

**THE *PARAKLĒTOS* IN THE GOSPEL OF JOHN,
CHAPTERS 14 - 16**

by

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I. INTRODUCTION

I.1 DELIMITATION OF THE DISSERTATION

This dissertation intends to concentrate on John's teaching about the Holy Spirit with special emphasis on John 14 - 16.

Beyond doubt the most important references to the Holy Spirit in this Gospel occur in chapters 14 - 16, in which chapters the remarkable title Paraklêtos is introduced for the Spirit. This dissertation concentrates on these chapters and specifically on the Paraklêtos-sayings.

It is true that a number of references to the Spirit also occur in the rest of John's Gospel (especially prominent is chapter 3). As far as necessary they will be considered in comparison to the Paraklêtos-sayings in chapters 14 - 16. Likewise other references to the Spirit in chapters 14 - 16 not using the title Paraklêtos do occur and will be considered in comparison with the Paraklêtos-sayings.

John 13:31 - 38 also needs to receive attention in chapter two of this dissertation, since it is believed to be the unalterable introduction to the farewell discussions of Jesus in chapters 14 - 17 (chapter 17 being the highpriestly prayer of Jesus).

I.2 PURPOSE OF THE DISSERTATION

Since there is an abundance available literature on the Paraklêtos-sayings, it may be questionable whether another study of this subject is legitimate. However, as will be briefly illustrated below, the lack of consensus on this issue makes another scholarly discussion meaningful and even necessary.

The term Paraklêtos, used four times in John's Gospel (14:15, 26; 15:26; 16:7) is so unique in Jesus' revelation about the Holy Spirit that scholars

have expressed it as follows:

"The word Paraklêtos is peculiar in the New Testament to the Johannine literature" (Brown, 1969, p.113). It presents "a notorious crux exegetica since it is difficult to determine how far it has assumed an active meaning despite its undoubtedly passive form" (Davies, 1953, 4:p.35). "The term Paraklêtos is notorious crux exegetica. The problem has two aspects: the first is the meaning of the term itself. The second aspect of the problem is the supposed hiatus between the title and the functions ascribed to it" (Holwerda, 1959, p.27). "It is striking that the term Paraklêtos is only found in the Johannine writings...." (Braumann, 1975, p.90).

There is considerable controversy over the title and meaning of the word, Paraklêtos, for the main problem regarding Paraklêtos lies in the fact that the word itself can be considered as being either passive or active in form (Boice, 1970, p.144). If the passive meaning of Paraklêtos is chosen, "the word must mean 'advocate', literally 'one who is called to the side of'.

... But in John the function of advocate is never explicitly given to the Spirit in relation to His activity on earth, and, as far as the disciples are concerned, the Spirit is more of a teacher than an advocate in a judicial setting" (Ibid., 1970, p.144).

If the active meaning of it is considered, "the word suggests 'one who consoles' or 'comforter'. In this case the difficulty lies in reconciling the idea of comfort with the revelational and judgemental aspects of the Spirit's witness" (Ibid., 1970, p.145).

On the other hand, Hoskyns (1940, pp.549-54) has argued that Paraklêtos includes both these meanings, while Barrett (1950, pp.1-15), rejecting the interpretation of Paraklêtos as intercessor, has suggested that the term should be interpreted on the basis of the primitive kêrugma and parakalein in the sense of 'to exhort'.

The major difficulty of Barrett's interpretation, according to Holwerda (1959, p.36), "is that it completely by-passes the normal meaning of Paraklêtos".

Mowinckel (1933, pp.97-130) proposed that the problem of the Paraklêtos is settled in the Old Testament and Jewish concept of intercessors, although the term Paraklêtos does not occur in the Old Testament (Holwerda, 1959, p.32).

The main purpose of this dissertation is not to deny the validity of the above meanings or interpretations of the term or to confine the meaning of Paraklêtos in any way. The purpose is to study the specific situation just before Jesus' departure from this world through a detailed analysis of Jesus' Farewell-sayings in which the four Paraklêtos-sayings occur. That implies: trying to discover the main intention of the author of the Gospel of John in emphasizing the functions of the Holy Spirit as the witness of Jesus, the guide, the teacher, or the reminder of Jesus' words. This will enable us to outline Jesus' revelation about the meaning of the Holy Spirit for the future church. Through this investigation, a better solution to the problem of Paraklêtos is attempted.

I.3 METHOD

In I.4 below the authorship, the date, the background of the Gospel and its relation to 1 John are dealt with as well as the special background of the author, since such matters are necessary for the correct interpretation of the context in which Paraklêtos is used.

Chapter II will give an analysis of Johannine references to the Paraklêtos and will determine the contexts around it. Also the 'supposed' introduction to chapters 14 - 17 (13:31-38) will be dealt with in some detail.

In Chapter III, an interpretation of the term Paraklêtos mainly in the light of the given analysis will be made.

In the final chapter (IV) a comparison is made between Jesus' promises regarding

the work of the Paraklêtos when He comes and the way in which Acts describes the work of the promised Spirit after He came.

I.4 PROLEGOMENA

Certain preliminary matters which form the fundamental presuppositions for this study must first be considered. These matters are of the nature of basic assumptions. However, they will be presented in the context of some of the evidence which led to their adoption.

I.4.1 Authorship and Date

"The problem of this Gospel's authorship has been so widely and so thoroughly discussed that it is not easy to express with any conciseness all the ramifications of the different hypotheses which have been proposed" (Guthrie, 1978, p.241). However, from the Gospel itself certain facts about its author have come to light.

From the internal evidence, we may conclude that the author is a Palestinian Jew¹⁾, an eye-witness²⁾, one of the twelve disciples³⁾, the very Apostle John (Guthrie, 1978, pp.241-271; Robertson, 1932, p.xiii; Thiessen, 1944, pp.167-169; Coetzee, Die Evangelie van Johannes, unpublished).

The date of the Gospel has been variously estimated from AD 40 to AD 140, or even later (Tenney, 1976, p.189). While Burch (1928, pp.225-228) maintains

1) John 1:28; 2:1,12,14,20; 2:23; 4:11,20; 5:2; 7:37-39; 8:2,20; 10:22,23; 11:1,18,54; 18:1,20; 19:17.

2) John 1:14,29,35,39; 2:1; 3:24; 4:6,40,52,53; 6:22; 7:14; 11:6; 12:1; 13:1,2; 19:14,31,35; 20:1,19,21-26.

3) John 13:23-24 cf. 1:35-42; 2:17,22; 4:27; 6:19,66-71; 12:16; 13:23,24,28; 18:15,16; 19:26; 20:1-10,24-29; 21:2,7,20.

that John's original contents and structure should have a much earlier date, while the date of its final editing should be put before AD 70, Hunter (1978, pp.1-2) is in favour of an even earlier date for John than AD 100.

Coetzee (in Die Evangelie van Johannes, unpublished) in line with the tradition of the early church concludes that the Apostle John wrote the Gospel in Ephesus in AD 85-95 (cf. Thiessen, 1944, p.173).

I.4.2 Background of the Gospel of John

In his study of "the Gospel According to John and the Old Testament", Van der Waal (1972, pp.28-47) says, "Just like the book of Revelation, the Gospel according to John is fully of a Jewish character..." The evidence of the contents of the Gospel itself and the relation of its language to the Qumran texts indicate the Jewish background of the Gospel (Coetzee, 1972, pp.48-66). Sanders (1968, p.24) says, "The distinctive teaching in his Gospel is essentially his own - the product of his reflexions on the Old Testament, the teaching of Jesus, and the needs of his contemporaries."

I.4.3 Relation to 1 John

Evidence of the common authorship of these writers is furnished by the close resemblance between the language and preaching of the Gospel of John and the Epistles. The resemblances (e.g. 1 John 1:2,3, John 3:11; 1 John 1:4, John 16:24) between them in thought and language are so close that it has generally been thought unnecessary to argue detail for the identity of authorship (Sanders, 1968, pp.26-28).

The first Epistle opens by summarizing, "That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life" (1 John 1:1).

This summary makes it clear that the readers of the Epistle were not unacquainted

with the Gospel of John both with regard to its contents and with regard to its vocabulary (Tenney, 1976, p.375). Although Dodd (1937, pp.129-156) argues that the stylistic and theological differences are sufficient to indicate two different authors, however, "differences between the Gospel and 1 John are due to the situations for which they were written" (Painter, 1979, pp.103-108). Both the Gospel and 1 John were probably produced about the same time and at the same place (Tenney, 1976, p.375).

I.4.4 Special Background of the Author

For a better understanding of the main role of the Paraklêtos in the Gospel of John, the possibility of John's knowledge of the abuse of the spiritual gifts among Churches in Corinth and Ephesus is briefly traced.

There are so many peculiarities in John that only the most outstanding in connection with the present subject can be listed:

- 1) The term "sign" (σημεῖον) is chosen and used with a special in mind (Thiessen, 1944, p.175).
- 2) John does not describe Jesus as performing his miracles by the power of the Holy Spirit (Ladd, 1977, p.288).
- 3) In John Christ's teaching, in the form of elaborate discourses, is stressed (Hendriksen, 1976, p.37).
- 4) The Synoptics all stress Jesus' miraculous power as the main function of the Holy Spirit (Matt. 1:18,20; 12:28; Luke 1:8-80; 4:4). John, however, stresses the Holy Spirit's mission for Christ (14:26; 15:26; 16:14).
- 5) As compared with the thirty-three cases in Synoptics, only seven demonstrative miracles (2:1-11; 4:46-54; 5:1-9; 6:1-14; 6:16-21; 9:1-2; 11:1-46) wrought by Christ are recorded in John.

From the above, we may conclude the following two facts:

Firstly, they seem to show that John avoids, intentionally, to stress on the

miraculous works of the Holy Spirit or the miracles of Jesus by selecting the materials for his Gospel from among a much large number (cf. John 20:30).

In Acts, Luke describes the miraculous works of the Holy Spirit through the apostles as "τέρατα καὶ σημεῖα" (Acts 2:43; 4:40; 5:12 etc.). However, John consistently calls the miracles of Christ "σημεῖα" (John 4:54; 6:2; 6:14; 9:16; 12:18), except for the instance in which "σημεῖα καὶ τέρατα" (4:48) was used by Jesus especially to rebuke those who were only satisfied with the seeing of strange miracles. The term "σημεῖα", for John, "describes any deed or act of Jesus, even any deed done unto Jesus, which reveals Jesus as the Messiah - Son of God" (Coetzee, An Analysis of the Thought-Structure of the Gospel of John, unpublished).

John prefers "σημεῖον" to "τέρας" - the last referring to something sensational or exciting for the spectators.

And secondly, they show that John emphasizes Jesus' sayings - His Words themselves - followed by signs (σημεῖον) of Jesus, and that the Holy Spirit in John is prominent not in his performance of the strange miracles but in his witness to Jesus or the reminder of Jesus' words. The Father's words (5:39; 17:17) and the Son's words (2:7-8; 4:50; 5:6,8; 6:68; 9:7; 11:41-43) are related to the miracles which predominate in this Gospel. The function of the Holy Spirit as the reminder of what Jesus taught his disciples (14:26) and the drawer from what is Jesus' own (16:14) is stressed here.

In short, as regards the matter of the miracles through Jesus and the Holy Spirit is concerned, it is very clear that John intended to stress the fact that the Holy Spirit's main mission is to vindicate Jesus himself, and not his miraculous works; to vindicate Jesus' words, that are the very power for making the miracles possible (2:7-8; 4:50; 5:6,8; 9:7; 11:41-43; 21:5-6).

The present writer holds the hypothesis that the Apostle John's emphasis on the Paraklêtos-role of the Holy Spirit may have been prompted by his knowledge of the abuse of the spiritual gifts amongst, inter alia, the Corinthian and Ephesus Churches.

In this connection, a research on the following questions will provide a clue to the understanding of the purpose of John's above-mentioned emphasis:

- 1) Some problems in the Corinthian and Ephesian Church
- 2) John and both these Churches

1) Some problems in the Corinthian and Ephesian Church

Amongst the Churches Paul founded, the Corinthian Church and Ephesian Church are typical of those which had problems concerning the gifts of the Holy Spirit (1 Cor. 12-14; Acts 18:18-19 :20; cf. Ephesians). Therefore attention ought to be given to what happened in them.

First, the Corinthian Church will be observed and then the Ephesian.

a. The Corinthian Church

Although the spiritual endowments were rich in this Church (1 Cor.1:1-9; chapters 12-14), there were many considerable problems to be solved: from schism (1:10-4:21), moral lapses (5:-6:), marriage (7:), meat sacrificed to idols (8:-10:) and disorders in public worship (11:), to spiritual gifts (12:-14:) and resurrection (15:).

The subject matter of the problems discussed by Paul in 1 Corinthians 12:-14: is "*χαρίσματα*"(gifts) and "*λαλῶν γλῶσση*"(speaking in tongues). Abuses of the spiritual gifts in this Church are as follows:

The Corinthians overestimated certain gifts of the Holy Spirit: whilst healing, working of miracles, prophecy, discerning of spirits, speaking tongues and

interpretation of tongues (12:10-11) were experienced, certain gifts were over-estimated: accordingly, those who spoke in a certain tongue looked down on the others, and those who had the gift of healings disregarded the others who could not do it (cf. 12:21-23, 30). Thus they esteemed their own gifts given by the Holy Spirit more highly than the rest (Grosheide, 1976, p.283). They were, after all, far from the life of loving one another (12:31-13:). Eventually, there were as many divisions and schisms as there were diversity of the Spirit's gifts (12:4-30). Under the pretence of their speaking in a tongue and prophesying, their utterings were meaningless (14:6-9). The edification of the Church could not be seen, and disorder was present in the Church (14:3-5,12,17,26,33,40). There could be no edification of the Church in this.

1 Cor. 12:28 is the main remedy for the abuse of the spiritual gifts which appears in chapters 12-14. The verse is:

"And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after (ἐπετα : then) miracles, then (ἐπετα) gifts of healings, helps, governments, diversities of tongues".

The gifts of the Holy Spirit, according to Paul, should be administered by God (12:28) within the Church (Tenney, 1976, p.298). God placed apostles, prophets, and teachers in the primary position. Miracles and other gifts are secondary. Whereas the apostle was regarded as being of prime importance, miracles are a lesser gift. The primary group's mission is mainly focussed on being a witness to Jesus (Acts 1:8) and the teaching or preaching of the words of revelation (Grosheide, 1976, p.298).

b. The Ephesian Church

Paul preached to and taught the Ephesians, night and day, during his three years in Ephesus (Acts 20:25,31). During his stay there, a number of special

miracles occurred by the Holy Spirit through Paul's hands: speaking with tongues or prophesying (Acts 19:6), healing of the sick or exorcizing of demons (Acts 19:11,12).

Among these, some Ephesian exorcists' misuse of the name of Jesus is seen (Acts 19:13). Chapter 19:15-16 says that the man possessed by the demon, energized with abnormal strength, assaulted the abuser of Jesus' name so violently that seven exorcists ran out, naked and wounded.

For such an Ephesian Church, Paul left the following words:

"Brethren, I commend you 'to the Lord' (Nestle-Aland, 1975: $\tau\acute{\omega}$ κυριῷ), and to the word of his grace, which is able to build you up...." (Acts 20:32).
 "He gave some, apostles; and some, prophets, and some, evangelists; and some, pastors and teachers" (Ephesians 4:11).

As compared with 1 Cor. 12:28, the passage (Eph.4:11) excludes references to the spiritual gifts. Therefore, the emphasis in this verse (Eph.4:11) is on the Words of God in the Church through the preaching of his servants. The fact that "in Ephesians the teaching of the work of the Spirit finds its greatest development in connection with the Church and its unity" (Foulkes, 1976, pp.15-16) supports the fact that there has been some sufferings in the Churches because of the abuse of the spiritual gifts. It is clear that some problems related to the spiritual gifts in the Corinthian and Ephesian Church were illustrated. Both Churches suffered from the abuse or immoderation of the strange and miraculous works by the Holy Spirit. Therefore, there is a close similarity and relation in both Churches in connection with the above problems.

Both Churches were rich in spiritual gifts: speaking in a tongue (1 Cor. 14; Acts 19:6), saying a prophecy (1 Cor. 14:3-5; Acts 19:6), healing the sick (1 Cor. 12:10,28,29; Acts 19:11,12), singular miracles (1 Cor.12:28;

Acts 19:11). In the Corinthian Church, the overestimation of the gifts is seen and in the Ephesian Church Jesus' name is abused.

2) John and these Churches

In this section the possibility of John's knowledge of the special situation in these Churches will be considered in order to arrive at a better understanding of the background of John's emphasis on the function of the Holy Spirit.

The author of John's Gospel, the apostle John, was, before Pentecost, in constant prayer with the rest (Acts 1:13). At Pentecost he stood up in the place where Peter, filled by the Holy Spirit, had proclaimed the message of the Lord with the rest (Acts 2:14). After Pentecost, he was a companion of Peter on several occasions (Acts 3:1; 4:3; 4:19; 8:14). The last reference to the apostle John in the Acts is in connection with the martyrdom of his brother James (Acts 12:2). John himself already began his life of suffering as can be seen in Acts 4:3. He, himself was also in Jerusalem when Paul visited the city after his first missionary journey (Acts 15:16; Gal.2:9) and was one of the pillars of the Church in Jerusalem (cf. Griffith-Thomas, 1946, pp.81-82). It was AD 49 (Gundry, 1975, p.232) before John met him and had personal fellowship with him for the first time. John supported his missionary zeal. The fact that James, Cephas and John in Jerusalem extended the hand of fellowship to Paul and Barnabas "served as the confirmation of a solemn covenant into which these five men now entered, as they divided the work-load" (Hendriksen, 1974, p.85): "That we (Paul and Barnabas) should go to the Gentiles, and they (James, Cephas and John) to the circumcized" (Gal. 2:9).

The apostle John came from Palestine to Asia Minor (Zahn, 1953, "John the Apostle") "soon after the beginning of the Jewish war-say, in 66 AD - we find the apostle John in Ephesus" (Hendriksen, 1977, p.76). While he lived in Ephesus for several years (Ibid., p.29), he, of course, may well have had

contact with the Christians through the Church and had acquired a lot of knowledge of the tradition, history and condition of the Church. If during his first imprisonment, 60-63, Paul sent his letter to the Ephesians from Rome (Ibid., p.76), John must have read it. At the same time, John may well have been knowledgeable about the Corinthian Church. Both the Corinthian and Ephesian Churches had come into contact with one another in taking and giving the message of Paul or its own message through the medium of Priscilla and Aquila, Paul's co-workers (Acts 18:2,3,18-19,26) and Apollos (Acts 18:24-28; 19:1). The Christians in Ephesus in all probability could bear some message from the Corinthian Church and the people in the Corinthian Church could acquire some information from the Ephesian Church through a great deal of ongoing contact with people between the two cities (Tenney, 1974, pp.271,277). The astonishing news of the works of the Holy Spirit through Paul in Ephesus may well have spread very quickly from the city of Ephesus to other places (Acts 19:17).

CONCLUSION:

From the above, we can conclude that there is a strong possibility that John was knowledgeable of what happened in both the Churches in connection with the spiritual gifts and that he wrote his Gospel, i.e. Jesus' special view of the Holy Spirit by selecting his own material in Ephesus, for the future Church.

II. ANALYSIS OF JOHANNINE REFERENCES TO THE HOLY SPIRIT IN CHAPTERS 14 - 16

II.1 REFERENCES TO THE HOLY SPIRIT, (THE) SPIRIT, THE SPIRIT OF TRUTH OR COMFORTER (PARAKLĒTOS) IN THE GOSPEL OF JOHN

The following table gives a synopsis on the occurrence of Spirit-utterances in John.

Chapters Names	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	Total
Holy Spirit	1 (1:38)													1 (14:26)						1 (20:22)		3
(the) Spirit	2 (1:32, 33)		4 (3:5,6, 8,34)	1 (4:24)			2 (7:39)															9
Spirit of Truth														1 (14:17)	1 (15:26)	1 (16:13)						3
Paraklētōs														2 (14:16, 26)	1 (15:26)	1 (16:7)						4
General Total	3		4	1			2							4	2	2				1		19

Before expounding on particular references to the Holy Spirit in chapters 14 - 16, it is necessary to refer briefly to those in the rest of John's Gospel.

In chapter one John, like the Synoptics, relates the descent of the Spirit upon Jesus (John 1:32-34; cf. Matthew 3:16), although John places a different emphasis on it; it is a proclamation of the sign given to the Baptist at Christ's baptism.

In chapter three, in conversation with Nicodemus, Jesus speaks of the new birth, noting that it is a product of the activity of the Spirit (3:5-8). "The wind blows where it will, and you hear the sound of it, but you do not know whence it comes or whither it goes; so it is with everyone who is born of the Spirit" (John 3:8). It is important to John that Jesus was filled with the Spirit at his baptism (1:32-34). "For it is not by measure that God gives (to the Son) the Spirit" (John 3:34). However, this verse presents some difficulties, since it may be interpreted in two ways: Firstly, Jesus has the Spirit in order that

he may confer it; and it is the gift of the Spirit which pre-eminently distinguishes the new dispensation from the old (Barrett, 1955, p.148). Secondly, 'men are limited partly by necessity as creatures, partly by their own moral nature as sinners. He (Christ) alone can receive without measure the gift of the Spirit of God in whom dwells the fullness of the Godhead bodily' (Smith, J.R., 1926,p.185).

In chapter four, we read: "God is Spirit" (πνεῦμα ὁ Θεός) (4:24). This is not an essential definition of God because the word 'Spirit' is, though placed at the beginning of the sentence, clearly the predicate since it is not preceded by the article. It is rather "a description of God's dealing with men; it means that God is Spirit toward men because He gives the Spirit (14:16) which begets them anew" (Brown, 1978, I: p.172).

Holwerda (1959, pp.1-3) explains the verse 39 of chapter 7 thoroughly, "for the Holy Spirit was not yet given; because that Jesus was not yet glorified", as follows: "this does not mean that the Spirit did not previously exist or was not previously active. John is not denying a previous existence or activity of the Spirit before the glorification of Jesus, for he himself records the witness of John the Baptist concerning the Spirit's descent upon Jesus and the fact that Jesus had been given the Spirit without measure (1:32. 3:34). The text refers to that activity of the Spirit upon all believers which the church has experienced since Pentecost. In v. 37 Jesus proclaims the general invitation to the thirsty ones and promises that out of those who believe in Him shall flow rivers of living water. John interprets this as referring to the Holy Spirit who would be given to those who believe in Jesus. It is this Holy Spirit, i.e., this activity or dispensation of the Spirit, who 'was not' before the glorification of Jesus. Only after the glorification of Jesus will the Spirit be poured out upon all flesh. The crucifixion is the completion of the Son's task (19:30 - τετέλεσται) and is, therefore, glorification".

John does not only connect the glorification with "the cross of Christ, but also with the resurrection of Christ" (Floor, 1968, p.126). Floor (Ibid., pp.126-127)) continues to describe the close relationship between the glorification which is given to Christ and the Holy Spirit as follows: "Especially after the resurrection the glorification is brought by John into connection with Christ as the Kurios. Besides a glorification in the incarnation and suffering of Christ there is also a glorification in the resurrection of Christ. After His resurrection Jesus is portrayed by John as the Kurios (cf. 20:28; 21:7,21). Peter also states in Acts 2:36 that Jesus became Kurios by His resurrection. He is the almighty Supervisor who has obtained all power in heaven and on earth. When John in 7:39 speaks about the glorification of Jesus he means the doxa of a Kurios. That Jesus became Kurios is another way of expressing the words of John: He is glorified. The doxa John mentions in 7:39 is a Kurios-doxa. And when Jesus has received this Kurios-doxa, says John, there comes the Holy Spirit".

"In the various contexts the individual events are not isolated from one another. Each of the three events - death, resurrection and ascension - continues an aspect of the single glorification of Jesus" (Holwerda, 1950, p.17).

To sum up,

In chapter one, the Spirit is spoken of in John the Baptist's witnessing of Christ (1:19-34); in chapter three the Spirit is referred to in Jesus' explanation about the new birth (3:5-8) and in the relation to the witness to Christ who comes from above (3:34). Spirit is related to the true worship in chapter four (v.24). In chapter seven, the Holy Spirit is very closely related to the glorification of Christ - death, resurrection and ascension (7:39). In the words of Swete: "The subject of the teaching on the Spirit in John 3 - 7 is the Giver of Life; the subject of the later teaching in John 14 - 20 is the Paraklêtos. The first concerns the individual, the second the Body of Christ" (1964, p.148).

II.2 INTRODUCTION TO THE FAREWELL DISCOURSES; 13:31-38¹⁾

To come to a better understanding of the Holy Spirit in chapters 14-16, it is necessary to examine the introduction to four extensive discourses (the last one a prayer).

An analysis of the thought-structure of 13:31-38 reveals four minor pericopes:

- (1) Glorification of Jesus (31-32)
- (2) Going away of Jesus (33, 36)
- (3) New commandment (34-35) and
- (4) Peter's denial (36-38).

They form very significant preliminary remarks before the Paraklêtos-sayings.

- (1) The meaning of the glorification of Jesus in the introduction (13:31-32) to the four discourses (chapters 14-16)

It is of great significance that the Paraklêtos-sayings (in 14:16,25; 15:26; 16:7) start to occur after the saying by Jesus, "Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him".

All previous references to the glorification of Jesus in connection with the Cross of Christ (7:39; 12:16 and 12:23)²⁾ state that Jesus has not yet been

1) The present writer agrees with Coetzee (in An Analysis of the Thought-Structure of the Gospel of John, unpublished) who regards 13:31-38 as an introduction to the Farewell Discourses (chapters 14-17). Brown (1978, p.605) and Tenney (1975, p.210) have also nearly the same view point as he has; Brown regards 13:31-38 as an introduction to the Last Discourse (13:31-17:26), Tenney sees 13:31-35 as the introductory announcement to the conference in preparation (13:31-14:31). This viewpoint is also supported by Holwerda (1959, p.18) as he says, "chapter 13 forms the introduction to the Farewell Discourses".

2) Most commentators see these passages as related to the Cross of Christ, i.e., Morris, 1969, pp.427, 593; Hendriksen, 1976, pp.323, 191, 196; Brown, 1978, vl.1, pp.328, 463, 470.

glorified:

"Jesus was not yet glorified" (7:39)

"These things understood not his disciples at the first; but when Jesus was glorified, then remembered" (12:16)

"Not until Jesus had been glorified did the disciples, looking back and revolving all these things in their minds, realize what Jesus meant"
(Hendriksen, 1976, p.186)

"The hour is come, that the Son of man should be glorified" (12:23).

Still, He was not yet glorified. Now here in 13:31 we are told that Jesus says clearly, "Now is the Son of man glorified".

Just after the departure of Judas the traitor, Jesus speaks of His glorification here. Judas' departure meant that the betrayal was under way and that therefore Jesus' death was fairly launched. "Now that the betrayal is under way the glorification of the Son has begun. Indeed Jesus now speaks of it as if it is an already completed fact" (Morris, 1977, pp.630-631).

"Just as Jesus asserts that the hour of His passion has come, even though historically it is still future, so here He speaks of His glorification in anticipation of the events inaugurated by Judas' departure" (Holwerda, 1959, p.14). Holwerda continues to explain the glorification of Jesus in 13:31-32:

"In sending Judas away to do quickly what he was going to do, Jesus had in a very real sense already sacrificed Himself. The purpose for which Jesus had come into the world was inaugurated, and thus symbolically accomplished, by Judas' departure."

We find that the aorist ἐδοξάσθη is used in 13:31. "This may not be limited to the past events in Jesus' life, for the form is probably to be interpreted as a dramatic or gnomic aorist" (Ibid.). So "this grammatical form is essentially timeless and can include both past and future events. The hour of His glorification is at hand and, in fact, has already begun" (Ibid.). The

hour of fulfilling His task, of which His death is the central element (12:27) is at hand and, in fact, has already begun. He has been sentenced to death by the council of the chief priests and the Pharisees (11:47-53), and has accepted death by a voluntary act of self-oblation to the glory of God (12:27-28); and Judas is already on his way to perform his fatal act of treachery.

"In all that follows it is Christ crucified who speaks, the living Christ who has already passed through death, although dramatically He speaks on the eve of death" (Dodd, 1963, p.403).

The following verse (v.32) refers to the future glorification of the Son of Man. Because the Son of man has glorified God, God will glorify Him in himself³⁾. The meaning of this appears to be that the resurrection will follow the crucifixion because God is glorified by His Son's completion of his task, of which His crucifixion is the central element (12:27).

"This is the glorification that the Son of man receives as His reward for glorifying God, i.e., for fulfilling His task. This glorification points beyond the glorification in death in the following verses;

"Father, the hour has come; glorify the Son that thy Son may glorify thee... I have glorified thee on earth, having accomplished the work which thou gavest me to do; and now, Father, glorify thou me in thy own presence with the glory which I had with thee before the world was made" (17:1,4,5).

Thus, chronologically speaking, the glorification of Jesus through his death (13:31) and resurrection (13:32) follows the Paraklêtos-sayings. Of the four discourses of Jesus (chapters 14-17) the last one (prayer) includes the glorification of Jesus in ascension. So, when Jesus says, "he (the Father) shall give you another Paraklêtos" (14:16, 25), and "he (the Paraklêtos) shall

3) With Nestle we retain the opening part of v.32 , εἰ ὁ θεὸς ἐδοξασθῆ ἐν αὐτῷ.

testify of me" (15:26), it means that the Paraklêtos, the Holy Spirit will testify of the very Christ who has completely fulfilled his task - has been crucified, has risen and has ascended.

(2) Jesus' going away (13:33, 36)

The introduction to chapters 14-16 introduces with emphasis the theme of Jesus' going away:

John 13:33,36 - "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, whither I go, ye cannot come; so now I say to you." "Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterward."

It is worth noticing that the terms "go" or "depart" in connection with Jesus are very often repeated in the section just before the first of the four Paraklêtos-sayings, namely 13:1 - 14:15. The pattern is as follows:

μεταβαίνω : once (13:1) ; *ὑπάγω* : six times (13:3, 33, 36 (twice) ; 14:4,6) ; *παρεύομαι* : three times (14:2,3,12).

In 14:16, we find the first Paraklêtos-saying. Jesus says that if He does not go away the Paraklêtos will not come, but if He goes away He will send Him to the disciples (16: 7). In the light of its immediate context and of the full context of the four sayings, this is a clear reference to Jesus' going to the Father, from where He will send the Spirit. So, there is an intimate relationship between the going of Jesus and the coming of the Holy Spirit, just as there was a very close relationship between the glorification of Jesus and the Holy Spirit mentioned previously (II.2.(1)).

What meaning has Jesus' departure, then?

"Chapter 13 opens with a reference to Jesus' hour, the hour of His departure from this world to the Father. This is the same hour, i.e., the hour of Jesus' death and glorification" (Holwerda, 1959, p.18). His going to the Father would be by way of humiliation in death (Barrett, 1955, p.391; Tasker, 1960, p.164). This thought of death is even more evident in 13:33,36. Here Jesus repeats to the disciples what He had previously said to the Jews (8:14). Peter does not know whither Jesus is going, and therefore he does not understand why he is unable to follow Jesus (v.36). When Peter expresses a willingness to offer his life, Jesus states that Peter will do precisely the opposite (v.38). The fact that Peter offers to give his life indicates that he assumed that Jesus' departure might involve death; and the prediction of the denial indicates that this assumption was correct, for Jesus prophesies that Peter will choose life in place of death, himself in place of Jesus.

From this it is apparent that in thinking of departure Jesus is thinking also of His approaching death. Jesus will depart in death, but Peter cannot follow. "The meaning of *ὑπάγω*, however, is not limited to death. It starts the death of Jesus, but also implies His ascent to His Father" (Holwerda, 1959, p.19).

The introduction to the Farewell Discourses, therefore, reveals a close relationship between the going of Jesus and the coming of the Paraklêtos. After Jesus' repeated statements that He is going to the Father (ten times; *ὑπάγω* and *πορεύομαι*) in the introduction, the word *πέμψω* (14:26; 15:26; 16:7) starts to be used in connection with the Paraklêtos. Jesus will express this more clearly in the last Paraklêtos-saying:

"But I tell you the truth; it is better for you that I go away, because if I do not go, the Paraklêtos will not come to you. But if I do go away, then I will send him to you" (16:7).

The basic reason why the Paraklêtos cannot come unless Jesus departs from the

earth is suggested: by Jesus' going to the Father via the cross he merits redemption for his people. The Holy Spirit is now commissioned to do a special task to apply the redemptive merits of Christ to the hearts of people. But the Spirit cannot apply these merits when there are no merits to apply. Hence, unless Jesus goes away, the Spirit cannot come (Hendriksen, 1976, p.323). We agree with Floor (1968, p.127) when he concludes that the Paraklêtos is "the 'redemptive-historical' coming of the Holy Spirit, i.e., pentecost" and that "the Spirit coming with Pentecost is the Spirit of the Kurios-Christos." Only after Jesus' going to the Father via his death, will the Paraklêtos be sent, in other words, the redemptive-historical coming of the Holy Spirit is possible. That is why Jesus speaks, with emphasis, of the inseparable relation between His going to the Father and his sending the Paraklêtos.

(3) The New Commandment (13:34-35)

After Jesus' saying of his going away, the new commandment is spoken of in two verses (34, 35):

"A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another"(v.34). This is repeated by Jesus. "This is my commandment, that ye love one another, as I have loved you" (15:12).

"These things I command you, that ye love one another" (15:17). The love commandment was the subject of discussion in I John 2:7-9; 3:23; 4:21; 5:23; II John 5.

In the view of the fact that the teaching to love one another seems to be a very ordinary one, it is natural to raise the following question: How is the commandment to love one another a "new commandment"?

The main explanations introduced by exegetes are these:

- 1) "The newness of the commandment of love is really related to the theme of covenant at the Last Supper - the 'New Commandment' of John 13:34 is the

basic stipulation of the 'new covenant' of Luke 22:20" (Brown, 1978, p.614).

"In the context of the Last Supper, the new commandment to love one another must recall the new covenant, or testament, in Christ's blood" (cf. I Cor. 11:25) (Sanders, 1968, p.317).

2) "The commandment to love as not new, for 'thou shalt love thy neighbor as thyself' (Lev. 19:18) was part of the Mosaic Law. But the motive is new; to love our neighbour because Christ has loved us" (Plummer, 1938, p.271). "There is to be a new love-circle depending on a new love-centre, Christ" (Hunter, 1978, p.139). "It is a 'new' commandment (13:34), its newness residing in its Christological foundation. Jesus' disciples are to love one another as those who are loved by Him" (Schrenk, 1973, p.553).

All these explanations seem to neglect specific circumstances in chapters 13-16.

To arrive at the right understanding of this new commandment, these circumstances should be taken into account when "the new commandment" is interpreted.

After washing his disciples, Jesus was at the table with them. The expulsion of the traitor is past. During these solemn moments Jesus speaks of His departure (13:33), of the coming of the Paraklêtos (14:16; 15:26; 17:7), and of the new relation of "the perfect unity with God Triune" (Coetzee, An Analysis of the Thought-Structure of the Gospel of John, unpublished). "From Paradise to the Lord's return there is", Kuypers (1975, p.572) says, "but one salvation for all the elect, but one way in which all walk, but one gate through which all must pass. The whole redemptive work flows from one unchangeable counsel. And herein lies the unity of the Old and New Covenants." "Besides these, we have to notice that in different dispensations and circumstances, the disciples sustain different relations to their Lord. To see the atonement typified in the promises of the ceremonial sacrifice is one thing, to look at it as finished on the cross is quite another; and the difference

creates a modified relation. The same is true of living before or after the Incarnation. To walk with Jesus on earth, or to know Him in heaven, puts the disciples in a different position" (Kuyper, 1975, p.573). Kuyper (Ibid.) continues to explain the specific circumstances, "The subject of Christ's conversation before He entered Gethsemane was 'this change of the mutual position and relation'. He strongly emphasizes the new fact of the coming of the Holy Spirit to be their Comforter. He Himself will depart, but their treasure will be even richer and more glorious. So they need not fear. They will receive the Holy Spirit whom Jesus will send them from His Father (15:26). Not as tho the Holy Spirit had not wrought already for and in Israel's saints; for then faith and salvation would have been impossible. In fact, His work in the souls of men is as old as the generation of the elect, and originates in Paradise. But to the saints under the Old Covenant this operation came from without; while now, being freed from the fetters of Israel, the body of the Church itself becomes the bearer of the Holy Spirit, who descends upon it, dwells within it, and thus works upon its members from within." According to Kuyper (Ibid., 573), this is the "new" thing. This is Pentecost. This is the whole difference between the dispensation before and after Christ's Resurrection. This is His promise to and for His disciples and for all His saints. And in this connection Christ speaks of the new commandment, that they should love one another.

The same love commanded them by Moses was not to affect them in a different way, since by His departure they were to enter into a different relation. "It is the old, and yet a new love, with a new conception, a new motive, a new consecration" (Ibid.).

I John 2:7-8 underlines this interpretation of John 13:34-35: "Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The Old commandment is the word which ye have heard from the

beginning. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth."

Jesus commanded His disciples to love one another "as I have loved you" (13:34).

What does "as I have loved you" tell us?

The tense of *ἠγάπησα* is orist, and if this is given its most usual sense, referring to a single past event, it looks back to the foot washing (cf.13:1). Since the foot washing of Jesus was, in fact, Jesus' ultimate deed of love (13:1) because it was his final sign (*σημεῖον*) pointing to his cross, and the washing in his blood (Coetzee, An Analysis of the Thought-Structure of the Gospel of John, unpublished), the word of Jesus "as I have loved you" implies his love to death for his people. Jesus said in v.31, "Now the Son of man is glorified", as though his Passion were already past and his glory revealed in it. It is clear that Jesus is thinking of "his victory over death and the advent of the Spirit (who will glorify him, 16:14), which were to follow on his Passion" (Hunter, 1978, p.138), especially from v.31. And here when he says to his disciples, "Love one another as I have loved you", it means that "the model of the disciples' love is Jesus' supreme act of love, his laying down his life" (Brown, 1978, p.682), or Jesus' example of self-sacrificing love (death on the cross) must be the pattern for his disciples' attitude and relation toward one another (cf.15:12-13) (Hendriksen, 1976, p.253). Jesus' love through death for others is clearly to be a model toward his disciples, not only "in the sphere of its exercise and in the motive which inspires it, but also in the degree of self-sacrifice it evokes" (Tasker, 1960, p.161), although the love of Christ cannot in every sense be a pattern for their love towards one another.

How then will the disciples be able to love one another as Jesus has loved them?

It seems evident that there were some Christians who still hated their brothers

even after Jesus had given the new commandment to love one; Christians who were rich and saw their brothers in need, but did not help them (1 John 2:8,11; 3:10,14,16,17). This fact shows that the disciples, by nature, were very weak sinners. They themselves were too powerless to love one another as Jesus had loved them. Could we really give our lives for our brothers 'by ourselves' according to the words in I John 3:16? Impossible! Jesus says, nevertheless, "Love one another as I have loved you" (13:34). It is true that Jesus' disciples were too weak to keep His love-commandment, without as strong a helper as Jesus Himself after his departure from this world. Because John does not emphatically describe the power of the Holy Spirit as in the Synoptics (Ladd, 1977, p.288), an expressed statement of the connection between the Holy Spirit and love can not at first sight be seen here. However, from the context of 13:31 - 15:26, a very close relationship between the Paraklêtos and love-commandment can be discovered. This can be well illustrated by an synopsis of the "Love one another (or my commandments)"-sayings in 13:31 - 15:16, as given below:

Chapter 13	v.34	"A new commandment I give you, that ye love one another; as I have loved you, that ye also love one another."
	35	".... that ye also love one another."
	36	
		(Peter's denial)
	38	
Chapter 14	V. 1	
		(Thomas' question and Jesus' answer)
	7	
	8	
		(Philip's question and Jesus' answer)
	13	
	14	("If you ask anything in my name, I will do it.")
	15-16	"If you love me, you will obey my commands; and

I will ask the Father and he will give you ...

Paraklêtos ... the Spirit of truth." (First
Paraklêtos-saying)

21 "He that hath my commandments, and keeps them, he
it is that loveth me."

26 "... but your Paraklêtos, the Holy Spirit whom the
Father will send in my name ..." (Second Paraklêtos-
saying)

Chapter 15 v.10 "If ye keep my commandments, ye shall abide in my
love; even as I have kept my Father's commandments ..".

12 "This is my commandment, that ye love one another,
as I have loved you."

17 "These things I command you, that ye love one another."

26 "But when your Paraklêtos has come, whom I will send
you from the Father" (Third Paraklêtos-saying)

From the above synopsis, an echo of the "A new commandment to love one another" (13:34) can be heard in chapter 14:15 f.; "you will keep my commandments." There is a close connection between 14:15 and the preceding: "This very night - perhaps an hour or more ago - Jesus had issued his 'new commandment' (precept); see on 13:34. Similar precepts were added in 14:1 and 14:11. Besides, does not the immediate context (14:12-14) clearly imply that the Lord wants his disciples to keep on believing in him, to pray in his name, and to pray to him?" (Hendriksen, 1976, p.274). "My commandments" in 14:15 f. seems to include "a new commandment to love one another" in 13:34. We can say, moreover, that "the commandments" in 14:15 f. implies the very "new commandment" to love one another in 13:34, because for John, as Esser (1975, p.337) sees it, "there is no basic significance in the frequent oscillation between the singular and plural of the noun, commandment". "Just as the Father's commands to Jesus (15:10) constitute one command (12:49 f.), so he speaks now of his commands (15:10;

14:15,21) and now of his command (13:34; 15:12). His commands are really only one command, the command to love (15:12)" (Ibid.).

By way of summary, the sentence may be paraphrased as follows:

"If you love me, you will keep the new commandment to love one another, as well as other precepts which I have said unto you" (14:15). In other words: the commandment to love one another is repeated again here.

It is of great significance that this 'commandment to love' (verse 15) is linked by a semicolon⁴⁾ with v.16 in which the first Paraklêtos-saying starts.⁵⁾

Verses 15 and 16 are as follows:

Verse 15 "If you love me,
 You will obey my commands ("keep my commandments", KJV);
Verse 16 and I will ask the Father,
 and he will give 'another Paraklêtos' who will be with
 you for ever
Verse 17 - the Spirit of truth"

We may, thus, state that there is definitely a very close connection between keeping Jesus' commands and the Coming Paraklêtos (cf. Guthrie and Motyer, 1970, p.958). Verses 15 - 16 may be translated as follows:

If you continue to love (the present tense) me, you will be able to keep the commandment to love one another and other precepts, by the help of the

4) This is read by B^LΨ (The Greek New Testament; Kurt Aland): 'Ἐὰν ἀγαπάτε με , τὰς ἐντολάς τὰς ἐμὰς τηρήσετε' i.e., "If you love me, you will keep my commandments ;"

5) Coetzee regards the protasis (ἐὰν ἀγαπάτε με , v.15) as controlling the following two apodoses; one with an obligation (τὰς ἐντολάς τὰς ἐμὰς τηρήσετε) and the other with a promise (καὶ ἔγωγε ... πνεῦμα τῆς ἀληθείας) in his "An Analysis of the Thought-Structure of John 14:15 - 29" (unpublished).

Holy Spirit (Paraklêtos) who will be sent by my Father and be with you for ever.

Further support for this translation is to be found in v.21:

"He that hath my commandments, and keepeth them, he it is that loveth me."

Verse 21, as it stands, i.e., "he that hath my commandments and keepeth them" as subject and "he it is that loveth me" as predicate, is the obverse of verse 15, i.e., "If you love me, you will keep my commandments." "But why does Jesus, having spoken about the dispensation of the Spirit in verses 16 - 20, return to the thought of verse 15, the keeping of his commandments? Probably because apart from the Spirit, no keeping of commandments is possible" (Hendriksen, 1976, p.281).

The commandment for the disciples to love one another is empathic. The commandment is very closely linked with the reminder of Jesus' love - the love on the cross -, and the Holy Spirit (14:26) because it can only be fulfilled as the disciples are aware of Jesus' love for them (Painter, 1979, p.97).

Through the results of the Christian life according to the new commandment to love one another, the name of Jesus will be effectively witnessed in this world (13:35)⁶⁾. Through the disciples' mutual love, the love of God and of Jesus are reproduced. Such love, among them, is a revelation to the world (13:35).

Judging from the above studies, it is clear to John that only when the disciples love Jesus, are they able to keep Jesus' commandment to love one another through the help of the Paraklêtos to be given by the Father, whereas for Paul, it is said that love is the fruit of the Holy Spirit (Gal. 5:22).

6) Sanders (1968, p.317) commented; "... under the circumstances the mutual love of Christians, the sine qua non of the Christians life, was also the most effective witness which it could bear to the world of its faithfulness to its Master."

(4) Peter's Denial; 13:36-38

Verses 36 - 38 show us, at least, the following points:

Firstly, Peter does not yet completely realize that Jesus' going away means that by His death He will go to the Father. Verse 36 is a reflection on verse 33. Jesus has often mentioned His going away (7:33; 8:21; 12:35; 13:33). But even now Peter does not know what His going away means.

Secondly, he is ignorant of things to come just "within a few hours" (Hendrikson, 1976, p.257). He does not know that he will publicly deny Jesus (38).

The fact that Peter's ignorance of Jesus' saying, his blindness of even himself, his weakness, and his unawareness of knowledge of things to come were pointed out by Jesus in the very end of the introduction to the Farewell Discourses in which the Paraklêtos' coming is repeated seems to emphasize strongly the necessity of the coming of the Paraklêtos for the disciples after Jesus' departure. If the Paraklêtos comes after the departure of Jesus, he will be with the disciples for ever (14:16), help their weakness, teach them all things (14:26), bring all things which Jesus said to them, to their remembrance (14:26) and comfort them.

II.3 ANALYSIS OF DIRECT REFERENCES TO THE PARAKLÊTOS

II.3.1 John 14:16-18

"And I will pray the Father, and he shall give you another Paraklêtos (παράκλητος), that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."

At least four important aspects are revealed in these passages:

- 1) Another Paraklêtos as a great Comforter to the disciples,
- 2) A new relationship with the Triune God,
- 3) The world against the Spirit of Truth,
- 4) The situation of the disciples after Jesus' departure.

- 1) Another Paraklêtos as a great Comforter to the disciples.

In chapter 14 Jesus' saying, "Let not your heart be troubled" is repeated (verses 1 and 27). In verse 18 Jesus said, "I will not leave you comfortless." Chapter 14 is closely connected with Jesus' farewell message in 13:33, which has already been discussed (II.2.(2)): "Little children, yet a little while I am with you, ... Whither I go, ye cannot come." "The longest passage (in John 14:7-11) without direct reference to going and coming is no more than five verses" (Dodd, 1963, p.403). The hearts of the disciples are filled with sorrow, because of the gloomy prospect of Jesus' going away.

In this sad situation of the disciples, what will be the greatest Comfort to them? To receive as gift another Paraklêtos, a person just like the Son, who will take His place! The very fact that another Paraklêtos, a person just like their Master Jesus, will be given by God in answer to His request, will become a great consolation among them. The very coming of the Paraklêtos to the disciples in sorrow, one who is just like Jesus, is able to be a good consolation to them at this stage. He will be with them for ever. He will not be withdrawn. Instead of becoming poorer, the disciples are actually going to become richer. "Jesus as the first Paraklêtos" (Coetzee, 1979, p.28) is leaving now, but he leaves with the purpose of sending another Paraklêtos. Moreover, the first Paraklêtos, though physically absent, will remain as Paraklêtos. Jesus will be in heaven as Paraklêtos. The Holy Spirit will be on earth as another Paraklêtos. He will never depart from the disciples (church) in any sense whatsoever (Hendriksen, 1976, p.277).

The disciples are more comforted by the fact that the Holy Spirit is not merely a power but a person (see III.3), just like the Father and the Son. The Paraklêtos as a person like Jesus, dwells with them, shall be in them, will teach them, will remind them of everything which Jesus has said to them; will guide them into all truth and will show them things to come (14:16-17; 15:26-27; 16:13). A great comforter to the disciples in sorrow.

In fact, because of the clear theme of consolation established in the contents of chapter 14, many scholars have been led to the viewpoint that only "Counselor" or "Comforter" is acceptable as a translation of the Paraklêtos in 14:16 (Boice, 1970, p.154). But the very fact of the coming of the Paraklêtos as a person, who will be just like Jesus and who will take Jesus' place, consoles them considerably. As the Father gave (ἔδωκεν; 3:16) His only Son to the world, so the Son will give (δώσει ; 14:16) another Paraklêtos to his disciples. What a wonderful gift!

2) A new relationship with the Triune God

A new relationship between the Triune God and His disciples is introduced from 14:16. We cannot find any direct or intimate relation between the Holy Spirit and the disciples in chapters 1-13. For comparison we may recall the following:

- John 1:32-33 : the relation of the Holy Spirit to Jesus
(Anointing of Jesus by the Holy Spirit)
- 3: 5-8 : the relation of the Spirit to the new-birth
(New birth by the Spirit)
- 3:34 : the relation of God to the Son and the Spirit
(God as Giver of the Spirit to the Son)
- 4:24 : the relation of the Holy Spirit to God
(God is a Spirit)

7:39 : the relation of the Holy Spirit to Jesus
 (Jesus' glorification and the Holy Spirit)

From the passages it is clear that in chapters 1-13 no intimate relationship between the Holy Spirit and the disciples is stressed. The relation of the disciples to the Holy Spirit is not active there, though in his conversation with Nicodemus Jesus explained the necessity of the regeneration by the Holy Spirit to be born again (3:5-6).

But from chapter 14 a new relationship between the Father, Jesus, the Holy Spirit on the one hand and the disciples on the other hand is clearly preached.

Jesus is going to the Father (14:1-7, 12).

Jesus will ask the Father (14:16).

The Father will send the Paraklêtos to the disciples (14:26).

The Father will give the disciples another Paraklêtos (14:16).

The Paraklêtos will teach and remind the disciples of everything (14:26).

The Paraklêtos will be with and in the disciples forever (14:16-17).

Whereas the main relationship between the Father, Jesus and the Spirit (1:32-33; 3:34; 4:24; 7:39) was, in John 1-7, introduced, in the latter part of the Gospel, i.e., 14-16, a new relationship between the Father, Jesus the Paraklêtos on the one hand and the disciples on the other hand is revealed. The disciples are intimately united with the Triune God. When Jesus said that he goes away and his disciples cannot follow him now, it does not mean that his disciples (church) will be left alone, but that he goes away to work out for his people "the perfect unity with God Triune" (Coetzee, An Analysis of the Thought-Structure of the Gospel of John, unpublished).

In other words, chapter 14 is mainly dominated by the unity of the disciples "with the Triune God:

- (1) with the Father (14:2, 6-11, 28),
- (2) with the Son (14:3-6; 8-21) and
- (3) with the Holy Spirit (14:16-18; 25-27)" (Ibid).

Jesus will pray to his Father. The Father will give the disciples the Holy Spirit (gift, another Paraklêtos). The Paraklêtos will abide with the disciples for ever. The disciples will know the Holy Spirit because He will dwell with them and will be within them. Jesus goes to his Father to prepare a place for the disciples (14:2). The disciples are to believe that Jesus is in the Father, and the Father in him. The Holy Spirit whom the Father will send in Jesus' name, shall teach the disciples all things, and bring all things to their remembrance, that Jesus said to them.

In chapter 14 Jesus promises His disciples that the Father, the Son and the Paraklêtos will dwell in them (verses 15-21, 23).

3) The world against the Spirit of truth:

It is a noticeable fact that the relation between the Holy Spirit and this world will be that of mutual conflict (v.17 f.). "The world can not receive him (the Spirit of truth), because the world neither sees nor knows him" (v.17 f.).

The Holy Spirit is called "the Spirit of truth" (v.17), since He is the Witness for the truth (cf. 15:26; 16:13; I John 5:7) - the Father (17:17) and the Son (14:6; 10:30). When the Holy Spirit witnesses to Jesus (15:26), the truth after His departure, the world will fail to receive his witness because the world to which Satan's falsehood or lie belongs (8:44-45) neither sees nor knows him.

Jesus who is going to go away to His Father gives a great consolation to His disciples, promising the coming of the Paraklêtos, and at the same time,

starts to disclose that the Paraklêtos and the disciples who are to continue the witness to Jesus (15:26-27) will be challenged by the world. The world that speaks in falsehood or error (Coetzee, 1968, p.108), will be quite unresponsive to the witness to the truth by the Holy Spirit. In discord with the world the disciples will have the support of the Paraklêtos whose indwelling for ever mediates the knowledge of Christ to His disciples (14:17; 16:13) (Dodd, 1963, p.418). The reason why Jesus revealed the hostile world against the Paraklêtos and the disciples beforehand, is that, when the trial from the world arrives after the departure of Jesus, the disciples' very suffering will recall Jesus' words and will confirm their faith in Jesus (16:4).

4) The situation of the disciples after Jesus' departure (14:18):

For a better understanding of the work of the Paraklêtos it is necessary to understand the situation of the disciples in the world.

Jesus adds to his first Paraklêtos-saying the words of 14:18:

"I will not leave you comfortless (as orphans: NIV) : I will come to you."

In his farewell discourses Jesus discloses not only that the Holy Spirit (the Spirit of truth) will be challenged by the world after His departure but also that His disciples will be up against the world. However, the Paraklêtos will be active after Jesus' departure to His Father, and it is important to know the meaning that Jesus' departure has for His disciples who remain in the world. In chapters 14-16 Jesus often refers to the future situation of the disciples in the world. They will be hated (15:18-19) and persecuted by the world on account of Jesus (15:20) and will be put out of their synagogues (16:2), and they will even be put to death by the world (16:2). Jesus prophesies that His disciples will be faced with tribulation. But, says Jesus in 14:18, "I will not leave you as orphans; I will come to you."

What Jesus means is: "My departure will not be like that of a father whose

children are left orphans when he dies. In the Spirit I am myself coming back to you" (Hendriksen, 1976, p.278). In spite of Jesus' departure they will not have the status of orphans because Jesus will come to them. Holwerda (1959, p.38) claims that the term *ὀρφανός* has an important meaning for the correct interpretation of the farewell discourses, and it is possible through this term to relate the activities of the Holy Spirit to the forensic title that He bears.

As Jesus revealed Himself and His Father in the world, so will the Spirit and the disciples continue to witness to Jesus (15:26-27) in the hostile world after the departure of Jesus. As Jesus used the forensic method to make His witness valid in chapter 8 (Coetzee, 1979, pp.9-10), so the Holy Spirit and the disciples will follow the lawsuit with the world to witness to Jesus (Holwerda, 1959, p.50). After His departure the world will, of course, continue to reject the witness to Jesus, will hate the disciples as it hated Jesus, and will persecute them on account of Jesus (15:18 ff.) Jesus revealed His Father to the world, but the world did not receive Him, because it did not know the Father (15:21). Now that Jesus is departing the disciples must continue to witness to Jesus in the world.

II.3.2 John 14: 25-26 :

"These things I have told you while still remaining with you. But the Paraklêtos, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all things that I have said to you."

At least three aspects are found in this passage:

- (1) The Holy Spirit as a teacher,
- (2) The Holy Spirit as a reminder,
- (3) The Holy Spirit whom the Father will send in Jesus' name.

(1) The Holy Spirit as a teacher:

The particular function of the Holy Spirit stressed here is that of a teacher. The Holy Spirit will teach the disciples all things that are necessary specifically for the work of witnessing (I John 2:27). This includes all things concerning Jesus' crucifixion, resurrection, ascension and glorification. As proof of this, after Jesus' departure, his disciples filled with the Holy Spirit witnessed to Jesus' crucifixion (Acts 2:36), resurrection (Acts 4:2, 33), and glorification (Acts 7:56). "The Spirit provides the materials for the disciples' witness" (Holwerda, 1959, p.52).

(2) The Holy Spirit as a reminder:

If we regard "δε" (in verse 26) as "moreover", as Hendriksen does (1976, p.285), "these things" Jesus has told the disciples (v.25) are closely compared with the "all things" that Jesus has said to them (v.26). Verse 25 states Jesus' own teaching (Hendriksen, 1976, p.285) on earth and verse 26 refers to His own teaching through the Holy Spirit from heaven.

In the Greek text (παντα ἃ ἐῶπων ὑμῶν ἐγὼ: everything that I myself said to you), the "I" (ἐγὼ) is accentuated by its location. The sentence makes a real effort to stress that the Paraklêtos' work is christocentric. Therefore, the παράκλητος' real evidence is his power to remind the disciples of Jesus Christ (Bruner, 1970, pp.277, 279).

The Holy Spirit will give all things to perform the work of witnessing by the disciples by bringing to their remembrance the things that Jesus had said to them. Therefore, the contents of witness by the disciples are simply presented as Jesus' own, mediated as they are through the Holy Spirit. "Witnessing is one of the primary themes of the Gospel" (Barrett, 1955, p.402).

(3) The Holy Spirit whom the Father will send in Jesus' name:

Brown sees 'another Paraklêtos' "to be another Jesus, the presence of Jesus

when Jesus is absent" (1978, vol. II, 1141). But Coetzee rejects such an idea by explaining the relation between Christ and the Spirit in his Die Prediking van die Evangelie van Johannes (1979, pp.37-39).

According to him,

- (a) Christ is the bearer of the Spirit (Joh 1:32-34)
- (b) Christ is the Giver of the Spirit (John 15:26; 16: 7)
- (c) The fulness-gift with the Spirit is a harmonious corporation with Father, Son and Holy Spirit.

The Paraklêtos-pronunciation reveals the most harmonious corporation with Father, Son and the Holy Spirit in the fulness-gift with the Spirit after cross-and resurrection:

- (i) In Jesus' first Paraklêtos-saying, 14:16, the Father will give the Spirit or Paraklêtos by the prayer of the Son.
- (ii) In the second saying, 14:26, the Father will send the Holy Spirit in the name of the Son.
- (iii) In 16:7 it is to the disciples' advantage that the Son goes away ... he (the Son) will send the Paraklêtos to them.
- (iv) 16:13 Activates the Spirit himself: "When the Spirit of truth comes, he will guide..... "
- (v) In 15:26 it is said that the Spirit goes out from the Father; that Christ, the Son will send him; that the Spirit himself also comes - thus describing the coming of the Paraklêtos as a harmonious activity of God Triune.

Hendriksen (1976, p.286) comments on this passage as follows:

"A comparison between 14:26, 'whom the Father will send in my name', and 15:26, 'whom I will send from the Father', makes it very clear that the historical sending of the Holy Spirit on the day of Pentecost (see Acts 2) is ascribed to both the Father and the Son."

"We are not allowed to identify Christ with the Spirit. Especially in the Gospel according to St. John there is a kind of independence of the Spirit in regards to the Kurios. Besides the Kurios, the Pneuma deserves its own identity (cf. John 14:17). John emphasizes that Christ sends the Spirit" (Floor, 1968, p.128).

Thus, in 14:16 and 17 the coming of the Paraklêtos to the disciples is introduced, the mode of His operation being described, "You know him, for he dwells with you, and will be in you," and in verse 26, it is clearly stated that the revelation received through the Holy Spirit will take the form of an illumination of the events of Christ's life and teaching (Boice, 1970, p.154). In other words, mention of verses 16, 17 and 26 returns one to the thought contained in Philip's question, asserting that even after Jesus' death and His departure unto heaven, the knowledge of God will still come through that of Jesus Himself and that this knowledge which Jesus' crucifixion and resurrection will add, will be provided by the Spirit, who is Christ's advocate (Ibid., p.154).

II.3.3 John 15: 26-27

"²⁶ But when the Paraklêtos comes, whom I shall send to you from the Father, even the Spirit of truth, who proceeds from the Father, he will bear witness to me; ²⁷ and you also are witnesses, because you have been with me from the beginning."

In chapter fifteen the background of the Farewell Discourses is "more openly forensic with the result that the reference to the Paraklêtos is even more appropriate. In chapter fifteen it must be remembered that the Paraklêtos passage is immediately preceded by a pointed summation of the world's unbelief, against which Christ's words (verse 22), his works (verse 24), the Paraklêtos (verse 26), and the disciples themselves (verse 27) appear as

witnesses. All of these witnesses are witnesses to Christ" (Boice, 1970, pp.154-155).

Four matters in this passage should be considered:

- (1) A higher forensic status of disciples after the departure of Jesus,
- (2) The Paraklêtos as the Spirit of truth,
- (3) The Paraklêtos as Witness and
- (4) The Disciples as Witnesses.

- (1) A higher forensic status of disciples after the departure of Jesus

In 15:18-25, severer tribulation by the world is revealed. The disciples will be hated, will be persecuted on account of Jesus (verse 21). The disciples will be hated because they are not of the world and because they belong to the One whom the world hates, namely, the Christ (verses 19-20). As Jesus had come into the world to testify to the world and the world had hated both Him and His Father, so after His departure the world would hate His disciples because they belong to Him.

When Jesus says "he (Paraklêtos) shall testify of me" (verse 26 f.) or "ye (the disciples) also shall bear witnesses" (verse 27 a.), "all of these witnesses are witnesses to Christ, and all have at least a semi-judicial bearing in their reference to the world" (Boice, 1970, p.155).

- (2) The Paraklêtos as the Spirit of truth

The third Paraklêtos-saying, like the first (14:16,17), identifies the Paraklêtos with "the Spirit of truth". The word alêtheia (truth) in the Gospel of John is primarily used "as the concrete 'ēmēt, the covenantal fidelity (trustworthiness) of God in Christ (without excluding the second)" (Coetzee, 1979, p.11). "God's alêtheia, his covenantal fidelity, is especially revealed in his speaking to the world through his word, that is in the

witness of his Son. Therefore, in a very special sense, it can be said:
'thy word is truth' " (17:17) (Ibid.).

Since the Paraklêtos shall testify exclusively of Jesus (15:26) who is truth (14:6) and shall speak whatever he hears from God (16:13) it is quite natural that he is called, "the Spirit of truth".

The main function of the Paraklêtos will be concentrated on witnessing to Jesus who is the very truth (14:6).

(3) The Paraklêtos as Witness

When we consider the context of the discourses (verses 18-27) in which the third Paraklêtos occurs, we can not help feeling that the function of the Paraklêtos as witness to Jesus is more forensic against the world that hates Jesus, the Father and the disciples because of the following fact:

The third Paraklêtos is immediately preceded by the words, "If the world hate you, it hated me (Jesus). therefore the world hateth you If they have persecuted me, they will also persecute you. all these things will they do unto you for my name's sake. He that hateth me hateth my Father also (15:18-25)."

Verses 26, 27 with the opening word, "But when the Paraklêtos is come" (Ὅταν δὲ ἔλθῃ ὁ παρακλητός)" follow directly upon the tribulation-sayings that the world will hate the disciples, as it hated Jesus, rejecting His witness (verses 18-25). Bernard (1976, p.498) explained this point very well as follows: "Verses 26, 27 follow at once upon the rebuke (verses 21-25) pronounced upon the enemies of Jesus. Their hostility was blameworthy. And in the future they will be proved in the wrong by the witness of the Spirit

(7) With manuscript witness of i.e., ADLΓΘ

(v.26) as well as by the witness of the apostles (verse 27)."

As Jesus witnessed of His Father in the world (14:7-12) (by way of revealing Himself because He and His Father are one), so the Paraklêtos would testify of Jesus. In the midst of the wicked world he will testify of Jesus. Jesus witnesses against the Jews, who hate him, and he makes his testimony with a reference to the Jew's own law (8:17-18). The Paraklêtos will continue to testify to Jesus in the same situation (Barrett, 1955, p.402).

John "fully speaks of the witness of the Spirit in legal terminology in line with Mosaic law and ancient Jewish customs of law (compare 8:12-18 and 16:7-11 in line with Dt. 19:15)" (Coetzee, 1979, p.26).

(4) The disciple as witnesses

Jesus says, "He (the Paraklêtos) will bear witness to me (26 ff.); and you also are witnesses" (27 a.) (R S V). The Father and the Son send the Paraklêtos, a Witness to Jesus, to the disciples (14:26; 15:26). The Paraklêtos witnesses to Jesus and brings to their remembrance all that Jesus has said to the disciples (14:26). And the disciples as well as the Paraklêtos will be witnesses. "The disciples can fulfill their function because they have been eyewitnesses of all the events of Jesus' ministry. In this instance the witness of the disciples is placed alongside the witness of Christ's words (verse 22), of Christ's works (verse 24) and the witness of the Spirit (verse 26), the testimony of the disciples having its unique significance in that they alone are able to verify the facts of His life and ministry" (Boice, 1970, p.118).

Holwerda (1959, p.52) argues the relation between the witness of the Spirit and that of the disciples as follows:

".... The testimony of the disciples is at the same time the active witnessing of the Paraklêtos. The Paraklêtos bears witness 'in and through the witness

of the disciples' (Richardson, 1958, p.109). ... Because the Spirit bears witness in and through the witness of the disciples, He witnesses also concerning that which the disciples had seen and heard. He not only provides the disciples with the material for their testimony but He is also active in the presentation of this testimony."

II.3.4 John 16:7-15

Before proceeding with an exposition of the references to the Paraklêtos in chapter 16, attention must be paid to the relationship between the statement of the third Paraklêtos-saying (15:26-27) and that of the fourth Paraklêtos-saying (16:7-11) in the context in which they are found.

"An Analysis of the thought-structure of John 15:18 - 16:15" (Coetzee, unpublished) reveals the following thought pattern:

1. The world will hate you, as it hated me, rejecting my witness (15:18-25)
 - (1) A servant is not greater than his master (20)
 - (1)a. If they persecuted me,
 - b. they will persecute you;
 - (2)a. If they kept my word,
 - b. they will keep yours also.
 - (1)a. If I had not come and spoken to them (22),
 - b. they would not have sin (22)
 - c. but now they have no excuse for their sin (22 f.)
 - d. He who hates me hates my Father also (23)
 - (2)a. If I had not done among them (24).
 - b. they would not have sin;
 - c. but now they have seen
 - d. hated both me and my Father.

2. The Paraklêtos as first witness to Christ Glorified, and the Church as second witness (verses 26-27).

But when a. the Paraklêtos comes (26),
 b. whom I shall send to you from the Father,
 c. even the Spirit of truth,
 d. who proceeds from the Father,
 1) he will bear witness to me;
 2) and you also are witnesses (27).

3. The departing first Paraklêtos promises the Coming Paraklêtos as witness against the world and witness to the church (16:1-15).

3.1 Why Jesus has spoken these things (16:1-4)

- (1) to keep you from falling away (1)
- (2) that when their hour comes (4)
 you may remember that I told you of them.
- (3) But because I have said these things to you (6)
 sorrow has filled your hearts.

3.2 The departing first Paraklêtos promises the coming of the other Paraklêtos (vv.4 f - 7).

- (i) I did not say these things to you from the beginning,
 because I was with you (4 f.)
- (ii) Nevertheless I tell you the truth (7) :
 it is to your advantage
 that I go away.
 a. for if I do not go away
 b. the Paraklêtos will not come to you;
 b. but if I go,
 b. I will send him to you.

3.3 How the coming Paraklêtos will witness to Christ over against the unbelieving world (8-11)

And when he comes, he will convince the world concerning sin and righteousness and judgement (8) :

- (1) Concerning sin,
because they do not believe in me (9) ;
- (2) Concerning righteousness,
because I go to the Father,
and you will see me no more (10) ;
- (3) Concerning judgement,
because the ruler of this world is judged (11).

3.4 How the coming Paraklêtos will witness to Christ within the Church to lead them in the whole truth (12-15).

- (iii) I have yet many things to say to you,
but you can not bear them now (12).
When the Spirit of truth comes,
he will guide you into all the truth (13) ;
- (1) 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.
- (2) He will glorify me (14),
for he will take what is mine
and declare it to you.
- (3) All that the Father has is mine (15) ;
therefore I said
that he will take what is mine and
declare it to you.

To sum up, 16:7 - The going-away of Jesus as prerequisite to the coming to

us of the Paraklêtos.

16:8-11 - The witness of the Paraklêtos against the world : the vindication of Jesus and his witness over against an unbelieving world.

16:12-15 - The witness of the Paraklêtos in Christ's church - leading them in the whole truth.

It is noticed in the Farewell Discourses in which the Paraklêtos-sayings are spoken that there is a gradual transition, in the world's attitude to the disciples, from the expression of "hate" (15:18-24) and "persecute" (15:20) to that of "kill" (16:2). But even in the midst of fierce persecutory sayings, the element of consolation given by Jesus are found. In 16:1-7 the word "ἄλλα" occurs four times, and "δε" two times. Except for one case (v.2)⁸⁾ all have the meaning of "but". John uses "but" five times, all in an emphatic sense. Even though fierce tribulations would come to the disciples after His departure, they would never have to fear or be anxious about their future, because He would send them the Paraklêtos to their advantage.

II.3.4.1 John 16:7

John 16:7 - "Nevertheless I tell you the truth : it is to your advantage that I go away, for if I do not go away, the Paraklêtos will not come to you; but if I go, I will send him to you."

In this verse the departure of Jesus and coming of the Paraklêtos are revealed.

The departure of Jesus means, as we remarked in the previous chapter of this

(8) ἄλλα : used here "to introduce an additional point in an emphatic way", Blass and Debrunner (1961), § 448 (b). Bernard (1976, pp.500-1) translated 'ἄλλ'' into "indeed" or "furthermore" saying that the term has no adversative sense here.

study (II.2.(2)), His death via the cross (13:31). His death on the cross means the fulfillment of His task given by the Father (12:27). That is His glorification (13:31). The grain of wheat that dies does not remain alone, but it bears much fruit (12:23-24). For Jesus, death is not the end, but it is the gateway to the resurrection. After His death on the cross, His glorification, the Paraklêtos will come to the disciples in the world as a 'redemptive-historical' (Floor, 1968, p.127) person. The 'redemptive-historical' Paraklêtos will testify of the Risen Jesus, the Lord who has a glorification in the resurrection, and He will make the results of his testimony much fruitful (Acts 2:4, 14, 36, 41).

The basic reasons why Jesus' departure is to the disciples' advantage are firstly because the Paraklêtos will come and will witness to the very Risen Lord, the glorified Lord who completely finished all tasks (Acts 2:36-47), and secondly because the Paraklêtos, who will lead them in the whole truth (16:12-15), will be with them for ever (14:16).

II.3.4.2 John 16:8-11

"⁸ And when he comes, he will convict the world concerning sin and righteousness and judgement : ⁹ concerning sin, because they do not believe in me; ¹⁰ concerning righteousness, because I go to the Father, and you will see me no more ; ¹¹ concerning judgement, because the ruler of this world is judged."

In this passage the witness of the Paraklêtos against the world is revealed.

The disciples in a hostile world can be of good cheer because the Paraklêtos will convict the world of sin, righteousness, and judgement. John does not here say in what way the Paraklêtos' operation upon the 'conscience' of the world (Gordon, 1950, p.189) will be effected. But as stated in 14:17, since the world cannot receive the Paraklêtos, we have reason to regard his work as mediated through the disciples (church). The disciples alone can receive him,

and the Spirit-inspired utterances of Christian preachers can convict the world (Barrett, 1955, p.406 ; Hunter, 1978, p.154).

When Jesus says, 'he will 'convict' the world', the main meaning of ἐλεγχω is "to bring to light, to expose, to set forth" (Bauer, 1979, p.249) and "when the object of the exposing is evil it means 'to convince or convict', 'to reprove or rebuke', or even 'to punish or discipline' " (Ibid., and Holwerda, 1959, p.53). Since the word ἐλεγχω itself has "the meaning of 'convict', i.e. bring to light the true character of a man and his conduct" (Moulton and Milligan, 1930, p.200) it leads us to believe that "the work of the Paraklêtos is to expose, or bring to light the true state of the world's wickedness in relation to its sin and Christ's righteousness" (Boice, 1970, p.157). Bernard (1976, p.506) says, "ἐλεγχω is to cross-examine for the purpose of convincing or refuting an opponent (the word being specially used of legal proceedings), and the ἐλεγχος may be brought to a head by means of witness or testimony".

From the above, the Paraklêtos' function is so clearly a forensic activity that the title "Paraklêtos" may be regarded as belonging primarily to the forensic sphere of life (Boice, 1970, p.157). The work of the Paraklêtos is convicting the world is a judicial activity. The Paraklêtos' work of conviction applies to three realms : (1) Sin, (2) righteousness and (3) judgement.

(1) Concerning Sin (v.9)

The Paraklêtos will publicly expose the sin of the hostile world, through preaching and the work of the disciples (II Tim.3:16 ; 4:2). He will definitely convict the world of sin, as Jesus Himself had begun to do while He was in the world (7:7). "An early illustration of this 'conviction' is given in Acts 2:36-37, where the crowds who had heard Peter's inspired preaching were 'picked to the heart' (cf. I Cor. 14:24-25)" (Bernard, 1976, p.506).

The basic sin of the world consists in refusing to believe in Jesus. Even though Jesus had performed so many of his miracles before them, they refused to believe in him (12:37). "He was in the world; but the world, though it owed its being to him, did not recognize him. He entered his own realm, and his own would not receive him" (1:10-11).

"The Holy Spirit will not only expose the world's sin but in the case of some will awaken a consciousness of guilt which leads to true repentance" (cf. I John 3:8) (Hendriksen, 1976, p.325).

(2) Concerning righteousness (v.10)

Verse 10 - "Concerning righteousness, because I go to the Father, and you will see me no more;"

"The Paraklêtos would show that Jesus Christ was right. Righteousness was His throne. By going to the Father via the cross He would demonstrate that God is righteous and just, giving His own Son to die for the sin of the world" (Fitch, 1974, p.103). " 'He will reprove the world in its sins and about His (Jesus') righteousness'. This brings out that the δικαιοσύνη of which the world will be 'convinced' to its shame is the δικαιοσύνη of Christ. It will be 'convinced of righteousness' by pointing to Christ the Righteous One" (I John 2:1 ; I Peter 3:18 ; Acts 3:14 ; 7:52) (Bernard, 1976, p.507).

Bernard (Ibid) continues to explain a deeper meaning of δικαιοσύνη in this context :

"Absolute Righteousness could be revealed only in the Risen Christ. With Passion, His Revelation of the Father was completed (see on v.5) ; and henceforth the Paraklêtos was to convince the world of the Perfect Righteousness which is in Christ revealed and made accessible to men."

When Jesus says here, "because I go to the Father", it means His going to the Father through the death on the cross (II.2.(2)). His going means the very crucifixion. The Paraklêtos will show the world, through the inspired preaching of the disciples (Acts 2:14-36), that Christ's death on the cross was not a criminal's just punishment but a going to the Father who, by receiving Him, marked Him as the Righteous one (John 8:46 ; Acts 3:14 ; 7:52).

(3) Concerning judgement (v.11)

Verse 11 - "... concerning judgement, because the ruler (the prince : NEB) of the world is judged."

According to Coetzee (1968, p.109) the state of this world, i.e. the kingdom of Satan in John is as follows:

"Sinful mankind, living in enmity with God, caught by Satan, the prince, in the bonds of darkness, falsehood, sin and death."

When Jesus died on the cross it seemed as if the world was victorious and Christ defeated. The world appeared to be the winner. But Jesus' death which is followed by the glorious resurrection, is really a judgement on the prince of this world. Even before Jesus' death on the cross, the limitation of Satan's power is stated because of "Jesus' complete confidence of victory" (Coetzee, 1968, p.111).

Therefore, the Paraklêtos, through the disciples' (churches') preaching about Jesus' death on the cross and resurrection will convict the world in that Satan is judged and cast out (12:31), and "there is no possibility of victory for him, not even with all the power that is his" (Ibid.).

II.3.4.3 John 16:12-15

Verses 12-15 - "I have yet many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth;

for he will not speak of himself, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you. All that the Father has is mine; therefore I said that he will take what is mine and declare it to you."

It is clear that in these passages there is a transition from the work of the Holy Spirit toward the world (16:8-11) to His work within the disciples (Churches - 16:12-15).

Four matters draw our attention:

- (1) The Spirit as teacher of many things which the disciples could not yet bear (v.12)
 - (2) The Spirit as guider of the disciples into all the truth (v.13)
 - (3) The contents of the Holy Spirit's sayings (vv. 13-15)
 - (4) The purpose of this work of the Holy Spirit : to glorify Christ (v.14)
- (1) The Spirit as teacher of many things which the disciples could not yet bear (v.12)

Jesus has not told them everything (v.12), so the Spirit will complete the work through the Spirit's activities (v.13).

There are many things Jesus did not say during his days on earth because He knew that the experience of His disciples up to that time limited their ability to perceive (Morris, 1977, p.699). When the Holy Spirit comes, indwells (14:17) with them, teaches them all things (14:26), brings to their remembrance all things Jesus has said (14:26), testifies to Jesus (15:26), and shows them things to come (16:13), the disciples will enter "vistas of truth" (Ibid.).

(2) The Spirit as guider of the disciples into all the truth (v.13)

The masculine pronoun (ἐκεῖνος:v.13) and the idea of a guide (ὁδηγεῖ) both point to the personality of the Spirit of truth. The term "the Spirit of truth" now appears for the third time in the Paraklêtos-passages. "The Spirit of truth" occurs once in each chapter (14:17; 15:26; 16:13) in parallel with the Paraklêtos-sayings. From this it is clear that Paraklêtos as "the Witness for the truth" (Coetzee, 1979, p.14) is stressed. When the Spirit of truth comes, who will work not as a kind of an abstract influence or mere power (see III.3)⁹⁾ but as a person, he will guide the disciples "in the whole sphere of truth" (Barrett, 1955, p.407). The most important and main function of the Holy Spirit for the disciples will be the guidance of them to Jesus who is the truth (14:6) and the Father whose word is truth (17:17). Thus, the perfect unity with the Triune God is formed by the work of the Holy Spirit.

"The Spirit here is represented as the Guider or Leader who points the way (ὁδός) to the truth (ἀλήθεια), Christ being Himself both the Way and the Truth" (14:6) (Bernard, 1976, p.510).

(3) The contents of the Holy Spirit's sayings (vv. 13-15)

As Jesus did not speak of himself but only what He hears from the Father (5:30; 7:17; 12:49) so the Holy Spirit will tell only what He hears from the Son. The contents from which the Holy Spirit speaks, are what the Father has, as well as what the Son has. In other words, John clearly stresses that the Paraklêtos, the Father and the Son are just one in essence. As the words and deeds of Jesus were not those of a wise and good man but came from the only

(9) Schweizer, E. (1960, p.97) says, "... John regards the Spirit as nothing other than the power of the proclamation of Jesus, ... for John ... the Spirit could only be the power which makes it possible for man to recognize Jesus "

true God, so the teaching of the Holy Spirit is not merely inspiration in the ordinary sense; it is the teaching of God and that of the Son (Barrett, 1955, p.408).

Therefore, it is possible to discriminate between the Holy Spirit and the false spirit by the contents of what each speaks (cf. I John 4:1-3).

The Holy Spirit not only tells what he hears from the Son but also announces the things to come.

"The things that are to come" include things from the events of the passion, which was about to take place to eschatological events because He will be with the disciples for ever. As Jesus was a true prophet (4:19; 7:40) who received words from the Father (7:16), so the Holy Spirit would work as a prophet who hears from the Son and announces the things which belong to the future (16:13). The Epistles and Revelation written through the inspiration of God (θεοπνευστος) constantly show us the presence of the Holy Spirit who declares the future things (Hendriksen, 1976, p,329).

(4) The purpose of this work of the Holy Spirit : to glorify Christ (v.14)

Just in the previous verse Jesus said, "whatever he (the Holy Spirit) hears from the Son he will speak." Now He adds: "he will take from what is mine (Jesus'), and will announce to you." After all, the Holy Spirit will speak of what belongs to the Father and the Son.

All possession of the Father is that of Jesus (v.15). All things of the Son is that of the Father, and what is the Father's possession is what is the Son's possession (17:10). All the Father's gifts have come to the Son from the Father (17:7). The Father is in the Son, and the Son in the Father (10:38). The Father and the Son are one (10:30).

The teaching of the Son is that of the Father. When the Holy Spirit takes from

what is Jesus' and declares it to the disciples, it means that he takes from what is the Father's and declares it to them. "Whatever Christ has done, is doing, will do (for the church) is the theme of the Holy Spirit's teaching" (Hendriksen, 1976, p.329).

Through the speaking, teaching or witnessing by the Holy Spirit of the Risen Christ, the glorified Lord who has completely fulfilled the task given by the Father, the Holy Spirit glorifies the Son (cf. II.2.(1)). The Paraklêtos will cause what Jesus has done - the death on the cross, resurrection and glorified ascension - to be widely proclaimed among the nations and thus will He glorify Jesus (IV.5).

SUMMARY AND CONCLUSION

Comparing the references to the Holy Spirit in chapters 3 - 7 with those to the Paraklêtos in chapters 14 - 16, the subject of the teaching on the Spirit in John 3 - 7 is the Giver of Life; the subject of the later teaching in John 14 - 20 is the Paraklêtos. The first concerns the individual, the second the body of Christ.

Since his death means the fulfillment of his task given by his Father, the glorification of Jesus is made through his death and resurrection.

Only when the disciples love Jesus, are they then able to keep Jesus' new commandment to love one another as Jesus loved them, through the help of the Paraklêtos after His departure.

Under the circumstances of Jesus' going to the Father, the very fact that another Paraklêtos, a person just like their Master Jesus, will be given by the Father will be a great consolation to the sad disciples.

Jesus' teachings about the Paraklêtos are constantly revealed in the forensic

situations after the departure of Jesus: the world against Jesus, the Holy Spirit and the disciples. But the disciples will not be left like orphans. The Paraklêtos after Jesus' departure will continue to work positively as a Paraklêtos against the world and as teacher, reminder, guide and witness of the glorification of the Risen Jesus.

The Paraklêtos will concentrate exclusively on Jesus who fulfilled his redemptive task. Therefore, "any movement which purports to be led by the Spirit, and which focuses interest on its phenomena rather than on the person of Christ belies its own claims" (Tenney, 1975, p.239).

The basic role of the Paraklêtos is Christocentric.

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III. INTERPRETATION OF THE PARAKLĒTOS

The object of this chapter is to focus upon the interpretation of the word Paraklētōs in the light of the given analysis in chapter II. In chapter II of the present study the detailed analysis of Johannine references to the Holy Spirit in chapters 14-16 showed us that, since Jesus' sayings about Paraklētōs are closely related to His going to the Father via his death on the cross, the word Paraklētōs may well be understood in connection with the specific situation at the time of his farewell-discourses.

Before proceeding with a direct interpretation of the word Paraklētōs, the origin of the term must first be established.

III.1 ORIGIN OF THE TERM "PARAKLĒTOS" AS USED IN JOHN

Since it has often been questioned whether the term Paraklētōs was used by Jesus Himself or whether it simply belonged to the vocabulary of the writer of the Fourth Gospel, a short investigation into the matter is necessary.

Taylor (1941, p.63) for instance says that it is impossible to claim that the sayings about the Paraklētōs reproduce the words of Jesus exactly as He spoke them. He also mentions that the Paraklētōs-sayings "contain the thoughts of Jesus expressed in the Evangelist's language" (Ibid.). After he considers the Paraklētōs-sayings in the Gospel of John, Taylor concludes as follows:

"We may conclude, therefore, that, in reading the Fourth Gospel, we are studying an essential part of the evidence for the teaching of Jesus regarding the Spirit" (Ibid., p.67).

Dodd (1963, p.406) understands that the Paraklētōs-sayings, especially in 14:25-26, seem to be John's "bold reinterpretation of what was believed to be the teaching of Jesus".

Such a matter as the sayings of Jesus, with reference to the Spirit, is in

fact raised mainly because of the more numerous sayings than those in the Synoptics and to its acutest form or differences from the Synoptics (Taylor, 1941, pp.60-62).

For a solution of the above matter, the purpose of John's Gospel as well as its structure is important.

John, the author (I.4.1) says:

"There were indeed many other signs that Jesus performed in the presence of his disciples, which are not recorded in this book. Those here written have been recorded in order that you may hold the faith (if the present reading *πιστευητε* is followed; or: "come to believe" if the aorist reading is followed) that Jesus is the Christ, the Son of God, and that through this faith you may possess life by his name" (20:30-31).

Guthrie (1978, p.272) says, "the author's preceeding statement that Jesus did many signs not included in the book, but which were attested by eyewitnesses, gives further insight into his purpose. He was clearly selective, for he was acquainted with a mass of traditions which it was beyond the scope of his book to include (cf.21:25). He apparently chose out only those 'signs' which would serve his immediate purpose, which should put us on our guard about placing too much emphasis on John's omissions. He was a writer with one dominant purpose and it must be expected that his handling of his material will support this purpose."

The Gospel of John, Coetzee says, is "a very well planned and well structured work. ... In structuring his Gospel John used as his basic motif the significant signs, *sēmeia*, of Jesus, attaching to them 'the selected sayings (sermons; discourses) of Jesus' " (in An Analysis of the Thought-Structure of the Gospel of John, unpublished).

We may well say that the author John, as an eyewitness, wrote his Gospel from

the materials of the selected signs and sayings (sermons; discourses) of Jesus with one dominant purpose, namely to make us believe that Jesus is the Christ, the Son of God and that believing you may have life in his name (20:31).

It is, therefore, easy to understand that the Paraklêtos-sayings are selected-sayings by John of Jesus Himself for a specific purpose.

To sum up, the word, *παράκλητος* is not any coined word by John or any re-interpreted term by John of what Jesus had said, but a word of Jesus Himself. Jesus Himself is speaking "ὁ παράκλητος". The term *παράκλητος* has its origin in the word of Jesus Himself.

III.2 THE LITERAL MEANING OF THE WORD PARAKLĒTOS

"The term *παράκλητος* does not occur in the Greek Bible outside the Johannine writings" (Bernard, 1976, p.496). "On the other hand, John does not use *παρακαλεῖν* or *παράκλησις*, the latter word being specially Lucan and Pauline, while the former is common to most of the New Testament writers" (Ibid.).

The word "*παράκλητος*" is not a very common word in classical Greek, where its primary meaning as a substantive is 'legal assistant, advocate' " (Barrett, 1950, p.8).

The term *παράκλητος* does not occur in the Septuagint (Behm, 1978, p.801).

In both the Hebrew and Aramaic of the Rabbis, "in their religious vocabulary, *אֲדוֹכָרְתָּ* (or *אֲדוֹכְרְתָּ*) or *אֲדוֹכְרְתָּ* (or *אֲדוֹכְרְתָּ*) became a common loan word in the sense of 'advocate' " (Behm, 1978, p.802).

The term *παράκλητος* is, etimologically, a passive form as a verbal adjective with a passive sense (Bauer, 1979, p.618; Behm, 1978, p.800; Bernard, 1976, p.496). "By derivation the word is a verbal adjective derived from the

passive (perfect) form of the verb *παρακαλέω*.." (Hendriksen, 1976, p.276).

It has the following meaning:

(1) "Called to one's side" (Thayer, 1896, p.483), especially "called to one's aid; one who pleads another's cause before a judge, a pleader, counsel for defence, legal assistant, i.e. an advocate" (Ibid.). " 'One called in' to support, hence 'advocate', 'pleader', 'a friend of the accused person, called to speak to his character, or otherwise enlist the sympathy of the judges" (Moulton and Milligan, 1930, p.485). "The use as noun, attested in secular Greek from the fourth century B C in the sense of a 'person called in to help, summoned to give assistance', gives us the meaning of 'helper in court' " (Behm, 1978, p. 800).

Since "the word *παράκλητος* is passive in termination; it means 'one who is called in to the side of another', and, in usage, one who is called to counsel or help, in its classic use it is applied to an advocate in a case at law, especially to the advocate for the defence" (Stevens, 1894, p.191; cf. Bauer, 1979, 618).

(2) In the universal sense, "one who pleads another's cause with one, an intercessor; so of Christ, in his exaltation at God's right hand, pleading with God the Father for the pardon of our sins, I John 2:1" (Thayer, 1896, p.483).

(3) In the widest sense, "a helper, succourer, aider, assistant; so of the Holy Spirit destined to take the place of Christ with the apostles (after his ascension to the Father), to lead them to a deeper knowledge of gospel truth, and to give them the divine strength needed to enable them to undergo trials and persecutions on behalf of the divine kingdom" (Ibid.).

From the above, the term *παράκλητος* itself, etymologically has no active element (Behm, 1978, pp.800-803 ; Bauer, 1979, p.618 ; Moulton and Milligan

1930, p.485 ; Thayer, 1896, p.483 ; Braumann, 1975, pp.88-89).

Behm (Ibid.) says concerning use of παράκλητος in the farewell discourses: "The active element brought to expression here derives from the functions of such a παράκλητος" in the farewell discourses.

Braumann (1975, p.89) also confesses, "The etymology of Paraklêtos suggests that it was used originally in the passive sense of one called in to help. But the passages in which it occurs in the New Testament show that this is alien to its meaning there. The Paraklêtos is not called in but sent (John 14:26; 15:26; 16:17), given and received (John 14:16 f.). He does not merely put in a good word, but brings active help. The sense of helper and intercessor is suitable in all occurrences of the word".

We may conclude that the term παράκλητος, originally, has a main meaning of 'one called to one's side' or 'called to one's aid' or 'one called in to support' i.e. an Advocate (Thayer, 1896, p.483).

III.3 DID JESUS WHEN SPEAKING OF PARAKLÊTOS REFER TO A THING OR A PERSON?

Since some assume an ambiguous attitude to the Paraklêtos regarding him as one of the spirits or a kind of angelic spirit (Johnston, 1970, pp.88-155) or a mere power of God (Schweizer, 1960, p.97) or a name for an impersonal principle or the continued spiritual presence of Christ Himself with his disciples after his departure from this world ¹⁰⁾, it is necessary now to consider the subject.

It is a noticeable fact that pronouns referring to the Paraklêtos which do not

(10) When Brown (1978, pp.1141-1143) says, "... The one whom John calls 'another Paraclete' is another Jesus. ... the Paraclete is the presence of Jesus when Jesus is absent. ... as the Paraclete, Jesus is present within all believers", it seems as if the Paraklêtos is regarded to be the continued spiritual presence of Jesus Himself.

have πνεῦμα for their immediate antecedent are, in all cases, masculine, that is, the Paraklêtos is described by personal designations in the Paraklêtos-sayings. The following is a summary of what Stevens (1894, p.196) explained about this.

For instance, in John 14:26 we read: ὁ δε παράκλητος, το πνεῦμα το ἅγιον ὃ πέμψει ὁ πατήρ ἐν τῷ ὀνόματι μου, ἐκεῖνος ὑμᾶς διδάξει πάντα,...

In English the force of the change of pronouns may be exhibited:

"But the Paraklêtos, the Holy Spirit, whom(ὃ)the Father will send in my name, he (ἐκεῖνος)will teach you all things...."

The same usage is found in 15:26:

"The Spirit of truth, who (ὅ) proceeds from the Father, he (ἐκεῖνος) shall bear witness of me."

In 16:13, although the neuter το πνεύματα τῆς ἀληθείας stands in immediate apposition with it, the Spirit is designated by ἐκεῖνος .

In 16:7,8 the pronouns αὐτον and ἐκεῖνος (πέμψω αὐτον προς ὑμας . και ἐλθων ἐκεῖνος ἐλέγξει, ...) have, indeed, the noun παρακλητος for their antecedent.

It is noticeable that in the previous verses concerning references to the Holy Spirit, i.e., 1:32, 33 ; 4:24 ; 7:39, there is no personal pronoun. However, in the Paraklêtos-sayings αὐτο (indicating the Holy Spirit) occurs twice in 14:17 and once in 16:7. Ἐκεῖνος "an emphatic demonstrative pronoun and masculine" (Robertson, 1932, p.255) also occurs in 14:26 ; 15:26 ; 16:8, 13,14. It is believed that John, with the utmost possible uniformity, designates the Paraklêtos by masculine pronouns implying personality. The following clear explanation concerning the personality of the Paraklêtos is to the credit of Stevens (1894, p.197):

"What, now, does John predicate of the Spirit to whom he thus refers in personal terms?" After Stevens questions himself, he enumerates the works applied

to the Paraklêtos; to the Paraklêtos "is ascribed speaking (16:13), teaching (14:26), the announcing of future events and the proclamation of truth of Christ (16:13,14), the guiding of the disciples into all the truth (16:13), the bringing of the teaching of Jesus to the recollection of the disciples (14:26), the glorification of Christ (16:14), the bearing of testimony to Christ (15:26)." He continues, "To this series of personal actions which are ascribed to the Spirit may be added the references to his always being in fellowship with the disciples (*ἵνα ἢ μεθ' ὑμῶν εἰς τον αἰῶνα* , 14:16), and to his abiding at their side for succour (*παρ' ὑμῶν μένει*), and within them (*καὶ ἐν ὑμῶν ἐστίν* , 14:17) as a power and inspiration". And he summarizes, "The considerations which have been adduced in proof of the personality of the Spirit:

- (1) the Spirit is expressly distinguished from Christ ;
- (2) he is described by personal designations ; and
- (3) to him is ascribed a series of personal activities".

Bernard (1976, p.500) comments, "However, little modern conceptions of 'personality' and of what it implies were present to the mind of the first century, the repeated application of *ἐκεῖνος* to the Spirit in these chapters (16:8, 13, 14 ; 14:26), shows that for John *το πνεῦμα τῆς ἀληθείας* meant more than a mere tendency or influence."

III.4 JESUS' IDENTIFICATION OF THE PARAKLÊTOS

The following three names, ⁽¹⁾ *ἄλλος παράκλητος* (14:16), ⁽²⁾ *τὸ πνεῦμα τῆς ἀληθείας* (15:26 ; 16:13), ⁽³⁾ *το πνεῦμα το ἅγιος* (14:26) reveal Jesus' identification of the Paraklêtos.

- (1) *ἄλλος παράκλητος* (14:16).

The saying of Jesus, "He (the Father) will give you another Paraklêtos"

pp.179-208) and Van der Waal (1973, pp.28-44), agrees that "in the normal Johannine usage of alētheia, the term never is an abstract theological or philosophical term denoting a kind of 'objective truth', that can be used by any rational person to evaluate reality".

The name, the Spirit of truth has the following meaning: Primarily

- a. it is the Spirit which brings truth, "the convenantal trustworthiness (fidelity) of God in Christ" (cf. II.3.3.(2)) and gives true testimony (Coetzee, 1978, p.12), but
- b. this is "the case because the Spirit has truth as the essential characteristic of His being" (Bernard, 1976, p.499).

(3) ΤΟ ΠΝΕΥΜΑ ΤΟ ΑΨΛΟΣ (14:26).

Here the Paraklētōs is clearly identified with the Holy Spirit, a majestic title familiar to every Jew (cf. Ps. 51:11 ; Isa. 63:10). When Jesus names the Holy Spirit new names, Paraklētōs or the Spirit of truth, it seems to give the Holy Spirit a new importance for the future, as when God changed someone's name in order to give him a new importance (cf. Bietenhard, 1976,p.649).

For the sake of comparison, statements made by Jesus for (another) Paraklētōs, the Spirit of truth, and the Holy Spirit respectively are these:

- a. (another) Paraklētōs,
 - will abide with the disciples for ever (14:16)
 - will bring what Jesus said to memory (14:26),
 - will testify of Jesus (15:26),
 - will convict the world of sin, and of righteousness and of judgement (16:8).
- b. the Spirit of truth,
 - will be against the world (14:17),
 - dwells with the disciples (14:17),

will be in the disciples (14:17),
 will testify of Jesus (15:26),
 will guide the church into all truth (16:13),
 will show the church all the things of Jesus (16:13-15),
 will show the church things to come (16:13),
 will thus glorify Jesus (16:13).

c. the Holy Spirit,

will teach the church all things (14:26),
 will bring what Jesus said the memory (14:26).

As we see from the above, the work of the Paraklêtos is very similar to that of Jesus. Both teach (7:14; 14:26), bear witness (8:14; 15:26) convict the world of sin (3:18-20; 16:8-11), and at the same time do not speak on their own authority (14:10; 16:13).

Therefore we may say that the Paraklêtos as distinctive from Jesus is identified with the Holy Spirit, the Spirit of truth, and is the continuator of Jesus' work.

III.5 KEY BACKGROUNDS TO A PROPER INTERPRETATION OF THE PARAKLÊTOS IN JOHN 14 - 16

Two matters in this section should be now noticed :

1. The main problem of the Paraklêtos in its interpretation and
2. The key backgrounds as a clue of proper interpretation of the Paraklêtos.

III.5.1 The main problem of the Paraklêtos in its interpretation

As already mentioned briefly in I.2 of this study, most scholars find it difficult to interpret the term Paraklêtos ascribed to the Holy Spirit in the Gospel of John due to the apparent difference in meaning between the etymology

of the term Paraklêtos itself and its use in the context in which it occurs in John.

Barrett (1950, p.8) states, "The problem arises when we inquire why the Spirit which thus 'brings the truth to sight' should be called δ παράκλητος."

Etymologically speaking, the term Paraklêtos indicates that he is a person who is called in to the side, an advocate, a legal assistant (III.2). It was used originally in the passive sense of one called in to help. But the Paraklêtos-sayings in which it occurs in John seem to indicate that this is alien to its meaning there. He does not merely put in a good word, but brings active help (III.2.). The Paraklêtos in John is more of a teacher than an Advocate in a judicial setting. The Paraklêtos-sayings show us the active works of the Holy Spirit.

While the term etymologically has a passive meaning of an Advocate, his functions in the passages are more active than those of an Advocate.

How, then, can both be explained?

Barrett (1950, p.9) even says, "if Paul had called the Spirit the Paraklêtos there would have been no difficulty; yet the fact is that he does not, but John does". This proves the difficulty of giving a clear exposition for the Paraklêtos. Further, Barrett (Ibid.) posits an interesting hypothesis: "It is possible (though we have no evidence to prove it) that the word had been coined earlier and had lost its original meaning when used by John. There is an interesting parallel for such a change of meaning. As we have noted, when παράκλητος is applied to Christ in the New Testament its meaning is 'advocate'. But already in the fragment of the Acts of John found in Ox Pap. 850 (verse, 10) Jesus is called the Paraclete, evidently with the meaning 'comforter'. We may then allow the possibility that a contemporary of Paul applied the name Paraclete to the Spirit in the legal sense, and that, the

original sense being forgotten, John applied it in another. But we should do well to avoid so complicated a hypothesis if a simpler is at hand."

When Barrett (Ibid.) says, "If Paul had called the Spirit the Paraclete there would have been no difficulty; yet the fact is that he does not, but John does", it is true.

In the next section the key backgrounds are necessary as a clue to a proper interpretation of the Paraklêtos.

III.5.2 The Key Backgrounds as a clue of proper interpretation of the Paraklêtos

The following four sub-sections will be considered:

- (1) Jesus' withdrawel from the earth.
- (2) The situation of the remaining disciples.
- (3) The situation of the world.
- (4) The situation of the author's contemporary church.

III.5.2.(1) Jesus' withdrawal from the earth

"The doctrine of the Holy Spirit (the Paraklêtos)", Swete (1964, p.148) says, "implies the withdrawal of Jesus from the world, and was therefore naturally withheld till the eve of the crucifixion;"

It is noticeable that the Paraklêtos is named by Jesus Himself, who is on the verge of going to the Father (13:33, 36 ; 14:2, 3, 4, 5, 12; 16:6-7). His going, however, first means his death (II.2.(2)). Further, He will be magnificently glorified by resurrection and ascension through the death on the cross (II.2.(1)-(2)).

Now, Jesus Himself gave the Holy Spirit a new name, ὁ παράκλητος (14:16, 26 ; 15:26 ; 16:7), who will testify of the very Risen Christ, Lord who has

completely fulfilled His task and ascended, the Glorified Lord (II.2.(1) ; II.3.4.3.(4)).

It is therefore quite natural that the new name παράκλητος was given at the very dawn of the new dispensation to be inaugurated by Christ's Resurrection (II.2.(3)). The Paraklêtos will testify of the Glorified Christ, his cross and his resurrection (15:26 ; Acts 2:4-36). "The Spirit coming with Pentecost is the Spirit of the Kurios-Christos" (Floor, 1968, p.127).

III.5.2.(2) The situation of the remaining disciples

When the disciples heard that their Master would go to the Father (13:33, 36; 14:2-5, 18-20 ; 16:7) leaving them on earth, the disciples' hearts were filled with sorrow, due to the gloomy prospect of Jesus' departure. One of the disciples, Peter, who seemed to have a strong faith and who assured himself that he was prepared to lay down his life for Jesus was, in fact, very weak (13:37-38). The disciples are now in a state of orphans who are without their own guardian (14:18).

At this stage, what will be the greatest comfort to them?

To receive a gift as another Paraklêtos, a person just like the Son, who will take the Son's place! The very fact that another Paraklêtos, a person just like their Master Jesus, will be given by God in answer to Jesus' request, will become a great consolation among them in the circumstances (II.3.1.(1)).

The Holy Spirit will be on earth as another Paraklêtos. He will never depart from the disciples in any way whatever (II.3.1.(1)).

The fact that the Paraklêtos, who will come to teach, guide, and bring things of Jesus, is not a mere abstract influence or a simple power of God, but a real person, is a great comfort to the church (III.3.).

III.5.2.(3) The situation of the World

In chapters 14-16 Jesus often refers to the future situation of the world where His disciples will remain. "The Prince of this world" (14:30) is now coming. The world that hated Jesus will also hate the disciples because the disciples are not of the world (15:18-19).

The world will persecute the disciples on account of Jesus (15:20) and they will be excluded from the synagogues (16:2), and even put to death (16:12).

In chapter 15 the background of the Paraklêtos-sayings is more explicitly forensic with the result that the reference to the παράκλητος (an Advocate) is even more appropriate (II.3.3). The world's unbelief will be a challenge against which Christ's words (15:22), his works (15:24), the Paraklêtos (15:26), and the disciples themselves (15:27) will appear as witnesses (II.3.3).

It is to be noticed that there is a gradual transition, in the world's attitude to the disciples, from the expression of "hate" (15:18-24) and "persecute" (15:20) to that of "kill" (16:2) (II.3.3.(4)).

The word ὁ παράκλητος (an Advocate) rendered to the Holy Spirit is all the more suitable in this situation (II.3.3.(4)).

III.5.2.(4) The situation of the author's contemporary church

Since this Gospel was written by John, the apostle in Ephesus, at the end of the first century A D (I.4.1), it is impossible to escape a brief consideration of the specific situation of the contemporary church for a better understanding of the Paraklêtos-sayings.

When John writes this Gospel from a selection of materials which includes the signs or sayings of Jesus (III.1. ; I.4.4), he probably had a good knowledge of what had happened in the Corinthian Church and Ephesus Church in

connection with the spiritual gifts - the abuse of the spiritual gifts (I.4.4.). If we accept the conclusion of Dodd (1965, p.423 ; cf. Thiessen, 1944, p.171) that John "had before him Matthew, Mark, Luke and perhaps Acts", it is probable that John knew the works of the Holy Spirit in the Synoptics and at the same time the details of the Holy Spirit's activities in Acts (I.4.4.).

Moreover, he was aware of the rise of false teachers and their dangerous teachings towards the end of the first century (Marshall, 1979, pp.14-22). "Tradition informs us that the first readers of John's Gospel were the churches in Asia Minor. A strange heresy was threatening their purity and spiritual progress" (Hendriksen, 1976, p.428).

Machen (1976, pp.29-30) explained the climate of Greek religion and philosophy, giving an example as follows: "The 'mysteries' of Eleusis, for example, even at an early period sought to bring men into vital connection with some divine mysterious power. Especially during the first centuries of the Christian era a number of other 'mysteries' were introduced...".

To gain a better understanding of the motive of John's emphasis on the functions more than the role of the Holy Spirit as an Advocate, i.e. the primary meaning of the Paraklêtos, a comparison of some related passages in both I John (or II John) and the Gospel of John should be taken notice of:

- ὅτι ἀντίχριστος ἔρχεται ... (I John 2:8)
 ὅταν ἔλθῃ ὁ παράκλητος ... (John 15:26)
 ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν. (I John 2:22)
 ὁ παράκλητος ... ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ. (John 15:26)
 τὸ πνεῦμα τῆς πλάνης ... (I John 4:6)
 τὸ πνεῦμα τῆς ἀληθείας ... (John 15:26 ; 16:13)

ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν. (I John 2:22)

ὁ παράκλητος ... ἐκεῖνος ὑμῶν διδάξει πάντα... (John 14:25)

πολλοὶ πλάνοι ἐξήλθον εἰς τὸν κόσμον ... (II John 2)

τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμῶν ἐν τῇ ἀληθείᾳ πάντῃ. (John 16:13)

It is quite true that John attempted to place an emphasis on the orthodox doctrine intensively (witness exclusive to Jesus) of the Paraklêtos : whereas the miraculous power of the Holy Spirit is stressed in Synoptics, in John however the functional statements centred with Jesus of the Paraklêtos are emphasized (I.4.4.).

From the above, we may conclude that John, bearing in mind counteraction against πνεῦμα τῆς πλάνης (I John 4:7), ἀντίχριστος (I John 2:18 ; 4:3, etc.), πλάνοι (II John 7), impersonal mysterious power, and miraculous faith, intended to raise a sound doctrine of the Holy Spirit for the future church which would soon be faced with these dangers, putting an emphasis of the main function of the Paraklêtos on, exclusively, the very Risen Jesus Christ and His own teachings, as far as the Paraklêtos-sayings in John are concerned.

SUMMARY

The term ἄλλος παράκλητος, a word of Jesus Himself is ascribed to the Holy Spirit or the Spirit of truth and implies Jesus as the first Paraklêtos and the Holy Spirit as the Second Paraklêtos.

In John's Gospel the Paraklêtos is not a mere influence or power of God, but a real person.

Paraklêtos literally means, one who is called in to one's side, an Advocate.

The word Paraklêtos itself has the meaning of Advocate.

The word Paraklêtos may well be better interpreted under consideration of the

situation of Jesus' going to the Father, the remaining disciples, the world and the author's contemporary church. Those situations explicitly require an Advocate, a Comforter and an active Helper, Teacher, Guide, Witness to the Risen Jesus, and a Glorifier of Jesus. For John the active role of the Paraklêtos as Teacher, Guide, Witness, Reminder and Glorifier of Jesus, is intensively stressed with a minor purpose against the false spirits or false teachers.

CONCLUSION :

The Paraklêtos in John has the primary meaning of an Advocate. Jesus as the first Paraklêtos sent us the second Paraklêtos, the Holy Spirit.

The emphasis of the active functions of the Paraklêtos as Teacher, Witness, Guide, Reminder and Glorifier of Jesus, is primarily due to the twofold aims: to guide the church strongly into all the truth inwardly ; to be against the false spirits or false teachers outwardly.

IV. THE REALITIES OF THE PARAKLĒTOS AFTER THE DEPARTURE OF JESUS

The object of this final chapter is to notice how the emphasized functions of the ParaklĒtos, as found in John, are described especially in Acts, which chronologically covers the period from Jesus' going to the Father (the crucifixion, resurrection and ascension of Jesus) to A D 60 (Tenney, 1976, pp.232-233) and is called 'The Activity of the Holy Spirit' (Dana, 1943, p.24 ; cf. Ehrhardt, 1964, p.89 ; Jamison, 1961, p.3 ; Smith, M.W., 1948, p.3).

In view of the fact that the emphasis of the ParaklĒtos-sayings of Jesus in John is precisely that which underlines the functions of the Spirit in Acts 1 - 15 (Lofthouse, 1941, pp.334-336), our brief examination will be meaningful.

Five functions of the ParaklĒtos may well be noticed :

1. The ParaklĒtos as Teacher
2. The ParaklĒtos as Reminder
3. The ParaklĒtos as Witness
4. The ParaklĒtos as Guider
5. The ParaklĒtos as Glorifier of the Risen Christ

IV.1 THE PARAKLĒTOS AS TEACHER

As already mentioned in II.3.2.(1), the ParaklĒtos will teach the disciples all things (John 14:26) that are necessary specifically for the work of witnessing. This includes all things concerning Jesus' death on the cross, resurrection, ascension and glorification.

The ParaklĒtos provides the materials for the disciples' witness (II.3.2.(1)). This is one of the important functions of the ParaklĒtos described in John.

Acts 2:1-42 is believed to confirm this teaching-role of the ParaklĒtos in John.

The twelve disciples (including Matthias) received the Paraklētōs, i.e. the Holy Spirit just after Jesus' going to the Father (Acts 1:26 - 2:1-4) and one of them, namely, Peter who was once very weak (II.2.(4)), witnessed (Acts 2:14) to the crucified and glorified Christ, the Lord (Acts 2:36). His preaching resulted in the conversion of three thousand followers. Acts 2: 1-42 ends with the following concluding words:

ἦσαν δὲ προσκατερούμενοι τῇ διδασκίᾳ τῶν ἀποστόλων (Acts 2:42).

How could the work of preachers, who were confessedly "unlearned and ignorant men", (Acts 4:13) resulted in such effective teaching?

We may answer it : only with the help of the promised Paraklētōs-διδασκίη they could with boldness witness to Jesus.

IV.2 THE PARAKLĒTOS AS REMINDER

Jesus says, "the Holy Spirit ... will bring to your remembrance all that I have said to you" (John 14:26). He meant the Paraklētōs as Reminder. The Paraklētōs' work is Christocentric (II.3.2.(2)).

In Acts 10 we may find a good example of the Paraklētōs as Reminder.

When Jesus says, "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life" (John 3:16). His words include the fact that "whoever believes - whether he be a Jew or a Gentile - has everlasting life" (Hendriksen, 1976, p.141).

Peter, one of twelve disciples could clearly understand the real meaning of Jesus' word only through the instruction of the Paraklētōs as Reminder (Acts 10:1-45) : after understanding what Jesus has said in John 3:16, Peter's confession about it is as follows :

"Everyone who believes in him receives forgiveness of sins through his name"

(Acts 10:43).

And He commanded the Gentiles to be baptized in the name of Jesus Christ
(Acts 10:48).

To compare Jesus' words in John with those of Peter through the Paraklêtos
as Reminder in Acts :

..... πᾶς ὁ πιστεύων εἰς αὐτόν (John 3:16)

..... πάντα τὸν πιστεύοντα εἰς αὐτόν ... (Acts 10:43)

After Pentecost the disciples would be better able to remind and understand
what had been said through the help of the Paraklêtos and to be open to new
revelations from God (Robertson, 1932, p.255).

IV.3 THE PARAKLÊTOS AS WITNESS

The testimony of the disciples is at the same time the active witnessing of
the Paraklêtos. The Paraklêtos bears witness 'in and through the witness of
the disciples'. Because the Spirit bears witness in and through the witness
of the disciples, He also witnesses that which the disciples had seen and
heard. He not only provides the disciples with material for their testimony
but He is also active in the presentation of the testimony (II.3.3.(3)-(4)).

Bruton (1967, p.190) explains the facts of the activities of the Holy Spirit
as Witness :

"The first chapter of Acts projects the idea of 'witness' and suggests the
author's purpose. Emphasis is given to the Apostles whom Jesus had chosen.
These are commissioned (Acts 1:8) to be his witnesses. The election of Matthias
reveals that each apostolic witness must be a witness to Jesus' resurrection"
(Acts 1:22).

He continues to explain it, taking examples of witnesses, "the theme is

continued in Peter's preaching at Pentecost : 'This Jesus God raised up, and of that we are witnesses' (Acts 2:32). In his next sermon (Acts 3:15) Peter again refers to the resurrection of Jesus and says, 'To this we are witnesses' ''.

The Paraklētōs-saying of Jesus in John 15:26-27, 'he (the Paraklētōs) will bear witness to me (Jesus) ; and you (disciples) also are witnesses," is fulfilled in Acts (5:30-32 ; 'The God of our fathers raised Jesus whom you killed by hanging him on a tree. God exalted him at his right hand as Leader and Saviour, to give repentance to Israel and forgiveness of sins. And we are witnesses to these things, and so is the Holy Spirit whom God has given to those who obey him.'" Peter and the apostles witnessed to Jesus' death, resurrection and ascension before the hostile priest and confessed that both the disciples and the Holy Spirit are witnesses to these things.

From chapter 5 in Acts to chapter 26, then, the activities of the Paraklētōs as Witness are dominant through the mouth of Peter (Acts 5:32 ; 10:39-43) and Paul (Acts 13:31 ; 20:21 ; 20:24 ; 22:15 ; 22:18-20 ; 23:11 ; 26:16) with the main theme : The Risen Jesus Christ.

IV.4 THE PARAKLĒTOS AS GUIDE

The disciples in Acts were constantly under the controlling influences of the Holy Spirit in their lives.

Philip was directed by the Spirit (Acts 8:26-29), went near the eunuch of Ethiopea, heard him reading Isaiah the prophet without understanding it, and led him to understand what he was reading : about the good news of Jesus (Acts 8:30-35).

Bruton (1967, p.220) summarizes well some instances of the guidance of the Holy Spirit in Acts :

"Peter was instructed by the Spirit (Acts 10:19). Agabus was obviously under the control of the Spirit in much the same way as the ancient prophets (Acts 11:28 ; 21:10-11). Paul was given specific directions by the Holy Spirit (Acts 16:6- 7 ; 19: ; 21: ; 20:22,23). The guidance of the Spirit was sensed by the church in its decisions of policy (Acts 15) and in its selection of ministers (Acts 20:28)."

Since Jesus says, "he (the Spirit of truth) will guide you into all the truth" (John 16:13), the vivid guidance of the Spirit is felt throughout Acts.

IV.5 THE PARAKLĒTOS AS GLORIFIER OF THE RISEN CHRIST

After Jesus' sayings about the Paraklētōs as Teacher (John 14:26), Reminder (14:26), Witness (15:26) and Guide (16:13), Jesus ends his Paraklētōs-sayings with the following words:

"He (the Paraklētōs) will glorify me" (16:14). Jesus thus reveals that the ultimate purpose of the work of the Paraklētōs is to glorify the Risen Christ.

The Holy Spirit is to glorify Christ mainly through the preaching of the disciples of Jesus' death on the cross, resurrection and ascension (II.3.4.(3)). "He will cause the virtues of Christ to be proclaimed, showing forth his power, holiness, love, etc., and causing these to become resplendently manifest among the nations. Thus, the Spirit will glorify the Son" (Hendriksen, 1976, p.329).

Peter's preaching about Jesus' death (Acts 2:23,24), resurrection (2:24,31) and glorified ascension (2:33-34), where He received from the Father the promised Holy Spirit and poured Him out on his church (2:33), ends with this conclusion:

"Let all the house of Israel therefore know assuredly that God has made him both Lord and Christ, this Jesus whom you crucified" (Acts 2:36).

Peter being filled with the Holy Spirit (Acts 2:4,33) proclaimed that Jesus Christ is Lord. Kurios is 'not only as the bearer of a courtesy title, but as bearer of 'the name which is above every name' " (Phil. 2:9) (Bruce, 1977, pp.73-74). By preaching of Jesus' crucifixion, resurrection and ascension, the Paraklêtos brings people to the acknowledgment that Jesus is the Lord. Peter's preaching had been effective: when the people heard Peter's preaching "they were cut to the heart" (2:37) and Peter commanded them to be baptized in the name of Jesus Christ (Acts 2:38).

In Acts 4:8-12, Peter, filled with the Holy Spirit (4:8), preached Jesus the crucified and risen Messiah before rulers, elders and scribes as follows: "Ye rulers of the people, and elders, ... be it known unto you all, and to all people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole" (4:10). And he continued to proclaim salvation only in the name of Jesus Christ, saying "There is salvation in no one else, for there is no other name under heaven given among men by which we must be saved" (Acts 4:12). When the people "saw the boldness of Peter and John, and perceived that they were uneducated common men, they wondered" (4:13).

In Acts 6:8 - 7:53, we see a lengthy witness by Stephen to Jesus. Before the hostile people, Stephen with the Spirit preached about Jesus' crucifixion (7:51-53). After his preaching, he, full of the Holy Spirit, gazed into heaven and saw the exalted Jesus (7:55). He, then, witnessed to the glorified Jesus saying, "Behold, I see the heavens opened, and the Son of man standing at the right hand of God" (7:56). For this last witness, Stephen was martyred (7:57-58).

The Paraklêtos glorifies Christ through preaching, proclaiming and announcing by the disciples in Acts of the Risen Christ through his death on the cross. Whenever the Holy Spirit witnesses, teaches, guides, and reminds nations of

the Risen Christ through the preaching of the church, Jesus Christ is glorified among the people.

SUMMARY:

The emphasis of the Paraklêtos-sayings of Jesus in John is fulfilled by the active works of the Holy Spirit in Acts.

Through the witnessing, teaching or preaching by the disciples, the Paraklêtos taught (John 14:26 ; Acts 2:42), reminded (John 14:26 ; Acts 10:1-45, 48), witnessed (John 15:26 ; Acts 1:8,22 ; 2:32 ; 3:15 ; 5:30-32 ; 5:32 ; 10:39-43 ; 13:31 ; 20:21 ; 20:24 ; 22:15 etc.), guided (John 16:13 ; Acts 8:26-29 ; 8:30-35 ; 10:19 ; 11:28 ; 15: ; 21:10-11 ; 16:6-7 ; 19: ; 21: ; 20::22, 23, 28 etc.), and thus glorified the Risen Christ (John 16:14 ; Acts 2:23-36 ; 4:8-13 ; 7:51-58). The main themes for the work of the Paraklêtos are (1) Jesus' death on the cross, (2) resurrection and (3) glorified ascension. The Paraklêtos is therefore regarded as the Announcer of the glorified Christ.

CONCLUSION:

John emphasized the function of the Paraklêtos as Teacher, Witness, Reminder, Guide and Glorifier of Christ. He never, in his Gospel, stated that the Paraklêtos had power to be able to do wonderful miracles for the church.

But in Acts there is a difference. We see in Acts the vivid activities of the Holy Spirit as Teacher, Witness, Reminder, Guide and Glorifier of the Lord just as stated in John 14:16. We feel that the statement of the functions of the Paraklêtos in John is clearly fulfilled in Acts. In addition to this, in Acts a number of miracles are emphasized by the disciples with the Holy Spirit (cf. 2:4-13, 43 ; 3:1-10 ; 5:1-12, 15-16, 17-33, etc.).

From the above fact, we may conclude that John intensively avoided disclosing the Paraklêtos as a performer of miracles or signs. The most pervasive mark of the Paraklêtos is Christocentricity.

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GENERAL CONCLUSION:

The term Paraklêtos, a word of Jesus Himself is identified with the Holy Spirit.

It has its primary meaning of Advocate. Jesus as the first Paraklêtos sent the church the second Paraklêtos, the Holy Spirit.

When Jesus names the Holy Spirit a new name, Paraklêtos, he gives the Holy Spirit a new importance for the future:

1. The Holy Spirit as a real person not a mere power or influence.
2. The Holy Spirit's redemptive-historical coming.
3. The Holy Spirit as an announcer of the Risen Lord.
4. The Holy Spirit to be faced with the higher forensic situation in the future.

The Paraklêtos performs a legal role for the church doing witness to Jesus as an Advocate toward the world of unbelief.

The prime work of the Paraklêtos is Christecentric.

In John, the stronger emphasis on the active functions of the Paraklêtos as Teacher, Witness, Guide, Reminder, and thus Glorifier of Jesus, is primarily due to the two-fold aims:

1. to guide the church positively into all the truth inwardly, and
2. to disclose the false spirits, false teachers or their false powers outwardly for purifying the church.

The more the church witnesses to the crucifixion, resurrection and glorification of Jesus Christ, the more the church is alive and active under the Power of the Paraklêtos sent by the Father and the Son.

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SUMMARY

Comparing the references to the Holy Spirit in chapters 3-7 with those to the Paraklêtos in chapters 14-16, the subject of the teaching on the Spirit in John 3-7 is the Giver of Life; the subject of the later teaching in John 14-20 is the Paraklêtos. The first concerns the individual, the second the body of Christ.

Since his death means the fulfillment of his task given by his Father, the glorification of Jesus is made through his death and resurrection.

Only when the disciples love Jesus, are they then able to keep Jesus' new commandment to love one another as Jesus loved them, through the help of the Paraklêtos after His departure.

In the circumstances of Jesus' going to the Father, the very fact that another Paraklêtos, a person just like their Master Jesus, will be given by the Father will be a great consolation to the sad disciples.

Jesus' teachings about the Paraklêtos are constantly revealed in the forensic situations after the departure of Jesus: the world against Jesus, the Holy Spirit and the disciples. But the disciples will not be left like orphans. The Paraklêtos after Jesus' departure will continue to work positively as a Paraklêtos against the world and as teacher, reminder, guider and witness for the glorification of the Risen Jesus. The Paraklêtos' prime function is Christocentric.

The term ἄλλος παρακλητός, a word of Jesus Himself is ascribed to the Holy Spirit or the Spirit of truth and implies Jesus as the first Paraklêtos and the Holy Spirit as the second Paraklêtos.

The Paraklêtos, being not a mere influence or power of God, but a real person, literally means, one who is called in to one's side, an Advocate. The word Paraklêtos itself has the meaning of Advocate.

The word Paraklêtos may be better interpreted if one considers Jesus' departure, the remaining disciples, the world and the author's contemporary church. Those situations explicitly require an Advocate, a Comforter and an active Helper, Teacher, Guide, Witness to the Risen Jesus, and Glorifier of Jesus. For John the active role of the Paraklêtos as Teacher, Guide, Witness, Reminder and Glorifier of Jesus, is intensively stressed with a minor purpose against the false spirits or false teachers.

The emphasis of the Paraklêtos-sayings of Jesus in John is fulfilled by the active works of the Holy Spirit in Acts. Through witnessing, teaching or preaching by the disciples, Paraklêtos taught, reminded, witnessed, guided and thus glorified the Risen Christ. The main themes for the work of the Paraklêtos in Acts are (1) Jesus' death on the cross, (2) resurrection and (3) glorified ascension. The Paraklêtos is therefore regarded as the Announcer of the Glorified Christ.