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THE HOLY SPIRIT'S MINISTRY IN THE FOURTH GOSPEL

WALT RUSSELL

C. H. Dodd, in The Interpretation of the Fourth Gospel, errs in acceding to Bultmann's influence by attributing much of Johannine theology to Hellenistic thought, especially in the realm of pneumatology. Actually, John's theology of the Spirit is based on themes found in OT eschatological passages, themes that are shared by John with the rest of the NT, especially Luke-Acts. When one examines the themes of Messiah's baptism of others with the Holy Spirit, the Spirit's own regenerating work as he incorporates believers into Messiah's kingdom, and the Spirit's enabling of Messiah's followers to proclaim the Gospel, it is clear that John (along with the NT in general) shares these ideas with the OT prophets and has not imbibed them from Hellenistic sources.

* * *

INTRODUCTION

IN his monumental work, *The Interpretation of the Fourth Gospel*, C. H. Dodd concludes that the author of the fourth gospel faithfully reproduces the main articles of the tradition of Jewish eschatology dealing with God's πνεῦμα. This tradition understood that the Messiah, or the people of God in the age to come, or both, would be invested with the divine πνεῦμα in the sense of prophetic inspiration (John 1:32-33; 3:34; 7:39; 14:16-17; 20:22).¹ Dodd then states: "It does not however follow that the meaning he attached to the term πνεῦμα coincided exactly with its meaning in other NT writings."² Dodd argues that while John's usage may have had roots in a Hebrew mindset, it ended up largely compatible with Hellenistic thought.³ He then concludes:

¹C. H. Dodd, *The Interpretation of the Fourth Gospel* (Cambridge: Cambridge University, 1953) 222.

²Ibid.

³Ibid., 223-26.

Accordingly, the gift of the Spirit to the Church is represented, not as if it were a separate outpouring of divine power under the forms of wind and fire (as in the Acts), but as the ultimate climax of the personal relations between Jesus and His disciples: ἐνεφύσησεν καὶ λέγει αὐτοῖς, λάβετε πνεῦμα ἁγίου ["He breathed on them and said, 'Receive the Holy Spirit.'"] (John 20:22).⁴

Such an understanding is increasingly popular in this existential age. Dodd certainly heightens its appeal with amazing erudition by drawing out some of the unique Johannine nuances of the Person and work of the Holy Spirit.

However, it is the thesis of this article that in contrast to Dodd the view of the Holy Spirit in John's gospel⁵ is essentially the same as that in the rest of the NT—especially Luke–Acts. While John uses more intimate and personal language, both he and Luke nevertheless speak consistently of the Holy Spirit in the terminology of OT eschatology. This common backdrop results in a Lucan and Johannine sharing of at least two themes: that the giving of the Spirit inaugurates a new age centered in Messiah and his eschatological program, and that the Spirit empowers believers to engage in a "prophetic" and universal ministry of proclaiming the gospel.⁶ This view directly counters the view championed by Bultmann which attributes Johannine terminology to Hellenistic influence.⁷ While Dodd also sought to oppose this view, he nonetheless made some concessions to it. The discovery of Johannine-type terminology in the pristine Jewish atmosphere of Qumran now reveals such concessions to be patently erroneous. As Brown has said,

The critical import of the parallels between the Scrolls and John is that one can no longer insist that the abstract language spoken by Jesus in the Fourth Gospel *must* have been composed in the Greek world of the

⁴Ibid., 227. Translation is mine.

⁵While I believe that the author of the fourth gospel was the Apostle John, proving this position is considerably beyond the scope of this article. Therefore, the use of "John" can be taken simply as the traditionally-used name for the author. See L. Morris, *Studies in the Fourth Gospel* (Grand Rapids: Eerdmans, 1969) 215–92, and L. Morris, *The Gospel According to John* (NICNT; Grand Rapids: Eerdmans, 1971) 8–30, for recent defenses of this ancient view. See also the remarkable defense of the Apostle John's authorship in J. A. T. Robinson, *The Priority of John*, ed. by J. F. Coakley (London: SCM, 1985).

⁶See W. Russell, "The Anointing with the Holy Spirit in Luke–Acts," *TrinJ* NS 7 (1986) 52, 57.

⁷See particularly R. Bultmann, *Theology of the New Testament* (New York: Scribner's, 1951) 2.3–92, and R. Bultmann, *The Gospel of John, A Commentary* (Philadelphia: Westminster, 1971).

early second century A.D. What Jesus says in John would have been quite intelligible in the sectarian background of first-century Palestine.⁸

Thus, Dodd's acknowledging of Hellenistic philosophy—especially Platonic thought—as a significant influence upon John's categories is a syncretism that never occurred. These categories apparently appeared in both John and Qumran from the common source of OT eschatology. This is not to deny that John wrote in a manner sensitive to the Gentile Hellenists who were a part of his audience,⁹ but it is to affirm that Dodd (and Bultmann) overstated the ideological impact that this sensitivity had on John's gospel—especially regarding the Spirit. This article will explore John's systematic presentation of the Holy Spirit from the perspective of OT Messianic expectation, interacting with Dodd's position and others as the discussion progresses.

BAPTISM WITH THE SPIRIT

The Messiah's baptism of others with the Holy Spirit distinguishes the messianic age from the present one (John 1:32–33; 3:34). John 1:19–51 is the Evangelist's treatment of the ministry of John the Baptist and of some of his disciples. The pivotal event is Jesus' baptism, and it is treated in similar fashion to the synoptics,¹⁰ yet with Johannine uniqueness. For example, the Baptist's identification of Jesus as the Lamb of God (v 29), the emphasis on Jesus' pre-existence over the Baptist (vv 30–31), the fact that the Spirit "remained" [ἔμεινεν] on Jesus (v 32), and the retrospective narration of the baptism (vv 32–34) are not found in the synoptics. If John is writing a later and supplementary gospel (as most commentators recognize), these new insights are significant.

Perhaps most important for this discussion, however, is the account recording the transfer of loyalty to Jesus by some of the Baptist's disciples. Given the widespread existence of the

⁸R. Brown, "The Dead Sea Scrolls and the New Testament," in *John and Qumran*, ed. James H. Charlesworth (London: Geoffrey Chapman, 1972) 8.

⁹Cf. W. Nicoll, "The History of Johannine Research during the Past Century," *Neotestamentica* 6 (1972) 13: "Many leading scholars recently expressed the opinion that the Mid-East was permeated with a kind of pre-Gnosticism in the first century and that the Fourth Gospel shows a general relatedness to it . . . If a Gnostic feeling of life therefore formed the climate in the city or town of the Fourth Evangelist, it is to be expected that his preaching would show signs of his using the language of his environment . . . aimed at convincing hearers with a Gnostic frame of mind."

¹⁰Cf. S. S. Smalley, "Salvation Proclaimed VIII. John 1:29–34," *Exp Tim* 93 (1982) 327: "Like the synoptic writers, the gift of the Spirit is seen by the author of John's gospel as an act of consecration, showing that Jesus is both royal Messiah (cf. Isa 11:1–5; 61:1–3) and suffering, messianic Servant of God (cf. Isa 42:1–4)."

master/disciple relationship in both the Greek and Jewish cultures of the Mediterranean world,¹¹ this transfer of loyalty was pregnant with meaning to John's readers. Certainly Jewish readers would understand that Jesus' authority now superseded the authority of the first great prophet in Israel in over four hundred years (cf. 1:19-21). To emphasize this, the gospel writer speaks only of John's baptism in terms of its water content (v 31), while contrasting it to Jesus' baptism with the Holy Spirit (v 33). John's water baptism was for Israel (v 31) and places him in continuity with the *present age*. Messiah's permanent possession of the Holy Spirit (v 32) and his baptizing of others with the Spirit signals the beginning of the long-awaited *Messianic Age* (Isa 11:1-2; 42:1; 48:16; 59:21; 61:1-2; and Isa 32:15; 44:3-5; Ezek 18:31; 36:25-27; 37:14; 39:39; Joel 2:28-32). The significance for those who follow Messiah is that they will now take part in the era characterized by the Spirit being given without measure (John 3:34).¹² Therefore, the transfer of loyalty by John the Baptist's disciples was a significant step. They would partake of the prophesied eschatological baptism of the Spirit and speak of it, not of their former teacher's baptism of repentance. As prophetic trainees, if you will, they entered into the new realm of the abiding Spirit when they chose to follow Jesus the Messiah.

REGENERATION BY THE SPIRIT

While the sacramental¹³ and physiological interpretations¹⁴ of Jesus' conversation with the Pharisee Nicodemus persist, these views tend to blend together how Nicodemus would understand Jesus' words and how John wanted his readers to understand them. As Dodd has noted,¹⁵ the overarching theme of John 2-4 is "The New

¹¹See K. H. Rengstorf, "μαθητής," *TDNT* (1967) 4.415-61, for a good overview of the Greek and Jewish understanding of being a "disciple."

¹²Dodd, *Interpretation*, 310-11, confesses an inability to determine whether God the Father or God the Son is the giver of "the Spirit without measure" in John 3:34, while C. K. Barrett sees the sense of the passage as referring to God the Father giving the Spirit to Jesus (*The Gospel According to John* [2nd ed; Philadelphia: Westminster, 1979] 226). Barrett's view fits the context of John 3 and underscores the fact that Jesus is given the authority to baptize with the eschatological gift of the Holy Spirit because the Father has given the Spirit without measure to him.

¹³See R. E. Brown, *The Gospel According to John 1-12* (AB 29; Garden City: Doubleday & Co., 1966) 137-44 for a discussion of recent adherents of this interpretation.

¹⁴See M. Pamment, "A Short Note on John 3:5," *NovT* 25 (1983) 189-90 for a recent defense of this interpretation. For a differing understanding of this passage, see R. W. Paschal, "Sacramental Symbolism and Physical Imagery in the Gospel of John," *TynBul* 32 (1981) 159-61.

¹⁵Dodd, *Interpretation*, 297-317.

Beginning" that Jesus has brought. His new order transcends Judaism as represented by Nicodemus and the exact nature of this newness seems to be the crux of the discussion between Jesus and this Pharisee. In the course of the conversation, both Nicodemus's misunderstanding¹⁶ and Jesus' expressions of double meaning¹⁷ play significant roles in giving this dialogue its enduring quality. Nicodemus is functioning out of a concrete, Old Covenant mindset greatly supplemented by many decades of authoritative oral traditions. Jesus speaks from the perspective of the new beginning of the eschatological age that he inaugurates in this era of the abiding presence of the Holy Spirit.

At issue with this Sanhedrin Pharisee is entrance into this age—Messiah's kingdom (3:3). To enter one must be born *from above* (ἄνωθεν). Nicodemus understands this very concretely as born *again*—an equally plausible meaning for ἄνωθεν. Jesus' paraphrasing of "born from above" is to be "born of water and the Spirit" in 3:5.

How would Nicodemus (and the readers) most naturally understand this? It seems inescapable that "water" in both contexts must refer to purification from sin and defilement. Not only did John the Baptist's baptism build on this understanding, but Pharisaic ritual washings were a foundational part of their life of table fellowship (cf. Mark 7:1–23). John's readers had already been informed of the Pharisaic need for an abundant amount of water for this purification (John 2:6). Therefore, it seems rather straightforward of Jesus to use this common symbol. Under the Old Covenant the Pharisees had taken the priestly cleansings with water (e.g., Lev 16:4), democratized them, and thereby carried them to an absurd end. Jesus previously commented on what he thought of their abundant use of water by turning it into Messianic wine (John 2:1–11)! This gives an ironic twist to Jesus' mentioning of the need for water to Nicodemus.

However, much more important than irony is Jesus' point that the water needed is not Old Covenant water (which is now wine!), but New Covenant water. Jesus' use of water and Spirit with Nicodemus must have immediately brought to mind one of the clearest OT passages on the inauguration of the New Covenant Age—Ezek 36:25–27. Jesus' point seems to be that purification by water is needed to enter the kingdom of God, but it is not by water "from below" used by the Pharisees, but water "from above" that only God can send. The whole thrust of Ezekiel's prophecy seems to be that God will

¹⁶See M. de Jonge, "Nicodemus and Jesus: Some Observations on Misunderstanding and Understanding in the Fourth Gospel," *BJRL* 53 (1970–71) 337–59 and D. A. Carson, "Understanding Misunderstandings in the Fourth Gospel," *TynBul* 33 (1982) 59–91.

¹⁷For a recent study see E. Richard, "Expressions of Double Meaning and Their Function in the Gospel of John," *NTS* 31 (1985) 96–112.

inaugurate the New Covenant form of his kingdom with Israel by pouring out water from above for cleansing (Ezek 36:25) and by pouring out his Spirit from above for a new obedience (Ezek 36:26-27). This heavenly outpouring is the prior necessity to entering the kingdom under the New Covenant. Isaiah echoes this in 44:1-5 when he states: "For I will pour water on the thirsty land, and streams on the dry ground; I will pour out my Spirit on your offspring and my blessing on your descendants" (v 3). The prophet goes on to say: "One will say, 'I belong to the Lord,' another will call himself by the name of Jacob; still another will write on his hand, 'The Lord's,' and will take the name Israel" (v 5). God's heavenly outpouring is the precursor to Israel's full possession of his kingdom blessings.¹⁸

The gospel writer reinforces this understanding about the Holy Spirit in John 4:24 and 6:63. In 4:24 while speaking with the Samaritan woman, Jesus asserts the universality of New Covenant worship for all peoples. Such worship is decentralized geographically (not in Jerusalem or at Mt. Gerizim) and centralized personally. Worship is mediated through the person of the Holy Spirit to ensure its truthfulness for all peoples. In this age of the abiding Spirit, he aids anyone who genuinely wants to worship God, regardless of their ethnic group or geographical location. This is necessary because "it is the Spirit who gives life" (6:63a). Using the words that Jesus spoke, which are spirit and life (6:63b), the Holy Spirit bestows the life from above. This is the life that draws those who believe into Messiah's kingdom.

EMPOWERING BY THE SPIRIT

The Holy Spirit also personally enables Messiah's followers to proclaim his gospel to the nations like the prophets of old. The decentralized, universal worship of God under the New Covenant is mediated by the Holy Spirit under Messiah's authority as has already been seen in the brief, but powerful words of John 4:24. How the Spirit mediates the universal harvest that has already begun (4:35) is further explained by John (John 7:37-39; 14-16; 20:22).

John 7:37-39

For sheer picturesque imagery and vividness, John 7:37-39 is unmatched among passages about the Holy Spirit. The setting is the

¹⁸See Z. C. Hodges, "Water and Spirit—John 3:5," *BSac* 135 (1978) 206-20 for an understanding of "water and Spirit" as "water and wind." He sees Isa 44:1-5 and Ezek 37:9-10 as the OT proof-texts behind this double metaphor for the work of the Holy Spirit.

Feast of Booths or Tabernacles (John 7:2). As many have noted, the liturgy of this Jewish festival was dominated by the themes of water and light (see m.Sukk. 3–4).¹⁹ Sensitive to the opportunities for teaching provided by these themes, Jesus apparently delivered a sermon on each while at the feast (“water” in John 7 and “light” in John 8). We also know that Zechariah 12–14 was a central passage in the liturgy of the festival²⁰—probably because the Feast of Tabernacles is mentioned in the eschatological setting of Zechariah 14. This passage has been championed as the OT Scripture behind Jesus’ words along with Exod 17:5–6; Num 20:7–11; Ps 78:15–16; Prov 5:15; 18:4; Isa 12:3; 55:1; 58:11; and others.²¹ Some also strongly conjecture that Ezek 47:1–12 provided the OT backdrop for understanding the daily water ceremonies during the feast.²² Since the reference to the OT in John 7:38 is singular and vague (“as the Scripture said”), it has been difficult choosing among the many OT texts relating to water and the Spirit. While there may be some difficulties in matching up the imagery of Zechariah 12–14 with John 7:37–39, it still seems to be the most straightforward choice as the primary Scripture because of its use as a Tabernacle’s *haptarah* and its immediate familiarity to the festival hearers.

Several scholars have suggested that the punctuation of the traditional English translations of John 7:38 is incorrect and that Christ, not the believer, is the one from whom the living waters flow.²³ However, Cortes and others²⁴ have shown that such suggestions are inadequate and that the believer is clearly the source of the rivers of living water. The introductory τοῦτο δὲ εἶπεν (“this he said”) in John 7:39 demands that the immediately preceding statement be a reference to the believer by Jesus and not a part of John’s editorial comment.

It well may be that Jesus used Zechariah 12–14 not only because it was a part of the festival liturgy, but also because it was loved by the Jews for its promise of judgment upon the oppressor nations

¹⁹See Dodd, *Interpretation*, 345–54 and particularly A. Guilding, *The Fourth Gospel and Jewish Worship* (Oxford: Clarendon, 1960), 92–120 for a full development of this dual theme in John 7–8.

²⁰See I. Abrahams, *Studies in Pharisaism and the Gospels* (Cambridge: Cambridge University, 1917, 1924; reprint ed.; New York: Ktav, 1967) 1.11–12.

²¹See Brown, *The Gospel According to John 1–12*, 321–23 for a discussion of these OT texts.

²²For example, Z. C. Hodges, “Rivers of Living Water—John 7:37–39,” *BSac* 139 (1979) 239–48 and B. Grigsby, “Gematria and John 21:11—Another Look at Ezekiel 47:10,” *ExpTim* 95 (1984) 177–78.

²³See Brown, *The Gospel According to John*, 320–21 for some of these attempts.

²⁴J. B. Cortes, “Yet Another Look at Jn 7:37–38,” *CBQ* 29 (1967) 75–86; G. Fee, “Once More—John 7:37–39,” *ExpTim* 89 (1978) 116–18; and Hodges, “Rivers of Living Water,” 239–43.

(Zech 14:1-7, 12-19). This judgment will take place when the Lord is King over the whole earth (14:9). He will then literally raise up Jerusalem (14:10), make her secure forever (14:11), and collect the wealth of the nations for her (14:14). Jerusalem will finally be the center of worship for all the nations, and they will come to her to celebrate the Feast of Tabernacles (14:16-21).

Jesus' point in using such a passage is that he was soon going to establish his kingdom over the nations, but his agenda *at the present time* was not judgment, but gracious preaching (cf. Isa 61:1-2 in Luke 4:16-30). At his return Jerusalem would be the cup that makes the nations reel and the flaming torch that ignites them in judgment (Zech 12:1-9). Also at that time, the spirit of grace and supplication would be poured out upon the house of David and the inhabitants of Jerusalem, and "they will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son" (14:10; cf. John 19:34-37).

Most significant for this discussion is the statement, "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" (Zech 13:1). Jesus' (and John's) point seems to be that worship of the Father is not presently centralized around a fountain in Jerusalem, *per se*, but in the Person of Jesus the Messiah. *He* is the fountain that will be opened in Jerusalem (cf. John 19:34). As Jesus told the Samaritan woman, "Indeed, the water I give him will become in him a spring of water welling up to eternal life" (John 4:14). John now clarifies in his editorial comment that this overflowing spring/river of living water is the overflow of the Holy Spirit in the life of each believer in Jesus (John 7:39). That is why the worship of God is now decentralized from Jerusalem and centralized around faith in Jesus via the mediation of the Holy Spirit (John 4:24). He who comes to drink by faith from Jesus will himself "become an 'intermediate source' through whom the living waters he receives from God's son will flow."²⁵ In other words, in the terms of Zech 13:1, the nations do not have to come to Jerusalem for the fountain, but the personal, individual extensions of the Living Fountain can now overflow to the nations.²⁶

²⁵Hodges, "Rivers of Living Water," 243.

²⁶Note that John informs the readers of his focus on the nations in this context by including the ironic statement of the Jews in John 7:35: "The Jews therefore said to one another, 'Where does this man intend to go that we shall not find Him? He is not intending to go to the Dispersion among the Greeks, and teach the Greeks, is He?'" For a recent study that sees "the Jews" in John as basically the leaders of the nation, see U. C. von Wahlde, "The Johannine 'Jews': A Critical Survey," *NTS* 28 (1982) 33-60.

Rather than judgment upon the nations, this message about the Feast of Tabernacles brings only good news. The overflow of the Holy Spirit in the lives of Messiah's followers ensures that.

John 14-16

The four occurrences of the term παράκλητος (John 14:16; 26; 15:26; 16:7) in conjunction with the four occurrences of πνεῦμα (John 14:17, 26; 15:26; 16:13) have aroused an enormous amount of scholarly debate over the last decades.²⁷ Establishing the exact meaning of παράκλητος has been no easy task because of its rarity in Greek literature and its broad usage. Some have emphasized a legal sense and have argued for the translation "advocate" (e.g. Liddell-Scott, 1313; Behm in *TDNT*, 5.803; and the majority of Johannine commentators since). Some have emphasized the LXX usage and suggest (Eschatological) "Comforter,"²⁸ while others speak of the Paraclete as "the Spirit of Christian paraclesis [messianic proclamation]."²⁹ Brown advises transliteration because, like love, the term is "a many-splendoured thing!"³⁰ The most reasonable solution seems to be that suggested recently by Grayston in his excellent diachronic study.³¹ He advocates a general, flexible term like "supporter" or "sponsor." This fits the usage of παράκλητος from the fourth century B.C. to the third century A.D. and explains John's focus on various aspects of this broad term in his four gospel usages.³² In these occurrences and all others, παράκλητος is someone usually more

²⁷For example, see R. Bultmann, *The Gospel of John*, 566-72; H. Windisch, *The Spirit-Paraclete in the Fourth Gospel*, trans. J. W. Cox (Philadelphia: Fortress, 1968); R. E. Brown, "The Paraclete in the Fourth Gospel," *NTS* 13 (1966-67) 113-32; Barrett, *The Gospel According to John*, 454-55; J. Painter, "The Farewell Discourses and the History of Johannine Christianity," *NTS* 27 (1981) 525-43; F. F. Segovia, "The Theology and Provenance of John 15:1-17," *JBL* 101 (1982) 115-28; F. F. Segovia "John 15:18-16:4a: A First Addition to the Original Farewell Discourse?" *CBQ* 45 (1983) 210-30; D. B. Woll, "The Departure of 'The Way': The First Farewell Discourse in the Gospel of John," *JBL* 99 (1980) 225-39; A. R. C. Leaney, "The Johannine Paraclete and the Qumran Scrolls," in *John and Qumran*, ed. James H. Charlesworth (London: Geoffrey Chapman, 1972) 38-61; and A. Shafatt, "Geber of the Qumran Scrolls and the Spirit-Paraclete of the Gospel of John," *NTS* 27 (1981) 263-69.

²⁸J. G. Davies, "The Primary Meaning of παράκλητος," *JTS* n.s. 4 (1953) 35-38.

²⁹Barrett, *The Gospel According to John*, 461-63.

³⁰Brown, "The Paraclete in the Fourth Gospel," 118-19.

³¹K. Grayston, "The Meaning of PARAKLETOS," *JSNT* 13 (1981) 67-82.

³²Brown, "The Paraclete in the Fourth Gospel," 118, summarizes how John uses the term to speak of a witness in defense of Jesus and a spokesman for him in his trial-context, a consoler of the disciples, and, most importantly, a helper of them as a teacher and guide.

prominent and powerful who comes alongside to support or sponsor one in need—sometimes in a legal context.³³

Παράκλητος is appropriate in the setting of John 14–16 because Jesus is commissioning the disciples to carry on his work on earth. More specifically, the genre appears to be that of prophetic commissioning, as several have observed.³⁴ Such an overwhelming task demands heavenly support and sponsorship. This Jesus provides with his eschatological gift to his disciples—the promised Holy Spirit—and his upper room teaching explains exactly how the Spirit will be their sponsor in the work of prophetic proclamation. This is the climactic purpose of the ministry of the Holy Spirit in the fourth gospel, and John has been building toward it since Jesus' baptism in John 1:32–34. Dodd misses this sense of empowering and simply describes John's account of the gift of the Spirit of the Church as "the ultimate climax of the personal relations between Jesus and His disciples."³⁵ Certainly, it is this, but while John speaks of the Spirit's bestowal in terms more intimate and personal than other NT authors, his pastoral language does not reveal a divergent purpose for that bestowal. Barrett concurs and sees the Paraclete as the Spirit of Christian preaching, paralleling the well-known rabbinic description of the Holy Spirit as the "Spirit of prophecy."³⁶ Barrett's view, while not diminishing the personhood of the Spirit, explicitly emphasizes his role in sponsoring the work of prophetic proclamation. Boring and Isaacs, in their studies of the various functions of the OT prophet,

³³G. G. Findlay, *The Fellowship in Life Eternal* (New York: Hodder and Stoughton, 1909; reprint ed.; Minneapolis: James and Klock, 1977) 117, concurs with this description: "The relationship of advocate and client constituted a settled personal tie involving acquaintanceship, and often kinship, between the parties. The παράκλητος of the old jurisprudence, in the best times of antiquity, was no hired pleader connected with his client for the occasion by his brief and his fee; he was his patron and standing counsel, the head of the order or the clan to which both belonged, bound by the claims of honour and family association to stand by his humble dependent and to see him through when his legal standing was imperilled; he was his client's natural protector and the appointed captain of his salvation."

³⁴For example, M. E. Boring, "The Influence of Christian Prophecy on the Johannine Portrayal of the Paraclete and Jesus," *NTS* 25 (1978) 113–23 and especially M. E. Isaacs, "The Prophetic Spirit in the Fourth Gospel," *HeyJ* 24 (1983) 391–407. See also, H. S. Benjamin, "Pneuma in John and Paul—A Comparative Study of the Term with Particular Reference to the Holy Spirit," *BTB* 6 (1976) 27–48; D. A. Carson, "The Function of the Paraclete in John 16:7–11," *JBL* 98 (1979) 547–66; and George Johnston, "The Spirit-Paraclete in the Gospel of John," *Perspective* 9 (1968) 29–37 and *The Spirit-Paraclete in the Gospel of John* (Cambridge: Cambridge University, 1970).

³⁵Dodd, *Interpretation*, 227.

³⁶Barrett, *The Gospel According to John*, 462.

expand Barrett's insight by showing how all of these prophetic functions are ascribed to the Spirit Paraclete in the fourth gospel.³⁷ These include the functions of being a divine messenger and spokesman, one who glorifies God (Jesus), a teacher and interpreter of events, a witness, one who predicts the future, and one whose message is rejected in the present. "Furthermore, his [the Holy Spirit's] permanent presence within the Christian community is the fulfillment of the hope that all the Lord's people should be prophets (cf. Num 11:29)."³⁸ Although in this age believers are not prophets in the technical sense of the term, surely this was Jesus' encouraging word to the disciples on the night he was betrayed. They would be equipped from above by the long-awaited, abiding presence of the Prophetic Spirit to proclaim as "prophets" the good news of their Savior.

John 20:22

Only this last occurrence of the Holy Spirit in the fourth gospel remains to be dealt with in this study. Again, the context appears to be one of prophetic commissioning:

Jesus therefore said to them again, "Peace be with you; as the Father has sent Me, I also send you." And when He had said this, He breathed on them, and said to them, "Receive the Holy Spirit" [John 20:21-22].

Jesus' sending of his disciples as he was sent by the Father and his emphasis on receiving the Holy Spirit suggest a continuation of his Spirit-anointed "prophetic" ministry:

The tandem relationship between Jesus and the spirit-paraclete is used by John to stress the continuity of function rather than to suggest that Jesus is subordinate. Greater claims are made for Jesus than the paraclete, and it is he as the prophete' *par excellence* who provides the model for the prophetic spirit. . . . he figure of Moses may also lie behind John's description of Jesus bequeathing his spirit to his disciples (John 20:22; cf. LXX Gen 2:7) Besides endowing the seventy elders with his self-same spirit of prophecy (Num 11:24f), at the end of his farewell discourse he hands on his spirit to his successor, Joshua.³⁹

At various points in the fourth gospel, John has subtly demonstrated that, as the second Moses (Deut 18:15), Jesus is far greater than Moses. For example, while the Torah was given through Moses,

³⁷Boring, "The Influence of Christian Prophecy," 113-20 and Isaacs, "The Prophetic Spirit in the Fourth Gospel," 393-99.

³⁸Isaacs, "The Prophetic Spirit in the Fourth Gospel," 399.

³⁹Ibid., 402-3.

Jesus himself is the New Torah, because he has seen the Father and explains him (John 1:17–18). While manna was given through Moses, Jesus himself is the true manna from heaven (John 6:32–35). “It is because Jesus supersedes Moses that ascriptions such as ‘life,’ ‘light,’ ‘bread,’ and ‘water,’ which were previously applied to the Mosaic Torah, are transferred to him.”⁴⁰

John brings all of this Mosaic imagery to a climax in 20:22. The second and greater prophet Moses—the Eschatological Prophet—is now bequeathing not just the temporary Spirit of prophecy as Moses did, but the abiding, eschatological gift of the Holy Spirit. He will enable all of God’s people to proclaim like prophets of old the good news of the New Moses (cf. Joel 2:28–32; Acts 2:1–21). John’s inclusion of this bestowal of the Spirit does not appear to be his official account of Pentecost, but rather it is simply his way of giving finality to the prophetic commissioning he has been picturing since John 7:37–39. In John’s typical style, it is personal, intimate, and filled with OT allusions.

CONCLUSION

Dodd made a lasting contribution to NT studies with his book, *According to the Scriptures*,⁴¹ in which he isolated the most important OT *testimonia* behind numerous NT passages. Dodd’s error in viewing the Holy Spirit’s ministry to the Church in the fourth gospel may lie in the fact that he did not fully integrate his brilliant work about the OT *testimonia* into his study of John. This is crucial because it seems John is always writing at two levels. Some of his first readers appear to have been Hellenized Gentiles who were uninformed of the rich OT foundation underlying the life and ministry of Jesus and the Church. John’s gospel is perfectly intelligible to them without this background. The second group of readers appear to have been Jews and Hellenistic Gentiles who did know the OT well and readily picked up on the twenty-odd OT quotations and the hundred-plus OT allusions in his gospel. Obviously the fourth gospel is immensely enriched with the addition of this dimension.

The person and work of the Holy Spirit can be seen in the same two-fold manner in John. The Holy Spirit can be readily distinguished from the impersonal forces and unholy spirits with which Gentiles would be familiar from the standard Greco-Roman mystery religions. John fosters this distinction by his emphasis on the personhood of the Spirit and the personal relationship the Christian has with him. However, John does not reduce πνεῦμα to reality or absolute being.

⁴⁰Ibid., 403.

⁴¹C. H. Dodd, *According to the Scriptures* (London: Nisbet & Co., 1952).

His rich anchoring in OT *testimonia* about the Spirit makes such an identification impossible. Therefore, John's view of the Holy Spirit can be summarized as a more personal and intimate view of the same prophesied Messianic anointing or empowering found in Luke-Acts and the rest of the NT.⁴² Such an anointing both inaugurates a new Messianic age and empowers those who believe in Jesus to make the "prophetic" proclamation to the nations that he who has been lifted up wants to draw all men to himself (John 12:32).

⁴²See Russell, "The Anointing with the Holy Spirit in Luke-Acts," 47-63 for a development of the theme of Messianic anointing in Luke's writings.