

Dr. Robert A. Peterson, Johannine Theology, Session 14, The Holy Spirit, Part 2

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This is Dr. Robert A. Peterson in his teaching on Johannine Theology. This is session 14, The Holy Spirit, Part 2.

We carry on with Johannine Theology.

We're up to the topic of the Holy Spirit. We've seen how He is given to Jesus and how the Spirit is the source of life. As a matter of fact, all three persons of the Trinity are the source of life.

Jesus will baptize the church with the Holy Spirit. I'm just going to read the verses again because John himself said, John the Baptist that is, said, 132, 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 said to me, he on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.

And I've seen and have borne witness that this is the Son of God. The Messiah receives the Spirit. Isaiah says in some of those Servant of the Lord passages, I will put my Spirit upon him and so forth. The Messiah receives the Spirit at his baptism so that he can, well, minister in the power of the Spirit as the God-man.

I'm also affirming he does some miracles. We don't divide the person of Christ. The person of Christ did miracles emphasizing his humanity by the Spirit.

The person of Christ did miracles sometimes that emphasized his deity. 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. In all four Gospels, John the Baptist says that.

John the Baptist, the Messiah, I should say, does not baptize the church with the Holy Spirit in any of the Gospels. Luke's two books, of course, are Luke and Acts. At the end of Luke, again, you're to wait in Jerusalem for the power that the Father will send you, the power from on high.

In Acts 1, Jesus recalls John's prophecy; he himself prophesies, and in chapter 2, he pours out the Spirit at Pentecost, thereby tying in Joel's prophecy to the same. This is a major redemptive-historical event. The baptism of the church with the Holy Spirit is as much a work of Jesus as his death and resurrection.

He will baptize the church with the Spirit. He will inaugurate a new phase of redemptive history as the kingdom of God explodes, and more people come to faith in Jesus in a week than apparently did in his whole public ministry of three and a half years. The new creation is inaugurated publicly.

Oh, it's Jesus' resurrection that is the basis, but here, boom, again, new life comes from heaven. And the church, the New Testament people of God, is born, boom, powerfully at Pentecost as the Messiah who received the Spirit exactly so he could give the Spirit does so. After he ascended in Acts 1, he poured out the Spirit on the church.

John 7:37 to 39, at the Feast of Pentecost, there was a water-pouring-out ceremony, and Jesus himself fulfilled it. Jesus stands up; I'm reading from a little book I wrote many years ago, *Getting to Know John's Gospel*, a fresh look at its main ideas, page 116. Jesus stands up on the last and greatest day of the Feast of Tabernacles and invites people to come to him and drink 7:37.

As we become more aware of the customs of this Feast, we'll better understand Jesus' words. At dawn, on the first seven days of the Feast, a ceremony of water-pouring took place. A priest leading a procession drew water from the Pool of Siloam, the same one the blind man washed his eyes in, with a golden pitcher and returned to the temple.

The water was then poured into a funnel on the west side of the altar as the temple choir sang Psalms 113 to 118, the Hallel Psalms, in praise to God. Indeed, the whole ceremony was designed to give thanks to God for his gift of rain the previous year and to ask him to provide for the coming one. Jesus uses the fact that on the eighth and last day of the Feast of Tabernacles, there was no ceremony of water-pouring.

Thus, all attention will be directed toward him who says, 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, John 7:37-38. By claiming to be the one who provides water for the people to drink, Jesus puts himself in the place of God, the giver of rain.

Furthermore, the Apostle John explains the meaning of this water to which Jesus refers. 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.

Jesus is the water of the Spirit of God that he would pour out upon the church on the day of Pentecost in Acts 2. However, Jesus must first be crucified and then glorified before the spirit would be given to the church in new fullness and power. As is

customary in the Gospel of John, the people have a divided response to Jesus' words. Chapter 7:40-44.

Let me read from the ESV. There was no ESV in 1989, I don't think. 7:37.

On the last day of the feast, the great day, Jesus stood up and cried out. So, he doesn't do what his brothers want him to do. Go up right away, make a big splash, and get himself arrested.

I don't know if they knew that part, but they were mocking him. They did not believe in him. John says in John 7 that his own brothers did not believe in him.

John 7.5, for not even his own brothers, believed in him. Boy, oh boy.

He went up secretly, and he did this ministry on the last day of the feast. If anyone comes thirsty, let him come to me and drink. Whoever believes in me, as the scripture has said, we have problems knowing what Jesus is referring to.

I'm not going to pursue that right now. Now this, now this he said about the spirit. I'm sorry.

Whoever believes in me, as the scripture has said, out of his heart will flow rivers of living water. Now, he said this about the Spirit, whom those who believed in him were to receive. For as yet, the spirit had not been given because Jesus had not yet been glorified.

I'm going to translate literally because some serious interpretation has to go on. It does not literally say it means it has not yet been given, but I don't want to mess it up. I want to read it.

7:39, 7:39. Somehow, it's not in the book of Acts. I can't understand that. Ah, yeah, it's better.

That Acts is some tough Greek I got to tell you sometimes, especially if you don't know what you're doing. And this he said concerning the spirit. Whom the ones who believed were about to receive.

The ones who believed in him were about to receive. John 7:39. For not yet was the spirit. Not yet, for it's post-positive. It's in second place, like some of my favorite sports teams.

For not yet was the spirit because Jesus not yet. Oh, excuse me. For not yet was the spirit given.

It does say given. My mistake. My mistake.

Not yet. Not yet was the spirit given because Jesus was not yet given, but was glorified. Okay, that's good.

Surely, the Spirit existed before this. Surely, the Spirit ministered before this. We saw it in the gospel of John, and that was the case.

But the spirit was not given before Pentecost the way he was given at Pentecost. If some of those Genesis commentaries I consult are right, the Holy Spirit was active in Genesis 1:3, hovering over the waters. I know Jewish interpreters disagree sometimes, but that's all right.

And certainly, he was active in the Old Testament. And again, as I said earlier, I do not, I cannot conceive how those who were spiritually dead were made alive apart from the spirit's ministry. I thus understand that Old Testament saints were regenerated, and I cannot understand how they could know God without being indwelt by the spirit.

But here's the point. I believe those spirit, the spirit did those operations, but there was not attention drawn to them. There was not teaching given to the spirit because as I said earlier, the Christian doctrine of the Trinity is a result of redemptive history.

God has always been the Holy Trinity, but we understood that there was a binity, at least theoretically, we look backward, we did at the incarnation when the son of God who was with the father, with God, and was God became flesh, John 1, 1 and 14. God had always been triune, but we understood the role of the Spirit. Actually, it didn't happen in Pentecost, but looking back, the church understood this when the spirit came in newness and power at Pentecost.

Jesus will baptize the church with the Holy Spirit. This is the unfinished work of the Messiah, according to the gospels, especially Luke. Not only is Luke as Matthew and Mark do give John the Baptist prediction, I baptize with water, the Messiah is going to baptize with the spirit, but Luke sets us up in Luke 24 for Acts 1 by saying, wait in Jerusalem until the Father gives you the power from on high.

Jesus rehearses John's prophecy, adds his own, and ascends in Luke, Acts 1, and Acts 2; boom, a sound, and light show. Spirit is invisible, but even as he appeared as a bird and rested on Jesus, God gave sounds, the rushing wind, and flames of fire. I think of a car distributor, the spark plugs of the apostles.

He said he sounded and showed that the spirit had come in wonderful newness and power. And although they didn't understand it yet, Acts 1:8, which preceded, I'm going to, when the Holy Spirit comes upon you, you'll be my witnesses, Judea,

Samaria, and to the ends of the earth. They didn't understand that that meant the Gentiles were going to be included in the church.

The Old Testament predicted it, but they didn't get it yet. Jesus will baptize the church with the Holy spirit. We see it also in chapter 20 of the gospel of John.

This is John's so-called great commission. It's in Matthew 28, famously 19 and 20. It's in Luke 24 and it's in a different form.

And there's debate. I once heard a Pentecostal theologian at ETS; McDonald is the last name, perhaps. I believe he taught at Gordon Conwell Seminary at the time and was a capable scholar and an evangelical.

There was no question. He thought this was something special and separate from Pentecost. Well, I disagree.

And so does the great consensus of evangelical scholars. John 20:19. On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, peace be with you.

When he said he had said this, he showed them his hands and his side. Then, the disciples were glad when they saw the Lord; Jesus said to them again, peace be with you. A not unfamiliar greeting, but with special meaning now as their resurrected master speaks to them.

As the father has sent me, even so, I am sending you. How many times does Jesus say the Father sent him? Muchos times in the gospel of John. Now he also says something similar in 17.

He's sending them to continue his ministry, but they need provision for it. And when he said that, he breathed on them and said, receive the Holy Spirit, recalling the in-breathing into Adam's nostrils, the breath of life in Genesis One. Jesus breathes into the apostles the breath of the new creation, equipping them to preach the gospel.

I think it's a prophetic action combined with prophetic words that anticipates Pentecost. And again, it has been called the Johannine great commission, receive the Holy spirit. If you forgive the sins of any, they are forgiven.

If you withhold forgiveness from any, it is withheld. Presumably, sending them involves sending them with a word that reflects John 17 as well. And that as the Spirit works through the word, the sins are either forgiven and retained depending upon people's response to the gospel that's going to happen.

When Jesus baptizes the church with the Holy Spirit, so as we consider his saving work, don't leave out Pentecost. Oh yes.

If I had to pick one event, I would hate to do it, but it would be his death. death and resurrection are united, and they're combined are essential, and they're both absolutely essential. There's no salvation without them. The idea of him dying and not rising is just bogus.

It's impossible, but one event, the cross, I don't want to pick one though to death and resurrection. Nevertheless, the saving work includes his incarnation as the prerequisite for all of this, his sinless life as his prerequisite, as well as his death and resurrection. After his resurrection, his saving work includes his ascending to the father and pouring out the spirit as he had never before been given.

Why is it so special? The Redeemer has come. The Redeemer has done his cross work and has risen from the tomb. The Redeemer is at God's right hand.

And now the Redeemer pours out the spirit to effectuate the death and resurrection of Christ in the message of the apostles, in their words and deeds to bring salvation to the world. 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.

Giving the spirit to the church, inaugurating the new creation, fulfilling the new, expanding the new covenant, and christening the church as the New Testament people of God. The Holy Spirit was given to Jesus. It was a source of life already in the Book of Signs.

In that same book of signs, we're told he'll baptize the church with the Holy Spirit at the end of the Book of Exaltation or Book of Glory 2021 through 23. Jesus predicts the same. Now we see in the farewell discourses in the Book of Glory that the father and son will send the spirit.

The spirit will be sent by the father and the son. This is teaching unique to the gospel of John. And it is wonderful indeed.

14:16, and 17:15. Yes, 14:15. If you love me, you will keep my commandments.

It's like in the Ten Commandments. God shows loving kindness to thousands of generations of those who love him and keep my commandments. And I will ask the father and he will give you another hard to translate paracletos.

Very hard to translate. Paraclete, helper, comforter. Same word occurs in 1 John 2.2. We have a paraclete with the father, Jesus Christ, the righteous one.

1 John 2:1. We have an advocate with the Father, Jesus Christ, the righteous. That's right. An advocate.

It means a defense attorney. Paracletos means defense attorney there. We'll see later on in John 16, 8 to 11.

We'll see it in this section. He's a prosecuting attorney. The spirit's going to convict the world of sin, righteousness, and judgment.

So it's hard. One who comes alongside to help, helper, comforter. It's hard to know.

It's best just to go with the individual context and try to work with it. I will ask the father, and he will give you another helper to be with you forever. An important part of the spirit's work is his presence with the people of God.

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. The spirit performs.

Jesus, Mark says, chose 12 disciples, and he might be with them. The spirit will be with you forever. I'm not going to leave you alone.

I'm going to come to you, as a matter of fact, in the person of the spirit. That is how connected Jesus and the spirit are. And in 1 Corinthians 15, Paul seems to identify the glorified Christ with the spirit, not ontologically, not denying the distinct personhood of the son and the spirit, but functionally.

I'll give you another helper to be with you forever. Even the spirit of truth, Jesus is the way, the truth, and the life, 14:6. Seven IM sayings, only three meanings, summarized in 14.6. When he said, I'm the truth, it means he's the revealer of God. Well, the revealer of God is back with the father.

And guess what? He sends the spirit. In this case, the Father sends the Spirit not only to be with the disciples, but he's the spirit of truth. He will continue to reveal the father and the son, whom the world cannot receive because it neither sees him nor knows him.

The world is hopelessly empiricist. It only believes what it sees. And unfortunately for the world, John 4, God is a spirit.

And the Holy Spirit is a spirit, too. You know him, for he dwells with you and will be in you. Here, the father sends the spirit.

The context is these words are from the mouth of the one whom the father sent. Now he will send, as we just saw in John 20:21 to 23, he'll send the spirit as it says in the great priestly prayer, I'm going to send the spirit. So, the spirit will be the one who is sent to take Jesus' place, be with the disciples as a spirit of truth, and reveal scripture.

These sayings are the pre-authentication of the New Testament. And not only so, but of the apostolic preaching. That struggling, bumbling, two steps forward, three steps back band become the great apostles of God, and they do miracles, and they preach the word of God.

How can you account for that? Pentecost. Oh, my goodness. You know him for he dwells with you and will be in you.

The spirit will indwell them. Whether it's an Old Testament reality or not, I think it was. I can't conceive salvation apart from a new life by the spirit and the presence of the spirit. But it is nowhere near as taught as clearly in the Old Testament as in the New; a major accomplishment of Pentecost is clarity of teaching.

John 14:25 and 26. These things I've spoken to you while I'm still with you, but the helper, the Holy Spirit, whom the Father, again, the Father sends a spirit, will send in my name. Notice sending again.

He will teach you all things and bring to your remembrance. All that I have said to you, the helper, the Holy Spirit, peace. I leave with you my peace.

I give to you not as the world gives. Do I give it to you? Let not your hearts be troubled, either. Let them be afraid.

I'm teaching you these things while I'm with you. I am going to leave, but the father is going to provide. He's going to send the paracletos, the paraclete, the Holy spirit.

We ignore the significance of his name. Holy father. Jesus prays in John 17. The demons say, Holy one of God, have you come to torment us? The Trinitarian persons are holy in the sense that they are separate from the rest of things that are, they're ontologically separate, and they are pure as God is pure, for they are God.

The spirit's going to be a teacher. Jesus was a teacher. He was the revealer.

That's what he's going to do. He will teach you all things that you need to know pertaining to eternal life and godliness. First Peter, second Peter one around verse three, and he'll bring to remembrance all that I've said to you.

Jesus thus gives a promise that the spirit is going to be active in the apostle's messages about Jesus and, by implication, their writings about Jesus in chapters 15, 26, and 27. Scripture must be fulfilled. They hated me without cause.

That's the end of verse 15, 25, 26. But when the helper comes, there it is again, paracletos whom I will send to you from the father, thus putting it together, the father and the sons and the spirit. Oh, it makes so much sense.

The father sends the son, the father and the son send the spirit, and the father and the son and the spirit send the disciples. Oh, 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. There's a major witness theme in the gospel of John.

John abbreviates the trials of Jesus at the end of his life. Ironically and humorously, he muzzles Caiaphas and says, Caiaphas, who spoke earlier. Yeah.

In chapter 11, he unwittingly gave a prediction of of the substitutionary atonement of Jesus. It's hilarious. The trials are minimized, but as Raymond Brown taught us, Jesus is on trial his whole life.

Kostenberger calls it the cosmic trial of Jesus. And that, and the witness theme fits in that in chapter five, Jesus says, John the Baptist witnesses of me, my father, witnesses of me, my signs, my miracles, witness of me, the Old Testament witnesses of me in chapter eight. If you bear witness of yourself, your witness isn't true.

Well, if I bear witness of myself, my witness is true, but I never bear witness of myself independently of the father. The father and I both bear witness of me. And then here in 15, we have two more witnesses added, the spirit and the disciples.

When the helper comes, who I will send to you from the father, the spirit of truth who proceeds from the father, he will bear witness about me. And you also will bear witness because you have been with me from the beginning. Remember when they found that when they appointed Acts 1 toward the end, they replaced Judas?

Not only did the person have to be a witness of the resurrection, but he had to be somebody who knew Jesus from the beginning. That's important. That way, they can say, hey, the one we knew beforehand is the one who is alive, by the way, proceeds from the father.

There's no talking about eternal procession within the Godhead, just like the only begotten son isn't talking about an eternal begetting. Those words have been misunderstood in John's gospel.

The church father so understood them. They're teaching truths. That is, the son is God.

The spirit is God. Uh, they always have been God, and, they are all uncaused but related. And, um, uh, I need to stay on the subject here.

I'm just saying this is not a proof text for the eternal spiration of the spirit. No, it's economic. It pertains to the economy.

It pertains to redemptive history. The father sent the son, the son, hence proceeds from the father, the father and the son send the son. He's a spirit of truth.

He reveals the father and the son, and he joins the ranks of the witnesses. Father, son, spirit works. John the Baptist, Old Testament.

Give me my category of others; I have seven witnesses. You say that doesn't work. That's fine.

That's fine. I just like sevens and John's. John's, the guy, had taught me to like sevens.

Uh, how about 16, seven to 11? It's difficult because there have been so many interpretations. I know what it means in general. I follow da Carson in the particulars, and not everybody is convinced, but that's okay.

That is. Oh, okay. Because I'm admitting, it's difficult for seven of chapter 16.

I tell you the truth. It is to your advantage that I go away for. If I do not go away, the helper Barak, Plato's will not come to you.

But if I go, I will send him to you. And when he comes, he will convict the world concerning sin and righteousness and judgment. The spirit is going to work here as a prosecuting attorney.

First John two, one Jesus Christ. The righteous is our advocate. Parakletos.

He's our defense attorney. Little children. I write these things to you so that you don't sin.

If anyone does sin, we have an advocate. So, Satan says, are you kidding me? God, look at that person's sins. Look at her sins.

You accepted her. And our advocate testifies on our behalf. He shows his stigmata, if you will, and says, I love her.

I gave myself to her. You can't touch her. She is mine here.

What does it mean? He'll convict the world. The spirit will convict the world as a prosecuting attorney. In general, I know what it means.

He's going to convict the world of sin. Taking Jesus' place in chapter 17, go up to the feast. You magician show some of your magic tricks and you'll get some glory.

Boy, he had that in his own home. At least he was the oldest brother. And you're not his blood brothers because Joseph was involved in their production but not in jail.

But still, oh my goodness. Even his own brother should not believe in him. John 7:5.

The world hates me. Jesus says right there, because I testify that what it does is evil. The world cannot hate you.

Yikes. He implies that you belong to the world, my brothers. I tell you what, John, uh, first Corinthians 15, after the resurrection, Jesus appears to his brother, James.

Wow. I'll bet you there were some hugs, crying, and maybe even some near-Eastern kissing on the cheek. Whoa.

Can you imagine that? Wow. Probably with some confessing too. That's astonishing.

Anyway, Jesus was the convictor of the world. Seven, John seven, John chapter seven. He goes to the father.

Oh no. Oh, the spirit takes his place. He can mix the world of sin, righteousness, and judgment.

D.A. Carson, in an article, shows in New Testament studies, as St. Luke would say, no mean, no mean periodical. All right. There've been so many different interpretations of this.

Most of them were within the bounds of orthodoxy. Kostenberger shows not all of them within the bounds of orthodoxy. There are some really wild ones, but here's Carson's supposition.

He says I think John wants us to understand what these mean. And it's clear the first one he'll convict the world concerning sin. That is it's the sin the world commits.

No question. Everybody agrees with it. The causal clause we have to interpret, but Carson says, let's try it with righteousness and judgment, which are also things the world does.

So, the world is the doer of sin. The world is the doer of the righteousness, which becomes self-righteousness. The world is the doer of the judgment, which becomes the false judgment of spiritual reality.

It works. There's consistency to it. I like good people who disagree.

I would not make it an article of faith. You must believe to join the church or be ordained. All right.

It is debated. That's for sure. Let's interpret it that way.

He'll convict the world concerning sin because they do not believe in me. That means God is the most merciful human sinners hate God and his Christ. They do not naturally believe in him left to their own.

They would die for their sins in chapter eight. So, guess what? The son going doesn't leave the disciples as orphans. He sends the spirit, his alter ego to carry on his ministries.

One of which was convicting sinners. That's the only way they're going to be saved. They've got to hear the bad news.

Luther is right to appreciate the good news. Spirit comes, and he convicts the world concerning sin because people do not believe in Jesus on their own. He convicts the world concerning righteousness.

If it is, in fact, that which they perform, it's self-righteousness never used in John that way. I admit, but that's what it looks like is happening here. Carson convinced me if he was wrong, I was wrong, too.

I'm in good company. Anyway, not everybody agrees. That's for sure.

Concerning righteousness, because I go to the Father, you will see me no longer. The one who gave the correct, the one who's the revealer of God and gave the right understanding of spiritual reality. I'm doing the next one.

The one who pricked the balloons of self-righteousness over and over again is not around anymore. The spirit will take his place. He will convict self-righteous sinners of their self-righteousness and their need for the righteousness of the son of God.

He'll convict the world concerning judgment, their false assessment of spiritual reality. On their own, sinners do not seek the light. They hate the light.

They want to stamp out the light, chapter three. Concerning their false judgment of spiritual things, because the ruler of this world is judged, Satan is defeated. God is the victor, but the spirit is needed to help people see things right.

It is remarkable when the spirit works. Jesus becomes the pearl of great price, or the treasure hidden in the field for which the person gives everything. All of a sudden, what a two-legged donkey I was.

I misused the name of Jesus. I didn't even think about Jesus. And now he's the most precious person in the world to me.

Many people have said that kind of thing. How do you account for that? The Holy Spirit convicted them of sin, righteousness, and judgment. Not only so, but we conclude with 13 to 15.

I have many things to say to you, but you cannot bear them now. When the spirit of truth comes, how many times have we heard that expression? He will guide you into all the truth. The apostles are not preaching their own stuff, and they're not writing their own stuff.

For he will not speak on his own authority. Whatever he hears, he will speak. He will declare to you the things that are to come, eschatology.

He will glorify me; that's the spirit's role to various ministries that claim to be ministries of the spirit: glorify Jesus. Some of them I see on TV, and I can't stand them; I turn them off; they're glorifying human beings. And he will take what is mine and declare it to you.

It's exactly what Jesus did. He took what was the father's and gave it to the people. Now, the spirit takes what Jesus is' and gives it to the people.

All the father has is mine, therefore I said he will take what is mine and declare it to you. Jesus declared what was the father's, the spirit will declare what is the Father's and the Son's. Trinitarian harmony all over the place.

And now we really have the spirit, thankfully. Beforehand, in the first Book of Signs, as Kostenberger says, it's pretty much a pedestrian doctrine of the spirit like that in the synoptics. But now in the farewell discourses, boom! The teaching of the spirit is given heretofore.

Teaching is not saying the operations are totally new, but the teaching is unlike anything previously given in the word of God. It is not found in the Synoptics but found in Paul with his own Paulanisms. But here is a wonderful doctrine of the Holy Spirit.

In our next lecture, we will move on and talk about John's doctrine of the church.

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