

Dr. Robert A. Peterson, Johannine Theology,

Session 13, The Holy Spirit, Part 1

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This is Dr. Robert A. Peterson and his teaching on Johannine Theology. This is session 13, The Holy Spirit, Part 1.

Welcome back to Johannine Theology.

As we move to the subject of the Holy Spirit, let us seek His help. Gracious Father, Son, and Holy Spirit, we bow before you. We thank you for your word. We thank you for your grace and salvation in Christ alone. Bless us as we study. Encourage our hearts, we pray, through Jesus Christ, a mediator. Amen.

Andreas Kostenberger has written a very helpful book in Zondervan's series, Biblical Theology of the New Testament. His volume is A Theology of John's Gospel and Letters.

Here's his summary of the total picture of the Holy Spirit in the fourth gospel. He definitely breaks it up into first and second half, corresponding to the traditional terminology. Book of Signs, Book of Glory, his own favorite terminology is Book of Signs, Book of Exaltation.

In the first half of the gospel, Kostenberger wrote, the fourth evangelist's treatment of the Spirit largely resembled that of the Synoptics. Like them, he featured John the Baptist's reference to Jesus as the one who would baptize with the Holy Spirit. John 1:32, 33, compare Matthew 3, 11, and parallels.

This is recorded in all four gospels, which is unusual. John the Apostle stressed that the Spirit, in all his fullness, rested on Jesus during his earthly ministry (John 1:32, 3:34; compare Luke 4:18).

John also noted the Spirit's role in the giving of life, John 6:63. But as to his portrayal of Jesus' followers, the 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, two closely related terms. I have four categories.

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. That is in 14:15 and 16 in the farewell discourse of Jesus. First of all, the Holy Spirit is given to Jesus, John 1. For

something to be included in all four gospels, in other words, for John to include it in his gospel, underlines the significance.

So, certainly, it was Jesus' death and resurrection, the feeding of the 5,000, and the notion that Jesus would baptize the Church with the Holy Spirit. But first, we're dealing with the fact that God the Father gave the Spirit to the Son. John 1:29 The next day, John the Baptist saw Jesus coming toward him and said, Behold the Lamb of God who takes away the sin of the world.

This is he of whom I said, After me comes a man who ranks above me because he was before me. Literally, the one who came after me was before me because he was before me. And the ESV rightly translates the second use of this before and after language as, The one who comes after me ranks before me.

He's ahead of me in prestige, in rank, in honor. Because he was before me in time. John here testifies to the pre-existence of the Son.

The eternal Son existed before he became a man in Jesus of Nazareth. After me comes a man. Six months after John was born, Jesus was born.

John's the forerunner. He begins his ministry before Jesus begins his public ministry. After me comes a man who ranks before me.

John is totally consistent in the fourth gospel—and the other gospels—but it's more pronounced here in saying, Jesus must increase, the Messiah must increase, and I must decrease. The apostle says that John the Baptist was not the light, but he came to bear witness of the light in the prologue, that all might believe through John, implied in Jesus.

Over and over. John has the Levites and priests sent from Jerusalem. Levites were the specialists in the purification rites.

And so, they heard John was baptizing. Who are you? I'm not the Christ. I'm not Elijah.

I'm not the prophet. He denies it again and again. So, it is not, as I said before, it is not John the Baptist's fault that there existed a John the Baptist sect or cult in early church history.

I did not know him, but for this purpose, I came baptized with water so that he might be revealed to Israel. In the presentation of the results of Jesus' baptism, John doesn't technically show the act, but it's different here than in the other gospels. It's not like in Matthew's gospel.

So, we must fulfill all righteousness, Jesus said. No, it's rather for revelation, for Jesus to reveal himself to Israel. I came baptizing with water, John says, that he might be revealed to Israel.

Of course, John baptized with water as a baptism of repentance for the forgiveness of sins in preparation for the Messiah. But a bigger, more important reason is to reveal the Son of God. And John bore witness.

Here's the witness theme already, which is part of what Casimir calls the cosmic trial of Jesus. Yes, John includes a little bit of Jesus' trial in the last week of his life. He actually does some funny things there.

He pretty much mutes Caiaphas and just says, Caiaphas earlier spoke, yeah, he spoke earlier, by the Holy Spirit he spoke a prophecy of Jesus' substitutionary atonement. So, in the trial section, the actual trial, Caiaphas is muted, and the reader is reminded of his prediction as a high priest that year in chapter 11 of Jesus' substitutionary atonement. It is Johannine irony in capital bold-faced letters.

But there is, the trials are recorded, quite minimalized, shorter than Matthew, for example. But John shows, as Casimir calls it, Jesus' cosmic trial pervades the whole book. So right away in chapter one you have all kind of witnesses.

John the Baptist, over and over. Andrew testifies to Peter about the disciples, the becoming disciples. Philip, Philip, his witnesses to Nathaniel.

On and on it goes. I did not know him, but for this purpose, I came baptized with water so that he might be revealed to Israel. I did not know him; it's actually a difficulty; perhaps I wasn't certain of his official capacity to serve as the Messiah, to play that role, until God authenticated that role, his messianic office for me at his baptism.

Something like that, perhaps. John bore witness. I saw the Spirit descend from heaven like a dove.

And it remained on him. I myself did not know him, but he who sent me to baptize with water, God, said to me, he on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit. And I have seen, and I have borne witness, that this is the Son of God.

The witness theme is so prominent in chapter one of John's Gospel, and as we said previously, the classical text is in chapter five, and then it's in different places, but also in eight, where Jesus claims, even if I do testify of myself, my witness is true, and he appeals to the legal principle of two witnesses, the Father and I bear witness. At

the end of 15, we're told the Holy Spirit will witness concerning Jesus, and the disciples also enter the ranks of the witnesses to Jesus. God gives Jesus the spirit.

The emphasis here is a revelatory act on God's part. Making the messianic role of Jesus known to John the Baptist and, thereby to Israel. Jesus is the Messiah, the Anointed One.

He receives the spirit publicly in a theophany, a visible appearance of God. Perhaps even broader, a theophany is an appearance of God to human senses, usually sight, but why not hearing as well sometimes? Is God sometimes touched in the form he assumes? Theophany, from *theos*, and *phanerao*, and nouns that derive from it to appear, appearance of God. Christophany, a pre-incarnate appearance of Christ or post-resurrection appearance, I've read in literature that Paul saw a Christophany on the road to Damascus.

Theophany, Christophany, the appearance of God, the appearance of Christ. How about pneumatophany, the appearance of the Spirit? God gave the spirit to his son. From a bigger theological perspective, he who always existed as God the Son, along with the Father and the Holy Spirit in Heaven, where God dwells, became a human being, and as such, he is one person with two natures, one divine and one human.

Continuity of personhood does not belong to his humanity because it had a beginning. Continuity of personhood exists in the divine Son. So, he was the pre-incarnate Son from all eternity.

John 17 refers to that, verse 24. Father, you loved me before the creation of the world. The Christian notion of God being a plurality in unity, a tri-unity, to use Tertullian's expression, or trinity, means the true and living God was never lonely.

He did not create out of a sense of loneliness. With respect to different religious traditions, the God of Islam and even Judaism, in its rejection of Christianity, portray a God, a deity who is lonely. But God was fully revealed in the incarnation and then at Pentecost, and that is how we learn of the Trinity, not from some speculation but from a redemptive history.

God the Son became a human being, thus revealing to us, as we saw in the very couple of verses of the Gospel of John, that there are two persons in the Godhead. He is a... Unitarianism is wrong. The denial of any more than one person in the Godhead, the affirmation of God is only one person, specifically the denial of the deity of Christ.

And, of course, of the personality even of the Spirit, who is just considered to be God's power. John, in chapter 1, the very first couple of verses, teaches a... Not Unitarianism, not a full Trinitarianism yet, but a... By Binitarianism because the Word

was with God, and the Word was God. And, of course, after we get the farewell discourses, we have movement toward a Trinitarian conception of God, one eternal God who has existed from all eternity in one substance, essence, or being.

But now we learn how He always has been. He eternally exists in three modes of being, three persons, three ways... As Father, Son, and Spirit. Hence, as the God-man, continuity of personhood is established by the eternal Son, and the pre-incarnate Son becomes the incarnate Son.

He's still the Son. Oh, there's something new, and He'll never be the same. He now is the God-man and that incarnation is permanent.

Oh, He goes through two states, a state of humiliation on earth, a state of exaltation after His resurrection and ascension to the Father, but it is the same Son, although He's now the God-man. The Synoptic Gospels especially attribute Jesus' miracles, many of them, to the working of the Spirit in Him. He receives the Spirit to demonstrate His messianic status as the one anointed of God and He does miracles by the Spirit.

The Pharisees accuse Him of doing miracles by Satan. Jesus lets them have it, calls that blasphemy against the Holy Spirit, deliberately knowing the work... Jesus was doing the works of God by God, by the Spirit, and attributing that divine work to Satan, which brings from Jesus the claim that sin will not be forgiven. It seems to be unrepeatable in the Bible, and no one other than God Himself could say such a thing.

People who die without Christ have unforgiven sin, but this is different. This is why they're alive. Jesus said that will not be forgiven.

He says in Matthew 12:28, if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you. But John's emphasis is not this. He doesn't here speak of the enablement of Jesus by the Holy Spirit, which is true.

The God-man does miracles in His person. His person is united. So don't let us not make a Nestorian move and separate the natures.

It's wrong. But sometimes, His divine nature is emphasized when He does a miracle. Many times, His human nature is, and like I say, the synoptics credit those miracles to Him, as the God-man working with the Holy Spirit works in and through Him in those cases.

Not so here. That's what John is saying. John is rather emphasizing this motif of revelation or witness.

This is how John knew who he was, and this is how Jesus is presented to the people of God. He on whom you see the Spirit descend and remain, Jesus retains the Spirit. It is He who baptizes with the Holy Spirit.

My own covenantal tradition, I think, has rightly understood the whole Bible as one book. I have rejoiced to see my friends at Dallas Seminary and other progressive dispensationalists do a better job than traditional dispensationalism at emphasizing the unity of the Bible and one overarching plan of salvation or covenant of grace. That is a salutary movement.

Result. However, there is newness at Pentecost that my own Reformed or covenantal tradition needs to acknowledge. It is a major event predicted by Joel in chapter 2 and Ezekiel in chapter 36.

It is a major event and in all four Gospels. John the Baptist says I baptize with water. One is coming who will baptize with the Holy Spirit.

In Acts 1, Jesus rehearses John's prophecy and then says, and he does, he fulfills it. He rehearses John's prophecy. Peter points to Joel's prophecy in Acts 2, and Jesus fulfills this, the prophecy of Ezekiel, Joel, John the Baptist, and Jesus himself.

And he pours out the Spirit on the church. So, the Spirit was given to Jesus as a Messiah that he, in turn, might bestow the Spirit on the people of God. Holy Spirit is given to Jesus, 1:32-34. 3:34, likewise, speaks of this same theme.

John the Baptist exalts Jesus, ESV heading. After this, Jesus and his disciples went into the Judean countryside, and he remained there with them and was baptizing. John was also baptized at Anon near Salem because water was plentiful there, and people were coming and being baptized, for John had not yet been put in prison.

Remember, we saw in 4:2 that Jesus himself did not baptize, but only his disciples. So, he did not actually perform the rite, we think, very wisely, lest people claim that they had a special unction because Jesus baptized them physically. It was his hands that performed the rite.

No, he didn't baptize anybody in that way. But he authorized baptism. Now, a discussion arose between some of John's disciples and a Jew over purification.

And they came to John and said to him, Rabbi, he who was with you across the Jordan, to whom you bore witness, look, he is baptizing, and all are going to him. John answered that a person cannot receive even one thing unless it's given to him from heaven. Again, he submits.

He takes an inferior place vis-a-vis Jesus. You yourselves bear me witness that I said, I am not the Christ. But I have been sent before him.

The one who has the bride is the bridegroom. Here is the incipient picture. Oh, in the Old Testament, Israel was the wife of Yahweh.

But here's the incipient picture, developed more by Paul, of the church, the New Testament people of God, and the church as the bride of Christ. And, of course, he is the bridegroom. I'm not the Christ.

I've been sent before him, John 1:29. The one who has the bride is the bridegroom. The friend of the bridegroom, who is John's role, stands and hears him and rejoices greatly at the bridegroom's voice.

John the Baptist is not the groom. He's the friend of the groom. He's Jesus, the Messiah's friend.

The church doesn't belong to John. The New Testament people of God don't belong to John the Baptist. He's just a servant of the Messiah.

He's a pointer. He's a witness. The New Testament people of God belong to Jesus.

Therefore, this joy of mine is now complete. He must increase, but I decrease. What a humble... He's bold.

Wow. I guess it especially comes across in Luke's gospel. He opens his mouth, and the powerful word of God comes out.

And although he did no sign, as John records at the end of the chapter... I always lose this reference. 10, John 10:41. Although John did not sign, everything he said about this man is true.

It's just striking to me—400 years with no prophet. John the Baptist comes on the scene.

He does zero signs, and yet the people receive him as a prophet of God. I would like to see you or me try to deny his prophetic ministry. He would punch you in the nose with one hand and tell you to repent with the other one.

Oh, the hot word of God came out of his mouth. It was self-authenticating. He didn't need any signs, and of course, for a similar reason that Jesus didn't baptize, can you imagine how many would have joined John the Baptist cult if he had done a couple of miracles? Oh! He was of the earth, belongs to the earth.

That's like that earlier statement. He who comes after me outstrips me in rank because he was before me. That is, he was a heavenly being who became an earthly being. John's of the earth.

Prologue. In the beginning was the word--verse 6. There was a man sent from God whose name was John.

It doesn't say that, in the beginning, it was John. No, John's of the earth. He's a human being.

Jesus is from heaven. He's the God-man. He who comes from heaven is above all.

He bears witness to what he has seen and heard in heaven. It's like chapter 3 with Nicodemus.

If I've talked to you about earthly things and you don't believe, how in the world will you believe if I tell you what is going on in heaven in the Father's presence? You can't even, you the teacher of Israel, you the teacher of Israel can't even understand the miraculous new birth that happens on earth. There's no way you can understand the goings-on in heaven. He was of the earth, belongs to the earth, and speaks in an earthly way.

He who comes from heaven is above all. He outstripped me in rank. 1:15. He's before me in rank.

He's above all. 3:31. He bears witness to what he has seen and heard in heaven.

He does so on earth. Because the Father sent him into the world. Yet, no one receives his testimony.

It's a Johannine hyperbole in the mouth of John the Baptist. I'm not saying John the Apostle ever makes up anything. But he uses his own idiom.

That's how God worked to produce the Bible. Human writers spoke as they were carried along by God. 2 Timothy 1:20 and 21.

More people rejected him than accepted him. It means that no one receives his testimony. Whoever receives his testimony sets his seal to this.

That God is true. When one believes in the same spirit, belief is enabled. According to Romans 5 and Romans especially 8. Around 17.

Bears witness with our spirits that we are the children of God. Romans 8:16. Whoever receives his testimony. Whoever.

That shows that the previous statement was hyperbolic, doesn't it? Yet, no one receives his testimony. Whoever receives his testimony, obviously doesn't mean the former.

Literally. Whoever believes the words of Jesus. Sets his seal to this.

That God is true. One belief confirms that the words of Jesus are true. Because one, that person experiences those truths.

For he whom God sent. Utters the words of God. For he gives the spirit without measure.

This is ambiguous. Two interpretations of it. The father loves the son and has given all things into his hands.

Whoever believes in the Son has eternal life. Whoever does not obey the son shall not see life. But the wrath of God remains on him.

What does it mean? He whom God has sent utters the words of God. That's straightforward. The son of God, incarnate, is the revealer of God.

For he gives the spirit without measure. Two possibilities. The father gives the spirit to the son without measure.

I believe that is right because of the words directly before it and after it. But it is also possible. He whom God has sent, the son, utters the words of God.

For he, the son gives the spirit without measure to everyone who believes in him. That's orthodoxy. And yet, does it ever say we receive the spirit without measure? I don't think so.

And watch how it works. He whom God sent utters the words of God. For the Father gives the spirit to him without measure, enabling him to speak the words of God.

In parallel, the father loves the son and has given all things into his hands. He gave him the spirit, and in fact, he's given him all things. And again, this is pretty much a consensus, although not universal.

I acknowledge that. My first heading under the Holy Spirit in the fourth gospel is this. The father gave the spirit to the son.

That the son might perform his work as the revealer of God. He whom God sent utters the words of God. He gives a testimony.

His testimony, his witness, is true. He speaks of what he has heard in the father's presence. The one who believes and receives his testimony also testifies.

The believer sets his seal, confirms, and seals the fact that the Father spoke through the Son. The father speaks through the son. The son speaks the very words of God.

Because the Father gave him the Spirit, immeasurably, and that's what John saw. The spirit comes from heaven and, perhaps immeasurably, relates to this.

And remains on him. I'm not saying the spirit leaves God's people. But that emphasis in the text points to a difference between Jesus and others.

He alone is the Messiah. He receives the spirit par excellence, without measure so that he can be the revealer of God.

As a result, he's also the life-giver. The father loves the son and has given all things into his hand, John 3.35. Therefore, whoever believes in the son has eternal life. The son is the revealer.

Because the Father gave him the spirit without measure. John says, I testify to it. At his baptism, God made the Holy Spirit visible.

Like a bird, and it alighted on him alone. And it remained on him.

And henceforth, when he opens his mouth, he reveals the father as never before. Whoever does not obey the son. Notice that obedience here is parallel to believing.

How could that be? The gospel is a command. At least as the apostles give it, believe in the Lord Jesus Christ, and you'll be saved.

If you obey the command, you believe. First, Peter uses belief and not belief in that very way. If judgment begins at the household of God, First Peter 4. What shall become of those who do not obey the gospel of God? Whoever believes in the Son has eternal life.

Whoever does not obey the son shall not see life. But the wrath of God remains on him. There's that realized eschatology.

Already, people are condemned. Their status can change and will change when they believe in the son. The first category for the Holy Spirit.

Given to Jesus. Oh, John emphasizes his divinity from the first words of the gospel. In the beginning was the word.

That implies his deity. Because it reflects Genesis 1:1 and puts the word in the place of God, the creator of the heavens and the earth. Before that sentence is over, it says the word was God.

But the burden of the prologue, because of the chiasm, word, light, light into the world, word became flesh, is the incarnation. And in the incarnation, the eternal word, the eternal light, the eternal son, the second person of the Godhead, became a sark's flesh, a man of flesh and blood. As such, God gave him the spirit without measure, visibly at his baptism, qualifying him to perform his messianic roles.

Chiefly in the context of John 3, revealer of God. Implication right there in the last couple of verses in John 3, the life-giver. That's what, that's the message he reveals.

It is the message of eternal life. As such, he is the life giver, the source of life. John 3, revisiting Nicodemus, visits Jesus by night.

Truly I say to you, unless one is born again and from above, he cannot see the kingdom of God. He takes Nicodemus by surprise. Jesus immediately confronts him with a theological conundrum because Nicodemus doesn't understand the predictions of the new age, of the new covenant.

He doesn't understand and says the dumb thing about whether anybody can re-enter his mother's womb. Truly, truly, Jesus repeats, unless one is born of water and of spirit, he cannot enter the kingdom of God because what is born of flesh is flesh and what is born of spirit, of the spirit, is spirit. Do not marvel that I say to you, you must be born again. 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. How can these things be? Nicodemus says. And Jesus goes on to put him in his place, to shake him up, to give him a theology lesson in the ABCs of regeneration.

Granted, it is taught in the New Testament in a way it is not taught in the old. Although there is becoming a consensus that most certainly Old Testament people since the fall were spiritually dead unless you're like Servetus, Calvin's opponent, and say they weren't saved. Servetus said Old Testament Jews were like pigs in a sty.

They lived, they died, and that's it. That's atrocious. Romans 4, Galatians 3, Hebrews 11.

Abraham is an example of faith. He was 11 is loaded with heroes and heroines. Are they all unsaved? It's absurd.

Were they dead in their sins? Sure. Did they get what they say? Yes. Were they saved without being given new life? It's impossible.

It is a theological monstrosity. Thankfully, now there's agreement. I'm sure there are a couple of holdouts, but unanimously or nearly so, evangelical thinkers say, endorsed what Hebrews 9:15 says: no one was ever saved apart from the atonement of the Lord Jesus Christ.

Did Old Testament saints understand it the way we do? Of course not. Was there a growing understanding? Yes. Did every person, every father, lead his family in sacrifice? No.

But God understood. And God applied the benefits of Christ's work even before Christ did his work. Romans 3 says 21 to 26.

That's one reason he had to do his work to settle accounts: God kept writing IOUs to himself, so to speak, his own justice. He forgave through the gospel portrayed in the sacrifices. Calvin says a bloody, stinking religion.

I worked in a slaughterhouse one summer. Hey, thank the Lord. Looking back, that's how you evaluate.

If you put yourself back in Old Testament times from the perspective of Israel and look around, hallelujah, you're part of the one nation that knows God. The one-elect nation on the earth. Sacrifices, oh, there were lots of them in the ancient Near East, but these availed because God gave them.

God ordained them. God gave instructions for worship and so forth. In any case, Nicodemus should have understood better.

Jesus ministers to him by pulling him up short. I mentioned Linda Belleville yesterday. I did an MA under D.A. Carson on this passage.

It was an article. She published an article in Trinity Journal, New Series, Volume 1, Born of Water and Spirit, not the Spirit. So here's her interpretation, which I think is the right one.

Truly, truly, I say to you, verse 5, unless one is born of water and spirit, he cannot enter the kingdom of God. Background, Ezekiel 36, especially verses 25 through 27. I'll do it right.

I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all the idols I will cleanse you, and I'll give you a new heart and a new spirit I will put within you. I will remove the heart of stone from your flesh and give you a

heart of flesh, and I will put my spirit, ESV, capital S this time, within you and cause you to walk in my statutes and be careful to obey my rules. It overlaps with Jeremiah's New Covenant passages 31 to 34.

You must be born of water. That is, you must experience the eschatological cleansing of the New Covenant predicted by Ezekiel. You must be born of water and spirit.

That is, you must experience not only the cleansing, but the supernatural cleansing. You must be born of water and of the realm of the divine. So, it is a reference to God and his realm.

That is, John 3:5 is. But not yet a specific reference to the spirit. Water speaks of cleansing.

Spirit speaks of the divine realm. Or you could just say God, but it's really the realm. Unless you experience the eschatological cleansing predicted by Ezekiel and performed by God himself, you can't go into God's kingdom.

You're lost. That which is born of the flesh, humankind, is flesh. Flesh produces like.

Men and women produce babies that are human. They're in the human realm. And the spirit, that's the Holy Spirit, produces that which is born of the spirit.

The Holy Spirit is spirit, is the realm of the divine. Do not marvel at what I said to you; you must be born again. The wind blows where it wishes.

Jesus does a wordplay as in Hebrew with Ruach. So, in Greek, pneuma means breath, wind, or spirit. The wind blows where it wishes, and you hear its sound.

He likens the Holy Spirit to the wind. The Holy Wind of God blows where it wishes to, and you hear its sound, but you don't know where it comes from or where it goes. So, it is with everyone who is born of the spirit.

The new birth is mysterious. We can't see it. We see its results.

We see leaves blown by the wind. We see hats blown off, and candles blown out. But you don't see the wind in a similar way.

You don't know where the Holy Spirit is working. He works secretly, silently, supernaturally, and sovereignly to do his work. The Holy Spirit is the source of the new life.

He enables people to be born from God, from above, and to be born with a second birth, a spiritual birth. In chapter 6, in the midst of the discourse on the bread of life, Jesus says this about the spirit. The emphasis is on Jesus being the new manna.

He's the real manna. He's the bread of life. He is the life-giver.

He's the bread of which you eat, and you're born again. You have eternal life. That's what you really call wonder bread, it seems to me.

Sorry about that. 663, 660. When many of his disciples, obviously a broader term than the 12, heard it, his cannibalistic statements, apparently, and also his sovereignty statements, they're so strong.

Ooh. They said this is the hard saying. Who can listen to it? I've had enough.

I'm getting out of here. Jesus said, knowing in himself that his disciples were grumbling about this. Again, broader disciples said, do you take offense at this? I'm going to go one better.

That is Jesus' style. Oh, oh, he backs off, you know, like some of us tend to do. No.

As the revealer, he tells the truth, and sometimes it is a difficult truth. You take offense at this? What if you were to see the Son of Man ascending to where he was before? I keep telling you I came from God, and the Father sent me. What if you see me ascend back to heaven? Will you believe that? 663 of John.

It is the Spirit who gives life. The flesh is no help at all in terms of attaining human life. Human aspiration and human endeavor don't save.

Only God saves. Specifically, the Holy Spirit gives new life. How does he do it? The words I've spoken to you are spirit and life.

But there are some of you who do not believe, for Jesus knew from the beginning who those were who did not believe. I don't know how he could handle that knowledge and who it was who would betray him.

And he said, this is why I told you no one can come to me unless it's granted him by the Father. After this, many of his disciples turned back and no longer walked with him. It's no wonder.

You've got to eat my flesh and drink my blood? Surely, they misunderstand. What kind of a thing is this going on here? It is a way of saying, taking him, ingesting him, if you will, spiritually, believing in him. There's no institution of a Lord's Supper in John, but this Bread of Life discourse gives theology very relevant to the Lord's Supper

because the Lord's Supper has many meanings, but its most profound and embrative meaning, gathering the other meanings under it, is union with Christ.

And, well, that is what the Lord's Supper shows in its very institution. The disciples didn't understand it, but this is my body. Take it and eat it.

This is my blood. Drink it. Whoa.

It's sort of primitive symbolism for union with Christ. So, the Holy Spirit was given to Jesus to qualify him to take the role of Messiah and run with it. The Holy Spirit is the source of new life.

He causes people to move from death to life by spiritual resurrection. He is the one who performs the new birth. He's the source of life, as Jesus preaches.

Most of the IMs show he's the life-giver. He's the source of life as Jesus does the signs. The major meaning of the signs is the life-giver.

None of this leaves the Spirit out. As theologians, we would like John to coordinate these things a little more, but we can do it. He gives us the raw materials and more.

The Spirit is the source of life. In our next lecture, we'll talk about Jesus baptizing a church with the Spirit and those beautiful farewell discourses and how the Father and the Son will send the Spirit to work in and through the children of God.

This is Dr. Robert A. Peterson and his teaching on Johannine Theology. This is session 13, The Holy Spirit, Part 1.