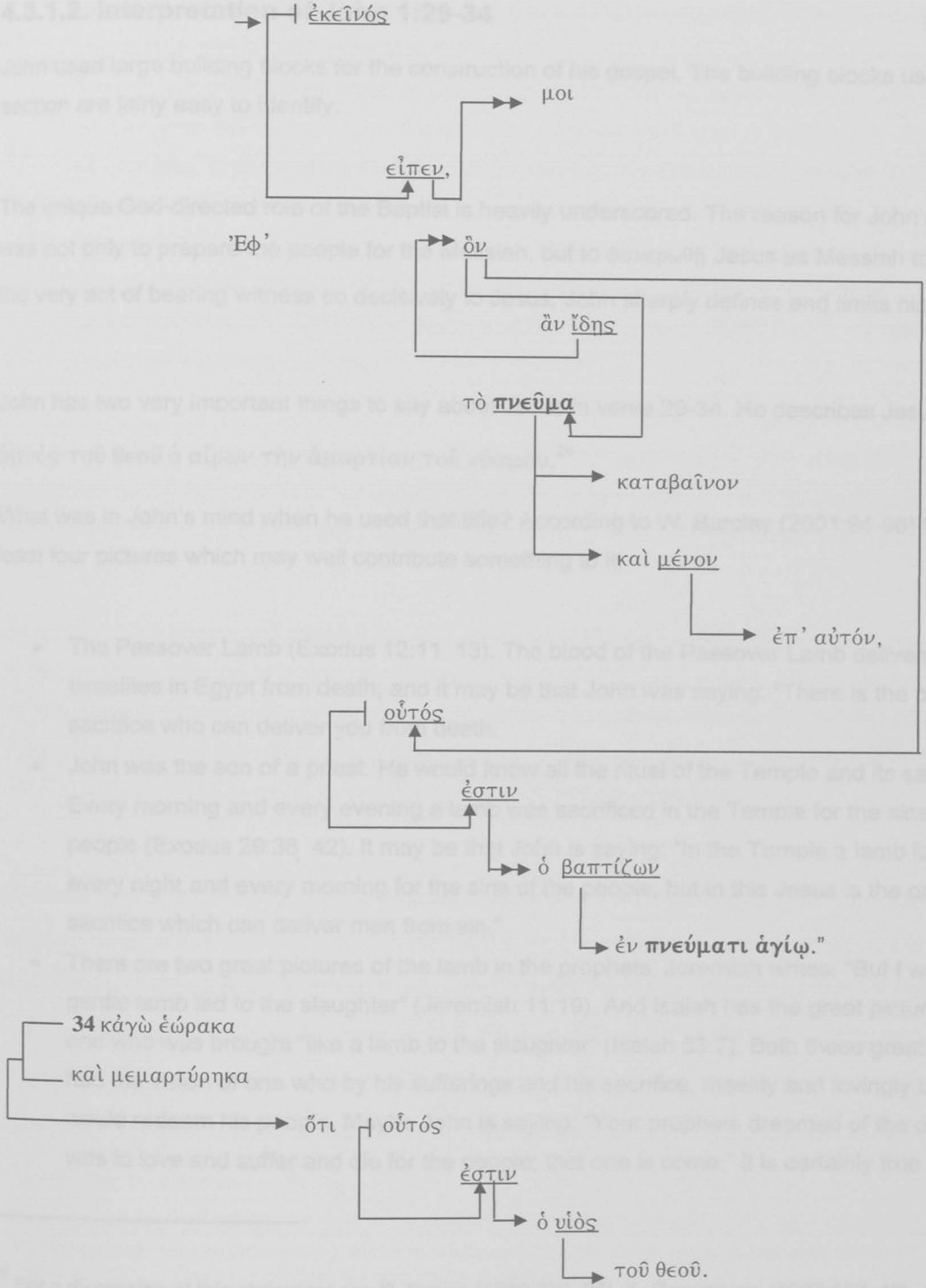
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4.3.1.2. Interpretation of John 1:29-34

John used large building blocks for the construction of his gospel. The building blocks used in this section 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 φανερωθῇ 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 ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.[26]

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

- 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

[26] 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).

University of Pretoria etd – Joubert J v D (2006)

later times the picture of Isaiah 53became 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.[27]

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 πνεῦμα 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.[28] That the πνεῦμα came upon Jesus is an important fulfilment of Isaiah 61:1ff and

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[27] 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.

[28] The concept o□τός[Jesus] ἐστιν 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

University of Pretoria etd – Joubert J v D (2006)

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.[29] 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.[30] 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.[31] 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.[32] 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[33] 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-baptismand Jesus as the Spirit Baptiser in the Fourth Gospel.

[29] 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 bt means of the Spirit.

[30] 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).

[31] 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.

[32] See here C. Barrett (1982:178).

[33] 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.

University of Pretoria etd – Joubert J v D (2006)

mentioned in Genesis 1:2.[34] A. Köstenberger (2004:69) is of the opinion that is 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".[35]

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).[36] 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.[37] The Baptist added in John 1:34 κἀγὼ 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.

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[34] For an interpretation of the symbolism expressed by περιστερά see B. Westcott (1975:21). R. Whitacre (1999:68) also talks of περιστερά as the sign of the Spirit.

[35] 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.

[36] 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).

[37] 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).

University of Pretoria etd – Joubert J v D (2006)

Nevertheless, we should ask what the background to this πνεῦμα reference might be.[38] The view supported here is that the background is Jewish.[39] 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[40]: 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

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[38] 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?

[39] 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 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.

[40] 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.

University of Pretoria etd – Joubert J v D (2006)

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 רוּחַ is as a consequence used to describe personal quality.

We also find that רוּחַ 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 רוּחַ 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 רוּחַ himself is receptive to the supremacy of Yahweh who is the Lord of רוּחַ. The mark of Yahweh's Servant is that He has put his רוּחַ on him (Isaiah 42:1). The end-goal of Old Testament anticipation is that Yahweh will pour out his רוּחַ 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 רוּחַ, 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 suggestions 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 רוּחַ is prophecy. The coming of the רוּחַ on the Seventy Elders makes them prophets (Numbers 11:24ff)

University of Pretoria etd – Joubert J v D (2006)

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.

University of Pretoria etd – Joubert J v D (2006)

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)." [41]

4.3.1.4. רוּחַ in Qumran literature

Occasionally רוּחַ 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." [42] A. Anderson (1962:303) indicates that such literal uses of רוּחַ 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.[43]

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

[42] All quotations from the Qumran texts are from G. Vermes (1975).

[43] 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

University of Pretoria etd – Joubert J v D (2006)

Qumran's use of רוּחַ also conveys *kind* of self, *quality* of self. Thus, IQS XI 1 speaks of the "erring רוּחַ," and the "haughty רוּחַ;" IQS VIII 3 of a "רוּחַ 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 רוּחַ 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 רוּחַ 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 רוּחַ is whole-hearted commitment to the final battle for the abolition of evil.

Another usage for רוּחַ 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).[44]

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own רוּחַ." Likewise in CD III 8 referring to the Israelites in the wilderness: "They chose their own will (רוּחַ) 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 רוּחַ is a virtual synonym for "man." But notable in this connection is the insistence — also implied in the last quotation — that man's רוּחַ is the gift of God. "The way of man is not established except by the רוּחַ which God created for him to make perfect a way for the children of men" (IQH IV 31).

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

University of Pretoria etd – Joubert J v D (2006)

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 רוּחַ 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 2nd - 7th centuries CE that contained the Oral Law.

University of Pretoria etd – Joubert J v D (2006)

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*

University of Pretoria etd – Joubert J v D (2006)

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 רוּחַ of divine prophecy, the רוּחַ of wisdom and sagacity, the רוּחַ of counsel and might, the רוּחַ 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 93*a*-93*b*: " R. Tanhum said: Bar Kappara expounded in Sepphoris: 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* רוּחַ *of the Lord shall rest upon him, the* רוּחַ *of wisdom and understanding, the* רוּחַ *of counsel and might, the* רוּחַ *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 רוּחַ of Messiah, as you read, '*And the* רוּחַ *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 form Nahshon who were

University of Pretoria etd – Joubert J v D (2006)

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., (I Samuel 16:18). 'The Messiah'? – Because it is written: '*And the* רוּחַ *of the Lord shall rest upon him; the* רוּחַ *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* רוּחַ *of the Lord shall rest upon him, the* רוּחַ *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 summerised 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.[45] Our understanding of πνεῦμα in this context must be that of the Hebrew mindset (that covers the Old Testament, Qumran and Rabbinical literature).

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[45] 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

University of Pretoria etd – Joubert J v D (2006)

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][46] 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.[47]

John who has just witnessed Jesus being anointed with the πνεῦμα made one more declaration about the Messiah, which fulfilled yet another Prophesy of Isaiah.[48] 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 μεινεν used here means "an inward, continuing personal unity."[49] The phrase is used elsewhere by John[50] to describe the permanent mutual indwelling relationship of the Father and the Son.[51]

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."

[46] 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^a (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.

[47] Hence, βαπτίζων ἐν πνεύματι ἁγίῳ is soteriologically necessary.

[48] 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.

[49] See W. Bauer (2000: 504).

[50] See John 14:10 11 "it is the Father, living in me".

[51] 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

University of Pretoria etd – Joubert J v D (2006)

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[52] ἐν πνεύματι ἁγίῳ"[53]. 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.[54]

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").

[52] 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).

[53] Note also John 15:26, 16:7 and 20:22).

[54] 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).

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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.[55] In John 3:3-8 πνεῦμα is described as the author of renewal.[56] The statement is made in (verse 5) and then clarified in verses 6 and 8: "ἀπεκρίθη Ἰησοῦς, Ἀμὴν ἀμὴν λέγω σοι,ἐὰ ν μή τις γεννηθῇ ἐξ ὕδατος καὶ **πνεύματος**,οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. τὸ γεγεννημένον ἐκ τῆς σαρκὸς σάρξ ἐστιν,κα ὶ τὸ γεγεννημένον ἐκ τοῦ **πνεύματος πνεῦμά** ἐστιν."

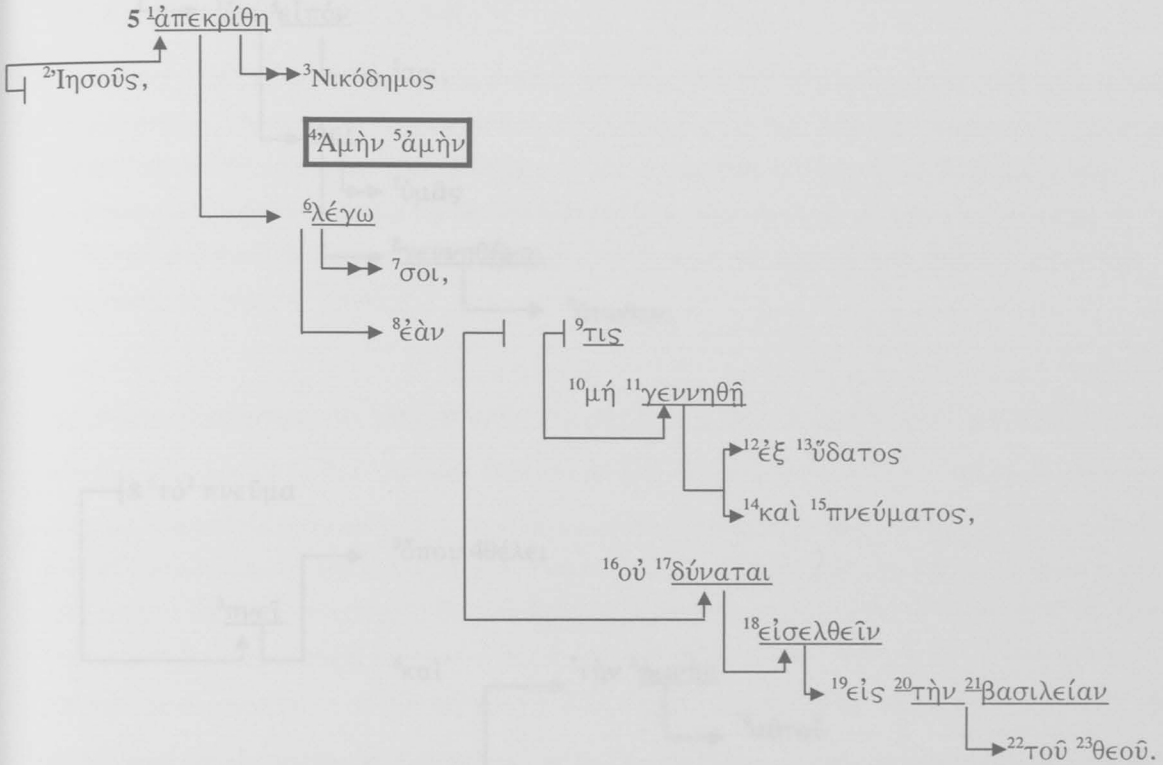
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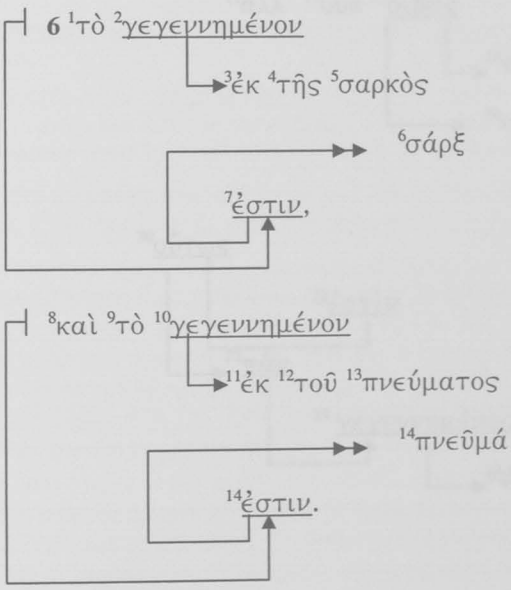
[55] We need to keep in mind that Nicodemus was no different from any other man of his time. He initially believed that Jesus was some kind of a miracle worker or a great teacher, but he did not see Jesus as the Messiah, the Son of God.

[56] F. Moloney (1998:99) rightly indicates that this section is a clarification of what it means to be born ἄνωθεν as stated in verse 3. He interprets ἄνωθεν 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 ἄνωθεν 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 ἄνωθεν. The level on which John 3:3 responds to verse 2 is a summons to a greater depth of insight. By being born ἄνωθεν (from above) Nicodemus would be able to truly εἶδον (learn to know, understand) the kingdom of God.

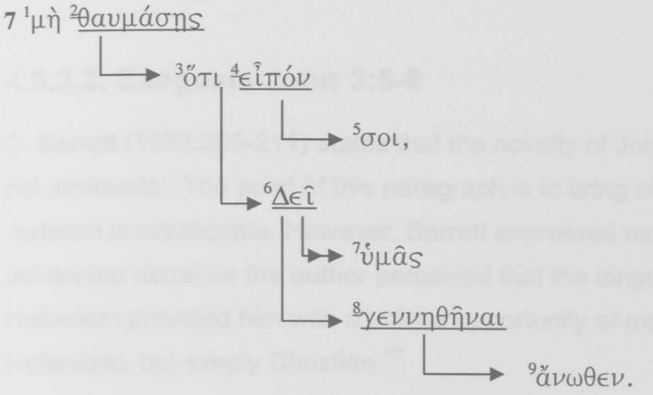
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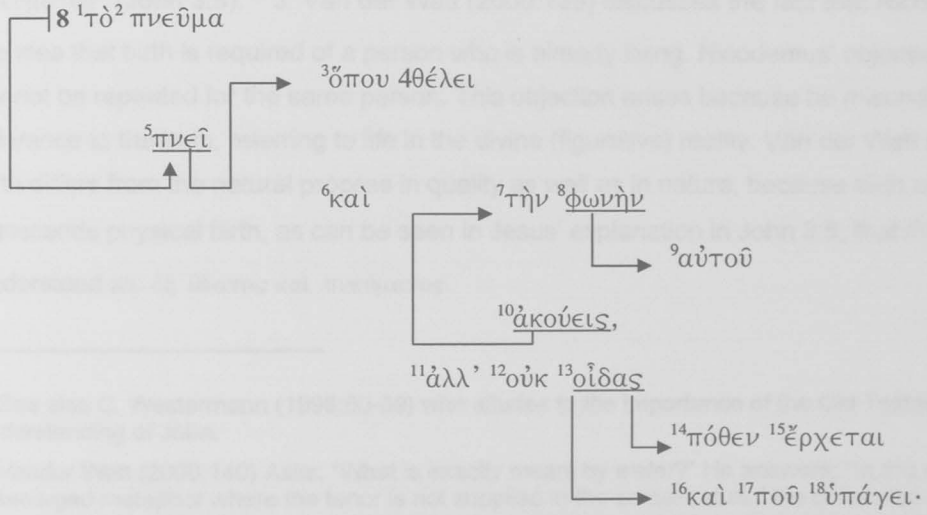
4.3.2.1 Syntactic microstructure of John 3:5-8

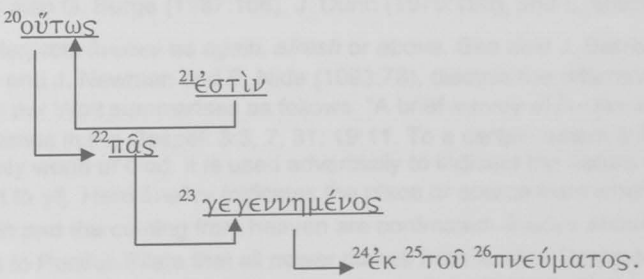




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4.3.2.2. Exegesis John 3:5-8

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.[57]

Jesus told Nicodemus, "no one can enter the kingdom of God unless he is born of ὕδατος[58] and πνεύματος" (John 3:5).[59] 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 [60] should be understood as: ἐξ ὕδατος καὶ πνεύματος.

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

[58] 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.

[59] 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).

[60] 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

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Although the reference to ὕδατος is debated (whether it refers to physical birth or baptism)[61], the thrust of the passage is clearly on the renewing power of πνεύματος in believers.[62] 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.[63] 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.[64] He argues that this is the most plausible backdrop for this passage.[65] 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 ἄνωθεν in terms of 'a principle that is coming from God, which communicates divine life to man'."

[61] 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.

[62] 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.

[63] 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.

[64] See also A. Köstenberger (2002:35 and 2004:121-125).

[65] 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.

University of Pretoria etd – Joubert J v D (2006)

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).[66]

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.[67] 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).[68] 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.[69]

Fourth, the Spirit of God will "move" them to follow ("walk in") his laws (verse 27). "Move" translates an unusual use of עשׂה, "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."[70]

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[66] 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).

[67] See Psalm 51:7 for another occurrence of this thought.

[68] 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.

[69] 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).

University of Pretoria etd – Joubert J v D (2006)

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 גּוּר, "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).[71]

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.[72]

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

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[70] 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).

[71] 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.

[72] See also D. Block (1998:354-356) and W. Zimmerli (1983:248-249).

University of Pretoria etd – Joubert J v D (2006)

people so that they can be clean and the giving of a new רוּחַ that God himself will put in his people. What Jesus was sharing with Nicodemus is that this new רוּחַ was God's own רוּחַ. For God said to his people according to Ezekiel 36:27 "I will put my 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 πνεῦμα in people. Jesus' discussion with Nicodemus is an exhortation to accept the promise that God made in Ezekiel 36.[73] Since God's 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 γεννηθῇ ἄνωθεν,οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ: "If you are not born from above[74] 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 πνεῦμα (verse 6). In others words to be born from above is an act of the πνεῦμα. To be born from above is a spiritual birth. The πνεῦμα, or that what is from above, opens up the possibility of new life/new beginning.[75] 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 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

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[73] See here C. Keener (2003:538-539, especially footnote 41, 45, 46, and 47).

[74] 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.

[75] 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 πνεῦμα without any article but immediately followed it up with πνεῦμα with an article.

University of Pretoria etd – Joubert J v D (2006)

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.[76]

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,ἀ λλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει·οὕ τως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ **πνεύματος**."The first occurrence of πνεῦμα in verse 8 is a reference to wind, an extraordinary natural phenomenon.[77] 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.[78] From the Johannine perspective Jesus uses **πνεῦμα** and **πνεύματος** as part of a deliberate word play.[79] He wants to emphasise that there are characteristic similarities between the πνεῦμα (Spirit) of God and the natural phenomenon πνεῦμα (wind).[80] 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."

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[76] 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?"

[77] 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).

[78] 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.

[79] W. Hendriksen (1961:135) argues that this illustration clarifies the sovereign character of regeneration.

[80] The clause οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος and particularly the word οὕτως indicates that the have a comparison here.

University of Pretoria etd – Joubert J v D (2006)

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.[81] Neither the wind nor the spiritual birth can be seen but their effects make both identifiable and real.[82] 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.[83] 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.[84]

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[81] 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.

[82] 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.

[83] 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.

[84] However, the presence of this mysterious supernatural phenomenon called the πνεῦμα of God is recognisable through the effects he produces in man.

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The phrase ὕδατος καὶ πνεύματος offers many difficulties.[85] 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.[86] 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.[87]

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.[88] 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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[85] 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.

[86] 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, inclisive of the baptism of John, which would be understood as being insufficient, in contrast with that which the πνεῦμα accomplishes. One the other hand, scholars have seen in this occurrence of ὕδατος a 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.

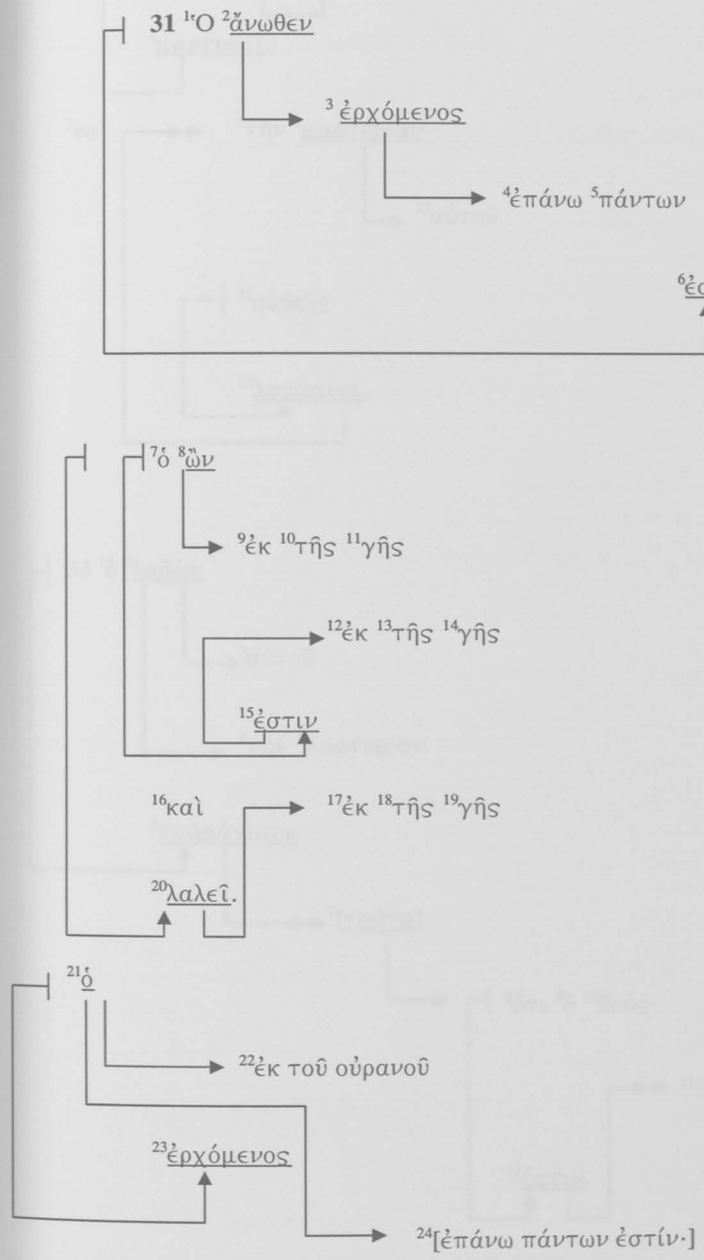
[87] See B. Newman (1993).

[88] 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.

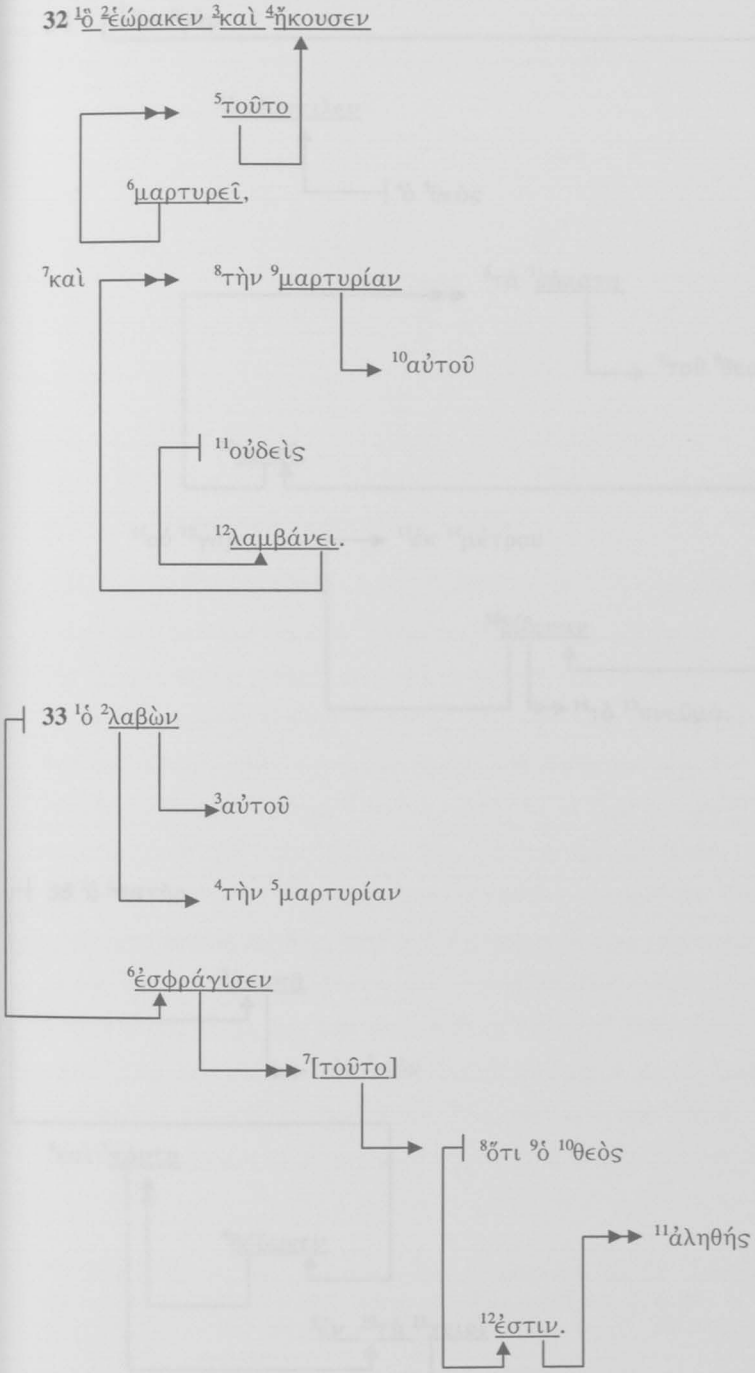
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4.3.3. Πνεῦμα and the second testimony of the Baptist

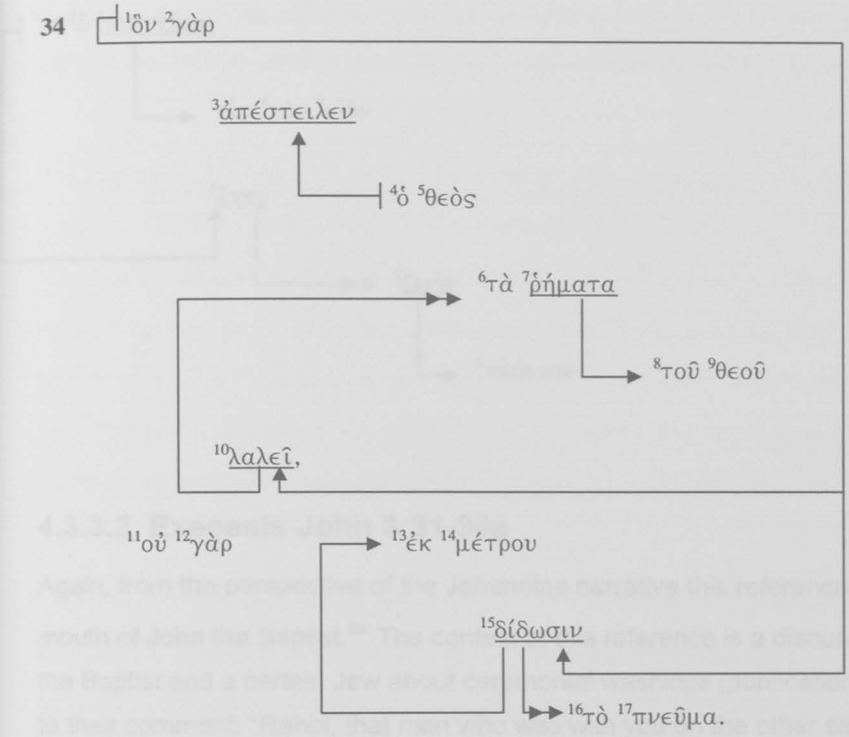
4.3.3.1. Syntactic microstructure of John 3:31-36a

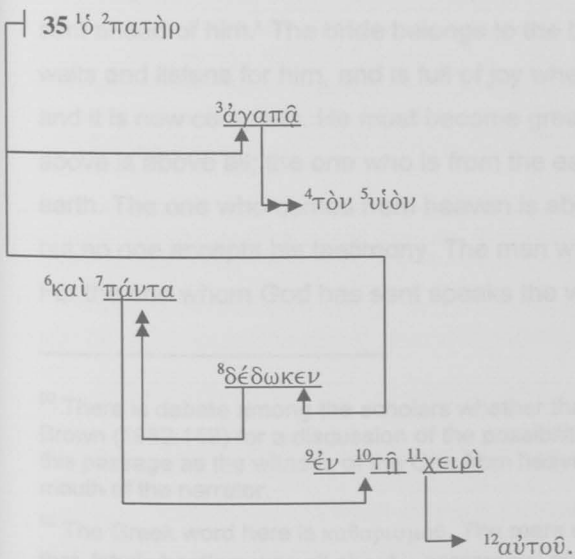


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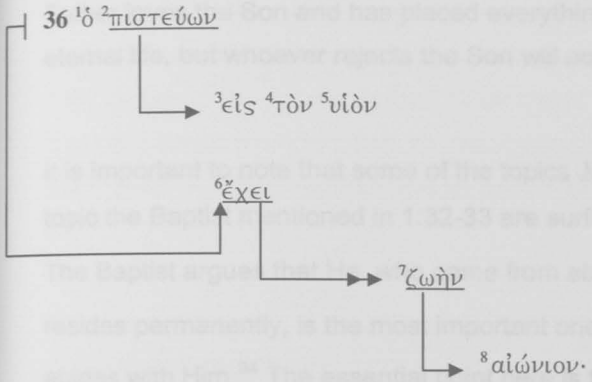


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4.3.3.2. Exegesis John 3:31-36a

Again, from the perspective of the Johannine narrative this reference to πνεῦμα is placed in the mouth of John the Baptist.[89] The context of this reference is a discussion between the disciples of the Baptist and a certain Jew about ceremonial washings [purification][90] 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.[91] 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

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[89] 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.

[90] 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.

[91] 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).

University of Pretoria etd – Joubert J v D (2006)

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 μεινεν. The Baptist argues that He, who came from above[92] and in whom the πνεῦμα that came from above resides permanently, is the most important one. [93] He must become more because God's πνεῦμα abides with Him.[94] 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.[95]

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

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[92] 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.

[93] R. Schnackenburg (1984:386-387) argues that this verse wants to convey to basic messages: 1) Jesus is God's envoy and does nothing more that 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.

[94] 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.

[95] 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).

[96] C. Barrett (1982:226) mentions the fact that πνεῦμα is omitted by B*sin. He does not, however, interpret this.

[97] 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).

[98] 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.

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been understood to refer to believers as the recipients[99] of the Spirit in unlimited measure, but it is far more probable that these words also refer to Jesus.[100] 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).[101] Thus it is better to understand the latter part of verse 34 as referring to Jesus as well.[102] He has been given the Spirit without limit as part of all things the Father has placed in His hands (verse 35).[103]

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).

[99] So P. Comfort (1994:62).

[100] 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.

[101] 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.

[102] The argument J. Calvin (1959:84-85) is plausible.

[103] 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.

University of Pretoria etd – Joubert J v D (2006)

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.[104] 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.[105]

The context of this occurrence of πνεῦμα is once again a conversation.[106] 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.

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[104] 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.

[105] Especially verses 10 and 14 need to be discussed as well.

[106] C. Dodd (1970:311) refers to it as a highly wrought dramatic dialogue with an appropriate narrative setting.

University of Pretoria etd – Joubert J v D (2006)

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 ᾔδεις τὴν δωρεὰν τοῦ θεοῦ καὶ τίς ἐστιν ὁ λέγων σοι,Δός μοι πεῖν, σὺ ἂν ᾔτησας αὐτὸν καὶ ἔδωκεν ἄν σοι **ὕδωρ ζῶν**." "ὃς δ' ἂν πίῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσει εἰς τὸν αἰῶνα, ἀλλὰ τὸ **ὕδωρ ὃ δώσω** αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἁλλομένου 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 is 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. [107] 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. [108] 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. [109]

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[107] 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 reference in the LXX: "καὶ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξελεύσεται **ὕδωρ ζῶν** ἐξ Ιερουσαλημ,τὸ ἥμισυ αὐτοῦ εἰς τὴν θάλασσαν τὴν πρώτην καὶ τὸ ἥμισυ αὐτοῦ εἰς τὴν θάλασσαν τὴν ἐσχάτην,καὶ 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 ἑαυτοῖς λάκκους συντετριμμένους,οἳ οὐ δυνήσονται ὕδωρ συνέχειν." (Jeremiah 2:13, LXX)

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

[109] 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.

University of Pretoria etd – Joubert J v D (2006)

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.

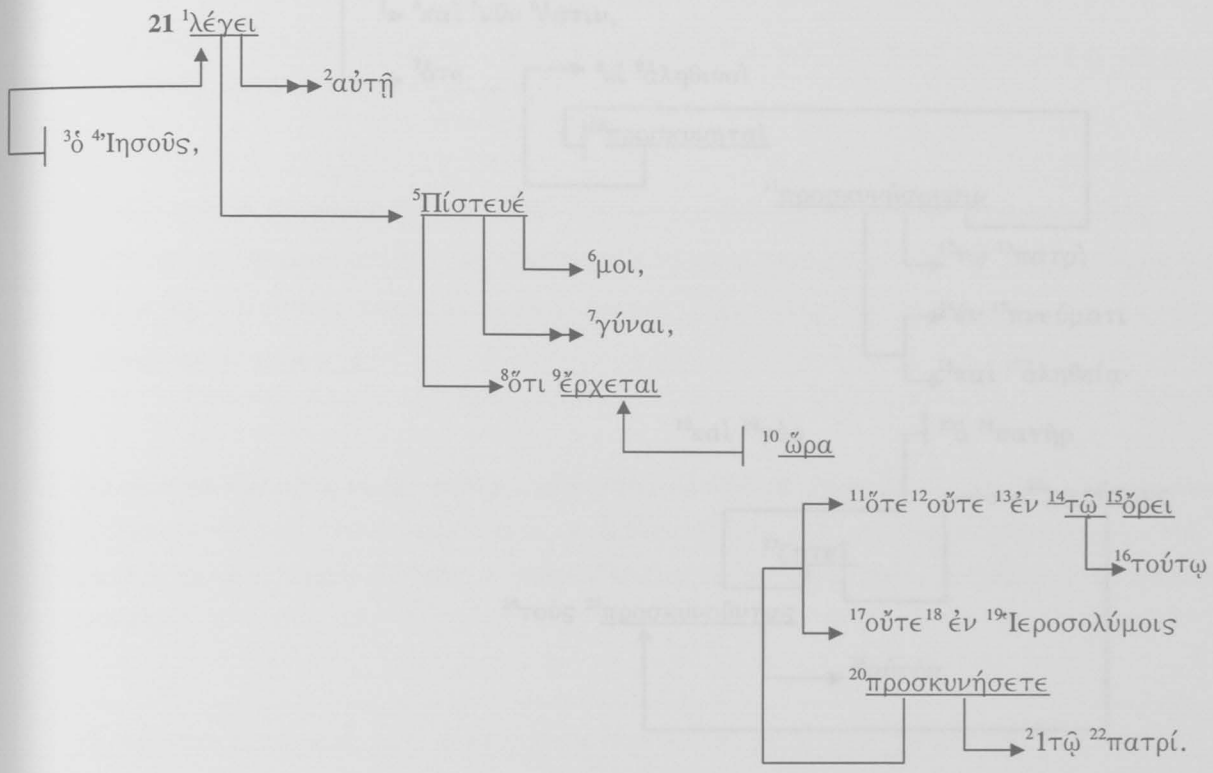
C. Bennema (2002:186-187) is of the opinion that it seems legitimate to argue that ὕδωρ ζῶν refers to both Jesus' revelatory word and the Holy Spirit at the same time. Jesus' revelatory word is life-giving and the Spirit is life-giving. Bennema argues to act of drinking the life-giving water implies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

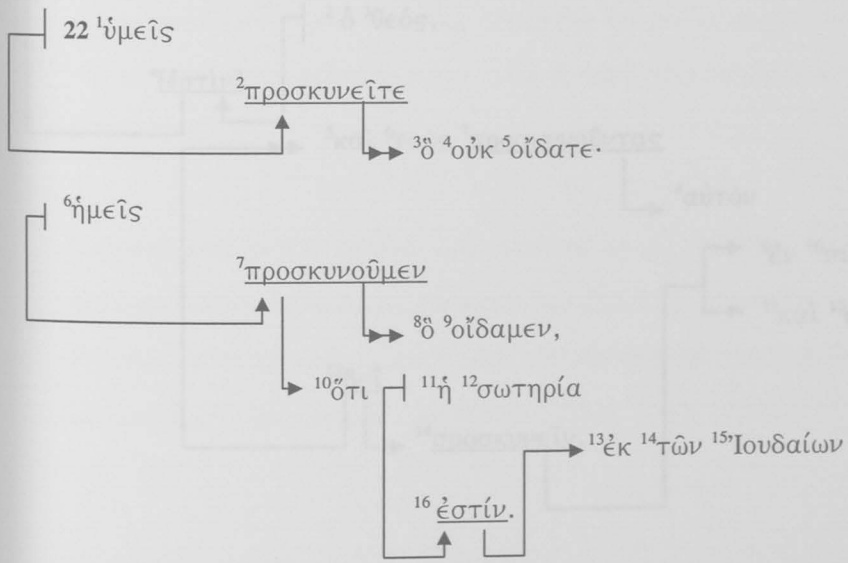
4.3.4.2. Πνεῦμα in John 4:23-24

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 ἐστιν,ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν τῷ πατρὶ **ἐν πνεύματι** καὶ ἀληθείᾳ·κα ὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν.**πνεῦ μα** ὁ θεός, καὶ τοὺς προσκυνοῦντας αὐτὸν **ἐν πνεύματι** καὶ ἀληθείᾳ δεῖ προσκυνεῖν." In order to interpret these two verses we provide the following microanalysis.

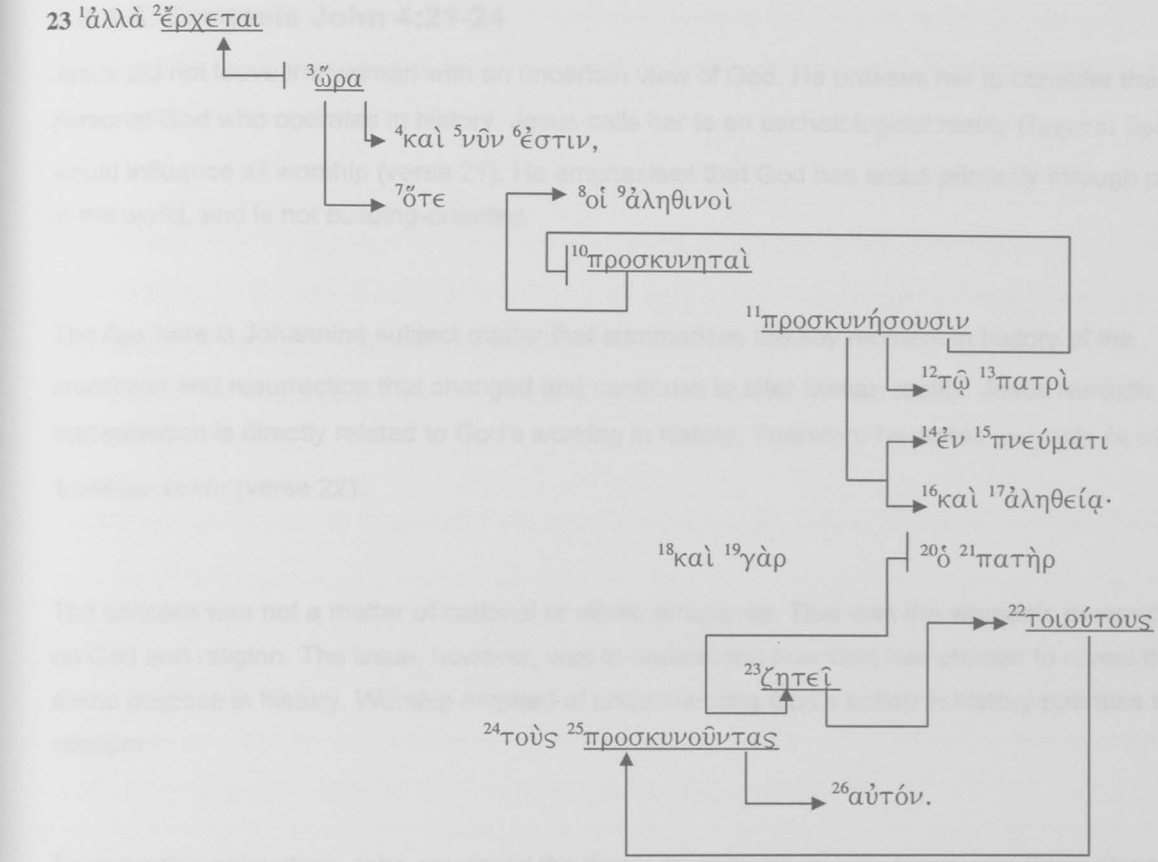
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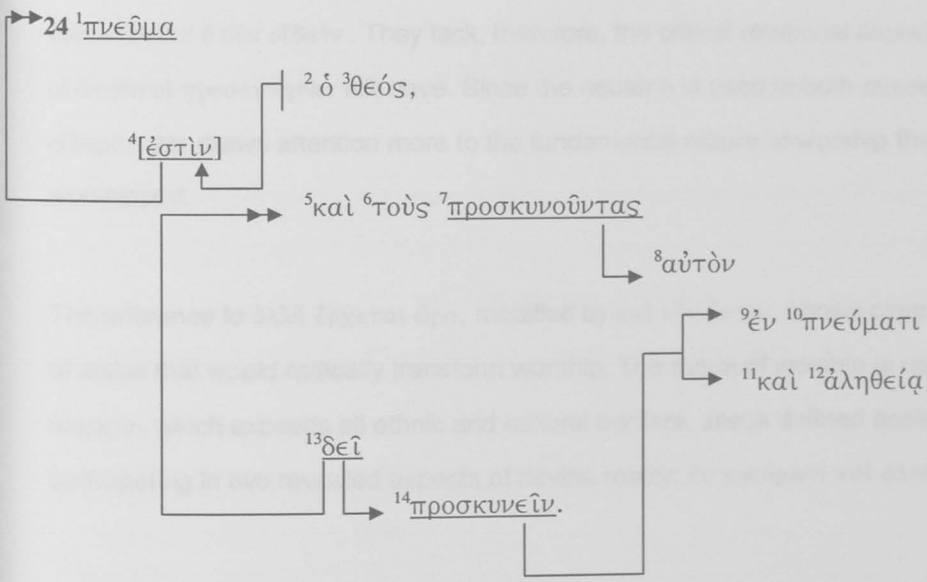
4.3.4.3. Syntactic microstructure of John 4:21-24





University of Pretoria etd – Joubert J v D (2006)





University of Pretoria etd – Joubert J v D (2006)

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 οἴδατε. They lack, therefore, the critical relational aspect of genuine worship that οἱ ἀληθινοὶ προσκυνηταὶ will have. Since the neuter ὅ is used in both cases ὃ οὐκ οἴδατε, and ὃ οἴδαμεν 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 ἐστιν, 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 devine reality: ἐν πνεύματι καὶ ἀληθείᾳ.

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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 worshiperse visualised here are also born of the πνεῦμα.[110]

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.[111] 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.[112]

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 γεννηθῇ ἐξ ὕδατος καὶ πνεύματος. This implies that man cannot worship God in his own strength.[113] In true worship there is an encounter with the πνεύματος of God that enables man to worship

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[110] Especially if you compare John 4:24 with John 3:6.

[111] See e.g., L. Morris (1995:239).

[112] See also D. Smith (1999:117).

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

University of Pretoria etd – Joubert J v D (2006)

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

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.[116] 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.[117]

R. Brown (1982:180) interprets ἐν πνεύματι καὶ ἀληθείᾳ as a hendiadys.[118] 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.[119] 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 empasis, serves to elaborate the implications of the statement πνεῦμα ὁ θεός. Perhaps the most difficult experession 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

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[114] See C. Kruse (2003:134).

[115] C. Keener (2003:617) suggests that this reference to worship is a reference to worship empowered by the Spirit.

[116] See also A. Köstenberger (2004:156-157).

[117] This has important implications for our worship and I will come back to this in the last chapter.

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

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

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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 nay 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.[120] Men receive the πνεῦμα when they drink ὕδωρ ζῶν.[121] Those who worship ἐν πνεύματι are the καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν of John 3:6.[122]

B. Newman (1993) also reminds us that in John's Gospel ἀληθείᾳ 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 ἀληθείᾳ" (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.[123] 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).

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[120] See also G. Beasley-Murray (1999:62).

[121] 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.

[122] See here also R. Bultman (1971:190).

[123] 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).

University of Pretoria etd – Joubert J v D (2006)

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[124] follows as a sequel on the feeding of the five thousand, John 6:1-21.[125] 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".[126]

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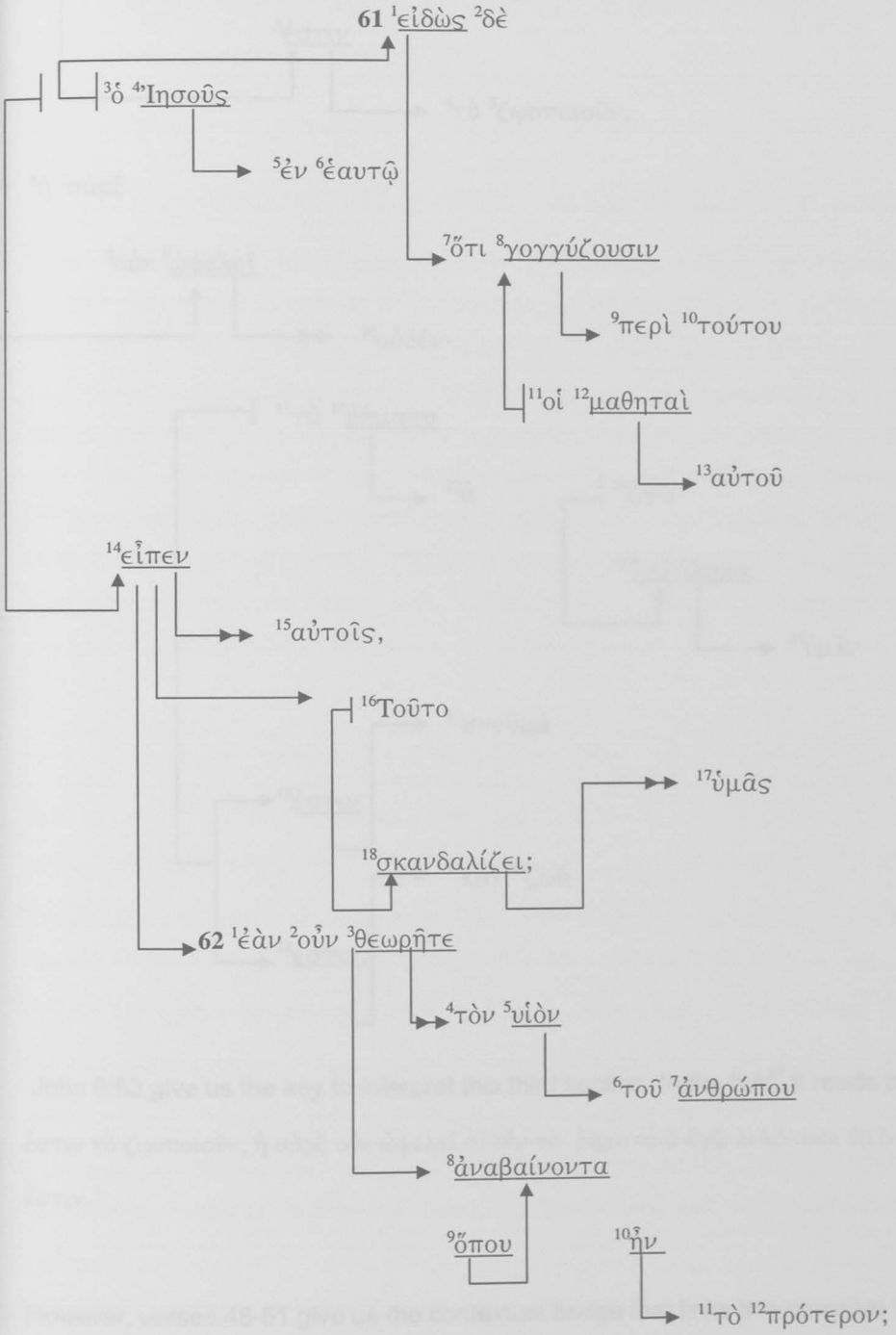
[124] See P. Borgen (1965:148-158), G. Burge (1987:105) and C. Koester (2003:99-103) for a discussion of the metaphoric character of the life-giving bread in John 6.

[125] See M. Tenney (1997:115).

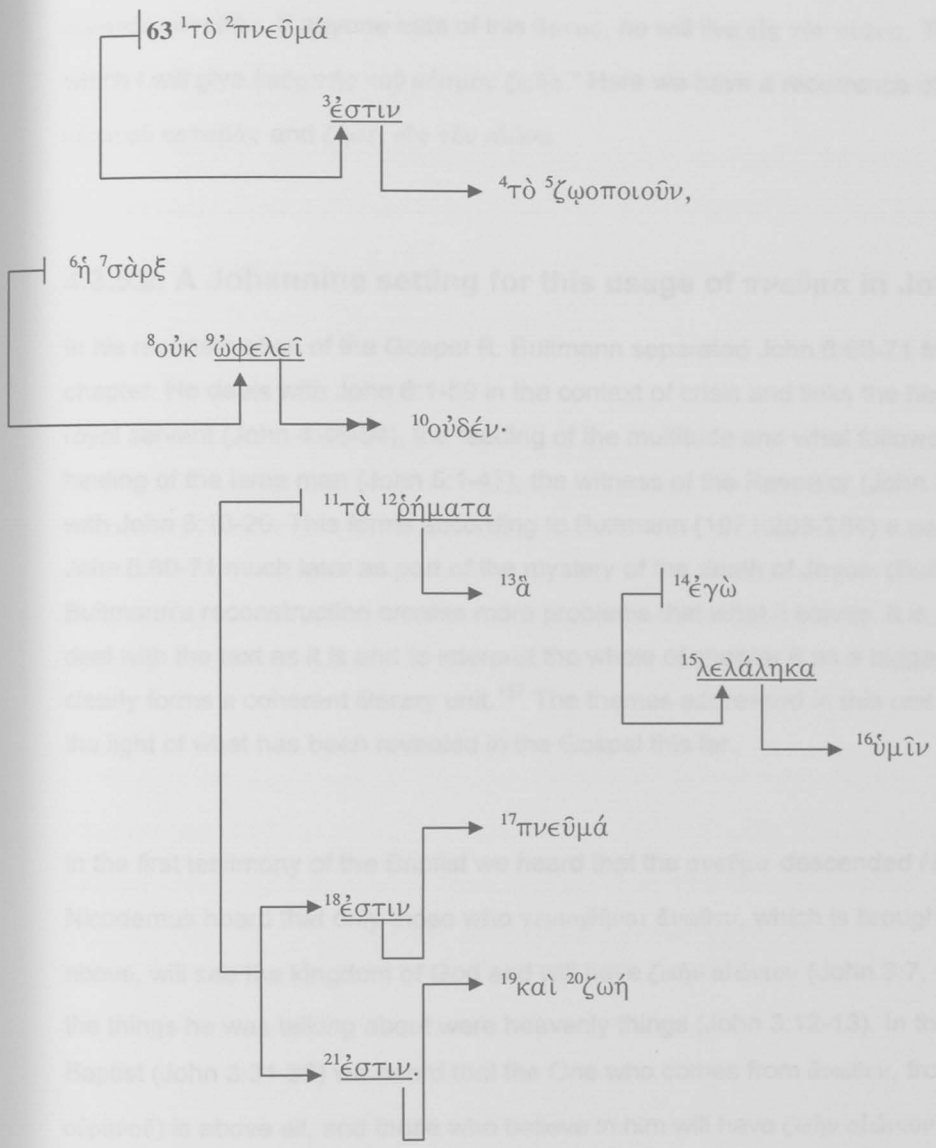
[126] A. Köstenberger (1995:105) comments that structurally this event marks a crucial watershed in Jesus' ministry. From here onwards Jesus' following would dwindle. Köstenberger (2002:71) suggests therefore that capter 6 ends on a note of failure.

University of Pretoria etd – Joubert J v D (2006)

4.3.5.1. Syntactic microstructure of John 6:61-63



University of Pretoria etd – Joubert J v D (2006)



John 6:63 give us the key to interpret this third section. In the NA[27] it reads as follows: "τὸ **πνεῦμά** ἐστιν τὸ ζῳοποιοῦν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν·τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν **πνεῦμά** ἐστιν καὶ ζωή 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

University of Pretoria etd – Joubert J v D (2006)

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 that 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.[127] The themes addressed in this unit should be interpreted in the light of what has been revealed in the Gospel this 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.

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

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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.[128]

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.[129] 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 penetrated 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.[130]

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 ζῳοποιοῦν" – The Spirit is the life giving one.[131] Although the thought of this verse is very complex, πνεῦμά should be seen as a reference to the Holy Spirit.[132] This reference to πνεῦμά is consistent with the earlier occurrences.

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[128] 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.

[129] 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?

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

[131] L. Morris (1995:340-341) interprets that the link between ζῳοποιοῦν and πνεῦμά should should be seen as a contrast with the rabbinic view that interprets the law as life giving.

[132] Contra R. Bultmann (1971:446) who interprets πνεῦμά as God's miraculous power.

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In John 6:63b we find an antithesis between πνεῦμά and σὰρξ.[133] 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.[134] 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 ζῳοποιοῦν. It is the essential property of the πνεῦμά to give life.[135] Only the Holy Spirit is the life giving Spirit.[136] 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).[137]

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,

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[133] 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.

[134] See also B. Westcott (1975:109-110).

[135] See C. Barrett (1982:304).

[136] 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.

[137] See A. Köstenberger (2002:71).

University of Pretoria etd – Joubert J v D (2006)

is also already the giver of the Spirit through his words. We need to consider the ἐστιν in this context. Jesus said about his words ῥήματα, that they are πνεῦμά not they will be [138] John 6:63d reads: "καὶ ζωή ἐστιν". And they, the ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν, are life".[139] The ῥήματα Jesus spoke were the products of the life giving πνεῦμά and, properly understood and accepted, they produce eternal life in the hearer.[140] 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).[141] 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.[142] 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*

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[138] 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.

[139] 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,κα ὶ εἶπα Τί βοήσω; Πᾶσα σὰρξ χόρτος,κα ὶ πᾶσα δόξα ἀνθρώπου ὡς ἄνθος χόρτου,ἐ ξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος ἐξέπεσεν,τ ὸ 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.

[140] See F. Moloney (1998:228)

[141] 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.

[142] 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.

University of Pretoria etd – Joubert J v D (2006)

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.[143]

In John 3:5 we find the reference to πνεῦμά in the protasis section of a conditional sentence: "ἐὰν μή τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος,οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ". The verb γεννηθῇ 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.[144]

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** ἐστιν,ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ·κα ὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνοῦντας 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 ἐστιν makes it even clearer: "καὶ νῦν ἐστιν" – 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.[145]

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[143] 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.

[144] 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.

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

University of Pretoria etd – Joubert J v D (2006)

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 is 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 live (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.[146]

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.[147] John 7 seems to have the literary character of a well-

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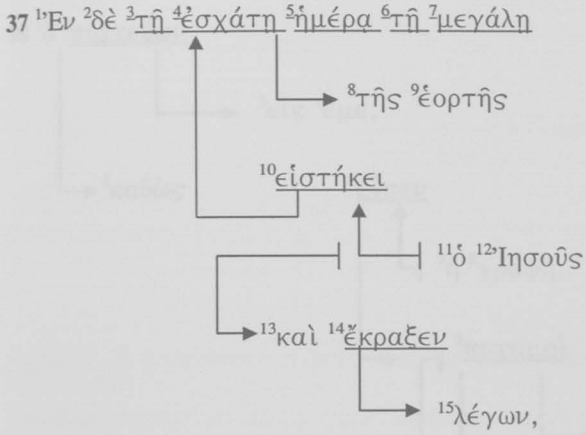
[146] M. Turner (1998:66-67) also interprets John 6:63 as the climax of the discourse.

[147] 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).

University of Pretoria etd – Joubert J v D (2006)

designed and skilfully constructed unit.[148] A. Köstenberger (2004:226), D Carson (1991:310-311) and C. Barrett (1982:316) identified a pattern of recurring cycles in this chapter.[149] 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



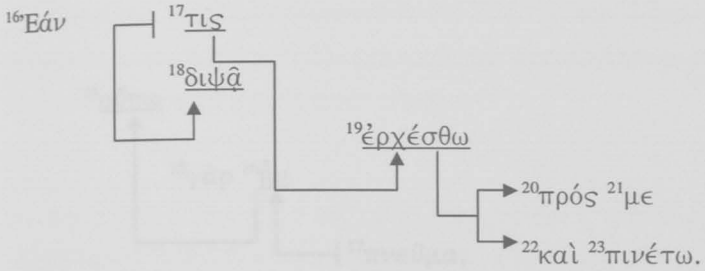
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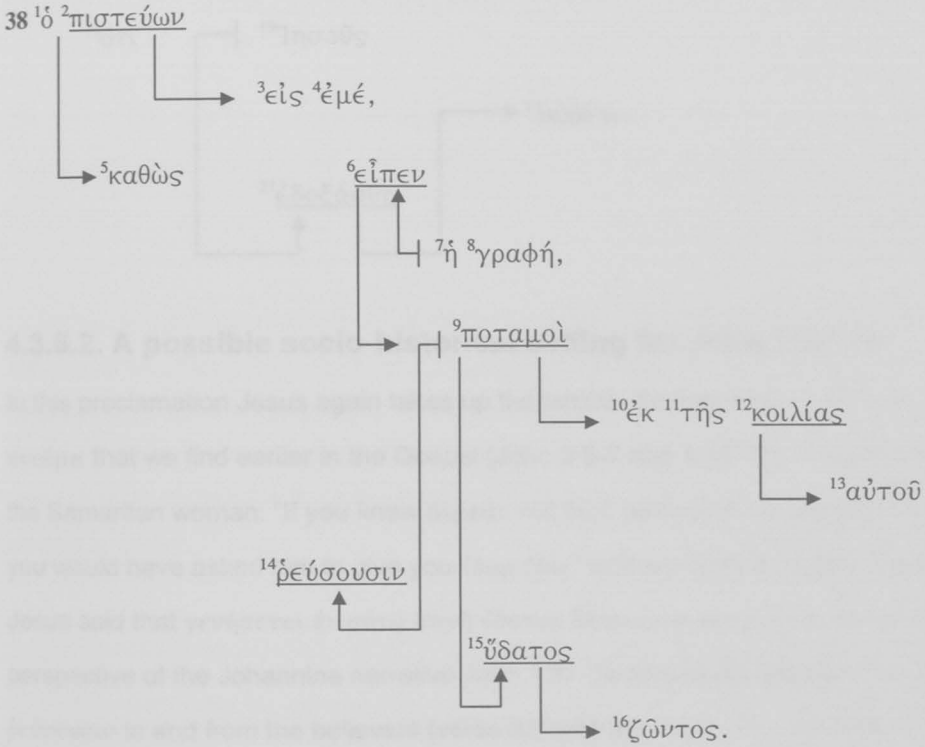
[148] Many modern scholars indicate that they do not see John 7:53-8:11 as part of the original Gospel for a variety of reasons. See e.g., R. Bultmann (1971:238-239, footnote 4) on the whole idea of displacement, C. Keener (1993:735-36), A. Köstenberger (2004:245-249), D. Wallace (1993:290-296), W. Willker (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 is 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.

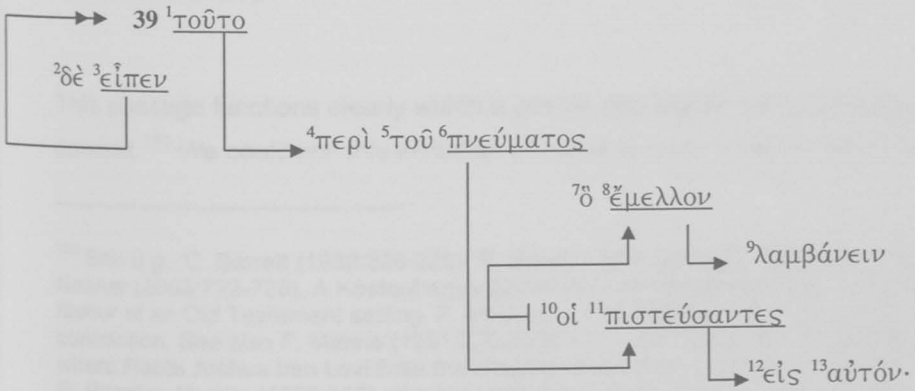
Furthermore, from a literary perspective it also seems that John 7-8 indeed form a single unit. See e.g., J. Breck (1994:191-232), J. Heil (1991:181-191), W. Howard-Brook (1994:171-210), B. Malina & R. Rohrbauch (1998:139 and 295-319), M. Robinson (1998:1-17), J. Staley (2003) argues that despite what 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).

[149] 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)

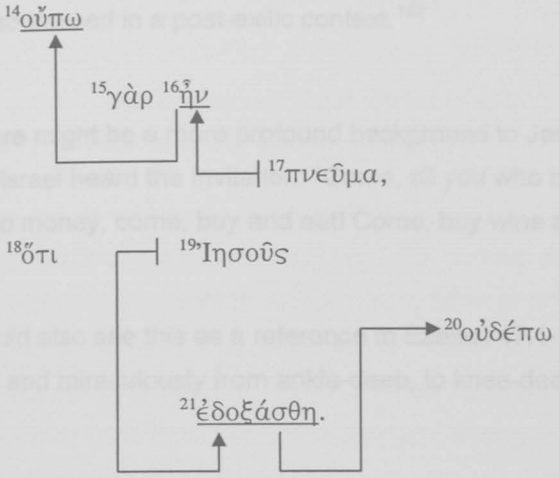
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4.3.6.2. A possible socio-historical setting for John 7:37-39

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 ἐστιν 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 πηγὴ ὕδατος ἁλλομένου εἰς ζωὴν αἰώνιον. However, from the perspective of the Johannine narrative John 7:37-39 specifically equates the ὕδατος ζῶντος that ῥεύσουσιν 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.[150] We could link this invitation of Jesus to many different Old Testament passages.[151] We

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[150] 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

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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.[152]

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."[153]

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.[154]

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.[155]

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.

[151] 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)

[152] 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.

[153] See for instance D. Smith (1999:175).

[154] 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.

[155] See C. Barrett (1982:325) and F. Moloney (1998:252-253).

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4.3.6.3. Exposition John 7:39

A literal translation of the first part of verse 37 Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἱστήκει 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 chiastic 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 πρός 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.

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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 live in general. However, it seems more probable that in this particular context the believer is the source of ὕδατος ζῶντος. Once a man ἐρχέσθω πρός 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,κα θὼς 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 - οὔπω 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.[156] 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.

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[156] B. Witherington (1995:173) indicates that Jesus is portrayed as the fulfilment of the Feast.

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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.[157] 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[158], but a debate about the source of living water[159] – is Jesus the source of living water (Holy Spirit) or will the believers become sources of living water (Holy Spirit)?[160] 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.[161] 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.[162]

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[157] 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.'"

[158] R. Schnackenburg (1984:156) states categorically that the ὕδατος ζῶντος is an image of the Holy Spirit.

[159] 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.

[160] 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.

[161] See R. Whitacre (1999:196).

[162] 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."

University of Pretoria etd – Joubert J v D (2006)

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 μείνατε ἐν ἐμοί through the πνεῦμα, will see μείζω τούτων ὄψῃ, experience μείζονα τούτων δείξει and do μείζονα τούτων ποιήσει.

In this section we focus specifically on John 7:39. The NA[27] it reads as follows: "τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος ὃ ἔμελλον λαμβάνειν οἱ πιστεύσαντες εἰς αὐτόν·ο ὔπω γὰρ ἦν πνεῦμα,ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη". M. Tenney (1960:350) refers to John 7:39 as a retrospective narrator's perspective. [163]

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 "οὔπω 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.[164] 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

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[163] 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.

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

University of Pretoria etd – Joubert J v D (2006)

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.[165]

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.[166]

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.[167] It has often been said μένειν is an

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[165] 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."

[166] 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.

[167] 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.

University of Pretoria etd – Joubert J v D (2006)

important theological term for John.[168] 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.[169]

How should we interpret the indicative imperfect active verb ἔμελλον?[170] 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 believed) 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.[171]

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[168] 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.

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

[170] 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.

[171] See also L. Morris (1995:378-379).

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4.3.6.4. Conclusion

As discussed it 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.[172]

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. [173]

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.[174]

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.[175] As is the case with the

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[172] See here C. Bennema (2002:145).

[173] The NA [27] account is: "Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας,ἐ νεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτὸν".

[174] See the bibliography for an extensive list of the commentaries used.

[175] John 13:21 is the relevant verse here: "Ταῦτα εἰπὼν [ὁ] Ἰησοῦς ἐταράχθη τῷ πνεύματι καὶ ἐμαρτύρησεν καὶ εἶπεν,Ἀμ ὴν ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με."

University of Pretoria etd – Joubert J v D (2006)

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,κα ὶ 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)".[176]

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),

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[176] This interpretation would be in accordance with Matthew 27:50 and Luke 23:46.

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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).[177] 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.[178]

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

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

[178] 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.

University of Pretoria etd – Joubert J v D (2006)

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.[179]

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 ψυχάς (Acts 25:26); τὸ σῶμα (1 Corinthians 13:3); ἑαυτόν (Galatians 2:20; Ephesians 5:25); also παρέδωκεν αὐτόν (Romans 8:32: opp. οὐκ ἐφείσατο) 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. Παραδίδωμι 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 παραδοῦναιand 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.[180]

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[179] See especially Barrett's arguments here against the πνεῦμα to be handed over to the disciples around the cross.

[180] See also D. Carson (1991:621) for a similar view.

University of Pretoria etd – Joubert J v D (2006)

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.[181]

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[181] 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.

University of Pretoria etd – Joubert J v D (2006)

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.

In 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 indwelled 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.[182] However, if we interpret Calvin's view, could we find a

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[182] 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 נִשְׁמַת חַיִּים the breath of life that mad 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 נִשְׁמַת חַיִּים with πνοὴν 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, " the dust returns to the ground as it was, and וְהָרוּחַ תָּשׁוּב אֶל־הָאֱלֹהִים אֲשֶׁר נְתָנָהּ". The LXX translates this with καὶ τὸ πνεῦμα ἐπιστρέψῃ πρὸς τὸν θεόν,ὃς ἔδωκεν αὐτό,c learly 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.

University of Pretoria etd – Joubert J v D (2006)

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 more*).

University of Pretoria etd – Joubert J v D (2006)

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 ψυχὴ is strongly suggested. Jesus lays down his life (ψυχὴ) 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 John20: 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

University of Pretoria etd – Joubert J v D (2006)

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, Bennema 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 Bennema 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

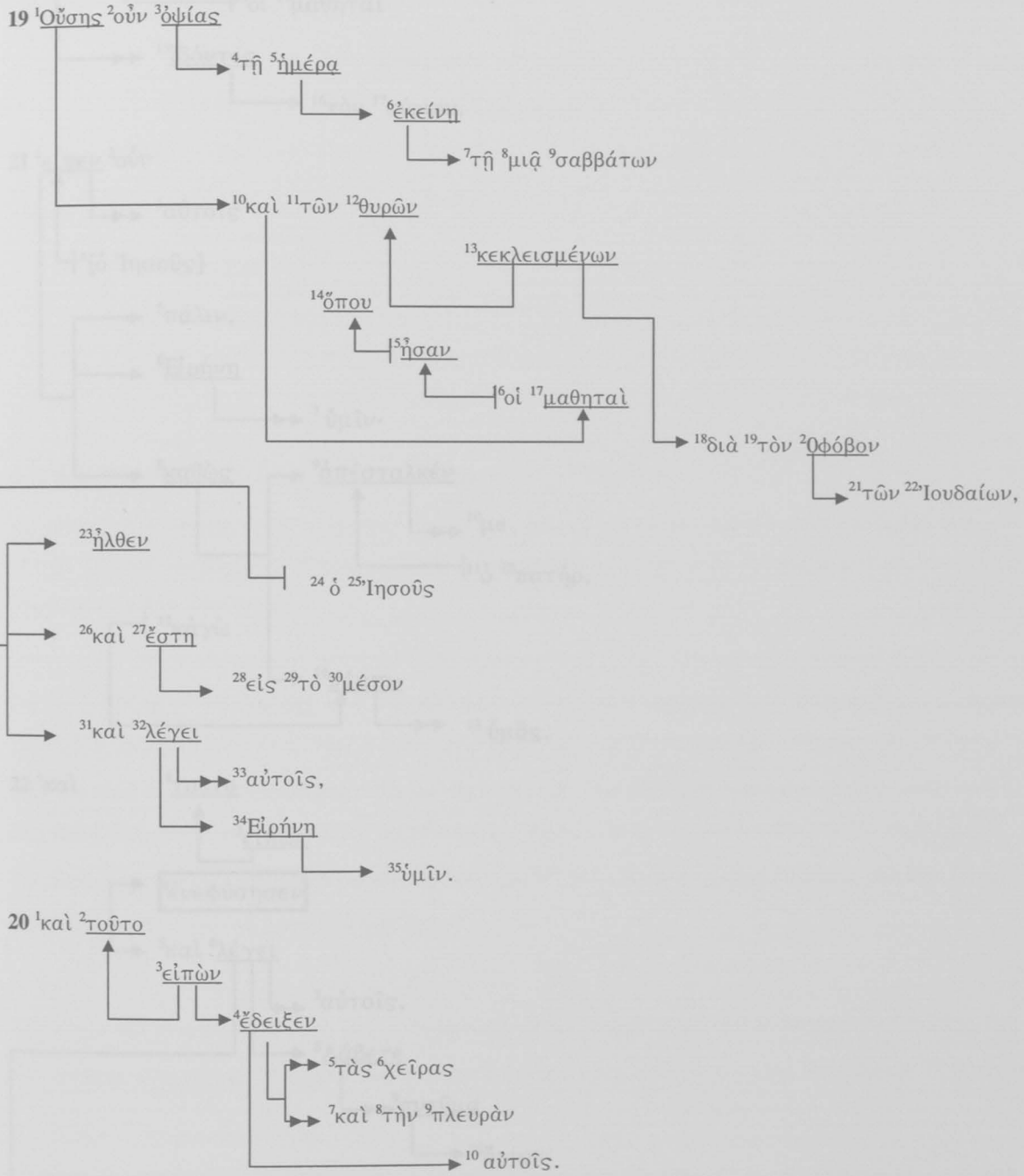
The last reference to πνεῦμα in the Gospel according to John is to found in John 20:22. The NA[27] version reads: "καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς,Λά βετε πνεῦμα ἅγιον". The context of this occurrence is Jesus' appearance to his disciples after his resurrection John 20:19-23. F. Moloney (1998:530-531) 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[183], Jesus prayer for the disciples and the words of the narrator in John 7:39.

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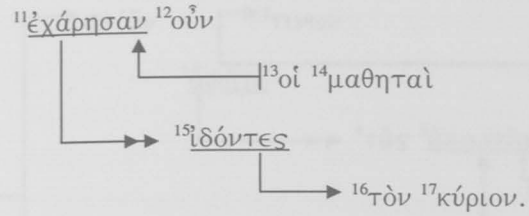
[183] See especially John 14:16-17 and 15:26-27.

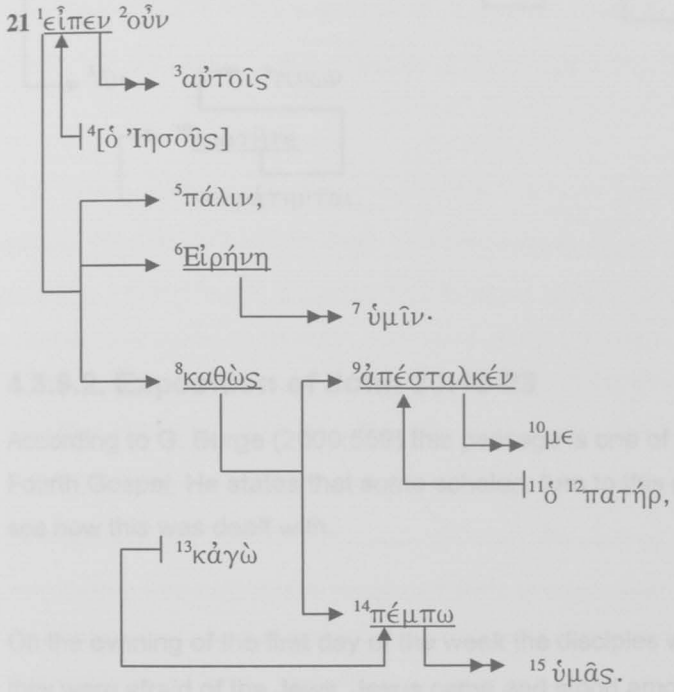
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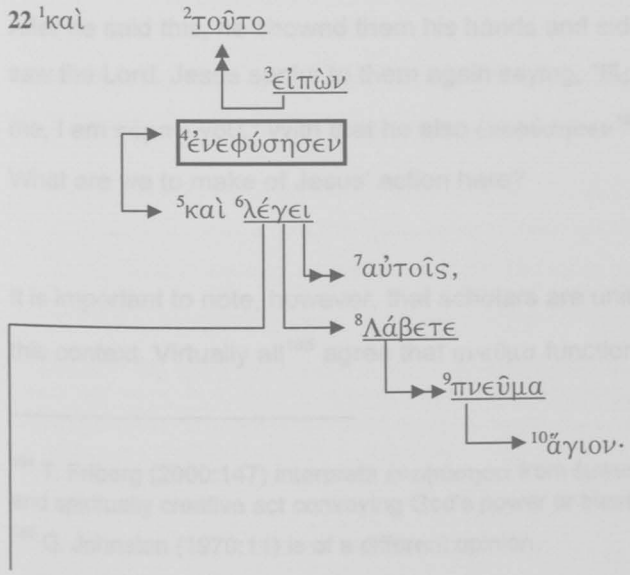
4.3.9.1. Syntactic microstructure of John 20:19-23



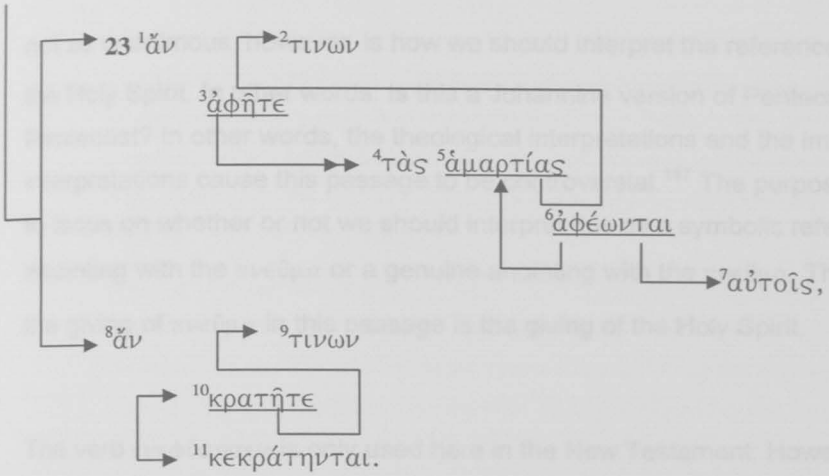
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4.3.9.2. Exposition of John 20:19-23

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[184] [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[185] agree that πνεῦμα functions as a reference to the Holy Spirit.[186] What is

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[184] 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.

[185] G. Johnston (1970:11) is of a different opinion.

University of Pretoria etd – Joubert J v D (2006)

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.[187] 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, Prophesy to the πνεῦμα, and say to the πνεύματι: 'This is what the κύριος says: Come from the four πνευμάτων and ἐμφύσησον into these νεκροὺς, 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

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[186] 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.

[187] 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.

University of Pretoria etd – Joubert J v D (2006)

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.*[188]

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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[188] 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.

University of Pretoria etd – Joubert J v D (2006)

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 ῥεύσουσιν ὕδατος ζῶντος. Now he said this περὶ τοῦ πνεύματος ὃ ἔμελλον λαμβάνειν οἱ πιστεύσαντες εἰς αὐτόν. And the reason given in verse 39 is: οὔπω 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 live 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

University of Pretoria etd – Joubert J v D (2006)

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.[189] 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." [190]

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[189] See John 4:15, 7:37-39 and 19:30 and 34.

[190] 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 (199l: 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"

University of Pretoria etd – Joubert J v D (2006)

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).[191]

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.

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.

[191] 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.

University of Pretoria etd – Joubert J v D (2006)

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 20th 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.

University of Pretoria etd – Joubert J v D (2006)

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.[192]

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[192] "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.

University of Pretoria etd – Joubert J v D (2006)

S. Mowinckel (1933:118) admitted that attempts to trace the origin of παράκλητος are not easy.[193] 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).[194]

Because of the cultural and historical gaps between us as modern 21st 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.

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."

[193] He said: "Das Problem des Parakleten ist somit kein lexikographisches, auch kein im engeren Sinne exegetiches, sondern ein religionsgeschichtliches."

[194] 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.

University of Pretoria etd – Joubert J v D (2006)

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.[195] Here Brown's literary model comes to the fore.[196] 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.

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[195] 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.

[196] 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.

University of Pretoria etd – Joubert J v D (2006)

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.[197]

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.

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[197] 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."

University of Pretoria etd – Joubert J v D (2006)

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.

University of Pretoria etd – Joubert J v D (2006)

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 μονὴν 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.[198]

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 troth. God's pledge of troth 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.[199]

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[198] 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).

[199] 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)"

University of Pretoria etd – Joubert J v D (2006)

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

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[200] 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.

[201] 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.

[202] 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.

[203] 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 מֵלִיץ (*melits*). It is used in Job 33:23 with the meaning "mediator." The idea of mediator, although not the word מֵלִיץ, 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 פרקליט. The Hebrew word מֵלִיץ appears also in the Qumran writings with the meaning of interpreter of knowledge or teacher, and in another place as mediator. Clearly מֵלִיץ combines the idea of mediator and teacher. Since the loan word פרקליט 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.

[204] 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.

University of Pretoria etd – Joubert J v D (2006)

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 derivates 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.

University of Pretoria etd – Joubert J v D (2006)

There are no methodological obstacles against letting the verb παράκαλειν and its derivates, 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 נָחַם. 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. [205]

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[205] According to R. Girdlestone (1998) the word נָחַם 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.

University of Pretoria etd – Joubert J v D (2006)

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 παράκαλειν, not only etymologically but also semantically, can shed light upon the παράκλητος. The meaning of παράκαλειν, 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.[206]

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

[206] This far the view of E. Franck

University of Pretoria etd – Joubert J v D (2006)

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 ζῳοποιοῦν,ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν·τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν πνεῦμά ἐστιν καὶ ζωή 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 ἑορτῆς εἱστήκει ὁ

University of Pretoria etd – Joubert J v D (2006)

Ἰησοῦς καὶ ἔκραξεν λέγων, Ἐάν τις διψᾷ ἐρχέσθω πρός με καὶ πινέτω.[38] ὁ πιστεύων εἰς ἐμέ,κ αθὼς εἶπεν ἡ γραφή,π οταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος.[39] τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος ὃ ἔμελλον λαμβάνειν οἱ πιστεύσαντες εἰς αὐτόν·οὔ πω γὰρ ἦν πνεῦμα,ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη", and John 4:13-14 "ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ,Πᾶ ς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν·[14] ὃς δ' ἂν πίῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ,οὐ μὴ διψήσει εἰς τὸν αἰῶνα,ἀ λλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἁλλομένου 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 form 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 sens 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.

University of Pretoria etd – Joubert J v D (2006)

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 indwelled 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.

University of Pretoria etd – Joubert J v D (2006)

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).[207]

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 Χριστὸς.

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

[207] F. Grosheide (1950:536) brings this verb especially into connection with the resurrection of Christ.

University of Pretoria etd – Joubert J v D (2006)

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.[208]

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.[209]

John portrays an intimate relationship between the δοξάζειν of Jesus and the coming of the πνεῦμα τὸ ἅγιον.[210] 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.[211]

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.

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[208] 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.

[209] 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.

[210] 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).

[211] Therefore Peter could call the Holy Spirit the Spirit of glory, the Spirit of δοξά (1 Peter 4:14).

University of Pretoria etd – Joubert J v D (2006)

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.[212]

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. [213]

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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[212] 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.

[213] 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".

University of Pretoria etd – Joubert J v D (2006)

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- Χριστὸς.[214]

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: Ὁ κύριός μου καὶ ὁ θεός μου (John 20:28).[215]

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[214] 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.

[215] 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.

University of Pretoria etd – Joubert J v D (2006)

We can say that the πνεῦμα was poured out or the πνεῦμα τὸ ἅγιον goes out, because Jesus is Χριστὸς and Κύριος.[216] 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.

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[216] 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.

University of Pretoria etd – Joubert J v D (2006)

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.[217] 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

[217] 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.

University of Pretoria etd – Joubert J v D (2006)

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.[218]

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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[218] 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 aboven suspicion. Comarison 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.

University of Pretoria etd – Joubert J v D (2006)

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."[219]

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."[220]

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.[221]

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[219] 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).

[220] I have learned from J. van de Watt that “eternal life” language is normally seen as a replacement of “kingdom language”.

[221] 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).

University of Pretoria etd – Joubert J v D (2006)

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.[222]

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).[223]

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.[224] "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

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[222] 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.

[223] 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 ζῳοποιοῦν" – The Spirit is the life-giving one.

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

University of Pretoria etd – Joubert J v D (2006)

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.[225] 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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[225] 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).

University of Pretoria etd – Joubert J v D (2006)

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.[226]

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.

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[226] 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.

University of Pretoria etd – Joubert J v D (2006)

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

University of Pretoria etd – Joubert J v D (2006)

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.

University of Pretoria etd – Joubert J v D (2006)

This new inwardness is contrasted with the work of the πνεῦμα in the former dispensation.[227] 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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[227] 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.

University of Pretoria etd – Joubert J v D (2006)

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.[228] 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

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[228] However, it should also be said that the physical works are not qualitatively greater but quantitavely greater. Jesus departs, but the work he has started, continues through the work of his followers.

University of Pretoria etd – Joubert J v D (2006)

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 disbelieve, 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

University of Pretoria etd – Joubert J v D (2006)

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 ζῳοποιοῦν" – 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

University of Pretoria etd – Joubert J v D (2006)

- 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

University of Pretoria etd – Joubert J v D (2006)

- 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.

University of Pretoria etd – Joubert J v D (2006)

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.

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.

University of Pretoria etd – Joubert J v D (2006)

Chapter 5

A Johannine based Pneumatology - Summary, Conclusion and Recommendations

5.1. Introduction

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

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

5.3. An outline of a Johannine Pneumatology

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

G. Ladd (1979:286) mentions that one of the most striking differences between the Synoptics and The Fourth Gospel is the place that John gives to the Holy Spirit, especially in the upper room discourse with its unique teaching about the Paraclete. Our investigation revealed that the Johannine Paraclete-Spirit is not simply an influence[14] or a power[15] but a Person[16], having the characteristics of personality.[17] This is clearly visible in the activities ascribed to the Paraclete-Spirit, descriptions of the Paraclete-Spirit and metaphors used to indicate aspects of the Paraclete-Spirit's presence.

5.3.1. Functions that the Paraclete-Spirit fulfil

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

1. The Paraclete-Spirit teaches and reminds

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

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

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

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

University of Pretoria etd – Joubert J v D (2006)

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

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

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

2. The Paraclete-Spirit testifies (confirms and bears witness to)

Closely linked to the Paraclete-Spirit's teaching role is his witnessing role. Jesus promised the disciples that when Paraclete-Spirit comes ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ (John 15:26). The

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[23] The reason for the people's dullness might have been the fact that Jesus spoke in riddles (παροιμία). See also John 10:6.

[24] F. Tolmie (1995:88) indicates that the difference between Jesus' teaching and that of the Paraclete-Spirit is indicated in the difference between παροιμία and παρρησία. The one is in the form of riddles; the other is in *bold, plain, outspoken* speech. See also T. Friberg (2000:302).

[25] R. Bultmann (1971:626), J. Dunn (1975:352-353), M. Turner (1998:82-83), and C. Bennema (2002:228) all emphasise that the revelatory work of Jesus continues through the work of the Paraclete-Spirit.

University of Pretoria etd – Joubert J v D (2006)

word μαρτυρήσει means to testify concerning someone. T. Friberg (2000:254) reminds us that μαρτυρέω is used to describe the activity of a μάρτυς (*witness*). It is used (1) in the context of a human declaration of ascertainable facts based on firsthand knowledge or experience *bear witness to, declare, confirm.* It is used (2) absolutely, of a good report; (a) in the active *give a good report, speak well (of), approve (of)* (b) in the passive *receive a good report, be well-spoken of, be approved, have a good reputation.* It is used (3) in the sense of an emphatic declaration by an existing authority, such as God, the Spirit, Scripture *testify, declare, witness (solemnly).* And it is also used (4) in the context of religious witness to truth and the factual content of the gospel as revealed truth from God means to *be a witness, tell about,* and to *testify.*

As indicated in our exegetical exposition most scholars interpret μαρτυρέω as an indication that the Paraclete-Spirit functions in a forensic setting.[26] Although this setting is not denied in this study, the assessment is that too much emphasis can be placed on the forensic nature of μαρτυρέω, as if it only functions in a lawsuit setting.[27] M. Turner (1998:85) states that it remains unclear why the Holy Spirit has been called an Advocate at all. It is according to him also not difficult to see why a number of scholars have suggested that this title is simply a mistaken translation of the word παράκλητος. He rightly states however, that such a view fails to take sufficiently seriously John's extensive and polemical presentation of Jesus' ministry and teaching under the metaphor of a cosmic trial.

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[26] See e.g., A. Billington (1995:95-101), A. Harvey (1976), C. Bennema (2002:234) who refers to John 15:26-27 and 16:8-11 as an explicit indication of the forensic functions of the Paraclete-Spirit. A. Trites (1977) discussed the whole concept of witnessing in the New Testament as forensic and concludes that the Fourth Gospel provides the setting for the most sustained controversy in the New Testament – the lawsuit between God incarnate and the world. See especially A. Trites (1977:20-22, 35-37, 78-90, 118, 226-230). See also A. Lincoln (1994:3-30 and also 2000:21) who notes that terms relating to witness as well as those pertaining to truth occur with remarkable frequency in the fourth gospel. Not only does the lawsuit motif occur in each of the five main sections of John's narrative (prologue, 1:19 12:50, 13 17, 18 20, epilogue), it does so in highly significant ways. He also argues that Jesus is shown as on trial before Israel and its leaders throughout his public ministry (A. Lincoln, 2000:23). Yet the trial motif and the need to witness are not rendered obsolete subsequent to the crucifixion. The fourth evangelist testifies by writing his gospel (19:35). The disciples must go and testify in the power of the Spirit (15:26 27; 20:21 22), who is repeatedly called the Advocate (παράκλητος) by John. In 3:11, Jesus asserts (in the plural) that, " We ... testify to what we have seen; yet you do not receive our testimony." Moreover, the mission of Jesus' followers, too, involves judgment (John 16:8 11; 20:23).

[27] In This context A. Trites (1977:229-230) is relevant.

University of Pretoria etd – Joubert J v D (2006)

The question that needs to be addressed regarding the witnessing function of the Paraclete-Spirit, however, is: what is the purpose and the nature of his witness? This study proposes that the primary function of witnessing is to declare, acknowledge and affirm that Jesus is who he claimed to be. The possibility of interpreting μαρτυρέω as a forensic cosmic lawsuit metaphor clearly functions in the Johannine narrative. But it is just as clear that we could interpret μαρτυρέω as functioning in a missionary setting as well.

In John 15:26-27 μαρτυρέω links to the teaching function of the Paraclete-Spirit and implies that that through this witnessing the disciples will be empowered to witness as well. We find this setting especially in John 15:26-16 – ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ·καὶ ὑμεῖς δὲ μαρτυρεῖτε. In this context the missionary character of the Paraclete-Spirit's witness is emphasised. Through the witnessing of the Paraclete-Spirit the disciples are equipped and entrusted with the responsibility of καὶ ὑμεῖς δὲ μαρτυρεῖτε by preaching the Gospel. This causes M. Turner (1998:88) to say that the Paraclete-Spirit is very much the driving force of the mission of the Church. We could conclude by stating that μαρτυρέω, as activity of the disciples is declaration, acknowledgment and affirmation that Jesus is who he claimed to be in order that people can come to faith in Jesus as the Christ. It is in this sense that the witnessing of the Paraclete-Spirit, that of the author of the Johannine Gospel and the witnessing of the disciples must correspond. The Paraclete-Spirit witnessed so that the so that people can come to faith in Jesus as the Christ; the Johannine author witnessed so that people can come to faith in Jesus as the Christ; and the believers must witness so that people can come to faith in Jesus as the Christ. That is also the message of John 20:31.

The Paraclete-Spirit would μαρτυρήσει concerning the teaching of Jesus that He came forth from the Father and had spoken the truth about God. The same word is used of the disciples' testifying concerning Jesus in John 15:27. The purpose of this μαρτυρέω is not to prove people wrong, but to motivate them to come to faith in Jesus. As the disciples would μαρτυρεῖτε concerning Jesus so also would the Paraclete-Spirit μαρτυρήσει about Jesus. The assessment of C. Bennema (2002:234) that the teaching functions of the Paraclete-Spirit combine with the forensic functions seems to be correct. Regardless how much emphasis you place on the

University of Pretoria etd – Joubert J v D (2006)

forensic functions of the Paraclete-Spirit, in the broader context of the Johannine Gospel the purpose of those functions are primarily soteriological.

3. The Paraclete-Spirit guides and instructs

Another function of the Paraclete-Spirit that deserves attention is to be found in Jesus' declaration that when the Paraclete-Spirit comes He would ὁδηγήσει the disciples into all truth (John 16:13). T. Friberg (2000:276) reminds us that ὁδηγέω literally means to *lead* someone *on the way,* to *escort,* or to *guide* someone. Figuratively speaking ὁδηγέω means to *instruct, teach,* or *guide* in learning. The image of the Johannine narrative is that of a guide or escort leading a traveller into territory unfamiliar to the traveller, but familiar to the guide.[28] In this sense the work of the Paraclete-Spirit is not just merely the retelling of the Jesus story, but predominantly the guiding of the people through unfamiliar territory as he explains the Jesus story so that it can become familiar territory. F. Tolmie (1995:86-87) indicates that the Paraclete-Spirit will guide the disciples along the way of all truth and expound anew the message of Jesus within every new situation of discipleship. In this context the Paraclete-Spirit is a ὁδηγός, not in the literal sense of one who leads on a path as *guide, escort, or leader,* but figuratively speaking as one acting as instructor of the ignorant or inexperienced *guide or leader.*

In this passage the phrase ὁδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάσῃ has a soteriological function. It is a metaphor for leading people to or keeping people in salvation through the act of teaching. C. Bennema (2002:231) argues that ὁδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάσῃ involves not only a deeper intellectual understanding of ἀληθείᾳ (salvation), but also a way of life in conformity with ἀληθείᾳ. Seen this way the Paraclete-Spirit as ὁδηγός fulfils the function of a παιδαγωγός a trusted attendant who supervised the conduct and morals of a youth before he came of age as *guardian, trainer,* and *instructor.* In John 16:13 the Johannine narrative depicts the Paraclete-Spirit figuratively as a spiritual *instructor.* As ὁδηγός and παιδαγωγός the Paraclete-Spirit will lead Jesus' disciples into a more perfect knowledge of Jesus' teaching. C. Keener (2003:1037) sees as possible background to this function the whole exodus motive. However, he states that

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[28] The picture of the Paraclete-Spirit as a guide forms the backdrop of P. Comfort's monograph *I am the Way – a Spiritual journey through the Gospel of John.* He wrote about the Spiritual journey in John and invites people to join in on this spiritual journey. Ultimately the Paraclete-Spirit is our guide.

University of Pretoria etd – Joubert J v D (2006)

although this might be the background it is not in the foreground. If we consider, conversely, that Jesus identified himself in John 14:6 with these words: "Ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι' ἐμοῦ". The Paraclete-Spirit is the ὁδηγός that enables people to find the ὁδὸς. He is the παιδαγωγός that enlightens people to comprehend the ἀλήθεια. And through this action he enables people to receive the ζωή. He is the guide and instructor that bring people to Jesus through his revelatory teaching and to the Father through Jesus.

4. The Paraclete-Spirit exposes, convinces and convicts

In John 16:8 Jesus declares that the future ministry of the Paraclete-Spirit would include to "ἐλέγξει the world." In John 16:8-11 the context seems to indicate that we should interpret the work of the Paraclete-Spirit as linked to the concept of the cosmic lawsuit. If that is the case it functions in a forensic setting as a witness to the world about Jesus. Although this is the passage where the forensic functions of the Paraclete-Spirit are most explicit, it was stated in the exegetical discussion of this passage that it is difficult to exposit. In chapter three we indicated that this implies that the Paraclete-Spirit functions as Revealer, Convincer and Convictor for ἐλέγχω means to rebuke, expose, refute, show one's fault, implying that he acts to convince the world (in John the Jewish establishment) of its mistake in rejecting Jesus as the Christ. In John, Jesus teaches that the Paraclete-Spirit acts as a divine admonisher as he ἐλέγξει the world, exposing to people the reality of their sin as missing the mark and as wronging God and man. The Paraclete-Spirit shows them that their sin is not a mere slip or animal instinct, thus removing moral responsibility and so condoning evil. He is convincing them of Jesus' righteousness and their lack of righteousness. He declares God's divine judgment to them as certain to come, resulting in their condemnation because of their sin and their lack of righteousness.

The solution suggested in this study is that we find four possible semantic fields locked up in this condensed section. With regards to the first reference we should interpret ἐλέγξω to mean *expose*. In other words, the Paraclete-Spirit shall bring the ἁμαρτίας of the world out into the open. With regards to the second reference ἐλέγξω means *convince* or *persuade*. In other words, the Paraclete-Sprit shall convince the world of Jesus' righteousness. And with regards to

University of Pretoria etd – Joubert J v D (2006)

the third reference we should interpret ἐλέγξω to mean *convict*. In other words the Paraclete-Sprit will convict the world of its judgment.

If you consider C. Bennema (2002:236-242), A. Billington (1995:104), G. Beasley-Murray (1999:280-281), D. Carson (1979:558), D. Holwerda (1959:53-54), A. Trites (1977:118), and M. Turner (1998:86-87) it seems that this reading enables us to have the most secure interpretation of ἐλέγξω.

If we accept the interpretation of C. Bennema (2002:237-238) for the forensic function of the Paraclete-Spirit depicted in John 16:7-8 we find an answer to the question whether his function is conviction or conversion. Bennema argues that the latter is the purpose of this passage. This corresponds with the view held in this study. Seen this way ἐλέγξω has a soteriological function.

Jesus had been fulfilling this function (ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν - John 7:7) while he was still on earth, but he promises his disciples that this work will continue since it is pre-eminently the work of the Paraclete-Spirit (John 16:8).

5. The Paraclete-Spirit renews

The narrative regarding Jesus' discussion with Nicodemus gives rise to an exposition of what it means to be regenerated. In a unique sense the Johannine author is a theologian of the birth from above. This narrative is full of wordplays. Three words that function this way are ἄνωθεν, φωνή and πνεῦμά.

Not only does the Johannine narrative record Jesus' birth from above (John 3:3 and 7), it also indicates that this birth from above is imperative for all who wants to be reconciled with God. As stated in the exposition of this passage Jesus responds to Nicodemus' observation about Jesus' identity by calling him to a greater level of understanding with his reference to ἄνωθεν. Only by being born ἄνωθεν (from above) Nicodemus would be able to truly εἶδον (learn to know, understand) the kingdom of God. In this context it means a transformation of character that is a

University of Pretoria etd – Joubert J v D (2006)

prerequisite to understanding the things from above (from God). Birth ἄνωθεν means birth from God. Thus the theory of knowledge is established in the Gospel. Proper revelatory knowledge requires spiritual sensitivity.[29]

In the exegetical discussion of this passage it was stated that in Jesus' announcement in John 3:5 that "no one can enter the kingdom of God unless he is born of ὕδατος and πνεύματος"[30] the thrust is clearly on the renewing power of πνεύματος in believers. Birth ἄνωθεν conveys the same essential sense as birth πνεύματος. J. Van der Watt (2000:139) writes that the metaphorical statement in John 3:3 is repeated in verse 5. He concurs that these remarks stand in contrast to the reaction of Nicodemus, who interprets the words of Jesus literally and gives a whole exposition of the process of physical birth and why it is impossible to be born a second time.

Regardless whether we interpret ὕδατος καὶ πνεύματος in verse 5 as a hendiadys or whether we interpret both as referring to two different acts of birth (γεννάω) or not, the Johannine Gospel reminds us that the one who experiences this new birth has been born of the Paraclete-Spirit. Jesus' discussion with Nicodemus is imperative in the context that it clarifies our understanding of the origin of this birth. Jesus said to Nicodemus: ἐὰν μή τις γεννηθῇ ἄνωθεν,οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ. It is a birth from above (γεννηθῇ ἄνωθεν).

Therefore we can say that according to the Johannine perspective believers need to be regenerated by the Paraclete-Spirit if they are to participate in the kingdom of God. Just as the Father and the Son give life to believers (ὥσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζῳοποιεῖ, οὕτως καὶ ὁ υἱὸς οὓς θέλει ζῳοποιεῖ John 5:21), so the Paraclete-Spirit regenerates people through the 'birth from above', giving them "new life" – an understanding of the things from above. That this is the case is especially visible in John 3:5 where Jesus said: καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν. In this context γεννηθῇ ἄνωθεν and to be born of

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[29] See J. Van der Watt (2000:138).

[30] F. Blass (1961:227-229) discusses the co-ordinating conjunctions. On p. 228, section 442(16) the co-ordination of two ideas, of which is dependent on the other is discussed. If this is the case here, as C. Talbert (1992:92) or C. Keener (2003:550) suggests, we have to translate this phrase as "born of water, which is the Spirit".

University of Pretoria etd – Joubert J v D (2006)

ὕδατος and πνεύματος is much more than mere metaphors of social conversion from on group to another. It is an image of absolute transformation. Those who are born from above (from God) and from the Spirit are spirit. In other words, they share the moral nature from above. The spiritual birth opens the eyes for the kingdom of God (John 3:3). It opens the eyes for what happens on a spiritual level.[31] The metaphorical descriptions in the Johannine Gospel open the spiritual reality by metaphorically utilizing elements that are well known on an earthly level. To understand the figurative communication in the Gospel spiritual birth is necessary.[32]

It is clear therefore that Johannine Pneumatology links the Paraclete-Spirit to believers enabling them not only to have both faith and the assurance of faith, but also to be totally transformed, renewed, morally. Only by being born ἄνωθεν (from above) like Jesus explained to Nicodemus would believers be able to truly εἶδον (learn to know, understand) the kingdom of God. In the Johannine narrative the Paraclete-Spirit functions as the agent that brings about this renewal. In this sense the Paraclete-Spirit becomes the Regenerator of the Church.

5.3.2. The theological significance of the Johannine Description of the Paraclete-Spirit

As stated repeatedly, the Greek word for πνεῦμα is a neuter gender word.[33] Any pronoun used to substitute for πνεῦμα would normally also be neuter. However, John did not follow this grammatical pattern. Instead, he used masculine pronouns to designate the Paraclete-Spirit.

Some Masculine Pronouns For The Paraclete-Spirit		
Text	**Noun**	**Masculine Pronoun**
John 14:16	Παράκλητον (masculine)	ἄλλον
John 15:26	πνεῦμα (neuter)	ἐκεῖνος
John 15:26	πνεῦμα (neuter)	ὃν
	παράκλητος (masculine)	αὐτὸν

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[31] See J. Blank (1981:233-234).

[32] See J. Van de Watt (2000:138).

[33] This is one of the main reasons why the Unitarians do not accept that the Holy Spirit as a distinct person separate from the Father and the Son.

University of Pretoria etd – Joubert J v D (2006)

John 16:7	παράκλητος (inferred)	ἐκεῖνος
John 26:8	πνεῦμα (neuter)	ἐκεῖνος
John 16:13	πνεῦμα (neuter)	ἐκεῖνος
John 16:14		

In John 14:17 we have the neuter noun πνεῦμα with the neuter pronoun ὃ, John changed the grammatical rule on purpose, in the abovementioned cases, to emphasise the personal character of the Paraclete-Spirit.

There would have been no reason to change from the neuter to the masculine in John 15:26, 16:13 and 14 unless the Paraclete-Spirit was understood to be a person.[34] We might interpret this to imply that the Johannine Paraclete-Spirit is in nature similar to the Father as he is similar to the Son and that this text might be used amongst others to indicate that he is the third person of the Trinity. However, it is important to keep in mind that John did not develop a cut-and-dried Trinitarian theology. At most we can say there are glimpses of Trinitarian thought. Such a doctrine can only be addressed from the whole of Scripture and should not be addressed from only one biblical author. Nevertheless, It is permissible to try and identify the glimpses that the Johannine narrative gives us that infer the deity of the Paraclete-Spirit. The following descriptions are worth mentioning [35]

1. A description of the Omnipotence of the Paraclete-Spirit

In John we read that the Paraclete-Spirit is metaphorically compared with the wind that blows where it wishes (John 3:8). We also read that Jesus could minister the way he ministered, performing the miracles that he performed, because the Paraclete-Spirit's ἔμεινεν ἐπ᾽ αὐτόν

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[34] In 1988 I argued the case of the gender of παράκλητος – that he is male, like the Father and the Son. I believe that the arguments were taking the issue too far (See J. Joubert, 1988:67). The male pronouns were not used to reveal gender, but merely to indicate personality. But even this should not be taken too far, especially when this is argued from a dogmatic perspective and not an exegetical perspective. Systematic Theology should not prescribe to the exegete the way a text is to be interpreted. Exegesis should however determine how a systematic theologian systemises doctrinal thought.

[35] Chapter three of my study of '*The Idea of God in the Thought of Jürgen Moltmann* ' indicated that there are certain attributes of God that belong distinctly to the Godhead. In Johannine thought, we get some of these distinctive attributes in relation to the Paraclete-Spirit.

University of Pretoria etd – Joubert J v D (2006)

according to John 1:32 and μένον ἐπ᾽ αὐτόν in John 1:33. Jesus promised his disciples that they would do even greater works once the Paraclete-Spirit has come (John 14:12). We could say that John portrays a picture of the Paraclete-Spirit as all-powerful. However, this point could be argued much stronger if you take texts like Luke 1:35, Micah 2:8 and Isaiah 40:28 into consideration as well.[36]

2. A description of the Omnipresence of the Paraclete-Spirit

In Psalm 139 David exclaims that He cannot flee from the presence of the Spirit of God.[37] If he ascends to heaven, He is there. If he descends into the depths of the earth, the Spirit is there also. Even if he could fly away swiftly, he could not escape the presence of the Spirit. This is an Old Testament perspective of the omnipresence of the Holy Spirit. The omnipresence of the Spirit is also taught in the Johannine Gospel. John 14:17 where Christ taught the disciples that the Spirit would dwell in them all, is an inference of the Spirit's omnipresence.

3. A description of the Eternal Character of the Paraclete-Spirit

In Hebrews 9:14 The Holy Spirit is called the Eternal Spirit.[38] Through the Eternal Spirit Jesus offered Himself without blemish to God. In Johannine thought the Paraclete-Spirit ἵνα μεθ᾽ ὑμῶν εἰς τὸν αἰῶνα ᾖ (John 14:16). We could interpret εἰς τὸν αἰῶνα ᾖ to mean, "He will be unto eternity". We can infer from this that the Johannine Paraclete-Spirit is an eternal being.

4. A description of the Holiness of the Paraclete-Spirit

One important aspect of deity is that God is holy, entirely set apart and separated from sin and sinners. According to John 14:26 the most common name for the Paraclete-Spirit is Holy Spirit, indicating the he also possesses this transcendent attribute of deity.

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[36] The omnipotence (all powerfulness) of the Holy Spirit in the Old Testament is seen in creation. In Genesis 1:2 the Holy Spirit is seen hovering over creation as a hen over its young. We could say that the Holy Spirit also gave life to creation.

[37] See LXX Psalm 138:7 "ποῦ πορευθῶ ἀπὸ τοῦ **πνεύματός** σου καὶ ἀπὸ τοῦ προσώπου σου ποῦ φύγω," and BHS Psalm 139:7.

[38] There is a problem in the interpretation of this passage in that it is not entirely clear whether *pneuma* refers to the Holy Spirit or whether it is a reference to the human spirit of Christ. Although either is possible, most scholars argue in favour of the Holy Spirit.

University of Pretoria etd – Joubert J v D (2006)

5. A description of the Truthfulness of Paraclete-Spirit as the Spirit of Truth

The Paraclete-Spirit is named the τὸ πνεῦμα τῆς ἀληθείας in John 14:17 and 15:26. Just as Christ was the truth (John 14:6) so the Paraclete-Spirit is the truth and guides and leads people to the Truth and into the truth through the Scriptures.

There is an odd emphasis on experience today among Christians. We might accept that faith is also experiential. But, although faith is experiential it should also be recognized that according to the Johannine perspective the Paraclete-Spirit will never lead a believer into an "experience" that is contrary to the Word of God (John 16:13-14). This implies that according to John a spiritual experience is only valid insofar as it agrees with the Word of God. It seems to me that in Johannine thought the Paraclete-Spirit would lead or guide believers into an experience of Jesus, his truth, his message and his ministry. This experience, to know and to understand Jesus, would change the lives of people.[39] False spirits will bring false teaching, but John argues that once we hear what they have to say about Jesus, we can judge whether what they proclaim is true or false. We could go so far as to say that there is a real danger of people proclaiming that they received a message from the Holy Spirit or, as they state from God, but since their proclamation does not agree with the biblical revelation, concerning the revelatory work of the Paraclete-Spirit, it should be seen as false teaching. Johannine Pneumatology enables us to address this danger with its focus on the fact of the Paraclete-Spirit's focus on Jesus in his ministry.

6. A description of the Paraclete-Spirit as aid to believers

In John 14:16 Jesus promised the disciples ἄλλον παράκλητον. In Johannine thought, the Paraclete-Spirit is "another of the same kind" as Christ, an Adviser who is called alongside to enable the believer to carry on in times of want and need. It seems to me that the Paraclete-Spirit's work as the believer's ἄλλον παράκλητον accentuates His deity since His work is similar to Christ's in His role as παράκλητος.

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[39] See A. Johnson (1988).

University of Pretoria etd – Joubert J v D (2006)

As explained, it seems apparent that the Johannine description of the works of the Paraclete-Spirit point toward His deity – His oneness within the Godhead, together with the Father and the Son.[40]

7. A description of the Paraclete-Spirit is given and sent by both the Father and the Son

This is a difficult and contentious topic to discuss. It is not only difficult and contentious because of the debate and division that continues since at least CE 381 to the present day, it is also difficult and contentious because of the fact that much is debated but little is exegeted. It seems more often than not as if systematic theologians have tried to force texts to say what they want them to say. In our discussion here we need to keep in mind that the concept Trinity is a dogmatic one and not an exegetical one. We also need to acknowledge that when we talk about procession we immediately are on the terrain of systematic theology for the relationship of the Paraclete-Spirit to the other members of the Trinity is expressed in systematic theology by the term *procession*, indicating the Holy Spirit came forth from both the Father and the Son. The Constantinople creed affirmed this doctrine in CE 381. At Constantinople the Nicene Creed was amended in an attempt to address the heresy of the Pneumatomachi who denied the deity of the Holy Spirit. To the Nicene: "We believe in the Holy Spirit" was added "The Lord and Giver of Life". This addition was to make it abundantly clear that the Church (East and West) believed that the Holy Spirit is God, like the Father and the Son.

The *filioque* ("and from the Son") phrase was added at the synod of Toledo in CE 589 to affirm the equality of the Son, based on John 15:26 which affirmed that both Christ and the Father sent the Spirit.[41]

7.1. Excursus on filioque

Over the Centuries Christians have always admitted that the Paraclete-Spirit proceeds from the Father. This was never a point of debate. They argue that this truth is expressly stated in John

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[40] As indicated earlier, this was not the explicit reason why John stated this. His purpose was to say something about Jesus and his deity. It is only as a secondary inference that we could allude to this usage of the text. However, in germinal form this thought is present.

[41] Although this is an exegetical study further explanation of the doctrinal development should be given. In this section an account of the matter under discussion will be given in order to show how the early Fathers argued their case and on what grounds. I have opted to address this in an excursus.

University of Pretoria etd – Joubert J v D (2006)

15:26. But, if I interpret the relevant literature correctly, the Greek Fathers, after Photius, deny that Paraclete-Spirit proceeds from the Son as well.

With regards to the Greek and Latin Churches we can, therefore say, that although they agree about the personality and deity, eternal procession, and mission of the Paraclete-Spirit, they *differ* on the *source* of the eternal procession of the Spirit, whether it be the Father *alone*, or the Father *and the Son*.

The Greek Fathers make the Son and the Spirit *equally dependent* on the Father, as the one and only source of the Godhead. The Latin Fathers teach an absolute co-ordination of the three Persons of the Trinity as to essence, but after all admit a certain kind of subordination as to dignity and office, namely, subordination of the Son to the Father, and of the Spirit to both. The Greek Fathers approach the Latin Fathers by the admission that the Spirit proceeds from the Father *through* the Son (this was the doctrine of Cyril of Alexandria and John of Damascus). The Latin Fathers approach the Greeks by the admission that the Spirit proceeds *chiefly* (*principaliter*) from the Father (in accordance with Augustine). But little or nothing is gained by this compromise. The real question is, whether the Father is the only source of the Deity, and whether the Son and the Spirit are co-ordinate or subordinate in their dependence on the Father. Let us look at this a bit more in depth.

In his discussion of John 16:13 Augustine argues (in his Tractates on John. In *NPNF Series 1 Vol 7*, tractate XCIX, 6, 7): "You hear the Lord himself declare: 'It is not you that speak, but the Spirit of your Father that speaks in you'. Likewise you hear the Apostle declare: 'God has sent the Spirit of His Son into your hearts. Could there then be two spirits, one the spirit of the Father, the other the spirit of the Son? Certainly not. Just as there is only one Father, just as there is only one Lord or one Son, so there is only one Spirit, Who is, consequently, the Spirit of both... Why then should you refuse to believe that He proceeds also from the Son, since He is also the Spirit of the Son? If He did not proceed from Him, Jesus, when He appeared to His disciples after His Resurrection, would not have breathed on them, saying: 'Receive the Holy Spirit'. What, indeed, does this breathing signify, but that the Spirit proceeds also from Him?" Athanasius had argued in exactly the same way put the Holy Spirit on equality with the Father and the Son, and requires a divine tri-personality resting upon a unity of essence. The divine triad tolerates in itself no inequality of essence, no mixture of Creator and creature. Athanasius well perceived this,

University of Pretoria etd – Joubert J v D (2006)

and advocated with decision the consubstantiality of the Holy Spirit against the Pneumatomachi.[42]

The Paraclete-Spirit *receives* from the Son, according to John, 16:13-15. Now, one Divine Person can receive from another only by Procession, being related to that other as to a principle. What the Paraclete will receive from the Son is immanent knowledge, which He will afterwards manifest exteriorly. But this immanent knowledge is the very essence of the Paraclete-Spirit. The latter, therefore, has His origin in the Son. The Paraclete-Spirit proceeds from the Son. "He shall not speak of Himself ", says Augustine in his discussion on John 16:4-7[43], "because He is not from Himself, but He shall tell you all He shall have heard. He shall hear from him from whom He proceeds. In His case, to hear is to know, and to know is to be. He derives His knowledge from Him from Whom He derives His essence."

Cyril of Alexandria remarks that the words: "He shall receive of mine" signify "the nature" which the Paraclete-Spirit has from the Son, as the Son has His from the Father.[44]

This fact is undisputed as far as the West is concerned; but the Greeks deny it in the case of the Easterns. Athanasius testifies to the effect that "the Son is the source of the Spirit", and Cyril of Alexandria states that the Paraclete-Spirit has His "nature" from the Son.

Cyril further asserts: "When the Paraclete-Spirit comes into our hearts, He makes us like to God, because He proceeds from the Father and the Son".[45] And again: "The Paraclete-Spirit is not unconnected with the Son, for He is called the Spirit of Truth, and Christ is the Truth; so He proceeds from Him as well as from God the Father."[46]

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[42] See for instance his four Letters to Serapion and his discussion in De Trinitate et Spiritus Sanctus, especially footnote 19, In *Patrologia Graeca Cursus Completus* Volume XXVI, 1212), and concluded: "We say that the Son of God is also the source of the Spirit."
[43] See his Tractates on John. In *NPNF Series 1 Vol 7*, tractate XCIV, 4.
[44] See his De Trinitate, Dialogue VI. In *Patrologia Graeca Cursus Completus* Volume LXXV, 1011.
[45] In his Thesauri. XXXIV. In *Patrologia Graeca Cursus Completus,* Volume LXXV, 585.
[46] In his Epistle XVII, as well as in Ad Nestorium, and in De excommunicatione. In *Patrologia Graeca Cursus Completus*, Volume LXXVII, 117.

University of Pretoria etd – Joubert J v D (2006)

Basil wishes us not to depart from the traditional order in mentioning the Three Divine Persons, because "as the Son is to the Father, so is the Spirit to the Son, in accordance with the ancient order of the names in the formula of baptism".[47]

Epiphanius writes that the Paraclete "is not to be considered as unconnected with the Father and the Son, for He is with them one in substance and divinity", and states that "He is from the Father and the Son".[48] A little further, he adds: " No one knows the Spirit, besides the Father, except the Son, from Whom He proceeds and of Whom He receives."[49]

Some modern scholars argue that the Nicene Creed and the Nicene fathers did not understand the procession from the Father in an exclusive sense, but rather in opposition to the Pneumatomachi who denied the divinity of the Holy Spirit. Some Greek fathers, such as Epiphanius, Cyril of Alexandria, and John of Damascus, seems to teach the Latin doctrine if you look at their work superficially. However, once you look in depth, it seems that this is not exactly the case. The procession of the Spirit "through the Son," is not equivalent to the procession "from the Son". The first implies subordination.

When we compare the Latin writers, as a body, with the Eastern writers, we notice a difference in language: while the former almost unanimously affirm that the Paraclete-Spirit proceeds from the Father and *from* the Son, the latter generally say that He proceeds from the Father *through* the Son. In reality the thought expressed by both the Greek and Latin Fathers is one and the same.

It seems to me that only the manner of expressing is slightly different: the Greek formula ἐκ τοῦ πατρός διὰ τοῦ υἱοῦ expresses directly the order according to which the Father and the Son are the principle of the Paraclete-Spirit, and implies their equality as principle; the Latin formula expresses directly this equality, and implies the order. As the Son Himself proceeds from the Father, it is from the Father that He receives, with everything else, the virtue that makes Him the

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[47] See his De Spiritus Sanctus XVIII, in *Patrologia Graeca Cursus Completus* Volume XXXII, 147.
[48] See his Ancoratus VIII. In *Patrologia Graeca Cursus Completus* Volume XLIII, 29, 30.
[49] Ancoratus IX. in *Patrologia Graeca Cursus Completus* Volume XLIII, 35.

University of Pretoria etd – Joubert J v D (2006)

principle of the Paraclete-Spirit. Thus, the Father alone is *principium absque principio, aitia anarchos prokatarktike,* and, comparatively, the Son is an intermediate principle.

The distinct use of the two prepositions, ἐκ (from) and διὰ (through), implies nothing else. In the thirteenth and fourteenth centuries, the Greek theologians Blemmidus Beccus, Calecas, and Bessarion called attention to this. They explaining that the two particles have the same signification, but that ἐκ is better suited to the First Person, Who is the source of the others, and διὰ to the Second Person, Who comes from the Father.

However, long before their time Basil had written: "The expression δι οὗ expresses acknowledgment of the primordial principle [*tes prokatarktikes aitias*]".[50] We get a similar formulation from Chrysostom in his discussion of John 1:3: "If it be said *through Him,* it is said solely in order that no one may imagine that the Son is not generated"[51] Athanasius states expressly, "The Paraclete-Spirit comes from the Father and from the Son not made not created, not generated, but proceeding ".

7.2. Conclusion

We can therefore say that the Paraclete-Spirit, proceeding both from the Father and the Son, proceeds from them as from a single principle. This truth is, at the very least insinuated in the passage of John, 16:15, where Christ establishes a necessary connection between his own sharing in all the Father has and the procession of the Paraclete-Spirit. Consequently it follows, that the Paraclete-Spirit proceeds from the two other Persons, not in so far as they are distinct, but inasmuch as their Divine perfection is numerically one.

Although this statement was made to combat the heresy that depreciated the Person of Christ, it is also clear that it confirms something about the Paraclete-Spirit – he is the third person of the Trinity. D. Carson (1991:528-529) states that we must find a way to interpret this issue so that we do not divorce theological debate from this passage. He argues convincingly that although

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[50] See his De Spiritus Sanctus XVIII, 21. In *Patrologia Graeca Cursus Completus* Volume XXXII, 106.
[51] See his Homilies on the Gospel according to St John Homily V, 2. In *Patrologia Graeca Cursus Completus* Volume LIX, 56. See also *NPNF Series 1, Volume XIV,* Homily V, 2 as well as Homily LXXV.

University of Pretoria etd – Joubert J v D (2006)

the clause παρὰ τοῦ πατρὸς ἐκπορεύεται refers to the mission of ὁ παράκλητος, and more predominantly to ontological procession, we need to keep in mind that the mission of the Spirit, is the mission of one who belongs to the Godhead every bit as much as the Son.

This investigation preferred to move away from a mere dogmatic treatment of procession in order to try to focus on an exegetical discussion of Johannine thought regarding this matter. However, we can suggest that there are indeed Johannine indicators pointing towards the doctrine of the procession of the Paraclete-Spirit.

- Descriptions such as κἀγὼ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν in John 14:16, ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρί μου καὶ ὑμεῖς ἐν ἐμοὶ κἀγὼ ἐν ὑμῖν in John 14:20, ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρός,τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται in John 15:26, ἐὰν δὲ πορευθῶ,πέ μψω αὐτὸν πρὸς ὑμᾶς in John 16:7 and πάντα ὅσα ἔχει ὁ πατὴρ ἐμά ἐστιν·διὰ τοῦτο εἶπον ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ ὑμῖν in John 16:15 affirm the procession of the Paraclete-Spirit in that He is the Spirit given, sent and comes from the Father and Jesus
- The present tense of John 15:26 (ἐκπορεύεται) should be interpreted as acknowledgement of the lasting nature of the relationship between Father, Son and Paraclete-Spirit
- For this reason, the Paraclete-Spirit is spoken of as eternally proceeding from the Father and the Son.

A word of caution is appropriate here. We should be cautious not to let texts say what we want them to say. As stated earlier, John's purpose for writing the Gospel is Christological in nature. However, the παράκλητος sayings of the Parting Discourse were not merely a spur of the moment addition. It was purposely given to address a specific situation – the situation of Jesus' imminent departure and the disciples' fear of being forsaken and left behind without a Broker or a Patron. The Paraclete-Spirit, who would come from above, given and sent by Jesus and the Father, would enable them to continue their lives with a new Broker but the same Patron.

University of Pretoria etd – Joubert J v D (2006)

5.3.3. Johannine Metaphors/Symbols linked to the Paraclete-Spirit and its Theological implications

C. Koester (2003:6) indicates that symbols and metaphors are not identical, but are related on a continuum.[52] Some core symbols are expressed in the form of metaphors. To speak metaphorically is to speak of one thing in terms appropriate to another. One of the more modern trends in theology is that of metaphorical theology. S. McFacgue (1982) and G. Green (1989) are exponents of this trend. Their approaches have noticeable weaknesses.[53] However, we also need to admit that Johannine metaphors linked to the Paraclete-Spirit are revealing more to us than what we often consider.

E. Botha (1983:29-44) discusses the impasse of modern scientific models and methodology. In her discussion she focuses on the epistemological nature of metaphors. She alludes to the fact that the obtaining of knowledge is often metaphorical in nature. Aristotle, for instance defined a metaphor as: " giving the thing a name that belongs to something else, the transference (epiphora) being either from genus to species or from species to genus, or from species to species, or on the grounds of analogy" (Poetics, 1457). The Oxford dictionary (1975:1315) describes a metaphor as: "The figure of speech in which a name or descriptive term is transferred to some object different from but analogous to, that to which it is properly applicable; an instance of this, a metaphorical expression."

Metaphor is seen here as a figure of speech in which a word or phrase literally denoting one kind of object is used in place of another in order to suggest comparison between them. The implication of this is that metaphors are not mere ornaments for ideas that might just as well be expressed literally but communicate in ways that cannot be duplicated in non-metaphorical terms, but is indeed a way to bring forward understanding and knowledge.

In his discussion of comparison as a metaphorical device J. Van der Watt (2000:87) indicates that a comparison differs from a metaphor in that it states the point that is to be compared clearly and it is more specific than metaphor. By way of comparison two situations are paralleled. He also

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[52] On the distinction between Metaphor and Symbol see P. Ricoeur (1976:63-69).

[53] One weakness of this theory as applied to the Bible's witness is that it effaces differences among the varieties of biblical genres. For a realistic proposal focusing on a narrative rather than a metaphorical approach see H. Frei (1975).

University of Pretoria etd – Joubert J v D (2006)

indicates that John makes good use of comparison on different levels. Among others J. Van der Watt (2000:87) mentions the following examples: "In John 1:51 an implicit comparison is made through which the symbolic value of the Jacob narrative is applied to the Son of Man, while in John 1:32 the Spirit is compared to a dove. In John 3:8 the work of the Spirit is compared to the wind. It is not a single comparison (i.e. only one point is compared) but a complex comparison. A 'story' of the wind is compared to a 'story' of the Spirit."[54]

Metaphorical expression is part and parcel of Johannine style in his attempt to enable people to understand his message better. We could argue the case by listing the proof texts. However, one example would suffice. In 1 John 1:5b the author states: ὁ θεὸς φῶς ἐστιν. The metaphorical image or vehicle here is the contrast between light and darkness and the theme or tenor is truth versus falsehood.[55] This metaphor has one true subject, which tenor and vehicle conjointly depicts and illumines and a secondary subject that is used since its attributes are known by the ones to whom this metaphorical saying is addressed. The true or primary subject is ὁ θεὸς and the secondary subject is φῶς. In other words through this metaphorical description John reveals to us that God is in himself unapproachable, infinite, omnipresent, unchangeable, the source of life and of safety because in those days this was what they thought of light. However, it is not only God's attributes that John has in mind, but what God means for man is addressed by this metaphor. In other words, since God has all the abovementioned attributes, men must follow him and not falsehood.

It is therefore clear that the metaphor works through a system of associated implications that are known from the secondary subject. It selects, emphasises, represses, and organise

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[54] According to J. Van der Watt (2000:310) John develops the *family imagery* in a complex way, an integrated figurative world is created, which metaphorises aspects of the earthly world - an analogy is drawn between two different realities, namely the earthly and heavenly realities. Events that usually take place in the lives of ordinary people, such as: birth, living one's life, eating, drinking, talking, obeying, fearing or protecting, are used to project an *analogical* figurative world, which then serves to explain the spiritual dynamics relating to the relationship between God and man. The basis of the dynamics of metaphor lies in the incongruence that exists between the world above and the world below. According to Van der Watt there are only few exceptions, "like the open heavens (John 1:51); the temple (John 2:21 or 1:14); the Word (John 1:1); the Spirit as dove or wind (John 1:32 and 3:8); the Lamb of God (John 1:29); the snake in the desert (John 3:14); the seed which dies (John 12:24)" (J. van de Watt, 2000:311, footnote 23).

[55] See e.g., R. Bultmann (1973:15-18), G. Burge (1996:65-67), M. Eaton (1996:37-42), I. Marshall (1978:66-67), J. Painter (2002:34-40), S. Smalley (1984:18-22), J. Stott (1990:75-77), and R. Yarbrough (2002:183-188).

University of Pretoria etd – Joubert J v D (2006)

characteristics of the primary subject through the implication of characteristics that is usually known about the secondary subject.

In the context of a metaphoric statement, interaction between the two subjects takes place. The presence of the primary subject causes the hearer to select certain characteristics of the secondary subject to apply with regards to the primary subject. This implies that metaphors are alive and always dependent on the frame of reference of the hearers. It also means that metaphors will change their meaning as audiences with different frames of reference come into play. We should therefore restrain ourselves from giving metaphors fixed meanings applicable to all situations.

C. Koester (2003:2-3) states that earthly images could be used to bear witness to divine realities, because the earth is God's creation. These earthly images have the ability to communicate things that cannot be expressed adequately by other means. The Johannine author sought to disclose the abiding significance of what Jesus had said and done in the conviction Jesus himself continues to abide among people through the Paraclete-Spirit (John 14:15-17 and 23).[56] This Paraclete-Spirit will not bring new revelation on the same order Jesus did, but will manifest Jesus' presence and will disclose his message to people after his departure (John 14:26).[57] The Johannine Gospel presents the paradox that the divine message from above is made know through what is from below (earthly). The Johannine narrative functions as a testimony given in symbolic language, using metaphoric images as vehicles through which the Paraclete-Spirit's work can take effect.[58]

With is in mind we can ask what metaphors are in use in Johannine Gospel that reveal something about the Paraclete-Spirit? In the exegetical endeavour we came across three such metaphors that we should consider – that of dove, water and wind.

1. The Johannine Paraclete-Spirit and the Dove metaphor

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[56] See e.g., T. Brody (1993:463-466), A. Köstenberger (2004:434-438), T. Lincoln (2000: 22, 27, 110-114, 251-254), L. Morris (1995:575-577), and H. Ridderbos (1997:499-501).
[57] See C. Bennema (2002:112-119, 126-145, 226-232), D. Carson (1991:503), C. Keener (2003:977-982), A. Köstenberger (2004:441-444), T. Lincoln (2000:110-111), and D. Wallace (1996:331).
[58] On the relation of the Paraclete-Spirit to the different levels of meaning in the Johannine narrative see J. Martyn (1979:143-151). See also U. Schnelle (1998a: 17-31) and J. Ashton (1991:550-552).

University of Pretoria etd – Joubert J v D (2006)

In John 1:32 the Baptist witnesses regarding Jesus. He said: Τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ καὶ ἔμεινεν ἐπ' αὐτόν.

Some scholars argue that according to John 1:32 there must have been a physical presentation of a dove.[59] Although this is of course possible, it does not take proper account of ἔμεινεν. Did this dove stayed with Jesus? Therefore, it seems more appropriate to interpret this reference to περιστερὰν in the metaphorical sense explained earlier.[60]

How should we interpret this reference to the dove? C. Barrett (1982:178) claims that the dove has no independent meaning in John and is to be seen only as a piece of traditional imagery. R. Brown (1982:57) however, sees it as a symbol for the Holy Spirit. The dove is the secondary subject and the Paraclete-Spirit is the primary subject. John wants to convey something about the primary subject that he wants his audience to grasp. Therefore he introduces this metaphor so he could reveal something about the primary subject through the mentioning of a secondary subject. Putting it differently, something in the quality and characteristics of the dove served as a vehicle to portray something that John wanted to emphasise about the Paraclete-Spirit.

What would this be? We could say that John's emphasise might be the descent of the Spirit as a dove ἐξ οὐρανοῦ, which stresses that the Paraclete-Spirit has come from the presence of God in heaven. Interpreting it this way would again say something about the origin of the Paraclete-Spirit – like Jesus he is from above. J. Van der Watt (2000:87) discusses in chapter two of his study of the dynamics of metaphor in the Johannine Gospel. He rightly points out that the Paraclete-Spirit is compared to a *dove* in John 1:32.[61] He interprets this is a clear-cut comparison between a dove descending and the Spirit descending introduced by the comparative particle ὡς.[62] D. Carson (1991:151) remarks that 'the choice of a dove to symbolize

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[59] See for instance G. Johnston (1970:20-21) and C Keener (2003:460) that mentions a possible link with Noah's dove in Genesis 8:8-12. See also G. Burge (1987:56-59) where a link is also seen with the resting metaphor of Isaiah 11.

[60] L. Keck (1970:41-67) suggests that we have an adverbial metaphor here.

[61] B. Newman and E. Nida (1993:38) suggest that the text can be rendered either as "in the form of a dove" or "in the manner of a dove". The latter would suggest a flutter-like sense that draws John's attention. Of course in Christian symbolism the descending dove has become the symbol of the Holy Spirit. For further discussion see also L. Keck, (1976: 41 67).

[62] See also A. Köstenberger (2004:69-70) and C. Kruse (2003:72).

University of Pretoria etd – Joubert J v D (2006)

the Spirit's descent is not obvious, though there is some evidence in Jewish sources for a connection between "dove" and "Holy Spirit"'.[63] In John's Gospel the comparison serves a different purpose than in the Synoptics, which also reduce the possibility of symbolic influence here.[64] This would, of course fit in very well with the distinct dualism clearly observable in the Johannine Gospel.[65]

Another possible inference for this metaphorical reference to the Paraclete-Spirit might be that the Johannine narrative emphasises that Jesus' divine anointing was not only a subjective experience of Jesus, but a demonstrable evidence in time and space that Jesus truly is the incarnate Son of God who receives approval of the divine Family.[66]

Still, another metaphor from the mouth of the Baptist is to be found in same passage, the reference is to Jesus John 1:29 where the Baptist states: "Ἴδε ὁ ἀμνὸς τοῦ θεοῦ", might help us to understand the second metaphor properly.[67] The first metaphor is used clearly with a

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[63] See also D. Carson (1991:153, the additional note on verse 32.

[64] The reference to the descent of the Spirit on Jesus in this gospel differs from the account in the Synoptics. Here John himself saw the bodily form of a dove, whereas in the Synoptics it was Jesus who saw it. The dove may symbolize gentleness of character or be used as an emblem of flight to show the reality of the Spirit's descent. The contrast between this and the visible display at Pentecost is striking (Acts 2:2 3). Clearly, both descents were intended to be exceptional witnesses to the mission of Jesus. John received some special revelation (Verse 33) that enabled him to identify Jesus as the one who would *baptise with the Holy Spirit*. Spirit-baptism is vividly contrasted with water-baptism and is superior to it. We have another echo from the prologue in the statement that Jesus is *the Son of God*, and this also ties up with the purpose of the gospel stated in John 20:31. See also G. Borchert (1996:139), G. Burge (1987:58; 2000:74) and C. Keener (2003:460).

[65] R. Gruenler (1986:27) interprets the function of this metaphor as a dramatic description that the Triune God was present at the inaugural baptism of Jesus.

[66] See R. Gruenler (1986:28).

[67] J. Van de Watt (2000:86) interprets the reference to Jesus, as the *Lamb of God* as incongruent. He inquires about the commonplace element shared by Jesus and the Lamb. He indicates that the genitive: "Lamb of God" may either mean Lamb for God or Lamb belonging to God. The interpretation however depends on the interpretation of ἀμνὸς. John 1:29 states that this ἀμνὸς takes away the sin of the world. The emphasis can fall on either the power to take away sin or on the fact that the ἀμνὸς deals with sin itself or perhaps on both. Apart from that the genitive metaphor of source (*of God*) or possession (belonging to God) indicates that it is a special lamb, he is a lamb par excellence. Van der Watt concludes by stating that for the purpose of this study it suffices to say that on a theoretical level this is an ordinary copulative metaphor. If the idea of sacrifice is central then the metaphorical dynamics take place on an interactive basis. Jesus is sacrificed like a ἀμνὸς is sacrificed. In this sense the qualities of a ἀμνὸς are transferred to Jesus. His sacrifice is, however, not the same as that of a ἀμνὸς. The difference is found in the point of comparison. C. Barrett (1982:176-177) asserts that the relevant background for this metaphor comes from the Old Testament. He sees the common point in the act of sacrifice. See also G. Beasley-Murray (1999:24-24), G. Borchert (1996:125-136), G. Burge (2000:73-74), R. Brown (1966/7:59), D. Carson (1991:148-151), J. Frühwald-König (1998:91-92), E. Haenchen (1984:166), M. Hasitschka

University of Pretoria etd – Joubert J v D (2006)

Judaistic view in mind. This reference indicates then that Jesus is the promised Messiah. The Jewish audience would have immediately linked this to texts like Isaiah 53:7, Genesis 49:9 and Isaiah 11:10. The second metaphor also functions as a messianic reference. The language is reminiscent of the common tradition that the Spirit of the age to come descends from an opened heaven and remains on the Messiah just as the prophets (Isaiah 11:1-2 and 42:1) anticipated. To us the link between the dove and the Paraclete-Spirit is not that obvious. However, a contemporary of John, rabbi Ben Zoma cites a rabbinic tradition to the effect that "the Spirit of God was brooding on the face of the waters like a dove which broods over her young but does not touch them".[68]

With the metaphoric reference to a dove, the Johannine narrative brought to the fore certain characteristics of a dove, attributes like: gentleness, pureness, innocence, graciousness, tenderness, peace and tranquillity.[69] If this assumption about the metaphoric use is correct, it implies that the Paraclete-Spirit would possess similar attributes.

(1996:93-95), A. Köstenberger (2004:66-68), C. Keener (2003:452-454, especially 454), I. Marshall (1992:432-34), L. Morris (1995:127), H. Ridderbos (1997:73-74), D. Rusam (2005:60-80), C. Skinner (2004:89-104) and M. Stowasser (1992:100-109).

[68] There are also other rabbinic references that link the Messiah and the Spirit. See for instance Midrash Rabbah, Leviticus XIV, I. "Resh Lakish said *'Ahor'* means [Man was created] the last on the last day, and *'kedem'* [i.e. foremost] means on the first day. In the opinion of Resh Lakish [that is the meaning], since it is said, *And the spirit of God hovered over the face of the waters*, i.e. the spirit of the Messianic King." Or the reference to Isaiah 42:1 in Targum Jonathan To The Prophets: "Behold, My servant, the Messiah, whom I bring near, My chosen one, in whom My memra takes delight*; I will place My holy spirit upon him*, and he shall reveal My law to the nations. *He shall not cry, nor shout, nor raise his voice on the outside*. The humble that are like the bruised reed, he shall not break, and the poor of My people, who are like candles, he shall not extinguish; he shall truly bring forth justice. He shall not faint and he shall not tire unto he establishes justice in the earth; and the isles shall wait for his Torah. Thus says the God of the universe, the Lord, who created the heavens and suspended them, who established the earth and its inhabitants, who gives life to the people who are upon it and *spirit* to those who walk in it. "I, the Lord, have anointed you in righteousness, and have firmly taken you by the hand, and established you, and I have given you as a covenant of the people, as a light of the nations. To open the eyes of the house of Israel, who have been blind to the Torah; to bring back their Dispersions from among the nations, they, who are like prisoners; and to deliver them, who are imprisoned like prisoners in darkness, from the servitude of the empires. I am the Lord, that is My name, and My glory, which I have revealed unto you, I will not give to any other people, nor My praise to those who worship idols. The former things, behold, they have come to pass, and new things I declare; even before they occur I announce them to you."

[69] C. Kruse (2003:81) mentions purity and gentleness as the characteristics symbolised by the dovelike Paraclete-Spirit.

University of Pretoria etd – Joubert J v D (2006)

The dove portrayed the Paraclete-Spirit coming upon Christ at beginning of His public ministry and therefore emphasises the power of the Holy Spirit on Christ for His work.[70] In the broader scope of the Gospel message this causes us to make sense of Jesus' apparent calmness and tranquillity in adverse situations and the promise that the disciples would experience something similar once the Paraclete-Spirit has arrived.

The metaphorical use dove is therefore not without meaning as C. Barrett suggests, but indeed gives us an inside look into the character of the Paraclete-Spirit. He is a bringer and giver of peace, serenity, pureness, gentleness, tenderness, innocence, pureness, holiness, etc.

These characteristics are not only applicable to the dovelike Paraclete-Spirit; it is also the characteristics that he will foster in Jesus' followers. Here, in a nutshell we have the Johannine teaching about the Paraclete-Spirit as the one who comes from God and who points to Jesus. The climax of the Baptist's witness is the designation that Jesus is the Son of God. This testimony is based on the fact that the Paraclete-Spirit came too stay with Jesus.[71]

The Johannine use of this metaphor allows us to see a link between Paul's concept of the fruit of Holy Spirit as expressed in Galatians 5:22 and the Johannine dovelike Paraclete-Spirit. In other words, Paul did not bring to the fore something new when he referred to the fruit of the Spirit. It was implicitly stated when the Gospel authors referred to the Holy Spirit ascending on Jesus like a dove.

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[70] A crucial concern of the evangelist in writing the Gospel (John 20:31) is that Jesus is precisely the Son of God. Therefore it seems likely that the Gospel ought to start that way. Although John the Baptist may not have perceived the depth of the evangelist's understanding of Son of God, the expression, as Beasley-Murray has indicated, was used in Jewish literature both of faithful Israel. If the Gospel of John is any indication, then the phrase "Son of God" must have been at the core of the Johannine witness concerning Jesus.

[71] G. Borchert (1996) warns one must take great care not to focus this text on Christian baptism. The primary focus is on Jesus. The same basic distinction is made in the other Gospels between the baptisms of John and Jesus (Mark 1:7 8; Matthew 3:11; Luke 3:16) except that in Matthew and Luke "fire" is added to the Spirit baptism of Jesus. The fire there probably is intended to convey the cleansing power of the Spirit. In this Gospel the evangelist did not use the fire motif because of his interest in the Spirit per se. Doubtless the writer saw parallels of this Spirit experience with Jesus' role of sending the Spirit, the other Paraclete (the Supporter or Counsellor of John 14:15 17), and of his breathing on the disciples after the resurrection in which he bestowed the Spirit upon them (John 20:21 22).

University of Pretoria etd – Joubert J v D (2006)

However, we must be careful that we do not focus so much on the dovelike Paraclete-Spirit that we miss the basic intention of this passage. John 1:32-33 is the heart and climax of John's testimony about Jesus: John saw the Spirit come down as a dove from heaven and remain on Jesus. He then ἐμαρτύρησεν, in verse 33 that he would not have recognized the Messiah had not God, who had sent John to baptise, told him that the man on whom he would see the Spirit come down and remain would be the one who was to baptise with the Holy Spirit. To this the Baptist added in John 1:34, I have seen and I testify that this is the Son of God. This Jesus thus both takes away sin and gives the Spirit—because he is God's Son.

2. The Johannine Paraclete-Spirit and the Living Water metaphor

R. Culpepper (1983:198) describes φῶς[72], ἄρτος[73] and ὕδωρ[74] as the core symbols in the Johannine Gospel. He mentions that there are countless rich and significant symbolic references, but none of the others do so with the frequency of the three core symbols.[75]

The ὕδωρ theme that developed in the first two chapters reaches a convergence in John 3. In this chapter ὕδωρ is mentioned only briefly in connection with birth from above (John 3:5). In the exegetical sections focussing on John 4:10 and 14 and John 7:37-39 I argued that ὕδωρ, as a recurring Johannine core symbol, clearly refers to the Paraclete-Spirit. C. Koester (2003:14, 187-191) contends that those who receive the Paraclete-Spirit or who "drinks" Jesus' teaching will have the Spirit (living water) welling up in their hearts as Jesus promised the Samaritan woman in John 4:13-14. The water from Jacob's well could extend life for a while, but the living water from Jesus would issue into life everlasting, which according to the Johannine perspective refers

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[72] The word φῶς occurs 23 times in John's Gospel. All of them are to be found in the first 12 chapters of the book.

[73] We find 24 references to ἄρτος in the Fourth Gospel. All but three occur in chapter 6.

[74] The term ὕδωρ occurs 21 times in the Johannine Gospel. The theme water interlock the first three chapters of the Johannine Gospel with seven references. But by far the most, almost halve of these 21 occurrences (9 times), are to be found in chapter 4.

[75] In his discussion of metaphors relating to the Temple U. Busse (1997:395-428) includes the Lamb of God (John 1:29), the dream of Jacob (John 1:51), the Samaritan woman (John 4), Jesus as teacher of the law in the Temple (John 7-8), the streams of water (John 7:37-39), the shepherd and sheep imagery (John 10), the calling of Prophets (John 12:37-41), the vine (John 15) and the hate of the world (John 15:18-21.). Even the reference to the house of the Father in John 14:1-2 might qualify. J. Van der Watt (2000:89) indicates that some of these are indeed metaphors, while others seem to have symbolic tendencies. He mentions, that this, however, illustrates the network of metaphorical ideas that are formed throughout the Gospel.

University of Pretoria etd – Joubert J v D (2006)

to life lived in relationship with God. C. Koester (2003:191) comments on John 4:1-42 and states: "If Jesus is both Messiah and Saviour of the world, the living water is both revelation and the Spirit."

The theme of living water resurfaces when Jesus goes to Jerusalem for the Feast of the Tabernacles. During the final ritual at the Feast of Tabernacles the priest brought water from the pool of Siloam and poured it in the funnel beside the altar, amid the singing of worshippers. The event was a joyous one, in anticipation of Messiah's glorious reign (Zechariah 14:16 21). During that event Jesus proclaimed, "If anyone is thirsty, let him come to me and drink. Whoever believes in me, as the Scripture has said, streams of living water will flow from within him." (John 7:37 38) The next verse gives the explanation: "By this he meant the Spirit, whom those who believed in him were later to receive." (John 7:39)

With the explanation given verse 39 we have both primary and secondary subjects. The primary subject is the Paraclete-Spirit and the secondary subject is the life-giving water. We can again ask ourselves what the attributes are that water possesses that Jesus had in mind according to John. We could suggest attributes like life, growth, nurture, etc.

When we take this into consideration several points are noteworthy:

- Life-giving water as a quality of the Holy Spirit signifies that he is the source of eternal life. Who has the Paraclete-Spirit will have life in abundance (John 4:14; 7:37 39)
- Water signifies a reception of the Holy Spirit (Ezekiel 36:25 27 and John 7:39)
- It announces that the blessings promised to be part of the Messianic Age would come when the Spirit comes. As our study of the background of John 7:37 39 has indicated we need to interpret this metaphoric use against the backdrop of Isaiah 12:3 and Joel 2:28 32

The implication of this is that Johannine Pneumatology is no different than that of Luke as stated in Acts. In his Pentecost speech Peter quotes the Joel passage. The Johannine metaphor of living or life-giving water enables us to confirm that the New Testament message regarding the Holy Spirit is consistent. It is incorrect to suggest that John only focused on revealing the identity

University of Pretoria etd – Joubert J v D (2006)

of the Paraclete-Spirit as a Person similar to Jesus while Luke and Paul focused only on the consequences of the Holy Spirit's presence in the lives of believers. The metaphors used in John reveal that the Johannine perspective was much broader and comprehensive that what is often acknowledged.

3. The Johannine Paraclete-Spirit and the Wind metaphor

Wind is a most natural representation of the Holy Spirit since the word πνεῦμα may be translated *wind* as well as *spirit.* English words like *pneumatic* derive their meaning from the word πνεῦμα. In explaining the new birth to Nicodemus, Jesus compared the birth by the Paraclete- Spirit to the wind (John 3:8).

We can again refer to the two subjects. The Paraclete-Spirit is the primary subject and wind is the secondary subject. What attributes of wind are in mind here? It seems that the text itself gives the answer. According to John 3:8 Jesus told Nicodemus: τὸ πνεῦμα ὅπου θέλει πνεῖ καὶ τὴν φωνὴν αὐτοῦ ἀκούεις,ἀ λλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει·οὕ τως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος.

In John 3:8 the operation of the Spirit is metaphorically compared to the wind by means of wordplay with πνεῦμα. The wordplay on *wind* and *Spirit* in John 3:8 is different from ἄνωθεν because it works both in Greek and in Hebrew. This wordplay introduces a delightful little parable illustrating the nature of Christians as children of the wind or Spirit. The wind blows where it wishes.[76] When the people of Jesus' time thought of the wind, they could not locate either its place of origin or its final destination. This surpasses human explanation and understanding. But they certainly could feel and hear its force (its φωνή or voice). The composite metaphor interactively links the known operation of the wind with that of the Spirit. Van der Watt (2000:141) declares that metaphorically it can be said that the *Spirit is the wind.*[77]

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[76] J van der Watt (2000:140-142) discusses this metaphorical use in depth. He asserts that P. Ellis (1984:54) and R. Sturch (1977/8:235-236) incorrectly call this a parable.

[77] The wordplay makes this metaphorical use even more interesting. Apart from double meaning the associated commonplaces are also utilized metaphorically. See C. Barrett (1982:210-211), E. Haenchen (1984:219), C. Keener (2003:556-558), A. Köstenberger (2004:124-125),

University of Pretoria etd – Joubert J v D (2006)

This composite metaphor serves as the basis for a comparison that is introduced with οὕτως. The question is what is compared to what? The sentence reads: So is it with everyone who is born from the Spirit. The reference in 3:8 is to the mysterious and even incomprehensible working of the Spirit. A person who is born from the Spirit will not understand but only experience this mysterious working of the Spirit. The comparison is therefore with the mysterious working of the Spirit within the person who is born of the Spirit. As the wind blows mysteriously and the Spirit acts likewise, the person will experience the same mysterious event when he or she is reborn as an ordinary person experiences when he or she stands in the wind. In these characteristics of the wind there was provided to Nicodemus and to the reader of John an example of how believers in Christ appear to outsiders. First-century outside observers probably knew little of how Christians became followers of Jesus, and they understood little concerning their eschatological destinies. But what they could sense was the presence and work of these children of the Spirit in the midst of pagan and Jewish societies. What they saw and heard from the Christians who were present in their societies was telling as to how they formulated their understandings of Christianity (John 13:35). Their lives were a witness to an unseen reality. Is this picture not also an appropriate word for today?

Let us consider this explanation:

- Like the wind the Paraclete-Spirit cannot be tamed by man and cannot be told by man what to do. The wind blows wherever it pleases - τὸ πνεῦμα ὅπου θέλει πνεῖ. In a similar way the Paraclete-Spirit does whatever pleases the Godhead. Each operates above human understanding and according to its own will or plan. The Spirit however does not blow in the same way as the wind nor does the will of the Spirit work in the same way as that of the wind. Within these two verbs (*blow* and *will*) the *metaphorical interaction* takes place. Both the wind and the Spirit have a will that transcends human understanding, but the nature of those two wills as well as the way in which it functions, differ dramatically. Spirit has clear animate qualities while wind is inanimate. The commonplace is that in each case the object determines its actions on its own and is not prescribed, especially not by man. In the case of blow the procedure is revised. The animate Spirit cannot blow in the same way as the inanimate wind does, although there are similarities with metaphorical potential. The commonplace in this instance is movement from location to location in a mysterious way that suits wind and Spirit.

University of Pretoria etd – Joubert J v D (2006)

- You hear its sound but you cannot tell where it comes from or where it is going - καὶ τὴν φωνὴν αὐτοῦ ἀκούεις,ἀ λλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει. You know that the wind is real because you hear it, you can feel it, and you can see its work. In a similar way believers know that the Paraclete Spirit is real and is present, since you can hear and see and feel his presence and his work.
- So it is with everyone born of the Spirit - οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος. In the context of Jesus' discussion with Nicodemus we can say that just like we cannot explain the wind (where it is coming from or where it is going) or prescribe to it what to do (for it blows wherever it pleases) we also cannot explain how people are born from above and we cannot demand to be born from above, but we do experience the reality of this birth from above. The Paraclete-Spirit is as real as the wind. And the work of the Paraclete-Spirit is as real as the work of the wind (for example the devastating evidence of a tornado). Yet, the Paraclete-Spirit also manifest 'dove-like characteristics' as mentioned earlier.

What do we learn from this metaphor? Although there is lack of knowledge about the origins of both wind and Spirit, the effects of both are observable. Our knowledge of wind movements has vastly increased in modern times, but in those times the wind was unpredictable. What comes over is the sovereign operation of the Spirit of God. The new birth was an inexplicable sovereign work of God; just as the wind blowing through the trees is mysterious and autonomous, so is the new birth by the Paraclete-Spirit incomprehensible and sovereign. The Paraclete-Spirit does as he decides. No human being commands Him just as no one prescribes to the wind what to do.

This metaphor reveals to us at least two very important things that we need to keep in mind in our spiritual walk: 1] we cannot tell the Paraclete-Spirit what to do, and 2] we cannot receive the birth from above on our demand. It seems that if we allow the Johannine thought to govern our thinking about these things we would become much more humble and subservient.

Being born of the Spirit requires a radical change, a new beginning. The gist of Jesus' statement is that the character of those born is determined by the source that gives them birth. It is a pity that "born-again" has been debased in common speech as a scornful description of an extreme

University of Pretoria etd – Joubert J v D (2006)

sect or even referring to old ideas renewed or new versions of motor cars! It would be very unfortunate to allow ridicule to deprive us of a concept so vital and central to the Christian faith.

5.4. A theological assessment and interpretation of the information gathered regarding the Johannine Paraclete-Spirit

It is clear that in my mind that although we could not "discover" one specific figure in the socio-cultural environment of the first Century Mediterranean world, the Johannine Paraclete-Spirit figure fulfilled a very unique and specific function in the ancient world. Given all the information gathered he functioned as a teacher, a guide and instructor, an advocate and a witness, an agent of renewal and a companion.

Maybe one of the greatest deficiencies of some of earlier studies of this topic is the fact that scholars tried to lock these functions into one socio-cultural setting and tried to explain the whole concept from that vantage point.

Maybe we should take a leaf out of the book of G. Parsenios (2005) regarding the way he approached the Johannine Farewell Discourses. He indicates that in the past scholars have usually interpreted the Fourth Gospel either as functioning within a Greek socio-cultural setting or within a Judaist socio-cultural setting. He contends that this is wrong. He plays with the concept of the one and the many. It should not be an either or, but a both and more. Secondly, he also indicates that it would not be right to see the genre of the Farewell discourse as that of a Testament or an ancient drama of tragedy. We should see it as both and more. The Farewell discourses are not merely one more example of the biblical testament. They also resonate with the Greek tragedy, ancient consolation literature and the literary symposium. He thirdly also suggested that we should see the Farewell Discourses as more unified and yet also more diverse. It is more unified in the sense that we the many discourses actually form one narrative unit. It is more diverse since this one narrative unit makes use of multiple genres simultaneously.

What does this have to do with the Paraclete-Spirit? The Johannine perspective regarding the Paraclete-Spirit operates in a much similar fashion. We should not seek the identity of the Paraclete-Spirit in any one specific socio-cultural background or setting. He is neither a Jewish

University of Pretoria etd – Joubert J v D (2006)

nor a Greek figure, but both and more. He functions in all social-cultural settings. Any one-dimensional assumption regarding the socio-cultural origin of this enigmatic figure would ultimately lead to dissatisfaction.

Furthermore, we could also state that there is also a surprisingly simple solution regarding the origin of this enigmatic figure. Although he function is all socio-cultural environments, the Johannine perspective is consistent. The Paraclete-Spirit is always under discussion in the immediate context of a comparison with Jesus.

From our study we have learned that the Johannine Narrative reveals that Jesus departure from the world will be followed by the appearance of the Paraclete-Spirit. The Johannine Paraclete-Spirit is no less an inscrutable, unfathomable and enigmatic figure than the Johannine Jesus. There is no one with whom we can compare Jesus, since he is from above. However, we have someone from above we precedes the Paraclete-Spirit with whom we can compare him – Jesus himself. The confusion surrounding the Paraclete-Spirit does not arise from the Johannine narrative itself, but from efforts to define this term accurately. Chapter two has shown that this is not possible.

A specific problem presents itself when we try to apply an appropriate meaning to the Greek word that corresponds with the activities allocated to the Johannine Paraclete-Spirit. We have seen that additional problems arise when scholars attempt to place the Paraclete-Spirit in a specific socio-cultural context. We have established that these two subjects of debate, the title and the background of the figure that carries the title still have not been resolved. We have also adjudged that the Paraclete-Spirit is unmistakably the Holy Spirit and is accordingly identified in John 14:26.

A variety of scholars recognize that what is said of the Paraclete-Spirit is not incompatible with what is said throughout the New Testament of the Holy Spirit.[78] Even so, as indicated the relation of the Paraclete-Spirit in the Parting Discourses to the Holy Spirit in the remainder of the Gospel has been a matter of debate.

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[78] See for instance R. Brown (1984:1139-1141); C. Dietzfelbinger (1997:1-12), F. Moloney (1998:48), R. Schnackenburg (1982:138-154), etc.

University of Pretoria etd – Joubert J v D (2006)

Nevertheless, for all of the difficulty in trying to understand the background of the Paraclete-Spirit, the figure's actual functions in the Johannine narrative are relatively straightforward.

Even more to point, the Johannine Paraclete-Spirit is best understood, not in relation to other biblical figures outside the Johannine Gospel, but in relation to the Johannine Jesus. The close connection between Jesus and the Paraclete-Spirit is a primary concern of this narrative.[79]

The Paraclete-Spirit continues Jesus' work. The Paraclete-Spirit will teach and remind the disciples of all that Jesus said to them (John 14:26), he will testify on behalf of Jesus (John 15:26), and he will proclaim only what is heard from Jesus (John 16:13). As Jesus says, "... he will take what is mine and declare it to you" (John 16:14).

There is still, however, a more profound facet to the connection of Jesus and the Paraclete-Spirit that was revealed. The Paraclete-Spirit does not merely succeed Jesus and complete his earthly work; he also somehow "re-presents" Jesus. That the Paraclete-Spirit makes Jesus present is implicit in Jesus' promise that he will send to the disciples: ἄλλον παράκλητον (John 14:16). The expression stresses that Jesus himself is the ἑνός παράκλητος. This unspoken association is made clear in a number of statements about the Paraclete-Spirit that we can compare with statements about Jesus.

Our exegetical analysis indicated these comparisons. It starts to a certain extent very discreetly. The Paraclete is described as τὸ πνεῦμα τῆς ἀληθείας in (John 14:17; 15:26; 16:13), and Jesus is called ἀλήθεια (John 14:6). Jesus is said to be the ὁ ἅγιος τοῦ θεοῦ (John 6:69), while the Paraclete-Spirit is identified as the πνεῦμα τὸ ἅγιον (John 14:26). In a similar way John reminds us that the Paraclete-Spirit ἔλθῃ (John 15:26; 16:7, 8, 13), just as Jesus ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρός (John 5:43). What was said about Jesus is just as true for the Paraclete-Spirit ἐξῆλθον παρὰ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον. Both have "come into the world" (John

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[79] See e.g. G. Burge (1987:197), F. Segovia (1991:94-97), and D. Tolmie (1995:134-135).

University of Pretoria etd – Joubert J v D (2006)

16:28, 18:37). Both the Paraclete-Spirit (ἐκπορεύεται) and Jesus (ἐξέρχομαι) come forth from the Father. The Father ἔδωκεν the Son (John 3:16), and likewise he δώσει the Paraclete-Spirit when the Son requests it to be done (John 14:16). Similarly, just as the Father ἀπέστειλεν the Son (John 3:17), he πέμψει the Paraclete (John 14:26).

This is not where this comparison ends. When it comes to interaction with the disciples, the connections become even more explicit. For instance, while the world cannot γινώσκει or know the Paraclete-Spirit, the disciples γινώσκετε him (John 14:17), just as they γινώσκετε and ἑωράκατε Jesus (John 14:7, 9). Both the Paraclete-Spirit (John 14:17) and Jesus (John 14:20, 23; 15:4, 5; 17:23, 26) are to μονή with - and within - the disciples. Where the Paraclete-Spirit will guide (ὁδηγήσει) the disciples ἐν τῇ ἀληθείᾳ πάσῃ (John 16:13), Jesus is the Way (ὁδὸς) and the Truth (ἀλήθεια) according to John 14:6. The Paraclete-Spirit teaches (διδάξει) the disciples (John 14:26-27), just as Jesus teaches (διδάσκων) the people (John 6:59; 7:14, 18). The Paraclete-Spirit μαρτυρήσει as a witness (John 15:26), just as Jesus μαρτυρῶ as a witness (John 8:14). In addition, the teaching and the testimony of the Paraclete-Spirit are exclusively about Jesus (John 14:26; 16:12-13). This is functionally equivalent to the way in which all of Jesus' teaching and testimony are about the Father (John 8:28; 7:27-28; 14:13; 17:4).

In the Johannine narrative we find analogous examples of interaction concerning the disciples and the world. The world cannot accept (John 14:17), or see (John 14:17), or know the Paraclete-Spirit (John 14:17), just as it cannot accept (John 5:43) or see (John 16: 16) or know (John 16:3) Jesus. Conversely the disciples can accept, see and know both Jesus and the Paraclete-Spirit.

As shown earlier in the study, it is evident therefore, from the Johannine narrative perspective that the work of Jesus and the work of the Paraclete-Spirit overlap in a variety of contexts and fashions. R. Brown (1984:1141) articulates the consequences of this relationship as follows: "Thus, the one whom John calls 'another Paraclete' is another Jesus. Since the Paraclete-Spirit

University of Pretoria etd – Joubert J v D (2006)

can come only when Jesus departs, the Paraclete-Spirit is the presence of Jesus when Jesus is absent."[80]

This function of the Paraclete-Spirit as Jesus' double comes directly form the Johannine narrative. It comes through most clearly in the first Paraclete-Spirit passage in the expression about ἄλλον παράκλητον (John 14:16-17). However, in this passage, none of the other functions of the Paraclete-Spirit (teaching, guiding, assisting, reminding, testifying, convicting or prosecuting) come into view.[81] We are told, in the words of R. Schnackenburg (1982:75), that all that is mentioned in John 14:16-17 is that the Paraclete-Spirit is given to the disciples and "his significance for the disciples in the world is emphasized."[82]

Jesus promises that ἄλλον παράκλητον will come to the disciples after he himself has departed. Up to this time, Jesus has fulfilled the role of Paraclete but now another will be sent in his place. This means more than that the Paraclete-Spirit will do what Jesus did in Jesus' absence as R. Brown stated.

It is also important to understand that this not just a case of action. When Jesus promises that the Paraclete-Spirit will ἵνα μεθ' ὑμῶν εἰς τὸν αἰῶνα ᾖ (John 14:16) that expression calls to mind the aphorism documented in Matthew, where Christ promises to his disciples, ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος (Matthew 28:20). The important distinction is that what Matthew depicts Christ saying about himself, the Johannine narrative perspective applies to the Paraclete-Spirit. This highlights the fact that the Johannine message is unequivocally that the Paraclete-Spirit is Christ's agent of eternal presence with his disciples.

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[80] H. Windisch (1968:20) might not be that far off the mark when he identified the Paraclete-Spirit as Jesus' "doppelganger" or double. He states that this comparison with the intercessory function of Jesus in heaven becomes even more evident what it is compared with John 16:26 and 1 John 2:1.

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[82] R. Schnackenburg (1982:75) emphasises however, that this significance is not to be understood in the context of him being a Comforter for he has above all the task to strengthen the disciples' faith so that they can fulfil their task in the world. Interpreted this way the basic task of the Paraclete-Spirit, as Comforter, is that of equipping for service.

University of Pretoria etd – Joubert J v D (2006)

G. Johnston (1970:86) observation that after Jesus' departure the spirit of truth will come to help the faithful and to represent their Lord is therefore correct. However, Johnston does not interpret the Holy Spirit as personal, but merely as a power. It seems more appropriate given the consistent comparison between Jesus and the Paraclete-Spirit as indicated earlier that the personal presence of the Paraclete-Spirit makes up for the absence of Christ.[83] In other words, the Paraclete-Spirit is making Jesus present to the disciples in a different form and manner. Without in reality being Jesus, he takes the place of Jesus and makes Jesus present at the same time. For these reasons I have stated in the exegetical section that the Paraclete-Spirit fulfils the functions of the earthly Jesus and more.

G. Parsenios (2005:82-83) asserts that there is a close association between the Paraclete-Spirit saying in John 14:15-17, and the subsequent statements about Jesus' return in 14:18-21. This connection expands the present discussion. The descriptions of the Paraclete-Spirit's "coming and indwelling" and the "coming back and indwelling of Jesus" are placed in a parallel relationship.[84] The following chart demonstrates Brown's connections the best:

	Paraclete	*Jesus*
	14: 15-17	14: 18-21
Necessary to love Jesus, keep his commands	15	21
Giving of Paraclete; coming back of Jesus	16	18
World will not see Paraclete or Jesus	17	19
Disciples will recognize Paraclete and Jesus	17	19
Paraclete and Jesus will dwell in the disciples	17	20

R. Brown (1982:644) declares: "This kind of parallelism is John's way of telling the reader that the presence of Jesus after his return to the Father is accomplished in and through the Paraclete-Spirit. Not two presences but the same presence is involved."

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[83] See here for instance C. Keener (2003:962-969).
[84] See also R. Brown (1984:644-645).

University of Pretoria etd – Joubert J v D (2006)

G. Parsenios (2005:82) rightly states that with the last phrase of Brown's quotation, a corrective, or at least a caution, can be included in the "harmony of presence" that very clearly exists between Jesus and the Paraclete-Spirit. Following the promise in the first Paraclete passage (John 14:16-17), Jesus promises to come to the disciples (John 14:18).

What is the significance of this? According to G. Parsenios (2005:83) "most modern scholars connects these promises to the post-Resurrection appearances of Jesus. As the resurrected one, Jesus will not leave the disciples orphans, but will come to them 'in a little while' (John 14:18-19). But, the idea that this will keep the disciples from being orphans is not satisfying. For, if this is the right reading, then Jesus will once again leave them orphans after his final departure. A more permanent presence is needed, and, for this reason, many people, in ancient and modern scholarship, have argued for some other form of Jesus' coming to the disciples."[85]

In Johannine thought the Paraclete-Spirit has taken on a fuller or more precise character – the character of Jesus. In Johannine thought the personality of Jesus has become the personality of the Paraclete-Spirit. As the Logos of revelation (and Wisdom) has been identified with the earthly Jesus and stamped with the impress of his character (John 1:1-18), so the Spirit of revelation has been brought into conjunction with the heavenly Jesus and bears the stamp of his personality.

This study has argued that D. Aune (1972:126-135), G. Beasley-Murray (1999:258), G. Borchert (2002:126), R. Brown (1984:1141), I. La Potterie (1976:120-140), C. Keener (2003: 966-969), A. Köstenberger (2004 438-440), F. Moloney (1998:43-44), G. Parsenios (2005:83), are all right in debating that this permanent presence is reflected in the sending of the Paraclete-Spirit. Justification for this lies above in the various sets of parallels between the consonant activity of Jesus and the Paraclete-Spirit, especially in the close connection between what is promised about the Paraclete-Spirit in John 14: 16-17 and what is promised of Jesus in John 14:18-21. Some scholars rightly pointed out that most of the personal functions of the Paraclete-Spirit are found in parallels with Jesus. [86] R. Berg (1988:70-71) and E. Franck (1985:38, 83-84) both

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[85] F. Moloney (1998:43-44) discusses this matter in depth. See also A. Casurella (1983:43-45, and 143-144), and C. Dietzfelbinger (1997:44-66).

[86] G. Burge (1987:141) summarises the parallels between Jesus and the Spirit.

University of Pretoria etd – Joubert J v D (2006)

mention that the post-Pentecost believers saw the Paraclete-Spirit as personal because they experiences him as the personal presence of Jesus or the mediator of that presence.[87]

G. Parsenios (2005:83) contends that the sending of the Paraclete-Spirit seems to fulfil the promise that Jesus will return. He debates, however, that R. Brown (1984:1141) might have gone too far in referring to the Paraclete-Spirit as "another Jesus." According to F. Moloney (1998:44) the Paraclete-Spirit and Jesus can be closely associated only if one recognizes that they are also distinct.[88] Even though the disciples can experience Jesus' life-giving presence through the Paraclete-Spirit, Jesus is, in fact, departing from the world (John 14:19).

The Paraclete-Spirit will be to the disciples what Jesus himself has been to them, yet the Paraclete-Spirit is not Jesus. The coming of the Paraclete-Spirit will be equivalent to a coming of Jesus, and yet the Paraclete-Spirit is not Jesus. This indicates that in Johannine thought there is a unique relation between Jesus and the Paraclete-Spirit.

F. Moloney (1998:43) feels very strong about the fact that the distinction between the physical Jesus, who is departing, and the "other Paraclete," who will be given (John 14:16), must be maintained". Here we can agree with G. Johnston (1970:87) who states that the Paraclete-Spirit is "another Jesus" only in the sense that he is Jesus' representative. Yet, he does make Jesus present, inasmuch as he *re-presents* Jesus (G. Johnston, 1970:86). This is analogous to what is said in 1 John 3:24: "We know that he (Jesus Christ) abides in us by the Spirit which he has given us."

G. Parsenios (2005:84) concludes that although the place of the Paraclete-Spirit in the history of ancient religious thought is hard to pinpoint precisely, the role of the Paraclete-Spirit within the Gospel is relatively clear. The findings of the current study affirm this view. The perspective of the Johannine narrative is quite clear: The Paraclete-Spirit represents Jesus, after his departure. Furthermore, what is said regarding the Paraclete-Spirit is modelled on what is said about Jesus, especially in the first Paraclete-Spirit passage (John 14:15-17).

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[87] See also C. Keener (2003:965).
[88] See his discussion against A. Dettwiler (1995:100).

University of Pretoria etd – Joubert J v D (2006)

We have seen in the earlier discussions that this is undoubtedly not the only function of the Paraclete-Spirit. What is important, nevertheless, is the fact that the Johannine Gospel itself and the Johannine perspective provide us with the most important critical information to comprehend who the Paraclete-Spirit is. When you consider the literature available, however, it becomes apparent that the most difficult thing about John's Paraclete-Spirit is that the Paraclete-Spirit is resembles loosely a variety of other figures (prophets, angels, Moses/Joshua typology)[89] but corresponds not to any one of these figures exactly and accurately.

As the exegetical chapters have revealed we find that in Johannine thought the foundation for a distinctive religious experience of believers would be the distinctive features of the Johannine Paraclete-Spirit and his relation to Jesus. The Paraclete-Spirit is the Spirit of Jesus – that is, he continues the work of Jesus. We can put it more strongly in Johannine terms: He continues the presence of Jesus. John brings this out in a variety of ways. It is implied in John 1:32-34 where the Paraclete-Spirit descended on Jesus and remained on him ἔμεινεν ἐπ᾽ αὐτόν. It seems that according to Johannine thought the 'fusion'[90] of Jesus and the Paraclete-Spirit was sustained during Jesus' ministry and continued after his departure.[91]

In chapters four and five we have referred to the fact that the πνεῦμα that came from above brings about new life. In this study we have argued that the Johannine narrative states that the experience of this new life *alone* does not sufficiently characterise the activity of the Paraclete-Spirit (John 3:5-8; 4:10-14; 6:63; 7:37-39; 20:22).

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[89] See our discussion in chapter two.

[90] Here we should consider the theological concept of perichoresis. Although this is not a Johannine word, the concept is very much Johannine. We see something of this mutual indwelling in John 14:11, 20-21, 23; 15:1-11; 17:21, 26, 1 John 2:5b-6, 20, 24-25; 3:9, 24; 4:13-15, and 5:20.

[91] J. Dunn (1975: 350-351) correctly states that it is implied in John 6:62-63 and John 7:37-39, where it is clear that the language of eating the flesh of Jesus and drinking the water from Jesus symbolizes the believing reception of the life-giving Spirit. It is implied in the relationship or parallelism between the ministry of Jesus and that of the 'Paraclete': for example, both come forth from the Father (John 15:26; 16:27-28); both are given and sent by the Father (John 3:16-17; 14:16, 26); both teach the disciples (John 6:59; 7:14, 28; 8:20; 14:26); both are unrecognised by the world (John 14:17; 16:3). It is implied in John 19:30 (probably) and John 20:22, where the Spirit is portrayed as the spirit-breath of Jesus. Above all it is indicated in the explicit description of the Spirit as the *'other* Paraclete' or Counsellor, where Jesus is clearly understood as the *first* Paraclete (1 John 2:1) and by the fact that the coming of the Spirit obviously fulfils the promise of Jesus to come again and dwell in his disciples (John 14:15-26). In short, 'the Paraclete is the presence of Jesus when Jesus is absent'.

University of Pretoria etd – Joubert J v D (2006)

The importance of this Johannine thought is that it presents an immediate and direct continuity between believers and Jesus. As Dunn (1975:251) states: "The lengthening time gap between John and the historical Jesus, and the continuing delay of the Parousia do not mean a steadily increasing distance between each generation of Christians and the Christ. On the contrary, each generation is as close to Jesus as the last – and the first – because the Paraclete is the immediate link between Jesus and his disciples in every generation. That is to say, the Spirit provided the link and continuity not the sacraments or offices or human figures. The vitality of Christian experience does not cease because the historical Jesus has faded into the past and the coming of Jesus has faded into the future; it retains its vitality because the Spirit is at work here and now as the other Paraclete."

5.5. Summary

We have arrived at the end of this investigation. This investigation has shown that we must candidly admit that a Johannine Pneumatology does not feature as strongly in contemporary theological thought as for instance a Pauline Pneumatology or a Pneumatology based on Acts. This needs to be rectified.

The Paraclete-Spirit is a radically central theme of Johannine thought. Without this awareness, we cannot appreciate Johannine thought or Pneumatology appropriately. It is irresponsible to develop a Pneumatology without taking the Johannine perspective seriously.

Chapter one functioned as methodological point of departure. The basic premises of this investigation were identified. The problem and task were addressed. Specific hypotheses regarding the study were revealed and a basic plan of action was introduced.

Chapter two focused on the origin, background usage of the word παράκλητος and concluded that the principal difficulty encountered in the investigation and search for the historical roots and a basic meaning of παράκλητος, is the fact that this word potentially envelops such a wide area of meaning that it is difficult to pin it down to one meaning. Among Johannine scholars there are three established source theories that attempt to explain the origin and meaning of παράκλητος as it relates to Johannine Literature:

University of Pretoria etd – Joubert J v D (2006)

- The proto-Gnostic antecedents
- The pro-Judaistic antecedents, and
- The Hellenistic antecedents

The diversity of the Palestinian religious milieu, evidence of interdependence between the literature of the period and the Johannine Literature, make it entirely possible that **each** of these theories could have influenced the Johannine conception of παράκλητος or that **none** of them influenced John. However, in the Johannine Literature, the word παράκλητος has evolved **beyond** the limitations of all these source theories and that the search for the origin of παράκλητος does not prove to be helpful in our search to better understand παράκλητος.

I stated my recommendation, that we should treat John's usage of παράκλητος as a Johannine *hapax legomenon* and that we restrain ourselves from trying to trace the origins of his thought to other historical settings.

I have also suggested that the conventional interpretation of παράκλητος as an Advocate seems confusing and too limiting because it puts forward only one very restricted facet of what the Paraclete-Spirit does. An interpretation founded upon the idea of 'legal advocate' appears in most cases to be too limiting. Expressions such as 'Helper', 'Comforter', 'Companion', 'Intercessor', 'Mediator', 'Teacher', or 'Equipper' are highly nonspecific and might be for the most part useful, but none of these terms alone would suit as a replacement for Advocate either. No single concept interprets the Johannine παράκλητος sufficiently.

Chapter three attempted to present an exegetical analysis of the παράκλητος sayings in order to see whether the text itself might reveal more about the origin, identity and function of παράκλητος in the Johannine Gospel. This was done in the context of a literary exposition of the text in its socio-historical context.

University of Pretoria etd – Joubert J v D (2006)

Looking back, we have gained a whole series of important exegetical insights from this endeavour. It concluded that the παράκλητος sayings reveal something about:

- The origin of ὁ παράκλητος
- The identity of ὁ παράκλητος and
- The work of ὁ παράκλητος

With regards to the origin of ὁ παράκλητος we have learned that:

- The origin of ὁ παράκλητος is confirmed to be the same as that of Jesus. He is πέμψει ὁ πατὴρ
- John describes ἄλλον παράκλητον as δώσει (given) by the Father
- Like Jesus this ἄλλον παράκλητον has his origin from above. This immediately implies that what we ascribe to Jesus, we should ascribe to ἄλλον παράκλητον as well
- He would be πέμψει ἐν τῷ ὀνόματί μου
- ὁ παράκλητος is described in terms of ἐν τῷ ὀνόματί μου
- He will be πέμψω ὑμῖν παρὰ τοῦ πατρός
- ὁ παράκλητος will be παρὰ τοῦ πατρὸς ἐκπορεύεται
- Jesus ὃν ἐγὼ πέμψω ὑμῖν
- Both the Father and Jesus are involved in the giving, sending, and coming of ὁ παράκλητος

With regards to the identity of ὁ παράκλητος we have learned that:

- ἄλλον παράκλητον is simultaneously the same as Jesus, the first παράκλητος and yet more than the incarnated Jesus
- He is identified as τὸ πνεῦμα τῆς ἀληθείας

University of Pretoria etd – Joubert J v D (2006)

- Another title given to ὁ παράκλητος is τὸ πνεῦμα τὸ ἅγιον. It is important to note that this is an explicit identification of ὁ παράκλητος as τὸ πνεῦμα τὸ ἅγιον.While πνεῦμα is a neuter word in Greek, John consistently used a masculine pronoun ἐκεῖνος to underscore the personal character of τὸ πνεῦμα τὸ ἅγιον. I have interpreted this as evidence that both τὸ πνεῦμα τῆς ἀληθείας and τὸ πνεῦμα τὸ ἅγιον have the same kind of personal characteristics in Johannine thought than that of ὁ παράκλητος
- ἄλλον παράκλητον as τὸ πνεῦμα τὸ ἅγιον is not a free reigning agent, He is irrevocably linked to Jesus as Jesus is linked to the Father
- We cannot interpret this ἄλλον παράκλητον in any other sense than Personal
- He is not a natural or supernatural power or force, but a personal being, like Jesus

With regards to the work of ὁ παράκλητος we have learned from the exposition of the various passages that:

- ὁ παράκλητος will fulfil at the least a double office. He will teach and he will recall what Jesus had taught
- The method by which ὁ παράκλητος teaches the disciples *everything* is by "making them remember" all that Jesus has taught them, and by bringing out the implications of his teaching. Jesus had promised the disciples: "He [the Spirit] will teach you all things, and bring to your remembrance all that I said to you" (John 14:26)
- The work of ὁ παράκλητος is also described as, 'to guide the disciples in all truth and to witness about the things to come'
- The work of ὁ παράκλητος is portrayed as that of glorifying Jesus, through the process of witnessing to the disciples, by sharing everything about Jesus with them
- The work of ὁ παράκλητος is τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν
- It is also said that ὁ παράκλητος shall ἐλέγξει τὸν κόσμον.In this context ὁ παράκλητος, amongst other things, functions as Revealer, Convincer and Convictor

University of Pretoria etd – Joubert J v D (2006)

- Jesus said he would ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ. I have interpreted the μαρτυρέω of ὁ παράκλητος as authentication and confirmation of Jesus' message and ministry

Additionally we have learned that:

- The fact that Jesus referred to ἄλλον παράκλητον indicates that there was one who functioned as παράκλητος before the arrival of ἄλλον παράκλητον
- The coming of ἄλλον παράκλητον is clearly conditional
- Furthermore we have learned that without this ἄλλον παράκλητον there is no way that:
    - The troubled hearts of the disciples could be calmed down
    - The disciples would be able to continue to be obedient to Jesus' commandments
    - The disciples could interpret Jesus' departure in any other terms than as the end of the road
- It is therefore clear from the exposition of the texts that this ἄλλον παράκλητον:
    - Is Jesus' answer to the disciples troubled hearts
    - Is Jesus' presence with them in his absence
    - Performs in them what Jesus had performed in the flesh
    - Continues Jesus' mission
- The giving of ἄλλον παράκλητον and the having of ἄλλον παράκλητον is simultaneously proof of discipleship and means of the strengthening towards discipleship.
- The never-ending presence of the abiding ἄλλον παράκλητον enables Jesus' followers to cope with the problems encountered because of the physical departure of Jesus
- ἄλλον παράκλητον will bring about a clear distinction between the world and the disciples
- ἄλλον παράκλητον will set them apart from the world that cannot receive him
- ἄλλον παράκλητον is given to enable the continuation of the ministry of (and even presence) the first παράκλητος

University of Pretoria etd – Joubert J v D (2006)

- The disciples have ἄλλον παράκλητον to help them to be Jesus' true disciples
- The coming of ὁ παράκλητος would more than compensate for the departure of Jesus – especially since his omnipresence overcomes the limitations of Jesus in human nature

I stated that παράκλητον in 1 John 2:1 means mediator or intercessor. Christ Jesus, the righteous – the only one who is without sin – shall plead our case constantly before the Father. Christ's mediation is the continual application of his death to our salvation.

A comparison of the usage of ὁ παράκλητος in the Fourth Gospel with that of John's First Letter, revealed that the referent in all the uses of παράκλητος in the Gospel of John is the Holy Spirit, while in 1 John 2:1 the referent is Jesus Himself.

The summarizing statement stated that according to the Johannine narrative Jesus identified ὁ παράκλητος as God's Spirit, the Holy Spirit, or put differently, God's presence in Spirit.

If the conclusions of this chapter are correct, it means that we cannot opt for an interpretation of ὁ παράκλητος that limits his function to a purely juridical one. Therefore:

- To translate παράκλητος then with Advocate is not sufficient.
- O. Betz (1963:1-3) is correct in asserting that most of the functions of ὁ παράκλητος are not of a purely forensic nature at all. Although the forensic element is clearly present in the Johannine socio-cultural world as well as his depiction of the cosmic dualism and cosmic lawsuit, the Johannine perspective entails more than just a forensic setting. We have assessed that the broker-client model address the forensic tones best, since it helps us to understand the Johannine παράκλητος better. As broker this other fulfils a multiplicity of functions.
- The assessment of G. Johnston (1970:87) is correct that the words that unfold the wealth of Johannine teaching about ὁ παράκλητος are comforter, interpreter, teacher, prophet, and legal counsel. We could add mediator, intercessor, guide confirmer and

University of Pretoria etd – Joubert J v D (2006)

authenticator. But none of these words can adequately define or describe the basic role that the Paraclete-Spirit fulfils. All of them can however be linked to the brokerage role that Jesus as the man from above fulfilled. The Spirit from above is promised to continue this role. Since all of these meanings are locked up in παράκλητος we might do better by transliterating παράκλητος with Paraclete rather than attempting to translate it with any one of the aforementioned possibilities.

- We have also concluded that although the paracletic function was quite clearly present in all ancient socio-cultural environments, we could find no single human figure other than Jesus to whom we could refer to as the prototype that the Johannine author used when he addressed this issue.
- We have contended that the παράκλητος functioned as a broker similarly to the way Jesus functioned as broker. We have suggested that Jesus promised his disciple that his brokerage would not end with his departure. The promised other παράκλητος would took over that role. As broker this other becomes a theologically important concept in Johannine thought. This other παράκλητος is the one

Chapter four focused on the development of Johannine thinking about the Holy Spirit and a comparison between παράκλητος and πνεῦμα. A study of the occurrence of πνεῦμα in the Johannine Gospel revealed that:

- The word πνεῦμα occurs 24 times in 18 verses of John's Gospel. With possibly one or two exceptions (11:33; 13:21), these references all seem connected to roughly the same invisible, inner reality which John at times calls "the Holy Spirit
- Πνεύματος (John 3:5) is a reference to the Holy Spirit along the lines of the prophecy of Ezekiel
- In John 6:63a we hear: "τὸ πνεῦμά ἐστιν τὸ ζῳοποιοῦν" – The Spirit is the life giving one. Although the thought of this verse is very complex, πνεῦμά is a reference to the Holy Spirit. Only the Holy Spirit is the 'life giving Spirit'
- The decisive question of John is, how a man may attain ζωή. New Life, birth from above, can be achieved only through the work of the Holy Spirit, not by any human effort. Just

University of Pretoria etd – Joubert J v D (2006)

as the Father's work was performed through Jesus, the work of the Holy Spirit is a continuation of the work of Jesus

- The word of God remains inaccessible to man so long as he does not live ἐν πνεύματι. For John ζωή consists in the γινώσκειν of God. Christ is the giver of ζωή because he revealed God to mankind. And the πνεῦμα is the giver of ζωή because he revealed Christ and God to man
- What Christ speaks the πνεῦμα speaks. For John πνεῦμα is not simply a power through which Jesus as Redeemer encounters man, πνεῦμα is God
- True ζωή is to be found only in God, through the enabling of the πνεῦμα
- Again, according to John the word of God remains inaccessible to man so long as he does not live ἐν πνεύματι
- According to John 1:32-33 Jesus is the one in whom the πνεῦμα dwells permanently According to John 3:34 Jesus is the one to whom God gave the πνεῦμα without any limit. It seems also that John 6:27 confirms this line of thought. "He is the one on whom God has place his seal so that he could distribute the food of eternal life." Jesus is described as the one who is the source of life-giving water. The πνεῦμα flows out of him. He is the one who will quench the thirst of believers by releasing the πνεῦμα (streams of living water) to the faithful (John 7:39)
- To be commissioned to advance the work of God as God's agents, means being empowered as Jesus was empowered – obtaining the πνεῦμα, just as Jesus obtained the πνεῦμα. Interpreted this way, John 20:22 becomes a climactic moment in John's Gospel. The πνεῦμα who has been so prominent in Jesus' ministry and been promised in the Farewell Discourses, is now present in the lives of believers. He is the third Person of the Trinity and not merely a divine power

It is ironic that God's eschatological presence in man has so often been a point of contention and division among Christians. Since the road ahead appears no less difficult than the way we have come, we would do well to be humbly mindful of God's sovereignty and of our weakness.

University of Pretoria etd – Joubert J v D (2006)

God, in Christ, has initiated the Messianic Age with the outpouring of the πνεῦμα. Man's relationship with God ἐν πνεύματι has been forever changed

What is said about the Paraclete is also said about the Holy Spirit and is also said about Jesus. This implies that the Paraclete is the Holy Spirit. In his Parting Discourse, Jesus reveals that his departure will result in the coming of the Paraclete-Spirit. We have learned that:

- The Paraclete-Spirit will be to the disciples what Jesus himself has been to them, yet the Paraclete-Spirit is not Jesus
- The coming of the Paraclete-Spirit will be equivalent to a coming of Jesus, yet the Paraclete-Spirit is not Jesus
- The Paraclete-Spirit will extend Jesus' range of teaching to the world. I have argued that the range of Jesus' teaching has been extended in the sense of depths and clarity, as well as spatially, since it is extended to the whole world through the work of the Paraclete-Spirit
- The Paraclete-Spirit will advance the disciples understanding of the truth
- The presence of the Paraclete-Spirit with the disciples will be permanent
- The presence of the Paraclete-Spirit will be invisible and inward
- The Paraclete-Spirit will encourage believers as they live in a hostile world
- The Paraclete-Spirit provides believers with access into the presence of the Triune God and the Triune God access to hearts and minds of believers
- A prominent role of the Paraclete-Spirit is to lead or guide the believers into the faith and knowledge of Jesus as the Christ of God
- The Paraclete-Spirit leads believers into all truth
- The Paraclete-Spirit guides and enables the believer to experience the presence of Christ
- The Paraclete-Spirit affirms Jesus' ministry by bearing witness to him
- The Paraclete-Spirit will continue Jesus' ministry both by way of teaching and by reminding believers of what Jesus said and did during his ministry

University of Pretoria etd – Joubert J v D (2006)

- Even in John 16:8-11 the Paraclete-Spirit does not function exclusively in a forensic setting and his function is not exclusively forensic. We should presuppose ἐλέγξει as a verb in verse 9, 10 and 11 and interpret it to mean: He shall expose (bring into the light), He shall convince (persuade), and He shall convict (prove guilty), respectively. Interpreted this way I believe, we place the emphasis syntactically, and semantically on the right elements

5.6. Conclusions

The Johannine treatment and understanding of religious experience is notable for its freshness and vigour. Experience of God is experience of the Paraclete-Spirit, the Spirit characterised by the personality of Jesus. I would like to summarise my conclusions as follows:

- In Johannine thought the task of the incarnate Logos is that of ἐξηγήσατο. He is the one who exegetes the Father (John 1:18). In similar fashion the Paraclete-Spirit task is to ἐξηγήσατο Jesus. Experience of the Paraclete-Spirit involves a continual responsibility and enabling to reinterpret the truth once given in Jesus to meet the needs and challenges of each new situation. The confession of 1 John 4:1-6 becomes a normative word in the face of the challenge of heresy.
- In the face of each new demand the Paraclete-Spirit provides a fresh reinterpretation that derives directly from the original expression of 'the truth'.
- Believers in the Johannine tradition seem to be much more effective in their attempt to follow in the footsteps of their Master, Jesus the Messiah. Because of John's teaching regarding the Paraclete-Spirit, they experienced the presence of Jesus in their midst as a tangible reality.
- Crucial to this understanding is the fact that they experienced Jesus' presence this way because of the tangible presence of the Paraclete-Spirit who is constantly carrying Jesus into their midst in the variety of role he fulfil. Perhaps the expression and communication of the character of the Paraclete-Spirit resulted in the growth in knowledge and lead to greater vivaciousness in the believers faith walk. Consequently, they were taught to avail themselves of the Paraclete-Spirit's power.

University of Pretoria etd – Joubert J v D (2006)

The Johannine understanding of the Paraclete-Spirit plays a leading role in his theological thinking. Without the Paraclete-Spirit the existence of a vivacious faith community is not possible. Without the active ministry of the Paraclete-Spirit we cannot have a vibrant missionary life. Without the Paraclete-Spirit there is no way that believers can conscientiously persevere in their faith. Without the Paraclete-Spirit believers cannot understand the mystery of the Incarnation, the Crucifixion, the Resurrection and the Ascension of Jesus from Nazareth, the Messiah of God. Without the Paraclete-Spirit it is not possible to experience Spirit-inspired worship where Jesus functions as the central focus of our worship. Only when people allow the Paraclete-Spirit to do his work as it is so vividly described in John can believers really function as part of a vibrant Spirit-inspired community that is thoroughly Christ-centred and God honouring. Only through the work of the Paraclete-Spirit can believers experience the efficacy of salvation through the death and resurrection of Jesus.

A word study of the words παράκλητος and πνεῦμα, where our primary focus is to dig up the cultural origin and heritage of these words, is not very sufficient or successful. Ultimately such studies pivot around our choice of background. Although interesting and even stimulating, they do not enable us to understand Johannine thought better. It is irresponsible to focus on a word study without proper exegesis.

An investigation of these words should be exegetical and grammatical in nature. This thought is based on my conviction that the investigation of any biblical theme should always be thoroughly exegetical. Even systematic theology should be exegetically based.

There might be many benefits in an exegetical approach that is either diachronic or synchronic, but an exegetical approach where we have a blend of both is more feasible. I have dealt with both approaches on a needs basis in the context of what is necessary to address in our specific investigation.

It is my conviction that this investigation reveals clearly that the Paraclete-Spirit in Johannine thought is depicted as a divine person of similar nature as Jesus and that all the παράκλητος references emphasise the role of a person. He is omnipotent, omniscient, holy, eternal, full of the truth, just like Jesus. For this very reason we argued against an interpretation where the "spirit"

University of Pretoria etd – Joubert J v D (2006)

in the Johannine Gospel is merely seen as a divine power. Any view where the Paraclete-Spirit is not seen as a person is seen to be exegetically and grammatically inconsistent and irresponsible.

In this vein, it is important to note how absolutely fundamental it is in Johannine thought to portray the personal relationship between Father, Son and Paraclete-Spirit in terms of comparisons.

Although John never argued the case of the systematic theological concept of the Trinity and although we cannot claim this to be his focus, our study has revealed that in germinal form the concept Trinity was foundational for him. Without any major discussion of the theme John presents us with a picture of God who is one and many, personal and spiritual, transcendent and immanent.

We have found in our study that the Johannine author presents us with a picture of the Paraclete-Spirit who is part of this unique oneness. Where Jesus was Immanuel, God with us in the flesh, the Paraclete-Spirit is the ever-present presence of God with believers unto eternity. Although John reveals their unique oneness, he also clearly reveals the distinctness and distinctiveness of God as Father, Son and Paraclete-Spirit. An authentic recall of the Johannine perspective would cause the church to be more fundamentally Trinitarian.

This investigation has revealed that we need to adjust our understanding of 'charismatic' and charismatic worship. Charismatic, in a Johannine sense, does not mean a focus on the possession of spiritual gifts but on the permanent indwelling of the Paraclete-Spirit and the possession of spiritual character traits. The indwelling of the Paraclete-Spirit does not become visible in the manifestation of certain spiritual phenomena, but in the possession of faith, in believers' obedience to Christ, and in the completeness of their love for one-another.

From a Johannine perspective all who accept Jesus as Lord and God are indwelled by the Paraclete-Spirit. However, as argued in the preceding pages, this indwelling has the consequence that the nature of believers changes. The attributes of Christ Jesus the Lord will

University of Pretoria etd – Joubert J v D (2006)

rub off on believers, because of this indwelling. Therefore, the fruit of the Paraclete-Spirit in Johannine terms would ultimately be the amazing metamorphosis that causes believers to become more and more like Jesus.

The question could be asked: how do believers foster a life where the Paraclete-Spirit carries Christ into the core of their being? This is part of the mystery of faith. If we take Johannine thought seriously we would say that this is an inevitable reality, for Jesus promised that when the Paraclete-Spirit would come he would bring about these amazing changes. But on the other hand John also emphasises that the Paraclete-Spirit will bring about these changes in those who believe in Jesus as the Messiah and who are obedient to his commands. It is in this context that we need to be more diligent in our continual reading of and teaching of Scripture on an ongoing basis. We need to become more focused on the text itself. We need to focus on the crucial role the Paraclete-Spirit plays in Johannine thought.

In our day this would imply a major paradigm shift – in some circles this would mean a shift away from a spirit-driven theology where the gifts and other spiritual phenomena are the centre of our spiritual life to a theology where Christ is the centre of our spiritual life – both individually and corporately. And in other circles this would mean a shift away from cold dogmatism where the Paraclete-Spirit is just intellectually investigated but not experienced.

People need to understand that when they experience Jesus they experience the Paraclete-Spirit as well, because this is his focus. Maybe we should change it around and say when people are Paraclete-Spirit indwelled, they will experience Jesus, this would be the Johannine emphasis.

As closing word we could mention the reformational slogan *'Ecclesia reformata semper reformanda'*. A radically Paraclete-Spirit driven church from a Johannine perspective will be a church, continually reforming to become more and more Christlike in appearance, conduct and attitude. True Paraclete-Spirit inspired worship will become its trademark! We have a broker and a benefactor. He teaches us, guides us, inspires us, renews us, witnesses to and in so doing he links us to the One who is known as the Way, the Truth and the Life. May God bless us as we pursue this road to his glory under the permanent guidance of our ὁδηγός and παιδαγωγός.

University of Pretoria etd – Joubert J v D (2006)

Jesus' trusted successor who supervises the conduct and morals of a Jesus' own as *guardian, trainer,* and *instructor*.

University of Pretoria etd – Joubert J v D (2006)

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University of Pretoria etd – Joubert J v D (2006)

Appendix 1

The Parting Discourse as Dialogue

Narrator 1: (John 13:1-6a)

[Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God; so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him. He came to Simon Peter …]

Simon Peter 1: (John 13:6b)

"Lord, are you going to wash my feet?"

Jesus 1: (John 13:7)

"You do not realize now what I am doing, but later you will understand."

Simon Peter 2: (John 13:8a)

"No, you shall never wash my feet."

Jesus 2: (John 13:8b)

"Unless I wash you, you have no part with me."

Simon Peter 3: (John 13:9)

"Then, Lord, not just my feet but my hands and my head as well!"

Jesus 6: (John 13:10)

"A person who has had a bath needs only to wash his feet; his whole body is clean. And you are clean, though not every one of you."

Narrator 2: (John 13:11-12a)

[For he knew who was going to betray him, and that was why he said not every one was clean.
When he had finished washing their feet, he put on his clothes and returned to his place.]

University of Pretoria etd – Joubert J v D (2006)

Jesus 4: (John 13:12b-20)

"Do you understand what I have done for you? You call me 'Teacher' and 'Lord,' and rightly so, for that is what I am. Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you. I tell you the truth, no servant is greater than his master, nor is a messenger greater than the one who sent him. Now that you know these things, you will be blessed if you do them. I am not referring to all of you; I know those I have chosen. But this is to fulfill the scripture: 'He who shares my bread has lifted up his heel against me.' I am telling you now before it happens, so that when it does happen you will believe that I am He. I tell you the truth, whoever accepts anyone I send accepts me; and whoever accepts me accepts the one who sent me."

Narrator 3: (John 13:21a)

[After he had said this, Jesus was troubled in spirit]

Jesus 5: (John 13:21b)

"I tell you the truth, one of you is going to betray me."

Narrator 4: (John 13:22-24a)

[His disciples stared at one another, at a loss to know which of them he meant. One of them, the disciple whom Jesus loved, was reclining next to him. Simon Peter motioned to this disciple and said:]

Simon Peter 4: (John 13: 24b)

"Ask him which one he means."

Narrator 8: John 13:25a)

[Leaning back against Jesus]

Beloved disciple 1: (John 13:25b)

"Lord, who is it?"

Jesus 6: (John 13:22-26a)

University of Pretoria etd – Joubert J v D (2006)

"It is the one to whom I will give this piece of bread when I have dipped it in the dish."

Narrator 6: (John 13:27b)

[Then, dipping the piece of bread, he gave it to Judas Iscariot, son of Simon. As soon as Judas took the bread, Satan entered into him.]

Jesus 7: (John 13:27b)

"What you are about to do, do quickly,"

Narrator 7: (John 13:28-31a)

[No one at the meal understood why Jesus said this to him. Since Judas had charge of the money, some thought Jesus was telling him to buy what was needed for the Feast, or to give something to the poor. As soon as Judas had taken the bread, he went out. And it was night.

When he [Judas] was gone, Jesus continued:]

Jesus 8: (John 13:31b-35)

"Now is the Son of Man glorified and God is glorified in him. If God is glorified in him, God will glorify the Son in himself, and will glorify him at once. My children, I will be with you only a little longer. You will look for me, and just as I told the Jews, so I tell you now: Where I am going, you cannot come. A new command I give you: Love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another."

Simon Peter 5: (John 13:36a)

"Lord, where are you going?"

Jesus 9: (John 13:36b)

"Where I am going, you cannot follow now, but you will follow later."

Simon Peter 6: (John 13:37)

"Lord, why can't I follow you now? I will lay down my life for you."

University of Pretoria etd – Joubert J v D (2006)

Jesus 10: (John 13:38-14:4)

"Will you really lay down your life for me? I tell you the truth, before the rooster crows, you will disown me three times! Do not let your hearts be troubled. You trust in God trust also in me. In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am. You know the way to the place where I am going."

Thomas 1: (John 14:5)

"Lord, we don't know where you are going, so how can we know the way?"

Jesus 11: (John 14:6-7)

"I am the way and the truth and the life. No one comes to the Father except through me. If you really knew me, you would know my Father as well. From now on, you do know him and have seen him."

Philip 1: (John 14:8)

"Lord, show us the Father and that will be enough for us."

Jesus 12: (John 14:9-21)

"Don't you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, 'Show us the Father'? Don't you believe that I am in the Father, and that the Father is in me? The words I say to you are not just my own. Rather, it is the Father, living in me, who is doing his work. Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the miracles themselves. I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father. And I will do whatever you ask in my name, so that the Son may bring glory to the Father. You may ask me for anything in my name, and I will do it. "If you love me, you will obey what I command. And I will ask the Father, and he will give you another Counselor to be with you forever—the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and is in you. I will not leave you as orphans; I will come to you. Before long, the world will not see me anymore, but you will see me. Because I live, you also will live. On that day you will realize that I am in my Father, and you are in me, and I am in you. Whoever

University of Pretoria etd – Joubert J v D (2006)

has my commands and obeys them, he is the one who loves me. He who loves me will be loved by my Father, and I too will love him and show myself to him."

Judas (not Judas Iscariot) 1: (John 14:22)

"But, Lord, why do you intend to show yourself to us and not to the world?"

Jesus 13: (John 14:23-16:16)

"If anyone loves me, he will obey my teaching. My Father will love him, and we will come to him and make our home with him. He who does not love me will not obey my teaching. These words you hear are not my own; they belong to the Father who sent me. "All this I have spoken while still with you. But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you. Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid. "You heard me say, 'I am going away and I am coming back to you.' If you loved me, you would be glad that I am going to the Father, for the Father is greater than I. I have told you now before it happens, so that when it does happen you will believe. I will not speak with you much longer, for the prince of this world is coming. He has no hold on me, but the world must learn that I love the Father and that I do exactly what my Father has commanded me. "Come now; let us leave. "I am the true vine, and my Father is the gardener. He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes, so that it will be even more fruitful. You are already clean because of the word I have spoken to you. Remain in me, and I will remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me. "I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing. If anyone does not remain in me, he is like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned. If you remain in me and my words remain in you, ask whatever you wish, and it will be given you. This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples. "As the Father has loved me, so have I loved you. Now remain in my love. If you obey my commands, you will remain in my love, just as I have obeyed my Father's commands and remain in his love. I have told you this so that my joy may be in you and that your joy may be complete. My command is this: Love each other as I have loved you. Greater love has no one than this, that he lay down his life for his friends. You are my friends if you do what I command. I no longer call you servants, because a servant

University of Pretoria etd – Joubert J v D (2006)

does not know his master's business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you. You did not choose me, but I chose you and appointed you to go and bear fruit—fruit that will last. Then the Father will give you whatever you ask in my name. This is my command: Love each other. "If the world hates you, keep in mind that it hated me first. If you belonged to the world, it would love you as its own. As it is, you do not belong to the world, but I have chosen you out of the world. That is why the world hates you. Remember the words I spoke to you: 'No servant is greater than his master.' If they persecuted me, they will persecute you also. If they obeyed my teaching, they will obey yours also. They will treat you this way because of my name, for they do not know the One who sent me. If I had not come and spoken to them, they would not be guilty of sin. Now, however, they have no excuse for their sin. He who hates me hates my Father as well. If I had not done among them what no one else did, they would not be guilty of sin. But now they have seen these miracles, and yet they have hated both me and my Father. But this is to fulfill what is written in their Law: 'They hated me without reason.' When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me. And you also must testify, for you have been with me from the beginning. "All this I have told you so that you will not go astray. They will put you out of the synagogue; in fact, a time is coming when anyone who kills you will think he is offering a service to God. They will do such things because they have not known the Father or me. I have told you this, so that when the time comes you will remember that I warned you. I did not tell you this at first because I was with you. "Now I am going to him who sent me, yet none of you asks me, 'Where are you going?' Because I have said these things, you are filled with grief. But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you. When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment: in regard to sin, because men do not believe in me; in regard to righteousness, because I am going to the Father, where you can see me no longer; and in regard to judgment, because the prince of this world now stands condemned. "I have much more to say to you, more than you can now bear. But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. He will bring glory to me by taking from what is mine and making it known to you. All that belongs to the Father is mine. That is why I said the Spirit will take from what is mine and make it known to you. "In a little while you will see me no more, and then after a little while you will see me."

University of Pretoria etd – Joubert J v D (2006)

Narrator 8: (John 16:17a)

[Some of his disciples said to one another]

The disciples 1: (John 16:17b)

"What does he mean by saying, 'In a little while you will see me no more, and then after a little while you will see me,' and 'Because I am going to the Father'?"

Narrator 9: (John 16:18a)

[They kept asking]

The disciples 2: (John 16:19a)

"What does he mean by 'a little while'? We don't understand what he is saying."

Jesus 14: (John 16:19b-28)

"Are you asking one another what I meant when I said, 'In a little while you will see me no more, and then after a little while you will see me'? I tell you the truth, you will weep and mourn while the world rejoices. You will grieve, but your grief will turn to joy. A woman giving birth to a child has pain because her time has come; but when her baby is born she forgets the anguish because of her joy that a child is born into the world. So with you: Now is your time of grief, but I will see you again and you will rejoice, and no one will take away your joy. In that day you will no longer ask me anything. I tell you the truth, my Father will give you whatever you ask in my name. Until now you have not asked for anything in my name. Ask and you will receive, and your joy will be complete. "Though I have been speaking figuratively, a time is coming when I will no longer use this kind of language but will tell you plainly about my Father. In that day you will ask in my name. I am not saying that I will ask the Father on your behalf. [27] No, the Father himself loves you because you have loved me and have believed that I came from God. I came from the Father and entered the world; now I am leaving the world and going back to the Father."

The disciples 3: (John 16:29b-30)

"Now you are speaking clearly and without figures of speech. Now we can see that you know all things and that you do not even need to have anyone ask you questions. This makes us believe that you came from God."

Jesus 15: (John 16:31-33)

University of Pretoria etd – Joubert J v D (2006)

"Do you now believe? But a time is coming, and has come, when you will be scattered, each to his own home. You will leave me all alone. Yet I am not alone, for my Father is with me. "I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world."

Narrator 12: (John 17:1a)

[After Jesus said this, he looked toward heaven and prayed]

Jesus 16: (John 17:1b-26)

"Father, the time has come. Glorify your Son, that your Son may glorify you. For you granted him authority over all people that he might give eternal life to all those you have given him. Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent. I have brought you glory on earth by completing the work you gave me to do. And now, Father, glorify me in your presence with the glory I had with you before the world began. "I have revealed you to those whom you gave me out of the world. They were yours; you gave them to me and they have obeyed your word. Now they know that everything you have given me comes from you. For I gave them the words you gave me and they accepted them. They knew with certainty that I came from you, and they believed that you sent me. I pray for them. I am not praying for the world, but for those you have given me, for they are yours. All I have is yours, and all you have is mine. And glory has come to me through them. I will remain in the world no longer, but they are still in the world, and I am coming to you. Holy Father, protect them by the power of your name—the name you gave me—so that they may be one as we are one. While I was with them, I protected them and kept them safe by that name you gave me. None has been lost except the one doomed to destruction so that Scripture would be fulfilled. "I am coming to you now, but I say these things while I am still in the world, so that they may have the full measure of my joy within them. I have given them your word and the world has hated them, for they are not of the world any more than I am of the world. My prayer is not that you take them out of the world but that you protect them from the evil one. They are not of the world, even as I am not of it. Sanctify them by the truth; your word is truth. As you sent me into the world, I have sent them into the world. For them I sanctify myself, that they too may be truly sanctified. "My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave

University of Pretoria etd – Joubert J v D (2006)

me, that they may be one as we are one: I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me. "Father, I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world. "Righteous Father, though the world does not know you, I know you, and they know that you have sent me. I have made you known to them, and will continue to make you known in order that the love you have for me may be in them and that I myself may be in them."

University of Pretoria etd – Joubert J v D (2006)

Appendix 2

Πνεῦμά in Johannine Gospel NA[27]

The Gospel

John 1:32

Καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι Τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ καὶ ἔμεινεν ἐπ᾽ αὐτόν.

John 1:33

κἀγὼ οὐκ ᾔδειν αὐτόν, ἀλλ᾽ ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκεῖνός μοι εἶπεν, Ἐφ᾽ ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ᾽ αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.

John 3:5

ἀπεκρίθη Ἰησοῦς, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.

John 3:6

τὸ γεγεννημένον ἐκ τῆς σαρκὸς σάρξ ἐστιν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν.

John 3:8

τὸ πνεῦμα ὅπου θέλει πνεῖ καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ᾽ οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος.

John 3:34

ὃν γὰρ ἀπέστειλεν ὁ θεὸς τὰ ῥήματα τοῦ θεοῦ λαλεῖ, οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα.

John 4:23

ἀλλὰ ἔρχεται ὥρα καὶ νῦν ἐστιν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν.

John 4:24

πνεῦμα ὁ θεός, καὶ τοὺς προσκυνοῦντας αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.

John 6:63

University of Pretoria etd – Joubert J v D (2006)

τὸ πνεῦμά ἐστιν τὸ ζῳοποιοῦν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν πνεῦμά ἐστιν καὶ ζωή ἐστιν.

John 7:39

τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος ὃ ἔμελλον λαμβάνειν οἱ πιστεύσαντες εἰς αὐτόν· οὔπω γὰρ ἦν πνεῦμα, ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη.

John 11:33

Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτὸν

John 13:21

Ταῦτα εἰπὼν [ὁ] Ἰησοῦς ἐταράχθη τῷ πνεύματι καὶ ἐμαρτύρησεν καὶ εἶπεν, Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με.

John 14:17

τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γινώσκει· ὑμεῖς γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μένει καὶ ἐν ὑμῖν ἔσται.

John 14:26

ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν [ἐγώ].

John 15:26

Ὅταν ἔλθῃ ὁ παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρός, τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ·

John 16:13

ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάσῃ· οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἀκούσει λαλήσει καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.

John 19:30

ὅτε οὖν ἔλαβεν τὸ ὄξος [ὁ] Ἰησοῦς εἶπεν, Τετέλεσται, καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα.

John 20:22

καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς, Λάβετε πνεῦμα ἅγιον·

University of Pretoria etd – Joubert J v D (2006)

Appendix 3
Verse List Spirit in Johannine literature

The Gospel

John 1:32

32 Then John gave this testimony: "I saw the Spirit come down from heaven as a dove and remain on him.

John 1:33

33 I would not have known him, except that the one who sent me to baptize with water told me, 'The man on whom you see the Spirit come down and remain is he who will baptize with the Holy Spirit.'

John 3:5

5 Jesus answered, "I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit.

John 3:6

6 Flesh gives birth to flesh, but the Spirit gives birth to spirit.

John 3:8

8 The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit."

John 3:34

34 For the one whom God has sent speaks the words of God, for God gives the Spirit without limit.

John 4:23

23 Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks.

John 4:24

24 God is spirit, and his worshipers must worship in spirit and in truth."

John 6:63

63 The Spirit gives life; the flesh counts for nothing. The words I have spoken to you are spirit and they are life.

John 7:39

University of Pretoria etd – Joubert J v D (2006)

39 By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified.

John 11:33

33 When Jesus saw her weeping, and the Jews who had come along with her also weeping, he was deeply moved in spirit and troubled.

John 13:21

21 After he had said this, Jesus was troubled in spirit and testified, "I tell you the truth, one of you is going to betray me."

John 14:17

17 the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you.

John 14:26

26 But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.

John 15:26

26 "When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me.

John 16:13

13 But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come.

John 19:30

30 When he had received the drink, Jesus said, "It is finished." With that, he bowed his head and gave up his spirit.

John 20:22

22 And with that he breathed on them and said, "Receive the Holy Spirit.