**“Spirit” and “Paraclete” in the Gospel and Epistles of John**

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
<th>Mt</th>
<th>Mk</th>
<th>Lk</th>
<th>John</th>
<th>Acts</th>
<th>Paul</th>
<th>Heb</th>
<th>Cath</th>
<th>1Jn</th>
<th>2,3Jn</th>
<th>Rev</th>
<th>NT</th>
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<tbody>
<tr>
<td>πνεῦμα</td>
<td>spirit, breath, wind</td>
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A) In the New Testament, “pneuma” can refer to many different things:
- **something divine**: the Spirit of (our) God, Spirit of the Living God, Spirit of the Lord, Spirit of your Father, Spirit of him who raised Jesus from the dead; the Spirit of His Son, Spirit of Jesus, Spirit of Christ, Spirit of Jesus Christ; the Holy Spirit, Holy Spirit of God, Spirit that is from God, Spirit of Truth, eternal Spirit; seven spirits of God (Rev)
- **something demonic**: evil spirit, unclean spirit, demonic spirit, foul spirit, spirit of an unclean demon, spirit of error, spirit of cowardice, spirit of divination, spirit of slavery, spirit of the antichrist, spirit of the world, sluggish spirit
- **something human**, but coming from God: spirit of adoption, spirit of faith, spirit of gentleness, spirit of glory, spirit of grace, spirit of holiness, spirit of life, spirit of power and of love and of self-discipline, spirit of prophecy, spirit of wisdom and revelation, spirit of your minds, spirits of the prophets, spirits of the righteous, spirit of Elijah
- **something in nature**: wind, moving air, breath

B) The Gospel and Letters of John have some interesting and significant usages of the Greek word pneuma:
- “Pneuma” can refer to “wind” (John 3:8); the animating force of human life (3:6); Jesus’ own life force (11:33; 13:21; 19:30); something Jesus gives the disciples (20:22); something that comes from God (1:32-33; 3:5-8; 15:26)
- The phrase “Holy Spirit” is rarely used in John (only 3x), in contrast to its frequent use in Luke and Acts
- Yet the phrase “Spirit of Truth” appears only in John (14:17; 15:26; 16:13) and 1 John (4:6), nowhere else in the NT
- In the Fourth Gospel, the “Holy Spirit” is present near the beginning (Jesus’ baptism; 1:32-33), the middle (the Last Supper discourse; 14:26), and the end (the first appearance of the resurrected Jesus; 20:22)
- It might seem curious that the Spirit is not mentioned already in the Prologue; yet the “Logos” in John 1:1-5 has much the same role as the “Spirit” in the creation accounts of Gen 1-2

C) John gives the Holy Spirit an unusual but highly significant title, “Paraclete”:
- The Greek verb παρακαλέω (parakaleo - “to call to one’s side”) occurs often in the NT, esp. the letters of Paul; but the derived noun parakletos occurs only in John and 1 John
- Outside of the NT, parakaleo and parakletos are used mostly in juridical/courtroom contexts
- The Holy Spirit is “another Advocate” (John 14:16), implying that Jesus himself was the first “Advocate” (cf. 1 John 2:1); thus, the Paraclete does many of the same things that Jesus said and did

D) The Spirit/Paraclete has several different roles or functions according to John’s Gospel:
- As a companion, to be with the disciples “forever,” after Jesus is gone (14:16-18; cf. 1 John 3:24; 4:13)
- As a teacher, who will “remind” the disciples of Jesus’ own words and teachings (14:26)
- As a legal witness, who will give “testimony” to the disciples and the world about Jesus (15:26)
- As a judge, who will “convict” (or “convince”?) the world “about sin and righteousness and judgment” (16:8-11)
- As a revealer, who will “guide” the disciples to the “truth” about God and Jesus (16:13-15; cf. 1 John 5:6-8)

E) Yet the relation of the Spirit/Paraclete to God and to Jesus is complex. Reflect and discuss:
- Is the Paraclete sent by the Father (John 14:16; 14:26) or by Jesus himself (15:26; 16:7)?
- Why can the world not “receive” the Spirit/Paraclete (14:17)?
- Why can the Spirit/Paraclete not be sent until after Jesus’ departure (16:7)?
- What is the relationship between the Holy Spirit and the forgiveness of sins (20:21-23)?

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now here, when the true worshipers will worship the Father in Jerusalem. 22 You worship what you do not know; we worship what we know, for salvation is from the Jews. 23 But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. 24 God is spirit, and those who worship him must worship in spirit and truth.

3:31-34 – The one who comes from above is above all; the one who is of the earth belongs to the earth and speaks about earthly things. The one who comes from heaven is above all. 32 He testifies to what he has seen and heard, yet no one accepts his testimony. 33 Whoever has accepted his testimony has certified this, that God is true. 34 He whom God has sent speaks the words of God, for he gives the Spirit without measure.

4:21-24 – Jesus said to her (Nicodemus), “Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. 6 What is born of the flesh is flesh, and what is born of the Spirit is spirit. 7 Do not be astonished that I said to you, ‘You must be born from above.’ 8 The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.”

5:6-8 – This is the one who came by water and blood, Jesus Christ, not with the water only but with the water and the blood. And the Spirit is the one that testifies, for the Spirit is the truth. 7 There are three that testify: 8 the Spirit and the water and the blood, and these three agree.

First Letter of John:
2:1-2 – My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an ADVOCATE with the Father, Jesus Christ the righteous; 2 and he is the atoning sacrifice for our sins, and not for ours only but also for the sins of the whole world.

3:3-4 – The one who was born of the Spirit is of the Spirit, and the one who was born of the flesh is of the flesh. 4 What has been sown in your earthly body is for your earthly body, and what has been sown in your heavenly body is for your heavenly body. 5 So it is with the spirit and life. 6 Do not be astonished that I said to you, ‘You must be born from above.’ 7 For the Spirit of God is spirit, and those who worship him must worship in spirit and truth.”

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