

CONCORDIA THEOLOGICAL MONTHLY

The Holy Spirit in the Fourth Gospel
from the Viewpoint of Christ's
Glorification

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The Men of Cleveland

JOHN H. MEYER

Homiletics

Theological Observer

Book Review

VOL. XXXIII

September 1962

No. 9

The Holy Spirit in the Fourth Gospel from the Viewpoint of Christ's Glorification

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EVERY student of the Bible knows the differences between the Synoptic Gospels on one hand and the Gospel of John on the other. It is the same Christ they portray. But the studied unity of conception, the composition, and the purpose of the Fourth Gospel catch the reader's attention as he turns to it from the Synoptic Gospels. It is the purpose of this paper to point out that one of the keys to the understanding of the Fourth Gospel is its major emphasis on the Holy Spirit. If we understand the nature, purpose, and function of the Holy Spirit in John's gospel, possibly we shall see more clearly wherein lies the peculiar nature of this gospel when compared with the Synoptists. At the same time an appreciation of the prominence of the work and role of the Spirit as a motif of the Johannine account will also help us to perceive a basic similarity and unity of outlook shared by St. John and the Synoptists.

I

It is a well-known fact that mention of the Holy Spirit is rare in the Synoptic Gospels and that the Holy Spirit, by and large, does not constitute a part of Jesus' teaching as recorded therein.¹ The central reality of the Synoptists is the Kingdom of God which is being realized in Jesus² and

which will come in power and glory after His voluntary death.³

But in the Fourth Gospel and in some of the epistles the Holy Spirit, so to speak, takes the prominent place which the kingdom of God occupied in the report of the teaching of Jesus. It is the Holy Spirit who leads men to see that because of the death and resurrection of Jesus the Kingdom, or the new aeon, is a present reality. Nevertheless, the old aeon has not yet passed away. So the Christians of the apostolic church eagerly long for the day of Christ's return in glory. The Holy Spirit is the ἀρραβὼν of their inheritance (Eph. 1:14). It is He who is the link between the "now" of the new age and the "not yet" of its realization in glory.⁴

At the end of the first century Christ still had not come in His parousia. We find echoes of the resultant dismay and perplexity in 2 Peter 3:3-10. During this period a great apostle of the church in

(Cambridge at the University Press, 1953), p. 447, approves of this emendation by Joachim Jeremias of Dodd's own "not altogether felicitous term 'realized eschatology.'"

³ See Reginald H[orace] Fuller, *The Mission and Achievement of Jesus: An Examination of the Presuppositions of New Testament Theology*, Studies in Biblical Theology, No. 12 (London: SCM Press, 1954; Naperville, Ill.: Alec P. Allenson, Inc., 1956). On the question whether Jesus foresaw a period between the Resurrection and the Parousia in which the church would be established, Barrett and Fuller come to differing conclusions.

⁴ C. K. Barrett, "The Holy Spirit in the Fourth Gospel," *Journal of Theological Studies*, N. S., I, 1 (1950), 1.

¹ Charles Kingsley Barrett has investigated this matter quite thoroughly and has shown the observation true in *The Holy Spirit and the Gospel Tradition* (London: S. P. C. K., 1955).

² *Eine sich realisierende Eschatologie*. C. H. Dodd, *The Interpretation of the Fourth Gospel*

Ephesus returned anew to the problem of eschatology. St. John's gospel, contrary to the opinion of some, does not rule out futurist eschatology. It still retains its place in his gospel (e.g., 5:28, 29; 6:39-54). But a more consistent emphasis than before appears to be laid on the present possession of eternal life, i.e., the kingdom of God.⁵ In the Fourth Gospel Jesus' death, resurrection, and exaltation are presented as eschatological deeds, that is, deeds which even now usher in the ἔσχατον. And it is precisely the Holy Spirit who reveals the eschatological character of these deeds (16:8-11). Conversely, in the Fourth Gospel the Spirit is the eschatological gift of Jesus Christ, and this gift is made possible precisely through Jesus' death, resurrection, and exaltation. (7:39; 16:7)

Thus, it appears to me, the Fourth Gospel selects and emphasizes such aspects of the life and sayings of Jesus as were particularly pertinent in the light of the experience of the early apostolic age and in accordance with the pressures of Christian existence at that time. But it does so in such a way as to corroborate the basic facts of the Synoptic Gospels. The focus of this special emphasis is the Holy Spirit.⁶

II

According to the Fourth Gospel Jesus is endowed with the Holy Spirit. John the Baptist testifies that he saw the Spirit descending like a dove from heaven and remaining upon Him (καὶ ἔμεινεν ἐπ' αὐτόν, 1:32), no doubt a reference to the occasion of Jesus' baptism (καὶ μένον ἐπ'

⁵ The equation between ζωή and the βασιλεία τοῦ θεοῦ is made in John 3:5; 3:15, 16.

⁶ I owe this general insight to the various works of C. K. Barrett mentioned and cited in the notes and in the bibliography at the end of this article.

αὐτόν is repeated in v. 33). This permanency is stressed again in 3:34, where it is said that He whom God has sent speaks the words of God, οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα.⁷ Most commentators take this to mean that God does not give the Spirit by measure to Jesus. As a consequence, Jesus says in 6:63: "The words which I have spoken to you πνεῦμά ἐστιν καὶ ζωή ἐστιν." We shall treat this passage later in a different context. Since Jesus possesses the abiding fullness of the Spirit, we are not surprised when we read about Him: οὕτως ἐστὶν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ (1:33 b). Since these words are found at the beginning of the gospel, we might well expect to find numerous instances in John's gospel of the bestowal of the Spirit by Jesus. However, we shall see that this gospel makes the point that Jesus did not baptize with the Holy Spirit during His earthly life. Hans Windisch feels that there are different conceptions of the Spirit and His bestowal in this gospel.⁸ But such is not the case.

Crucial to the understanding of the Holy Spirit in the Fourth Gospel is 7:39: "This He said concerning the Spirit whom those who believed in Him were to receive; for the Spirit was not yet (οὐπω γὰρ ἦν πνεῦμα), because Jesus had not yet been glorified (οὐδέπω ἐδοξάσθη)." ⁹ This can-

⁷ Various manuscripts insert ὁ θεός after δίδωσιν, but the reading in the text above is the better attested.

⁸ "Jesus und der Geist im Johannesevangelium," *Amicitiae Corolla* (Rendel Harris *Festschrift*), ed. H. G. Wood (London: University of London Press Ltd., 1933), p. 310.

⁹ Windisch (loc. cit.) believes that in 7:37-39 two different ideas clash: (1) in His early life Jesus already baptized with the Holy Spirit; and (2) He merely promised this gift here, and it was realized after His death.

not, of course, mean that the Spirit did not yet exist, as if Jesus' glorification were to create the Spirit. For the Spirit rested on Jesus in fullest measure before His glorification (1:32, 33; 3:34). The words rather mean that the Spirit had not yet been given to men; people would not experience or receive the Spirit in full measure before Jesus' glorification.¹⁰ For in accordance with the distinctive usage of St. John's gospel, the "glorification" of Jesus consisted in His crucifixion, death, resurrection, and exaltation to the Father. This means that Jesus' death, resurrection, and exaltation are the distinctive Christian facts of revelation and salvation. In anticipation of further aspects of our study, we can say here that the Holy Spirit is the revelatory and convincing power persuading men that in the death and resurrection of Christ God has accomplished His final deed and spoken His final word to men. Consequently the Spirit was not to be given and was not to perform His distinctive task before Jesus is glorified. St. John 7:39 is accordingly an important key to the understanding of the Fourth Gospel. According to St. John, Jesus did not bestow the Spirit during the days of His flesh. This is a corroboration of the Synoptic Gospels and their relative paucity of allusions to the Spirit during the days of Jesus' ministry in Palestine. And it shows that although St. John does stress certain aspects of the Gospel narrative, he is faithful to its main thrust.

III

The most important passages dealing with the Holy Spirit in the Fourth Gospel

¹⁰ See the comments of C. K. Barrett in *The Gospel according to St. John: An Introduction with Commentary and Notes on the Greek*

are the Paraclete sayings in chapters 14, 15, and 16. The meaning of παρακλητος is crucial to the understanding of these passages. Aside from 1 John 2:1, παρακλητος is used only in John 14—16 in the New Testament. It has been well said that "the literature of the ancient world has been ransacked" in order to discover the background for this word and its true meaning.¹¹ Παρακλητος is derived from the verb παρακαλεῖν ("to call to the side of") and was originally used in a passive sense meaning "one called to the side of another," as in the case of an "advocate," a "legal assistant." (It was not a very common word in classical Greek.) Already in this usage the passive meaning is becoming active. Παρακλητος in 1 John 2:1 can mean "advocate" in accordance with the classical usage.

The word παρακλητος was probably more common in Hellenistic Greek than the evidence we have available can prove, since it was transliterated in the Hebrew and Aramaic of the Talmud and the Midrash פִּרְקָלִיט, or פִּרְקָלִיט, and פִּרְקָלִיטָא, or פִּרְקָלִיטָא. In the Talmud, Midrash, and Targums the idea of "intercessor" (*Fürsprecher*) is very common, and the term employed is either one of the variant transliterations given above or סְגִיגוֹר or סְגִיגוֹרָא (transliterations of the Greek συνήγορος). Moses, the Torah, repentance and good works, merits, sin offerings, angels (e.g., Michael), even the Spirit (or spirit)¹²—

Text (London: S. P. C. K., 1955), p. 272. Hereafter cited as *John*.

¹¹ C. K. Barrett, "The Holy Spirit in the Fourth Gospel," p. 8.

¹² "Dieser heilige Geist hat die Verteidigung (סְגִיגוֹרָא) geführt nach beiden Seiten. Er sagte zu Israel (Prv 24, 28): 'Sei nicht auf nichtige Weise Zeuge wider deinen Freund' (dh wider Gott), und darauf sagte er zu Gott (Prv 24,

all these are called פִּרְקָלִיט or סְנִיגוֹר, intercessors before God. The meaning "intercessor" fits in 1 John 2:1,¹³ and in John 16:8-11 the Paraclete may be said to exercise certain juridical functions (those of "convicting the world of sin, righteousness, and judgment"). But the Paraclete can scarcely be called an "intercessor" in most occurrences of the word in John 14-16. The Paraclete, termed the "Spirit of truth" (14:17), serves as teacher (14:26), guide (16:13), witness (15:26), and even revealer (16:13, 14). In view of this fact the attempt has been made to find the origin of the content and the functions of the Paraclete in Mandaean sources, in which various figures and intermediaries between heaven and earth are described as helpers, guides, illuminators, etc.¹⁴ But

29): 'Sprich nicht: wie er mir getan hat, will auch ich ihm tun' (Midrash Leviticus Rabbah 6). Quoted by [Johannes] Behm, "παράκλητος" *Theologisches Wörterbuch zum Neuen Testament*, ed. Gerhard Friedrich, V (Stuttgart: W. Kohlhammer Verlag [1954]), 809, lines 1-37, esp. lines 22-26; hereafter abbreviated TWNT. See also Hermann L. Strack and Paul Billerbeck, *Das Evangelium nach Markus, Lukas, und Johannes und die Apostelgeschichte, erläutert aus Talmud und Midrasch*, 2d, unaltered ed., *Kommentar zum Neuen Testament aus Talmud und Midrasch*, II (Munich: C. H. Beck'sche Verlagsbuchhandlung, 1956), 138, 562. Behm comments that in the passage quoted the Spirit intercedes before God for the people and intervenes in Israel by reminding it of its duty to God. C. K. Barrett, "The Holy Spirit and the Fourth Gospel," pp. 11, 12, criticizes the citation of this passage on a number of grounds, among them the fact that in it the Holy Spirit is not called סְנִיגוֹר or פִּרְקָלִיט but is the subject of the abstract noun סְנִיגוּרִיא. Other rabbinic quotations are given by Behm, p. 800, lines 21 to 31.

¹³ In Rom. 8:34 Paul, too, points out that Christ intercedes for Christians.

¹⁴ Rudolf Bultmann, *Das Evangelium des Johannes*, 12th ed. (Göttingen: Vandenhoeck & Ruprecht, 1952).

this attempt at explanation has been rejected by most modern scholars.¹⁵

A good case has been made for illuminating the term from the purely Biblical usage of the words παρακαλεῖν and παράκλησις. Paraclete would accordingly be the "exhorter" and the "comforter,"¹⁶ the Spirit of the Christian paraclesis.¹⁷ Aside from the fact that παρακαλεῖν and παράκλησις are not used in the Johannine writings, the very presence of the transliterated term פִּרְקָלִיט in the rabbinic writings should probably give us the most definite clue to the source of the term. A possible parallel to the Johannine Paraclete saying is found in a pseudepigraphical writing, Testament of Judah 20:1, 5: 'Know, therefore, my children, that two spirits wait upon man—the spirit of truth and the spirit of deceit. . . . And the spirit of truth testifies all things, and accuses all (καὶ τὸ πνεῦμα τῆς ἀληθείας μαρτυρεῖ πάντα καὶ κατηγορεῖ πάντων).' The parallel to John 15:26 is superficially striking. Of course, the spirit of truth in this passage is probably not the Spirit of God, but the good יִצְרָא (impulse of man), and the spirit of evil is the evil יִצְרָא.¹⁸

In view of the fact that throughout the Gospel of John the very same functions of the Paraclete in chapters 14 to 16 are ascribed to Jesus (see below), the attempt

¹⁵ Mainly on grounds that the Mandaean writings do not employ the title Paraclete.

¹⁶ Aquila and Theodotion translate מְנַחֲמִים ("comforters") of Job 16:2 with παράκλητοι. The word παράκλητος is not found in the LXX.

¹⁷ C. K. Barrett, "The Holy Spirit in the Fourth Gospel," pp. 12-14.

¹⁸ Ibid., p. 12. But see also [Eduard] Schweizer's remarks on the passage in the Testament of Judith in "πνεῦμα . . .," TWNT, VI (Stuttgart: W. Kohlhammer G. m. b. H. [1959]), 442, lines 8-21.

has been made to derive the functions of the Paraclete from "forerunner" figures in the intertestamental Jewish literature. Since in a certain sense Jesus is the "forerunner" of the Paraclete in the Fourth Gospel, various functions applied to Jesus which were taken from intertestamental figures could in turn be transferred to the Holy Spirit, who "fulfills" and "completes" the "forerunner."¹⁹ This theory seems needlessly complicated, although it does have the virtue of attempting to throw light on the concept of the Paraclete from Jewish intertestamental sources.

We have seen how difficult and complicated a task it is to trace the background and origins of the Paraclete in the Fourth Gospel. Perhaps none of the scholarly investigations has succeeded in offering a fully satisfactory explanation. Let us attempt to sum up a few conclusions: 1) the term Paraclete in the New Testament does not seem to lose its juridical connotations altogether; 2) it is possible that various sorts of Jewish intermediaries stood in the background of the author's mind when he applied the term to the Holy Spirit; 3) St. John no doubt filled the term with new content as he reflected on the nature and the functions of Jesus; 4) the term is best rendered as "Helper" (*Beistand*).

It has been pointed out repeatedly that the functions and attributes of the Paraclete are parallel to those ascribed to Jesus in the Fourth Gospel.²⁰ The Paraclete is

the Spirit of truth (14:17 and 15:26), and Jesus is the truth (14:6). The Paraclete dwells in the disciples (14:17), as does Jesus (14:20). Both the Paraclete (14:26) and Jesus (14:24) are sent by the Father. The world knows neither the Paraclete (14:17) nor Jesus (16:3). The Paraclete will teach (14:26), and Jesus taught (7:14). The Spirit of truth proceeds from the Father (15:26), and Jesus came from the Father (16:27). The Spirit will bear witness to Jesus (15:26), and Jesus bore witness to Himself (8:12, 13). The Paraclete will convict the world of sin and of judgment (16:8), and Jesus came into the world for judgment (9:39-41; 5:22, 27, 30; 3:18-21). The Spirit will not speak *ἑαυτοῦ*, but whatever He hears He will speak (16:13), just as Jesus does not speak "of His own" (14:10). Thus we can better understand why Jesus calls the Spirit *ἄλλος παράκλητος* (14:16). This can only mean that Jesus Himself is the first *παράκλητος*. That is, Jesus Himself, the *λόγος ἔνσαρκος*, is the intercessor, the intermediary, the revealer, and the way to the Father.

But Jesus can be the way to the Father and the true intermediary between God and man only by "going away" from the world, that is, only through His death, resurrection, and exaltation (16:7). Likewise, only by virtue of His departure and glorification can Jesus be recognized and believed in as *the* Paraclete. The power to effect such recognition and faith belongs to the *ἄλλος παράκλητος*, the Holy Spirit. After Jesus' departure, that is, after His glorification, the Father sends the *ἄλλος παράκλητος* (7:39, 14:25) as a (correctly understood) "reproduction" of Jesus, "reproducing" the intent and the work of

¹⁹ This is a very inadequate summary of the argument of Günther Bornkamm, "Der Paraklet im Johannesevangelium," *Festschrift Rudolf Bultmann zum 65. Geburtstag überreicht* (Stuttgart und Cologne: W. Kohlhammer Verlag, 1949), pp. 16-22.

²⁰ E. g., by R. Bultmann, *op. cit.*; G. Bornkamm, *op. cit.*; and E. Schweizer, VI, 441, lines 12-17.

Jesus. When He, the Spirit of truth, teaches, the disciples and all believers know that Jesus is the truth and that His teaching is true. When the Spirit bears witness to Jesus, the disciples understand Jesus' witness to Himself. When the Paraclete comes from the Father, the disciples know that Jesus comes from the Father. When the Spirit speaks not ἀπ' ἑαυτοῦ, the disciples know that Jesus did not speak ἀπ' ἑαυτοῦ. By means of His glorification Jesus sends the ἄλλος παράκλητος, whose task it is to show forth Jesus as *the* παράκλητος.²¹

We shall now proceed to analyze the various Paraclete sayings, grouping our findings under the following headings: the sending of the Paraclete (i.e., from whom and by whom He is sent), the functions of the Paraclete, and the person of the Paraclete.

The Father gives the Paraclete on the prayer of Jesus (14:16). The Father sends Him in Jesus' name (14:26). The Paraclete proceeds from the Father (15:26). On the other hand, Jesus Himself will send the Paraclete from the Father (15:26; 16:7 b). There can be no conflict between these various statements. Rather, all of them are facets of one and the same truth. The origin of the Paraclete is in God the Father. But the Father is in the Son, Jesus, just as the Son is in the Father (e.g., 14:9, 10). The Father has given all things

into the hand of the Son (16:15; 5:19-27). This means that if the Father sends the Paraclete, the Son likewise sends Him; and this is one and the same sending. If the Paraclete is sent by God, however, He is meant to be received. But not all will receive Him. The world cannot receive Him because it neither sees Him nor knows Him (14:17). Such inability to see and know the Paraclete has its origin in the world's refusal to see the Father in the Son. The world places itself outside the sphere of revelation. But the disciples receive Him and "know" Him because God has chosen them to be the recipients of His revelation (e.g., 15:16).

With regard to the functions of the Paraclete we note that He will be with the disciples forever. This permanent presence springs from the fact that the Son is the final and complete revelation of the Father, and it is the Paraclete who places the disciples in the sphere of revelation. The Paraclete dwells παρ' ὑμῖν and is (or will be) ἐν ὑμῖν (14:17).²² He will teach them all things and bring to their remembrance (ὑπομνήσει ὑμᾶς) all that Jesus has told them (14:26).²³ Compare the other verbs used in the remaining Paraclete sayings: μαρτυρήσει (15:26), ὁδηγήσει,²⁴ λαλήσει, ἀναγγελεῖ 16:13, 14). The object of the Paraclete's teaching and re-

²¹ "Der den Jüngern verheissene Geist der Wahrheit heisst der 'andere' Paraklet also, sofern die Äonenwende durch Jesu Kreuz und Erhöhung geschehen und damit die Zeit des letzten Gerichts und des vollendeten Heils angebrochen ist. Die Stunde des letzten 'Gesandten,' des Geistes, ist damit gekommen, dass die Geschichte Jesu im Ganzen vollendet ist und so, zum Kerygma erhoben, verkündet wird." G. Bornkamm, p. 28.

²² C. K. Barrett, *The Gospel According to St. John*, p. 387: "παρ' ὑμῖν, like μεθ' ὑμῶν (v. 16), suggests the presence of the Spirit in the Church, ἐν ὑμῖν his indwelling in the individual Christian."

²³ In the last section of this paper we shall see how this "recalling" function of the Spirit finds its application in the Fourth Gospel.

²⁴ Cf. 1 John 2:27; also Ps. 25 (24):5: ὁδηγήσόν με ἐπὶ τὴν ἀλήθειάν σου, καὶ δίδαξόν με. See also v. 9.

calling²⁵ is, of course, the significance of Jesus as the Way to the Father, especially as demonstrated through His "departure" and "glorification."²⁶ This significance the disciples did not understand before Jesus' "departure." The Spirit of truth, who proceeds from the *Father*, will testify of *Jesus* (μαρτυρήσει περὶ ἐμοῦ, 15:26), because all that the Father has to reveal to the world is in and through His Son. In 1 John 5:6b we read in connection with the coming of Jesus Christ through water and blood: "And the Spirit is He who witnesses (καὶ τὸ πνεῦμά ἐστιν τὸ μαρτυροῦν), because the Spirit is truth." This testimony which the Spirit will give to Jesus is further expounded in chapter 16.

The Paraclete appears in His forensic function as Convictor in 16:8-11. He will

stand over against the κόσμος and will expose it and convict it (ἐλέγξει) of sin, righteousness, and judgment. Here the Paraclete "becomes the συνήγορος, the vindicator of Christ, and his action also as κατήγορ, counsel for the prosecution, convicts the world, and thus reverses its erroneous judgment upon Jesus."²⁷ Operating through the testimony of the church, the Spirit will convict the world of sin because the world did not believe in Jesus.²⁸ The world believes it is in the right and possesses righteousness. But only Jesus has righteousness; His Father vindicated Him in His departure and His glorification; therefore the Spirit is able to convict the world of righteousness.²⁹ By the death and exaltation of Jesus the prince of this world has been judged (16:11, 12:31) and overcome. On the basis of the downfall of Satan, the Spirit will convince men of the fact of judgment and of their own judgment by God.³⁰

Finally, the Spirit of truth will guide the disciples into all truth (16:13). This is, of course, all the truth as it is revealed

²⁷ W. F. Howard, *Christianity According to St. John* (Philadelphia: The Westminster Press, 1946), p. 77.

²⁸ In 16:10 ὅτι seems to give fundamental ground of conviction of sin rather than state the content of sin (Barrett, *John*, p. 406). This meaning of ὅτι would likewise hold good in its two other occurrences, vv. 10, 11.

²⁹ "The return to the Father is God's imprimatur upon the righteousness manifested in the life and death of His Son, and His very invisibility to His disciples still resident amidst the sin of the World is a sure sign that His righteousness is the righteousness of God. But the righteousness of God is not only manifested in Jesus, but is made available for men through His departure from the world." E. C. Hoskyns, p. 485.

³⁰ Barrett, op. cit., p. 407.

²⁵ "The Paraclete, who is the Holy Spirit, will remind the believers of the Lord's teaching (ii. 22, xii. 16, xiii. 7): and yet His work is more than a reminiscence of the *ipsissima verba* of the Son of God: it is a living representation of all that He had once spoken to His disciples, a creative exposition of the Gospel. There is therefore no opposition between *these things* which the Lord had spoken whilst remaining with them and *all things* which the Spirit will teach, as though the teaching of Jesus were fragmentary and incomplete. Jesus is the Truth, and the Spirit will both call to mind and expound all that He had taught." Edwyn Clement Hoskyns, *The Fourth Gospel*, 2d ed., rev. and ed. Francis Noel Davey (London: Faber and Faber Ltd., 1947), p. 461.

²⁶ C. K. Barrett quotes a passage in the Hermetic writings which is superficially parallel to the διδάξει and the ὑπομνήσει ὑμᾶς of 14:26. But it actually refers to the recollection of the true nature of man and the universe, and the recollection comes from within. But the Paraclete reminds the believer "not of anything within himself but of the spoken, though not fully understood, words of Jesus." The Paraclete gives no independent revelation, "but only an application of the revelation in Jesus." *The Gospel According to St. John*, p. 390.

fully in Jesus, the Truth (14:6).³¹ The Spirit will not deliver "new truths to the disciples, but will provide a larger, deeper, and more perfect understanding of the teaching which Jesus had given them."³² He will "guide you into all truth" (or "in the sphere of all truth") because, so to speak, He will not declare His own thoughts and ideas to the disciples. He will rather speak "whatever He hears," i. e., what He hears from the Father; and, of course, what the Father declares is through the medium of the incarnate Son. (In this connection we, with others, might speak of the "modesty" of the Spirit.) Further, the Spirit will declare τὰ ἐρχόμενα to the disciples. While this could refer to predictive prophecy with the help of the Spirit, it is probably best to take it as referring to the unveiling of the death and resurrection of Jesus as truly eschatological events.³³ The Spirit's activity in guiding the disciples into all truth and declaring to them τὰ ἐρχόμενα finds its climax in 16:14: "He (ἐκεῖνος) will glorify Me"

³¹ The Paraclete's continuance of the teaching of Jesus means "that the eschatological message of the historical Jesus has been extended as a result of Easter and Pentecost, which, on a backward look, now enable the Jesus of history to be seen in a new light." W. Michaelis, quoted in W. F. Howard, p. 79.

³² Hoskyns, p. 486. Barrett (op. cit., pp. 407, 408) feels that at 16:13 the reading ἐν τῇ ἀληθείᾳ πάσῃ has the best attestation. This reading "suggests guidance in the whole sphere of truth; they will be kept in the truth of God which is guaranteed by the mission of Jesus."

³³ "The meaning of the last discourse, and especially of the Paraclete sayings, is that the interval between the last night of Jesus' life and the evangelist's own day is annihilated by faith. The whole Church enters the supper room and participates in the glory of Christ, which was manifested in his death and resurrection and will be manifested eschatologically, as a present reality." Barrett, op. cit., p. 408.

by taking ἐκ τοῦ ἐμοῦ — and this, of course, is the Father's (v. 15) — and declaring it to you (cf. 14:26). By declaring to the disciples the full meaning of Jesus' words and works, all in the light of His death, resurrection, and exaltation, the Spirit will cause Jesus' true glory to shine forth.³⁴

The Paraclete is a word with masculine gender in the discourses of chapters 14 to 16. In 16:13, 14 we note that ἐκεῖνος, the masculine pronoun, refers to τὸ πνεῦμα τῆς ἀληθείας (neuter): ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει. . . . ἐκεῖνος ἐμὲ δοξάσει. It is not true that St. John sees the exalted Christ and the Spirit as merging into one figure, as many have supposed. Even though the Paraclete has to do exclusively with Christ, as we have seen, He nevertheless remains distinct from Christ.³⁵ W. F. Howard would seem to be right in asserting: "Though with St. John we are still in the pre-dogmatic stage of the Trinitarian teaching, the sayings about the Paraclete carry us a degree farther than any other writing in the development of the New Testament doctrine of the Godhead."³⁶

In summary, we may say that the Holy Spirit, the personal Paraclete, is the συν-ἡγορος-κατήγορος (16:8-11) and τὸ πνεῦμα

³⁴ "As Jesus has in all his words and works glorified his Father, that is, has revealed his inmost nature and character, so will the Spirit bring to light all the grace and truth which their imperfectly trained vision has prevented the disciples from discerning in Him from whom the Father has withheld no treasure in the unsearchable riches of his love." W. F. Howard, p. 77.

³⁵ This is true in spite of the fact that the promise of the sending of the ἄλλος παρακλητος is followed by Jesus' words: "I will not leave you ὀρφάνους; I will come to you" (14:18). See Barrett's comments on this passage, op. cit., p. 387.

³⁶ P. 80.

τῆς ἀληθείας (14:17, 15:26, 16:13). As such He is the Spirit who moves and animates the Church, the body of disciples, as it witnesses before the world and builds itself up in the truth of Christ. He is the personal power in, with, and under the Christian proclamation.³⁷

It is necessary to emphasize again that Jesus speaks in the future tense of the functions of the Paraclete. Jesus has not yet been glorified; the Spirit has not been given to the church. According to St. John's gospel, after Jesus' death and resurrection, on the evening of the first day of the week, Jesus came to His disciples behind closed doors and said: "Peace be to you. As the Father has sent Me, so I send you" (20:21).³⁸ The evangelist continues: "Having said this, He breathed on them (ἐνεφύσησεν) and said to them: Receive the Holy Spirit (λάβετε πνεῦμα ἅγιον). Whose sins you forgive, they are forgiven; whose sins you retain, they are retained" (20:22, 23). At the beginning of the creation God breathed (ἐνεφύσησεν) into the nostrils of man the breath of life. In the vision of the resurrection and revival of the dry bones Ezekiel was told to say to the רִיחַ: "Thus says the Lord God: Come from the four רִיחֹת, O רִיחַ, and breathe [ἐμφύσησον LXX] upon these slain, that they may live. So I prophesied as He commanded me, and the breath came

into them, and they lived, and stood upon their feet, an exceedingly great host" (37: 9-10). Likewise Jesus, at the beginning of the new creation, breathed upon His disciples and gave them the Holy Spirit. He was able to do this because He was now glorified (John 7:39; 16:7).³⁹ To use another figure, it is here that Jesus baptizes ἐν πνεύματι ἁγίῳ (1:33). Now the predictions of chapters 14 to 16 could be fulfilled. Now men could come to Jesus and drink, and rivers of living water would flow from their belly (7:37-39). From this vantage point we shall examine evidence for the operation of the Spirit in the remainder of the Fourth Gospel.

IV

We have seen that according to St. John, the Holy Spirit is present as the personal power in the Christian proclamation. Jesus bestowed the Holy Spirit on the apostles after his resurrection. Accordingly, the locus of the Spirit's operation is the church, the Christian community. Since the community is borne along by Word and sacrament, and is in turn the bearer of these, we might expect to find references to the Spirit's operation in sacramental and worship contexts. We find this to be the case in the Fourth Gospel. Jesus tells Nicodemus in 3:3: "Unless one is born (or begotten) ἄνωθεν (anew or from above), he cannot see the kingdom of God." In 3:5 this process is explained to mean: "Un-

³⁷ See Barrett, "The Holy Spirit in the Fourth Gospel," p. 14; E. Schweizer, VI, 442, 443, where he writes, for example: "So wird noch einmal sichtbar, dass πνεῦμα für Johannes nichts anderes ist als die Kraft der Verkündigung Jesu als des Erlösers, in der die Gotteswelt dem Menschen begegnet."

³⁸ Hoskyns (p. 532) believes that παρέδωκεν τὸ πνεῦμα (19:30) means that at His death Jesus bestowed the Spirit. But this seems fanciful.

³⁹ See the comments of Barrett, *John*, pp. 474 f.; Hoskyns, pp. 544, 547. The exegetical implications involved in differing punctuations of John 7:37b-38a are discussed by Barrett, *John*, p. 270; E. C. Hoskyns, pp. 321-323; R. Bultmann, p. 228, n. 6; C. H. Dodd, op. cit., p. 349, n. 2; R. H. Lightfoot, *St. John's Gospel* (Oxford: Clarendon Press, 1956), p. 183.

less one is born (or begotten) ἐξ ὕδατος καὶ πνεύματος, he cannot enter into the kingdom of God" (cf. Ezek. 36:25-27). The reference is unmistakably to Christian baptism, "which is often (though not always) represented in the New Testament as the means by which the Spirit is conferred."⁴⁰ While the words of John 3:5 perhaps do not necessarily say that water baptism confers the Spirit, it seems that St. John's intention is to declare that the bestowal of the Spirit is, at least, connected with the rite of Baptism. It is the Spirit who effects the new birth (or the new generation). What is γεγεννημένον of the σάρξ is σάρξ; that is, it belongs to the realm of man and is weak, fading, and ephemeral. What is γεγεννημένον of the πνεῦμα is πνεῦμα (v. 6); that is, it belongs to the sphere of God.⁴¹ When one is begotten of the Spirit, he enters the kingdom of God. To enter the Kingdom is to possess the eternal life which is the lot of those who believe in the only Son of God whom God gave (ἔδωκεν) because of His love for the world (3:16). Thus John emphasizes that the Spirit functions only with reference to the Son, in the context of the Christian community and its proclamation.

Some commentators believe that the words of Jesus to the Samaritan woman in chapter 4 bear the trace of a polemic

⁴⁰ Barrett, *John*, p. 174.

⁴¹ Cf. C. H. Dodd's discussion of the use of πνεῦμα, pp. 222—227. He writes: "The evangelist however has chosen the properly Hebraic antithesis of πνεῦμα-σάρξ, and this implies that the higher or divine order of things, while it is certainly the sphere of absolute reality, or pure being, is rather to be thought of in terms of life and power" (p. 225). Pp. 226, 227 give a very brief summary of the use and meaning of πνεῦμα in the Fourth Gospel.

against an "unspiritual" and anthropomorphic view of God and of worship: "But the hour is coming and now is, when the true (ἀληθινοί) worshipers will worship the Father in spirit and truth (ἐν πνεύματι καὶ ἀληθείᾳ), for the Father seeks such to worship Him. God is Spirit (πνεῦμα ὁ θεός), and those who worship [Him] must do so in spirit and in truth (ἐν πνεύματι καὶ ἀληθείᾳ)" (4:23, 24). However these words are to be understood against their background in this chapter and in the context of the entire gospel. Jesus had spoken to the woman about ὕδωρ ζῶν, living or life-giving water (4:10). Jesus Himself can supply this water (4:14), and in 7:31-39 we learn that the living water which He gives is the Spirit. The woman perceives that Jesus is using Messianic language, and in 4:26 He declares to her: "I am He (ἐγώ εἰμι, ὁ λαλῶν σοι)." God is life-giving spirit, far removed from mortal flesh. The true worshiper must worship him "in spirit." But flesh cannot know God. God, who is spirit, has revealed Himself in His Son made flesh (1:4), who is the way, the truth, and the life (14:6). It is possible to know the Son only through the Holy Spirit, the Spirit of truth. Under the guidance of the Spirit of truth man comes to know Him who is the truth, and thus he becomes a part of the community that worships God ἐν πνεύματι καὶ ἀληθείᾳ.

The words of Jesus directed to the Jews in the synagog at Capernaum (6:32-71) contain allusions to the Eucharist (esp. vv. 53-57).⁴² The saying about eating His

⁴² Although Hermann Sasse allows for the possibility of a connection between John 6 and the Sacrament of the Altar, he nevertheless concludes: "Whatever this mysterious chapter

flesh and drinking His blood was a λόγος σκληρός (v.60), and even His disciples were murmuring about it (v.61). Knowing this Jesus replied: "Does this cause you to stumble? What if you see the Son of Man ascending (ἀναβαίνοντα) where He was before? It is the Spirit that gives life (τὸ πνεῦμα . . . τὸ ζωοποιοῦν); the flesh does not avail. The words which I have spoken to you are spirit and life (πνεῦμά ἐστιν καὶ ζωὴ ἐστιν)" (6:62, 63). Again we see the great contrast between πνεῦμα and σὰρξ. The Spirit gives life; the flesh is vain and mortal (these words do not mean that the flesh of Jesus is of no avail!). The realm of life-giving Spirit has invaded the realm of mortal flesh (1:14). But this will not be perceived until the Son of Man ascends where He was before, that is, until He is "glorified" by His death and resurrection. Then the life-giving Spirit comes. The Holy Spirit directs man to the flesh of Jesus and the words of Jesus. Therefore he who eats Jesus' flesh and drinks His blood in the Sacrament and he who hears Jesus' words—all within the context of the Spirit-baptized community—has life.⁴³

[John 6] may mean, it cannot be the source of our knowledge about what the Sacrament of the Altar is." *This Is My Body: Luther's Contention for the Real Presence in the Sacrament of the Altar* (Minneapolis, Minn.: Augsburg Publishing House, 1959), pp. 178, 179, n. 117. See also pp. 353—355, 178—180.

⁴³ "The Incarnation, Death, and Resurrection of the Christ are the necessary prolegomena, not only to eating His Flesh and drinking His Blood, but also to understanding what this means. . . . Therefore, rightly understood, the Resurrection and the Ascension provide the solution to the riddle of the Eucharistic terminology (2 Cor. v. 16)." Hoskyns, pp. 300, 301. "There is no opposition between the life-giving flesh and the life-giving words; each has its life-giving quality not in itself but in its witness to the historic act of revelation and redemption in Jesus" (Barrett, *John*, p. 251).

We have seen that in the Fourth Gospel the gift of the Holy Spirit is promised to the sacramental, worshiping community revealing the glory of Jesus Christ and dispensing the life that is in Him. Thus the Fourth Gospel faithfully reflects the apostolic life and practice given by the remainder of the New Testament.

Finally we want to examine two passages which describe the operation of the Spirit in the Fourth Gospel. Proceeding from these two passages, we shall draw some conclusions concerning the character of this gospel as a whole. In connection with the cleansing of the temple the evangelist records a conversation of Jesus with the Jews in which He tells them: "Destroy this temple, and in three days I will raise it up" (2:19). The Jews understood Him to speak of the Herodian temple in Jerusalem. But the evangelist adds the explanatory note that this was a veiled reference to Jesus' death and resurrection, "But He spoke concerning the temple of His body," and continues: "So when He was raised from the dead, His disciples remembered (ἐμνήσθησαν) that He had said this, and they believed the Scripture and the Word which Jesus had spoken" (2:22). The disciples did not understand this reference before Jesus' death. But after His resurrection Jesus bestowed the Spirit, who "glorified" Jesus (16:14) by recalling to the disciples all that Jesus had said. That is to say, by His ὑπόμνησις the Spirit led the disciples to view all the events and words of Jesus' life and also the Old Testament scriptures (ἐπίστευσαν τῇ γραφῇ) in the light of His death, resurrection, and exaltation. The present passage is an example of such ὑπόμνησις. Another example is 12:16, which is related to Jesus' entry into Jerusalem. Of the component

parts of this episode it is said: "His disciples did not understand these things at first (ταῦτα οὐκ ἔγνωσαν αὐτοῦ οἱ μαθηταὶ τὸ πρῶτον); but when Jesus was glorified (ἐδοξάσθη), then they remembered (ἐμνήσθησαν) that these things had been written (γεγραμμένα) about Him and that they had done this to Him." They did not recognize the Messianic significance of the entry into Jerusalem before Jesus' death. But after Jesus' glorification and the coming of the Spirit, the disciples recalled (ἐμνήσθησαν) this event, and they perceived the true import of the Scripture.

By now the implicit assumption of our entire study should be clear: the Gospel of St. John is itself one of the clearest and best examples of the working of the Holy Spirit subsequent to the "glorification of Jesus."⁴⁴ When it declares what no other Gospel records — ὁ λόγος σὰρξ ἐγένετο (1:14) and ἐγὼ εἶμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ (14:6) — it is merely supplying in consistent fashion the Spirit-given answer to the question: "What manner of man is this?" All of Jesus' words and works in the Fourth Gospel are consistently reported from the viewpoint of His "glorification." St. John emphasizes that what

has become clear as a result of Jesus' death and resurrection was already present in His earthly ministry. What is implicit in the Synoptic Gospels is made explicit in the Fourth Gospel. Fundamentally this explicitness is not something that can be "proved" by ordinary methods of evidence and verification; it is something to which the Fourth Gospel — and by means of this gospel the Paraclete Himself — gives witness, and this witness asks that we respond in faith. Thus the Fourth Gospel, the "spiritual gospel," is in the truest and deepest sense "inspired by the Holy Spirit" and is the product of His witness in the church to the world.

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- ⁴⁴ Ibid., p. 168. "Dr. E. A. Abbott [in *Son of Man*, p. 411] finds in the Johannine method of recording Christ's sayings an example of the way in which the sacred text was treated in the Jewish schools of the last few centuries B. C. 'The Fourth Gospel,' he says, 'asserts that all Christ's sayings, while he lived, were in need so to speak of a Targum. They were proverbs, requiring the interpretation that would be given them after his death by the Holy Spirit in order to apply them to practice. . . .' To us it seems a contradiction in terms to speak of an 'inspired Targum.' Yet that is what the Fourth Gospel is." Edwin Kenneth Lee, *The Religious Thought of St. John* (London: S. P. C. K., 1950), p. 15.

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