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THE PARACLETE: THE SPIRIT OF THE CHURCH

Dongsoo Kim

I. Introduction

The Paraclete sayings in the farewell discourse reveal a distinctively Johannine understanding of the church and the Spirit.[1] Although exhaustive investigations have been undertaken on the Paraclete sayings already with regard to the meaning of the Paraclete, its religious background and its *Sitz im Leben*,[2] few have attempted to undertake an extensive study on the relation of the Church and the Paraclete.[3] This has

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[1] This paper is a slightly revised version of the paper read at the Johannine literature section of the SBL annual meeting held in Nashville on November 21, 2000.

[2] For studies on the Paraclete sayings, consult the bibliography of a recent work by Hans-Christian Kammler, "Jesus Christus und der Geistparaklet: Eine Studie zur johanneischen Verhältnisbestimmung von Pneumatologie und Christologie," in *Johannesstudien: Untersuchungen zur Theologie des vierten Evangeliums*, eds. O. Hofius and Hans-Christian Kammler (Tübingen: J. C. B. Mohr, 1996), pp. 87-190 (184-90). Also J. T. Forestell, "Jesus and the Paraclete in the Gospel of John," in *Word and Spirit: Essays in Honor of D. M. Stanley*, ed. J. Plevnik (Willowdale, ON: Regis College Press, 1975), pp. 151-97 (151-52): "There is no dearth of literature on the subject."

[3] There are only a few exceptions. Cf. Ulrich Wilckens, "Der Paraklet und die Kirche," in *Kirche: Festschrfit für G. Bornkamm*, eds. D. Lührmann and G. Strecker (Tübingen: J. C. B. Mohr, 1980), pp. 185-203; R. Schnackenburg, "Die johanneische Gemeinde und ihre Geisterfahrung," in *Die Kirche des Anfangs: Festscrhift für H. Schürmann zum 65. Geburtstag*, eds. R. Schnackenburg, J. Ernst and J. Wanke (Leipzig: St. Benno, 1977), pp. 277-306; U. Schnelle, "Johannes als Geisttheologe," *Novum Testamentum* 40 (1998), pp. 17-31; idem, "Johanneische Ekklesiologie," *New Testament Studies* 37 (1991), pp. 37-50 (43-44); J. Becker, "Das Geist- und Gemeindeverständnis des vierten Evangelisten," *Zeitscjrift für neutestamentliche Wissenschaft* 89 (1998), pp. 217-34. Among the above, only Wilckens' work is wholly devoted to the ecclesiological

probably arisen from the presupposition that the most important characteristic of the Paraclete sayings is their christological concentration.[4] Be that as it may, one must not fail to recognize that another important feature of the Paraclete sayings is that they reveal the Johannine understanding of the church. A lot of the Paraclete's functions described in the farewell discourse, which are seemingly varied and are often regarded as contradictory *vis-à-vis* each other, are brought into an integrated whole by the fact that the Paraclete is the Spirit of the church.[5]

In this paper I will investigate the Paraclete sayings with regard to ecclesiology. Firstly, this study of the Paraclete sayings will reveal that in all the Paraclete sayings the time of the Paraclete, that is, the time of the church,[6] is expressed or implied. Secondly, it will be shown that the disciples, the recipients of the Paraclete sayings, represent the future community of believers. Thirdly, this study will concern the functions of the Paraclete. As can be expected from the consequences of scholarly inquiry, this study will confirm that the functions of the Paraclete are primarily christocentric. However, that is not the only characteristic. It

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understanding of the Paraclete. And his focus of investigation on the Johannine peculiar understanding of the *ecclesiastical tradition* is different from this study.

[4] Cf. G. M. Burge, *The Anointed Community: The Holy Spirit in the Johannine Tradition* (Grand Rapids, MI; Eerdmans, 1987), p. 41; F. Porsch, *Pneuma und Wort: Ein exegetischer Beitrag zur Pneumatologie des Johannesevangeliums*, Frankfurter Theologische Studien 16 (Frankfurt: Knecht, 1974), p. 405. A recent investigation by Hans-Christian Kammler, "Jesus Christus und der Geistparaklet," p. 182 confirms the general consensus among scholars on the Paraclete sayings that the Johannine pneumatology is thoroughly christocentric. An exhaustive exegetical study on the Paraclete sayings has led him to this conclusion, and that the sayings are characterized by the "concentration on the relation of the word and faith, e.g., in the formation of the Spirit to the word of the Christ."

[5] In John the Spirit-Paraclete is not only the Spirit of Christ but also the Spirit of the church. Most of the passages on the Spirit have something to do with the church or church life: baptism (3:5), worship (4:23-24), the church's mission and the church's witness to Jesus (16:7-11).

[6] F. Mussner, "Die johanneischen Parakletesprüche und die apostolische Tradition," *Biblische Zeitschrift* 5 (1961), pp. 56-70 (64), "The time of the church is the time of the activity of the Paraclete in it." J. P. Miranda, *Der Vater, der mich gesandt hat: Religionsgeschichtliche Untersuchungen zu den johanneischen Sendungsformeln zugleich ein Beitrag zur johanneischen Christologie und Ekklesiologie* (Bern: Herbert Lang; Frankfurt am Main: Peter Lang, 1972), p. 389 contends that the time of the church is "the time of the Spirit."

will also be shown that all the functions of the Paraclete are related to the post-Easter living community of the disciples. In this sense they have ecclesiastical significance. These results will lead us to conclude that for John, there is a concrete plan for the community of believers which will be established with the direction of the Holy Spirit after Jesus' glorification (see 7:37-39; 20:22).

II. The Time of the Paraclete

The Fourth Evangelist distinguishes two distinct periods of time with regard to the disciples' understanding of Jesus' words (cf. 2:22). The adverbial phrase "from now" (avpV a;rti) in 14:7 signifies the beginning of the second period.[7] The point which divides the periods is Jesus' resurrection/ascension/glorification (2:22; 12:16; 13:7; 20:9). The reason why the time is divided by Jesus' glorification is that the full understanding of Jesus' words is only possible through the work of the Spirit, and that the Spirit comes after Jesus has been glorified (cf. 7:39).

Importantly, the above idea is most prominent in the Paraclete sayings. In the first Paraclete saying (14:16-17) the time of the Paraclete is implicitly contrasted to that of Jesus' earthly ministry.[8] Whereas Jesus stays with his disciples "for a little while" (13:33), the Paraclete will be with them "for ever" (14:6). The expression "for ever" does not mean "literally for ever" (cf. 4:38; 8:35; 12:34; 13:8) but the longer time of the Paraclete's dwelling with the disciples. It refers to the time of the church.[9] This era when the Paraclete will remain with the disciples for all time is "the time of the Church."[10]

In the second Paraclete saying (14:25-26) there is also a clear distinction between two periods of time.[11] The Paraclete's time can be

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[7] M. de Jonge, *Jesus: Stranger from Heaven and Son of God* (Missoula, MT: Scholars Press, 1977), p. 8.

[8] J. H. Bernard, *A Critical and Exegetical Commentary on the Gospel according to St. John I* (Edinburgh: T & T Clark, 1928), p. 545.

[9] So Schnelle, "Johannes als Geisttheologe," p. 19.

[10] J. Becker, *Das Evangelium nach Johannes II* (Gütersloh: Gerd Mohn, 1991), p. 556; The phrase, "in that day" (14:20) also designates the time of the church; the word w[ra often designates the time of the church under persecution in the farewell discourses (16:2, 4).

[11] De Jonge, *Jesus: Stranger from Heaven and Son of God*, p. 11.

initiated only when he is sent by God after Jesus' glorification (cf. 14:13-14). The particle de. in 14:26 points to the contrast between Jesus' presence with the disciples and the Paraclete's future relationship with them. In addition, Jesus' present teaching expressed with the perfect tense (lela,lhka) is in contrast to the Paraclete's roles of teaching, which are expressed in the future tense (dida,xei and u`pomnh,sei). Both Jesus and the Paraclete have the same function of teaching, but there is no overlapping of time for their ministry. Jesus distinguishes two stages "in the economy of revelation, the first constituted by his own word, the second by the teaching of the Spirit."[12]

The construction of the third Paraclete saying (15:26-27) is similar to those of the previous Paraclete sayings (14:14-16; 25-26) which include the sending (or coming), the naming (the Spirit of truth, or the Holy Spirit), and the functions of the Paraclete in the post-Easter Christian community. The change of the sender of the Paraclete from the Father to the Son does not make any significant difference.[13] It signifies the relation of Christ to the Paraclete: the Paraclete is the Spirit of Christ. The debated phrase "who come from the Father" seems to be a paraphrase of the earlier passage "from the Father."[14] This reaffirms the origin of the Paraclete to be from the Father. This saying also shows the existence of the time for the Paraclete's ministry which is to come after the time of Jesus' earthly ministry. The Paraclete's time will not begin unless Jesus is in heaven to send the Paraclete. The function of the Paraclete here is to bear witness, which is also an important function both of the Paraclete and the disciples at the time of the church.

What is in view in the fourth Paraclete saying (16:7-11) is the condition of the Paraclete's coming, that is, Jesus' leaving (v. 7b) and the function of the Paraclete (vv. 8-11). For the Evangelist, the time for Jesus' earthly ministry and that of the Paraclete's ministry to the disciples will not always come together. Only after the fulfillment of Jesus' earthly ministry can the Paraclete's function for the disciples

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[12] Ignace de la Potterie, "The Paraclete," in *The Christian Lives by the Spirit*, eds. I. de la Potterie and Stanislaus Lyonnet (New York: Alba House, 1971), pp. 57-76 (62).

[13] According to R. E. Brown, *The Gospel according to John II* (New York: Doubleday, 1970), p. 689, "the variation is not really significant on the theological level, for Johannine thought the Father and Jesus are one (x 30)."

[14] So R. Schnackenburg, *The Gospel according to St. John III* (3 vols.; London: Burns & Oates, 1982), p. 118; George R. Beasley-Murray, *John* (Waco, TX: Word Books, 1987), p. 276.

begin. This chronological correlation has already been implied in the previous Paraclete sayings. But it is here that it is described more explicitly: "Unless I go away, the Paraclete will not come to you; but if I go, I will send him to you."[15] Then why is it impossible for the Paraclete to be sent during Jesus' earthly ministry? Why must Jesus be glorified before the Paraclete is sent?[16] In the Johannine perspective, it is because Jesus' deeds and words are not properly understood before his glorification. Only after Jesus' glorification is the Paraclete to be sent by God.

This idea is borne out by the last Paraclete saying (16:12-15).[17] The reason why the disciples are unable to bear (or understand) Jesus' teachings even in the last segment of his ministry is neither due to their intellectual nor spiritual inadequacy. It is rather purely related to the time of the Paraclete's ministry. Verses 12 and 13a are constructed to distinguish the time of the Paraclete (o[tan de. e;lqh| evkei/noj) from that of Jesus' earthly ministry (e;ti; a;rti).[18] To lead the disciples to understand Jesus' words and deeds is the Paraclete's ministry in the community of the disciples.

In short, in every Paraclete saying in the farewell discourse, the time of the Paraclete, which is clearly distinguished from the time of Jesus' earthly ministry, is mentioned. It is striking that all the verbs used to describe the functions of the Paraclete are expressed either in the future tense or in the present tense with the proleptic sense. That is, there is no overlapping or confusion between the time of Jesus' earthly ministry and that of the Paraclete. In the mind of the Fourth Evangelist, there is a time for the Paraclete's ministry, and that is the time for the post-Easter community of believers.[19]

John is similar to Luke in that Luke recognizes the two distinct stages of time, so that the stage of the church comes after the completion

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[15] This also corresponds to 7:39. In the words of C. K. Barrett, *The Gospel according to St. John* (London: SPCK, 1978), p. 486, it is "identical."

[16] For the summary of possible answers to these questions see Beasley-Murray, *John*, pp. 279-80.

[17] De Jonge, *Jesus: Stranger from Heaven and Son of God*, p. 11.

[18] Kammler, "Jesus Christus und der Geistparaklet," p. 137; cf. John 13:7.

[19] In 1 John 2:1, the time of Jesus and that of the Paraclete are not divided because Jesus himself is the Paraclete. However, in the Gospel of John, not Jesus but the Holy Spirit is called the Paraclete (14:25). In the Gospel of John, the time of earthly Jesus and that of the Paraclete are not converged.

of Jesus' ministry.[20] However, in contrast to Luke, John does not give weight solely to the historical succession of the periods. The Johannine peculiarity is found in its understanding of "the change of standpoint"[21] which is made possible only after the Paraclete comes (2:22; 7:39).[22] The Paraclete's coming is required for the right understanding of Jesus' words and deeds, upon which the community of believers can be built.

III. The Disciples as Representatives of the Community of Believers in the Paraclete Sayings

In all the Paraclete sayings, the addressees are the "disciples" (cf. 18:1). Before the farewell discourse begins to be delivered, the "disciples" remain, after "many disciples" (6:66) and Judas (13:30) have left. Thus the audiences of the Paraclete sayings are supposed to be the "twelve," although it is eleven disciples in a strict sense. Do the "disciples" in the farewell discourse represent the "twelve" only? Are the Paraclete sayings intended to be given exclusively to them? Or do the "disciples" represent those believers of the second generation as well?

F. Mussner argues that "the Spirit of Truth is given for the *apostolic* witness; to them, not the whole community...the gift of the Spirit of course is related to the *apostolic* office."[23] However, the concept of discipleship is widened to such an extent to include discipleship of the believers of the second generation. According to R. Schnackenburg, the disciples in John not only represent those first believers, but also those who are later.[24] As M. de Jonge rightly states, in John "the disciples, both in their acceptance and their misunderstanding of Jesus' word, are

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[20] John is different from Matthew, who does not sharply distinguish the time of Jesus and the time of the church. Matthew seeks to "describe simply the pre-Easter discipleship as the Ur-image of his community." J. Roloff, *Die Kirche im Neuen Testament* (Göttingen: Vandenhoeck & Ruprecht, 1993), p. 294.

[21] Roloff, *Die Kirche im Neuen Testament*, p. 294.

[22] Cf. 2:21-22; 12:16; 13:7; 20:9. Also see de Jonge, *Jesus: Stranger from Heaven and Son of God*, pp. 8-9.

[23] Mussner, "Die johanneischen Parakletesprüche," p. 67. So D. A. Carson, *The Gospel according to John* (Leister: IVP, 1991), p. 505.

[24] Schnackenburg, *John III*, pp. 206-207.

portrayed as models for future generations of believers."[25] In certain places the disciples are portrayed from the perspective of the future community of believers (8:31; 13:35; 15:8).[26]

More significantly for our purpose, this extended usage of the word "disciples" is most prominent in the farewell discourse. J. A. du Rand rightly observes that the "shift of emphasis concerning the disciples, from being primarily his first followers to the ultimate designation of all later believers, is best seen in the Farewell Discourse."[27] The situation of the farewell discourse requires an understanding of discipleship from a post-Easter perspective.[28] Recently it has been widely recognized among scholars that the farewell discourse is written from the point of view of the post-Easter community.[29] The disciples in the farewell discourse represent the post-Easter community of believers,[30] in contrast to the "world," which represents the unbelieving community (14:17; 16:20). A sharp contrast is set between the believing community and the world in 14:17[31]; the nominative u`mei/j is used to emphasize the contrast between them.[32] The reason why the unbelieving world cannot receive the Paraclete is that it cannot experience the Spirit. The world is not qualified to have such a relationship. By contrast, the believing

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[25] De Jonge, *Jesus: Stranger from Heaven and Son of God*, p. 15. He continues, "What Jesus in [John] 13-17 promises and commands with regard to the situation of the disciples in the time after his return to God is directed to the whole church, not just to those present at the occasion" (p. 17).

[26] K. Haacker, *Jesus and the Church* (Tübingen: Institute for the Study of Christian Origins, 1971), pp. 9-10.

[27] J. A. du Rand, "Perspectives on Johannine Disciples," *Neotestamentica* 25 (1991), pp. 311-25 (313).

[28] Porsch, *Pneuma und Wort*, p. 398.

[29] Consult Christina Hoegen-Rohls, *Der nachösterliche Johannes* (Tübingen: J. C. B. Mohr, 1996); C. Dietzfelbinger, *Der Abschied des Kommenden: Eine Auslegung der johanneischen Abschiedsreden* (Tübingen: J. C. B. Mohr, 1997); H.-J. Klauck, "Der Weggang Jesu: Neue Arbeiten zu Joh 13-14," *Biblische Zeitschrift* 40 (1996), pp. 236-50.

[30] So R. Alan Culpepper, *Anatomy of the Fourth Gospel: A Study in Literary Design* (Philadelphia, PA: Fortress, 1983), p. 115: The disciples "are also surrogates for the church and the reader in the farewell discourse."

[31] R. Bultmann, *The Gospel of John* (Oxford: Blackwell, 1971), p. 616; Bernard, *John II*, pp. 545-46.

[32] Barrett, *John*, p. 463.

community shall have fellowship with him both personally (evn u`mi/n) and collectively (parV u`mi/n).[33] In a word, the disciples in the farewell discourse in particular, represent the community of believers of all generations.

Especially with regard to the Paraclete sayings, the disciples, addressed with the second person plural pronoun u`mei/j, stand for the later community of believers. Only believers are the receivers of Paraclete, not unbelievers. Thus the second person plural pronoun u`mei/j is *pluralis ecclesiasticus*, but not *pluralis apostolicus*,[34] and so it does not limit the receivers to the apostles or Jesus' first disciples. It includes later disciples after Easter as well.[35] F. Porsch is right when he sees, "Undoubtedly the group of the disciples here is primarily depicted as the representative of the believers. The promises belong to all of them. The Spirit-Paraclete is given to the whole church…"[36]

IV. The Functions of the Paraclete

The word para,klhtoj is a Johannine peculiarity in the New Testament. It may refer to helper, counselor or advocate (cf. 1 John 2:1). Outside the Johannine farewell discourse it is primarily used in a legal sense. In the farewell discourse, however, a forensic sense of the word is not prominent except for 16:8-11. So scholarly investigations have been mostly devoted to philological or *religionsgeschichtliche* origins of the word Paraclete and its functions in ancient writings.[37] While these scholars' investigations illuminate the meaning and function of the Paraclete, the aim of this section is to investigate the functions of the

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[33] Barrett, *John*, p. 463. But both should not be separated. "It should rather be seen as a single figure of speech, in the sense that help and strength, as given by the Spirit, come from his permanent presence with and in the disciples." Schnackenburg, *John III*, pp. 75-76.

[34] Kammler, "Jesus Christus und der Geistparaklet," p. 99.

[35] So Kammler, "Jesus Christus und der Geistparaklet," p. 99; S. Schulz, *Das Evangelium nach Johannes* (Göttingen: Vandenhoeck & Ruprecht, 1972), p. 187.

[36] Porsch, *Pneuma und Wort*, p. 398.

[37] Cf. among others, J. Behm, "para,klhtoj," *Theological Dictionary of the New Testament*, vol. 5, pp. 800-14; O. Betz, *Der Paraklet* (Leiden: E. J. Brill, 1963); U. B. Müller, "Die Parakletenvorstellung im Johannesevangelium," *Zeitschrift für Theologie und Kirche* 71 (1974), pp. 31-77.

Paraclete delineated in the farewell discourse in order to find possible roles of the Paraclete in the community of believers.[38]

1. John 14:16-17

The first Paraclete saying is introduced in the farewell discourse as a solution for the disciples' anxieties caused by Jesus' speaking about his departure (13:33).[39] To begin with, Jesus emphasizes love among the disciples (13:34-35). What seems to be perplexing to the disciples is Jesus' statement that they cannot follow him. Jesus' prediction of Peter's failing to follow him further augments their worry. The consolation Jesus offers by promising a place where he and the disciples will dwell at last (14:2-3), is not given as the fundamental solution to the problem. What is urgent for the disciples and the later Johannine community is not the guarantee of places in heaven after death, but an answer to the problems caused by Jesus' absence.

The Johannine solution to the problem is Jesus' promise to the disciples that he will pray to the Father to send a person like himself. As Jesus has been the Paraclete to the disciples, so the Spirit-Paraclete will be another Paraclete.[40] Further, the Paraclete's title, the Spirit of Truth (v. 17) is reminiscent of the Johannine proclamation that Jesus is the Truth (14:6). If this christological interpretation of the Paraclete's title is warranted, the Paraclete is none other than the Spirit of Jesus.

Thus the fundamental role of the Paraclete is expressed by the phrase in v. 16 "he might be with you forever" (meqV u`mw/n eivj to.n aivw/na h=|). As Jesus' presence itself has been crucial for the group identity of the disciples, so the presence of the Paraclete in the

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[38] So D. Moody Smith, *The Theology of the Gospel of John* (Cambridge: Cambridge University Press, 1995), p. 140: "The surest guide to understanding the Paraclete is the description of its functions in the Gospel itself." Also H. N. Ridderbos, *The Gospel according to John: A Theological Commentary* (Grand Rapids, MI: Eerdmans, 1997), p. 503.

[39] Cf. J. Calvin, *The Gospel according to St John II* (Edinburgh: The Saint Andrew, 1961), p. 81: This Paraclete saying is given "to soothe the grief that they would feel at His [Jesus'] absence."

[40] This presupposes that Jesus has been the original Paraclete to the disciples. Considering the similarities of roles between Jesus and the Spirit-Paraclete in the farewell discourse, the idea can be supported. For an excellent display of the similarities in their roles, see R. E. Brown, "The Paraclete in the Fourth Gospel," *New Testament Studies* 13 (1966-67), pp. 113-32 (126-28).

future community of believers is of crucial importance for keeping its self-identity. This presence of the Paraclete in the community is described more concretely in v. 17: "he abides with you, and he will be with you" (parV u`mi/n me,nei kai. evn u`mi/n e;stai).[41] In other words, the function of the Paraclete is indwelling the community of disciples. The various functions of the Paraclete in the farewell discourse originate from this basic function: dwelling in or among the disciples.[42] Through indwelling, the Paraclete can have a relationship with the disciples (14:7), reveal the identity of Jesus (14:20), teach and remind them of Jesus' sayings (14:25-26), bear witness to Jesus (15:26), reprimand the world (16:8-11) and lead the disciples in all truth (16:13).

In this Paraclete saying the Johannine community's experience of the Paraclete is reflected: "The Spirit of Truth, whom the world cannot take, because it neither sees (qewrei/) him nor knows (ginw,skei) him. You know (ginw,skete) him" (v. 17). The unbelieving "world" cannot experience the Paraclete. Notice the Johannine use of the verbs qewre,w (cf. 1 John 1:1) and ginw,sw (John 10:14-15), which describe personal or communal experience. In contrast, the Johannine community can recognize and experience him.

2. John 14:25-26

This is the only place in the Gospel of John where the Paraclete is identified with the Holy Spirit. His role is the representative of Jesus in that he comes in Jesus' name. The main function of the Paraclete delineated in the second Paraclete saying is the teaching: "He will teach (dida,xei) you everything, and remind (u`pomnh,sei) you of all that I have said to you." The Paraclete is introduced as the teacher for the coming age, while Jesus has been the teacher to his disciples during his earthly presence.[43] What is in view is the Paraclete's function as the teacher of the community. But the Paraclete does not supply any new

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[41] The problem of the different tenses of the verbs- me,nei as present tense and e;stai as future tense- is a difficult problem to solve. The suggestion that the verb me,nei is used here in the proleptic sense is the most probable solution. So Brown, *John II*, p. 639.

[42] So Mussner, "Die johanneischen Parakletesprüche," p. 64.

[43] Verses 25-26 are antithetically constructed (Kammler, "Jesus Christus und der Geistparaklet," p. 108). The particle de. does not signify the contrast of the teaching function between Jesus and the Paraclete, but the time for their work.

teaching which is different from that of Jesus. His role is to interpret Jesus' words and to remind the disciples of the words in the new context. His coming in Jesus' name further reveals his function and relation to Jesus. In the same way that Jesus came in the Father's name to reveal Him (5:43; 10:25), so the Paraclete will come in Jesus' name to reveal the true identity of Jesus. As Jesus was the revealer of the Father (4:34), so the Paraclete is the revealer of Jesus. Thus, the function of the Paraclete is christocentric because the Paraclete's work will be related to none other than what Jesus has said, and the Paraclete will come in order to reveal Jesus' identity.

The Paraclete's function of 'reminding' expressed by the verb u`pomnh,sei has a peculiar Johannine nuance. It does not designate the function of a simple recollection of Jesus' words. Rather, it is related to the right understanding of Jesus' words and deeds. The verb mimnh,skw, which is simpler form of the verb u`pomnh,skw, is used three times in John (2:17, 22; 12:16). All of the above occurrences are related the disciples' understanding of Jesus' words and deeds after his death and resurrection. It is only after Jesus' glorification that the disciples realized that Jesus' enigmatic saying (2:19) concerned his resurrection; then they understood Jesus' triumphal entry into Jerusalem and the OT words related to this act. New understanding by the disciples is related to the Paraclete's function delineated by the verb u`pomnh,skw.

Then why does the Evangelist use the two verbs dida,xei and u`pomnh,sei rather than simply one of them, in order to describe the Paraclete's function? Is to teach and to remind one and the same thing?[44] Even if it is, it does not explain why John does not avoid the redundancy. E. Haenchen gives an invaluable insight toward solving this problem. In his view, John wants to avoid two kinds of dangers: the danger of overemphasis on the experience of the Spirit by sacrificing the tradition (through mentioning only the verb u`pomnh,sei) and the danger of overemphasis on tradition by neglecting the experience of the Spirit (through mentioning only dida,xei).[45] The Evangelist implicitly discusses the problem of tradition and the experience of the Spirit, which has ecclesiastical significance.

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[44] For Beasley-Murray, *John*, p. 261: they are "strictly complementary, almost identical."

[45] E. Haenchen, *A Commentary on the Gospel of John II* (Philadelphia, PA: Fortress, 1984), p. 128.

3. John 15:26-27

In the third Paraclete saying the Paraclete is introduced as the one who will bear witness to Jesus (evkei/noj marturh,sei peri. evmou/). First, the christocentric function of the Paraclete is not mistaken here. If Jesus came to glorify the Father, the Paraclete will come to glorify Jesus. The Paraclete is the Spirit who bears witness to the Truth, that is Jesus (14:6). Second, the catchword here is marturh,sei. It reflects the setting of the post-Easter community of mission. What is important here is that the disciples, representing the future Christian community, will also participate in the missionary work of the Paraclete. The witness of the Paraclete and the witness of disciples are not in the end separate; they are in fact co-existent. The Paraclete will do his work through the believing community. The second person plural pronoun u`mei/j in 15:27 not only includes the disciples from the period of Jesus' earthly life, but also all the believers for all time.

4. John 16:7-11

The fourth Paraclete saying speaks of the Paraclete's role *vis-à-vis* the world.[46] It is only here among the Paraclete sayings in John that the Paraclete's function in the world is explicitly mentioned. It is summed up in one verse: "He will prove the world wrong with reference to (evle,gxei to.n ko,smon peri.) sin, righteousness, and judgment" (v. 8). Then, explications follow: "About sin, because (o[ti) they do not believe in me. About righteousness, because (o[ti) I go to the Father and you will see me no longer. About judgment, because (o[ti) the ruler of this world has been judged" (vv. 9-11).

Here the Paraclete has a function to expose the wrongdoing of the world. According to the first Paraclete saying, the "world" cannot perceive the Paraclete (John 14:17). At first glance it appears that the two Paraclete sayings are contradictory in their descriptions of the Paraclete's functions towards the world. However, we must not fail to see that while

[46] This Paraclete saying has been recognized as one of the most puzzling passages in the Gospel of John. It is notoriously difficult to render the verb evle,gcw (peri.)to decide the usage of o[ti (whether it is causal or explicative), and to explain the abrupt change of the person to the second person plural in v. 10. For full treatment, consult major commentaries and D. A. Carson, "The Function of the Paraclete in John 16:7-11," *Journal of Biblical Literature* 98 (1979), pp. 547-66.

Jesus speaks of the Paraclete's function in the world, he directs his message to the disciples. In 16:10, there is an abrupt change of person, from the third person plural (the subject, it is implied, is the world represented by the Jews) to the second person plural (the subject is the future community of believers). Thus I. de la Potterie is right when he states that the sphere of the Paraclete's ministry is "within the personal conscience of the apostles."[47] In other words, the function of the Paraclete to the world is something carried out inside the believers, but not directly to the world. It will be accomplished "in a completely interior way."[48] It is an "internal matter" "in the mind and understanding of the disciples."[49]

5. John 16:12-15

In this final Paraclete saying of the Farewell Discourse the common characteristics of the Paraclete sayings, which have been observed in previous Paraclete sayings, can be detected. First, here also the christocentric functions of the Paraclete are clearly in view. The Paraclete does not reveal anything except for what he hears from the Son[50] (and the Father). His role is to lead the disciples into all the truth which Jesus has already taught. Just as Jesus has worked for the glory of the Father (17:4), so the Paraclete will only work for the glory of Jesus, not for himself (16:14). The Spirit of Truth, the title of the Paraclete, also implicitly shows the christocentricity of the Paraclete. If Jesus is the Truth (14:6), the Paraclete is the Spirit of Truth (Jesus).

Next, it is most clear in this Paraclete saying that it is directed to the community of believers.[51] There is a consistency of the addressee: u`mi/n. The dative or accusative form of u`mei/j here represents the future community of believers. Especially, the Paraclete's function of declaring "the tings that are to come" (ta. evrco,mena) which has

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[47] De la Potterie, *The Christian Lives by the Spirit*, p. 73. This interpretation was initially suggested by M.-F. Berrouard, "Le Paraclet, défenseur du Christ devant la conscience du croyant (Jean xvi 8-11)," *Revue des sciences philisophiques et théologiques* 33 (1949), pp. 361-89.

[48] De la Potterie, *The Christian Lives by the Spirit*, p. 74.

[49] Brown, *John II*, pp. 712-13.

[50] Verse 13 does not show from whom the Parclete hears, but in v. 14 it is implied that he hears (takes) from Jesus.

[51] So Schnackenburg, *John III*, pp. 132-33.

caused embarrassment to the exegetes,[52] clearly points to the function in the post-Easter community (v. 13), regardless of its exact implication. The notion that the Paraclete will declare things to come does not mean that he will reveal anything fresh from Jesus' revelation. Rather, it shows that the Paraclete will guide the Christian community in the future time, which is probably set between Easter and the parousia.[53] It is clear from the above findings that the Paraclete is the Spirit of the believing community.[54]

In short, there is no doubt that the functions of the Paraclete are christocentric. The titles of the Paraclete such as "another Paraclete," "the Spirit of Truth," show the christocentricity of the Paraclete in that the titles, "Paraclete" (14:16; 1 John 2:1) and "Truth" (14:6) are used or implied as christological titles. Furthermore, almost all the functions of the Paraclete with relation to the disciples were also Jesus' roles: "Almost everything said of the Paraclete has been said of Jesus in the Gospel."[55] In a word, the function of the Paraclete is to function as another Jesus at the time of Jesus' absence, that is, at the time of the Church.

Raymond E. Brown classifies the functions of the Paraclete into two categories: one is related to the disciples and the other to the world.[56] But if it is correct that even the functions of the Paraclete in relation to the world, delineated in 16:7-11, are carried out in the sphere of the disciples' conscience, then these functions also are directed to the community of believers. In this sense, all the functions of the Paraclete are for the future community of believers.

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[52] For some, this designates a prophetic ministry as in the Apocalypse of John (A. Schlatter, *Der Evangelist Johannes* [Stuttgart: Calwer, 1948], p. 314; J. Bernard, *John II*, p. 511). For others, this points to a ministry for the church, see E. C. Hoskyns, *The Fourth* Gospel (London: Faber & Faber, 1947), p. 487. For further diverse scholarly opinions, consult Beasley-Murray, *John*, pp. 283-84.

[53] Schnelle, "Johanneische Ekklesiologie," p. 43.

[54] R. Schnackenburg rightly puts the heading of this periscope as The Activity of the Paraclete in the Community of the Disciples (*John III*, p. 132).

[55] R. E. Brown, "The 'Paraclete' in the Light of Modern Research," *Studia Evangelica* 4 (1968), pp. 157-65 (162).

[56] Brown, "The Paraclete in the Fourth Gospel," p. 114.

V. Conclusion

This study has shown that every Paraclete saying speaks of the time of the Paraclete, that is, the time of the future community of believers. Next, the Paraclete sayings are directed to the community of believers in the post-Easter period.[57] Furthermore, the functions of the Paraclete are characterized by the fact that they are both christocentric and ecclesiastical. In John, the Paraclete is not only the Spirit of Christ but also the Spirit of the church.[58] All the above evidence is sufficient to suggest that there exists a concept of a Christian community in the mind of John. The fact that the future tense is consistently used for describing the functions of the Paraclete[59] also confirms that John has a concrete idea of the church which will be established after Jesus' glorification under the leadership of the Paraclete.

What kind of distinctive understanding of the church can we infer from the Paraclete sayings? First, the church, according to John, is the community in which the Paraclete continues his ministry on behalf of Jesus (20:22; 14:16-17). For John, where there is no Paraclete, there is no Christian community. As the disciples without Jesus are unthinkable, so the church without the Paraclete, for John, is unimaginable. The age of the church begins with the Paraclete's being sent from God (and Jesus). In this sense, the Paraclete is "the agent of the creation of the church."[60]

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[57] So S. S. Smalley, "'The Paraclete': Pneumatology in the Johannine Gospel and Apocalypse," in *Exploring the Gospel of John: In Honor of D. Moody Smith*, eds. R. Alan Culpepper and C. Clifton Black (Louisville, KY: Westminster/John Knox Press, 1996), pp. 289-300 (290). According to Smalley, Johannine pneumatology is described in two dimensions: individual and corporate. The Paraclete sayings in the farewell discourse are related to the community, i.e., the church. Paraclete is "given to the church at large, to sustain the common life of believers after the resurrection, as promised Paraclete."

[58] See G. Johnston, *The Spirit-Paraclete in the Gospel of John*, (Cambridge: Cambridge University Press, 1970), pp. 40-51, 127-48. A chapter of his monograph on Johannine pneumatology is devoted to the relation of pneumatology to ecclesiology with the title, The Spirit in the Church of the Disciples. According to him, not a small number of Johannine passages are related to this subject (3:3-5; 4:23-24; 7:37-9; 14:16, 26; 15:26-27; 16:7, 13-15; 20:22-23).

[59] G. Bornkamm, "Der Paraklet im Johannesevangelium," *Geschichte und Glaube I* (3 vols.; München: Kaiser, 1968), 68-89, p. 69.

[60] Barrett, *John, II*, p. 486.

Furthermore, the Paraclete nurtures the church members in the church and protects the church from the hostile "world."

Next, the Paraclete sayings give hints for the nature of the Johannine community. If it is correct that the Paraclete sayings were formed through the experience of the Spirit on the part of the Johannine community,[61] they will give hints to deduce the self-understanding of the community.[62] The Johannine community finds its identity from the fact that the Paraclete dwells in, teaches, and leads them. On the part of the members of the Johannine community they become believers through being born again in the Spirit (3:5), and they worship in the Spirit (4:23-24). According to D. Moody Smith, in John, a Christian community, namely a church, is presupposed in two ways. It is not only defined by its stance *vis-à-vis* Judaism, but is also described with regard to the Paraclete: "vitality of the Spirit, as well as the church's reliance upon the Spirit, was a hallmark of Johannine Christianity."[63]

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[61] According to Haenchen, *John II*, p. 126, the Paraclete sayings reflect the experience of the Spirit both by the Johannine community and the Evangelist. Cf. Schnackenburg, "Die johanneische Gemeinde und ihre Geisterfahrung," pp. 277-306.

[62] Schnackenburg, *John III*, pp. 150-151.

[63] Smith, *The Theology of the Gospel of John*, p. 79.