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A Study of the Holy Spirit in the Farewell Disclosure of Jesus

Walter Henderson

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A STUDY OF THE HOLY SPIRIT IN THE
FAREWELL DISCOURSE OF JESUS

A Paper
Presented to
the Faculty of
Western Evangelical Seminary

In Partial Fulfillment
of the Requirements for the Degree
Master of Divinity

by
Walter Henderson

March 1971

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THE LOST ARTS

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1. The first of the lost arts is the art of listening. In our day, when the radio and the television are so prevalent, we have become accustomed to receiving information without the necessity of listening. We have become accustomed to receiving information without the necessity of listening. We have become accustomed to receiving information without the necessity of listening.

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APPROVED BY

Major Professor: _____

Co-operative Reader: _____

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CHAPTER I

INTRODUCTION

I. STATEMENT OF THE INVESTIGATION

The investigation under consideration was an inquiry into the relationship between the Holy Spirit and Christ, the Holy Spirit and the believer, and the Holy Spirit and the world. The relationship which the Holy Spirit has with Christ, affects the Spirit's relationship to the believer, and to the world. Therefore the investigation has covered these three areas.

II. JUSTIFICATION OF THE INVESTIGATION

The Holy Spirit is often the forgotten member of the Trinity. Perhaps He is forgotten because of the nature of His work. Only as one views the work of the Holy Spirit in relation to the person and work of Christ can the Spirit's work be comprehended. The work of the Holy Spirit in all other phases is built upon His relationship to Christ.

Jesus' farewell discourse has presented the areas of the Spirit's work which have been investigated.

III. LIMITATION OF THE INVESTIGATION

The fact that this investigation was a scriptural one

was a major limitation. The area of investigation was limited to chapters fourteen, fifteen, and sixteen of John's gospel. Thus the investigator has not attempted to exhaust the vast amount of information about the Holy Spirit in the gospel of John. However mention has been made of the Spirit's presence at Christ's baptism, and ascension, and a possibility prior to His baptism. This was done only in an attempt to lead up to the main body of this paper. In so doing, the investigator has tried to give the reader a short review of the context in the Upper Room, in which the main teachings about the Holy Spirit were given.

There is an appendix located at the close of this paper containing the entire discourse. It is quoted directly from the 1901 version of the American Standard Bible. In regard to the Greek text, this investigator has relied upon The Interlinear Greek English New Testament which contained the Nestle text. When a word has been referred to in regard to its usage, J. B. Smith's Greek English Concordance was employed. Smith's work was used to give an indication of the importance of the term.

The Bibliography contains books which were read either totally or in part for background preparation. The writer has not directly quoted from all the books listed in the Bibliography. It is only meant to supply the reader with a tool to use when researching the person of the Holy Spirit.

IV. METHOD OF PROCEDURE

The method of procedure was both inductive and deductive. Every effort was made to remain objective. Any bias would greatly influence the results of this investigation.

Chapter II contains the introduction to the main body of the paper. It contains a summary of the atmosphere of the Upper Room. The summary was arrived at by observation of the conversation which took place there.

Chapter III includes the results of the investigation of the relationship of the Holy Spirit to Christ, as found in Jesus' farewell discourse, according to John's gospel.

In chapter IV the relationship of the Holy Spirit to the believer was considered. The results are contained therein.

In the last chapter of the main body, chapter V, the relationship of the Holy Spirit to the world was investigated.

Chapter VI, the closing chapter, contains the writers conclusions, on the basis of the investigation. Certain resulting suggestions are made for further study.

CHAPTER II

THE UPPER ROOM SETTING

There are several differences between the Gospel of John and the Synoptic Gospels. One of the main differences is John's witness to the work of the Holy Spirit, along with the place Christ has given Him now that He has ascended to the Father's right hand. The record John has left us is like a coffer full of precious gems which can be found nowhere else in the scriptures. John has given us the place the Holy Spirit played in Christ's life from His baptism to His ascension. Some feel that John one thirteen should be translated "was born" rather than "were born". If so, it would refer to the work of the Spirit in Christ's birth.

John starts to build from the very first chapter and builds to a climax in chapter twenty one. The recurring theme of the Holy Spirit indicates how important He is. To really understand the discourse located in chapters fourteen through sixteen, one has to see it in relationship to the immediate setting there in the Upper Room.

Jesus' ministry concludes in its relationship to the world with the close of chapter twelve. Chapters thirteen through seventeen are for believers only, because only believers are present, with the exception of Judas. Jesus had

taken His select band up to the Upper Room. Judas was present until about the midway point of chapter thirteen. Then Satan entered into him and he left. So Jesus was at last alone with those who were to stand by Him and continue the work which He had been training them for. That which Jesus was about to tell them was for believers only. The world had been completely shut out. His ministry was just at the end, the disciples' was about to begin. The teaching which was to follow was to bring stability to His small band of followers.

One begins to see the confusion starting to build from verse thirty three of chapter thirteen. It began when Jesus told the eleven that He was going to leave them. He followed up the statement with the New Commandment. However it appears that they could not grasp it, as Peter quickly skipped over it and brought Jesus back to the thought of His coming departure. They had heard Jesus tell the same thing to the Jews. It was just prior to the New Commandment that Jesus had told Judas to do what he was set upon doing quickly. The rest of the disciples misunderstood what He had meant by it. This only added more confusion.

Immediately the questions began to come forth from His disciples. Peter was the first one to respond. He could not see why he could not follow Jesus to where He was going. Peter even said that he would lay down his life for Jesus.

One can sense the attitudes of gloom about the eleven. Jesus knew about the misunderstanding which His disciples were showing. The attitudes are sensed by the questions which were asked. To Peter's declaration, Jesus gave assurance. He told them not to allow their hearts to trouble them. He asked them to put their trust in Him. Along with that He told them of the place He was going to prepare for them. He promised to come again and recieve them to Himself. He even went to the extent of telling them to believe on account of the works which He had wrought.

Jesus knew what His followers were going through. One can sense His attitude and understand as He dealt with them. However, at times, even He seems taken aback, especially at Thomas' question. Yet He urges them on, bids them keep His commandments. He urges them to remain loyal to Him, to love Him and all will work out. Yet it is in the context of loving Him, working for Him, and carrying on for Him that the subject of the Holy Spirit is introduced. In John sixteen one, Jesus said "These things I have spoken unto you that you may be kept from stumbling". The disciples had leaned

upon Jesus for their support and direction. He was about to leave them but He was going to send One to replace Him.

CHAPTER III

THE RELATIONSHIP OF THE HOLY SPIRIT TO CHRIST

I. INTRODUCTION

Jesus spoke of the relationship between Himself and the Holy Spirit because He was about to be glorified. Because of His coming glorification, Jesus mentioned several things that the Holy Spirit would do and be to His disciples. However, in some of His declarations Christ also included the non believer. In the following paragraphs, several things are mentioned about the relationship of the Holy Spirit to Christ. They are: the relationship as seen in reference to the Spirit as Another and Comforter; the relationship inherent in the nature, names, and personality of the Holy Spirit; the relationship in regard to the Holy Spirit being sent by Christ; and the relationship seen with reference to the Spirit's work.

II. THE RELATIONSHIP AS SEEN IN THE WORD ANOTHER

The first time the Holy Spirit is mentioned in chapters fourteen through sixteen, Jesus told His disciples, "and I will pray the Father, and he shall give you another Comforter, that he may be with you for ever."¹ The Spirit

¹
John 14:16

is referred to as another. The word is ἄλλος (allos). W. E. Vine has said:

the word for another tells us that He is another of the same sort, expressing a numerical difference. If ἕτερος (heteros) were used, it would mean a qualitative difference thus noting another of a different sort.²

So the relationship between Jesus and the Holy Spirit is a numerical difference. The Holy Spirit is another of the same sort as Jesus. There is not any qualitative difference between them. A. T. Robertson has said "allos (another) is another of like kind".³ Griffith Thomas has noted in his book that the Spirit "is described as ἄλλος (another) not ἕτερος (heteros), that is, someone distinct from Christ."⁴ Another author has said "He is another divine Helper, another ἄλλος means another of the same kind as Jesus. He is not to replace Jesus."⁵

Therefore, ἄλλος (allos) clearly shows us that the Holy Spirit is another person. He is not Jesus. The numerical difference is expressed even though the Spirit is

²W. E. Vine Expository Dictionary of New Testament Words (Westwood, New Jersey: Fleming H. Revell, 1940), I., p. 60

³Archibald T. Robertson, Word Pictures In The New Testament (Nashville, Tennessee: Broadman Press, 1932), V., p. 252

⁴W. H. Griffith Thomas, The Holy Spirit of God (Grand Rapids, Michigan: Wm. B. Eerdmans, 1964), p. 64

⁵Herschel H. Hobbs, An Exposition of The Gospel of John (Grand Rapids, Michigan: Baker Book House, 1968), p. 222

one of the same sort as Jesus.

III. THE RELATIONSHIP AS SEEN IN THE WORD COMFORTER

Comforter Defined

In the passage that is being considered, the Spirit is called Comforter. Jesus has referred to the Spirit as the Comforter four times in the discourse. (Jn. 14:16,26-15:26;16:26) The term used for Comforter is *παράκλητος* (paracletos) This word is peculiar to John. The word shows us the relationship between the Spirit and Christ. Jesus was about to leave the disciples. He said He would send another to be with them. Vine has defined the term as:

One who is called to one's aid. It is primarily a verbal adjective and suggests the capability or the adaptability for giving aid. The word is used in a court of justice to indicate a legal assistant or counsel for the defence; or one who pleads for another's cause, thus an intercessor. In the widest sense, it means one who succors.⁶

Jesus gave aid to people, He gave counsel, and He succored His followers. He pled for other peoples' causes. According to Vine, it was suggested that the Holy Spirit was to stand in the same capacity. A.T. Robertson defines

παράκλητος as follows:

helper of advocate. The word is from *παρακαλέω* (parakaleo), which was used for a legal assistant, pleader, advocate, one who pleads for another's cause.⁷

⁶ Vine, op. cit., I, p. 208

⁷ Archibald T. Robertson, Word Pictures in The New Testament (Nashville, Tenn.: Broadman Press, 1932) V, p. 252

The following declaration was made by William F. Arndt and F. Wilbur Gingrich:

Latin translators rendered it advocatus in its New Testament references. In the few places where it is found in pre and extra Christian literature, it has for the most part a more general meaning of one who appears in another's behalf, mediator, intercessor, helper. The Greek interpreters of John understood it in the sense of helper or intercessor.⁸

This one word tells us of the complete relationship between the Holy Spirit and Christ. Thomas Hobbs has said, "Marcus Dods calls Him Jesus' alter ego, or Jesus' other self. B. H. Carrol calls Him the other Jesus."⁹ R. A. Torrey has noted that:

the word which is translated Comforter means one called alongside; that is, one called to stand constantly by ones side, and who is ever ready to stand by and take our part in everything in which help is needed.¹⁰

Pink has said much the same as Torrey:

Comforter means more than consoler. A comforter is one who stands alongside one in need of strengthening. The Spirit would fill Christ's own place, doing what He had done for His disciples while on earth.¹¹

Hendry also has written much the same, for he said,

⁸William F. Arndt and F. Wilbur Gingrich, Greek English Lexicon of the New Testament (Chicago, Illinois: The University of Chicago Press, 1957), pp. 623, 624

⁹Hobbs, op. cit., p. 222

¹⁰R. A. Torrey, The Person and Work of the Holy Spirit (Grand Rapids, Michigan: Zondervan Publishing House, 1968), p. 68

¹¹Arthur W. Pink, The Holy Spirit (Grand Rapids, Michigan: Baker Book House, 1970), p. 18

"the presence of the Spirit is to be equivalent to the presence of Christ Himself."¹²

Not only did Jesus call the Holy Spirit the Comforter in John fourteen sixteen, but also in the following verses:

But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things and bring to your remembrance all that I said unto you.
But when the Comforter is come, whom I will send unto from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me. Nevertheless I tell you the truth; it is expedient for you that I go away, for if I go not away, the Comforter will not come unto you, but if I go, I will send him unto you.¹³

Samuel Chadwick has written:

It is unfortunate that Paraclete should have been translated Comforter, for the ministry of consolation hardly enters into Christ's promise. The margin of the revised version suggests the Latin word Advocate as a nearest equivalent to Paraclete, and if Advocate is a substitute for Comforter in chapters fourteen through sixteen, it is astonishing how illuminating it becomes. The Spirit is not our Advocate, but Christ's. An Advocate appears to represent another, and the Holy Spirit comes to represent Christ.¹⁴

However later in his book, Chadwick said:

The comfort of the Holy Spirit is treasured as a priceless possession, more precious than power; more even than truth; sorrow is more universal than the thirst for knowledge, and in the day of distress, consolation

¹²George S. Hendry, The Holy Spirit in Christian Theology (Philadelphia, The Westminster Press, 1956), p. 22

¹³John 14:26;15:26;16:7

¹⁴Samuel Chadwick, The Way to Pentecost, (Fort Washington, Pennsylvania.: Christian Literature Crusade, 1967), p.. 22

is more than might. The Paraclete means more than Comforter, but in meaning more it cannot mean less.¹⁵

Another author has said:

The name Paraclete is applied to Christ as well as to the Spirit for it is the common affair of both to console and preserve by their defense. Christ was the disciples' patron as long as he was with them but, when the Holy Spirit came, Christ committed them to his guidance. Jesus calls the Spirit Comforter in view of the blessing proceeding from each.¹⁶

W. E. Vine has said much the same for he has noted that "the Comforter or Counselor, corresponds to the name Menahem which was given to the Messiah by the Hebrews."¹⁷

Summary

Thus it is evident that the Holy Spirit is another like Christ. He is not Christ yet He performs many of the same functions that Christ executed. It was mentioned that the Spirit is referred to the same way as Christ was referred to, because both are alluded to as Paraclete. The Holy Spirit stands in the place which Christ left. Inherent in the word itself is the fact that the Spirit is Christ's Advocate. Thus the relationship is clearly revealed. The Holy Spirit is to give aid and stand where Christ stood.

¹⁵Ibid., p. 79

¹⁶A. J. Gordon, The Ministry of The Spirit (Grand Rapids, Michigan: Baker Book House, 1964), p. 34

¹⁷Vine, op. cit., I, p. 208

IV. THE RELATIONSHIP AS SEEN IN THE NATURE NAMES, AND PERSONALITY OF THE SPIRIT

Nature

It has been noted before that by the words allos and paracletos, the relationship between the Holy Spirit and Christ is indicated definitely. This relationship is also seen in the nature of the Holy Spirit, and also in the names of the Spirit. Both nature and names point to His personality. The following verses are pertinent to the relationship which is being considered. John wrote:

even the Spirit of truth: whom the world cannot receive; because it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you. But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me: Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come.¹⁸

In each of the verses just quoted the Holy Spirit is referred to as Spirit. This is significant, because as Pink has said, "He is without visible substance or parts. It expresses His mode of operation on the hearts of the people."¹⁹

¹⁸John 14:17, 26;15:26;16:13

¹⁹Pink, op. cit. p. 17

This is confirmed by John Owen who said that:

Spirit is intended to signify His nature or essence. This name is not given to Him, in the first place, in allusion to the air or wind; for in this respect only in His operations which are resembled by the wind; but His substance or being is chiefly intended by it.²⁰

Thus spirit refers mainly to the Holy Spirit's nature. It clearly indicates His mode of operation. The words which are translated spirit in the Old Testament and the New Testament point to the same fact.

Ruach. Ruach is the word for spirit in the Old Testament. George Turner found the following meanings for the term:

Ruach occurs about 378 times. It indicates wind or breath. It is used in the physical sense of air 131 times, 29 times it means the breath in man and animals. It is used of man's mind or emotions 74 times. More rarely it refers to the will and often is represented as having ethical qualities. It is used in the supernatural realm 134 times, as forces operating on man, whether good or evil. In the Septuagint it is translated pneuma, anemos, thumos, pnos, and once as psyche. In general it came to be identified as nephesh, the breath soul, and denotes the dominant disposition of man. Three times holy is joined with it, and twice goodness is attributed to it. The prevailing idea is the Spirit of God endowing selected men in times of national crises for revelation.²¹

~~The use of Spirit in the New Testament is much the~~

²⁰John Owen, The Holy Spirit, His Gifts and Power (Grand Rapids, Michigan: Kregel Publications, 1967), p. 34

²¹George Allen Turner, The Vision Which Transforms (Kansas City, Missouri: Beacon Hill Press, 1964), p. 68

same as that in the Old Testament.

Pneuma. The word for spirit in the New Testament is pneuma. According to W. E. Vine, pneuma denotes primarily "to breathe or blow. It is akin to pneo, also to breathe. Thus the Spirit like the wind is invisible, immaterial, and powerful."²² According to J. B. Smith, Spirit is used in some form with or without adjectives two hundred and forty-four times."²³ However, not all the references refer to the Holy Spirit. But the evidence cited indicates that the Spirit is not corporeal. He has neither body nor parts. He is Spirit in substance, thus also suggesting His mode of operation and limitations.

Names

As the term Spirit describes the Holy Spirit's nature, His names add further light on what He is. Torrey has said that "twenty-five names are used in speaking of the Holy Spirit in the entire Bible."²⁴ John is the only writer in the New Testament that calls Him the Spirit of truth. John also calls Him the Holy Spirit.

²²Vine, op. cit., IV, pp. 62, 63

²³J. B. Smith, Greek English Concordance to the New Testament (Scottsdale, Pennsylvania: Herald Press, 1955), pp. 296, 297

²⁴Torrey, op. cit., p. 39

Holy Spirit. John only calls the Spirit the Holy Spirit once. (Jn. 14:26) Nonetheless, the adjective is very important to His name. Torrey has said that "the holy in His name emphasizes the essential moral character of the Spirit."²⁵ A. W. Pink has said much the same:

the title Holy Spirit shows His nature while the word holy is used to denote His holiness. It tells us that all His operations are within the framework of holiness corresponding to His nature.²⁶

Spirit of Truth. The name Spirit of truth is peculiar to John. He refers to the Spirit that way three times. (14:17-15:26;16:13) Torrey has noted that He is called the Spirit of truth because "it is the work of the Spirit to communicate and to impart truth."²⁷ This truth which He imparts is holy because His nature is moral and holy.

Personality

The names employed enforce the fact that the Holy Spirit is a personal being, distinct from the Father and the Son. Griffith Thomas referred to the personality of the Holy Spirit when he said:

~~In John fourteen through sixteen the Holy Spirit is designated as, the Spirit, the Holy Spirit, the Spirit~~

²⁵Ibid., p. 56

²⁶Pink, op. cit., p. 17

²⁷Torrey, op. cit., p. 60

of truth and the Paraclete. He is described as allos, not heteros, that is, someone distinct from Christ. Along with the neuter nouns, aitos and ekeinos are used, masculine pronouns are used. All this clearly points to His personality, His distinctness from Christ and His personal activities. ²⁸

Dougan Clark has noted much the same, he said:

I say who not what, thus I am enquiring about a person, not a thing. The Holy Spirit is not an influence, an attribute nor an emanation, He is a person. He is not merely a messenger proceeding from the Father and the Son but one and co-eternal with the Father and the Son. ²⁹

Along the same line of thought that the Holy Spirit is not an influence but a person is the fact that He acts. H. O. Wiley has noted that "the Holy Spirit is said, to be sent, to hear, to teach, to come, to reprove, to guide, to speak, to hear, to show, to take and to receive." ³⁰

Through logical deduction, a person can see that the Holy Spirit is a person. His actions not only bear out His personality but they show what His relationship to Christ is, because He works in conjunction to Christ.

R. A. Torrey indicated that:

the Spirit is the outbreathing of God, His inmost life going forth as a personal form to quicken. When we receive the Holy Spirit, we receive the inmost life

²⁸Thomas, op. cit., p. 64

²⁹Dougan Clark, The Offices of the Holy Spirit (Portland, Oregon: Evangel Publishers, 1945), p. 13

³⁰H. Orton Wiley and Paul T. Culbertson, Introduction to Christian Theology (Kansas City, Missouri: Beacon Hill Press) 1963), p. 118

of God Himself who dwells in us in a personal way.³¹

In the same vein of thought, A. W. Pink has said:

While in the plan of redemption, the Father, the Son and Spirit are revealed to us in distinct characters by which we are taught to ascribe certain functions to one more immediately than to another, yet the agency of each is not considered as detached but they co-operate and concur.³²

Thus as the evidence just cited has indicated, the Spirit does not act independent of Christ. Herein the relationship between them is seen. Nonetheless, the Spirit is a person in His own right.

V. THE RELATIONSHIP AS SEEN IN THE SPIRIT BEING SENT IN RELATION TO CHRIST

Sent In Jesus' Name

In answer to the disciples' many questions in John fourteen, Jesus gave them assurance and promise. He said, "I will not leave you desolate, I come unto you."³³ Just prior to this promise Jesus said, "I will pray the Father and he shall give you another Comforter, that he may be with you forever."³⁴ Later on Jesus built upon this foundation, for He said, "But the Comforter, even the Holy

³¹Torrey, op. cit., p. 40

³²Pink, op. cit., p. 17

³³John 14:18

³⁴John 14:16

Spirit whom the Father will send in my name, he shall teach you all things and bring to your remembrance all that I said unto you."³⁵ In chapter fifteen, Jesus went even further when He said:

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me.³⁶

John added more yet in chapter sixteen, when he said:

Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you.³⁷

At the latter part of the same chapter, Christ said, "In that day ye shall ask in my name; and I say not unto you, I will pray the Father for you."³⁸ Thus, John has confirmed the fact that the Holy Spirit was sent in Jesus' name, that is, in relation to Christ.

Trinitarian involvement. In the verses just quoted, Jesus said that He would pray the Father to send the Spirit and also that the Spirit would be sent in His name. He also said the Father would send the Spirit and that He too would

³⁵John 14:26

³⁶John 15:26

³⁷John 16:7

³⁸John 16:26

send Him. John wrote, "I will not leave you desolate: I come unto you."³⁹ Following the verse just cited, Christ said:

Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I.⁴⁰

Just prior to the verse immediately quoted, Jesus said, "If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him."⁴¹ Jesus said three things: I will come, He will come and we will come. Thus the whole Trinity is involved in the transaction. Also, one begins to see the relationship which exists between each person of the Godhead. Samuel Chadwick has said:

In their relation to the human soul, the Father and the Son act through and are represented by the Holy Spirit. Yet the Spirit is not merged in either Christ or the Father. There is absolute unity with perfect distinction of persons of the trinity. They are never confused in unity nor divided in the distinction. Each is divine and all are one.⁴²

Later on in his book Chadwick wrote:

the Spirit did not become Christ in the incarnation nor does Jesus become the Spirit at Pentecost. In one sense

³⁹John 14:18

⁴⁰John 14:28

⁴¹John 14:23

⁴²Chadwick, op. cit., p. 41

it is true that when the Spirit comes, it is Jesus who comes again to dwell and rule in the hearts and lives of men, but though the presence is identical, the personalities are always distinct.⁴³

The whole Trinity is involved because Jesus said, the Spirit proceeds from the Father but witnesses to Him. Pink has noted: "all proceeds from the Father through the Son and by the Spirit."⁴⁴

Functional ministry. The Holy Spirit is directly related to Christ and the Father though He is neither one of them. It is evident that the Holy Spirit is sent at the request of the Son and in the Son's name. R. A. Torrey has noted:

we see one person the Son, praying to another person the Father and the Father to whom He is praying to giving another person, the Holy Spirit. Three distinct persons are seen. They are separate personalities having mutual relations to one another, acting upon one another, speaking to or of one another, and applying the pronouns of the second and third persons to one another.⁴⁵

As Torrey has noted, all three persons of the Godhead are equal as their mutuality in their relations has pointed it out. Due to their unity, Hendry has said:

the work accomplished by Christ in His incarnate life ~~remains central and it cannot be superseded.~~ Though the presence of the Spirit is equivalent to the presence

⁴³Ibid., pp. 51, 52

⁴⁴Pink, op. cit., p. 29

⁴⁵Torrey, op. cit., pp. 34, 35

of Christ it is necessary to observe the distinction between them. The presence of the Spirit is always secondary to and consequent upon the presence of the incarnate Christ. It is Christ and not the Spirit who became incarnate and wrought in history the work of God and salvation of man. The function of the Spirit is essentially subservient and instrumental to the work of the incarnate Christ.⁴⁶

Another man when discussing the subject of the relationship of the Spirit to Christ said:

Christ's right to send the Spirit was acquired by His atonement. The Spirit was sent as if the Spirit is subordinate to the Son. The difficulty is removed when we see there was a conjoined mission in which the Spirit and the Son act together. The Son effected redemption while the Spirit applies it to whomever it was purchased.⁴⁷

R. A. Torrey further added:

Though the Spirit is a divine person, He is subordinate to the Son as the Son is subordinate to the Father. The subordination is also seen in that He speaks not of Himself but of Christ and in that He glorifies Christ. Nonetheless, the Spirit in His present work while possessed of all the attributes of deity is subordinate to the Father and the Son.⁴⁸

G. A. Hendry commented upon the verses quoted at the beginning of this point when he said:

They point to the parallel between the Spirit and the Son. The parallel is developed with reference to their respective missions. Always, the mission of the Spirit is mediated through the Son. The Spirit continues and extends the life of the Son and as such walks in that field which is common to Father and Son. There

⁴⁶Hendry, op. cit., p. 23

⁴⁷Pink, op. cit., p. 27

⁴⁸Torrey, op. cit., pp. 37, 38

is a functional or dynamic identity between the Spirit, and the Son, and ultimately the Father. The Father is present and active in the Son who in turn continues to be active in the Spirit.⁴⁹

One can easily see the relationship of the Spirit to the Son. It is one of functional ministry. The Holy Spirit was sent in Jesus name because He was to represent Christ and all that He accomplished.

Summary

The natural conclusion is that the Holy Spirit is a mirror which reflects the image of Jesus Christ. No wonder Jesus then said to His disciples, "we will come", for He was pointing to the parallel between Himself and the Spirit. Neither is it any accident that Christ said:

Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you.⁵⁰

In the Greek, there is a double negative in the verse just cited. It expresses the impossibility for the Spirit to come, if Christ did not go. It further reveals the fact that the Spirit's work is predicated upon the work of Christ. ~~Thus, their relationship is disclosed as one of functional~~
ministry.

⁴⁹Hendry, op. cit., pp. 30, 31

⁵⁰John 16:7

VI. THE RELATIONSHIP AS SEEN IN THE SPIRIT'S WORK

Introduction

In the previous section, the parallel between the Spirit and Christ was seen with reference to their respective missions. The Holy Spirit's work is based upon the work of Jesus for John said: "He shall glorify me: for he shall take of mine, and shall declare it unto you."⁵¹

Glorifies Christ

The work of the Holy Spirit in relation to Christ can be summed up in the term glorify. W. E. Vine has defined the word glorify as:

to magnify, extol, praise, especially to glorify God. It is ascribing honor to Him by acknowledging Him as to His being, His attributes, and His acts. Jesus was said to glorify God and the Father was glorified in Him. When the Holy Spirit is said to glorify Christ, it means simply that Christ's innate glory is brought to light and made manifest.⁵²

Basically, then, when the Holy Spirit glorifies Christ, He reveals Christ's innate being or His beauty. Along with showing us Christ's heart, He also exalts the work of Christ, that is, the work or the acts that Christ has already done, especially those in relation to man's redemption. Hendry noted that:

⁵¹John 16:14

⁵²Vine, op. cit., II, p. 152

the Spirit does not come into operation till the Christ is glorified because the work of the Spirit is of a reproductive nature. The Spirit is to be the remembrancer, not the innovator.⁵³

In like manner, Samuel Chadwick indicated that:

The Holy Spirit is the active administrative agent of the glorified Son. He is the Paraclete, the deputy, the acting representative of the ascended Christ. He fills the body, directs its movements, controls its members, inspires its wisdom and supplies its strength.⁵⁴

So it is the Spirit who exalts Christ. He ministers according to what Christ has wrought and thereby extols Jesus. Hendry has indicated:

the writer of the fourth gospel presents the relationship of Christ and the Spirit chiefly in terms of continuation. The Spirit continues the presence of Christ beyond the brief span of His historical appearance and completes it by effecting its inward apprehension among men.⁵⁵

Indwelling. According to John, the Spirit has a definite pattern of ministry in the work of glorifying Christ, because he said:

even the Spirit of truth, whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you. I will not leave you desolate: I come unto you.⁵⁶

Jesus said the Spirit was with them. He indicated

⁵³Hendry, op. cit., p. 23

⁵⁴Chadwick, op. cit., p. 14

⁵⁵Hendry, op. cit., p. 26

⁵⁶John 14:17, 18

that the disciples knew Him, but He went on to say that the Spirit was to be in them, that is, at a future time. Thus the Spirit's first step in glorifying Christ was to be in them.

Teaching. John has called attention to the fact that the Spirit glorifies Christ by teaching, when he said:

But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you.⁵⁷

Another phase of glorifying Christ is seen in this passage. That is, the Spirit is to teach the disciples. The dictionary defines teaching as "to impart knowledge or skill in, to give instruction in."⁵⁸ In the glorification of Christ the Spirit is to be the disciples' instructor. He would impart knowledge to them. Involved in this teaching was their being enabled to remember all that Jesus said to them. Thus the Holy Spirit is to teach by causing the disciples to remember what Jesus said. The subject of the Spirit's message is Jesus Christ and all that He taught. Because the Spirit glorifies Christ, He teaches Christ by indwelling the disciples' lives.

⁵⁷John 14:26

⁵⁸Webster's Seventh New Collegiate Dictionary
(Springfield, Massachusetts: G. & C. Merriam Company, 1967),
p. 904

Enabling to bear fruit. John started off the fifteenth chapter of his gospel with the analogy of the vine and the branches. Christ used the analogy for an object lesson, as is evident where He said, "I am the vine, ye are the branches: he that abideth in me and I in him, the same beareth much fruit: for apart from me ye can do nothing."⁵⁹ Jesus then went on to say, "herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples."⁶⁰ Jesus had said in the previous chapter that He was leaving them, yet He said that apart from Him they could do nothing. Throughout the chapter Jesus exhorted them to abide in Him. One can hardly miss the fact that the Holy Spirit unites the believer to Christ and fills the void that Christ left. As Hendry has written, "the Spirit in Johannine teaching as another Paraclete, is to the disciples what Christ Himself was to them while He was with them."⁶¹

It is the Spirit's role to fructify or to enable the believer to bear fruit. John specified the conditions that must exist so as to bear fruit, which are summarized by Samuel Chadwick as follows: "union with Christ, being purged or cleansed by the Father, abiding in Christ, and

⁵⁹John 15:5

⁶⁰John 15:8

⁶¹Hendry, op. cit., p. 22

having Christ abide in us."⁶² Commenting on this same passage, Pink has said:

in comparing Himself to the vine and the disciples to the branches, though the Holy Spirit is not mentioned, the tree corresponds to His body, and the life to His Spirit. The diffusion of life is the work of the Holy Spirit, and the fruit by which the Father is glorified is the fruit of the Spirit. Apart from Christ there is neither life nor fruit but without the Spirit of Christ there can be neither union nor abiding.⁶³

It is evident then, that the relationship of the Spirit to Christ is vital. That relationship is reflected in the fact that He enables the believer to bear fruit.

Witnessing of Christ. John mentioned another phase of how the Holy Spirit glorifies Christ when he said, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me."⁶⁴

The Spirit is the witness of Christ. He is Christ's Advocate, according to John. As Jesus is the truth, so the Spirit is called the Spirit of truth. R. A. Torrey echoed the same message when he said:

Truth is from the Spirit because He is the Spirit of truth. ~~No amount of reading the Bible nor listening to man's testimony will ever bring us to a knowledge of~~

⁶²Chadwick, op. cit., p. 87

⁶³Pink, op. cit., p. 172

⁶⁴John 15:26

Christ. Only as the Spirit takes the word and interprets it to our hearts as a witness, will we ever come to know Jesus as He is.⁶⁵

Another man has said:

The unanimous testimony of the New Testament to Jesus in the last resort is the testimony of the Holy Spirit, because it is His office to reveal and to interpret Christ.⁶⁶

The way the Holy Spirit glorifies Christ by His witness is a little different than that of teaching Christ. In His witness, He reveals Christ and all that He stands for. When the Spirit witnesses of Christ, He is no longer behind the desk but on the witness stand.

Declaring Christ. John moved further still into another aspect of how the Spirit glorifies Christ when he said:

I have yet many things to say unto you, but ye cannot bear them now.
Howbeit when he, the Spirit of truth is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come.
He shall glorify me: for he shall take of mine, and shall declare it unto you.
All things whatsoever the Father hath are mine: Therefore said I, that he taketh of mine, and shall declare it unto you.⁶⁷

~~Basically what John is saying is that the Spirit is~~

⁶⁵Torrey, op. cit., pp. 94,95

⁶⁶J. Baines Atkinson, The Beauty of Holiness (Salem, Ohio: Convention Book Store, 1953) p. 42

⁶⁷John 16:12,13,14,15

to declare Christ to the disciples. In so doing He would guide them, not speaking from Himself, but glorifying Christ by speaking of Him. Jesus said that the Spirit was going to take of His, that is, what He has and had done, and glorify Him by declaring and sharing it. There was a time when Christ divested Himself of His glory, but here He said all things were once again His. Jesus is referring to His exaltation because He said: "a little while, and ye behold Me no more, and again a little while, and ye behold Me." ⁶⁸ Gordon has noted that:

His going to the Father signifies a refilling of that which He had emptied Himself of, or a resumption of His co-equality with God. He now has more to share with His church through the Paraclete than He had to share through Himself while on earth.⁶⁹

G. A. Hendry indicated further:

Our assurance rests in the finished work of Christ which He accomplished once for all in history and effectually re-presents it through the Spirit. The Christian encounter has as its content the power of Christ's finished work, an encounter with the living Christ.⁷⁰

It is no wonder that Jesus said, "all things are mine". Thus the Spirit in His relationship to the Lord glorifies Him by declaring what He has. John records that

⁶⁸John 16:16

⁶⁹Gordon, op. cit., p. 43

⁷⁰Hendry, op. cit., p. 41

Jesus said: "it is expedient for you that I go".⁷¹ Jesus said clearly that it was to their advantage that He left so the Spirit could come. In this connection, Samuel Chadwick has summed it up when he said: "the Spirit is Christ without limitations of the flesh and the material world".⁷²

Summary

Thus the Spirit has more to share, to glorify Christ for, because of Christ's inheritance. His relationship to Christ is one of exalting Him and sharing Him with His disciples. This was accomplished by indwelling, teaching Christ, enabling to bear fruit, witnessing of Christ and declaring Christ.

VII. SUMMARY

The summary of the information discovered during the investigation of the relationship of the Holy Spirit to Christ was as follows:

1. The Holy Spirit is not Jesus. There is not any qualitative difference between them, yet the Holy Spirit is another of the same kind as Jesus.

⁷¹John 16:7

⁷²Chadwick, op. cit., p. 18

2. The Holy Spirit and Christ are both alluded to as Paraclete. The term Comforter reveals the relationship of the Spirit to Christ as Christ's Advocate.
 3. The nature of the Spirit points to His being as spirit, while His names indicate that He is holy and the impartor of truth as found in Jesus. His nature and names reveal Him to be a person while His actions confirm it.
 4. The Holy Spirit is sent in relation to Christ because His work is built upon the work of Christ. The transaction has involved the whole trinity in a functional ministry, yet the Spirit only reflects the image of Jesus Christ.
 5. The primary work of the Holy Spirit in relation to Christ is to glorify Christ. The glorification is accomplished through indwelling, teaching, enabling, witnessing and declaring Christ to the believer.
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CHAPTER IV

THE RELATIONSHIP OF THE HOLY SPIRIT TO THE BELIEVER

I. INTRODUCTION

On the basis of the information which John has recorded in Jesus' farewell discourse, chapter four contains an analysis of the relationship of the Holy Spirit to the believer. The study centered mainly around the dialogue Christ had with His disciples.

The writer has discovered that Christ promised many things to His disciples. The promises were to be fulfilled by the relationship which the Spirit has to the believer. The investigation has considered the fact of knowing the way by knowing the Father and the Holy Spirit, by searching out the relationship as seen in the Spirit as another Comforter, and by studying the many roles which the Holy Spirit fulfills according to John. The chapter ends with the promise to the believer of life, love, and peace, as a result of the indwelling of the Holy Spirit.

II. THE RELATIONSHIP AS SEEN IN JESUS' CONVERSATION WITH THOMAS AND PHILIP

As soon as Jesus told His disciples He was leaving them, questions started to come forth. In Christ's answer

to them, the relationship of the Spirit to the believer is shown. His answer is one of assurance.

Thomas' Question

John recorded Thomas' question when he said, "Lord, we know not whither Thou goest; how know we the way?" ¹ When Thomas asked the question, he used a plural pronoun. Thus it is evident that Thomas was not the only one doubting the way. Although Thomas was the one who formed the question, there was more than one disciple in wondering and doubt.

Philip's Request

Right after Thomas asked his question, and Jesus had replied about seeing the Father, Philip said, "Lord, show us the Father and it sufficeth us."² The answer Jesus gave to Thomas had evoked Philip's question. Philip wished to see the Father. Just as Thomas had longed for certainty, so did Philip.

Jesus Answer

The answer Jesus gave to the disciples was comprehensive and very profound. Jesus replied:

¹John 14:5

²John 14:8

I am the way, and the truth, and the life: no one cometh unto the Father, but by me.
 If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him.
 Have I been so long time with you, and dost thou not know me, Philip?³

Knowing the way defined. The words Jesus used to answer the disciples in regard to knowing the way are most interesting. Jesus said, "ye οἶδα (know) the way". Thomas replied, "we οἶδα (know) not the way". In Jesus response, verse seven, a different word is employed for know. He said, "if ye had γινώσκω (known) me, ye would have γινώσκω (known) the way". Jesus added, "from henceforth ye γινώσκω (know) the way". Jesus incorporated two different verbs in His answer, οἶδα (oida) and γινώσκω (ginosko). Each one carries a different shade of meaning. According to W. E. Vine:

οἶδα is from the same root as εἶδον, to see, which is a perfect tense with a present meaning, signifying primarily to have seen or perceived, hence to know, to have knowledge, whether of absolute divine knowledge, or to know by observation in human knowledge. While οἶδα suggests fulness of knowledge and expresses the fact that the object has simply come within the scope of the knowers perception. γινώσκω implies an active relationship between the one who knows and the person or thing known.⁴

Thus Jesus went from perceptual knowledge to an active

³John 14:6,7,9

⁴W. E. Vine, An Expository Dictionary of New Testament Words (Westwood, New Jersey: Fleming H. Revell Company, 1940), II, pp. 298,299

relationship between the one knowing and the object known. Christ also pointed out the fact of knowing Him from that point on, because Vine has noted that "ἀρτι (arti) express-coincidence and denotes strictly present time. It means from this very moment."⁵ Thus the disciples knew Jesus in the sense of γινώσκω (ginosko) from that point on.

Knowing the Father. Jesus gave much the same reply in regard to knowing the Father. He engaged the same word, γινώσκω (ginosko) for knowing the Father. The active relationship between the disciples and the Father is inherent in the term know. The fact of knowing was from that present time onward.

Knowing the Holy Spirit. From the weighty matter of knowing the Father, Christ went almost directly into the correlation between the Holy Spirit and the believer. John has recorded this connection when he said: "even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him; ye know him; for he abideth with you, and shall be in you."⁶ When Jesus told the disciples that they knew the Holy Spirit, γινώσκω (ginosko) is used. It is evident that the believer knew the Spirit

⁵Vine, op. cit., III, p. 120

⁶John 14:17

after the same manner they knew Jesus, for He used γινώσκω (ginosko) with reference to the disciples knowing Himself, (14:9). The Master contrasts the believer and the world in the verse under consideration. The one knows, the other cannot receive. Hence, for the believer, the Spirit was with them, yet would be in them and remain. A. T. Robertson has noted that "the word for remain is a timeless present tense."⁷ The Holy Spirit was first by their side, but according to the verse prior to this, the Spirit would be with them forever, that is, ἐὶς τὸν αἰῶνα. (14:16) Thus they would no longer feel His outer compulsion, but the Spirit's compulsion from their hearts. Thus also, the relation of the Holy Spirit to the believer is one of knowing Him personally.

III. THE RELATIONSHIP AS SEEN IN "ANOTHER COMFORTER"

Another

During the time Jesus had answered His followers questions, He made reference to the Spirit as "another Comforter". The Spirit is referred to as Comforter four times. (14:16,26;15:26;16:7) He is called "another Comforter" once. John has quoted Jesus as saying, "and I will

⁷Archibald T. Robertson, Word Pictures in the New Testament (Nashville, Tennessee: Broadman Press, 1932), V, p. 252

pray the Father, and he shall give you another Comforter".⁸

The word which John has used for another is ἄλλος (allos).

It is very significant. Vine has acknowledged that:

the word for another tells us that He is another of the same sort as Jesus, expressing a numerical difference. If ἕτερος (heteros) were used, it would mean a qualitative difference, thus noting another of a different sort.⁹

Griffith Thomas has noted much the same for he said, "He is described as ἄλλος (allos) not ἕτερος (heteros), that is, someone distinct from Christ."¹⁰

Herschel Hobbs built a little more on this as he said, "He is another divine helper, another ἄλλος (allos) means another of the same sort."¹¹

The Holy Spirit is thought of as another like Jesus. However, ἄλλος (allos) makes the difference. Hobbs has brought out the thought so beautifully by having said:

the Holy Spirit is called Jesus' alter ego by Marcus Dods, and B. H. Carrol has called the Spirit the other Jesus. Yet He is to be another of the same kind of divine helper as Jesus had been. He is not to replace Christ, but continue the life of the church.¹²

⁸John 14:16

⁹Vine, op. cit., II, p. 60

¹⁰W. H. Griffith Thomas, The Holy Spirit of God (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1964), p. 64

¹¹Herschel H. Hobbs, An Exposition of the Gospel of John (Grand Rapids, Michigan: Baker Book House, 1968), p. 222

¹²Hobbs, loc. cit.

G. H. Hendry has noted something similar:

In the Johannine teaching, the Spirit as another paraclete is to the disciples what Christ Himself was to them while He was with them, and the presence of the Spirit is to be equivalent to the presence of Christ Himself.¹³

Thus the Holy Spirit is not Jesus, yet He is related to the believer as Jesus was related to them while still present with them, with some splendid additions. The Spirit is like Jesus in kind, that is, of the same sort as He was.

Comforter

John has referred to the Holy Spirit as the Comforter in the following verses:

and I will pray the Father, and he shall give you another Comforter, that he may be with you forever. But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me. Nevertheless I tell you the truth: it is expedient for you that I go away; for if I go not away; the Comforter will not come unto you; but if I go, I will send him unto you.¹⁴

When John used the word Comforter, he used the Greek term *παράκλητος* (Paracletos). Though this word was discussed in chapter three in its relation to Christ, it has several

¹³George S. Hendry, The Holy Spirit in Christian Theology (Philadelphia: Westminster Press, 1956), p.22

¹⁴John 14:16,26;15:26;16:7

qualities which are vital to the believer and need to be discussed here.

The term Comforter has been disputed very much. Some feel it is a mistake to translate παράκλητος as Comforter, because, as they feel, it does not convey the proper meaning of the term. Nonetheless it depicts the relationship between the Spirit and the believer. Vine has defined it as:

One who is called to one's aid. It is primarily a verbal adjective and suggests the capability for giving aid. The word is used in a court of justice to indicate a legal assistant or counsel for the defense; one who pleads for another's cause, thus an intercessor. In the widest sense it means one who succors.¹⁵

Hence, as Christ was to the believer, so the Holy Spirit is to the believer. Christ represented God to man; the Spirit represents Christ to man. The previous quote brings out the adaptability or capability for giving aid or counsel. It is no wonder, for Vine has said that "Comforter or Counselor corresponds to the name Menahem which was given to the Messiah by the Hebrews."¹⁶

A. J. Gordon noted the similarity for he said:

~~the name paraclete is applied to Christ as well as to the Spirit; and properly: for it is the common office of each to console and encourage us and to preserve us by their defense. Christ was (the disciples') patron so long~~

¹⁵Vine, op. cit., I, p. 208

¹⁶Vine, loc. cit.

as He lived in the world; He then committed them to the guidance and protection of the Holy Spirit. If any one asks us whether we are under the guidance of Christ, the answer is easy: Christ is a perpetual guardian, but not visibly. As long as He walked on earth, He appeared openly as their guardian: Now He preserves us by His Spirit, He calls the Spirit another Comforter in view of the distinction which we observe in blessings proceeding from each.¹⁷

Another author, R. A. Torrey has noted something similar when he said:

the word translated Comforter means one called alongside, that is, one called to stand constantly by one's side and who is ever ready to stand by us and take part in everything in which help is needed. In plain English, He is our standbys or our partaker. Up to the time that Jesus made this promise He Himself had been their παράκλητος (Parakletos).¹⁸

Thus, the term Comforter carries a very prominent meaning for the believer. In reference to the word, Samuel Chadwick has written:

The Comfort of the Holy Spirit is treasured as a priceless possession, more precious than power; more even than truth. Sorrow is more universal than the thirst for knowledge, and in the day of distress, consolation is more than might. The word Paraclete means more than Comforter, but in meaning more, it cannot mean less.¹⁹

Within the confines of Comforter, A. W. Pink wrote very pointedly when he said:

¹⁷A. J. Gordon, The Ministry of the Spirit (Grand Rapids, Michigan: Baker Book House, 1964), p. 34

¹⁸R. A. Torrey, The Person and Work of the Holy Spirit (Grand Rapids, Michigan: Zonderwan Publishing House, 1968), p. 68

¹⁹Samuel Chadwick, The Way to Pentecost (Fort Washington Pennsylvania: Christian Literature Crusade, 1932), p. 79

Comforter means more than Consoler. A Comforter is one who stands by or alongside one in need to strengthen. The Spirit would fill Christ's own place, doing what He had done for the eleven while on earth. However the Comforter consoles when cast down, gives grace when one is weak and guides while one is perplexed.²⁰

Even the dictionary adds a pertinent definition for it defined comfort as, "to strengthen, give aid, assist, succor, console in time of trouble and give satisfaction and enjoyment".²¹

Thus one can see how essential the term Comforter is to the believer. It discloses the correlation between the Spirit and the believer. As Christ stood ready to give aid where needed, so does the Spirit. It is no accident that the Spirit is called Comforter, because according to the dictionary, "comfort is more intimate than console or solace. It has the connotation of relieving, soothing with hope and cheer and extending assurance".²² Thus the word precisely indicates the Spirit's place in the life of the believer. The Holy Spirit, though a different person than Christ, is like Christ when He is viewed in relationship to the believer.

IV. THE RELATIONSHIP AS SEEN IN THE ROLES THE SPIRIT FULFILLS

²⁰Arthur W. Pink, The Holy Spirit (Grand Rapids, Michigan: Baker Book House, 1970), p. 18

²¹A. Merriam Webster, Webster's Seventh New Collegiate Dictionary (Springfield, Massachusetts: G. & C. Merriam Company, 1967), p. 165

²²Webster, loc. cit.

Role of Revealer

Jesus said the Holy Spirit would fulfill several roles. The character of each role indicates His relationship to the disciple, the first of which is that of Revealer. Christ has to reveal Himself through the Spirit as He is in heaven. With reference to that role, John has said:

He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him.

Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world?²³

In the verses under consideration, Christ promises to those loving Him, to come unto them again. The believer would see Him, the world would not. The revealing is a direct result of a love relationship.

John used the term manifest *ἐμφανίζω* (emphanizo) twice. The word appears in the verses under consideration.

W. E. Vine has defined the term as:

coming from *ἐν* (en) an intensive, and *φαίνω* (phaino) to shine. The word is used of the physical manifestation or metaphorically of the manifestation of Christ by the Holy Spirit in the spiritual experience of the believer who abides in His love. It has a secondary meaning ~~which is to make known, signify or inform or to declare by oral witness or to manifest by the witness of the life.~~²⁴

²³John 14:21,22

²⁴Vine, op. cit., I, p. 65

Jesus certainly appeared to His disciples to give instruction. He witnessed to them with His life. For a period of forty days, He revealed Himself to those who loved Him. The role of Revealer is brought by the Greek word manifest.

This manifestation was for believers only, Jesus said the world would not see Him. (14:22) This revealing took place in the person of the Holy Spirit as He was with them. (14:17) Thus, it is through the Holy Spirit that Christ is revealed for He glorifies Christ and declares Christ unto the believer. (16:14)

Role of Teacher

John has recorded the fact that the Holy Spirit also fulfills the role of a teacher. Jesus said:

But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. These things have I spoken unto you, while yet abiding with you.²⁵

Teacher's subject. The verb which John has employed for teach is διδάσκω(didasko). Vine has defined it as, "absolutely, to give instruction. Here it is used transitively, with an object".²⁶ The subject which the Spirit

²⁵John 14:26,25

²⁶Vine, op. cit., IV, p. 111

teaches is Jesus Christ. According to John, He teaches by causing to remember all that Jesus had said to the disciples. In regard to the word remember, Vine has noted its meaning as: "to imply suggestion".²⁷ Thus the Spirit fills His role as a teacher by suggestion or reminder of what Jesus taught. George Hendry has indicated that "the Spirit continues the work of Christ by effecting His word in its inner apprehension among men".²⁸ Hence, as the Spirit indwells the believer, He teaches him about the things of Christ.

Teacher's limitations. It is very important that the Holy Spirit has the adjective holy before His name in the passage under surveillance. The Spirit's name represents His nature. Thus His teaching is definitely limited by it. As His name tells us that His nature is holy, so His teaching falls into the realm of holy. A. W. Pink has said that "the title Holy Spirit shows His nature, while the word holy is used to denote His holiness".²⁹ Due to the fact of the Spirit's holiness, all His operations are holy, and ~~have moral significance. Samuel Chadwick has denoted some-~~ thing similar for he said that "divine truth is not of logic

²⁷Vine, op. cit., III, p. 274

²⁸Hendry, op. cit., p. 26

²⁹Pink, op. cit., p. 17

or grammar or of learning, but of the Holy Spirit of God who interprets, illumines and transforms".³⁰ Hence, the Spirit takes the truths of Christ and applies them to the believer for the sake of moral change. His goal is to transform, to work a moral change in the follower. The goal of the Spirit is attained by causing the disciple to remember what Jesus had taught them.

Role of Enabler

The third role John has written about which the Holy Spirit fulfills is the role of Enabler. John has said:

I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing.
 Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples.
 Ye did not choose me, but I chose you, that ye should go and bear fruit, and your fruit should abide: that whatsoever ye shall ask the Father in my name, he may give it you.³¹

Christ brought out the fact that the believer apart from Him could do nothing. Yet Jesus was leaving. The exhortation was to abide in Him. The unity of abiding in Christ is the fundamental condition for bearing fruit.

~~This unity is effected by the Holy Spirit.~~

From the impossibility of bearing fruit apart from Him, Jesus moved into the area of bearing fruit, choosing

³⁰Chadwick, op. cit., pp. 69,70

³¹John 15:5,8,16

and being chosen, and asking in His name. The implication is that the Holy Spirit is to enable the disciple to accomplish the task. The key to bearing much fruit was, being chosen by Christ, asking in His name, and a proper relationship with Christ through the Holy Spirit.

Throughout chapter fifteen, Jesus exhorted the disciples to be productive. He charged them to remain in His love. Just after He told them to bear much fruit, He told them that He had chosen them with that in mind. Vine has defined the term chosen as:

in the middle voice, chose means to choose for oneself, not necessarily implying rejection of what is not chosen, but choosing with the subsidiary idea of kindness or favor of love.³²

The same author has said, "to appoint means to put".³³ Thus first Christ chose, then He simply placed the disciples with the purpose of bearing fruit.

Ask. After Christ straitly charged the disciples to bear fruit, He told them to ask in His name and it would be done so the Father would be glorified. However, this is not the only place where Jesus said to ask, for John has

recorded:

And whatsoever ye shall ask in my name, that will I do,

³²Vine, op. cit., I, p. 189

³³Ibid., I, p. 68

that the Father may be glorified in the Son.
 If ye shall ask anything in my name, that will I do.
 If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you.
 Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you.
 And in that day ye shall ask me no question. Verily, verily, I say unto you, if ye shall ask anything of the Father, he will give it you in my name.
 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full.³⁴

The first prerequisite to bearing fruit is to ask in Jesus' name. Secondly, the end result must be that of glorifying the Father through the Son. To ask in Christ's name suggests asking with His authority, power, and stamp of approval.

We are not only to ask in Christ's name but the word for ask bears a certain attitude. The word is αἰτέω (aiteo). W. E. Vine has said:

it frequently suggests the attitude of a suppliant, the petition of one who is lesser in position than he to whom the petition is made. The word is used in the case of men asking something of God or of a child asking a parent.³⁵

Hence, the attitude of the one asking God in Jesus' name must be proper. The Holy Spirit enables the believer to ask in a manner pleasing to the Father and keeps him coming as an inferior to a superior. Thus, the Father is

³⁴John 14:13,14;15:7,16;16:23,24

³⁵Vine, op. cit., I, p. 79

glorified through the relationship of the Holy Spirit to the believer.

Burdens. John went on to tell us, "I have yet many things to say unto you, but ye cannot bear them now."³⁶ The adverb John used to indicate that present time was ἀρτι (arti). Vine has said that it means "at this very moment, denoting strictly present time."³⁷ The word for bear is βαστάζω (bastazo). Again Vine has said: "it means to bear a burden, whether physically, as the cross, or metaphorically, in respect of the sufferings endured for the cross of Christ."³⁸

However another author has said that it means "to bear words of divine mysteries."³⁹ Yet according to that which has been considered under another point, the Holy Spirit would enable the believer to bear both, but it is logical to think that the disciples were not yet able to understand, for as one man has said, "the teaching of Jesus during His earthly ministry waited to be illumined by a light not yet risen: the light of the cross, the sepulchre, and

³⁶John 16:12

³⁷Vine, op. cit., III, p. 120

³⁸Ibid., I, pp. 100,101

³⁹William F. Arndt and F. Wilbur Gingrich, A Greek English Lexicon of New Testament and other Early Christian Literature (Chicago: University of Chicago Press, 1957), p. 137

the ascension."⁴⁰

Things to come. Just after Christ stated the fact of the disciples not being able to bear all of that which He had to say, He said:

Howbeit when he, the Spirit of truth, is come, he shall guide you into all truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come.

He shall glorify me: for he shall take of mine, and shall declare it unto you.

All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you.⁴¹

John has said that the Spirit is to declare to the believer things to come three times. The word for declare is ἀναγγέλλω (anaggello). Vine has defined it as:

a compound word made up of ἀνά (ana), back and ἀγγέλλω (aggello), to announce. It means, to announce or report, to bring back tidings. Possibly ἀνά (ana) carries the significance of upward, heavenly, as the characteristics of the tidings.⁴²

The tenses of the verses under consideration are futuristic. They indicate that Jesus was talking of something in the future, that which was to come. The verb denotes the tidings which the Spirit would bring back to the believer from the throne where Christ is seated at the right

⁴⁰Gordon, op. cit., p. 46

⁴¹John 16:13,14,15

⁴²Vine, op. cit., I, p. 281

hand of the Father. The connotation is of the declaration of Christ's exaltation. To the disciples, the event was yet off in the future. The Holy Spirit was to be the relay between Christ and the believer.

Summary. Thus, the relationship of the Holy Spirit to the believer is vital in the area of bearing fruit. He is the one who effects the union with Christ to make fruit bearing possible, (see I Cor. 6:7 and Gal. 5:22,23). The Spirit enables the believer to ask in a manner that is directed by Christ. The Spirit also unites the believer with Christ in such a way that he can comprehend divine mysteries, thus preparing him to receive messages direct from the throne.

Role of Witness

The next role the Holy Spirit filled is that of Witness. Jesus said, "when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me."⁴³

The role of witness is an important one. The Spirit is the witness of Christ, to the believer. J. B. Atkinson has said, "the unanimous testimony to Jesus in the New

⁴³John 15:26

Testament is in the last resort the testimony of the Holy Spirit, as it is His office to reveal and interpret Christ."⁴⁴

Another author has said that "only as the Spirit takes the word, interprets it and witnesses directly to our hearts of Christ, will we ever see Jesus as He is."⁴⁵ Thus the Spirit's witness is Christ centered; Christ is the content. It is to be noted that the Spirit is referred to as the Spirit of truth. This is rightly so because Jesus said, "I am the way, and the truth, and the life: no one cometh unto the Father, but by me."⁴⁶ Truth is centered in Christ, so the Spirit who witnesses of Christ is referred to as the Spirit of truth.

Role of Guide

John wrote of the Holy Spirit as guide, for he quoted Jesus as follows:

I have yet many things to say unto you, but ye cannot bear them now.
Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come.⁴⁷

⁴⁴J. Baines Atkinson, The Beauty of Holiness (Salem, Ohio: Convention Book Store, 1953), p. 42

⁴⁵Torrey, op. cit., p. 94

⁴⁶John 14:6

⁴⁷John 16:12,13

When Jesus spoke of truth, He said the truth. The definite article is used. In John chapter fourteen verse six, Jesus also employed the definite article with truth, He said the Holy Spirit would teach all that He had said unto them. In the verse under consideration, Jesus said that the Holy Spirit guides the believer into the truth as found in Jesus. The tense of the verse has a futuristic ring to it for it says, "shall guide". Naturally, the Spirit's name indicates the validity of His direction as He guides into that which His name signifies, truth. R. A. Torrey has said that "the Spirit is called the Spirit of truth because it is the work of the Holy Spirit to communicate truth, to impart truth to those who receive Him."⁴⁸ The same author adds more to the thought later in his book for he said; "the Spirit will guide one into all truth, that is, the whole sphere of God's truth, which is for each one of us."⁴⁹

The role which the Spirit fulfills as John has said is that of guide. The word guide has a very beautiful meaning. The Greek word is *ὁδηγέω* (hodegeo). It really brings out what John is getting at. According to A. T. Robertson "*ὁδηγέω* (hodegeo) is from *ὁδός* (hodos), way and *ἡγεῖναι*

⁴⁸Torrey, op. cit., p. 60

⁴⁹Ibid., p. 145

(hegeomai), to lead, hence, to lead in the way."⁵⁰ W. E.

Vine has explained its usage in a similar way for he said:

the term for guide literally means to guide the blind into the fountains of the waters of life. Its figurative meaning is to be led by the hand by Him. It is also used in the interpretation of scripture.⁵¹

Thus, the role of guide reveals what the relationship is between the Holy Spirit and the believer. The Spirit guides by taking the hand and directing into all the truth. As the Spirit guides, He declares Christ and all that He hears from Him. Christ is the way in which the disciples are led and the truth to which they are guided.

Role of Christ Glorifier

John went on to say that the Spirit has a twofold ministry in His role as Christ Glorifier. While He glorifies Christ, He declares Christ to the believer. Jesus said, "He shall glorify me: for he shall take of mine, and declare it unto you."⁵²

Glorify defined. John used the Greek word *δοξάζω* (doxadzo) for the term glorify. W. E. Vine defined the word as:

to magnify, extol, praise, especially to glorify God.

⁵⁰Robertson, op. cit., V, p. 268

⁵¹Vine, op. cit., II, p. 184

⁵²John 16:14

It is ascribing honor to Him, by acknowledging Him as to His being, His attributes, and His acts. Jesus is said to glorify God, and the Father is glorified in Him. When is said to glorify Christ, it means simply that Christ's innate glory is brought to light and made manifest.⁵³

So then, as the word glorify indicates, the Spirit glorifies Christ to the believer by taking that which belongs to Christ and exalting it. He takes Christ's innate beauty and brings it to light, for Jesus said, "he shall take of mine."⁵⁴

Samuel Chadwick said something similar to Vine when he wrote; "the Holy Spirit is the active, administrative agent of the glorified Son. He is the Paraclete, the deputy, the acting representative of the ascended Christ."⁵⁵

The phrase is in the future tense. Christ is talking of an event yet to come. Part of the Spirit's ministry to the believer consists of glorifying Christ. Gordon commented upon the relationship of the Spirit to the believer in this area when he said; "it is as though He had said, I have brought you a little way in the knowledge of my doctrine, He shall bring you all the way."⁵⁶

⁵³Vine, op. cit., II, p. 152

⁵⁴John 16:14

⁵⁵Chadwick, op. cit., p. 14

⁵⁶Gordon, op. cit., p. 46

A. W. Pink commented much to the same effect when he said:

The prime function of the Spirit is to magnify Christ. The Spirit teaches the believer many things, but His supreme subject is Christ, to emphasize His claims, exalt His person, reveal His perfections, and make Him superlatively attractive.⁵⁷

Thus, the Holy Spirit glorifies Christ by exalting His person and His finished work. As the verse under consideration indicated, the Spirit simply takes what Christ has and brings it to light.

Declares Christ. John has recorded that Jesus said, "All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you."⁵⁸ Here again, the phrase "shall declare" is in the future tense. Gordon's comment on this verse is pertinent:

The Paraclete was to communicate Christ to His church, His life, power, and riches in glory. In His exaltation, all these were to be greatly exalted. All things are mine, though He had laid them aside, He now repossessed them. He has more to give now, and His church has more to receive.⁵⁹

In the passage cited above it is evident that Jesus was looking ahead to His coming glorification. The word He used for declare was ἀναγγέλλω (anaggello). Though it was

⁵⁷Pink, op. cit., p. 102

⁵⁸John 16:15

⁵⁹Gordon, op. cit., p. 43

mentioned earlier in this research, its meaning is significant to bear out this point. W. E. Vine defined the term as:

A compound word made up of *ἀνα* (ana), back and *ἀγγέλλω* (aggello), to announce. It means to announce or report, to bring back tidings. Possibly the *ἀνα* (ana) carries the significance of upward, heavenly, as the characteristics of the tidings.⁶⁰

The Spirit is the agent that takes all that is Christ's and declares it to the believer. Naturally the message itself, as it is announced, glorifies Christ.

Summary

As the writer has discovered, the Holy Spirit fulfills several roles. Each role is important to the believer. Each carries a different shade of meaning in relation to the believer. In some ways the roles overlap, yet each is distinct.

V. THE RELATIONSHIP AS SEEN IN CHRIST'S PROMISES

The Promise of the Spirit's Indwelling

The chapters that are being considered tell of dark days for the disciples. ~~Their hopes were shattered by the~~ fact of Christ's departure. Jesus, knowing full well of their discouragement, encouraged them with the assurance of the Spirit's indwelling. As a direct by product of the

⁶⁰Vine, op. cit., I, p. 281

indwelling Spirit, He promised them life, love, and peace.

John quoted Jesus when he said, "he abideth with you, and shall be in you."⁶¹ One of the first promises Christ made to His disciples was the fact of the indwelling Spirit. William Arthur noted in his book that:

This promised substitute for the personal presence of Christ was one whom the world could not see, for He was invisible to the natural eye, undiscernable by the natural mind, yet known and discerned by the believer, though not seen; known not by outward sign but by inward consciousness.⁶²

Chadwick said much the same as he noted, "the Spirit works from within. For that reason there are things which are possible for the Spirit which Christ could not do."⁶³

Though the disciples were programmed for the outward, Christ tried to prepare them for the inward. As Arthur has noted, "their knowledge of Him was to come not by sense, but by consciousness."⁶⁴ Because the Holy Spirit was to indwell them, He could work from their inner parts. For this reason Dougan Clark has written that, "the Holy Spirit works by and with the concurrence of the intellectual faculties of man. He does not supersede those faculties nor act

⁶¹John 14:17

⁶²William Arthur, The Tongue of Fire (New York: The Methodist Book Concern, 1856), p. 31

⁶³Chadwick, op. cit., p. 41

⁶⁴Arthur, op. cit., p. 32

independently of them."⁶⁵

Thus the assurance which Christ gave would insure inner guidance. The disciples would be more conscious of the Spirit's presence, and a more intimate relationship would be possessed.

The promise of life. Jesus also promised His disciples life. John quoted Jesus when He said, "because I live, ye shall live also."⁶⁶ The Greek word for live is ζάω (zao). W. E. Vine has noted its meaning as:

a principle of life, life in the absolute sense, or as God and Christ have it. This life is also possessed by the believer due to his relationship with Christ. This type of life is not merely a principle of power and mobility but has moral associations which are inseparable from it. ζάω (zoe), which is the noun form, is used of (1.) That which is a common possession of all animals and men by nature, and with reference to man's sojourn on earth, and referring to its duration. (2.) This life is equivalent to the gospel, the faith, and Christianity. (3.) It is life intensive. It is the highest word in scripture, expressing as it continually does, all of the highest and best which God's saints possess in Him. ζάω (zoe) is different than βίος (bios) which is life extensive, or ψυχή (psuche), which is heart, mind, soul, the seat of personality, or the individual life of the being. ζάω (zoe) is the life of the being which holds our ψυχή (psuche) or soul.⁶⁷

So Christ used the highest word to express the life

⁶⁵Dougan Clark, The Offices of the Holy Spirit (Portland, Oregon: Evangel Publishers, 1945), p. 31

⁶⁶John 14:19

⁶⁷Vine, op. cit., II, pp. 336, 337, 338

He promised to the disciples, an intensive life, like that life which He Himself has. It is important that the verse under consideration followed the promise of the indwelling Spirit. (14:17) The life Jesus was talking about is effected by the Spirit's residence.

The promise of love. Along with the life relationship which the believer has with the indwelling Spirit, there is a love relationship also. John has said, "he that loveth me shall be loved of my Father, and I will love him."⁶⁸ As the verse just quoted indicates, it is not only the Son that loves the believer but the Father too. This love is a reciprocal love, in that it is based upon the condition that the disciple love them.

The promise of peace. John has more to say about peace than any other writer of the New Testament. He used the word about ninety-nine times. Jesus talked about peace when He said, "peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you."⁶⁹ In reference to the peace Jesus talked about, one author has said:

the peace Jesus is talking about is a harmonized relationship between God and man, and the sense of rest and contentment as a direct consequence of that relationship,

⁶⁸John 14:21

⁶⁹John 14:27

this peace is also accomplished through the gospel.⁷⁰

Jesus closed the discourse by saying, "these things have I spoken unto you, that in me ye may have peace."⁷¹ What a blessing this must have been to the disciples during that time of stress and turmoil.

Summary

Jesus was leaving the disciples but He was going to send the Holy Spirit to stand in the place He left. Through the indwelling of the Spirit, the disciples would be more aware of Him than they were when He was with them. As a by product of the Spirit's presence, the disciples would have life, love, and peace, all of which Jesus had promised to them.

VI. SUMMARY

The results of the writer's study of the relationship of the Holy Spirit to the believer in chapter four was as follows:

1. The believer knows the Holy Spirit in the same manner
~~he knows the Father and the Son.~~
2. The relationship which the Holy Spirit and the believer have is an active one as the term for know has indicated.

⁷⁰Vine, op. cit., III, p. 170

⁷¹John 16:33

3. The Holy Spirit is another of the same kind as Jesus
 4. The Holy Spirit helps the believer after the same manner Jesus helped His disciples.
 5. The name Comforter suggests that the Holy Spirit is ever ready to help the believer.
 6. The Holy Spirit reveals Jesus to those who love Him through His residence with them.
 7. The Holy Spirit's subject as a teacher is Jesus Christ.
 8. The Holy Spirit enables the believer to bear fruit by effecting union with Christ.
 9. The Holy Spirit enables the believer to ask with the proper attitude.
 10. The Holy Spirit enables the believer to comprehend spiritual truths which He declares to him.
 11. The Holy Spirit witnesses of Christ to the disciple.
 12. The Holy Spirit guides into the truth as found in Jesus and indicated by His own nature.
 13. The Holy Spirit glorifies Christ to the believer by exalting Jesus' person and work and declaring the things of Christ.
-
14. The promises of Christ to the believer are effected by the Spirit's indwelling.

CHAPTER V

THE RELATIONSHIP OF THE HOLY SPIRIT TO THE WORLD

I. INTRODUCTION

John has many things to say about the relationship of the Holy Spirit to Christ and to the believer. However, in regard to the Spirit's relationship to the world, he is quite brief. John's thoughts about the Holy Spirit and the world are mainly brought out in chapter sixteen, but he does some contrasting between the believer and the world prior to that chapter. In this chapter, the relationship of the Holy Spirit to the world has been considered in two areas. They are: The relationship according to reception; the relationship according to conviction of sin, righteousness and judgment to come.

II. THE RELATIONSHIP VIEWED ACCORDING TO RECEPTION

Does Not See Him

John quoted Jesus in reference to the reception of the Holy Spirit when he said, "even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him."¹ Jesus gave two reasons why the world

¹John 14:17

cannot receive the Holy Spirit. The first reason given was because the world does not behold Him. The word John used for behold was *θεωρέω* (theoreo). A Greek lexicon has defined it as:

perception by the mind or spirit, to notice, perceive, find, observe, especially on the basis of what one has seen and heard. It is the spiritual perception of the one sent by God which is possible only to the believer.²

W. E. Vine has noted about the same for he said, "to be a spectator of, pointing especially to the action of the one seeing. It indicates the careful perusal of details in the object."³

As the previous quotations have indicated, the world cannot receive the Spirit because such is only possible to believers. The world cannot receive Him for the word has as its basis of knowledge, that which one has seen and heard. Thus the world is not able to observe the fine details of the Spirit.

Does Not Know Him

The second reason John has given about the world's inability to receive the Holy Spirit is the fact that it

²William F. Arndt and F. Wilbur Gingrich, A Greek English Lexicon of New Testament and Other Early Christian Literature (Chicago: University of Chicago Press, 1957), p. 360

³W. E. Vine, An Expository Dictionary of New Testament Words (Westwood, New Jersey: Fleming H. Revell Company, 1940), III, p. 338

does not know Him. The word *γινώσκω*(ginosko) is employed for know. To really understand what John is getting at, a definition of the term is needed. Vine has said that it:

frequently indicates a relation between the person knowing and the object known. What is known is of value to the one who knows and forms the basis for the relationship. Inherent in the term is the idea of appreciation as well as knowledge. Such knowledge is not obtained by mere intellectual activity but by the operation of the Holy Spirit consequent upon the acceptance of Jesus Christ.⁴

As Vine has defined the term, there are several reasons why the world cannot receive the Holy Spirit. The first is, it has no knowledge on which to build a relationship. Secondly, the world does not consider it important. Thirdly, is the fact that it has no appreciation for the Spirit and last, it has not accepted Jesus Christ. The crucifixion shows what the world thinks of Christ, and the world cannot receive the Spirit until it accepts Him, because faith in Christ is the condition for receiving the Spirit.

In view of the word that is being defined, W. F. Arndt and F. W. Gingrich have said much the same as Vine.

They have interpreted *γινώσκω*(ginosko) as:

~~to acknowledge, recognize that which one is or claims to be. It is the basis of and the condition for man's coming to know God, the equivalent of faith and knowledge in Pauline and Johannine thought.~~⁵

⁴Ibid., III, p. 338

⁵Arndt and Gingrich, op. cit., pp. 160,161

The conclusion John gave in regard to the world's reception of the Spirit is brought to light by the term $\gamma\iota\nu\acute{\omega}\sigma\kappa\omega$ (ginosko). Only when the world comes to recognize God for who He is and claims to be, will it ever be able to receive the Spirit. The other factor is that the basis of the relationship is built upon the acceptance of Christ as Saviour, and Lord, and this the world has not done.

The other reason John gave for the incapacity of the world to receive the Spirit is the fact that it does not see Him. The word for behold brought out the fact that the inability is due to lack of appreciation and the failure (or refusal) to accept Christ.

III. THE RELATIONSHIP AS SEEN IN CONVICTION OF SIN, RIGHTEOUSNESS AND JUDGMENT

Conviction of Sin

John sums up the relationship which the Spirit has to the world in chapter sixteen. He does it in a very precise manner as follows:

And he, when he is come, will convict the world in respect of sin, and righteousness, and of judgment:
of sin, because they believe not on me;
of righteousness, because I go to the Father and ye behold me no more;
of judgment, because the prince of this world hath been judged.⁶

⁶John 16:8,9,10,11

Conviction defined. John has used conviction in a threefold manner in the passage just quoted. Because of the threefold employment of conviction, the term must be defined in the same respect. That is, conviction with respect to sin, righteousness and judgment. However, only the term conviction was defined in this subpoint.

The word John has chosen to use to express conviction is *ἐλέγχω* (elengcho). This term has been defined by Arndt and Gingrich as:

to convict or convince someone of something, to point out something to someone. To bring to light, expose or set forth. To reprove or correct with the connotation of refuting. When *peri* is used with the genitive, the thing of which one is convicted of is introduced.⁷

That which the world is convicted of is strictly pointed out by the Holy Spirit. The previous quote has borne out that fact because peri is used with the genitive in each case. The word has a twofold meaning, to convict or condemn and to convince. A. W. Pink has defined the word in much the same manner for he has concluded:

conviction is the application to the heart and conscience of the light which the Spirit has communicated to the mind and understanding. By that light the convicted ~~sinner is made to feel his utter incapability to help himself or to take one step toward obtainment of holiness and happiness.~~ By that light, the quickened soul both sees and feels that there can be no access to God, no acceptance with Him save through the person and the

⁷Arndt and Gingrich, op. cit., p. 248

blood of Christ.⁸

Thus, Pink also indicates that the Spirit points out the world's wrongs, with the intention to lead it to Jesus. Thomas Hobbs has said, "convict means to bring to light, or expose, to convict, and to refute with a view to correction."⁹ Dougan Clark has said much the same, however he gave the word a little different shade for he has noted:

Conviction is the work of the Holy Spirit on the heart of the sinner by which he is made to realize his undone condition and earnestly desires reconciliation with God. In order to bring the impenitent to conviction, the Holy Spirit may either operate directly or He may employ a great variety of instrumentalities.¹⁰

Clark has added the fact that the Spirit causes the world to earnestly desire reconciliation. W. E. Vine has given the word the most detailed definition, noting it as meaning:

to convict, confute, refute, usually with suggestion of putting the convicted person to shame. To reprove the unbeliever, is viewed as being reprovved for his sinful state. It is also a term used for reprovving works and action.¹¹

Hence, Vine adds the thought of reprovving the world's

⁸Arthur W. Pink, The Holy Spirit (Grand Rapids, Michigan: Baker Book House, 1970), pp. 73,74

⁹Herschel H. Hobbs, An Exposition of the Gospel of John (Grand Rapids, Michigan: Baker Book House, 1968), p. 233

¹⁰Dougan Clark, The Offices of the Holy Spirit (Portland, Oregon: Evangel Publishers, 1945), p. 37

¹¹Vine, op. cit., I, pp. 239,253,285

state and actions. Basically, the concept of exposing or undressing man to the point of shame is involved in the word. In the process the world is shown its awful state with the motive to clothe in something else. The procedure is brought about according to Clark, "by the Spirit working with the intellectual faculties of man not superseding nor acting independently of them."¹²

Hamartia defined. Jesus said that the Holy Spirit is the one to convict the world of its sin. He specifically defined that sin as unbelief. When Christ spoke of sin, He used the word *ἁμαρτία* (hamartia). John has used the term seventeen times in his gospel. In the chapters involved in this paper, it is employed five times. (15:22,22,24;16:8,9) Arndt and Gingrich have said, "in Johannine usage, *ἁμαρτία* (hamartia) is conceived as a condition or characteristic quality and is opposed to truth."¹³ A. T. Robertson has said that it means, "sin as missing the mark and as wronging God and man, and not just a mere slip or animal instinct or devoid of moral responsibility or evil".¹⁴

¹²Clark, op. cit., p. 37

¹³Arndt and Gingrich, op. cit., p. 42

¹⁴Archibald T. Robertson, Word Pictures in the New Testament (Nashville, Tennessee: Broadman Press, 1932), V p. 267

Robertson has brought the idea of a willful act out of the term. Man of his own free will has missed the mark and continues to do so. It is an ongoing attitude which is directed toward God. Vine adds another tint to it for he defined it as:

- a missing of the mark, but this etymological meaning is largely lost in the New Testament. It is the most comprehensive term for moral obliquity. It is:
1. a principle or source of action, or an inward element producing acts.
 2. a governing principle or power.
 3. a generic term distinct from other terms used for sin, yet sometimes inclusive of concrete wrong doing.
 4. a sinful deed or an act of sin.¹⁵

Thus, the sin Jesus is talking about is the source behind the action. It is the fountain from which all sinful actions flow. Hence, the sin Jesus said the Holy Spirit would point out is the world's general attitude toward God.

Conviction of unbelief. John has written of the particular sin of which the world is convicted when he said; "of sin because they believe not on me".¹⁶ The Greek word for believe is πιστεύω (pisteuo), one of John's favorites. According to Vine, it means, "to believe, also to be persuaded of and hence to place confidence in, to trust, signifying in this sense, to rely upon, not mere credence".¹⁷

¹⁵Vine, op. cit., IV, pp. 32,33

¹⁶John 16:9

¹⁷Vine, op. cit., I, p. 116

Thus, the Holy Spirit convicts the world of not placing its confidence in Christ.

Prior to the verse which was quoted, Jesus said, "if I had not come and spoken unto them, they had not had sin; but now they have no excuse for their sin."¹⁸ The word for excuse is *πρόφασις* (prophasis). Vine has said; "it is from *πρό* (pro), before and *φῆμι* (phemi), to say, meaning to assume something so as to disguise their real motives".¹⁹ Jesus said, they are without excuse, their sin could not be covered because He had spoken to them. The ministry of the Holy Spirit to the world is one of conviction for sin. R. A. Torrey has said that, "the Spirit so convinces the world of their error in respect of sin as to produce a deep sense of personal guilt."²⁰

Later, in the same book, Torrey has added:

one sin that reveals man's rebellion against God and daring defiance of Him is the sin of not believing on Jesus Christ, and this is the one sin that the Holy Spirit puts to the front and emphasizes and of which He convicts men.²¹

Because the Holy Spirit speaks for Christ, declares

¹⁸John 15:22

¹⁹Vine, op. cit., I, p. 197

²⁰R. A. Torrey, The Person and Work of the Holy Spirit (Grand Rapids, Michigan: Zondervan Publishing House, 1968), p. 81

²¹Ibid., p. 89

Christ and is the witness of Christ, He is able to convict the world of sin. The Spirit convinces with a view to proving or demonstrating and convicts in the sense of reproving and correcting. The Spirit accomplishes His task by unmasking or stripping down the nonbeliever, thus exposing him to his shame because he has not accepted Jesus, the most rational thing in the world. Hence, their sin.

Conviction of Righteousness

Dikaiosune defined. The second area in which the Holy Spirit convicts the world is about Christ's righteousness. John has said, "of righteousness, because I go to the Father and ye behold me no more".²²

The Greek term for righteousness is δικαιοσύνη (dikaiosune). To understand what John means, the word must be defined. Arndt and Gingrich have defined it as, "uprightness, justice as a characteristic of a judge. In a moral and religious sense, uprightness, righteousness, the characteristic required of men by God."²³

Thus, righteousness is a quality of a judge; that same quality is expected to be found in man by God. W. E. Vine has noted its meaning as:

²²John 16:10

²³Arndt and Gingrich, op. cit., p. 195

the character or quality of being just or right. It is used of the attribute of God which is consistent with His own nature and shows that quality in Him of His holiness which must find expression in His condemnation for sin. The word is found in the sayings of Christ

1. of whatever is right or just in itself; whatever conforms to the revealed will of God.
2. whatever has been appointed by God to be acknowledged and obeyed by man.

It is the sum total of the requirements of God. In the preaching of the apostles the righteousness of God and Jesus is the righteous dealing of God with sin and sinners, on the grounds of the death of Christ.²⁴

Thus, righteousness is whatever conforms to God's will; it has been appointed by Him, and is to be recognized by obedience in man. Also the thought of Christ's death is inherent in the term in that He fulfilled all righteousness.

Christ's exaltation. The relationship which the Holy Spirit has with the world is one of exposure. The Spirit convicts of righteousness because Jesus said, "I go to the Father."²⁵ A. T. Robertson has quoted Bernard as having said, "the Holy Spirit is not spoken of as man's advocate with God in this relationship, but as Christ's advocate with the world."²⁶

R. A. Torrey gave more light on the matter when he said:

²⁴Vine, op. cit., III, p. 298

²⁵John 16:10

²⁶Robertson, op. cit., V, p. 267

the coming of the Spirit is itself proof that Christ has gone to the Father. The Father sets the stamp of His approval upon Christ's character by raising Him from the dead and exalting Him to His own right hand, and giving Him a name above every name.²⁷

As the Spirit is said to glorify Christ, He exalts Christ's work, that which He has already accomplished, especially that part of His work which has reference to man's redemption. The Spirit reveals Christ's innate beauty. As Torrey has said:

the Spirit convinces the world of the righteousness of Christ. He opens its eyes to see Jesus Christ, standing absolutely alone, not only above all men, but above all principalities and powers.²⁸

Pink has said much the same for he said, "the Spirit brings before the heart of the convicted one the character and claims of God."²⁹

Thus, because the Son went to the Father, the Spirit attests to His perfect character and convinces the world that He, the Son is the model of perfect human holiness.

Conviction of Judgment

Krisis defined. The third aspect of the Spirit's ~~basis for conviction is found in coming judgment. Jesus~~

²⁷Torrey, op. cit., p. 91

²⁸Ibid.

²⁹Pink, op. cit., p. 69

said, "of judgment, because the prince of this world hath been judged."³⁰ The word for judgment in Greek is κρίσις (krisis). Arndt and Gingrich have defined the term as follows:

in addition to the sense of condemnation and judgment, it has the clear connotation of separation or division. The judgment which is operative here and now, consists in the fact that men divide themselves into those who accept Christ and those who reject Him.³¹

Vine has a parallel definition:

it primarily means a separating, then a decision, judgment, most frequently in a forensic sense, especially divine judgment. It is the process of investigating or the act of distinguishing and separating, hence a judging or passing of judgment upon a person or thing. It has a variety of meanings, such as judicial authority, justice, a tribunal, a trial, a judgment by metonymy, the standard of judgment being just dealing.³²

Thus, as the word indicates, there is a separation involved. The person doing the separating is just. As one authority has said, it is operative now and consists in the fact that man separates himself. This judgment is based on acceptance or rejection of Christ.

Present judgment. In the verse under consideration, Jesus said, "the prince of this world hath been judged."³³

³⁰John 16:11

³¹Arndt and Gingrich, op. cit., pp. 453,454

³²Vine, op. cit., I, pp. 222,223 II, p. 281

³³John 16:11

The word for judge is a singular verb in the third person. It is in the indicative mood, passive voice and perfect tense. The indicative tells us that it is plain fact, while the passive voice indicates that someone else is passing judgment upon Satan. The perfect tense proves that Satan has been judged and is judged up until this very moment. It is a completed act in the past, yet covering up until now. The ground for judgment lies in the fact that Satan has already been defeated or cast out. (John 12:31) The Holy Spirit exposes the nonbeliever to that fact.

IV. SUMMARY

In this chapter the relationship of the Holy Spirit to the non-believer was considered, and the fact that the world cannot receive Him, because it neither sees Him nor knows Him. The threefold area of conviction in regard to sin, righteousness and judgment was investigated. The Holy Spirit convicts the world by reproof and exposure of its unbelief, of righteousness because Christ has been exalted to the Father's right hand, and of judgment because the prince of this world has already been judged.

CHAPTER VI

SUMMARY AND CONCLUSIONS

The summation of the major findings of the entire investigation, the conclusions arrived at on the basis of the investigation and suggestions for further study are recorded in chapter six.

I. SUMMARY

The Holy Spirit in Relation to Christ

The study of the relationship of the Holy Spirit to Christ resulted in several significant findings. First, the writer found that the Holy Spirit by being referred to as "another" is a person distinct from Christ. Inherent in the term was the fact that the Spirit is Christlike, or another of the same sort as Jesus.

Secondly, the word "Comforter" describes what kind of a person the Holy Spirit is; it was found that He performed the same tasks Jesus performed but His work in relation to ~~Christ is to glorify Christ, yet both are alluded to as~~ Paraclete. The Jews have given the Holy Spirit a name which corresponds to the Messiah's name, Menahem.

Thirdly, the nature and names of the Holy Spirit indicate the Spirit's mode of operation and suggest His

essential moral character. As Jesus was called "the truth", so the Spirit is referred to as "the Spirit of truth". The Spirit's nature and names enforce the fact of His personality. His personality is further borne out by His actions, which are carried out in relation to Christ.

Fourthly, the Holy Spirit was sent in Jesus' name and the Father also sent Him. The Trinity was involved in this transaction. He was sent in Jesus' name because His work is based upon Jesus' finished work, yet the whole Trinity has a con-joined mission, which is that of a functional ministry.

Finally, this aspect of the Holy Spirit may be summed up by saying that He glorifies Christ. This glorification takes place through the Spirit's indwelling, teaching, enabling the believer to bear fruit, witnessing of Christ, and declaring Christ.

The Holy Spirit in Relation to the Believer

The investigation of the relationship of the Holy Spirit to the believer was a fruitful one. First, through ~~Christ's dialogue with the disciples, it was discovered~~ that the disciples would know the Holy Spirit after the same manner they knew the Father and the Son. The term "another Comforter" suggested that the Holy Spirit would be equal to the presence of Christ. The term has many

intimate meanings for the believer.

Secondly, the relationship of the Holy Spirit to the believer was studied in regard to the roles the Spirit fulfills. The Spirit teaches the believer, He enables the believer to ask, and to bear divine mysteries which the Spirit declares to him. The Spirit witnesses to the believer of Christ while guiding him into all truth. As the Spirit guides, He glorifies Christ by exalting and declaring Christ in the life of the believer.

Finally, in regard to the promises which Christ gave to the believer, it was concluded that as a result of the Spirit's indwelling, the believer has life, love, and peace.

The Holy Spirit in Relation to the World

In reference to the relationship of the Holy Spirit to the world, John is very precise and brief. First, it was found that the world cannot receive the Spirit because it does not see or know Him.

Secondly, the Spirit convicts the world with respect to sin, righteousness and judgment. He convicts in regard to sin because they believe not on Christ. Their sin is a continuing attitude which is directed against God as revealed in Christ. The righteousness of which the world is convicted is Christ's. The Holy Spirit exalts the person and work of Christ, thereby exposing and condemning the shabby

garments of the sinner. The third aspect of conviction by the Spirit is that of judgment. Basically, the world judges itself, because it separates itself from Christ. The basis of the judgment is the righteous character of the judge, as attested by the Spirit.

II. CONCLUSIONS

The writer most definitely arrived at some conclusions as a result of the study. They are as follows:

1. When the term Comforter is considered in relationship to Christ, the Holy Spirit is Christ's advocate. When the term is considered in relation to the believer, the Spirit is the believer's advocate. The term indicates the ministry of the Spirit as twofold. In respect to Christ, He vindicates Christ, but in respect to the believer, He is ever ready to help.
2. The term "another" precisely denotes who the person of the Spirit is. He is not Jesus, but is another like Jesus, as designated in the word.
3. The Spirit's main mission is to glorify Christ. In this respect, He is sent in relation to Christ. He could not come before Christ sent Him because Christ's work was not finished. Christ had to be exalted to the Father before the Spirit could glorify Him. The proof of the exaltation of Christ is the fact that

He sent the Holy Spirit. The Spirit attests to Christ's righteousness.

4. The Holy Spirit, by indwelling the believer, causes the believer to be more aware of Christ than he was when Christ was with them, because the Spirit glorifies Christ.
 5. Union with Christ is effected by the Holy Spirit. This applies to any area in which the Holy Spirit ministers to the believer. Christ and all that He has is central to the Holy Spirit's ministry.
 6. The Holy Spirit is the "relay" between Christ and the believer, even to the point of declaring that which He hears Christ speak.
 7. The work of the Holy Spirit in relation to Christ and the believer is so intermeshed, that if one part is taken away, the whole relationship falls.
 8. The Holy Spirit is for believers only, as the term "know" has brought out. (John 14:17) The world cannot receive the Spirit, first of all, because it has not accepted Christ. Secondly, the word for know denotes
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- that the basis of knowledge is built upon the claims of Christ. The third reason is that the world does not properly evaluate Jesus, which is essential if there is to be a sound relationship with Him. Last of all, the knowledge is not attained by mere

intellectual activity, but by the work of the Holy Spirit, consequent upon the acceptance of Christ.

9. The central message of the Holy Spirit to the non-believer is Jesus Christ. The Spirit uplifts Christ to the world, thereby revealing its sin.
10. Conviction is the work of the Holy Spirit with respect to the world, whereby it is convinced of its state, with a view to correct it and cause it to desire Jesus Christ. The Holy Spirit uses the intellectual faculties of man, by undressing man till he is shamed with the motive of clothing him in Christ.

III. SUGGESTIONS FOR FURTHER STUDY

The writer concluded his research with a sense of satisfaction but also with a realization of a need for more information. The investigator was pleased to find how explicit Jesus was about the Holy Spirit in the areas considered in this study. However, he was aware that his research was not exhaustive. Several areas for further investigation became evident:

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1. The writer suggests a comparative study of the ministry of the Holy Spirit to the believer with that of the world, especially with reference to the Spirit glorifying Christ.
 2. The investigator also suggests that a very detailed

study could be conducted concerning the work of the Holy Spirit in the believer's life, as seen in the other books of the New Testament. A more in-depth study in this one area would turn up many nuggets to aid the believer throughout life.

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APPENDIX

APPENDIX A

JESUS' FAREWELL DISCOURSE

John 14

1. Let not your heart be troubled: believe in God, believe also in me.
2. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you.
3. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also.
4. And whither I go, ye know the way.
5. Thomas saith unto him, Lord, we know not whither thou goest; how know we the way?
6. Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me.
7. If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him.
8. Philip saith unto him, Lord, show us the Father and it sufficeth us.
9. Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Show us the Father?
10. Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works.
11. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.
12. Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father.
13. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.
14. If ye shall ask anything in my name, that will I do.
- ~~15. If ye love me, ye will keep my commandments.~~
16. And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever,
17. even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you.
18. I will not leave you desolate: I come unto you.
19. Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ye shall live also.
20. In that day ye shall know that I am in my Father, and

- ye in me, and I in you.
21. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him.
 22. Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us and not unto the world?
 23. Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him.
 24. He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.
 25. These things have I spoken unto you, while yet abiding with you.
 26. But the Comforter, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you.
 27. Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful.
 28. Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I.
 29. And now I have told you before it come to pass, that, when it is come to pass, ye may believe.
 30. I will no more speak much with you, for the prince of the world cometh: and he hath nothing in me;
 31. but that the world may know that I love the Father, and as the Father gave me commandment, even so I do, Arise, let us go hence.

John 15

1. I am the true vine, and my Father is the husbandman.
 2. Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit.
 3. Already ye are clean because of the word which I have spoken unto you.
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4. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me.
 5. I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing.
 6. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them and cast them into the fire, and they are burned.

7. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you.
8. Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples.
9. Even as the Father hath loved me, I also have loved you: abide ye in my love.
10. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.
11. These things have I spoken unto you, that my joy may be in you, and that your joy may be made full.
12. This is my commandment, that ye love one another, even as I have loved you.
13. Greater love hath no man than this, that a man lay down his life for his friends.
14. Ye are my friends, if ye do the things which I command you.
15. No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you.
16. Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you.
17. These things I command you, that ye may love one another.
18. If the world hateth you, ye know that it hath hated me before it hated you.
19. If ye were of the world, the world would love its own: but because ye are not of the world, therefore the world hateth you.
20. Remember the word that I said unto you, A servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also.
21. But all these things will they do unto you for my name's sake, because they know not him that sent me.
22. If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin.
- ~~23. He that hateth me hateth my Father also.~~
24. If I had not done among them the works which none other did, they had not had sin: but now have they both seen and hated both me and my Father.
25. But this cometh to pass, that the word may be fulfilled that is written in their law, They hated me without cause.
26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me:

27. and ye also bear witness, because ye have been with me from the beginning.

John 16

1. These things have I spoken unto you, that ye should not be caused to stumble.
2. They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service to God.
3. And these things will they do, because they have not known the Father nor me.
4. But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the beginning, because I was with you.
5. But now I go unto him that sent me; and none of you asketh me, Whither goest thou?
6. But because I have spoken these things unto you, sorrow hath filled your heart.
7. Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away; the Comforter will not come unto you; but if I go, I will send him unto you.
8. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment:
9. of sin, because they believe not on me;
10. of righteousness, because I go to the Father, and ye behold me no more;
11. of judgment, because the prince of this world hath been judged.
12. I have yet many things to say unto you, but ye cannot bear them now.
13. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come.
14. He shall glorify me: for he shall take of mine, and shall declare it unto you.
15. All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you.
16. A little while, and ye behold me no more; and again a little while, and ye shall see me.
17. Some of his disciples therefore said one to another, What is this that he saith unto us, A little while and ye behold me not; and again a little while, and ye shall see me: and, Because I go to the Father?
18. They said therefore, What is this that he saith, A little while? We no not what he saith.

19. Jesus perceived that they were desirous to ask him, and he said unto them, Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold me not, and again a little while and ye shall see me?
20. Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy.
21. A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world.
22. And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you.
23. And in that day ye shall ask me no question. Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name.
24. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full.
25. These things have I spoken unto you in dark sayings: the hour cometh, when I shall no more speak unto you in dark sayings, but shall tell you plainly of the Father.
26. In that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you;
27. for the Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father.
28. I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father.
29. His disciples say, Lo, now speakest thou plainly, and speakest no dark saying.
30. Now know we that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.
31. Jesus answered them, Do ye now believe?
32. Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.
33. These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.