God's Forever Gift of Godself:
Examining the Roles of the Holy Spirit in Jn 14-16

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Introduction

In the Farewell Discourse found in chapters 14-16 of the Gospel according to St. John, Jesus consoles his disciples by assuring them of the coming of another paraclete: the Holy Spirit. There are five paraclete sayings in the Farewell Discourse (14.16, 14.26, 15.26, 16.7-11, 16.13-15).[1] Andreas Kostenberger and Scott Swain remark, "The Spirit rises to considerably greater prominence in the farewell discourse... Once Jesus has been exalted, the Spirit will play a pivotal role in the mission of Jesus' followers. This is evident in the references to the Spirit as 'Spirit of Truth' in verses 14.17, 15.26, and 16.13; as the 'Holy Spirit' in verses 14.26 and 20.22; and as *parakletos* (helping presence) in verses 14.16, 26; 15.26, and 16.17."[2] The aim of this paper is to explore each of the verses in order to show the different subthemes of the Farewell Discourse and then perform a parallel reading of the verses against the dominant theme of departure.

Among the methods used for scriptural reflection are the narrative-literary styles and historical-critical method,

1 Ben Witherington III, *John's Wisdom: A Commentary on the Fourth Gospel*, (Westminster John Knox Press: U.S., 1995), 250.

2 Andreas J. Kostenberger and Scott R. Swain, *Father, Son, and Spirit: The Trinity and John's Gospel*, (Intervarsity Press: U.S., 2008), 95-96.

particularly involving an investigation of the situation of the Johannine community from which the Gospel came. From this exegetical reflection, this paper intends to (1) show a particular unity of the roles of the Holy Spirit as intimacy, mission, and glory, (2) highlight the dramatic action as a key element in this theological reflection, and (3) explain the impact of this particular systematic reflection on the wider understanding of the personality and mission of the Holy Spirit as discerned by the Johannine community. Finally, some insights about Christian identity derived from the exegetical reading of the Paraclete sayings in the Farewell Discourse will conclude this modest theological enterprise.

Literary Context

Jesus opened his farewell discourse by encouraging his disciples to "not let their hearts be troubled" (14.1). He describes a heavenly dwelling place to which He is destined to go, the same abode where he will prepare a room for each of them, and to which He Himself will escort them when the appointed time comes (14.2-4). This intimate promise, an eschatological assurance, will be repeated in the various parts of the Farewell Discourse (e.g., ch.15 and 16). Furthermore, Jesus also explains three sets of intimate relationships that overlap: Father and Son, Son and Disciples, Father and Disciples through the Son. Various metaphors (e.g., dwelling places (14.2-4), way to the Father (14.6-10), vine and branches (15.1-3), friends not slaves (15.14-16) are employed to demonstrate the concreteness of this promise. Jesus outlines the intimate loving relationship between Father and Son and the wide span of this love that includes not only the disciples but also the faith communities that they will build.

This promise of intimacy is set sharply against the overcast of departure. Jesus' departure foreshadows not only his death but also his resurrection and eventual ascension to the Father. In this stark contrast of coming and going, a farewell address is needed to calm the uncertainty the disciples feel.

Andrew Lincoln claims that "the farewell discourse, in which a leader or another figure on the point of death attempted to console those left behind and make provision for the future, was a well-known literary form in both Jewish and Greco-Roman literature."[3] He enumerates several examples from the Old Testament: Jacob's last word (Gen 49), Moses' final blessing (Deut 33), and David's last instructions (1Chron 28-9). The main features of these discourses are (1) the announcement of departure, (2) words of consolation, predictions or promises, (3) final exhortations and instructions about future conduct, and (4) significance of prayer sustained by common life.[4]

There is, however, a significant difference between the farewell discourses in the Old Testament and Jesus' own farewell address. The main distinction lies in the foreshadowing of the Holy Spirit. Its mere mention can cause a disciple to wonder and be confused because of the apparent multiplicity in terms of roles and very close resemblance to the figure of Jesus. We will turn to this in the succeeding sections.

Jn 14:16-17 & 14:26

In Jn 14:16-17, Jesus introduces another advocate coming

3 Andrew Lincoln, *Truth on Trial: The Lawsuit Motif in the Fourth Gospel,* (Hendrickson Publishers, U.S., 2000), 110-111.

4 Andrew Lincoln, *The Gospel According to Saint John: New Testament Commentaries*, (Hendrickson Publishers, U.S., 2006), 384.

from the Father. This Advocate is called the Spirit of Truth, a Spirit the world cannot accept because it does not see and know it (14.17). The Spirit of Truth would dwell in the disciples, and this sharpens their identity against the unbelievers. There also appears to be a gnostic slant here, a kind of exclusive spiritual knowledge privy to a community. However, upon closer examination of this passage against the wider theme of intimacy in the Farewell Discourse, Jesus seems to address an urgent concern: the deep desolation the disciples would suffer because of his impending departure. This desolation comes in tiers: personal-psychological (i.e., a dominant feeling of loss) and external-communal (i.e., fear against the world). This deep desolation demands a rich response of intimate assurance. Thus, the Spirit's permanent indwelling is first, a rich experience of spiritual consolation—a continuing and familiar presence of Jesus.

In chapter 14:17-20, Jesus assures the disciples of his presence (e.g., "not leaving them as orphans," "coming to them," "in a little while you will see me," "I am with my Father, and you are in me and I in you"). Anthony Kelly and Francis Moloney describe how Jesus' "absence will weigh more heavily upon them: his commandment and example are no substitute for his presence."[5] They raise questions that support the dominant desolating atmosphere I have described: "Will his going to the Father mean that he will simply disappear? Will what he called 'my Father's house' (14:2) prove to be merely a desolating emptiness, especially as his followers must face their own inevitable deaths? Deprived of his presence, will the Father still be present to them, or will they simply be "orphaned" (14:18) in a world formed by other

5 Anthony Kelly, C.SS.R. and Francis Moloney, S.D.B, *Experiencing God in the Gospel of John*, (Paulist Press: U.S., 2003), 295.

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powers?"[6] In a similar vein, Daniel Stevick emphasizes that the phrase "be troubled" is the graphic term *tarassō* used in the Greek text of Ezekiel 32:2 that refers to a "stormy sea[7] Following Stevick's intuitions, the status of the disciples' hearts can be understood akin to a stormy sea: tumultuous. In the face of this apparent loss, the Spirit of Truth comes to dwell in the disciples forever—a consoling presence that can calm the stormy seas of their hearts.

But what kind of consoler? The Spirit of Truth, though another person, is closely identified with Jesus, assuring the disciples of their unbroken link with the Father and Son. This is the Truth—the truth about who God is. The Spirit's role as Consoler makes present the Father and Son and their loving relationship to any disciple or believer. The Holy Spirit is a new mode of Jesus' presence and also of the Father's presence in the world (14.19-24). Similarly, John Painter suggests that the introduction of the Paraclete in 14:16 refers to its role in taking the place of the departed Jesus. He situates the understanding of the Paraclete in the faith experience of the Johannine community.

In the first version (13.31-14.31), Jesus' departure is depicted in emotional and psychological terms: leaving the disciples sorrowing, abandoned, and orphaned (13.31-38; 14.1ff, 18ff.,27).[8] The disciples would overcome this departure in two levels: (1) appearance of the risen one to the believers 14.18-20; cf. 20.1-29, especially 19-29; and (2) coming of the Paraclete/

6 Ibid. 295-296.

7 .Daniel Stevick, *Jesus and His Own: A Commentary on John 13-17*, (Willam B. Eerdmans Publishing Co: U.S., 2011), 117.

8 John Painter, The Quest for the Messiah: The History, Literature, and Theology of the Johannine Community, (T&T Clark, U.K., 1993), 422.

Spirit of Truth in the post-resurrection time.[9] Meanwhile, the two Paraclete passages expose its roles: 14.15ff that stresses the role of being the new mode of Jesus and Father's presence, and 14.25ff where the Paraclete makes Jesus' teaching present to the disciples through remembering.[10]

Kostenberger adds that the Spirit's role guarantees the continuity of Jesus' pre- and post-glorification ministry. This enlarges the meaning of *parakleitos* (i.e., the juridical term of a "legal assistant" or "advocate" in secular Greek) to include "consoling" and "encouragement." Both the noun *paraklesis* and verb *parakleo* are used in the Old Testament to refer to the expected "consoling" during the messianic era (Isa 40:1; cf. *Mak.5b*).[11] "Encouragement," on the other hand, is a gift received in the early Church (Rom 12:8).[12] Anthony Hanson includes Job 16.19-21 as another resource of the author of the Gospel of John in his doctrine of the Paraclete. Jb 16:19 in the RSV uses "witness" and the "one that vouches for me." The LXX version uses "defending counsel" in place of "one that vouches for me." Using the comments of the *Midrash on the Psalms*, Hanson concludes that these words refer to the same person, and it is clear that this person is God.[13]

As Consoler, the Holy Spirit links the Father and Son to the disciples and believers. He appears not to witness to Himself independent of the Father and Son. Rather, He bears the truth about who God is and reveals this in His witnessing to the Father and Son. This unbroken chain of intimacy is

9 Ibid.
10 Ibid.
11 Andreas J. Kostenberger, *John: Baker Exegetical Commentary on the New Testament*, ed. Robert Yarbrough and Robert Stein, (Baker Academic Press: U.S., 2004), 437.
12 Ibid.
13 Anthony Tyrell Hanson, *The Prophetic Gospel: A Study of John and the Old Testament*, (T&T Clark: U.K., 1991), 177-78.

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open to anyone who will receive the Holy Spirit. In this way, the Spirit of Truth behaves no differently from God's first paraclete, Jesus:

Diagram 1: Similarity of Jesus and the Holy Spirit

Jesus as 1st Paraclete:

Father ⇄ Jesus ⇄ Disciples

E.g. *Dwelling place (14.2) Way, Truth, Life (14.6), The Face of the Father (14.9), Vine and Branches (15.1) Friends (15.15)*

Spirit of Truth (14.17) as 2nd Paraclete:

Father and Jesus ⇄ Spirit ⇄ Disciples

Juridical terms like "defense counsel" or "legal assistant" are used almost interchangeably with consoling presence. It appears that the weight of departure includes both Jesus' immediate leaving and the disciples' vulnerability to the snares of the evil one and a persecuting world. The sending of another paraclete also heightens the opposition between Jesus' disciples and the unbelieving world (14.17, 14.22-24, 14.30-31). In following the narrative, consolation means Jesus' and the Father's continuing presence and protection against the hostilities of the world that is unaccepting of the truth about God.

The persecutions foreshadowed in the Farewell discourse occurred with the Johannine community and in their bitter relationship with the synagogue.[14] Here, we encounter that the Spirit's role as a Consoler is not simply of a romantic and feel-good type. The Spirit is indwelling—making-present the Father and the Son—and thus enables those who believe (following Christ' commandments) to be one with the Father and Son and be partakers of God's continuing mission in the world. In 14:12, Jesus tells the disciples that their faith in him will result in works that will surpass His earthly ministry.

The union with the Father and Son indicates not only protection against the hostilities of the world but also inspiration and strength in mission. The Consoler is also a protector and the primary source of authority in mission.

In sum, the Spirit of Truth consoles by its permanent dwelling in the disciples and continuing revelation of the Father and Jesus. This consolation also gives protection against those who cannot accept the truth about God revealed by the Advocate. Furthermore, such consolation is the new source from which the disciples and eventual believers will draw their authority as partakers of God's continuing mission in the world.

Aside from consoling, the Holy Spirit, in 14:26, will teach the disciples by reminding them of the commandments of Jesus. The Spirit of Truth as Teacher will proclaim nothing independent of what Jesus told his disciples. This preserves the unity between the Father, Son, and Spirit. Stevick agrees by explaining that the term "Spirit of Truth" as used in the Qumran scrolls is the precise opposite of the "Spirit of error." This Spirit does not deceive, conveys the reality of things, and is truth as Jesus is to the disciples.[15] Similarly, Ben Witherington III argues that "the Spirit is basically not an innovator; rather, the Spirit leads the disciples into the truth the Son has already conveyed, by reminding them of Jesus' teaching (14.26)."[16]

The main purpose of this teaching by memory is to strengthen the identification between the God revealed by Jesus and his community of disciples who will later form the church. *Who the disciples are* evolve into *Whose the*

15 Stevick, *Jesus and His Own: A Commentary on John 13-17*, 139-140.
16 Witherington III, *John's Wisdom: A Commentary on the Fourth Gospel*, 252.

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disciples are. This identity is consistent with the tradition of the Scriptures. The teaching of the Spirit of Truth is a reinterpretation of the Scriptures in the light of Jesus, which is only understood by the disciples through spiritual remembering. Painter adds that "teaching by means of reminding" enables the disciples to understand who Jesus is in relation to salvation history and the Jewish scriptures.[17] Meanwhile, Kostenberger asserts that "teaching in the sense of authentic exposition of Scripture was a vital part of Judaism… Jesus' promise that the Spirit will remind his followers of everything he has told them has important implications for the life of the Church and for the writing of the NT. Remembering was also an important part of the Jewish testament tradition."[18] The Spirit's teaching role safeguards Christian memory. Christian memory is preserved from the Old to the New Testament and to the different sociological contexts of future faith communities.

One of the potentially serious negative effects, therefore, of Jesus' departure to the identity formation of his disciples is forgetfulness. Forgetfulness results in confusion or, worse, the loss of one's identity. Forgetfulness breaks a faith community apart. Jesus anticipates the disciples' forgetfulness not only due to the immediate impact of the passion and death but more significantly, of his going back to the Father. Thus, the Holy Spirit reminds the disciples of the truth that makes them followers of Jesus, the truth that binds all of them together. This truth contains, at its core, the continuing revelation of God with its fullness in Jesus.

Michael Taylor muses how "the original disciples did not know as much as the later believers. It is actually the Spirit

17 Painter, *The Quest for the Messiah*, 424.
18 Kostenberger, *John: Baker Exegetical Commentary on the New Testament*, 442.

who brings insight and meaning about Jesus. With the Spirit, later believers not only have the "essential Jesus"; they have Jesus *and* insight into the meaning of Jesus."[19] Therefore, the kind of remembering the Spirit arouses is not rigid or a mere reproduction of what Jesus said. Lincoln likewise asserts that "part of the work of the Advocate for the disciples in their mission to the world is to give them the requisite insight into Jesus' teaching. He will bring to remembrance what Jesus has said, not simply by reproducing his words but by unfolding their significance for the new situation in which the disciples find themselves. It is this sort of remembering, which combines historical tradition and interpretation in the light of later needs, that informs the distinctive Johannine witness to Jesus and shapes its discourses…"[20]

Insightful remembering is an important element in maintaining unity and in incarnating Jesus and his words and deeds in future contexts and faith communities. This teaching function is relevant in the then current context of the disciples and to future Christian communities, especially in preserving the continuity and unity of Jesus' teaching beyond His departure.

Jn 15:26 & 16:7-11

In chapters 15 and 16, there is a noticeable shift in the immediate problem and tone. Whereas the immediate concern in Ch.14 is loss and forgetfulness given the departure of Jesus, this departure morphs into a theme of the world's hatred and persecution in Ch.15 (15.18-25). The deeply psychological and personal tone evolves into a communal fear of the unbelieving and persecuting religious and socio-political circles. The

19 Michael Taylor, SJ, *John: The Different Gospel, A Reflective Commentary*, (Alba House: U.S., 1983), 176.
20 Lincoln, *The Gospel According to Saint John*, 397.

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division between the disciples of Jesus and the world peaks in verse 16:8 when Jesus mentions that part of the Spirit's role is to convict the world in sin, righteousness, and condemnation.

Here, another role of the Spirit of Truth is to testify to Jesus (15.26) and prosecute the world based on his testimony (16.8). Thus, the familiar juridical tone of *parakleitos* emerges and becomes more prominent in Chs.15-16. Witherington III describes in his excursus that the history of the term *parakletos* in the Greek and Hellenistic usage outside the New Testament refers to a legal adviser or helper or advocate in the relevant court. It is a verbal adjective which is similar to *ho parakeklemenos* (one called alongside).[21] Using the trial motif, Lincoln describes the juridical functions of the Spirit as witness and judge:

21 Ibid., 252.

> Since the Spirit of Truth is described as another Paraclete, this underscores the narrative's presentation of Jesus. Both his earlier witness in the public ministry and his later witness before Pilate are that of a Paraclete, advocating his own case, which is also the case of God, in the trial of truth with the world. Conversely, the Spirit is continuing this forensic role of Jesus in the continuing lawsuit after the glorification of Jesus.... Just as Jesus' mission has been in his Father's name, so the Spirit's mission will be in Jesus' name as his fully authorized representative taking his place in the continuation of the trial.... In 15.26-16.15, the forensic context of the Paraclete's work is explicit. Just as Jesus' role in the world has been seen in terms of the cosmic lawsuit, so now the disciple's role in the world is placed within the same framework.... Although Jesus' own witness will have been completed and the verdict in the trial pronounced, the lawsuit continues after his departure, and in his absence, there will continue to be a witness to the verdict. The witness is twofold, that of the Paraclete and that of the disciples (15.26-27), thereby fulfilling the Deuteronomic injunction about the need for two witnesses (Deut 17.6).[22]

The roles of testimony and judgment are intimately connected. The Spirit's ministry of testimony shapes the disciples' future ministry of testifying to Jesus. In 16.7-11, the Holy Spirit convicts the world on three counts: (1) sin because of its unbelief in Jesus, (2) righteousness because Jesus is returning to the Father, and (3) condemnation because the ruler of this world has been condemned. The disciples' testimony and judgment is a form of prosecution of the world, a prosecution that began in Jesus' ministry.

The Holy Spirit primarily testifies to Jesus, and in the

22 Lincoln, *Truth on Trial: The Lawsuit Motif in the Fourth Gospel*, 111-112.

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process, strengthens and makes witnesses out of his disciples. Chs. 15 and 16 present a cosmic battle between the forces of Christ and forces of the world and its ruler. This battle involves persecution and hatred, but Christ will triumph in the end as He concludes: "I have told you this so that you might have peace in me. In the world, you will have trouble, take courage for I have conquered the world" (16.33). This battle is understood in the metaphor of a courtroom. Jesus' departure is an outcome of a trial orchestrated by his enemies who will convict him, and his punishment will be death on a cross. In his farewell discourse in Ch. 15 and 16, the situation is reversed: it is the world that is on trial in God's courtroom. The coming of the Holy Spirit, with his testifying and prosecuting roles, underscores the ongoing reality of this eschatological trial, a trial in which the disciples are bound to participate. Kelly and Moloney reflect on the suffering of the Johannine community in light of the Spirit's roles of witnessing and prosecuting:

> To sum up: two contrasting forms of existence are in terminal contention. A closed religious system seeking to worship its "god" (16.2), while having no room for Jesus, nor the Father (15.23-24, 16.3), nor the Spirit (14.17), it turns with hatred on the disciples and expels them from its midst (15.18-20, 16.2). In contrast, there is the open system of life, love, and friendship emanating from the Father and enfolding the disciples into its life-giving communion. As these two forms of existence collide, the disciples will be tempted to falter (16.2). But they will be strengthened to witness to the true source and form of life by the perduring gift of the Spirit (15.26-27).[23]

23 Kelly, C.SS.R. and Moloney, S.D.B, *Experiencing God in the Gospel of John*, 315-16.

Painter suggests that the crisis that the Johannine community suffered was its bitter conflict with the synagogue (16.1-4a).[24] The Jews expelled from the synagogue and even executed all those who believed in Christ, leading to the formation of the Johannine community as a Jewish Christian community. The evangelist responds to this by rejecting those who do not abide in Jesus, the true vine (15.1-10).[25] Here, the Paraclete is seen to be the Spirit of inspired Christian witness in the face of persecution (15.26-27).

In the third version, the community finds itself totally separated from Judaism and in a hostile world. In this situation, the abandonment of Jesus is experienced with much intensity (16.16-24). The evangelist responds by saying that the grief would be short-lived, as it would turn to joy in the appearance of the Risen One (16.22 and 20.20). The evangelist assures the believers of Jesus' victory over the world, which would then be their guarantee of overcoming the world.

The third version is concerned with the community's relation to the world. Here the Paraclete has an indirect relation to the world (16.7-11), where his primary roles are to "convince," "convict," or "expose" the world (16.8) in terms of Jesus' judgment.[26] Jesus's judgment continues in the community through the Paraclete's presence in exposing the unbelief of the world as the epitome of sin and revealing God's vindication through the resurrection of Jesus. In 16.12-15, Paraclete and Spirit of Truth are used almost interchangeably to refer to the Spirit's judicial function in relation to the world and the teaching function of bringing about a genuine understanding of the

24 Painter, *The Quest for the Messiah*, 422-31.
25 Ibid.
26 Ibid.

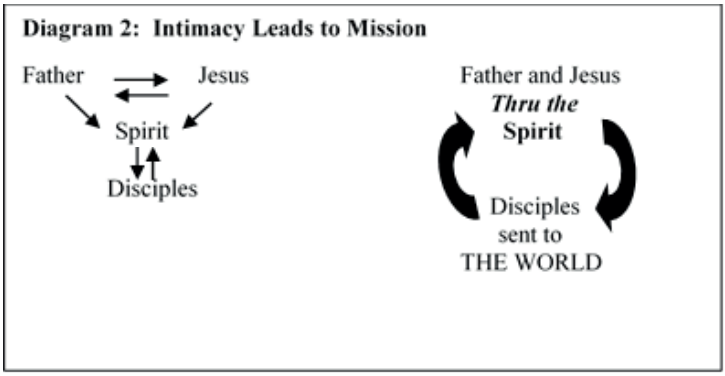
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complete truth in the confession of faith to the believers.[27]

The general theme of intimacy in Chapter 14 is still present in 15 and 16. The dwelling of the Spirit, making present the Father and Son in the believing community, is realistically portrayed against the drama of the world's unbelief and persecuting hatred. These disciples who are intimately connected with Christ are already "set aside" against the world: "I have chosen you out of the world, the world hates you" (15.19). Intimacy with Christ stokes hatred from the world. The disciples are not part of the world, and they are to live in a different manner of existence shaped by the Holy Spirit. As Kelly and Moloney muse, the dwelling of the Spirit engenders a new concrete form of existence that is open to and sustained by the love of God.[28]

The juridical function is related to the teaching and consoling roles of the Spirit, given this new existence. This new existence is "christological"—a cruciform existence defined by Jesus' Paschal mystery. The disciples would only come to understand all these after the Advocate comes. Here, we can already detect the theme of mission in the theme of intimacy. Consolation inspires mission. Intimacy leads to the formation of a community-in-mission. Participation in God's love implies a commitment to a christological existence that turns to an unaccepting world as its mission: "And you also testify because you have been with me from the beginning" (15.27).

27 Ibid.
28 Kelly, C.SS.R. and Moloney, S.D.B, *Experiencing God in the Gospel of John*, 316.



Jn. 16:13-15

Whose they are become *for whom they are*. Identity carries a mission to the world. Here, the Spirit's role is to guide (16.13). In 16.13-14, Jesus tells his disciples that the Spirit will guide, not by speaking on his own but rather, by declaring to the disciples what he hears from Jesus. Thus, the Holy Spirit guides by preserving the Word of God from the Father through the Son. With the Holy Spirit acting as a bridge, the will of God travels unimpeded to the hearts and minds of the believers. This ensures the continuity of God's work in gathering all in God. In this mission, the disciples are asked to participate, and the Holy Spirit's role is to guide them and help them persevere in Jesus' teachings. This facilitates the spread of God's message to the world through the disciples. Kostenberger similarly:

> The emphasis appears to be on the Spirit's continuation of the revelation and work of Jesus after his exaltation. This work of the Spirit keeps Jesus the Messiah from being just a past chapter of history that fades forever from living memory…the primary function of the Spirit is that of ensuring the continuity of Jesus' work in his disciples. Moreover, the Spirit would also legitimize Jesus' followers as representatives of the Messiah.[29]

The Holy Spirit's gathering has an end-goal. This *telos* is revealed by another function of the Holy Spirit: the glorifier of Christ. Christ is glorified in the Father's total donation (16.15). Jesus then does the same thing to the disciples by giving them totally what he receives from the Father (16.14) through the declaration of the Spirit. The disciples participate in the glorification of Christ through the Spirit's declaration of future things (16.13). The Spirit is the guarantor of the future, the insurance of the fulfillment of God's promise in the Scriptures in the person of Jesus.

At this point, the tone rises to its eschatological climax. In his departure, Jesus declares that the promise of glory would be fulfilled, beginning with him and then with his disciples. The theme shifts from departure to the future fulfillment of God's promise in Jesus. Thus, the roles of the Spirit of Truth as guide and glorifier alleviate and calm the anxiety and possible hopelessness brought about by Jesus' departure (16.22 "So you also are now in anguish. But I will see you again, and your hearts will rejoice, and no one will take your joy away from you").

29 Andreas Kostenberger, *The Missions of Jesus and the Disciples according to the Fourth Gospel: With Implications for the Fourth Gospel's Purpose and Mission of the Contemporary Church*, (William B. Eerdmans Publishing Co.: U.K., 1998) 173-174.

This anxiety and hopelessness are not simply emotional or psychological. They are eschatological, that is, related to the Jewish belief about the end times. Kostenberger and Swain maintain that the Holy Spirit is God's eschatological gift, where the Spirit of truth is its finality (cf. 1:17: "the law was given through Moses; grace and truth came through Jesus Christ").[30] Taylor adds that "the Spirit also brings them the transcendental presence of the glorified Jesus: the sender is in tandem union with the sent (v.14). How is Jesus seen? How does he draw people to his love in John's day? Largely through the Spirit-filled, Jesus-indwelt lives of the believers. And at this stage of the Last Discourse, believers should know that when they have the Spirit of Christ, they also have the Spirit of the Father."[31] The Spirit acts as the guarantor of the fulfillment of God's promise in Jesus.

Parallel Reading of the Paraclete Sayings: 14.16-17, 14.26, 15.26, 16.7-11, 16.13-15

The roles of the Holy Spirit reveal the sub-themes of Jesus' departure. First, in addressing the desolation of the immediate loss given Jesus' departure, the Spirit of Truth makes present Jesus and the Father. This assures not only continuity but also the preservation and growth of the intimate relationship of Jesus and his disciples in encouragement and joy. It shows how Jesus is no ordinary human leader that can be easily replaced by one of the disciples. His successor should be "like" him.

D. Bruce Woll writes that "No one can take Jesus' place. His "I am" affirms his exclusive role and status, and therefore

30 Kostenberger and Swain, *Father, Son, and Spirit: The Trinity and John's Gospel*, 99-100.

31 Taylor, SJ, John: *The Different Gospel, A Reflective Commentary*, 199.

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the basic continuity across the boundaries of past and future."[32] Secondly, the presence of the Paraclete sanctifies the works of the disciples and of future believers in continuing God's mission. The foundation of the authority of the disciples and the future Church lies in the indwelling of the Spirit of Truth. Such role of the Paraclete will be seen all throughout the Paraclete verses:

> The authority of the disciples, finally, is grounded in the promise of "another Paraclete" (*allon parakleton*, 14.16). The idea of succession is clearest in this "astounding doctrine." According to this passage, the last deed of Jesus as the "first" Paraclete is to "provide a successor." There is even a hint, as in the case of the "greater works" which the disciples will perform, that the mission of the successor-Paraclete disciples will is, in some respects, superior to the mission of his predecessor. The Paraclete will remain with the disciples, Jesus promises, "forever" (14:16), in contrast to Jesus, who, as the author has pointedly underscored, does not "remain forever" (12:34).[33]

Part of the Spirit's making God present is its teaching role, reminding the disciples of what Jesus taught and commanded. This teaching role is an important foundation in interpreting the Jewish scriptures and the salvation of the world as fulfilled in the person of Jesus. The making present of Jesus and the Father and the fulfillment of the scriptures in Jesus solidify the identity of the disciples as belonging to Christ. *Who they are is* defined by *Whose they are*. In addition, the Spirit of Truth as Teacher rouses insightful remembering of what Jesus

32 Bruce Woll, "The Departure of the 'Way': The First Farewell Discourse in the Gospel of John," *Journal of Biblical Literature* 99/2 (June 1980), http://www.jstor.org/stable/3265814 (accessed 2 February 2015): 231.

33 Ibid., 232.

taught. This is applied in the various contexts that future Christian communities face. Collectively, through the Spirit, the disciples will be the successors of Jesus in his mission.

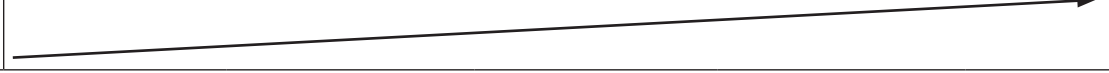
The consoling and teaching roles of the Holy Spirit bear fruit in the continuing mission of God's Kingdom in the world. In Chs.15 and 16, the desolation expands to include the world's hatred, sin, unrighteousness, and condemnation. Here, the Spirit acts as witness par excellence, testifying to Jesus, and guiding the disciples to the truth. He also prosecutes by convicting the world of its hatred and sin. The Spirit's mission of witnessing and prosecution is shared with the disciples as the battle between the forces of Christ and evil continues and even intensifies in human history after Jesus' departure. Witnessing to Jesus takes in the form of a christological existence through the Spirit, where the disciples grow to become a community of faith sent to live and act in various parts of the world.

Lastly, the Spirit's role is to guide, declaring what is from God to the believers. Guiding by preservation guarantees the continuity of mission in content and form. The Spirit of Truth is the glorifier and, in its glorification of Jesus, guarantees the fulfillment of God's promise through Jesus, anticipating the gifts of Resurrection and Ascension. These two-fold roles found in 16.13-15 bring the identity and mission of the Spirit of Truth in full circle with the theme of departure: from the personal, psychological, and emotional loss and confusion to the social and political hatred and unbelief and finally to the eschatological anxiety for the future.

Putting the Paraclete verses in parallel, the rising intensity and the various interconnected themes of departure deepens the understanding of the personality and mission of the Holy

Spirit. The following table puts into perspective the parallel analysis and reflection of the Paraclete sayings found in the Farewell Discourse:

Table 1. Multiple Roles of the Advocate in the Farewell Discourse

Paraclete	14.16-17	14.26	15.26	16.7-11	16.13-15
Name	-Spirit of Truth -Advocate	-Holy Spirit -Advocate	-Spirit of Truth -Advocate	-Advocate	-Spirit of Truth
Sender	Father and Jesus	Father and Jesus	Father and Jesus	Jesus (Father is passive sender)	Jesus (Father is passive sender)
Role	-Indwells forever -Enables Disciples to do "greater works"	-Teach by reminding -Safeguards Christian memory	-Testify for the Father & Jesus, -Enables Disciples to Testify	-Convict the world in sin, righteousness, and condemnation	-Guide all to the truth -Glorify Jesus
Identity	-Consoler -Protector	-Teacher	-Witness	-Prosecutor	-Gatherer -Glorifier
Subthemes of Departure	Loss (Actual Departure)	Forgetfulness and Loss of identity	Hatred and Persecution	Unbelief	Unclear Future
Effects of Departure	Internal or Personal: Loneliness, identity confusion, emotional loss		External: Rejection, Persecution, Disunity		Eschatological: Anxiety, Hopelessness
Intensity: Rising					

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The table shows the rising intensity given Jesus' departure, beginning from the internal or personal, expanding to include the external and finally the eschatological. Throughout these various themes of Jesus' departure, the Advocate performs appropriate roles, with no particular role greater than the other. These roles are contextual since they address a specific theme of departure. Furthermore, these roles show the Holy Spirit as an active personalizing agent.

The name Advocate is most consistent, appearing in almost all the passages. A close second is the Spirit of Truth. As we have seen in the individual passages, Advocate is a general term referring to "someone called alongside." Such general or common name is open to many roles. Moreover, by not having a proper name, the Spirit performs its role of glorifying Jesus and the Father perfectly. His personality is shaped by his ministry of glorifying the Father and Son in the disciples' mission of evangelization.

On the other hand, the Spirit of Truth follows the general Johannine theme about Jesus as God's revelation. Jesus is the truth of God and the Spirit of Truth witnesses to Jesus. Gary Burge argues that "the Spirit-Paraclete has adopted personal features similar to the person of Jesus…If the Paraclete is the Spirit of Truth, Jesus is the Truth (14.6). If the Paraclete is the Holy Spirit, Jesus is the Holy One of God (6.69). As the world cannot receive the Paraclete (14.7), so too evil persons do not accept Jesus (5.43, 12.48)."[34]

Another notable observation is the sender. The last two verses show the Father as a passive sender in contrast to the three earlier passages where the Father is an active sender

34 Gary M. Burge, *The Anointed Community: The Holy Spirit in the Johannine Tradition* (William B. Eerdmans Publishing, Co.: U.S., 1987), 33.

as the Son. It seems that the last two Paraclete verses show Jesus as the object of the Paraclete's roles of prosecuting and glorifying. Furthermore, we see that the Father is an active sender only in the verses of Ch. 14, whilst the Ch.15 verse already indicates Jesus as the active sender.

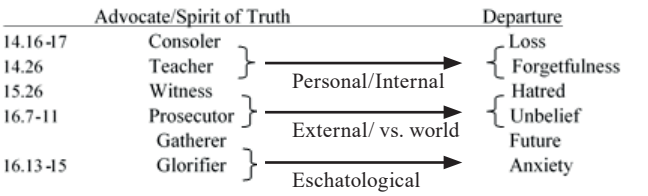
This leads us to wonder if this is a matter of Jesus portraying a more involved role in the actual hatred, persecution, unbelief, and unclear future of his disciples. However, what is common in the passages is the intimate relationship between Father and Son. This relationship, as revealed by the Spirit to the disciples, is the true *gnosis* open to anyone who wishes to believe. Kelly and Moloney concur by stating that the Spirit brings out the original truth: Jesus' unity with the Father. The Spirit is then given into the world from the heart of this unity. He proceeds from the Father and is sent by Jesus (16.7, 15.26). As a joint gift, the Spirit is the first witness to the unity of Father and Son, a natural communicator of that knowledge to the world. The Father is not hidden anymore behind the Son. Under the guidance of the Holy Spirit, a community of faith finds in Jesus the true face of the Father turned lovingly toward it.[35]

This diagram summarizes the unearthed roles of the Spirit in the Farewell Discourse. All of these roles encompass the larger reality of Jesus' departure. Interestingly, these roles are no different from those of the first Paraclete, Jesus. Jesus performed all of these roles in his earthly ministry, with the goal of revealing God as Father to the world:

35 Kelly, C.SS.R. and Moloney, S.D.B, *Experiencing God in the Gospel of John*, 324.

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Diagram 3: Roles of the Advocate vis-à-vis Jesus' Departure



Intimacy—Mission—Glory

From our parallel reading of the Paraclete verses, we discover ideas beyond the common juridical roles of the Holy Spirit. In 14.16-17, Jesus' departure causes immediate loss and in 14.26, confusion. The Paraclete's roles of indwelling and teaching stir up consolation and activate insightful memory of Jesus' abiding presence. Father and Son dwell in the believers, and they feel this through the Holy Spirit. Intimacy, as a gift, is the total donation of God-self in the Father and Son, shaping the identity of the believer.

The gift of identity draws a sharp divide between those who believe and accept the truth of Jesus and those who do not. In 15.26 and 16.7-11, Jesus' departure intensifies the hatred and unbelief of the world. Since the disciples belong to Jesus and not to the world, the world will hate and persecute them just as they did to Jesus. Here the Spirit of Truth performs the juridical role of testifying and judging. Intimacy evolves into mission whereby the ministry of Jesus continues with his disciples through the testimony and judgment of the Advocate. Witnessing to Jesus is not a passive mission since conviction and judgment are intimately connected with witnessing. *Martyr*, in Greek, means witness. The disciple's witnessing adds to the conviction of the world in its trial presided by God. The disciples are justified in their faith in Jesus through their testimonies that partake in his supreme

witness by the power of the Spirit of Truth.

Justification ends in glory. In 16.13-15, the Spirit's role is to guide all to the truth and to glorify God by revealing the fulfillment of God's promise in Jesus. Thus, the departure also includes an eschatological problem addressed by the Spirit's role of gathering and glorifying. Mission ends in glory. The blood of martyrs does not only end in evidence in God's court. Reminiscent of the prophet Ezekiel's vision of dry bones, bodies will be resurrected and will enter the glory of God's kingdom. In describing the role of the Advocate, Jesus tells the disciples: "He [the Spirit of Truth] will glorify me because he will take from what is mine and declare it to you. Everything that the Father has is mine" (16. 14-15). The post-exilic promise is fulfilled in Jesus, which the Spirit declares to those who believe.

Intimacy leads to mission and ends with glory. This is the life plan of a disciple or follower of Jesus. The Holy Spirit's roles of consoling, teaching, witnessing and judging, and gathering and glorifying find their unity in this life plan. The first success of this plan is Jesus. His life is a life of intimacy with the Father, executing His Father's will in mission, and a culmination in glory through his Paschal mystery. The same fate awaits the disciples: "I have called you friends because I have told you everything I have heard from my Father. It was not you who chose me, but I who chose and appointed you to go and bear fruit that will remain, so that whatever you ask the Father in my name he may give you" (15.15-16). The *parakletos*—the one called alongside—is the guarantee of God's plan.

Conclusions

A number of conclusions can be derived from this exegetical reading of the roles of the Holy Spirit and what they can mean for Christian identity formation.

Firstly, the multiple roles of the Paraclete are interrelated and united in the theme of intimacy-mission-glory. Against Jesus' departure, the Paraclete is God's assurance of identity since a disciple is closely identified with its Teacher, especially in Jewish culture. This new paraclete that performs multiple roles is no different from Jesus. He perfectly succeeds Jesus. "Consoling," "teaching," "witnessing," "prosecuting," "gathering," and "glorifying" are active verbs that Jesus also performed in his earthly ministry. The parallel reading of the Paraclete verses also shows the intensifying theme of intimacy-mission-glory. The disciples draw their identity from the intimacy with the Father, as revealed by Jesus through the Spirit. They are missioned to the world, testifying to this truth about God, preserved by the Spirit through time. Their mission ends in glory.

Secondly, the Holy Spirit may appear to be a passive personality in relation to Jesus and the Father, but He is an active and personalizing agent in relation to the disciples. In the parallel reading, the Holy Spirit is a joint-gift of the Father and Jesus. In the role of testifying, the Holy Spirit does not call attention to himself. He witnesses to Jesus. In the teaching role, the Paraclete reminds the disciples of what Jesus has taught them. The Spirit acts as a bridge that perfectly connects the Father as revealed by Jesus and Jesus himself to the disciples and future believers. As we have seen in 14.16, Jesus can only be replaced by someone "like" him. However, the mission of the Paraclete is also different

from that of Jesus. The Spirit's roles belong to the behind-the-scenes type, an active transformative presence. These roles shape and empower the disciples to become legitimate channels of the Father and Jesus' continuing mission in the world (14.12): "Very truly I tell you, whoever believes in me will do the works I have been doing, and they will do even greater things than these because I am going to the Father". The disciples will thus become Jesus's representatives (or to use the Pauline image, ambassadors) to the world. They will play a more visible role in continuing Jesus' mission with the Spirit invisibly dwelling in them.

Thirdly, the Holy Spirit enables the disciples to be Christ-like by inviting them to live a cruciform existence. The multiple roles of the Spirit transform the disciples into a Christ-like presence in the world. These roles of consoling, teaching, witnessing, prosecuting, gathering, and glorifying can be shared by any follower of Christ. This is thus an invitation to live a cruciform existence, a choice to embrace Christ's Paschal mystery. Jesus did not mince words when he told his disciples (15.20): "Remember what I told you: 'A servant is not greater than his master.' If they persecuted me, they will persecute you also. If they obeyed my teaching, they will obey yours also."

Fourthly, the Holy Spirit is God's new mode of presence for the Johannine community. The multiple roles of the Spirit correspond to the various themes of departure that the Johannine community experienced. Furthermore, the glorification of Jesus through the Holy Spirit validates the community's eschatological vision as God's adopted children "born in water and Spirit" (3.5) and chosen to bear fruit (15.16): "You did not choose me, but I chose you and appointed you so that you might go and bear fruit—fruit that will last".

The Johannine community succeeds Jesus by their faithful witnessing through the power of the Holy Spirit. They also had a foretaste of the eschaton in the transformative indwelling of the Holy Spirit. Jurgen Moltmann similarly reflects that "the community of Christ's disciples shall not, however, only correspond to the divine Trinity by analogy. They shall also become a community included in the divine Trinity, 'so that they shall also be one in us.' This is the mystical dimension of the church: the human community in the divine community and vice versa, mutually indwelling one another."[36]

Fifthly, the coming of the Holy Spirit is God's continuing presence and work in the world. The Spirit is God's deposit, as Paul describes, a guarantee of what is to come (2 Cor. 5.5). The Holy Spirit continues God's mission through the disciples and future believers who will comprise the Church. Jesus' farewell discourse contains the main elements of a farewell discourse in the Old Testament. However, his introduction of the Holy Spirit makes his farewell discourse far different. It is as if Jesus did not depart at all. Through the Holy Spirit, God is present. God faithfully keeps His promise through the Spirit of Truth. God continues to encircle the world with His presence, penetrating and journeying with it until the final day. Moltmann notes, "The trinitarian God is the redeeming 'broad room' for all creatures and the life-space for all living beings."[37]

Lastly, the theme of intimacy and departure continues today. The Spirit of Truth plays a pivotal role in giving the disciples and future believers access to the Father and Jesus.

36 Jurgen Moltmann, "God in the World—the World in God: Perichoresis in Trinity and Eschatology," *The Gospel of John and Christian Theology*, ed. Richard Bauckham and Carl Mosser (William B. Eerdmans Publishing Co., 2008), 377.

37 Ibid., 375.

At the same time, the Spirit of Truth is God's opening to the world. God relates to the world through the Spirit, moving and present, especially in the disciples and the future Church. Intimacy remains unbroken, yet it respects human freedom of choice. Grace abounds despite the dark themes of departure: actual loss, forgetfulness, hatred and persecution, unbelief, or hopelessness. The Church is alive in the tension she finds herself in, in the different faith communities who struggle with modern issues of departure. The Holy Spirit addresses these themes of departure in a manner that binds believers with God.

The Church is encouraged, therefore, to pray to the Holy Spirit in her continuing engagement with the world. As the Church continues to respond to the myriad of challenges in building God's kingdom, the Holy Spirit helps her remember and renew her faith-identity as belonging to God as God's beloved children.

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