

2. The Paraclete's Mission to the World

The space in the gospel narrative between the Last Supper and the arrest of Jesus carries a natural tension; the trajectory of the story becomes steep as the climax of the drama approaches. The author of the Gospel of John marks this change of pace with the exit of Judas and then employs the growing tension to highlight teachings and commandments of Jesus that are unique to the Johannine account. The middle of this farewell discourse introduces a character/concept new to John's Gospel. The Paraclete is promised as one who will come on the scene and make Jesus' imminent departure (which his followers are slow to process) not only less of a burden on them, but actually to their advantage (16.7).

Defining Paraclete

The word Παράκλητος has been the center of much debate. The standard definition comes from Liddell and Scott: "The history of the word παράκλητος throughout the whole range of known Greek and Hellenistic usage outside the NT presents the clear picture of a term deriving from legal activity, namely legal adviser, helper or advocate in the appropriate court."¹ But after an extensive review of ancient usage of the word, Grayston concludes, "The whole range of evidence for the appearance of παράκλητος in

¹ Henry Geroge Liddell, Robert Scott, Henry Stuart Jones, Roderick McKenzie, and Project Thesaurus Linguae Graecae, "The Online Liddell-Scott-Jones Greek-English Lexicon", University of California, Irvine <http://www.tlg.uci.edu/lj>.

classical and Hellenistic Greek, as a rabbinic loan-word, and in patristic texts denies that it is a term deriving from legal activity. Bauer was right when he said that 'the technical sense of advocate cannot be demonstrated'.² Instead, the most common meaning of the word in antiquity was less formal, more supportive, and decidedly not antagonistic (as a prosecutor would necessarily be): "The business of a παράκλητος is to give advice or to make a great person favourable to a suppliant. The word means something like supporter, sponsor, patron."³ Furthermore, with regard to our specific passage, "Yet in the Farewell Discourses, the Paraclete corresponds to no forensic office but is much more a prophetic teacher."⁴ Brown builds on Grayston's review of the pre-John uses of Paraclete, concluding that the term was used predominantly in describing the work of a "mediator or broker."⁵ A brokerage model not only agrees better with the usage we find in antiquity, it also works well with the Johannine themes of access, the mission of Jesus (and then the Spirit), and the important role clients (i.e., disciples) play in the theodrama.⁶

² Kenneth Grayston, "The Meaning of Paraklētōs." *Journal for the Study of the New Testament* (4, no. 13 (1981), 79.

³ *Ibid.*, 74.

⁴ *Ibid.*, 68.

⁵ Tricia Gates Brown, *Spirit in the Writings of John : Johannine Pneumatology in Social-Scientific Perspective* (Journal for the Study of the New Testament Supplement Series. London ; New York: T & T Clark International, 2003), 181.

⁶ See Brown, *Spirit in the Writings of John*, 193-6.

The English translation 'Advocate' (RSV, et al)⁷ is based on the thread of scholarship following Liddell and Scott, and the apparent juridical theme of this passage (i.e., conviction, judgment). But it seems much less appropriate in the other Johannine instances, leading other translations to choose a different English word that encompasses those other statements while using a single term for all instances. Occurrences of Comforter, Encourager, Intercessor, Teacher, Helper and the occasional transliteration show not only a linguistic difficulty but a conceptual one, as we still pause over what John meant in his distinctive description of the Holy Spirit.⁸

In examining the other Paraclete references, several characteristics stand out. First is that the Paraclete is actually *another* Paraclete (14.16) which echoes (or foreshadows) the description of Jesus as a Paraclete to the Father on behalf of his followers in 1 John 2.1.

⁷ A review of English renderings: "Helper" is the choice for the ESV, God's Word, Good News, J. B. Phillips ("divine helper"), NASB (with footnote: "*Paracletos*, one called alongside to help; or Comforter, Advocate, Intercessor"), NCV (with footnote: "'Counselor' or 'Comforter.' Jesus is talking about the Holy Spirit."), NKJV, Worldwide English ("the one who is to help you"), and New Life Version. "Comforter" is used by the ASV, Amplified (see below), Darby, Holman CSB, KJV, Lamsa, Wycliffe, Tyndale, and Young's Literal. "Advocate" appears in the NIV (though the NIV 1984 and NIV U.K. both have "Counselor"), RSV, NRSV, and NLT (with footnote: "Or Comforter, or Encourager, or Counselor. Greek reads *Paraclete*."), and Lexham. Both the NIV Readers and The Message use "Friend," Douay-Rheims and the Jerusalem Bible transliterate "Paraclete," the CEV opts for "the Holy Spirit," and the Common English Bible has "Companion" (with "Advocate" as a footnote). The difficulty and variety is perhaps best summed up in the all-encompassing parenthetical placed in the text of the Amplified Bible: "Comforter (Counselor, Helper, Advocate, Intercessor, Strengtheners, Standby)."

⁸ Richard Bailey offers these possible meanings: "The Authorized Version rendering of 'Comforter' (which in the seventeenth century meant 'Strengtheners' or 'Fortifier' rather than 'Consoler') is inaccurate. It means literally 'called in to help' and is a technical word of the law courts for counsel or witness. Hence it is often translated 'Advocate,' but I think this name is bound to suggest to us a more legalistic idea than S. John intends. Possibly the word 'Champion' would best express its meaning. Philo uses the word, but in a different connection." [Richard Fitzroy Bailey, *The Gospel of S. John: An Introductory Commentary* (A Commentary for Schools. London: Student Christian Movement Press, 1940), 29.]

As both Jesus and the Spirit are named as Paraclete, we might expect them to share traits in common, and this is certainly the case. Like Jesus, the Spirit-Paraclete comes from the Father, and cannot be received or known by the world (14.16). Unlike Jesus, the Spirit cannot even be seen by the world, but this is a temporary difference, soon Jesus will no longer be visible to the world either (14.19). The Spirit will remain with and eventually be in Jesus' followers, and will teach them "all things," specifically aiding memory with regard to all that Jesus taught (14.26). Indeed, the Paraclete will testify about Jesus, alongside the followers who will testify (15.26-7). The Spirit will guide into all truth, but will also only speak what he hears, but will also disclose what is to come and in all glorifying Jesus, only taking what belongs to Jesus (nothing less than all the Father has) and sharing that. In terms of a strict theological consideration, the Father gives the Paraclete at Jesus' request (14.16), Jesus sends the Paraclete from the Father (15.26), the Paraclete proceeds from the Father (15.26), can only come after Jesus' departure (16.7), and is sent by Jesus (16.7). Aside from our pericope, the actions and characteristics attributed to the Spirit-Paraclete seem congruent with each other (bordering on redundant). We will need to consider if the action in 16.8-11 constitutes a departure from this, some disconnected mission of the Spirit-Paraclete, or if this statement can also be understood in this mode of guiding/teaching/reminding/testifying/revealing/glorifying.

There are two main reasons to look for help from this surrounding context. One is the Paraclete term John is filling with his meaning stands as the main subject of this multilayered, several clause sentence. Much goes on in 16.8-11, and the Paraclete is the actor throughout. The second reason is that the action the Paraclete performs, ἐλέγξει, is an even rarer term for John, occurring only here and in 8.46. Its unique appearance here makes understanding this passage more difficult still, especially as this is the primary verb in place through v.11. The Paraclete is the actor and ἐλέγχω is the action all the way through; what follows in this sentence stands in immediate relation to this actor and action and offers the best explanation for what John means by them.

The Paraclete's action toward the world

Ἐλέγχω can express a wide range of intensity, from pointing something out to someone, to bringing something to light, to convicting or convincing, to reproving and correcting, all the way to punishing and disciplining.⁹ Despite this wide range, many modern commentators view this action as primarily hostile, attacking, accusing, adversarial and prosecutorial in nature, even though this requires reading both

⁹ Aloisi explains, "Outside of the NT, ἐλέγχω has a broad semantic range... But the idea of rebuking another person or showing another person his sin for the purpose of repentance is the most common meaning of ἐλέγχω not only in the LXX but also in the NT. [John Aloisi, "The Paraclete's Ministry of Conviction: Another Look at John 16:8-11." *Journal of the Evangelical Theological Society* (47, no. 1 2004), 56-57.]

Westcott agrees, and yet only offers forensic examples: "The idea of 'conviction' is complex. It involves the conceptions of authoritative examination, of unquestionable proof, of decisive judgment, of punitive power." [Arthur Westcott, *The Gospel According to St. John* (London,: J. Murray, 1924), 228.].

παράκλητος and ἐλέγξει contrary to their most common meaning.¹⁰ This understanding may stem from the first and third concepts involved, sin and judgment, and their explanatory clauses which point to unbelieving and being condemned. More likely, this interpretation is based on a Pauline-Lutheran reading of the second concept, righteousness, though the explanation of the ascension of Jesus, does not seem to illuminate such a negative action for ἐλέγχω. Such action also finds no parallel in the other Paraclete descriptions. In 14.16, the Paraclete will be with, and dwell in, the disciples. In 14.26, the Paraclete will teach and remind the disciples of all that Jesus taught them. In 15.26, the Paraclete will testify about Jesus. If ἐλέγξει in 16.8 means to prosecute, then this marks a significant departure from the other aspects of the Paraclete's activity. This coupled with the rejection of the notion that a Paraclete was

¹⁰ Barrett asserts: "the primary meaning of the Greek word is 'legal assistant, advocate,' and with this meaning it was transliterated into Hebrew and Aramaic. This meaning however does not seem to be prominent in John's usage; there is a forensic aspect of the Paraclete's work, but he is a prosecuting rather than a defending counsel." [C.K. Barrett, *The Gospel According to St. John: An Introduction with Commentary and Notes on the Greek Text*, Second Edition (Philadelphia: Westminster Press, 1978), 462.]

See also J. Ramsey Michaels, *The Gospel of John*, The New International Commentary on the New Testament, (Grand Rapids, Mich.: William B. Eerdmans Pub., 2010), 833. Kellum acknowledges the grammatical structure here requires a consistent reading across all three clauses, yet still defines ἐλέγχω negatively: "The elaboration at [vv.] 9-11 is also brief and highly compact (comprised of a single sentence employing a series of items in a μέν/δέ/δέ formulation)... For this reason, it is best to understand ἐλέγχω in the sense of conviction in all three clauses, and the substance of this conviction as a negative condition within the world in each clause." (Kellum, *The Unity of the Farewell Discourse*, 179-80).[L. Scott Kellum, *The Unity of the Farewell Discourse : The Literary Integrity of John 13:31-16:33*, Journal for the Study of the New Testament Supplement Series (London ; New York: T & T Clark International, 2004), 179-80.] Breck: "the spirit of truth testifies to all things and brings all accusations." [John Breck, *Spirit of Truth: The Holy Spirit in Johannine Tradition* (Crestwood, NY: St. Vladimir's Seminary Press, 1991), 117.] See also, Fernando F. Segovia, *The Farewell of the Word: The Johannine Call to Abide* (Minneapolis: Fortress Press, 1991), 232-5.

some kind of prosecuting attorney points to a more positive meaning of ἐλέγχω, such as 'convince,' which seems more in keeping with the wider Farewell Discourse.¹¹

According to Lutkemeyer, ἐλέγχω appears fifteen times in the NT and, "In every instance its use implies the action of a friend, trying to make someone see his mistake or fault or duty or opportunity."¹²

Drawing from the rest of the Paraclete passages helps us deepen what this convincing action entails. Martyn sees it as primarily glorifying Christ: "The Paraclete is even now showing Jesus in his glory. 'He will glorify me, for he will take what is mine and declare it to you. (16.14) The Word's dwelling among us and our beholding his glory are not events which transpired only in the past, an ideal period when the kingdom of God was on earth."¹³ This convicting is more than about proving wrong or prosecuting

¹¹ According to Barrett, this is the meaning, "used primarily by Greek moralists (e.g. Philo) of the conscience." (Barrett, *The Gospel According to St. John*, 486) Charlesworth argues for this meaning based on his examination of the Qumran literature: "That the sinner should be convicted of his own guilt is often the most important aim, and the nearest parallel aim of the Paraclete in Jn. 16:7ff which we can find in the Scrolls is associated with the verb *hōkīah* (Hiph. form of the root *ykh*), which more or less corresponds to the Greek *elenchein*. The meaning of the passages where the verb is used in the Scrolls is often best indicated by the word 'rebuke,' especially in the context of the duty of a member of the sect to rebuke his neighbor in order that the latter may purge his guilt in good time." [James H. Charlesworth and Raymond Edward Brown, *John and Qumran*. (London,: Geoffrey Chapman Publishers, 1972), 45.]

¹² Lawrence J. Lutkemeyer, "The Role of the Paraclete (Jn. 16:7–15)," *Catholic Biblical Quarterly* (8, no. 220-9 1946), 221-2.

¹³ J. Louis Martyn, *History & Theology in the Fourth Gospel*, Second Edition (Nashville: Abingdon, 1979), 150-1

an offender, this carries the, “desire to produce an internal consent, a conviction which will move one to obedience.”¹⁴

There are two other things to account for with ἐλέγξει in this passage: the content that is being conveyed and the recipient of the action. The recipient of the action, the someone, stands as an accusative direct object, while the concepts in question are signified by περί with a genitive. For the three concepts in this sentence, John uses περί six times, one each for introducing and then explaining each concept. But just as there is only one main subject and verb, there is also only one object: the world is the object of the Paraclete’s ἐλέγχω. We have several concepts at work here, but only one object: the world. Unlike the rarity of Paraclete and ἐλέγχω, John used κόσμος seventy-seven times in his Gospel, often in key statements. Understanding the consistent yet complex way John uses this term will help us better understand the nature of the ἐλέγχω action and how that action fits with the Paraclete’s overall mission.

The concept of the world in the fourth gospel

Over half (39) of the instances of κόσμος in the fourth Gospel come in positive statements, including references to Jesus Christ coming ‘into the world,’ describing Jesus’ mission to the world (e.g., the Baptist’s early declaration that Jesus comes as the

¹⁴ Aelred Lacomara, “Deuteronomy and the Farewell Discourse (Jn 13:31-16.33),” *Catholic Biblical Quarterly* (36, 1974): 65-84.

one who “takes away the sin of the world” (1.29), the common euphemism for this mission: “light of the world” (8.12, 9.5, 11.9, 12.46), expressing God’s love for the world (3.16), and no less than ten statements that the world ‘may be saved.’ Taking these statements alone would lead one to conclude that the world is the object of God’s love and is being saved by the Son’s mission, as Jesus prays just before his arrest, “that the world may believe that you sent me” (17.21), “that the world may know that you sent me, and loved them, even as you have loved me.” (17.23)

However, most of the remaining instances (36) show another usage of *κόσμος* in John, one characterized by conflict and enmity between Jesus and his followers against those who either “cannot receive” (14.17), “do not know” (17.25), or most commonly “hate” either Jesus, his followers, or both. There is even one instance where Jesus instructs his followers to hate their own life in this world (12.25). Jesus tells Pilate his “kingdom is not of this world” (18.36), he gives his followers peace “not as the world gives” (14.27), and he even tells the Father his “prayer is not for the world” (17.9), but for those the Father has given to him. In all these passages the world stands in juxtaposition to Jesus and his followers.¹⁵ Included in this hostile world strand of thought are three passages that refer to ‘the ruler of the world,’ moving from the future tense, *νῦν ὁ ἄρχων τοῦ κόσμου τούτου*

¹⁵ Except that estranged believers may also be in view, as Raymond Brown asserts in his exploration of the Johannine community. [Raymond Edward Brown, *The Community of the Beloved Disciple* (New York: Paulist Press, 1979), 63-6, 143-4.] While Brown’s argument is somewhat different, the inclusiveness of *κόσμος* in the Johannine corpus is what I want to stress here.

ἐκβληθήσεται ἔξω (“now the ruler of this world will be cast out,” 12.31), to the present, γὰρ ὁ τοῦ κόσμου ἄρχων (“for the ruler of the world is coming,” 14.30), which gives way to the perfect tense of our passage, ὁ ἄρχων τοῦ κόσμου τούτου κέκριται (“the ruler of the world has been judged,” 16.11). The difference between the world’s hostility and its ruler’s is that hope remains for the world, as evidenced by Jesus’ prayer above, contrasted to the completed action of the ruler’s judgment.

These two emphases of *κόσμος* are twice explicitly juxtaposed in the fourth Gospel: “He was in the world, and the world was made through him, and the world did not know him” (1.10) and, “This is the judgment, that the Light has come into the world, and men loved darkness rather than Light, for their deeds were evil” (3.19); there is also something of a dialectical approach in places, such as the conversation with Nicodemus. Jesus asserts that God so loves the world, demonstrated by sending his son, that he himself has not come to judge the world, but that those who do not trust in the sent son are already judged, as ones who hate God’s loving act of sending the Light into the world. The *κόσμος* is “the object of divine loving,” and yet stands, “in hostile antithesis to God.”¹⁶ God created and loves the world in an act of divine freewill (not out of necessity) and loves it still, despite its hostility to God. “Even as the world was created and illuminated by Him, it has ceased to be worthy of His love. But God did not in fact cease

¹⁶ Barth *Church Dogmatics* IV/1, 70.

to love it. Only now did He begin genuinely and supremely to love it.”¹⁷ The conviction and judgment of the world described by John occur, “not because God rejects it, but because He loves it.”¹⁸ All divine action toward the *κόσμος* in John is fundamentally characterized by this love - love in the face of hostility - particularly in the sending, first of the Son, then of the other Paraclete. Thus the primary action in this passage can be understood as a loving *ἐλέγχω*, a continuation of the divine mission to save the world that God loves.¹⁹

The subjects of the subordinate clauses in our pericope can also be considered with regard to how *κόσμος* is to be understood. Taken in aggregate, the three identified seem to cover the entire world: *οὐ πιστεύουσιν*, ‘they’ who do not believe - people in a present state of not having faith in Jesus, *οὐκέτι θεωρεῖτέ*, ‘you’ who no longer see Jesus - followers who are soon to lose sight of Jesus (so soon in fact that the verb here is present, not future, tense), and *ὁ ἄρχων*, the ruler of this world who has been judged (interesting that the perfect tense is used here pre-crucifixion). Who has been left out? Non-believers, believers, and the powers are all accounted for. Indeed, John uses a good deal of

¹⁷ Ibid., 71.

¹⁸ Ibid. Godet: “The world in which such conviction is to be produced is not, as the Fathers, De Wette, and Brückner think, men decidedly lost, to whom the Holy Spirit will demonstrate the righteousness of their condemnation. Ver. 11 proves that the prince of this world alone is actually judged. If the world is the object of the HS's reproof, this is because it is still capable of salvation.” [Frédéric Louis Godet S. Taylor, and M. D. Cusin, *Commentary on the Gospel of St. John*. 3 vols. Clark's Foreign Theological Library 4th Series, Vol Li, Liii, Lvi (Edinburgh: T. & T. Clark, 1899), 179.]

¹⁹ Bailey affirms this: “Christ is still 'the propitiation for our sins; and not only for our sins only, but for the sins of the whole World.” (Bailey, *The Gospel of S. John*, 34.)

repetition in the farewell discourse to drive home another dialectic: the followers of Jesus are not of the world just as Jesus is not of the world (having been born from above, 3.3), yet his followers remain in the world, with Jesus explicitly not asking the Father to remove them from the world (17.15), despite his own desire that they join him with the Father (17.24). As ones still belonging in the world,²⁰ even the believers are legitimate recipients of the Paraclete's loving ἐλέγχω of the world.

The Paraclete convinces the world

Thus, it is not adequate to regard the convicting action of the Paraclete as a negative convicting directed solely at unbelievers, as this fails to adequately explain the elaborate grammatical construction. This is why Schnackenburg argues that sin, righteousness, and judgment, "are not points of accusation."²¹ The three are listed together in a series, yet the first two are seemingly opposite, while the third is a different sort of thing; what brings these three into a series together is not any intrinsic quality within the three. The only thing they seem to share here is that they are specific modes of the Spirit's convincing work. Schnackenburg maintains that what we have here is "the image of a

²⁰ "Within the world, and therefore as a witness directed and appointed to it, there are men who belong to it, yet who do not perish but have everlasting life. In the setting up of this witness within the world the atonement is shown to be an atonement which is made for the world." (Barth, *Church Dogmatics* IV/1, 73.)

²¹ Rudolf Schnackenburg, *The Gospel According to St. John*. vol. 3 (New York: Crossroad, 1982.), 129. I focus on Schnackenburg here because his interpretation is thorough and pays attention to the grammatical symmetry of the passage. Cf. D.A. Carson, "The Function of the Paraclete in John 16:7-11," *Journal of Biblical Literature* (98, no. 4, 1979), 549-50.

cosmic trial,” which draws on and develops “ideas that already existed in Judaism in connection with God's eschatological judgment,” where the Paraclete is specifically “an advocate of God who argues Jesus' case.”²² He affirms that the Spirit convicts the world of its sin, which is not believing in Jesus, through the agency of the community of faith, but instead of following the grammatical construct John is developing, Schnackenburg shifts to the righteousness belonging to Christ, with the community of faith (though named specifically here in the second person) having no agency in this second mode. Agency is affirmed for the community in the third mode, not by any specific action, but by its existence: “The children of God are withdrawn from his power because they have, through the Spirit, the strength to avoid sin and are, in the community of the Son of God, protected from the grip of the evil one.”²³

Despite affirming that in this passage “the structure is quite consistent,” Schnackenburg does not carry this through far enough to see the meaning conveyed by the structure.²⁴ He has no agency for the community of faith with regard to the Spirit's convincing according to righteousness, and the agency he affirms for the other two modes of conviction do not draw on Jesus' discourse here in John or bear any necessary connection to the convincing work of the Spirit in the given mode. How does being

²² Schnackenburg, *The Gospel According to St. John*, 130.

²³ *Ibid.*, 132.

²⁴ *Ibid.*

“protected from the evil one” serve to convey conviction to the ruling power of the world? Why is faith named as the means of agency for the first mode, when John specifically names love as the means (a claim which Acts 4 also makes)? Schnakenburg's reading seems both too fixed on the forensic image and not focused enough on the parallel structure at work in this passage.

Taking the grammatical construction together with how ill-fitting it is to see the subjects of the secondary clauses in vv. 10-11 as objects of the convincing act (particularly *θεωρεῖτέ* and *ὁ ἄρχων*), it is possible to interpret the convincing act as being done upon the entire *κόσμος* in all three parts of the initial summary statement (as opposed to primarily the first), reading the subsequent *περί* clauses in vv.9-11 not as explaining the direction or cause of the conviction, but the means by which the conviction is carried out.²⁵ This reading allows for a different answer to common questions regarding this passage: “The question may be raised whether conviction is experienced by both believers and unbelievers, or by unbelievers alone. And if the Spirit does convict believers, in what way is this conviction different from that which comes to

²⁵ This is essentially the position Barrett takes, though he only applies it to the first subordinate clause: “John seems to be giving the fundamental ground of conviction of sin (and righteousness and judgment) rather than stating the content of sin (and righteousness and judgment). The present verse, then, will have the following meaning. The Spirit, operating upon the conscience of men, through the witness of the church, will convince them of their sin.” (Barrett, 488) Here the only ones who are convicted are they who do not believe and only of their sin. The remaining two clauses have no place in this understanding.

the world?"²⁶ The answer here is that all of the Paraclete's convincing work is the same in its content and direction, as we will see, the Spirit convinces the world through the life of the church.

In this interpretation, ὅτι is acknowledged as introducing each of the three as explanatory (not causative) clauses.²⁷ BDAG explains the use of ὅτι in this passage: "ὅτι alone is used for εἰς ἐκεῖνο ὅτι with regard to the fact, in consideration of the fact that (but it is possible that... the causal force of ὅτι comes to the fore)."²⁸ While causality seems to make sense with the first περί clause, it makes less sense with the second, and no sense with the third. While it seems logical for the world to be convicted because they do not believe, it does not seem logical that disciples not seeing Jesus and a ruler condemned would be causes for the Paraclete to convict the world. Schnackenburg struggles with whether this passage has a forensic character and whether ὅτι should be read as factual (that) or causal (because), but he is clearest on how this conviction is carried out: "We

²⁶ Aloisi, "The Paraclete's Ministry of Conviction," 65.

²⁷ E.g., Rudolf Bultmann, *The Gospel of John; a Commentary* (Philadelphia,: Westminster Press, 1971), 563; Herman N. Ridderbos, *The Gospel According to John* (trans. John Vriend; Grand Rapids: Eerdmans, 1997) 532; Schnackenburg, *The Gospel According to St. John*, 129; George Smeaton, *The Doctrine of the Holy Spirit* (reprint of 1889 ed.; Carlisle, PA: Banner of Truth, 1974), 187. By contrast, Westcott offers a causative (and spiritualized) reading: "because...because...because. Three distinct facts answering to the spiritual characteristics of the world, of Christ, and of the prince of the world, are stated, which severally form the basis of the action of the Spirit. The conjunction is not to be taken simply as explanatory ('in so far as'), but as directly causal; 'because this and this and this is beyond question, the innermost secrets of man's spiritual nature can be and are discovered.'" (Westcott, *The Gospel According to St. John*, 229).

²⁸ William Arndt, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, Edited by Walter Bauer and Frederick W. Danker. (Chicago: University of Chicago Press, 2000), 589.

are not told precisely how this activity that is attributed to the Paraclete takes place in the concrete, but, according to 15.2f, there can be no doubt that he makes use of the disciples or the believing community in it.”²⁹ Moreover, it is not only proclamation that John has in view here, but the entire life of the community: “It is also not simply by means of the disciples’ proclamation that the Paraclete gains a hearing with regard to the world - we ought rather to think at the same time of the existence and the life of faith of the community in this context.”³⁰

Still, it is a struggle to read these clauses together in a unified way: “If the second and third clauses could be ignored, the first could reasonably be taken as explanatory. However, John’s structure is so clearly parallel that the three *ὅτι* clauses should be interpreted in the same way.”³¹ The “significant difficulties in interpreting all three clauses as explanatory,” and the fact that, “most who try to interpret the clauses this way end up shifting the meaning at least slightly,” are overcome by understanding *κόσμος* as comprehensive here.³² Righteousness is less of a problem if it applies to the

²⁹ Schnackenburg, *The Gospel According to St. John*, 129.

³⁰ *Ibid.*, 129.

³¹ Aloisi, “The Paraclete’s Ministry of Conviction,” 62.

³² *Ibid.*

“you” who do not see (as part of the world), than if it must be made to apply to the unbelieving world.³³

As such, this interpretation reads the ὅτι clauses as continuative and explanatory not causative. The point here is that the Paraclete’s action in this statement is not reactionary, not triggered by unbelief, ascension, or judgment; this action is central to the Paraclete’s mission as another one sent to reconcile the world to God. The causality here is the same as in 3.16 for the Son’s coming. The love God has for the world is the impetus for the Paraclete being sent, the purpose of the Paraclete’s mission. What causal force we may allow here is not a cause of the convincing, but of the three particular forms the convincing takes. This understanding comes out more clearly in Abbott’s translation:

“He will convict the world about sin and about righteousness and about judgment; in the first place (μέν) about sin, [*I say this*] because they believe not on me; in the next place (δέ) about righteousness, [*I say this*] because I go unto the Father and ye no longer

³³ “No one doubts that sin refers to the world’s sin, but most commentators are loath to interpret verse 10 as meaning that the Paraclete convicts the world of its righteousness. How can unbelieving people be convicted of their righteousness?” (Ibid.) This requires reading ὅτι πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι θεωρεῖτέ με as more than a parenthetical comment, as Aloisi does. This is problematic, however, as the benefit of Jesus going away is the overall theme that binds this discourse together. As Kellum notes, this is meant to be good news: “The major point that is overlooked in the conversation is that the conviction of the world is an advantage to the disciples. One is then compelled to see perhaps multiple benefits for the disciples in the conviction of the world (including evangelism and empowered ministry) In light of the hostility of the world in the previous passage, the role of the Paraclete in convicting the world is welcome information.” (Kellum, *The Unity of the Farewell Discourse*, 180.)

behold me; in the next place (δέ) about judgment, [*I say this*] *because* the prince of this world hath been judged."³⁴

John's carefully organized grammatical structure significantly impacts what the key words mean in this context. The initial indicative subject-predicate with a direct object phrase (ἐλέγξει τὸν κόσμον) anchors this sentence grammatically and conceptually, provided we pay attention to the symmetry and do not settle for an interpretation that works for one clause, but not the others. As Carson explains:

Most of the more believable interpretations offered to date manifest a significant built-in discontinuity of this type. Some, for instance, take two of the ὅτι clauses causally and the other as an explicative. Others want ἐλέγξει to mean 'convict' in [the first clause], but 'prove wrong about' or 'convince' in [second and third]. All such interpretations are extremely difficult to disqualify in their elements; but they remain unconvincing as total packages because they resort to an atomization which ignores the integrity of the structure.³⁵

The elaborations that follow in vv.9-11 have this entire clause as an understood antecedent. Expanding this grammatical shorthand, we have these three full statements:

- The Paraclete will convict the world about sin in that they do not believe in me.
- The Paraclete will convict the world about righteousness in that I go to the Father and you see me no longer.
- The Paraclete will convict the world about judgment in that the ruler of this world has been judged.

³⁴ Edwin Abbott. *Johannine Grammar* Diatessarica: 6 (London, A. and C. Black, 1906), 158.

³⁵ Carson, "The Function of the Paraclete in John 16:7-11," 548-9.

Instead of allowing the first (or third) subordinate clause to tempt us back into a juridical reading of this passage, it seems better to understand the primary clause in light of John's overall thought (drawing on the other Paraclete passages and how *κόσμος* functions as a meme in John), so that the subordinate clauses draw meaning from the primary clause, and further illuminate in the direction it sets. As such, *κόσμος* should be taken in its fullest Johannine sense, encompassing the world as the object of God's love that stands in opposition to God and that includes some who have put trust in God. This is quite different from what we find in much NT scholarship,³⁶ where *ἐλέγχω* only applies to the first part of the Paraclete's work here, with *κόσμος* defined as "unbelievers, to the godless world," for whom the Spirit "acts as a counsel for the prosecution."³⁷ The Paraclete is most often compared to a prosecutor here, despite the evidence to the contrary cited above.³⁸ Reading Paraclete here as a legal, accusatory role is also at odds with the other Johannine Paraclete statements, as described above.³⁹

³⁶ The focus on convicting with the regard to the world and its' sin only often dovetails with defining *ἐλέγχω* as primarily a hostile action (see above). A notable exception is Ridderbos, *Gospel According to John*, see 522ff.

³⁷ F.F. Bruce, *The Gospel of John* (Grand Rapids, Mich.: Eerdmans Pub. Co., 1983), 318. Bruce distances this work from, "the Spirit's inward work which results in true conversion, [as it] is not the aspect of his activity which is in view here."

³⁸ Cf. Michaels, *The Gospel of John*, 833-4, Bruce, *The Gospel of John*, 318, and Keener, *The Gospel of John*, 961, for the all-too-common Paraclete as prosecutor reading. Why Grayston's evidence continues to be ignored is a question that lies beyond my scope here.

³⁹ This is highlighted by statements like this from Dodd: "We must suppose that for John *παράκλητος* has become a fixed title for the Holy Spirit in the Church, so that he uses it even where the specific functions of the advocate are not in view." [C.H. Dodd, *The Interpretation of the Fourth Gospel*. (Cambridge Eng.:

Such a reading also pays little attention to the specific naming of other actors in this passage: they who do not believe, you who see Jesus no more, the ruler who has been judged. Instead, the assumption is that *κόσμος* refers to those who do not believe, only to the world in its hostility toward God. Of course, those who read world in this way, and see the Paraclete as prosecutor, naturally read the verb forensically, though *ἐλέγχω* does not usually carry this connotation, but that of conscience-moving, as noted above. As the world is the object of God's love, this passage is explaining, not some specific forensic element of an individualized justification scheme, but the nature of the Spirit's mission to the world. Those who do not believe, those who no longer see Jesus, the ruler who has been judged are not separate recipients of different forms of *ἐλέγχω*, but participants in the theodrama, the story of God loving the world, the world being hostile to God, and the world being saved by God. Each actor here has a different role, yet roles related to each other through each being related to the Paraclete's convincing mission.⁴⁰ The

University Press, 1953), 415.] It is also telling that Dodd sees the forensic prosecutorial action he reads in 16.8-11 as the specific function of the advocate, with the other Paraclete passages not fitting well.

⁴⁰ My understanding of these relations is consciously dependent on von Balthasar: "The departure of Jesus, which apparently brings his finite acting to an abrupt end, is 'good for you' (Jn 16:7): only thus is his drama opened up for all his fellow actors; only thus does it become the stage for the action of God's indwelling in men and their dwelling in him. This area is both open and empty: it is empty because of the Son's disappearance ('good for you'), which in turn makes possible the sending of the Spirit. The sending of the Spirit will imply both communication and dialogue between heaven and earth as well as the universalization of the process, the phenomenon, of Jesus; thus there will be a genuine distribution of roles to the actors in the form of 'mission,' 'charisma.' So the paradox referred to reaches its climax. The entire

Paraclete comes alongside to help, convincing the world that it is loved by God, is hostile to God, and is being saved by God. Reading the subordinate clauses in light of this understanding and the wider Johannine context brings us to an understanding of what this ministry to the world looks like and how it gets done.

Sin: they do not trust

In the first subordinate clause, *περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ*, John's juxtaposition of sin and believing is most interesting. John handled his grammar carefully throughout his Gospel so that sin is always a state - people have sin in John - while believing is always an action, never a state, never a noun, never a mental assent, but always an action.⁴¹ As such, the best English rendering of *πιστεύω* in John is trust, "to believe in a moral sense, not a mere act of the intellect."⁴² Thus *ἁμαρτία* in this context

acting area is an atmosphere of reciprocal indwelling and interpenetration on the part of God and man/world, but it is not something static. Since it is set in motion by the temporal, finite process and departure of Jesus, it is a perduring event; and, in this perduring event, new players can continually act their parts, appearing onstage and leaving it, without their personal acting - and the entire play of world history - being condemned as an absurd and futile finitude. God has always been on his way to meet the world; the incarnate Son has always been in the process of returning to his Father. This means that the necessarily finite world drama takes place in the open realm of the Spirit, where men appear on the world stage and depart from it, to be endowed with gifts and robbed of them. In this they are in harmony with the theodramatic meaning, which is ultimately trinitarian." [Hans Urs von Balthasar, *Theo-Drama: Theological Dramatic Theory*, 5 vols (San Francisco: Ignatius Press, 1988), III: 54-55.]

⁴¹ Sin is spoken of as a state one is born in (9.34) and can die in (8.21). Forms of the verb *πιστεύω* appear 48 times in the Gospel of John; the cognate *πίστις* does not appear.

⁴² Edwin Abbott, *Johannine Vocabulary; a Comparison of the Words of the Fourth Gospel with Those of the Three, Diatessarica*, Pt. 5 (London, A. and C. Black, 1905), 21. However, some commentators deny that this carries any moral-ethical meaning, e.g.: "In fact John is not interested in purely ethical matters, nor is he concerned

may be defined as being in a state of mistrust toward God, which lies at the heart of the hostility the world has toward God.

The Paraclete persuades the world that it does not trust God and does so through the community of trust the Paraclete establishes and maintains. Bruner specifies the locus of this activity: "Through the church's preaching, the Spirit moves men to believe and he convicts them of unbelief in Jesus Christ."⁴³ But how do the Spirit and the church communicate this? How does the church preach this? We may look to Jesus' prayer for this, where he asks the Father that those who do not trust may come to do so, not through hearing a sermon, but through the living witness of the church in its unity: "that they may all be one; even as you Father are in me and I in you, that they also may be in us, so that the world may trust that you sent me." (17.21) It is through unity (built on trust) that the church shows itself to be a people who trust God. The world sees this unity and is convinced of its own fundamental mistrust, or at least has the opportunity to be so.

to correct false ideas of the world. The whole point of his gospel is to bring men to a decision, and this is what he is concerned with in these verses." [Barnabas Lindars, "Dikaiosynē in Jn 16,8 and 10," In *Mélanges Bibliques* (Gembloux, Belgium: J Duculot, 1970), 285.]

⁴³ Frederick Dale Bruner, *A Theology of the Holy Spirit; the Pentecostal Experience and the New Testament Witness* (Grand Rapids: Eerdmans, 1970), 279.

Moral excellence: you no longer see me

The second subordinate clause, *περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι θεωρεῖτέ με*, finds the lone use of *δικαιοσύνη* in John coupled with the claim that is repeated so often in this discourse: “I go to the Father, and you see me no longer.”⁴⁴ Not seeing Jesus any longer was an imminent reality for his disciples and an existing reality for John’s readers. Jesus has already told them that the world will no longer see him, though they will (14.19). Here he seems to contradict that by saying they will not see him any longer, and (in a repetitiveness that needs to be read aloud to be fully appreciated) John reiterates both of these statements no less than four times (each) in 16.16-19, through Jesus stating, the disciples questioning, and Jesus articulating the request for explanation they were reluctant to make: “you will see me no longer... you will see me.” As the request for clarification is explicitly acknowledged, but not given, the entire dialogue in 16.16-19 may be the Gospel writer’s way of cleverly driving his point home, particularly with the paradox in 16.16 of believers who both do not see and do see Jesus.⁴⁵ This may refer to the near term post-resurrection appearances,⁴⁶ but it more

⁴⁴ This statement is repeated five times in this discourse: 14.19; 16.10, 16, 17, and 22; it also implied in 14.26, 16.7, and 17.24.

⁴⁵ The departure of Jesus, which is intended as good news, is the overall theme of the Farewell Discourse (see f.n. 33 above).

⁴⁶ You no longer see me, “might refer to the cross, when Jesus was removed from them. Or it might look through the cross to the ascension when His bodily form was finally taken away from them.” [Leon Morris, *The Gospel According to John; the English Text with Introduction, Exposition and Notes*, New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1971), 699.]

likely refers to parousia or the promise of the Paraclete's coming for John's readers. He makes stronger claims to have seen the resurrected Lord in other passages; this back and forth adds nothing to that. The latter seems more in view in the first occurrence of this not seeing in the farewell discourses: "I will ask the Father and he will give you another Paraclete... whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you... Yet a little while and the world will see me no more, but you will see me." (14.17-19) In other words, you will see me because you will see the Paraclete. The negated *θεωρέω* in v.10 may indicate that the Paraclete somehow makes up for or takes the place of beholding Jesus, enabling the followers to continue doing what Jesus had done himself and begun to teach them to do as well.

But even if this is comforting to the disciples, it does not further the Paraclete's mission in that the world still cannot see the Paraclete or know the contents of this conviction directly: "Until Jesus returns to take them with him to his heavenly dwelling place, believers shall not see him physically but only in and through his Spirit, the Paraclete."⁴⁷ This is not to say that the Spirit does not engage in interior conviction of the individual; the goal here is not to challenge the concept of prevenient grace or in any

⁴⁷ Tricia Brown, *Spirit in the Writings of John*, 713.

way seek to limit how the Spirit may operate in the world.⁴⁸ That is a basic theological error, one that fundamentally misunderstands the nature of the Holy Spirit. It is here in John's Gospel that we learn the Holy Spirit can no more be controlled or regulated than the wind. Our passage specifically addresses how the Holy Spirit, as the Helper of the church, conveys to the world the truth about itself: that it is loved by God, hostile to God, and being saved by God. The Paraclete carries out this mission by creating and sustaining a people who trust God, who follow Jesus, and who are governed by the Holy Spirit.

The question that remains here is what exactly is to be seen. The world is convicted of righteousness and Jesus is no longer seen, so what is it that the world needs to see for the Paraclete's message here to get through? As this is the only time John uses *δικαιοσύνη* there is a tendency (more by assumption rather than review) to read this through the lens of Rom. 1.18 - and that as interpreted by Luther. This is taken to be the

⁴⁸ Bultmann explains the conviction in view here does not, "take place in the inward workings of men's consciences, but in simple historical facts which speak with complete clarity - though of course, they speak only for ears that believe, For these facts are not the historical effects of Jesus' life, in so far as these can be seen as phenomena of world-history, but the existence of Jesus' disciples, in so far as his word is alive within them. Just as the judgment of the world took place in his coming, because it was the coming of light (3.20), so it continues to take place in the continuing proclamation of his word by the community. It is not Christian polemic or apologetic as such that is thought of here. For this presupposes that there is a common basis for discussion and persuasion, and that one can point to criteria by which the world can recognize that it is in the wrong. But the lawsuit is played out on a higher level; the world itself does not begin to realize that the existence and preaching of the Christian community is its own conviction; it cannot perceive the Paraclete (14.17); it cannot grasp the basis for the judgment." (Bultmann, *Gospel of John*, 562.) While I disagree that the world contains its own righteousness as Bultmann claims (p. 566), the understanding he expresses here of this passage referring to the Paraclete convincing the world through the life of the church is the basic premise I am arguing for here.

righteousness of Christ, with the second subordinate clause essentially restating the first: unbelievers are convicted for not believing and for not believing in the righteousness of Christ.⁴⁹ How this relates to the disciples no longer seeing Jesus is less clear; it is suggested that Jesus' disappearance via ascension proves his righteousness once and for all, though this is never so much as hinted at in any of the going away to the Father statements in John. It is also unclear why unbelievers are to be forensically convicted regarding the condemned status of the ruler of the world. In short, a forensic-legal understanding of this passage is not satisfying.⁵⁰ This statement does not stand apart from the other Johannine Paraclete statements or from his overall theme. Reading this as a forensic appeal to an disembodied concept misses that in John's Gospel, the righteousness, or innocence, or victory of Jesus is proven through what is seen as much

⁴⁹ This is the approach Barrett takes, where meaning is "determined by the theme of judgment, and signifies the innocence of Jesus," or perhaps "that *the world's* righteousness is false," or "John may by the noun δικαιοσύνης mean justification (cf. Paul)." (Barrett, *The Gospel According to St. John*, 488) Also, Hatch: "The Fourth Evangelist, like the Apostle Paul, expresses by means of a forensic figure the Christian's experience of forgiveness." [William H. P. Hatch, "The Meaning of John Xvi, 8-11," *Harvard Theological Review* (14, 1921), 105.] Stenger that both the moral reading and the forensic reading are too narrow, that both are contained in the eschatological reading (as in Bultmann, see below). I would argue that this tends to overemphasize the third subordinate clause and that in any case, the moral sense is at least contained in that reading, making the focus here appropriate: "Das wird der Paraklet der Welt, die Jesus für einen Sünder haltend (Jo. ix 24) sich selbst für gerecht hält (Jo. ix 40) eröffnen. Man wird darum 'Gerechtigkeit' in Jo. xvi 8,11 weder verengend als Gerechtigkeit in dem moralischen Sinne von Rechtschaffenheit noch auf Gerechtigkeit in dem juristischen Sinne des Rechthabens, des Sieges im Prozeß festlegen dürfen." [Werner Stenger, "Diakaiosuna in Jo. Xvi 8.10," *Novum Testamentum* (21, 1979), 7.]

⁵⁰ Another alternative that maintains the continuity of the sentence is to read δικαιοσύνης ironically or with an implied negative connotation, "either as self-righteousness or unrighteousness." (Kellum, *The Unity of the Farewell Discourse*, 180. See also, Carson, "The Function of the Paraclete in John 16:7-11," 562f. Michaels and Aloisi follow Carson's lead on this.) My own view is that the second person plural θεωρεῖτε in the second subordinate clause works against what is otherwise a strong pull toward parallelism here.

as through what is understood conceptually, as the not seeing in this case is highlighted. As such, it would seem that what the world is to see from the church is akin to what it saw from Jesus, the Spirit-Paraclete enabling the church to carry on the same visual witness. This is essentially an extension of the interpretation put forward by Carson: "the passage 16:7-11 concerns the world but is addressed to the disciples. It simultaneously informs the disciples what the Paraclete will do to the world and encourages the disciples to understand that they are not abandoned in their witness."⁵¹ Taking this a step further than Carson does, 16:7-11 is addressed to the disciples because it is through them that the Paraclete will accomplish this mission to the world. This stands in agreement with the interpretation of Theodore of Mopsuestia:

My righteousness will also be revealed by the words I preached among them with great integrity and the works I performed with such equity. The divine plan for my passion, in addition, will become evident from all of this because my suffering was not useless or in vain, but was for the condemnation of Satan. Indeed, when the sick are healed, the dead are raised and the demons are exorcised through the power of the gift of the Spirit; then, through all these works, Satan's condemnation will become self-evident. If I committed evil or taught false doctrine, I would justly be punished according to my actions and would be all the more despised after my death. And my disciples would also necessarily share with me in this same contempt. But when the presence of the Spirit through the accomplished miracles evidences the contrary, and when it also elevates my disciples in great glory, then the condemnation of Satan

⁵¹ Carson, "The Function of the Paraclete in John 16:7-11," 564. Carson gives the most comprehensive catalog of the different approaches taken to this passage.

will be known and the manifestation of my glory will become evident.
The sin of my enemies, on the other hand, will be punished.⁵²

In other words, righteousness in this instance may be taken to refer to the totality of the witness of Jesus' life and actions brought to bear on everyone he encountered. His teachings, moral example, miracles, responses to challenges, and subversion of the religious-political system are all in view here.⁵³ Just as believing in John is not merely mental assent, righteousness is not merely the content of mental assent, but the shape life takes for all who would follow Jesus, seeing him only through the Paraclete.⁵⁴ Godet affirms this: "We have here a description of the moral victory to be gained over the

⁵² George Kalantzis, *Theodore of Mopsuestia: Commentary on the Gospel of John*, Early Christian Studies: 7 (Strathfield, NSW: St. Pauls Publications, 2004), 135.

⁵³ Moral excellence (as used in this section's header) is not a sufficient term to encompass all that is listed here, but it serves to draw distinction away from the Pauline-Lutheran reading that has become enmeshed with the term righteousness. 'Moral excellence' is suggested by Hatch, "The Meaning of John xvi, 8-11," 105. Lutkemeyer interprets this passage similarly: "the mission of the Spirit is to sanctify, to perfect." [Lutkemeyer, "The Role of the Paraclete (Jn. 16:7-15)," 223.]

⁵⁴ My argument here is based on this from Carson: "During the days of his earthly ministry, one of Jesus' functions was, as we have seen, to expose the so-called righteousness of the world. This was accomplished not only by Jesus' more dramatic works, like the cleansing of the temple, but by the purity of his life (cf. 8:46) and the witness of his signs. So focal has been this aspect of his ministry that Jesus can say, just a few verses before the passage under study, 'If I had not come and spoken to them, they would not be guilty of sin. Now, however, they have no excuse for their sin. . . . If I had not done among them what no one else did, they would not be guilty of sin. But now they have seen these miracles, and yet they have hated both me and my Father' (15:22,24). By his words and deeds, Jesus has set the world's self-vaunted righteousness against the backdrop of his own matchless righteousness and thereby brought home to the world the inadequacy of its own righteousness. Jesus has convicted the world of its righteousness. Now, however, he is departing to his Father's presence: who will continue this particular ministry? Our passage provides the answer: the coming Paraclete will convict the world of its righteousness because Jesus is going away to the Father." (Carson, "The Function of the Paraclete in John 16:7-11," 562)

world by the Holy Spirit, through the instrumentality of the disciples. The preaching of St. Peter at Pentecost, and its results, are the best commentary on this promise.”⁵⁵

Judgment: the ruler of the world has been judged

This leads to the final subordinate clause, *περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται* (which Theodore seemed more focused on), the Paraclete will convict the world with regard to judgment in that the ruler of the world has been judged. As noted above, the three ‘ruler of the world’ passages (12.31, 14.30, and our 16.11) move from the future tense, to the present, to what we have here, the perfect passive. This is an action done upon the ruler of the world and it is a completed action. Just as the previous clause had a forward-looking present (you no longer see me, even though in the moment this was not literally true), the tense here likely indicates, not that the action has been completed, but that it is an assured outcome.⁵⁶ It is important to note that it is not the world that stands condemned here, but the ruler of the world, which further supports our non-hostile reading of the Paraclete’s action toward the world. Though the action with regard to the ruler is a completed action, and, as noted before, the object of conviction remains the world and the means of convincing remains the church. Here again, the Paraclete comes alongside those who can receive his ministry and helps them to convey

⁵⁵ Godet, *Commentary on the Gospel of St. John*, 179.

⁵⁶ This stands in contrast to the epochal understanding of the Qumran community Schnackenburg describes [Schnackenburg, *The Gospel According to St. John*, 391].

a message of conviction to the world, in this case a message that the world's mode of rule stands condemned. It is inoperable and ultimately self-defeating. Instead, it is governance by the logic of the cross that is alone legitimate rule: "...The vindication of Jesus by God in the highest exercise of his authority, as the regime of love and self-surrender."⁵⁷ Unlike the Synoptics, John does not depict the disciples arguing over who among them is the greatest.⁵⁸ But John finds another way to address the issue of leadership and authority, dealing with it Christocentrically (as one might expect). It is in John that Jesus is both clearly stated as equal to the Father and at the same time dependent on the Father, only doing what the Father directs him to do. The Spirit he and the Father are sending will operate in this same loving, selfless way, where "the cross is not seen as defeat, but as victory."⁵⁹ The implication is clear that the disciples will be dependent on the Spirit, and yet Jesus has called them friends. Just as the Paraclete carries on his mission through the church, it is only through the Paraclete that the

⁵⁷ Ridderbos, *Gospel According to John*, 534. Also, Lacomara: "The love that is to be expressed in mutual charity is nothing less than the love that found supreme expression on the cross. Because the Passion, the foundation of this law is new and, strictly, unparalleled, the law of charity is not a repetition of a former stipulation, but the enunciation of a new code by which the new community is to be bound together and united to Jesus." (Lacomara, "Deuteronomy and the Farewell Discourse," 77.)

⁵⁸ This argument appears in the triple tradition: Mark 9.33-37, Matt. 18.1-10, and Luke 9.46-50. Mathew and Luke also record either a second incident (Matt. 20.23-28 and Luke 22.24-27), or else this serves as a reminder of what was previously related. Either way, the teaching Jesus gives seems to be the subtext of the John 13 foot washing episode: "The kings of the Gentiles exercise lordship over them, and those in authority over them are called benefactors. But not so with you. Rather, let the greatest among you become as the youngest, and the leader as one who serves. For who is the greater, one who reclines at table or one who serves? Is it not the one who reclines at table? But I am among you as the one who serves." (Luke 22.25-27)

⁵⁹ Carson, "The Function of the Paraclete in John 16:7-11," 565.

church carries on its mission.⁶⁰ As the one who leads them into all truth and guides them into all Jesus taught and did, it is the Paraclete who governs the church, exercising rule in just the opposite manner as the ruler of the world. The church is to govern itself likewise and in so doing the ruler of the world is revealed to be condemned, not in some mythic, cosmic way, but judged as a ruler. For the community set on carrying out this aspect of the Paraclete's mission, "the challenge [is] to confront structural sin and evil."⁶¹ This is what is in view with the conviction that the ruler of the world has been judged. This comes under the rubric of justice, but justice redefined. This is justice as defined by the logic of the cross, not the equal distribution of power and rights, but the willing embrace of powerlessness.⁶² In always and only testifying to Jesus, the Spirit only operates with this form of justice. All injustice and even worldly forms of justice inhibit the free operation of the Spirit in and among community.

⁶⁰ Brown highlights this key feature of the Paraclete as broker: "exclusivity is a key feature of brokers. A broker needs to be the only means by which her clients can attain access to a certain patron." (Brown *Spirit in the Writings of John*, 226-7.) John portrays Jesus as the exclusive broker to the Father; the Spirit is another Paraclete filling this same role.

⁶¹ Eldin Villafañe, *The Liberating Spirit: Toward an Hispanic American Pentecostal Social Ethic* (Grand Rapids, Mich.: W.B. Eerdmans, 1993), 6.

⁶² "By Christ's victory through death Satan has been proved weaker than God, selfishness than love, and this victory will be proved again by the power of the Spirit in the Church proving that the standards of the World must fall before the standards of God. In this mysterious sentence, then, is contained a prophecy of the Church's power within and over the World - just in so far as its members are wholly led by 'the Helper.'" [Bailey, *The Gospel of S. John*, 193.]

Thus the Paraclete convinces the world, but the world cannot receive the Paraclete. How, then, does the Paraclete convey this convincing? Only through the church.⁶³ This passage describes the mission of the Holy Spirit to the world carried out by the church through the Spirit's agency. The world comes to understand that it does not trust the God who loves it by seeing those who do trust in God's love. The world comes to understand that it does not engage in right living by seeing people who follow Jesus. The world comes to understand that its ruler has been condemned by seeing people who are under the Spirit's governance. But this governance, this empowering, this entrusting are not guaranteed actions of the Paraclete with regard to any group calling itself the church. As those who remain in the world, believers are also legitimate recipients of the Paraclete's loving conviction. This brings us back to Bonhoeffer's concern about the menace of organization. The church often proves itself beholden to the very power

⁶³ This point is made superbly by R. E. Brown: "The implications for the Christian life of this understanding of the role of the Paraclete in Johannine thought are dramatic. The presence of the Paraclete among Christians differs from the presence of Jesus during his ministry in an essential feature: the Paraclete is invisible to the world (14,17), because the Paraclete is within the disciple. The only way that the Paraclete can exercise his ministry is through Christians and their way of life. If the Paraclete is to bear witness to Jesus, this is through the witness of Christians to Jesus. The only way that the world can know that Jesus' death was not the end is because the Spirit which animated Jesus is alive in his followers. This is how the Paraclete proves the world wrong about sin, justice, and condemnation, and shows that Jesus is triumphant with the Father, while the Prince of this world has been condemned (16,8-11) - namely, that two thousand years after his death his presence is still with his disciples; his Spirit is still alive; the Paraclete through the Christian is still glorifying Jesus and bearing witness to him. And in the very first verse of the Paraclete passages (14,16) John explains the specific way in which the presence of the Paraclete finds realization, i. e., when the Christian disciple loves Jesus and keeps his commandments. 'If you love me and keep my commandments, then at my request the Father will give you another Paraclete to be with you for ever.'" [Raymond Edward. Brown, "The Paraclete in the Light of Modern Research," *Studia Evangelica* (4, 1968), 165].

structures that have already been condemned. The help the Paraclete brings to the church in carrying out this mission is directly related to the degree that the church is working to carry out this mission, the one defined by the Paraclete, not any random mission the church may set for itself. The Paraclete does not simply anoint whatever the church is doing. The Paraclete works to support where, and to what degree, the Paraclete's mission has been engaged by the followers of Jesus.

What follows are descriptions of ways in which one part of the Pentecostal movement uniquely (and briefly) aligned itself with the Paraclete's mission and subsequently pulled away from that mission. Each involves a theological struggle central to creating and sustaining a community of the Spirit, one engaged in the Spirit's mission to the world.