

Dr. Robert Peterson, Johannine Theology, Session 13, The Holy Spirit, Part 1 Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

1. Abstract of Peterson, Johannine Theology, Session 13, The Holy Spirit, Part 1, Biblicalelearning.org, BeL

Dr. Robert A. Peterson's lecture on Johannine Theology, Session 13, Part 1, focuses on the Holy Spirit in the Gospel of John. The session begins with a prayer and reference to Andreas Kostenberger's work summarizing the Spirit's portrayal in John. Peterson outlines key themes, including the Spirit being given to Jesus, the Spirit as the source of life, Jesus' role in baptizing with the Spirit, and the Spirit being sent by the Father and Son. He discusses John the Baptist's testimony about Jesus and the Spirit's descent upon him, emphasizing the revelatory aspect of this event and its connection to Jesus' messianic identity. The lecture also explores the Spirit's role in regeneration (John 3) and as the giver of life through Jesus' words (John 6). Peterson concludes by previewing future discussions on Jesus baptizing the church with the Spirit and the farewell discourses.

2. 19 - minute Audio Podcast Created on the basis of Dr. Peterson, Johannine Theology, Session 13 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (New Testament → Gospels → John).



Peterson_InTheology_Session13.mp3

3. Briefing Document: Peterson, Johannine Theology, Session 13, The Holy Spirit, Part 1

Briefing Document: Dr. Robert A. Peterson on The Holy Spirit in Johannine Theology (Part 1)

Overview: This document summarizes the main themes and important ideas presented by Dr. Robert A. Peterson in Session 13 of his Johannine Theology series, focusing on the Holy Spirit, Part 1. The lecture primarily examines the role of the Holy Spirit in the first half of John's Gospel (often referred to as the Book of Signs), drawing heavily on Andreas Kostenberger's work and exploring key passages related to the Spirit's relationship with Jesus and the concept of new life.

Main Themes and Important Ideas:

1. **Kostenberger's Framework:** Peterson introduces Andreas Kostenberger's division of the Holy Spirit's portrayal in John's Gospel into two halves.
 - **First Half (Book of Signs/Exaltation):** The treatment of the Spirit largely resembles the Synoptic Gospels, with emphasis on John the Baptist's reference to Jesus baptizing with the Holy Spirit and the Spirit resting on Jesus.
 - **Second Half (Farewell Discourses):** A "vastly enhanced portrait" emerges, where the Spirit is primarily featured as the *Paracletos* and the *Spirit of Truth*.
1. **Four Categories of the Holy Spirit (Initial Focus):** Peterson outlines four initial categories for understanding the Holy Spirit in John:
 - The Holy Spirit was given to Jesus.
 - The Holy Spirit as the source of life.
 - Jesus will baptize the Church with the Holy Spirit.
 - The Holy Spirit will be sent by the Father and the Son (to be discussed more in Part 2).
1. **The Holy Spirit Given to Jesus (John 1):**
 - The inclusion of John the Baptist's prophecy about Jesus baptizing with the Holy Spirit in all four Gospels highlights its significance.
 - John's Gospel emphasizes that the Spirit, in all his fullness, rested on Jesus during his earthly ministry (John 1:32, 3:34).

- John the Baptist's witness to Jesus is a prominent theme in Chapter 1, contributing to what Casimir calls the "cosmic trial of Jesus." Numerous individuals testify to Jesus' identity.
 - The descent of the Spirit on Jesus at his baptism was a revelatory act by God, making Jesus' messianic role known to John the Baptist and thereby to Israel. Peterson refers to this as a "theophany" or even a "pneumatophany."
 - The Spirit remained on Jesus, signifying his unique status as the Messiah who receives the Spirit "par excellence, without measure" to be the revealer of God.
1. "John bore witness. I saw the Spirit descend from heaven like a dove. And it remained on him." (John 1:32, quoted by Peterson)
 2. **Theological Implications of the Spirit Given to Jesus:**
 - This event underscores the Trinity. While John 1 initially presents a "Binitarianism" (Word with God, Word was God), the full picture, including the giving of the Spirit, moves towards a Trinitarian understanding of God as eternally existing in three persons: Father, Son, and Spirit.
 - The incarnation is central. The "eternal Word," the pre-incarnate Son, became flesh, and in this state, received the Spirit without measure to fulfill his messianic roles, primarily as the revealer of God.
 - This contrasts with the Synoptic emphasis on the Spirit enabling Jesus' miracles. John focuses more on the Spirit qualifying Jesus for his revelatory and life-giving work.
 1. **The Holy Spirit as the Source of Life (John 3 & 6):**
 - Jesus' conversation with Nicodemus in John 3 emphasizes the necessity of being "born again" or "born from above," which involves being "born of water and of spirit."
 - Peterson, following Linda Belleville's interpretation, suggests that "water" refers to the eschatological cleansing of the New Covenant predicted in Ezekiel 36, and "spirit" refers to the divine realm and the supernatural nature of this new birth.
 - The Holy Spirit is likened to the wind (*pneuma* in Greek), which works mysteriously, silently, supernaturally, and sovereignly to bring about the new birth.

1. "The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the spirit." (John 3:8, referenced by Peterson)
- In John 6 (the Bread of Life discourse), Jesus states, "It is the Spirit who gives life; the flesh is no help at all. The words that I have spoken to you are spirit and life" (John 6:63). This highlights the Holy Spirit as the agent of spiritual life, contrasting with the inability of human effort ("flesh") to achieve it.
- The "words" of Jesus are described as "spirit and life," indicating their power to convey spiritual reality and bring about new life through the work of the Holy Spirit.

1. **Jesus Will Baptize the Church with the Holy Spirit:**

- John the Baptist's prophecy (found in all four Gospels) that Jesus would baptize with the Holy Spirit is significant.
- Jesus himself reiterates this prophecy in Acts 1, and Peter points to Joel's prophecy in Acts 2 as being fulfilled at Pentecost with the outpouring of the Spirit on the church.
- The Spirit was given to Jesus as Messiah so that he could, in turn, bestow the Spirit on the people of God.

1. **Humility and Witness of John the Baptist:**

- John the Baptist's consistent humility in acknowledging his subordinate role to Jesus is emphasized ("He must increase, but I decrease," John 3:30).
- Despite performing no signs, John's prophetic ministry was powerful and self-authenticating through his words.

Quotes:

- **Kostenberger's Summary:** "...the fourth evangelist's treatment of the Spirit largely resembled that of the Synoptics... adoption of a post-exaltation vantage point leads to a vastly enhanced portrait of the Spirit in the farewell discourses, where the Spirit is featured primarily as the Paracletos and the Spirit of Truth..."
- **John the Baptist's Witness:** "I saw the Spirit descend from heaven like a dove. And it remained on him." (John 1:32, quoted by Peterson)

- **Jesus on the New Birth:** "...unless one is born of water and of spirit, he cannot enter the kingdom of God." (John 3:5, referenced by Peterson)
- **Spirit as Life-Giver:** "It is the Spirit who gives life; the flesh is no help at all. The words that I have spoken to you are spirit and life." (John 6:63, quoted by Peterson)
- **John the Baptist's Humility:** "He must increase, but I decrease." (John 3:30, referenced by Peterson)

Looking Ahead: The lecture concludes by indicating that the next session will delve into Jesus baptizing the church with the Spirit and the rich teachings about the Holy Spirit in the farewell discourses (John 14-16), focusing on the Spirit as the *Paracletos* and the one sent by the Father and the Son.

4. Study Guide: Peterson, Johannine Theology, Session 13, The Holy Spirit, Part 1

Study Guide: The Holy Spirit in Johannine Theology (Part 1)

Key Themes:

- The Holy Spirit's relationship to Jesus in John's Gospel.
- The Holy Spirit as the source of new life and regeneration.
- The significance of John the Baptist's testimony regarding Jesus and the Holy Spirit.
- The concept of the Trinity as it begins to unfold in John's Gospel.
- The purpose and nature of Jesus' baptism in relation to the Holy Spirit.
- The distinction between John the Baptist's baptism with water and Jesus' baptism with the Holy Spirit.
- The revelatory role of the Holy Spirit in identifying Jesus as the Messiah.
- The meaning of being "born of water and spirit" in John 3.
- Jesus as the life-giver, empowered by the Holy Spirit.
- The Johannine emphasis on witness and testimony.

Quiz:

1. According to Kostenberger's analysis, how does John's portrayal of the Holy Spirit differ between the first and second halves of his Gospel?
2. What was the primary purpose of John the Baptist's baptism with water, according to John's Gospel, beyond repentance for the forgiveness of sins?
3. Explain the significance of the Spirit descending and remaining on Jesus at his baptism, as recorded in John 1:32-34.
4. What does Dr. Peterson suggest is the initial theological emphasis regarding the Holy Spirit in the first part of John's Gospel, particularly in relation to Jesus?
5. Briefly describe the concept of Unitarianism as it relates to John's prologue (John 1:1-18) and its connection to the development of Trinitarian thought later in the Gospel.

6. According to the lecture, what is John's primary emphasis regarding Jesus' miracles compared to the Synoptic Gospels' focus?
7. Explain the meaning of John the Baptist's statement, "He must increase, but I decrease" (John 3:30), in the context of their respective roles.
8. Summarize Linda Belleville's interpretation of being "born of water and spirit" in John 3:5, drawing on the Old Testament background she references.
9. In John 6:63, what does Jesus mean when he says, "It is the Spirit who gives life; the flesh is no help at all"?
10. What is the overarching significance of the "signs" performed by Jesus in John's Gospel, and how does the Holy Spirit relate to this?

Quiz Answer Key:

1. Kostenberger notes that in the first half of John's Gospel, the treatment of the Spirit largely resembles the Synoptics, featuring John the Baptist's reference to Jesus baptizing with the Spirit and the Spirit resting on Jesus. In the second half, particularly the farewell discourses, the Spirit's portrayal is vastly enhanced, primarily as the Paraclete and the Spirit of Truth.
2. Beyond a baptism of repentance for the forgiveness of sins, John's Gospel highlights that John the Baptist's baptism with water served the crucial purpose of revealing Jesus as the Messiah to Israel. The descending and remaining of the Spirit was the sign that authenticated Jesus' messianic office.
3. The Spirit descending and remaining on Jesus was a revelatory act, a theophany, by which God made Jesus' messianic role known to John the Baptist and, consequently, to Israel. It signified that Jesus was the one uniquely anointed and equipped with the Spirit without measure.
4. Dr. Peterson emphasizes that the initial theological emphasis is on the Father giving the Spirit to the Son. This act qualified Jesus to perform his work as the revealer of God, enabling him to speak God's words and bear true witness.
5. Binitarianism, evident in John's prologue where the Word is with God and is God, suggests a relationship between two distinct persons within the Godhead (the Father and the Word/Son). This lays a foundation that moves towards the fuller Trinitarian understanding presented later in the Gospel, involving the Holy Spirit as a distinct third person.

6. Unlike the Synoptics which often attribute Jesus' miracles to the working of the Spirit in him, John's Gospel primarily emphasizes the miracles as revelatory signs that demonstrate Jesus' divine nature and his role as the life-giver, often highlighting his own person as the source of these works.
7. John the Baptist's statement signifies his humble recognition of Jesus' supreme and increasing importance as the Messiah, while acknowledging his own diminishing role as the forerunner and witness. The focus shifts entirely to Jesus as the bridegroom and the one to whom the people of God belong.
8. Belleville argues that "born of water" refers to the eschatological cleansing of the New Covenant predicted in Ezekiel 36, while "born of spirit" signifies a birth from the divine realm, performed by God. Together, they describe a supernatural cleansing and a new life originating from God.
9. Jesus' statement in John 6:63 emphasizes that spiritual life comes from the Holy Spirit, not from human efforts or physical means. His words themselves are described as spirit and life, indicating that belief in and reception of his message, empowered by the Spirit, is what brings true and eternal life.
10. The major meaning of the signs in John's Gospel is to reveal Jesus as the Messiah and the life-giver. While the lecture notes that John doesn't always explicitly coordinate the Spirit with these signs, it implies that the Spirit's empowerment of Jesus is foundational to his ability to perform these life-giving works and fulfill his Messianic role.

Essay Format Questions:

1. Analyze the role of John the Baptist in John's Gospel, focusing on his testimony concerning Jesus and the Holy Spirit. How does his ministry prepare for and highlight the significance of Jesus' identity and work?
2. Discuss the development of Trinitarian thought in the first part of John's Gospel (chapters 1-6), paying particular attention to the relationship between the Father, the Son (Word), and the Holy Spirit as presented in the text and the lecture.
3. Compare and contrast John's portrayal of the Holy Spirit's involvement in Jesus' ministry with that found in the Synoptic Gospels, as highlighted in the lecture. What are the key differences in emphasis and what might be the theological reasons for these differences?
4. Explore the meaning and significance of the concept of new birth ("born of water and spirit") in John 3, drawing on both the immediate context and the Old Testament background discussed in the lecture. How does this concept relate to the Holy Spirit's role as the source of life?
5. Examine the theme of "witness" in the first part of John's Gospel. Who are the key witnesses, what do they testify to regarding Jesus, and how does the Holy Spirit factor into this emphasis on revelation and belief?

Glossary of Key Terms:

- **Johannine Theology:** The theological themes and perspectives characteristic of the Gospel of John and the Johannine Epistles.
- **Paracletos:** A Greek term used by Jesus in John's Gospel to refer to the Holy Spirit, often translated as Comforter, Counselor, Advocate, or Helper.
- **Spirit of Truth:** Another title given to the Holy Spirit by Jesus in John's Gospel, emphasizing his role in revealing and guiding believers into truth.
- **Book of Signs:** A traditional division of the first part of John's Gospel (roughly chapters 1-12), focusing on the miracles (signs) performed by Jesus that point to his divine identity.
- **Book of Glory/Exaltation:** The second part of John's Gospel (roughly chapters 13-21), focusing on Jesus' final discourse, his passion, resurrection, and ascension, highlighting his glorification.
- **Theophany:** A visible manifestation or appearance of God to humans.
- **Christophany:** A pre-incarnate or post-resurrection appearance of Christ.
- **Pneumatophany:** An appearance or manifestation of the Holy Spirit.
- **Trinity:** The Christian doctrine that God is one being in three co-equal, co-eternal persons: Father, Son, and Holy Spirit.
- **Unitarianism:** A theological perspective that God is only one person, often denying the deity of Christ and the distinct personality of the Holy Spirit.
- **Binitarianism:** A theological perspective that emphasizes two primary persons in the Godhead, typically the Father and the Son (or Word).
- **Realized Eschatology:** The belief that aspects of the end times or the kingdom of God are already present and experienced in the current age.
- **Regeneration:** The spiritual rebirth or renewal of a person's heart by the Holy Spirit, resulting in a new life in Christ.
- **New Covenant:** The covenant established by God through Jesus Christ, superseding the Old Covenant and characterized by the forgiveness of sins and the indwelling of the Holy Spirit.

5. FAQs on Peterson, Johannine Theology, Session 13, The Holy Spirit, Part 1, Biblicalelearning.org (BeL)

Frequently Asked Questions on the Holy Spirit in John's Gospel (Part 1)

1. According to John's Gospel, what is the initial significance of the Holy Spirit in relation to Jesus Christ? John highlights that the Holy Spirit was given to Jesus by the Father. This was a revelatory act, made evident when the Spirit descended upon Jesus like a dove and remained on him at his baptism. This public anointing served to reveal Jesus' messianic role to John the Baptist and, consequently, to Israel, signifying that Jesus is the Christ, the Anointed One, uniquely qualified to fulfill his divine mission.

2. How does John the Baptist's testimony underscore the role of the Holy Spirit in Jesus' ministry? John the Baptist bore witness that he saw the Spirit descend and remain on Jesus, and that the one on whom this occurred is the one who baptizes with the Holy Spirit and is the Son of God. This testimony emphasizes that Jesus' ability to baptize with the Spirit, a key aspect of his messianic work, was divinely authenticated through the Spirit's visible descent and abiding presence upon him.

3. What does it mean that God gave the Spirit to Jesus "without measure" according to John's Gospel? The phrase "he gives the Spirit without measure" signifies that the Father bestowed the Holy Spirit upon the Son in its fullness, without limitation. This immeasurable gift of the Spirit enabled Jesus to perfectly utter the words of God and effectively perform his work as the ultimate revealer of God. It distinguishes Jesus' reception of the Spirit from that of believers, highlighting his unique status as the Messiah.

4. How does John's Gospel portray the Holy Spirit as the source of life or the agent of the new birth? In his discourse with Nicodemus, Jesus teaches that unless one is born of water and of the Spirit, they cannot enter the kingdom of God. This signifies that spiritual regeneration is necessary and is brought about by the Holy Spirit. Just as the wind blows mysteriously and sovereignly, so too does the Spirit work secretly and supernaturally to bring about new life in believers, enabling them to be born from God and enter the divine realm.

5. How does the "Bread of Life" discourse in John 6 relate to the Holy Spirit as the giver of life? In John 6:63, Jesus explicitly states, "It is the Spirit who gives life; the flesh is no help at all." This declaration emphasizes that true, spiritual life is not attained through human effort or physical means but is a gift from the Holy Spirit. The words that Jesus speaks are described as "spirit and life," suggesting that the Spirit works through and with the message of Christ to impart eternal life to those who believe.

6. How does John's perspective on Jesus' miracles differ from the Synoptic Gospels in relation to the Holy Spirit? While the Synoptic Gospels often attribute Jesus' miracles to the working of the Holy Spirit in him, John's Gospel tends to emphasize Jesus' divine nature as the source of the miracles. John focuses more on the revelatory aspect of the signs, showing Jesus as the life-giver through his own person, rather than explicitly detailing the Spirit's role as the enabling power behind them.

7. What is the significance of John the Baptist's prophecy that Jesus would baptize with the Holy Spirit, and how was this fulfilled? John the Baptist's repeated declaration that the one coming after him would baptize with the Holy Spirit was a crucial prophecy pointing to a new and greater work of the Messiah. This prophecy was fulfilled at Pentecost, as Peter himself noted, when Jesus poured out the Holy Spirit upon the church, as foretold by Joel and Ezekiel. Thus, the Spirit was given to Jesus so that he, in turn, could bestow the Spirit upon his followers.

8. According to the source, what is the progression of the understanding of the Trinity as presented in the early chapters of John's Gospel? John 1:1-2 introduces a concept moving beyond Unitarianism towards what is described as "Binitarianism" by presenting the Word as being with God and as being God, suggesting two distinct persons within the Godhead. While not a fully developed Trinitarian understanding at this stage, the Gospel progresses, particularly in the later farewell discourses, towards a clearer revelation of God as one eternal being existing in three persons: Father, Son, and Holy Spirit.