

Johannine Studies

Lecture 8 Study Notes – March 25, 2008

The Function: The Holy Spirit as seen in relationship to the disciples and the world.

- a. The Paraclete was easily recognized by the disciples (14:17).
- b. It is within and continues to remain with them (14:16-17).
- c. It is the Disciples' teacher (16:13).
- d. Announces to them things that are to occur in the future (16: 13).
- e. Declares what belongs to Christ and what does not (16:14).
- f. Glorifies Christ (16:14).
- g. Witnesses to Christ (15:26).
- h. Reminds the disciples of all that Jesus said (14: 26).
- i. Speaks of only what is heard (16: 13)
- j. The world cannot accept the Paraclete (14:17; 15:26).
- k. Cannot see nor recognize the Paraclete (14:17).
- l. However, does not prevent the witness of the Spirit to Christ by its rejection (15:26).
- m. The world is condemned, proven wrong, and pronounced guilty of sin by the Paraclete (16:8-11).
- n. In essence, the Paraclete has a twofold function: To communicate Christ to the believers and to put the world on trial and find it guilty as charge. Imagine the latter reason might be of some satisfaction to Christians who were on trial and being found guilty for their faith in Christ.

1. The community of John seems to be solving two basic problems with this understanding of the Paraclete. First, the delay of Parousia, the Second Coming. Christ has not come back as He was expected to. However, the author of John talks as if for the time being that Christ has appeared in the form of the Paraclete (page 130, Kysar). Therefore, the Paraclete is Christ is our midst. So the message might be interpreted to say: "Don't keep looking obsessively for Christ's return; look instead into the presence of the community. Because Christ is here. Therefore, the view of the Paraclete is a part of the eschatology of the book, the realized eschatology of John's theology.

2. The second is, how does the church of today connect itself to the power and presence of the living Christ? The Gospel's answer to the problem of bridging the time gap back to the historical revelation is through the person and the work of the Paraclete.

3. The Paraclete takes God's revelation in the person of Jesus and mediates to the persons of later time.

4. Origin of the Spirit—The Spirit as the third person of the Trinity has always been God and been with God. In the Old Testament, there are numerous references to the Spirit of God, especially when the Spirit comes upon a prophet of God. For example, look at Ezekiel 2:2; 3: 12, 14 as the Spirit overwhelming and moving the Prophet Ezekiel. Yet just as surely as it was given it could be taken away (Psalms 51:11).

5. But the New Testament starts talking about the Spirit in a more permanent way. John 7: 37-39 is an example of Jesus saying that the pouring out of the Spirit upon the believers was yet to come. John 19: 34 is seen as a fulfillment of this promise. Origen, 2nd century writer, said this about the Rock that Moses struck (Exodus 11: 2), that just as he struck the rock in the wilderness in order that it yielded life-giving water, so too Christ, when he was struck, caused streams of the New Covenant to flow. However, some people suggest that because there was no mention of blood that there is no connection. Yet, according Gary M. Burge in his book *"The Anointed Community: The Holy Spirit in the Johannine*

Tradition,” a Targum on Numbers 20:11 says: “and Moses lifted up his hand, and with his rod struck the rock twice: at the first time it dropped blood, but at the second time there came forth a multitude of waters.” No doubt in Jesus’ and John’s thinking, Jesus as the New Moses is doing things better than the old Moses could ever imagine doing for his people.

6. Look at 1 Corinthians 10: 1-4 for another striking the rock reference.

7. It is a very important point that John 7: 39 links together the cross and the Spirit: The Spirit is closely related to Jesus’ death. In the present symbolism, the Spirit flows (water flows) as it were, only when it joins the blood/death of Christ. The spear was meant to insure death, but paradoxically (irony) it made available the living water within the Christ. According to Burge, “The living Spirit must seemly await its host’s death to be released. That is to say, the living Spirit is none other than the life of its Lord” (page 95).

8. Note the Spirit doesn’t come upon the disciples until later (20:22), then upon the rest of the Christian church until Pentecost.

9. Another interesting scripture on the origins of the Spirit is found in 1 John 5: 6-8. Water here points to Jesus’ baptism, yet the baptism by blood couldn’t come until his glorification or his death (7:39). Once again the cross and Spirit are tied together.

10. To sum up, both 7:37ff and 19:34 stress two themes: one, the Spirit is viewed as a feature of Jesus’ own life. It is the living water within him. To receive this water one must come, drink, and believe in Jesus.

11. These passages bring together the major saving themes of John’s gospel: death, glorification, witness, and belief. The one who baptizes in the Spirit (1:33) is also the lamb of God (1:29; 19:36) who dies not only to give life (3:16) but also to give the Spirit (16:17). For John, that living water is the Spirit (7:39).

12. In Revelation 22:1ff John sees the River of life flowing out from under the throne of God... Even in Heaven it is the Spirit that is the life-giving force of all eternity.