

Concept of sin.

Sin plays an important part in the teaching of Jesus in John's Gospel. The approach of sin is slightly different from the synoptic eg John 1:29 . 1 Jn1:5, sin is also linked with ignorance of God.

Sin as alienation from God 5:24

Sin as unbelief 15: 22-24

Sin as ignorance

Sin as mortal 3:16, 1Jn 2:25

Sin as universal 1Jn 1:8, 2:16

Sin as lawlessness

2, Humanity of Jesus, Jn 1:14 The word became flesh, 1 Jn 1:1, heard seen touched of the word.

3, Sinlessness of Jesus, 8:44,48, 1Jn3:5 1Jn 2:1 Jesus the righteous

4, Messiah, 1:41, 11:27 confession of Martha.

5, Lord, Johannine does not use the word much until after the resurrection.

6, Son of God, His main purpose is that his readers may believe Jesus as son of God, sent by the Father, Love of the father to the son, Dependence of the son to the Father,

Exclusive revelation of the father ( He alone has seen the Father 6:24).

7, Jesus as the Logos: This is different from the synoptic. John emphasizes that Jesus was the word

The word is the image of God

The word as God's first born

In the gospel John does not discuss the Virgin Birth, there are no references to this, no birth narratives. In the place of the birth narratives he includes a prologue which focuses on the incarnation of the Logos.

## Overview:

JESUS HIMSELF says "**I Am**" ( Greek *eimi*) forty–five times in John's Gospel (including when other characters quote Jesus' words). Twenty–four of these are emphatic, explicitly including the pronoun "I" (Greek *ego eimi* – **bold** references), which would not be necessary in Greek grammar. These emphatic references can also be sub-divided into "Absolute" or "Predicate" statements, as explained below.

**John 4:26; 6:20; 6:35; 6:41; 6:48; 6:51; 7:28; 7:29; 7:33; 7:34; 7:36; 8:12; 8:16; 8:18; 8:23 (twice); 8:24; 8:28; 8:58; 9:5; 10:7; 10:9; 10:11; 10:14; 10:36; 11:25; 12:26; 13:13; 13:19; 13:33; 14:3; 14:6; 14:9; 15:1; 15:5; 16:32; 17:11; 17:14; 17:16; 17:24; 18:5; 18:6; 18:8; 18:37; 19:21**

OTHER CHARACTERS in the Fourth Gospel only rarely say, "I am" or "I am (something)," mostly in the negative, "I am not":

John the Baptizer (1:20; 1:21; 1:27; 3:28–twice); The Man Born Blind (9:9); Simon Peter (18:17; 18:25); and Pontius Pilate (18:35).

In all other NEW TESTAMENT books, "I am" occurs a total of eighty–six times (in the present tense; not counting, "I was" or "I will be"), of which only twenty–four are emphatic (Matt 14:27; 22:32; 24:5; 26:22, 25; Mark 6:50; 13:6; 14:62; Luke 1:19; 21:8; 22:70; 24:39; Acts 9:5; 10:21; 18:10; 22:3, 8; 26:15, 29; Rev 1:8, 17; 2:23; 21:6; 22:16). See [below](#) for a list of these texts.

In the HEBREW BIBLE, the meaning of God's name (YHWH) is closely related to "I am" (see Exod 3:14; 6:2; Deut 32:39; Isa 43:25; 48:12; 51:12; etc.). In the LXX, most of these passages are translated with the Greek expression *ego eimi*:



**Exod 3:14** – God said to Moses, "*I AM WHO I AM.*" And he said, "Say this to the people of Israel, *I AM* has sent me to you."

**Exod 6:2** – And God said to Moses, "*I am* the LORD."

**Deut 32:39a** – "See now that *I, even I, am he*, and there is no god beside me;"

**Isa 48:12** – "Hearken to me, O Jacob, and Israel, whom I called! *I am He*, I am the first, and I am the last."

Thus, many interpreters believe that the Johannine Jesus is making divine claims with at least some (or most?) of the following statements.

### **Predicate Emphatic "I Am" Statements of the Johannine Jesus:**

In these sayings, a *metaphorical image* completes the thought: John 6:35, 41, 48, 51; 8:12, 18, 23 (twice); 10:7, 9, 11, 14; 11:25; 14:6; 15:1, 5

*To the crowds in Galilee after the Feeding of the 5000 (in the "Bread of Life Discourse"):*

**6:35** – Jesus said to them, "**I am the bread of life**; he who comes to me shall not hunger, and he who believes in me shall never thirst."

**6:41** – The Jews then murmured at him, because he said, "**I am the bread which came down from heaven.**"

**6:48** – "**I am the bread of life.**"

**6:51** – "I am the living bread which came down from heaven; if any one eats of this bread, he will live for ever; and the bread which I shall give for the life of the world is my flesh."

*To "the Jews" in Jerusalem at the Feast of Tabernacles:*

**8:12** – Again Jesus spoke to them, saying, "**I am the light of the world**; he who follows me will not walk in darkness, but will have the light of life." (cf. 9:5 – "**I am the light of the world**", but grammatically unemphatic, without "ego"; see also John 1:4-5, 9; 12:46)

**8:18** – "**I bear witness to myself** (lit. "**I am the one bearing witness...**") to myself, and the Father who sent me bears witness to me."

**8:23 (twice)** – He said to them, "You are from below, **I am from above**; you are of this world, **I am not of this world.**"

*To "the Jews" just after Jesus gives sight to the Man Born Blind (the "Good Shepherd Discourse"):*

**10:7** – So Jesus again said to them, "Truly, truly, I say to you, **I am the door of the sheep.**"

**10:9** – "**I am the door**; if any one enters by me, he will be saved, and will go in and out and find pasture."

**10:11** – "**I am the good shepherd.** The good shepherd lays down his life for the sheep."

**10:14** – "**I am the good shepherd**; I know my own and my own know me,"

*To Martha of Bethany, just before Jesus raises her brother Lazarus back to life:*

**11:25** – Jesus said to her, "**I am the resurrection and the life**; he who believes in me, though he die, yet shall he live," (cf. 5:24; 8:51)

*To his disciples at their last meal together (the "Last Supper Discourse"):*

**14:6** – Jesus said to him, "**I am the way, and the truth, and the life**; no one comes to the Father, but by me." (cf. 8:32)

**15:1** – "**I am the true vine, and my Father is the vinedresser.**"

**15:5** – "**I am the vine, you are the branches.** He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing."

Most of the above images have their roots in the books of the Hebrew Bible, where they are used primarily for God:

- **Bread of Life / Bread from Heaven** - see Exod 16; Num 11:6-9; Ps 78:24; Isa 55:1-3; Neh 9:15; 2 Mac 2:5-8
- **Light of the World** - Exod 13:21-22; Isa 42:6-7; Ps 97:4
- **Good Shepherd** - Ezek 34:1-41; Gen 48:15; 49:24; Ps 23:1-4; 80:1; 100:3-4; Micah 7:14
- **Resurrection / Life** - Dan 12:2; Ps 56:13; 2 Mac 7:1-38
- **Way** - Exod 33:13; Ps 25:4; 27:11; 86:11; 119:59; Isa 40:3; 62:10
- **Truth** - 1 Kings 17:4; Ps 25:5; 43:3; 86:11; 119:160; Isa 45:19
- **Vine / Vineyard** - Isa 5:1-7; Ps 80:9-17; Jer 2:21; Ezek 17:5-10

**The Holy Spirit in the Johanne Literature**

The ancient Greek word πνεῦμα (*pneuma*) has a variety of meanings: air, wind, breath, spirit. The English adjective "pneumatic" and other words derived from πνεῦμα all have something do with "air" or "spirit" or "lungs": *pneumatic* drills/pumps/tools (operated by air pressure); *pneumatic* tires (filled with air); *pneumonia* (a disease of the lungs); *pneumatology* (the study of spiritual beings or phenomena).

Greek	English	Mat t	Mar k	Luke	John	Acts	Paul	Heb	Cath	1John	2&3Jn	Rev	NT Total
πνεῦμα	spirit, breath, wind	19	23	36	24	70	146	12	13	12	0	24	379
πνεῦμα ἅγιον	Holy Spirit	5	4	13	3	41	15	5	3	0	0	0	89
πνεῦμα τῆς ἀληθείας	Spirit of Truth	0	0	0	3	0	0	0	0	1	0	0	4
πνευματικός	spiritual	0	0	0	0	0	24	0	2	0	0	0	26
πνευματικῶς	spiritually	0	0	0	0	0	1	0	0	0	0	1	2
παράκλητος	Paraclete (Advocate, Comforter, Consoler)	0	0	0	4	0	0	0	0	1	0	0	5
παρακαλέω	to call to one's side; to comfort, console	9	9	7	0	22	54	4	4	0	0	0	109
παράκλησις	appeal	0	0	2	0	4	20	3	0	0	0	0	29

**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 cowardice, spirit of divination, spirit of error, 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*: air, wind, breath.

**B) The Gospel and Letters of John have some interesting and significant usages of the Greek word *pneuma*:**

- *Pneuma* can refer to "wind" (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), and/or 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, namely "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 παράκλητος (*parakletos*) occurs only in the Gospel and First Epistle of John.
- Outside of the NT, *parakaleo* and *parakletos* are used mostly in juridical/courtroom contexts.
- The Holy Spirit is "another Advocate" (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. One could ask:**

- Is the Paraclete sent by the Father (14:16, 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)?

**F) Texts with "Spirit" and/or "Paraclete/Advocate" in the GOSPEL of John (NRSV translation)**

- 1:32-34 – And John (the Baptizer) testified, "I saw the **Spirit** descending from heaven like a dove, and it remained on him. / I myself did not know him, but the one who sent me to baptize with water said to me, 'He on whom you see the **Spirit** descend and remain is the one who baptizes with the **Holy Spirit**.' / And I myself have seen and have testified that this is the Son of God."
- 3:5-8 – Jesus answered (Nicodemus), "Very truly, I tell you, no one can enter the kingdom of God without being born of water and **Spirit**. / What is born of the flesh is flesh, and what is born of the **Spirit** is **spirit**. / Do not be astonished that I said to you, 'You must be born from above.' / 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**."
- 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. / He testifies to what he has seen and heard, yet no one accepts his testimony. / Whoever has accepted his testimony has certified this, that God is true. / He whom God has sent speaks the words of God, for he gives the **Spirit** without measure."
- 4:21-24 – Jesus said to her (the Samaritan), "Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. / You worship what you do not know; we worship what we know, for salvation is from the Jews. / 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. / God is spirit, and those who worship him must worship in spirit and truth."
- 6:61-63 (*at the end of the Bread of Life discourse*) – But Jesus, being aware that his disciples were complaining about it, said to them, "Does this offend you? / Then what if you were to see the Son of Man ascending to where he was before? / It is the **spirit** that gives life; the flesh is useless. The words that I have spoken to you are **spirit** and life."
- 7:37-39 (*in Jerusalem*) – On the last day of the festival, the great day, while Jesus was standing there, he cried out, "Let anyone who is thirsty come to me, / and let the one who believes in me drink. As the scripture has said, 'Out of the believer's heart shall flow rivers of living water.'" / Now he said this about the **Spirit**, which believers in him were to receive; for as yet there was no **Spirit**, because Jesus was not yet glorified.
- 11:33 – When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in **spirit** and deeply moved.
- 13:21 (*after the foot washing*) – After saying this Jesus was troubled in **spirit**, and declared, "Very truly, I tell you, one of you will betray me."
- **14:14-17** – "If in my name you ask me for anything, I will do it. / If you love me, you will keep my commandments. / And I will ask the Father, and he will give you another ADVOCATE, to be with you forever. / This is the **Spirit of truth**, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you."
- **14:25-26** – "I have said these things to you while I am still with you. / But the **ADVOCATE**, the **Holy Spirit**, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you."
- **15:26-27** – "When the **ADVOCATE** comes, whom I will send to you from the Father, the **Spirit of truth** who comes from the Father, he will testify on my behalf. / You also are to testify because you have been with me from the beginning."
- **16:7** – "Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the **ADVOCATE** will not come to you; but if I go, I will send him to you."

- 16:12-15 – "I still have many things to say to you, but you cannot bear them now. / When the **Spirit of truth** comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come. / He will glorify me, because he will take what is mine and declare it to you. / All that the Father has is mine. For this reason I said that he will take what is mine and declare it to you.
- 19:30 – When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his **spirit**.
- 20:21-23 – Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." / When he had said this, he breathed on them and said to them, "Receive the Holy **Spirit**. / If you forgive the sins of any, they are forgiven them; if you retain [the sins of] any, they are retained."

**G) Texts with "Spirit" and/or "Paraclete/Advocate" in the FIRST EPISTLE of John (NRSV translation):**

- 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**; / and he is the atoning sacrifice for our sins, and not for ours only but also for the sins of the whole world.
- 3:24 – All who obey his commandments abide in him, and he abides in them. And by this we know that he abides in us, by the **Spirit** that he has given us.
- 4:1-3 – Beloved, do not believe every **spirit**, but test the **spirits** to see whether they are from God; for many false prophets have gone out into the world. / By this you know the **Spirit of God**: *every spirit that confesses that Jesus Christ has come in the flesh* is from God, / and *every spirit that does not confess Jesus* is not from God. And this is the *spirit of the antichrist*, of which you have heard that it is coming; and now it is already in the world.
- 4:6 – We are from God. Whoever knows God listens to us, and whoever is not from God does not listen to us. From this we know the **spirit of truth** and the **spirit of error**.
- 4:12-13 – No one has ever seen God; if we love one another, God lives in us, and his love is perfected in us. / By this we know that we abide in him and he in us, because he has given us of his **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. / There are three that testify: / the **Spirit** and the water and the blood, and these three agree.

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