

Dr. Robert Peterson, Johannine Theology, Session 14, The Holy Spirit, Part 2 Resources from NotebookLM

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

1. Abstract of Peterson, Johannine Theology, Session 14, The Holy Spirit, Part 2, Biblicalelearning.org, BeL

Dr. Robert A. Peterson's lecture on Johannine Theology, specifically Session 14 Part 2, examines the role of the Holy Spirit in the Gospel of John. The lecture notes explore how the Spirit was given to Jesus, serves as a source of life alongside the other Trinity members, and is the means by which Jesus baptizes the church. **Peterson analyzes key Johannine passages, such as John the Baptist's testimony, Jesus' promise of living water during the Feast of Tabernacles, and the Farewell Discourses, to illustrate these points.** He emphasizes that while the Spirit was active in the Old Testament, Pentecost marked a unique and powerful giving of the Spirit to the church by the glorified Christ. **Furthermore, the lecture addresses the Spirit as the *paracletos*, the alter ego of Jesus, who continues Christ's work of teaching, revealing truth, and convicting the world.** The discussion highlights the distinctive and profound teaching on the Holy Spirit found in John's Gospel, setting it apart from the Synoptics.

2. 12 - minute Audio Podcast Created on the basis of Dr. Peterson, Johannine Theology, Session 14 – 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_JnTheolo
gy_Session14.mp3**

3. Briefing Document: Peterson, Johannine Theology, Session 14, The Holy Spirit, Part 2

Briefing Document: Dr. Robert A. Peterson on Johannine Theology - The Holy Spirit, Part 2

Overview: This briefing document summarizes the main themes and important ideas presented by Dr. Robert A. Peterson in Session 14 of his Johannine Theology lectures, focusing on the Holy Spirit, Part 2. The lecture builds upon previous discussions about the Spirit's role in Jesus' life and ministry and delves into Jesus' promises and the Spirit's subsequent work in the church, particularly as described in the Gospel of John.

Key Themes and Ideas:

1. The Holy Spirit as the Source of Life and Power:

- Peterson reiterates the Trinitarian understanding of the source of life, stating, "As a matter of fact, all three persons of the Trinity are the source of life."
- He emphasizes John the Baptist's prophecy and its fulfillment: "John bore witness, I saw the Spirit descend from heaven like a dove, and it remained on him... this is he who baptizes with the Holy Spirit." This highlights the Spirit's descent upon Jesus as the Messiah, equipping him for ministry.
- The Messiah receives the Spirit at his baptism to minister in the power of the Spirit as the God-man and to ultimately send and give the Spirit to the church. Peterson clarifies, "The Messiah receives the Spirit at his baptism so that he can, well, minister in the power of the Spirit as the God-man... The Messiah received the Spirit at his baptism, and he might minister in the power of the Spirit, send the Spirit, and give the Spirit to the church."

2. Jesus' Baptism of the Church with the Holy Spirit:

- Peterson stresses that Jesus, not John the Baptist, is the one who baptizes the church with the Holy Spirit. This is a central theme across the Gospels and finds its fulfillment at Pentecost.
- He connects the promise in Luke's Gospel ("wait in Jerusalem for the power that the Father will send you, the power from on high") and Jesus' reiteration in Acts 1 with the outpouring of the Spirit at Pentecost in Acts 2.

- Pentecost is presented as a "major redemptive-historical event," as crucial as Jesus' death and resurrection. Peterson states, "The baptism of the church with the Holy Spirit is as much a work of Jesus as his death and resurrection."
- This event inaugurated a new phase of redemptive history, marked by the explosive growth of the kingdom of God and the birth of the New Testament people of God.

3. John 7:37-39 and the Promise of the Spirit:

- Peterson connects Jesus' words at the Feast of Tabernacles ("If anyone is thirsty, let him come to me and drink. Whoever believes in me, as the scripture has said, streams of living water will flow from within him") with the promised Holy Spirit.
- He highlights the significance of the absence of the water-pouring ceremony on the eighth day, directing attention to Jesus as the true source of spiritual nourishment.
- John explicitly explains the meaning of the "living water": "By this, he meant the spirit whom those who believed in him were later to receive. Up to that time, the spirit had not been given since Jesus had not yet been glorified." This emphasizes that the Spirit's full outpouring was contingent upon Jesus' glorification (death, resurrection, and ascension).

4. The Holy Spirit in the Old Testament vs. the New Testament:

- While acknowledging the Spirit's activity in the Old Testament (e.g., Genesis 1:3 and regeneration of Old Testament saints), Peterson argues that the teaching about the Spirit is far clearer and more prominent in the New Testament, especially after Pentecost.
- He suggests that the understanding of the Trinity, particularly the role of the Spirit, developed through redemptive history and was fully illuminated with the coming of the Spirit at Pentecost. "God has always been the Holy Trinity, but we understood the role of the Spirit... when the spirit came in newness and power at Pentecost."

5. John 20:19-23 and the Giving of the Spirit to the Disciples:

- Peterson discusses the event in John 20 where the resurrected Jesus breathes on his disciples and says, "Receive the Holy Spirit."

- He interprets this as a "prophetic action combined with prophetic words that anticipates Pentecost," rather than a separate and distinct giving of the Spirit in the same fullness as Pentecost. He disagrees with some Pentecostal theologians on this point.
- This act symbolizes the in-breathing of the new creation, equipping the disciples for their ministry of preaching the gospel and the authority to forgive or withhold sins based on people's response to their message. "Jesus breathes into the apostles the breath of the new creation, equipping them to preach the gospel... If you forgive the sins of any, they are forgiven. If you withhold forgiveness from any, it is withheld."

6. Pentecost as a Non-Repeatable Redemptive-Historical Event:

- Peterson emphasizes that Pentecost, like Jesus' death and resurrection, is a unique, once-for-all event that inaugurated the new covenant and the church as the New Testament people of God. "Pentecost is not normative for the Christian life. It is a once-for-all redemptive-historical event that is non-repeatable, such as the death and resurrection of the Lord Jesus Christ."

7. The Farewell Discourses and the Promise of the Paraclete:

- Peterson highlights that the farewell discourses in John (chapters 14-16) contain unique and profound teaching about the Holy Spirit, going beyond what is found in the Synoptic Gospels.
- He focuses on Jesus' promise of "another helper" (παράκλητος - paracletos), often translated as Comforter, Helper, or Advocate. He notes the difficulty in finding a single perfect translation and suggests understanding it within its context.
- The Spirit is described as the "alter ego of Jesus" who will take his place and continue his ministry on earth. "We'll see overall the spirit is the alter ego of Jesus. He's another paracletos. He takes Jesus' place. And the ministries that Jesus performed on earth, now that he's in heaven and pours out the spirit on the church, this is predictive, of course. The spirit performs."

8. The Spirit of Truth and His Work:

- The Spirit is identified as the "Spirit of truth" (John 14:17, 15:26, 16:13), who will continue to reveal the Father and the Son.

- He will indwell believers and guide the apostles into all truth, ensuring their preaching and (by implication) writings are not their own but divinely inspired. "When the spirit of truth comes... He will guide you into all the truth... For he will not speak on his own authority. Whatever he hears, he will speak."
- The Spirit's role includes bringing to remembrance what Jesus taught (John 14:26) and bearing witness about Jesus (John 15:26). "He will teach you all things and bring to your remembrance all that I have said to you... when the helper comes whom I will send to you from the father, the spirit of truth who proceeds from the father, he will bear witness about me."

9. The Spirit's Role in Convicting the World (John 16:7-11):

- Peterson discusses the challenging passage in John 16 where Jesus says the Spirit will convict the world concerning sin, righteousness, and judgment.
- He highlights the various interpretations of this passage, particularly the meaning of "righteousness" and "judgment," and follows D.A. Carson's interpretation.
- According to this view, the Spirit convicts the world of:
- **Sin:** Because they do not believe in Jesus.
- **Righteousness:** Because Jesus has gone to the Father, revealing the true standard of righteousness that the world lacks in its self-righteousness. "Concerning righteousness, because I go to the Father, you will see me no longer."
- **Judgment:** Because the ruler of this world (Satan) has been judged and defeated. "Concerning their false judgment of spiritual things, because the ruler of this world is judged."

10. Trinitarian Harmony in Sending the Spirit:

- Peterson emphasizes the collaborative action of the Father and the Son in sending the Spirit. "When the helper comes, paracletos whom I will send to you from the father, thus putting it together, the father and the sons and the spirit." This underscores the unity and interconnectedness within the Trinity in the work of redemption.

11. The Depth of Johannine Doctrine of the Holy Spirit:

- Peterson concludes by noting the significant depth and uniqueness of John's teaching on the Holy Spirit, especially in the farewell discourses, which goes

beyond the presentation in the Synoptic Gospels and lays a foundational understanding for the Spirit's role in the new covenant.

Quotes for Emphasis:

- "As a matter of fact, all three persons of the Trinity are the source of life."
- "The baptism of the church with the Holy Spirit is as much a work of Jesus as his death and resurrection."
- "By this, he meant the spirit whom those who believed in him were later to receive. Up to that time, the spirit had not been given since Jesus had not yet been glorified."
- "Pentecost is not normative for the Christian life. It is a once-for-all redemptive-historical event that is non-repeatable, such as the death and resurrection of the Lord Jesus Christ."
- "We'll see overall the spirit is the alter ego of Jesus. He's another paracletos. He takes Jesus' place."
- "When the spirit of truth comes... He will guide you into all the truth... For he will not speak on his own authority. Whatever he hears, he will speak."
- "Concerning righteousness, because I go to the Father, you will see me no longer."
- "Concerning their false judgment of spiritual things, because the ruler of this world is judged."

Conclusion:

Session 14 of Dr. Peterson's Johannine Theology lecture provides a detailed examination of the Holy Spirit's role in Jesus' ministry and the life of the church, as presented in the Gospel of John. Key takeaways include the understanding of Jesus as the baptizer with the Spirit, the pivotal significance of Pentecost, the unique teachings about the Paraclete in the farewell discourses, and the Spirit's ongoing work in revealing truth, bearing witness to Jesus, and convicting the world. Peterson highlights the progressive revelation of the Spirit throughout redemptive history, culminating in the rich understanding provided in John's Gospel.

4. Study Guide: Peterson, Johannine Theology, Session 14, The Holy Spirit, Part 2

Johannine Theology: The Holy Spirit, Part 2 - Study Guide

Quiz:

1. According to John the Baptist's testimony, what specific action of Jesus signifies his role in bestowing the Holy Spirit? What Old Testament prophecy does this connect to, as discussed in the lecture?
2. Describe the significance of the water-pouring ceremony during the Feast of Tabernacles and how Jesus connected his own identity and ministry to this practice. What did the Apostle John clarify about the "living water" Jesus referred to?
3. Explain why John states that the Spirit had not yet been given in its fullness before Jesus was glorified. What major redemptive-historical event marked the full outpouring of the Holy Spirit?
4. In what two instances in the Gospel of John does Jesus promise or provide the Holy Spirit to his followers? Briefly describe the context and significance of each of these events.
5. Dr. Peterson highlights Pentecost as a unique, non-repeatable event. Explain why it is considered so crucial to the saving work of Jesus, alongside his death and resurrection.
6. What is the meaning of the Greek word "paracletos" and how does Dr. Peterson explain the multifaceted role of the Holy Spirit as another "paracletos" in relation to Jesus?
7. According to John 14:17, why is the "world" unable to receive the Holy Spirit? What does this imply about the nature of the world in Johannine theology?
8. How does Jesus describe the teaching ministry of the Holy Spirit in John 14:26 and John 16:13-15? What is the ultimate purpose of the Spirit's guidance and revelation?
9. In John 16:8-11, Jesus states that the Holy Spirit will convict the world concerning sin, righteousness, and judgment. Briefly explain Dr. Carson's interpretation of what each of these convictions entails.

10. How does the teaching on the Holy Spirit in the farewell discourses of John's Gospel compare to its presentation in the synoptic gospels, according to Dr. Peterson? What accounts for this difference?

Answer Key:

1. John the Baptist testified that the one on whom the Spirit descends and remains is the one who baptizes with the Holy Spirit. This connects to Isaiah's Servant of the Lord passages where God says, "I will put my Spirit upon him," signifying the Messiah's reception and ministry in the power of the Spirit.
2. The water-pouring ceremony during the Feast of Tabernacles symbolized gratitude for past rain and a petition for future provision. Jesus connected himself to this by inviting the thirsty to come to him and drink, claiming to be the source of living water. John clarified that this living water referred to the Spirit whom believers were later to receive.
3. The Spirit had not yet been given in its fullness because Jesus had not yet been glorified through his crucifixion and resurrection. The major redemptive-historical event that marked the full outpouring of the Holy Spirit was Pentecost, after Jesus' ascension.
4. First, in John 20:22, on the evening of the resurrection, Jesus breathed on the disciples and said, "Receive the Holy Spirit," a prophetic action anticipating Pentecost and equipping them for ministry. Second, in the farewell discourses (e.g., John 14-16), Jesus promises that the Father will send the Holy Spirit as the Paraclete to be with them and continue his work.
5. Pentecost is crucial because it marked the pouring out of the Spirit by the ascended and glorified Redeemer, effectuating the saving work of Christ in the apostles' preaching and bringing salvation to the world. It inaugurated the new creation and the church as the New Testament people of God in a powerful, non-repeatable way, similar to Christ's death and resurrection.
6. "Paracletos" is difficult to translate but can mean helper, comforter, or advocate. Dr. Peterson explains that the Holy Spirit is another Paraclete, taking Jesus' place after his ascension and performing the ministries Jesus did on earth, acting as his alter ego and being intimately connected to him.
7. The "world" is unable to receive the Holy Spirit because it neither sees him nor knows him, being hopelessly empiricist and believing only what it can see. This

implies that the world in Johannine theology is characterized by its spiritual blindness and rejection of God and his Spirit.

8. Jesus describes the Holy Spirit as a teacher who will teach the apostles all things and bring to their remembrance everything Jesus had said to them. The Spirit of truth will guide them into all the truth, speaking not on his own authority but declaring what he hears and glorifying Jesus by taking what is his and revealing it.
9. Dr. Carson interprets the Spirit's conviction of the world concerning sin as their unbelief in Jesus. The conviction concerning righteousness is their self-righteousness, contrasted with the true righteousness of Christ, now that he has gone to the Father. The conviction concerning judgment is their false assessment of spiritual reality, as the ruler of this world (Satan) has been judged.
10. According to Dr. Peterson, the doctrine of the Holy Spirit in the farewell discourses of John's Gospel is far more developed and detailed than its presentation in the synoptic gospels, which is described as more "pedestrian." This difference is attributed to the fact that the Christian doctrine of the Trinity, including the specific role of the Spirit, is a result of redemptive history, with fuller understanding coming after Jesus' glorification and the Spirit's outpouring at Pentecost.

Essay Format Questions:

1. Discuss the interconnectedness of Jesus' baptism by the Spirit, his ministry, and his promise to baptize the church with the Holy Spirit. How does this progression reveal a key aspect of Johannine theology?
2. Analyze the significance of the Feast of Tabernacles and Jesus' intervention during the water-pouring ceremony in John 7:37-39. How does this event foreshadow the giving of the Holy Spirit and reveal Jesus' claims to divinity?
3. Explain the unique role of the Holy Spirit as the "Paraclete" in the Gospel of John. How does the Spirit function as a continuation of Jesus' presence and ministry after his ascension?
4. Compare and contrast the giving of the Holy Spirit in John 20:22 with the outpouring of the Spirit at Pentecost in Acts 2. Are these events the same, distinct, or related in a specific way, according to the lecture?

5. Evaluate the claim that Pentecost is a "non-normative" yet essential redemptive-historical event. Why does Dr. Peterson emphasize its once-for-all nature and its significance for understanding the saving work of Christ?

Glossary of Key Terms:

- **Johannine Theology:** The specific theological themes and perspectives found in the Gospel of John and the Johannine epistles.
- **Trinity:** The Christian doctrine that God is one being in three co-equal and co-eternal persons: the Father, the Son (Jesus Christ), and the Holy Spirit.
- **Redemptive History:** The unfolding story of God's plan of salvation throughout history, culminating in the person and work of Jesus Christ.
- **Pentecost:** The event described in Acts 2 where the Holy Spirit was poured out on the disciples, marking the birth of the church in power.
- **Paracletos (Paraclete):** A Greek term used in John's Gospel to refer to the Holy Spirit, often translated as helper, comforter, advocate, or counselor.
- **Glorification of Jesus:** In Johannine theology, this refers to Jesus' exaltation through his death, resurrection, and ascension back to the Father. It is a central prerequisite for the full giving of the Spirit.
- **New Creation:** A theological concept referring to the transformation brought about by Christ's death and resurrection, inaugurated by the Holy Spirit at Pentecost, resulting in a renewed relationship between God and humanity.
- **Book of Signs:** The first major section of John's Gospel (chapters 1-12), characterized by Jesus' miraculous signs that reveal his identity and mission.
- **Book of Glory (or Exaltation):** The second major section of John's Gospel (chapters 13-20), focusing on Jesus' farewell discourses, passion, resurrection, and ascension, emphasizing his glorification.
- **Economic Trinity:** The actions and roles of the Trinity in relation to creation and redemption, as distinct from the immanent Trinity (God's inner being).
- **Eternal Procession (or Spiration):** A theological concept concerning the eternal relationship within the Trinity, specifically how the Son proceeds from the Father and the Spirit proceeds from the Father (and/or the Son). Dr. Peterson suggests John 15:26 is not primarily about this.

5. FAQs on Peterson, Johannine Theology, Session 14, The Holy Spirit, Part 2, Biblicalelearning.org (BeL)

Frequently Asked Questions: The Holy Spirit in Johannine Theology

1. How does John's Gospel depict the Holy Spirit's relationship to Jesus Christ? John's Gospel emphasizes that the Holy Spirit is intimately connected to Jesus. John the Baptist prophesied that Jesus would baptize with the Holy Spirit, a fulfillment seen at Pentecost. Jesus received the Spirit at his baptism to empower his ministry as the God-man. Furthermore, the Father and the Son send the Spirit (Paraclete) to take Jesus' place after his ascension, acting as his "alter ego" to continue his work.

2. What is the significance of Jesus breathing on the disciples in John 20:22 and saying, "Receive the Holy Spirit"? This event is presented as a prophetic action combined with prophetic words, anticipating the full outpouring of the Holy Spirit at Pentecost. It recalls God breathing life into Adam at creation, signifying a new spiritual creation and equipping the disciples for their mission to preach the gospel. While some see it as a distinct giving of the Spirit, the consensus of evangelical scholars views it as a symbolic foreshadowing of Pentecost.

3. How does John's Gospel connect the Holy Spirit to the Feast of Tabernacles? During the Feast of Tabernacles, a water-pouring ceremony took place symbolizing gratitude for past rain and prayers for future provision. Jesus, on the last and greatest day when this ceremony did not occur, declared that those who believe in him would have "streams of living water" flowing from within them. John clarifies that this "water" refers to the Spirit, who would be given to believers after Jesus was glorified. This links Jesus' provision of the Spirit to the imagery of life-giving water associated with the Feast.

4. What does it mean that Jesus will "baptize with the Holy Spirit"? Baptism with the Holy Spirit, as foretold by John the Baptist and fulfilled at Pentecost, signifies a major redemptive-historical event. It is a work of Jesus, comparable in significance to his death and resurrection, through which the church is inaugurated as the new people of God. This baptism brings a new dimension of God's power and life to believers, marking the public inauguration of the new creation and the expansion of the Kingdom of God.

5. What is the role of the Holy Spirit as the "Paraclete" in John's Gospel? The term "Paraclete" is difficult to translate precisely but encompasses the ideas of helper, comforter, and advocate. Jesus promises to ask the Father to send "another Paraclete" who will be with believers forever, acting as the Spirit of truth. The Spirit serves as Jesus' representative, continuing his ministry by teaching, reminding the disciples of Jesus' words, and bearing witness about him. Notably, the Spirit also has a role in convicting the world of sin, righteousness, and judgment.

6. In what ways does the Holy Spirit reveal truth and glorify Jesus according to John's Gospel? The Holy Spirit is described as the "Spirit of truth" who guides believers into all truth. He does not speak on his own authority but declares what he hears, focusing on the things that are to come and glorifying Jesus. The Spirit takes what belongs to Jesus and reveals it to the disciples, echoing how Jesus revealed what belonged to the Father. This highlights the Trinitarian harmony in the work of revelation.

7. How does John's Gospel describe the unique timing and significance of the Holy Spirit being "given"? While the Holy Spirit was active in the Old Testament and even in Jesus' earthly ministry as described in John, the Spirit was not "given" in the same way until after Jesus' glorification (his crucifixion, resurrection, and ascension). Pentecost marks this unique giving of the Spirit in new fullness and power to the church. This event is seen as a non-repeatable, redemptive-historical occurrence that effectuates the saving work of Christ in the world.

8. What does John's Gospel imply about the Holy Spirit's indwelling of believers and the church? John's Gospel indicates that the Holy Spirit will dwell *with* the disciples and will be *in* them. This indwelling is a key aspect of the new covenant reality inaugurated at Pentecost. While the Old Testament saints experienced the Spirit's work, the clarity and emphasis on the Spirit's permanent indwelling are significantly greater in the New Testament, particularly after the Spirit was poured out upon the church as promised by Jesus.