THE ROLE(S) OF THE SPIRIT-PARACLETE IN JOHN 16:4B-15. A SOCIO-RHETORICAL INVESTIGATION

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I declare that

THE ROLE(S) OF THE SPIRIT-PARACLETE IN JOHN 16:4B-15.
A SOCIO-RHETORICAL INVESTIGATION

is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

REV R P TUPPURAINEN 30/11/2006

ABSTRACT

The subject and the scope of this study are the role(s) of the Spirit-Paraclete in John 16:4b-15. The methodology applied is socio-rhetorical criticism as developed by Vernon K. Robbins.

The fourth Gospel is called the 'spiritual Gospel.' Its pneumatic connotations are not only related to its presentation of Christ but also to its frequent references to the Spirit and its cognates. Jesus' Spirit-Paraclete teaching in his Farewell Discourse is a prominent example of this. Its pneumatological content is, however, problematic. This is demonstrated by the various attempts of Johannine scholars. In addition, methodologies, goals and the scope of these studies vary. It was observed that if scholars suggest a role for the Spirit-Paraclete, they usually use 'either-or' language, pointing out one role while excluding other possible roles from their conclusions or merely list explicitly mentioned functions of the Spirit-Paraclete.

This study is a response to this present situation. It deals with the last two Spirit-Paraclete sayings of Jesus in his farewell address to determine the role(s) of the Spirit-Paraclete, applying the comprehensive reading model which has not been applied to this text before. The hypothesis was that if a more comprehensive methodology is applied to the narrative, a more comprehensive understanding of the text would be gained. We applied multidisciplinary socio-rhetorical criticism which takes into account narrative-rhetorical, intertextual, social-cultural, ideological and sacred aspects of the text while not neglecting contexts in which the story took place, was recorded and is interpreted. Findings were that the roles of the Spirit-Paraclete go beyond mere theological and spiritual significance to touch sociological and psychological aspects of human experience. Thus, the roles of the Spirit-Paraclete are multidimensional. These roles are also integrated with each other. Together they support and point to one major role of the Spirit-Paraclete, which does not, however, downplay his other roles. The central role of the Spirit-Paraclete in John 16:4b-15 is to be the divine presence who forms a performing community of the disciples called the people of the Spirit.

Key words: disciple(ship), forensic, Johannine community, narrative, Paraclete, παράκλητος, role, socio-rhetorical, social-scientific, soteriology, the (Holy) Spirit, the Spirit-Paraclete, the Spirit of Truth, world.

PREFACE

To the Father, his Son, Jesus Christ and the Spirit-Paraclete, be the glory without whom this study would not have been possible. Only because of their presence was I able to persevere and accomplish this enriching journey in the Gospel of John.

I want to present my special gratitude to my promoters: the late professor Dr Richard Lemmer with whom I began this journey and professor Dr J. Eugene Botha with whom I finished the project. I learned to know Prof Lemmer as a warm-hearted scholar whose encouragement and expertise were crucial at the beginning of my studies. Prof Botha demonstrated an excellent understanding of my field of study. He was an outstanding academic mentor to me who helped me to grow not only in the knowledge of my field of study, but also in conveying ideas from one mind to another.

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Last but not least, I want to express my gratitude to my wife, Anne, for her constant encouragement and support during my studies at UNISA while she was writing her own doctoral thesis at UNISA (Religious Studies). She also was a ‘paraclete’ to me during this undertaking.

My sincere hope is that this study would stimulate others to engage in Johannine pneumatology studies and to take this discussion further. By no means has this area of research been exhausted.

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THE LIST OF ABBREVIATIONS

1QS	The community rule/Manual of disciple
AJSP	Asian Journal of Pentecostal Studies
AV	Authorised Version (King James)
BCE	Before common era
BETL	Bibliotheca Ephemeridum Theologicarum Lovaniensium
Bib	*Biblica*
BIS	Biblical Interpretation Series
BL:G	Biblical Languages: Greek
BTB	*Biblical Theology Bulletin*
CBNTSer	*Coniectanea Biblica New Testament Series*
CBQ	*Catholic Biblical Quarterly*
CE	Common era
CEV	Contemporary English Version
ConB	Coniectanea Biblica (New Testament Series)
CR:BS	*Currents in Research*
DDS	Dead Sea Scrolls
ESV	English Standard Version
EvQ	*The Evangelical Quarterly*
HerTS	*Hervormde Theologiese Studies*
ISBE	Bromiley, G W (ed), *International Standard Bible Encyclopedia,* rev.
JBL	*Journal of Biblical Literature*
JPTSup	Journal of Pentecostal Theology Supplement Series
JSNT	*Journal for the Study of the New Testament*
JSNTSup	Journal for the Study of the New Testament Supplement Series
JTS	*The Journal of Theological Studies*
LB	The Living Bible
NIDNTT	Brown, C (ed), *New International Dictionary of New Testament Theology*
MSS	manuscripts
n.	noun
NA 27th	Nestle-Aland, Novum Testamentum Graece, 27th ed.
NASB	New American Standard Bible
NCB	New Century Bible
Neot	*Neotestamentica*
NIV	New International Version
NICNT	The New International Commentary on the New Testament
NICOT	The New International Commentary on the Old Testament
NJB	New Jerusalem Bible
NKJV	New King James Version
NLT	New Living Translation
NT	New Testament
NTS	New Testament Studies
OT	Old Testament
PNTC	The Pillar New Testament Commentary
SABJT	*The South African Baptist Journal of Theology*
SF	*Sociological Focus*
SNTSMS	Society for New Testament Studies Monograph Series

T12P	Testaments of the Twelve Patriarchs
TJud	Testament of Judah
TDNT	Kittel, G & Friedrich G (eds), *Theological Dictionary of the New Testament*
TNTC	The Tyndale New Testament Commentaries
UBS4	The Greek New Testament, United Bible Societies, 4th rev. ed.
v	verse
vv	verses
WBC	Word Biblical Commentary
Wis	Wisdom of Salomon
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament

CHAPTER ONE
INTRODUCTION: NECESSITY, AIM AND OBJECTIVES

1 Introduction

Pneumatology in Johannine writings, especially in the Gospel of John, has continued to receive a great deal of attention among Johannine scholars even in recent years.[1] A reason for this is John's numerous references to πνεῦμα and his distinctive usage of that term and its cognates. Another reason is that even though several entries are made to the Spirit, many, such as John 7:37-39, 16:7-11 and 20:22-23, to mention but a few, are ambiguous and remain difficult to comprehend.[2] These features, among others, in the fourth Gospel, have raised the 'exegetical adrenalin level' of scholars and continually encouraged new interpretations on the Spirit. This study continues in this vein in an endeavour to contribute to the ongoing effort to grasp John's teaching on the Spirit as found in John 16:4b-15. In addition to textual reasons, methodological issues have also led interpreters to return time and again to Johannine writings and their teaching on the Spirit.

The fourth Gospel is a subject open to both casual reading and academic scrutiny. Informal reading does not usually pay a great deal of attention to the text's various contexts, original language and other exegetical essentials. Such a reading is therefore quite subjective, in which meaning formulation takes place between the text and the individual reader. On the other hand, scholarly interpretations pay attention to exegetical and hermeneutical rules and guidelines but are still limited by the chosen methodology. Interestingly, numerous methods of interpretation are available to the New Testament (NT) reader, which have brought fragmentation rather than unity to the enterprise. Although all of them try to assist the reader to understand the text better, they also are limited by their specific approach which they take to the text and thus may remain unbalanced or one-sided (cf. Botha 1998:51). Thus, where a devotional reading is often subjective, an academic study of the text is hampered by different methodological opinions and practices[3] leading to the enormous array of interpretations. Although there is no need to disregard either of these practices, it is obvious that a desire for a

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[1]Among the most recent works are Bennema (2003, 2002a, 2002b), Brown (2003), Kim (2002), and Williams (2000).

[2]See, for example, Byun (1992) for John 7:37-39, Carson (1979) for John 16:7-11, and Bennema (2002a) for John 20:22-23.

[3]See below for an evaluation of methodologies applied to John 16:4b-15.

reading model exists which would be more comprehensive and perhaps even more balanced than previous methods. Providentially, Vernon K. Robbins (cf. 1996a, 1996b) recently introduced such a model, called 'socio-rhetorical criticism.' In this thesis, the socio-rhetorical method will be applied to John 16:4b-15 for the first time. By using it we will investigate the role(s) of the Paraclete (Jn 16:7), that is the (Holy-) Spirit of t/Truth (Jn 16:13), whom we call in this thesis the 'Spirit-Paraclete' for the sake of clarity and simplicity, except in a few places where it is necessary to speak in terms of either the Paraclete or the Spirit of t/Truth.

John 16:4b-15 contains the last two Paraclete sayings of Jesus, which are 'packed' with Spirit-Paraclete teaching in relation to his[4] roles. It also is *crux interpretum* in Johannine scholarship (cf. Kim 2002:266), which is noted in commentaries,[5] in several monographs written on Johannine pneumatology[6] and in various journal articles and essays.[7] However, our observation is that existing attempts are limited either exegetically and/or methodologically. We argue that because of this situation, a more comprehensive reading of John 16:4b-15 is needed. It is in this area that this work may contribute to a better understanding of the role(s) of the Spirit-Paraclete.

Although John 16:4b-15 is a prominent text for the study of role(s) of the Spirit-Paraclete, there is another reason for this topic. Diversity in pneumatological issues exists among various church traditions. Although all Christian churches allow room for the Spirit in their doctrine and praxis, they are not unanimous in their view of pneumatological categories. For example, both the Eastern Orthodox church and the Pentecostal movements emphasise the importance of the Spirit within the church and individual believer, however their views and praxis differ greatly from each other (cf. Kärkkäinen 2002). This reality has motivated this study of the *role(s)* of the Spirit. However, at the outset it should be noted that the aim is not to evaluate present ecclesiological traditions in relation to their pneumatological understandings.

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[4]The third person singular pronoun is used in this thesis to refer to the Spirit-Paraclete since third person singular pronouns αὐτός and ἐκεινῶς are employed by the author of the fourth Gospel for the Paraclete (Jn 14:26; 15:26; 16:7, 8, 13, 14).

[5]Some of the standard recent commentaries on the Gospel of John, dealing with John 16:4b-15 and the Spirit-Paraclete, include: Barrett (1978), Beasley-Murray (1987), Brodie (1993), Brown (1970), Bruce (2001), Bultmann (1976), Carson (1991), Keener (2003), Morris (1995), and Schnackenburg (1982).

[6]See, for example Bennema (2002b), Berg (1988), Breck (1991a, 1991b), Brown (2003), Burge (1987), Carson (1980), Carver (1996), Draper (1992), Franck (1985), Holwerda (1959), Johnston (1970), and Kipp (1967).

[7]See for articles and essays, Brown (1967, 1970), Carson (1979), Davies (1953), Draper (1992), Forestell (1975), Grayston (1981), Johnston (1970), Kim (2002), and Williams (2000).

Rather, the aim is an enhanced understanding of the role(s) of the Spirit presented in John 16:4b-15. Yet we hope that our conclusions will bring some new ingredients to the church's understanding of the role of the Spirit.

In this chapter the subject of this thesis will be further developed by demonstrating the necessity for the study. This includes an assessment of various studies on the Spirit-Paraclete and an examination of several methodologies of contemporary works on the Gospel of John. Additionally, the aims and objectives of the thesis are outlined and introductory methodological remarks are made.

2 Necessity of the thesis

Our objective to gain a better understanding of the role(s) of the Spirit-Paraclete in John 16:4b-15 is necessary since the previous studies, whether conveyed through commentaries, monographs or articles do not deal with the issue satisfactorily, failing to provide a holistic picture of the Spirit's role(s). These works have been written from various points of view and interests such as from the Johannine community, bestowal of the Spirit, soteriological, sociological, historical or religious slant, thus limiting themselves only to certain area(s). In addition, some studies on the Spirit-Paraclete are situated within the literary context of the Farewell Discourse or within the context of the period of writing[8] which also places them inside a set frame. Moreover, all works are limited by their own methodology and commentaries, in particular, are limited by space, thus giving inadequate attention to this topic.[9] We argue that although previous works gave some attention to the role(s) of the Spirit-Paraclete, they touch this topic in quite a general way; often addressing only the Spirit's

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[8]The views on the context of writing vary from before CE 70 Palestine to the early second century Greco-Roman world, from the Jewish to the Hellenistic-Gnostic religio-ideological realm.

[9]For example, an overview of commentaries shows that they emphasise various *functional* aspects of the Spirit-Paraclete. He is understood to prosecute/confront the world (e g, Brown 1970:705, 712; Bultmann 1976:562; Carson 1991:536-537; Brodie 1993a:496; Morris 1995:617; Keener 2003:2, 1021-1022, 1030), to reveal a new or previous revelation of Jesus (e g, Bultmann 1976:574, 576; Keener 2003:2, 1035), to comfort the disciples (e g, Schnackenburg 1982, 3:124), to interpret Jesus' words and deeds and thus to guide (e g, Brown 1970:711, 715-716; Beasley-Murray 1987:283; Carson 1991:540; Brodie 1993a:497), to glorify Jesus (e g, Schnackenburg 1982, 3:136), to supply (e g, Morris 1995:617), to communicate/remind (e g, Barrett 1978:488), and to defend (Keener 2003:2, 1032, 1035).

activities but not his *role(s)*. Some works only exegete difficult Greek sentences and/or list the functions of the Spirit-Paraclete explicitly mentioned in John 16:4b-15.

The NT methodologies applied to Johannine exegesis, including Spirit-Paraclete studies, are fragmented allowing their practitioners to bring forth only answers to the questions asked from the text. Such approaches include the historical-critical method, social-scientific approach, reader-response criticism, narrative criticism, and structuralism. These methods, among many more, approach the text and meaning formulation from a specific angle. Problems arise when the practitioner of such a limited methodology assumes to be exhaustive in his/her work. This is especially a danger when the interpreter combines existing methods and is easily blinded by his/her assumption that his/her methodology is a comprehensive one. The historical-grammatical approach is an example of such a combined methodology. We are not suggesting that these methodologies are not useful; on the contrary, we can benefit from them even in this thesis. However, we argue that these methods are not adequate for a comprehensive reading.

The current specification in NT studies has awakened some exegetes to seek more comprehensive reading models[10] that are as exhaustive as they possibly could be. The benefit of a more comprehensive reading model is that the text and its meaning can be understood more holistically than by a narrow discourse analysis. In the case of socio-rhetorical criticism, holistic understanding is the goal. Since such a comprehensive reading has not yet been applied on John 16:4b-15, we argue that this is one of the reasons why the role(s) of the Spirit-Paraclete in that passage has not received satisfactory treatment. Here we apply such a comprehensive method for the first time to John 16:4b-15 to achieve our objective: a better understanding of the role(s) of the Spirit in that passage.

Next we are going to elaborate these two arguments demonstrating why this thesis is a necessity at this time. First, we will prove that the works on the Spirit-Paraclete in monographs and commentaries are not satisfactory in relation to our text and topic. Secondly,

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[10]Recently, methodological problems, namely the plurality and one-sidedness of methodologies applied to the Gospel of John, have received attention by some Johannine scholars. Stibbe (1994) and Motyer (1997b) have tried to solve the dichotomy between diachronic and synchronic readings forming their own more comprehensive methodologies.

We do not claim that socio-rhetorical methodology applied to this thesis is the one which makes all previous attempts needless. We agree with Malina (1982:237) that '[t]here is no model to help understand all models, just as there is no language that one could learn to be able to understand all languages.' Rather, our chosen methodology will utilise some of the previous methodologies (cf. Robbins 1994:164-165).

evidence is given that methodologies applied to the Gospel of John are not comprehensive, which would be necessary in order to gain a better understanding of the topic.

2.1 Exegetical necessity: Recent studies on the Spirit-Paraclete

In this section, recent monograph studies on the Spirit-Paraclete including a few examples of commentaries and works on Farewell Discourse[11] will be assessed against our proposition. It will be demonstrated that fragmentation and one-sidedness exist in methodologies applied to Spirit-Paraclete studies and that there are other exegetical limitations[12] in these works as they make some remarks on the roles of the Spirit. Therefore, we argue, the role(s) of the Spirit in John 16:4b-15 requires further attention.

2.1.1 Johannine community and the Spirit-Paraclete: R Brown, G M Burge and R A Berg

These works listed under 'Johannine community' are strongly linked to the historical context of writing, assuming and/or reconstructing the Johannine community. This starting point unavoidably limits their scope exegetically, a limitation which is also reflected in their choice of methodology. These works tend to see the Spirit teaching as a product of the community which serves the community's purposes. In other words, certain features, motifs and statements in the text are consciously introduced by the writing community because of the community's need for them. These conclusions often explain either to the community itself or to outsiders the validity of the community's existence or some other similar feature. This makes the role of the Spirit appear to be an afterthought related to the time of writing more than the time of the event itself, on which the narrative is based.

Raymond Brown (1970), in his second volume on the Gospel of John, deals with Spirit-Paraclete in two places: (1) the commentary section on the Farewell Discourse and (2)

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[11]We have limited ourselves here to outline recent works that are written particularly on the Spirit-Paraclete in the Gospel of John. Monographs, essays, articles or doctoral theses like J G Davies (1953), D E Holwerda (1959), R E Brown (1967), J T Forestell (1975), D A Carson (1979), K Grayston (1981), J A du Rand (1992), J A Draper (1992), T R Hatina (1993), D T Williams (2000) and C Bennema (2002a) are not outlined here. Neither the work of A Casurella (1983) who writes on the Paraclete in the church fathers nor the whole scope of standard commentaries are outlined here. These works will be consulted below.

[12]Exegetical limitations refer here to theses, goals and objectives of the interpreters, as well as their assumptions, prejudices and other limitations of this nature.

the appendix. His overall approach to the text in his commentary is grammatical and historical-critical. However, when he reconstructs the Johannine community, his approach can also be seen as source critical as he develops the four-phase theory of that community in his later work (Brown 1979). This approach, together with the assumption of a five-stage theory of editing the Gospel of John (cf. Brown 1966:xxxiv-xxxvi), limits Brown's conclusions, which have to fit his Johannine community reading. Brown puts forward the conclusion that the Paraclete figure is the invention of community. The community experienced two tragedies: first, the death of the community's hero, the Beloved Disciple; and secondly, delayed parousia (1970:1142; cf. Brown 1979:87) which inspired it to form a certain kind of Paraclete figure. The Spirit-Paraclete passages themselves, therefore, inevitably move toward the final edition of the Gospel made not by the evangelist but by a redactor. This suggests that the Paraclete is an imagined figure rather than a divine being among/in the community.

One of Brown's starting points is his view of the evangelist as a theologian par excellence (1966:xlix). This gives Brown the liberty of thinking of the Johannine text as a product of the community which expounds theology quite freely. This explains Brown's ease in suggesting community-historical reasons for the Paraclete figure.

Not only is Brown limited by commentary space, he is limited by his assumptions and methodology. After outlining grammatical notes, Brown treats the role of the Spirit in John 16:4b-15, as being the Spirit-Paraclete placed in the community's situation (without explicitly saying it); especially the community's experience of trial (a trial motif) and its need for security for now and the future (cf. a delayed parousia and realised eschatology motif). Brown is blinded by his assumptions and his attempt to reconstruct the Johannine community from handling the text from other angles. For example, the narrative point of view is not considered. In addition, his remarks on the role(s) of the Spirit-Paraclete are limited to explicit function statements of the Spirit (1970:711-717), which are interpreted to fit his own assumptions.

Gary M. Burge (1987:xvi) examines 'one feature of [the Johannine] community's belief and experience, namely, the role of the Spirit in its view both of Christ and of Christian experience.' He holds a Christo-pneumatic view of the community, which experienced the Spirit-Paraclete and interpreted that as a Christ event. Thus, a pneumatic acquaintance became an authentic Christ experience. Burge connects Johannine pneumatology closely to its Christology, so much so that Jesus' statement at the end of the Gospel: 'receive the Holy Spirit' becomes the climax of the whole Gospel instead of the author's explicit Christological and soteriological purpose statement in 20:30-31.

Burge's reading is contextual. He (1987:267) points out that '[e]xegesis which is controlled by the context should permit us to let John's world and its metaphors do the talking.' Contextual reading is situated in four (theological) thematic categories (or contexts). First, the Spirit-Paraclete is studied in the Christological category. Then he is examined against Johannine eschatology followed by community's sacramentalism. Finally, the Spirit-Paraclete is studied in the missiological motif of the Gospel.

Burge does not study the role of the Spirit-Paraclete in the context of soteriology. This limitation seems to be a result of his community reading which emphasises Christocentric community over the expanding community that carries on Jesus' soteriological mandate. Burge discusses the Spirit in relation to mission in terms of agency (:201-204), but even here he does not say anything about soteriological categories in relation to the Spirit. Burge's theological twins are not Christology and soteriology but rather Christology and pneumatology. This gives a unique flavor to Burge's view of Johannine pneumatology in general and its Spirit motif in particular. The Spirit is viewed as 'power' in, on, and through Jesus. Spirit is mainly, but not solely, viewed as the empowering, authoritative and divine continuous presence of Christ in the Johannine community making it a charismatic community in which every member was or desired to be anointed by the Spirit (:xvi, 204). Thus, the presence of the Spirit in one determines whether one is or is not living a Jesus-filled life. Initially this took place in the climax of the Gospel in John 20:21-23.

Burge arrives at these conclusions by studying the Gospel of John as whole. John 16:4b-15 naturally plays a part in Burge's formulation of these conclusions. However, he has not studied the role(s) of the Spirit-Paraclete in John 16:4b-15 throughout since his contextual study did not require him to do so. This is a problem in Burge's work and in the thematic works of others (e g, Bennema 2002b; Brown 2003; Byun 1992) when interfaced with the set purpose of this thesis. Burge only puts forward the functions of the Spirit-Paraclete that are readily recognised in the text, namely *forensic* and *revelatory* roles (cf. :208-210, 214-217). These roles are then linked closely to the community and its *Sitz im Leben*. We argue that this conclusion on John 16:4b-15 is limited in scope by explicit Spirit-Paraclete statements concerning his functions and too narrow an interpretation of them in the context of the Christo-pneumatic Johannine community.

Robert A. Berg's doctoral thesis (1989) is motivated by 'the current interest in the history of the Johannine community' and the recognition that the work of the Spirit was vital in that community (Berg 1989:6). His conclusions on the work of the Spirit-Paraclete are

based on two assumptions: (1) the historical reconstruction of the Johannine community is possible (cf. :82); and (2) John 13:31-14:31 is the original Farewell Discourse and chapters 15:1-16:33 are additions by later redactors (:92). These assumptions give a clear but limited point of view to the whole work which inevitably limit his reading of the Spirit-Paraclete passages in chapters 15 and 16.

Thus, Berg reconstructs the Johannine community and its understanding of the Spirit-Paraclete through the three farewell discourses (Jn 13:31-16:33) and the first epistle of John. He agrees with Porch who states that 'the presentation of the person and work of Jesus in the Gospel of John is...the result and the experience of the leading of the Spirit into fullness of truth' (:5). His conclusion is that 'Johannine pneumatology and the history of the Johannine community are intimately related and that an understanding of one is necessary to an understanding of the other' (:304). This conclusion, even though containing some insight, creates a dilemma for the interpreter: from where is one supposed to start - from pneumatology studies or from the community reconstruction? Berg starts with assumptions that pneumatological texts are reflections of the community.

Berg's labour on John 16:4b-15 concentrates mainly on two aspects: (1) an exegesis on grammatically difficult statements and (2) a reconstruction of the Johannine community in an endeavour to see which parts of the text explain the community's life and understanding of the Spirit. The second point is well demonstrated by Berg's remarks on John 16:13b-15 that the community's formulation of pneumatology through its own experience was not balanced and therefore needed an editorial hand to add verses 13b-15 to chapter 16, giving more Christological emphasis to this pneumatological statement (:221). Furthermore, he holds that the Johannine Spirit-Paraclete in the Farewell Discourse is viewed as an individual who continues 'the trial of the world that had been initiated by Jesus' (:199; cf. :207); but now as a permanent agent, thus not like Jesus whose ministry was only temporal (:236). Even though Johannine pneumatology is distinctive, says Berg, it is not different from that of other early Christian communities.

Berg's assumptions and methodology are vague, which render his conclusions good academic guesses at best, a point with which he agrees somewhat stating that '[t]he reconstruction of the "history" of a community portrayed in a text or series of texts is a tentative exercise' (:82). Berg's conclusions as to the role(s) of the Spirit-Paraclete in John 16:4b-15 remain especially questionable due to his assumption that this text is from the latter hand of the community and thus is read to reflect the community's *Sitz im Leben* rather than

the Spirit-Paraclete (cf. :96-97). Moreover, after all, the historical context, whether historical-narrative or Johannine community, cannot explain the meaning of the text comprehensively, no matter how well it/they may have been reconstructed.

2.1.2 The bestowal of the Spirit-Paraclete and 'hour' of Jesus: J Byun and J L Kipp

The works of Byun (1992) and Kipp (1967) are not studies on the role(s) of the Spirit-Paraclete in John 16:4b-15, yet they are closely related to one of the features in that text, namely, Jesus' return to the Father and his promise to send the Spirit-Paraclete. It will be argued that the scope and goals of their studies inadequately delineate the role(s) of the Spirit-Paraclete in John 16:4b-15.

In his doctoral thesis, Jonggil Byun (1992) exegetes John 7:37-39. His main emphasis is placed upon the study of the relationship between the coming of the Spirit and Jesus' glorification (Byun 1992:2). He also reviews the interpretations of John 7:39 by the church fathers[13] and by reformed theologians.[14]

His conclusion states the obvious: the Spirit was not yet present in the sense of dwelling and working in the Christian church before Jesus was taken back to the Father (:196). This means that the Spirit was not a new theological invention, but his coming at the day of the Pentecost[15] as a Paraclete was a *new way of coming*, which had not yet taken place in John 7:39. Thus, the Spirit's coming in the new way was linked to the time, namely to Jesus' passion and glorification. Therefore, it points toward the progress of *Heilsgeschichte* (:194, 195). Since the Spirit's dwelling in the believers took place after Jesus' glorification, the Spirit 'can be better called "the Spirit of the *glorified* Jesus"' (:193) [Byun's italics]. Other conclusions drawn from John 7:39 are that the gift or grace of the Holy Spirit is abundant (:187), and that the Spirit indwells in the NT church (:189-192).

Byun's study cannot answer the question as to what the role(s) of the Spirit-Paraclete are in John 16:4b-15, since it does not exegete this passage. In addition, it is limited topically because it does not even try to deal with the issue we are aiming to tackle. His work only gives

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[13]Irenaeus, Tertullian, Origen, Basil, Abrose, Chrysostom, and Augustine.

[14]John Calvin, Abraham Kuyper, Herman Bavinck, F. W. Grosheide, Herman N. Ridderbos, and Richard B. Gaffin.

[15]Byun (e g, 1992:169, 177) thinks that the evangelist (as well as the narrator) and Jesus, had the day of the Pentecost in mind when they pronounced that (John 7:39). Moreover, they had in mind not only an outpouring of the Holy Spirit on that particular day, but the Spirit's work since that day.

some answers concerning characteristics of the Spirit available to the Church after Jesus' going and the Holy Spirit's coming (cf. :187).

John L. Kipp (1967) studies the relationship between the conceptions of the Spirit and the Risen Christ. He does two things: he exegetes John to determine whether a relationship between the Holy Spirit and the Risen Christ exists; and he attempts to define what is the nature of that possible relationship (Kipp 1967:32, 211).

Kipp sees evidence of a relationship between the Risen Christ and the Holy Spirit in John 7:39; 20:22; 2:22 and 12:16, first two passages being the most significant (cf. :211-218). Two substantial points concerning that relationship in John 20:19-23 are: the Risen Christ and the Holy Spirit 'serve the same [witnessing ministry] function in the lives of the disciples; and in that narrative the 'two conceptions of "Holy Spirit" and "Risen Christ" should be brought together' who are now revealed to the benefit to all the church (:213-214). Additionally '[b]oth figures serve the same purpose and stand at the same point in the narrative: they mark the transition for the disciples to new ways of knowing and serving God, and they prepare the disciples for their mission in the world by enabling them to let go of their past experience' (:214). A similar theme also appears in John 2:22 and 12:16 where the Spirit is the avenue to understand and remember Jesus' words and deeds after his departure (:216, 218). Thus, Jesus' coming is Jesus' coming in his resurrection appearance; therefore the 'two figures, "Risen Christ" and "Holy Spirit," appear simultaneously in history' (:218; cf. 149).

John 7:39 suggests that the Spirit is coming later, namely after Jesus' glorification. This raises the question: When was Jesus glorified? According to Kipp, the glorification of Jesus took place in his death and resurrection (:215).[16] He leaves Jesus' ascension outside of glorification 'requirements'. Thus, there is a difference between John and Luke-Acts, in which the fulfillment of the promise of the Spirit comes after Jesus' ascension (:212).

Kipp finds a strong identity between the Risen Christ and the Holy Spirit but insists that they are not totally identical. The aspects of identity between the Risen Christ and the Holy Spirit are: function, purpose, time, and quality (Kipp 1967:224-233, 239-240). Two aspects of difference between these two are: endowment and the historical Jesus (:234-239).

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[16]Even here Kipp is not clear whether he thinks that Jesus' glorification took place at the cross or at the empty tomb. In his conclusion he says that 'the Fourth Evangelist sees Jesus' glorification as his crucifixion and death,' and in the next paragraph he states that 'The exegetical material on the farewell discourses, however, and the study of "glory" show that when the Evangelist was seeking for theological significance he could group together the crucifixion, resurrection, and ascension into a single conception. Thus, the "time of Jesus' glorification" can also be said to be the "time of his resurrection"'(Kipp 1967:215).

His study shows that 'the two conceptions cannot simply be described as identical any more than they can be classified as different without further explanation' (:241).

Kipp does not tackle the question of the role(s) of the Spirit-Paraclete in John 16:4b-15 since his thesis takes him elsewhere. For his purposes, he seems to think, it is sufficient just to outline the explicit functions of the Paraclete (:72-76). All of these functions of the Spirit-Paraclete are explicitly mentioned in Jesus' Farewell Discourse. In addition to this limitation, Kipp neither develops these functions further nor implements them except in a very limited manner in his main chapter in which he develops his major arguments regarding the relationship between the Spirit and Risen Christ (cf. :211-222). This leaves his dealings with the functions of the Paraclete quite disconnected even to his main thesis.

2.1.3 Soteriological pneumatology of John: C Bennema

Cornelis Bennema (2002b) studies Johannine soteriology seeking answers to the questions: 'What or who leads to and maintains salvation [?]' and when was/is salvation available? (Bennema 2002b:32). He synthesises John's soteriology with his pneumatology and the (sapiential Jewish) W/wisdom concept found in John. Spirit, W/wisdom and salvation are, therefore, the key components in his study in which the role of the Spirit-Paraclete in relation to salvation is the major interest (cf. :35). Yet, the scope of his Spirit study does not provide understanding of all the possible roles of the Spirit-Paraclete in Gospel of John generally or in John 16:4b-15 particularly. This is quite natural since he has set his goal elsewhere and thus reads the text only through soteriological spectacles.

Methodologically, Bennema is working on the axil of theological-literary-historical analysis. His approach is a thematic 'drawing on insights from literary-historical criticism' (:38). He uses the literary method quite broadly including narrative criticism, speech act theory, modern linguistics, discourse analysis and structuralism, whereas he limits his historical-critical method to the Jewish sapiential *intertexts*, which are 'either evoked by the text or contribute to the understanding of the text' (:39). Thus, the emphasis is on the literary aspect of historical criticism examining intertexts[17] rather than sources, backgrounds or other historical-sociological components.

[17]Intertexts for Bennema are texts which help the reader to understand the text rather than texts which were used by the author to formulate the text (Bennema 2002b:39).

Bennema studies the concept of salvation in Proverbs, Sirach, Wisdom of Solomon, Philo, and Qumran writings. In these sapiential Jewish writings, W/wisdom is *the source* of salvation (:94) which was found in God and in the Torah through the πνεῦμα, which led people to an understanding and a deeper degree of intensity and quality of the Spirit and W/wisdom.[18] Thus, they also are prerequisites of the presence of the Spirit in salvation, except Proverbs in which the Spirit's presence is not mentioned (if not in 1:23). In short, in sapiential Judaism, W/wisdom is the *source* and the Spirit is the *agent* of salvation (Bennema 2002b:94). Furthermore, Bennema (:59-60) argues against the view of Davids and Menzies that the Spirit is not depicted as *donum superadditum*, not even in Sirach, but as a soteriological necessity. In this he agrees with Turner (1996:438).

In the Gospel of John, Jesus is presented as Wisdom and therefore Bennema calls John's Christology 'Wisdom christology' (:148-149). The Spirit relates to Wisdom/Jesus on many levels in John. He equips Jesus (:163) and enables him to speak the words of God (:165). Jesus reveals God 'because he is endowed with the Spirit and wisdom' (:167). Thus, Jesus (Wisdom) and the Spirit are intimately related to each other in John's pneumatic W/wisdom soteriology.

The Spirit operated soteriologically already during/in Jesus' ministry and continued to function so after his departure. This is revealed by Jesus' promises of the Paraclete. First, the Paraclete is the only way to the Father and the Son after Jesus' departure. This soteriological role of the Paraclete is revealed by oneness and mutual indwelling language, which point to the relationship (:220, 225). Moreover, the Paraclete, as the Spirit of *truth*, reveals his soteriological role since as such, he communicates *saving truth*. The title, Spirit of truth, in which 'of truth' 'functions as an objective genitive or genitive of quality,' is describing its characteristic function soteriologically (:226). Moreover, Paraclete's teaching task has a soteriological dimension (Jn 14:26; 16:12-15). Bennema thinks that this communicates that 'the Paraclete *continues* the revelatory life-giving work of Jesus' after his going (:231) [Bennema's italics].

The Paraclete as an advocate is a topic of long discussion between Bennema and previous interpretations of John 16:8-11. Bennema insists that, even here, the main role of the Paraclete is not forensic but soteriological. This view is supported, for example, by the

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[18]Bennema (2002b:96) explains that '[b]y virtue of their creation, people have πνεῦμα, a certain measure of wisdom, and the cognitive ability to process wisdom (the 'mind'). "Salvation", then, is a sufficient increase in measure and difference in quality of endowment of πνεῦμα and W/wisdom.'

observation that the Paraclete's aim is not the condemnation but the conversion of the world, as was the first Paraclete's (Jesus) aim (Bennema 2002b:238). Bennema (:250) concludes that this 'study resulted in the concept of the Spirit as a *life-giving cognitive (and affective) agent* who creates and sustains a life-giving relationship between the believer and the Father and Son (salvation)' [Bennema's italics].

Bennema's study employs Spirit-Paraclete passages as part of his work, thus contributing to the recent Johannine scholarship by bringing a strong soteriological slant to the fore. However, this also limits his work. His thesis has directed him to seek only soteriological roles of the Spirit-Paraclete in John leaving other possible roles that might be there outside of the study. Also, social-cultural and ideological aspects are left untouched to mention but two. In short, Bennema's work does not render this study unnecessary.

2.1.4 Socio-religious-historical readings and the Spirit-Paraclete: T G Brown, C S Keener, E Franck and G Johnston

Works examined here are ones which interpret Johannine text emphasising its socio-historical, religious-historical or other historical settings of the author's time, but do not attempt to reconstruct the Johannine community per se. They examine either historical contexts which may function as a key for the reader to understand Johannine Spirit-Paraclete.

Tricia G. Brown (2003) exegetes the Spirit-Paraclete sayings in the Gospel and the first epistle of John from a socio-scientific perspective (cf. Tuppurainen 2005).[19] She argues that a socio-cultural patron-client model of the Mediterranean world, and especially a brokerage variation of that model, interprets Johannine pneumatology (cf. Brown 2003:30). This, according to Brown, takes her study beyond Bultmann, Mowinckel, Betz, Johnston and Franck, who regard the Paraclete mainly as a mediator (:234). The mediator figure was interpreted by these scholars in Hellenistic or Hebraic paradigms, thus in terms of its religious and/or ideological background. Brown places the Spirit-Paraclete on 'neutral' ground, in a Mediterranean socio-cultural patron-client setting,[20] so avoiding a choice between Hellenism

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[19]Parts of this analysis are published in my review on T G Brown (2003) in *Pneuma* 2005 27:1, 211-213.

[20]The practice of brokerage was a part of the Mediterranean social setting (Brown 2003:95-96). A client's access to a patron was impossible without a broker who had a special position between the two, having one foot in the client's world and the other in the patron's world (:96). This idea was also brought into religious ideology since '[a]ccess to...higher orders needed to be mediated, according to their [Mediterranean] dualistic world-view'

or Hebraism (Brown 2003:263). She concludes that it is not necessary nor even possible to point out any particular mediator figure, whether of the Old Testamental or the Mandaean, as a background figure to John's Spirit-Paraclete as a broker, since all of them were viewed as brokers (:234).

According to Brown (:59), 'Jesus is especially well suited for the role of broker since, like all brokers, he represents the interests of both sides [patron and client], in his case God and humanity.' John's goal is to show that *Jesus is the ultimate broker*, superior to all other brokers such as the Synagogue, Jews, Moses, and the John the Baptist. Only through Jesus can a client have access to God's blessings.

This brokerage idea is extended to the Spirit. Brown summarises her exegesis on the Spirit passages[21] as follows: '(1) [S]pirit legitimates certain persons, especially Jesus, by associating them with the God realm; (2) spirit is a benefit that Jesus confers to those who believe in him; and (3) those who receive spirit are born anew as God's children, and are thus able to receive the full range of benefits of God's patronage' (:168). These conclusions reflect also Brown's understanding and interpretation of the Johannine community. The Spirit who legitimates God's brokers has now legitimated the Johannine community to serve as a broker 'from above' and to oppose all other brokers (:169). Neither the temple worship in Jerusalem for Jews nor worship in the temple at Gerizim for Samaritans are legitimated (:136).

Brown also exegetes the Paraclete-Spirit of t/Truth passages[22] in Jesus' Farewell Discourse. In this part, she systematically shows that παράκλητος does not have forensic meaning but rather a role of a mediator or a broker. Boldly she claims that '[w]hereas the forensic interpretation of the Paraclete in the Farewell Discourses does not explain the role of the Johannine Paraclete, the interpretation of the Paraclete as a broker can explain *all* of the passages' (:226, 228) [Brown's italics].

The following five points summarise Brown's exegesis on the Paraclete passages. (1) The Paraclete and Jesus 'share a functional unity' while the Paraclete is also seen as a continuum to Jesus. However, this continuum is not a tandem view in which the previous agent fades away giving the place to the other one who follows (:191); Jesus continues to be the broker and therefore an access to God (:220). Thus, 'the Paraclete is described as 'another' παράκλητος, not only because Jesus was a παράκλητος, *but because he still is*' (:212)

(:264). The fact that John wrote his account in that culture justifies the usage of the patron-client social model to explain the function of the Spirit in John (:54).

[21]John 1:31-34; 19:30-34; 20:22-23; 3:31-36; 4:21-24; 6:60-63; 7:37-39.

[22]John 14:16, 26; 15:26; 16:7, 13.

[Brown italics]. (2) The Paraclete is the Spirit of truth for two reasons: First, he 'represents truth in opposition to the false spirits of the world' (:200) and second, 'he provides believers with access to "truth"' (:200), which is Jesus. (3) The Paraclete passages make it definite that the Paraclete is a person (:201). (4) The Paraclete is seen as an agent who 'will provide them [the disciples] with access to Jesus' continuing revelation' (:210). This means that the Paraclete will reveal things to the disciples which Jesus did not or was not able to communicate (:209). (5) The Paraclete witnesses to the disciple that the world is wrong (Jn 16:8-11). The Paraclete does not help the world or testify to the world its wrong, but witnesses to the disciples about their right standing before God (:222, 228-231).

Brown's work, in relation to the role(s) of the Spirit-Paraclete in John 16:4b-15, suffers the following four limitations. First, her social-scientific methodology prevents her from a more comprehensive study of the text. Second, by the time she exegetes John 16:4b-15, her mind is set on her thesis (cf. Brown 2003:218) so that she is not able to see beyond the brokerage paradigm. Third, because of these two first points, she interprets the text marrying Johannine theology to Mediterranean sociological-historical phenomena, thus bringing forth a dubious mixed relationship. It is questionable whether John constructed his presentation on the Spirit-Paraclete after this particular socio-cultural model.[23] Thus, the assumption that social-scientific mode of interpretation can explain it all is misleading. Finally, Brown's interpretation creates a chain of brokers between God and the world. One may ask whether one has to climb the ladder of the world-Johannine community-Paraclete-Jesus-God in order to reach God. In sum, these problems are created by a narrow socio-historical reading together with the assumption of the brokerage model's superiority to explain Johannine Spirit-Paraclete.

Craig S. Keener's commentary (2003) is the latest attempt to capture the whole text of the fourth Gospel. His approach is social-historical; the assumption is that this point of view of the text makes the greatest contribution to Johannine studies (Keener 2003, 1:xxv). His work which is evaluated here is appropriate because of his socio-historical approach to the text, the attention he gives to the Paraclete passages (cf. 2:953), and the recent date of publication.

The following two observations can be made about his comments on the Spirit-Paraclete passages, and especially on John 16:4b-15. First, Keener, following his

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[23]This can be demonstrated, for example, by Brown's (2003:220) conclusion that the reason why the Paraclete cannot come before Jesus' going is simply this: the Paraclete had not been needed as a broker between Jesus and the disciples before.

methodology, uses the Spirit-Paraclete passages as strategic passages to 'provide a key to understanding John's emphasis on the *situation of his audience* [italics mine] as well as how he wants his audience to apply the rest of the Gospel in their own setting' (2:953). Thus, he mainly interprets the text in the current life situation of the Johannine community (cf. 2:1025, 1035) using the text as a 'window' to learn about that community and audience. Secondly, Keener interprets John 16:4b-15 keeping three fixed assumptions in mind: (1) Even though he correctly insists that characteristics 'attributed to the Spirit[-Paraclete] must be examined passage by passage' (2:954), he does not always do this. He favors the idea that the background of παράκλητος is forensic advocate (2:961). Thus, he approaches John 16:4b-15 with this fixed understanding in mind. (2) The text is read in the socio-historical setting of the writing. Thus, a forensic reading of παράκλητος is present when John 16:4b-15 is read, since the Johannine community was on trial, namely in conflict with the synagogue (2:1035). Finally, (3) Keener brings a witnessing theme to this passage from the previous Spirit-Paraclete passages, especially from John 15:26-27, which also is closely related to a trial motif.

Keener thinks that the Spirit-Paraclete's major role of that of a witness in John 16:4b-15 has two separate functions: (1) to be a witness *against the world*,[24] (2:961, 1027, 1029) and (2) to be a witness *to the disciples* through his leading, speaking and announcing ministry, so revealing Jesus to them (2:1029, 1035-1041). Both functions are explicit in the text, which Keener interprets against his assumption of the trial motif of the fourth Gospel and the Farewell Discourse, as well as against his understanding of παράκλητος mainly as a forensic advocate (2:956-957, 961). Keener also points out that the result of the Spirit-Paraclete's function in the community characterises the community, distinguishing it from the synagogue and 'identifying which group was really in communion with God' (2:1039). Interestingly, this is seen as a result of the Paraclete's speaking function in John 16:13, but not as one of his roles. Moreover, this conclusion is understood to be part of a forensic, thus trial, context.

Keener's work is different from many previous commentaries because he spends little time dealing with the difficult Paraclete statements in John 16:4b-15, although he touches on them. He spends more time with understanding the background for παράκλητος and with contextualising the Paraclete passages into the Farewell Discourse. After all this effort, his conclusions concerning the role(s) of the Spirit-Paraclete in John 16:4b-15 remain limited. His

[24]Keener (2003, 2:1034) takes the verb ἐλέγχω to mean here 'to prosecute.'

methodological and exegetical assumptions have directed him to a one-sided forensic interpretation of the Spirit-Paraclete in that text.

Eskil Franck (1985) searches for a background to and the role(s) of the Paraclete. His presupposition is that background cannot be found by studying the title 'Paraclete' alone. Thus, he emphasises the Paraclete's *function* rather than the title pointing out that '[t]he P[araclete] *is* what he *does*' (:15, 37) [Franck's italics].[25] This raises serious questions about Franck's methodology, particularly since he emphasises functional questions over ontological questions pointing out that the Paraclete's function, not his origin, is of primary importance (:4). This chosen slant in approach inevitably influences his interpretation of the Spirit-Paraclete.

Franck (:17) insists that his model is synchronic which takes 'both text-internal and text-external considerations into account' to reach his goal (:13). By doing this he tries to avoid a methodological error seeking only *one* background and/or *one* meaning for the function of the Paraclete. Thus, he tries to approach the Paraclete sayings 'simultaneously' from two different points of view. As he studies the Gospel (in fact, the whole NT) he focuses on the Paraclete sayings at the same time (:15).[26] Another hypothesis behind this order of research is socio-cultural. Franck pays attention to the readers-listeners, who, he argues, probably applied everyday meaning to the Paraclete (:20). In the end, however, he contradicts his statements on the background and meaning of the Paraclete by suggesting that the Methurgeman functions as a probable background for the term and idea of Paraclete.[27] Interestingly, as Keener, for example, holds that the Johannine community is in a sharp

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[25]Franck's (:15, 37) leading thought that '[t]he P[araclete] *is* what he *does*' has some negative consequences. It leads Franck to formulate his ontological notion of the Paraclete through his interpretation of the Paraclete's functions. In other terms, he creates a 'pneumatology from below' model. Is the functional pneumatology a satisfying approach to find the meaning and role of the Paraclete? Franck, however, does not ignore the ontological side of the Paraclete altogether, but he limits it in his study thus weakening his own claim for a multidimensional methodology. Yet this is necessary, Franck thinks, because there is a 'hiatus between the P[araclete] as a title and his functions' (:17). If one follows the title, s/he ends up in the legal sphere and makes the Paraclete a technical term.

[26]Franck does not only study παράκλητος but also examines its cognates, namely the verb παρακαλεῖν and the noun παράκλησις in the Fourth Gospel, in the NT and even beyond (cf. Franck 1985:28).

[27]Methurgeman 'is the individual in the synagogue's service who translated the scriptural readings into a targum as well as, later on, mediated the synagogal preaching' (:132).

conflict with the synagogue Judaism, Franck insists that it is exactly this Judaism which explains the usage and the term 'Paraclete' in the Johannine community.

Thus, for Franck, the Paraclete is an *interpreter* in a didactic context between the speaker (source) and the audience (receiver). This is also reflected in his comment on the Paraclete in John 16:8-11 in which he is 'to give correct information about the consequences of the rejection of Jesus' (:61). According to Franck, this fits the forensic-didactic dimensions present in the Farewell Discourse (:65). His conclusion on John 16:13-15 follows a similar idea. He points out that the guiding function in John 16:13 is didactic and that the glorifying function in John 16:14 is the ultimate goal covering all other functions of the Paraclete (:74). His view (or assumption) that the Paraclete's didactic role (:75) is parallel to the didactic role of the Methurgeman in the synagogue has eliminated other possible roles. Even though the didactic role of the Paraclete cannot be denied, we question Franck's conclusion because his investigation is mainly functionally oriented and socio-historically directed which has led him to find Methurgeman as the model for Paraclete. We have to ask, however, whether the Methurgeman practice was so well known in synagogues in the Johannine world that John's readers would have made an immediate connection between the Paraclete and that figure (cf. Keener 2003, 2:956). Finally, it is obvious that Franck's conclusions are limited by his assumption (the Paraclete is what he does) and his claim that the Methurgeman is a suitable figure to explain his role.

On the one hand, George Johnston's work (1970) is an attempt to situate and define the Spirit-Paraclete in the Fourth Gospel; on the other hand, it is a search for a proper starting point for such a study. Johnston's objective is to give an overall picture of the Spirit-Paraclete in the Fourth Gospel. In the first part of his work, Johnston examines possible meanings of the Spirit concept(s) and exegetes the Spirit-Paraclete passages. He frequently observes that the Spirit is related to the spirit of God/Christ which is his power or energy (Johnston 1970:4, 15, 22; cf. :121, 126). His view is strengthened by the Hebrew word רוח used for 'wind', 'air in motion' and 'breath', also used to refer to Spirit in the Hebrew Scriptures (cf. :3-4). He also insists that the word πνεῦμα in the Gospel of John can either be translated in many different ways[28] or that it simply means different things in different contexts (cf. :9-10, 46). In his

[28]An example of this is found when Johnston exegetes the Paraclete passages in chapters 14, 15 and 16. He states that 'In verse 17 [John 16:16-17] we encounter the phrase "the spirit of truth" and we should be reminded here that spirit may mean *power*, or *breath*, or *angel*' (Johnston 1970:30) [Johnston's italics].

thinking Johnston moves closer to the ideas of the Hebrew writings and the Qumran literature of an impersonal 'spirit' rather than to the idea of a personalised Spirit-Paraclete.

In the second part, Johnston studies the Spirit motif in John and its relation to the Spirit-Paraclete and the Spirit of Truth. Here he restates that the Paraclete cannot be viewed as a person (:81)[29] and that the Paraclete is something else or less than divine in Johannine theology.[30] The masculine attributes given to the Spirit-Paraclete come neither from the Spirit's personality itself nor from Michael, the angel, but from Jesus Christ or from the Father (:123). This makes it easy for John to speak about ἄλλος παράκλητος or τὸ πνεῦμα τῆς ἀληθείας and to use the masculine pronouns ἐκεῖνος and αὐτός. However, he does not insist that the Spirit is altogether impersonal (:123). 'The word πνεῦμα, like רוח, fluctuated between the sense of a *divine power* which could in Hebrew minds be personified, like 'word', 'wisdom', 'hand of God'; and that of *dynamic energy immanently at work* within men and women' (:123) [Johnston's italics].

Johnston also supports his conclusion with the view that the Paraclete does not function as a title of the Spirit. He points out that 'like Jesus Christ *acts as their* [recipients of 1 John] *heavenly paraclete*, so the Gospel tells disciples that "the spirit of truth" *acts as their paraclete*.... The conclusion seems to be inescapable that *"the paraclete" is secondary to* "*the spirit of truth*"' (:84) [Johnston's italics]. It means that ἄλλον παράκλητον in John 14:16 is adjectival to πνεῦμα τῆς ἀληφθείας and therefore carries the meaning 'and he will give to you as another paraclete...the spirit of truth'(:84).

Furthermore, Johnston (:114) holds that the Paraclete is not a successor to Jesus in the sense of which we can see in the Old Testament (OT) examples of Noah-Abraham, Moses-Joshua, Elijah-Elisha. The 'spirit of truth' must be understood as the 'spirit of Christ' or the 'spirit of God' and as such it cannot refer to an angel, even though Johnston accepts the view of Mowinckel that 'the Hebrew rootage [for the paraclete] should be found in מליץ and that this was applied to an *angel intercessor*' (:120, 121) [Johnston's italics].

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[29]Johnston (1970:86), however, does not believe that the 'spirit-paraclete' in Johannine language refers to the witnessing community or a mere supernatural power which is at work in the members of that community. These are impossible ideas because 'the power is "super natural"; that is, it truly (in the belief of John and his Church) proceeds from the Living God. John is speaking about the Presence of God in the Christian Church.'

[30]'John's theology assigned full deity to the Father, and a unique place to the incarnate Word in Jesus of Nazareth; but the spirit apparently was not regarded by him as other than the power and influence that proceeded from God in creative and redemptive mission. Certainly we cannot accept the idea that his spirit should be thought of as a third hypostasis denominated as "the Paraclete"' (Johnston 1970:122-123).

There is some ambiguity in Johnston's conclusions. The Spirit-Paraclete is not a successor figure of Jesus, yet the most suitable English word for the Paraclete, according to Johnston, is 'representative', pointing out a role of the Paraclete. This suggests that there *is* indeed a successor motif. The other example of ambiguity is found in an angel background for the Spirit of Truth. Johnston denies that John uses the Spirit of Truth in the sense of the guardian angel or Michael, but at the same time agrees with an idea that the Hebrew root for the Paraclete is found in מליצ which is applied to an angel intercessor (:120). Further, Johnston claims that John ascribes full deity to the Father, but the Spirit-Paraclete is without such a claim. Yet, the Spirit-Paraclete is not merely an impersonal energy. It must be seen somehow as divine, since it is the divine power, the spirit of Christ, which is at work in the members of the community as a dynamic force (:123). The Spirit-Paraclete is depicted by Johnston as somebody, yet something; it is seen as one which is between a thing and a person, between a divine being and a divine force originating from and sent by a divine being.

In addition to these remarks above, we point out that Johnston's work is not adequate to reveal the role(s) of the Spirit-Paraclete in John 16:4b-15. The goal of Johnston's work is too general. This is displayed, for example, by the fact that he exegetes John 16:7-11 and 16:12-15 in little more than five pages in his general survey. He returns to these passages later in his work, but always keeps them separate which also brings fragmentation to their interpretation. In these passages (Jn 16:7-11 and 16:12-15), he identifies four functions of the Paraclete: teacher, preacher, prophet and advocate (:128-146). Interestingly, he does not relate the role of the Paraclete as one who inspires the community to John 16:7-11 or 16:13-15, but only to John 14:16 (:146). In spite of whether one accepts Johnston's conclusions or not, this reading is not comprehensive enough and thus may lend only limited understanding to the role(s) of the Spirit-Paraclete in the fourth Gospel.

2.1.5 The Farewell Discourse and the Spirit-Paraclete: F G Carver and D A Carson

D. A. Carson (1988) is an example of studies on Jesus' Farewell Discourse. F. G. Carver's (1996) work has a broader scope since he exegetes other Spirit passages which also relate to Jesus' going and the Spirit's coming. These works are examined here because they can be expected to contain a careful exegesis of the Spirit-Paraclete passages since they are distinctive texts in the Farewell Discourse. Carver (1996:9) testifies that his goal is 'to explore the Johannine witness to the Holy Spirit.' Carson's purpose is to expound the text more

generally. Moreover, his approach is popular rather than critical (Carson 1988:9). It would also have been appropriate to discuss Tolmie's (1995) work on the Farewell Discourse here, but we have chosen to include it in our investigation under the heading, 'Methodological necessity.'

Carver's point of view is historical, establishing that his aim is to understand how the church in John's time understood the Spirit (:9). Yet he does not follow this plan carefully in his work. Instead, he explains various Spirit passages which relate to Jesus' moment of saying 'good-bye,' bringing forth an exposition and an application of them to the present-day Church. In this process he shows that the *Spirit takes the place of the historical Jesus* in the church (:127) being, for example, a witness of Jesus, teaching who Jesus is and continuing his work and witnessing to the world.[31] These are clearly roles of the Spirit-Paraclete, but delimitations of the Spirit-Paraclete's work do not allow Carver to go further in examining other roles or to develop the roles he has defined. Moreover, his examination of John 16:4b-15 is quite general and does not go beyond an average standard commentary; on the contrary, it is even more limited in some respects.[32] Thus, his work is not adequate to answer further the question concerning the role(s) of the Spirit-Paraclete in John 16:4b-15.

Carson exposes roles of the Spirit-Paraclete as he walks through the Farewell Discourse. In spite of everything he does with other Spirit-Paraclete passages, when he comes to John 16:5-15 he limits the roles of the Spirit-Paraclete to two explicit ones: convicting the world and completing 'the revelation of God in Jesus Christ' (Carson 1988:150; cf. 138, 148). These two functions belong to the Spirit-Paraclete after he has come (:138). Carson does not endeavour to see what possible roles the Spirit-Paraclete might have on the narrative level. He takes the futuristic language of the text as a leading principle of his exegesis. Carson is correct in doing this. However, although the language is futuristic here, we argue that the narrative itself holds more than that in relation to the roles of the Spirit-Paraclete. For example, the narrative suggests a role of Spirit-Paraclete even before his coming.

Another reason for Carson's limited dealing with the roles of the Spirit-Paraclete in this passage seems to be that his rather extensive discussion of textual difficulties found in verses 8-11. These difficulties cannot be ignored, but they often drain the exegete of energy

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[31]These two functions of the Spirit are the two main ones which Carver (1996:100-107, 112) points out from John 16:4b-15.

[32]Carver (1996:100-120), when dealing with Paraclete statements in John 16:4b-15, does not, for example, do textual critical analysis, grammatical examination, or comparative studies with other contemporary views. He mainly tackles the face value of the text.

(and space), leaving him/her with an assumption that s/he has been exhaustive in his/her investigation of the text. This seems to be the case in here.

2.1.6 Conclusions to recent studies on the Spirit-Paraclete

Our examination of existing works on the Spirit-Paraclete is not exhaustive. Nevertheless, the recent monographs, doctoral theses and commentaries investigated here give us adequate ground upon which to argue that present works have neither paid satisfactory attention to nor provided a comprehensive examination of the role(s) of the Spirit-Paraclete in John 16:4b-15. The following conclusions confirm this claim.

First, there is no extensive study either on John 16:4b-15 generally or on the *role(s)* of the Spirit-Paraclete in John 16:4b-15 specifically. This passage has received attention in every work examined in the previous sections, however, they are limited in scope or by methodology. Most of the works concentrate on the problematic words, phrases or statements in this text. This focus has prevented interpreters from going beyond those difficulties to seek the role(s) of the Spirit-Paraclete in a more detailed and comprehensive manner. In some cases interpreters are looking for something other than the role(s) of the Spirit-Paraclete, or they do so from the point of view of their own assumptions and methods. Thus, they do not provide adequate answers to the question of this thesis. Perhaps, out of these works, Burge's study, which concentrates on the role of the Spirit in relation to the Christian experience in Johannine writings, is closest to this thesis. Yet when he deals with the Spirit-Paraclete in John 16:4b-15, he correctly, but in a limited manner, observes the roles and activities of the Spirit-Paraclete in relation to the community and its Christology (cf. Burge 1987:208-210, 214-217).

Secondly, several works give to the Spirit-Paraclete an instrumental place in Johannine theology. Words like 'revealer,' 'agent,' 'mediator' and 'broker' are often used to describe his function/role as instrumental s/Spirit in these works. In addition, some suggestions for an English translation for παράκλητος, such as 'representative' (Johnston 1970:87) propose the same. The Spirit-Paraclete is seen as an essential figure, but somewhat subordinate, complimentary or even inferior to the first Paraclete. We argue that the reason for an instrumental view of the Spirit-Paraclete does not necessarily spring only from the text, even though some of that language is found in the Spirit-Paraclete passages (cf. Jn 16:13-14); rather the reason for this unbalanced view of the Spirit-Paraclete might be found in one-sided methodology or is based on strong presuppositions. For example, T G Brown (2003), in

setting up a brokerage model which conveys the idea of one being an instrument between patron and client and thus also subordinate to the patron, inevitably supports an instrumental interpretation of the Spirit-Paraclete. We argue that his role(s) go(es) beyond mere instrumental ones.

Thirdly, there is no work on the Spirit-Paraclete which employs a comprehensive reading model.[33] Neither is there a work which employed, even partially, Robbins's socio-rhetorical criticism. The recent works on the Spirit-Paraclete, even though approaching the interpretation from different angles, are still prisoners of a historical (critical) approach one way or another. Some interpret the Spirit-Paraclete from the point of view of the Johannine community, whereas others operate from a socio-cultural-historical or religious point of view. We do not argue that a historical reading is wrong, but we maintain it is not comprehensive enough to gain an extensive understanding of what is going on in the text – in our case in John 16:4b-15 in relation to the role(s) of the Spirit-Paraclete.

Finally, most of the works observe only those roles and functions of the Spirit-Paraclete which are explicitly mentioned in the text. They do not investigate the dynamics in the text, which may further define and develop those roles. This limits their understanding and conclusions. Reasons for this are twofold: first, the methodological limitations do not allow the writers to move beyond the text itself nor is there a mechanism which would help the reader to integrate historical, social, ideological, intertextual and other aspects to see the picture more comprehensively. Secondly, the interpreters' scope of study, goals and/or assumptions have kept them from further examination of the roles beyond the face value of the text or their set assumptions.

Conclusions listed above energise this thesis (1) to seek the *role(s)* of the Spirit-Paraclete in John 16:4b-15 and (2) to employ a comprehensive socio-rhetorical analysis hoping that this reading will answer at least partially the shortcomings of previous studies. Comprehensiveness in our attempt to understand the role(s) of the Spirit-Paraclete in John 16:4b-15 is not measured by the number of the roles. The works examined here have already suggested several roles and functions for the Spirit-Paraclete, yet they are not comprehensive in their investigation. What we aim for is a better, more comprehensive and clearer view of the role(s) of the Spirit-Paraclete by applying the comprehensive reading model.

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[33]Franck's (1985) 'multidimentional' method is not considered as one because it does not take into account socio-historical-ideological contexts and intertexts together with a narrative-rhetorical reading of the Spirit-Paraclete passages.

2.2 Methodological necessity

In the foregoing discussion it was shown that previous works on the Spirit-Paraclete do not adequately discuss the role(s) of the Spirit-Paraclete in John 16:4b-15. Our present purpose is to show that the other reason for this situation is found in methodological fragmentation in Johannine studies.

2.2.1 General observations: Mirrors, windows and stained glasses

There are many different ways to analyse and categorise the methodologies applied to the NT exegesis. Here we will follow Krieger's model, developed further by Counet, and apply it to the evaluation of different methodologies in order to demonstrate the methodological fragmentation in the studies on the Gospel of John.

Krieger (cf. Culpepper 1983:3-4) introduced the terms 'mirror' and 'window' in relation to how the text was handled by the interpreter. Text-as-a-mirror reading places meaning formulation between the reader and the text. The meaning is thus produced 'this side' of the text. Counet (2000:110) puts it this way: '*The subject [the reader]* [italics mine] is the starting point and the ultimate end. It recognises his/her situation in the text, feels challenged by it or resists it, so that it can enter into debate with the text, can listen to it or reject it.' In other words, mirror reading is a reader-response model 'in which pragmatics and the role of the subject are central' (:110). The intention of the author *is not* considered in the reader-response criticism model since the reader who stands in responsive relation to the text forms the meaning of the text to him/herself (cf. Culpepper 1983:4). Mirror reading opens the door for acceptance to subjectivism and pluralism in interpretation.

A text-as-a-window view uses the text as a gateway to reconstruct realities 'behind' the text. 'The subject which uses the text is of no importance in this model and the text itself is only a means' (Counet 2000:108). The assumption is that the historical context has shaped the text and unfolds the meaning of the text to today's reader. Issues like why the text is written, who has written it, under which circumstances it was written, in what kind of social system the writing took place, become important to determine the meaning.

This particular way of reading NT texts flowered during the last two centuries (Brodie 1993a:4-6). Major commentaries written on John during that period belong to this camp.[34] There is growing awareness that historical window reading alone is not satisfactory.[35] It is unbalanced (:9), disconnecting the reader from the text's transforming capacity (cf. Thiselton 1995a:66).

The one-sidedness of both of these reading models is not always recognised by the scholars using them. Methods easily became power structures blinding the practitioners, making them unable to see methodological limitations and a need for a more comprehensive approach (cf. Byrskog 2000:1). Yet there have been some attempts to overcome this one-sidedness.

A third reading model is between the 'window' and 'mirror' views, called the 'ornamental glass' model (Counet 2000:109). This model focuses on the text which includes the implied author, the narrator, the narratee, the characters and the implied reader. It visualises, as the word 'ornamental' suggests, the figures, colours, and art of the text. 'The text is seen as a self-sufficient phenomenon, a world unto itself in which one can wander around, which one can admire, but upon which one cannot exert any influence because ultimately one is outside it' (:109). Narrative criticism falls into this category which takes the text as a play and the reader as a spectator of that play who may be moved by the play to accept its message.

There also are attempts for synthetical readings. The first synthetical reading is Counet's postmodern model, called 'wall of wavy glass'. Its starting point is that the reading has to look in three directions, viewing the past, present and text worlds simultaneously. This reading does not lay emphasis upon any certain element but remains center-less. The idea is that 'there is no one who emphasises (because then the emphasis would be there) and there is nothing which is emphasised (again, that would then have the emphasis)' (:115). Reading is like gazing at a prism whose beam's color or light changes every time one looks at it. Moreover, '[i]t is not clear where the point of departure, the aim of the primacy of understanding is to be found: in the text or in the object' (:115). This model stays vague and may lead also to plurality or subjectivity in interpretation. It seems to stay without controlling factors.

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[34]Like R Bultmann (1976, first published 1964), R Brown (1966-1970), R Schnackenburg (1980-1982, first published 1968-1975), and C K Barrett (1978, first published 1955).

[35]This is demonstrated by very recent works on the Gospel of John. There are no purely historical-critical works among latest monographs or commentaries on John.

The second synthetical model is called a 'stained glass' reading; a synthesis of the mirror, window and ornamental class readings. Tate[36] maintains that the author, the reader and the text all have to be taken into account and that the locus of the meaning is found in the interplay between these three (Thiselton 1995b:28).[37] The metaphor 'stained glass' describes the fact that the reader sees behind the text, the text and him/herself in the reading process. It is this synthetical model, we argue, which would be the most balanced and comprehensive of all other models and thus, most suitable for our aim to understand the role(s) of the Spirit-Paraclete in John 16:4b-15.

This overview of methodologies illustrates four things. First, 'window', 'mirror' and 'ornamental glass' readings are limited and one-sided. Second, there is some awareness of a need for a comprehensive reading model. Three, the methodologies which take into account all three communicative components (the source, the medium, and the receiver) are not unanimous. They are quite diverse, not even always trying to find a way for objective formulation of the meaning. Finally, the 'stained glass' reading model seems to be the most promising and comprehensive, a true-to-life model with which to form the meaning of the text. We have found Robbins's socio-rhetorical reading model as the best available to follow the 'stained glass' comprehensive reading.

2.2.2 Recent methodological applications to the Gospel of John

The reality of methodological fragmentation in NT studies includes also the fourth Gospel. The unhappy situation wherein no work exists which deal with the Spirit-Paraclete studies comprehensively is partially a result of this methodological fragmentation, as has been demonstrated above. Below, we identify several works which represent different methodologies applied to the Gospel of John. These are not works on the Spirit-Paraclete, but works which reflect the present situation in Johannine studies in terms of applied methodologies.

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[36]Thiselton (1995b:27-29) lists W R Tate (1991), N T Wright (1992), and P Stuhlmacher (1992) as NT scholars who have used this method.

[37]Socio-rhetorical reading functions similarly; it begins with the text, but goes beyond the text's boundaries to seek also historical and intentional data behind the text as well as to examine the reader and his/her reading context. Thus, it resonates with Tate's view, however, giving priority to the text in the reading process.

2.2.2.1 ‘Mirror’ reading: J L Staley

Jeffrey L. Staley (1988) approaches John’s narrative by applying a reader response criticism. He stays on this side of the text insisting that using the implied reader as a guide to walk through the narrative is much more rewarding than attempts to reconstruct the historical setting of a narrative (Staley 1988:118). His aim is to see how rhetoric between the implied author and implied reader functions. This reading renders the implied reader a marionette in the hands of the implied author who victimises the implied reader (:116).

Both the implied author and reader are creations of the communication medium, namely the narrative. The fundamental difference between them is in their temporality. This particular aspect becomes significant to Staley’s thesis. He explains that ‘[w]hile the implied author knows the text forward and backward, the implied reader only has knowledge of what has been read up to the given moment.... Although the implied reader has a perfect knowledge and memory of what has been read, it is nevertheless limited by its temporal status’ (:35). Staley summarises saying, ‘the application of contemporary narratology to the rhetoric of narrative and reader response has forced us to step away from the traditional manner in which New Testament theologians have approached their narrative texts, where scholarship has tended *to extract theology and history from story*’ (:117) [italics mine].

This ‘mirror’ reading is one-sided at best; too much is left to the reader to decide. The formulation of implied author and reader as well as the interpretation of their dynamics is left to the reader. Moreover, the text and its meaning stay disconnected from historical-sociological and other necessary elements, which would balance the reading. This model observes rhetorical persuasion in the text but does so at the expense of the historicity of the text. This, in turn, raises questions concerning comprehensiveness of interpretation.

2.2.2.2 ‘Window’ reading: R Bultmann, B J Malina & R L Rohrbaugh, J L Martyn and W A Meeks

‘Window’ reading includes different kinds of attempts to situate the text in its historical setting, reconstructing that setting first through the text. During the last few centuries, especially the 19th and 20th centuries, there have been numerous Johannine commentators who worked historical-critically. Commentaries written during that period of time, such as, Barrett, Brown, Bultmann and Schnackenburg to mention but a few, are slanted

this way. But there also are new attempts at 'window' reading. Malina, Meeks and Rohrbaugh work social-historically with the Gospel of John. They too hope to go beyond the text to find out the original life situation in order to interpret the text through it. Below we examine works from both of these 'window' reading camps.

In his historical-critical commentary, Rudolf Bultmann (1976) seeks a suitable background which would explain the text and then strip the text of ancient mythological features that this re-constructed background may bring to it. The assumption is that the 'stripped' text would be more suitable, or 'believable,' to the modern reader. The 'demythologizing' is apparently connected to Bultmann's view of the biblical text as a myth and his (anthropological) existential theology.[38] He insists that the text must be re-read from the modern world-view perspective. Our world is neither understood to be a 'three-story universe,' nor do modern people believe 'in apocalyptic eschatology or in miracles' (Grant & Tracy 1984:145). Also, Bultmann claims that the text of the Bible lets people find and understand themselves; who they are rather than who God is.[39]

His starting point for the demythologized reading of the Johannine text is found in the NT itself (Thiselton 1980:263). He comments, for example, on John 16:8-11 saying:

> [t]he function of the Paraclete is ἐλέγχειν: he will uncover the world's guilt. The image that comes before the eyes is that of a lawsuit of cosmic dimensions, taking place before the court of God. The world is accused, and the Paraclete is the prosecutor. But the mythical side of the picture has completely faded away, for the

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[38]'Dialectical theology, in conjunction with Bultmann's peculiar fusion of Lutheran theology and Neo-Kantian epistemology, had already set the terms of the hermeneutical question: How can man talk of the God who is "Beyond" except through language about Dasein which avoids objectification? Bultmann expresses his hostility towards objectifying language precisely in the essay on talk of God....The only answer to the problem, in Bultmann's words, is that we should talk not *about* but *from* God (*aus Gott*); and that we should talk not *about* our own existence, but from within it. Bultmann illustrates the consequences of this change of viewpoint. He writes, "We cannot say, for example, that because God rules reality, he is also my Lord. Only when man knows himself in his own existence to be claimed by God, has he reason to speak of God as the Lord of reality"' (Thiselton 1980:230).

[39]Thiselton (1992:160) points out that '[i]t is not unduly anachronistic to see pre-Christian allegorical interpretation as a partial anticipation of what Bultmann would later call "demythologizing". Bultmann writes: "The real purpose of myth is not to present an objective picture of the world . . . , but to express man's understanding of himself in the world in which he lives. Myth should be interpreted not cosmologically but anthropologically, or better existentially." Bultmann also writes (quoted by Thiselton 1992:280) that 'Paul's theology can best be treated as his doctrine of man.'

> lawsuit is not to take place at the end of time, but immediately after Jesus' departure, within history (Bultmann 1976:561-562).

Bultmann's idea that 'futurist eschatology is regarded as uninterpreted myth, while realized eschatology is demythologized myth' (Thiselton 1980:290) becomes obvious here *if* one shares Bultmann's reading programme and assumptions.

Regarding Bultmann's view of appropriate background, he finds early Gnosticism as a suitable context in which the fourth Gospel was written (cf. Bultmann 1976:7). This understanding appears also in Bultmann's study on the Spirit-Paraclete. He (:572) concludes, for example, that '[t]he most probable explanation therefore may be taken to be that the figure of the παράκλητος, which the Evangelist found in his source, is this Gnostic figure of the "helper".'

According to Bultmann, ἄλλον παράκλητον (Jn 14:16) also comes from Gnostic ideas. There he sees the idea of a successor, which is derived from the Pseudeo-Clementines and the Mandean Literatures rather than the Hebrew Scriptures (:567). He (:615) points out that the 'other Paraclete' cannot be understood as the Spirit, but as a helper, who is going to help, teach, and lead the community as Jesus had done after Jesus' departure. The other Paraclete is a *magical power in the community* and not a force that is independent from the community. The Spirit is 'the power of proclamation,' which will be recognised when the community is faithful to Jesus' commandment to preach the word. Therefore, the community has to be active in order that the Spirit's work in it can be seen. In Bultmann's (:615) own words, the community 'is responsible for the proclamation, and only when it grasps this responsibility does it experience the power of the word as the word of revelation.'

It is obvious that not only Bultmann's understanding of John through the Gnostic sources, but also his programme of demythologizing and existential theology, influences his understanding of the Spirit-Paraclete. Bultmann has become pious to his own programme. It has limited his methodology and view on the role of the Sprit-Paraclete in a way that does not do justice to the text. For example, we could ask whether the reader today is really so different from the original reader and writer assumed by Bultmann. It seems that here Bultmann has fallen into a trap of a logical fallacy, arguing for an *ontological* difference between NT people and modern people on *circumstantial* grounds. This, among others, has led Bultmann's interpretation model to an unfortunate denial of supernaturalism, the area that is assumed and explicitly mentioned in relation to the role(s) of the Spirit-Paraclete. Thus, the ideology of

Bultmann's method brings restriction and limitation to the reading, rather than openness and comprehensiveness.

In their co-authored commentary on the fourth Gospel, Bruce J. Malina and Richard L. Rohrbaugh (1998) attempt to expose the meaning of the text by reading it in its historical-sociological fabric of relationships. This is another kind of 'window' reading model which takes the reader behind the text to reconstruct a social network and then interpret the text from that standpoint. They insist that the meaning of any text is derived from its social system (Malina and Rohrbaugh 1998:19). This assumption introduces a one-sidedness to the reading. The focus is on a social life at the time of writing necessary to understand how its first recipients understood the meaning of the text (:1). The assumption is that the communication derives its meaning *from* and *in* its own social context not from other context(s). This model emphasises the importance of a social gap as the most fundamental one of all gaps, which must be bridged (:2). '[R]eading is a social act' they claim (:16). This reading guards the modern reader from reading the text merely through his/her contemporary social experience. We agree that socio-historical aspect is necessary, but if it is used as only one determining factor of the meaning, it restricts too severely the modern reader who reads the text in and applies it to a contemporary social locale. There is danger that the meaning is formulated only through sociological phenomena, 'lowering' the text to the level of mere communication between humans.

The goal of Malina and Rohrbaugh is to bring their reader as close as possible to the social system of the antisociety of John (:19). If this goal is reached, then incorrect recontextualization can be avoided and the reader has learned to read the community's antilanguage.[40] The social-scientific approach contributes to NT scholarship, but as such it remains a limited methodology, bringing forth only aspects from the text which are linked to its social network. Other dimensions beyond that, such as narrative, sacred and ideological

[40]Halliday (quoted by Malina & Rohrbaugh1998:7) explains that antilanguage 'is the language of an "antisociety," that is "a society that is set up within another society as a conscious alternative to it. It is a mode of resistance, resistance which may take the form either of passive symbiosis or of active hostility and even destruction."'

dimensions in relation to the Spirit-Paraclete,[41] require the application of a more comprehensive reading model.

Together with Bultmann's commentary on John, Martyn's *History & theology* (1979) is considered to be the other benchmark work in modern Johannine scholarship. Martyn addresses the gap between the Jesus-tradition and the Johannine community. Then he develops the theory of a two-level drama, which suggests that the Johannine community is actually telling the story of itself through Jesus' story (Martyn 1979:37). This reading is a 'window' reading since Martyn builds up the view of Johannine community and its life situation through the text (:18).

Particularly John 9, the passage Martyn employs to develop his reading, contains the tension between Jesus and the synagogue. Martyn (:37) says that this text 'seems to reflect experiences in the dramatic interactions between the synagogue and the Johannine church.' He moves on to assess this statement by examining the phenomena of the Christians' exclusion from the synagogue in the fourth Gospel and in other sources (:38-62). Martyn finds a strong support for this thesis in the Twelfth Benediction, which according to him, was used to identify heretics as Christians were considered to be (:60, 66). He concludes that '[i]n [the] two-level drama of John 9, the man born blind plays not only the part of a Jew in Jerusalem healed by Jesus of Nazareth, but also the part of Jews known to John who have become members of the separated church because of their messianic faith and because of the awesome Benediction' (:62, cf. :81). When this reading is applied to the Paraclete passages, Martyn holds that it is the Paraclete in whom Jesus comes back to the disciples as the Son of Man who is simultaneously in heaven and on earth (:145-146). Thus, it is, in fact, the Paraclete '*who creates the two-level drama*' (:148) [Martyn's italics].

Martyn works in the substantial area of the fourth Gospel interpretation. However, without commenting on his conclusions, his methodology is inadequate to provide a holistic view of the Spirit-Paraclete. The methodology has too narrowly concentrated on the tension between the 'Jesus tradition' and the circumstances of the 'Johannine church'. If this assumption is followed, the methodology brings out only the roles of the Spirit-Paraclete

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[41]This is displayed, for example by the fact that Malina and Rohrbaugh are very brief in their commentary when dealing with the Spirit-Paraclete. See, for instance, their comments on John 16:4b-15 which do not take more than half a page (Malina & Rohrbaugh 1998:241). Moreover, the comments there are related to social habits and categories. This is expected in a social-science commentary.

which explain that tension. This is demonstrated by Martyn himself, who places the Paraclete as the one who authenticates (Martyn: creates) the two-level drama.

Wayne A. Meeks (1972) approaches the socio-scientific interpretation from a different angle to Malina and Rohrbaugh. He holds that modern Johannine scholars are not able 'to write an empirical sociology of Johannine Christianity' (Meeks 1972:49). Some sociological scenes of the community through the text and co-texts can be known but most of it remains unknown. Meeks seeks a sociological key from elsewhere, finding it from *the social function of the myth* which is revealed by and is found in the literary presentation; in the case of the Gospel of John, in the descent/ascent motif (:48). Contrary to the widespread idea of unity, Meeks concludes:

> the analysis of the function of this [descent/ascent] motif and its related components within the literary structure of the Gospel [of John] suggests an interpretation diametrically opposed: in every instance the motif points to contrast, foreignness, division, judgement. Only within that dominant structure of estrangement and difference is developed the counterpoint of unity – between God and Christ, between God, Christ, and the small group of the faithful (Meeks 1972:67).

Thus, Meeks holds that the Gospel of John becomes a book for insiders, which 'could be called an etiology of the Johannine group' (:69; cf. :70). Only insiders of the community may understand its language/message but outsiders are hopelessly too far from the reach of its meaning and thus it brings greater alienation between them. It brings a deep contrast between 'Jews' who are from below and the evil one and Jesus who is from above and divine.

Meeks' programme may be explained by the fact that, on the map of NT scholarship, he belongs to Bultmannian 'dispensation' (cf. :44). This has apparently influenced Meeks' starting point to connect the Johannine narrative with the idea of the sociology of *myth*. Meeks' 'window' reading is not without problems. For example, we have to ask the question: how is he able to explain all this if the text was strictly meant only for insiders as he insists? The issue is that his reading is limited and offers only restricted sociological reading guidelines.

Before we move onto the next approach, it is necessary to point out that a socio-scientific reading makes some contributions to NT interpretation. But it has, however, its own limitations. For example, Malina and Rohrbaugh (1998) do not address ideological and sacred issues adequately. They are satisfied when the social gap between the text and the reader is bridged. They fail to look at the literary presentation of the text as a vivid aspect, which, we argue, has to be taken into account in order to come closer to the intended meaning of the

author. Even though they point out that '[a] text is a unit of communication larger than a sentence,' they seem to overrule the sentence altogether, concentrating only on the social system.

Meeks' essay demonstrates that a social-scientific reading is not coherent. It is not always clear what is meant by a socio-scientific method by practitioners. Is it only sociological background studies which then function as a backdrop to form the meaning, or is it a socio-scientific theory of formulating the meaning (cf. Van Staden & Van Aarde 1991)? Herein some of the differences between Malina and Rohrbaugh's work and that of Meeks can be seen.

2.2.2.3 'Mirror-window' reading: S Motyer and M W G Stibbe

Motyer's and Stibbe's works approach the text trying to capture its meaning through a rhetorical reading which resonates with narrative, reader-response and social-historical readings. They are not purely 'stained glass' readings since they apply 'mirror' and 'window' readings, working on this side of the text and behind the text. We categorise them as 'mirror-window' readings.

Stephen Motyer (1997b) examines anti-Judaism in John 8:31-59 through a social-setting-sensitive narrative-rhetorical reading.[42] His methodological premise is that the Gospel of John has to be read by employing narrative and historical approaches at the same time.[43] He holds that the ancient literature is best understood in its *original social context* since 'original, "natural" settings have interpretative priority over all other appropriations of the text' (:106; cf. Malina & Rohrbaugh 1998). Therefore, it is necessary to seek the *points of sensitivity*[44]

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[42]Motyer calls his methodological approach 'narrative' (cf. Motyer 1997b:11). Still it carries on some rhetorical characteristics for two reasons. First, his doctoral thesis (1992), from which this work is a revised version, is entitled *John 8:31-59 and the rhetoric of persuasion in the fourth Gospel*. This reveals his own view of the text's nature as rhetoric. Moreover, it is quite obvious that his conclusions are reflections from his rhetorical approach to the text. Secondly, he handles his primary passage as well as the whole Gospel as a persuasion which points that the text is indeed a rhetorical communication (:116). Even though his rhetorical methodology is blended together with narrative criticism, by taking the text as rhetorical communication, he inevitably ends up reading the text rhetorically. He reads the Gospel not just as a story of Jesus, but as a special kind of story, which calls the reader to make a decision for or against Jesus.

[43] In spite of Stibbe's work, Motyer (1997b:8) insists that no work has successfully done that yet.

[44]'[T]he expression "points of sensitivity" is used by James Dunn to describe those features of the Gospel which seem to engage with issues or needs in its environment' (Motyer 1997b:35).

from the text and outside of the text to find an adequate amount of information of that 'natural' social setting. This becomes Motyer's hermeneutical key (:73). This reading model seems a promising 'stained glass' reading; in fact, it is a marriage between a historical-critical and narrative, reader response reading.

Motyer is this side of the text as he reads it, employing 'a "reader response" theory which maintains that the meaning of a text is bound tightly to its function or effect upon a reader or a group of readers' (:106). He further says, '"[T]ext-pragmatism" [which is his model of 'reader response' model] does not require us to give particular attention to the *original* recipients: it invites us to give equal weight to the "reception" of the text in any community, at any time.' (:108) [Motyer's italics].

Historical and narrative-critical components are brought together by a special hermeneutical circle. First, the reader is called to read the text to seek the 'indications of its social setting' within it (:33). Motyer calls this 'mirror-reading' which reveals some 'points of sensitivity' to the socio-cultural setting of the writing which are contemplated in the text. These points function as starting points for the outside text research. Second, the reader looks at the biblical text *and* extra-biblical texts in order to see the whole text in its 'broad scene in which it seems to be at home' (:33). This requires the reader to make general conclusions but not to formulate detailed background views. Hesitation is necessary because Motyer's hermeneutical circle is not yet complete. A final step takes the reader back to the text 'to re-read it against the background now more fully delineated' (:33). This helps the reader to narrow down and define the social context of the text as well as bring more 'points of sensitivity' to the reader's awareness (:34). This circle keeps rotating. Its goal is not to define detailed background information, but to *hear* the Gospel within its social setting (:34).

Even though Motyer's model appears to be a fresh attempt to formulate a more comprehensive reading method, it is, in fact, an old practice presented in a new wrapping. 'Window' reading does quite the same. The reader starts with the text, formulates the backdrop of the text through the text, and then re-reads and interprets the text against that backdrop. This hermeneutical circuit was practised long before Motyer. In other words, his method of reading does not really bring anything new to NT scholarship. Yet, we applaud Motyer's work which clarifies this particular model of meaning formulation. However, there is serious doubt that Motyer's model gives all the necessary tools to be as comprehensive a method as he thinks it to be. Marrying two methods does not necessarily bring forth a comprehensive reading, but may only bring forth an image that solves the problem of

one-sidedness. Robbins's model is not only more comprehensive than Motyer's, but also gives more defined tools to the reader to be truly comprehensive in his/her reading attempt.

Mark W. G. Stibbe (1994) notes that narrative criticism should not be limited to the synchronic reading. He re-forms narrative criticism to include diachronic aspects, making the narrative-critical ornamental reading to be more like a double reading, namely, a 'mirror-window' reading. This relationship seems to have a happy beginning, but in the long run it may not be that successful. In Stibbe's model, synchronic orientation consists of narrative and genre analyses. The diachronic side includes analysis of John's context, namely the Johannine community and John's pre-text. This is a narrative-historical approach which 'explore[s] the journey from narrative history through narrative source to narrative gospel' (:13, 168). His work is still narrative-critical (:12), or socio-narrative as Stibbe calls it (:66), identifying the social-scientifically working Meeks and Malina, rather than narrative-critically working Culpepper, as soulmates and supporters of his approach (:64-65).

Stibbe takes into his account the universe imitated in the Gospel, the author, the text itself and the reader, thus making his approach a diachronic-synchronic approach. Unfortunately, his promises remain somewhat ambiguous in relation to authorial intention. Even though he emphasises the author, he does not emphasise the author as an *intentional communicator*, but as a 'masterful storyteller', making the *art of storytelling* a more important component in the process of meaning formulation than the intended purpose of the author (:198). Stibbe remains a reader who uses the text as 'mirror' and 'widow,' but still his narrative reading resonates more naturally with an ornamental rather than a stained-glass reading.

If John is taken as a story which communicates (through its *mythoi* plots, per Stibbe), it is argued that an authorial intention must be taken into account more seriously than Stibbe suggests. Moreover, Stibbe's model elevates the 'storyteller' but does not handle the narrative characters fairly enough. This is unfortunate since in John 16:4b-15, not only authorial intention but also the main characters' intentions are essential to understand the Spirit-Paraclete's roles. This would require a more comprehensive reading.

2.2.2.4 ‘Ornamental glass’ reading: R A Culpepper and T F Tolmie

The two works to be considered here follow the narrative-critical method. They fit best within the category of an ‘ornamental glass’ reading model,[45] even though they carry features of other readings as well. What they do is that they examine the text as a piece of art. Through that examination they arrive at their own interpretation of that art.

R. Alan Culpepper believes that narrative criticism, originally developed for fictional narratives by Cathman, is an appropriate methodological starting point for a study of sacred texts like the fourth Gospel (Culpepper 1983:6, 9, 10). An assumption is that the narrative, whether fictional or historical, has ability to ‘move’ its readers according to the will of the implied author. Thus, Culpepper does not need to pay attention to the historicity of the text (:11).[46] He does not discard the historicity of John altogether, but he defines parameters within which historicity can function, namely, for bridging the gap between our world and the world in which the story was told. But an understanding, he insists, does not come through reconstruction of the *Sitz im Leben* of the writing, but through the dynamic between the narrative and the reader. An outcome is that ‘[r]eaders dance with the author whether they want to or not, and in the process they adopt his perspective on the story’(:233). The characters of the narrative serve this purpose as well in John (:232).

This reading sets up an ideological issue. If the narrative reading of John does not take into account historical realities behind its literary presentation, the narrative, although a very persuasive one, may only stay on the level of fiction (cf. Carson 1991:65-66).[47] A fictional narrative can change the readers’ opinion or even behaviour, but the fundamental promises

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[45]Sometimes, for example, Culpepper’s narrative reading is placed in the ‘mirror’ reading category (cf. Motyer 1997b:9). However, even though narrative criticism functions between the narrative and the reader and not behind the text, thus forming the meaning this side of the text, it also approaches the text as a complete piece of ‘narrative art’ which conveys the meaning which is interpreted by the observer.

[46]Culppeper (1983:11) points out that ‘[q]uestions of historicity need not enter the discussion because the literary critic is concerned with the gospel and its meaning rather than with Jesus or the Johannine community. Appeals to general historical considerations regarding the age of the story, the culture it assumes, and the meaning of the words with which it is told are, of course, necessary if one is to understand the dynamics of the narrative, but using historical data as aids to interpretation is quite different from using the gospel story for historical reconstruction.’

[47]Culpepper does not suggest that the Gospel of John is a fictional story, nor does his method not require the reader to treat it as such. He simply does not make a distinction between fiction literature and sacred text.

found in John's Gospel, such as the promise of the Paraclete (Jn 16:7) and eternal life (Jn 20:31), are not reachable by mere fiction or then those promises become fictional as well. Culpepper bypasses one fundamental theological presupposition necessary for the gospel writing, namely that the gospel story had to take place in time and space in order to be the gospel. Since the testimony of an eye-witness in historical writing was greatly valued in the socio-cultural context of the NT, eye-witnessing as a part of narrative formation has a meaningful role in John (cf. Byrskog 2000:65).

If Culpepper's model were applied to our aim to discover the role(s) of the Spirit-Paraclete in Johannine narrative (Jn 16:4b-15), it would mainly serve us to see how Jesus manipulated his disciples by the Spirit-Paraclete promises. This kind of reading would be far from a comprehensive understanding of the whole issue, leaving out, for instance, historical elements.

D. François Tolmie (1995) argues for the narratological method and then applies it to Jesus' Farewell Discourse(s) in John. His main goal is '*to indicate the way in which the implied author moves the implied reader to accept a particular perspective on discipleship*' (Tolmie 1995:13) [Tolmie's italics]. The most important components, according to Tolmie, are *implied author* and *implied reader*, because persuasive communication takes place between these two in the text (:181). He has adapted Staley's (1988) view of an implied author who manipulates the implied reader. His investigation takes place only in the text, thus reflecting the ornamental glass reading.

Tolmie's definitions of implied author and implied reader, and his notion of their relationship, have coloured his work and conclusions. The all-knowing implied author and the 'learning' implied reader set the course of the narrative. He concludes that the 'purpose of the interaction is not only to convince the implied reader to evaluate all the events narrated to him/her from the same ideological perspective as that accepted by the implied author, but, in the final instance, to guide the implied reader deeper into believing that Jesus is the Christ, the Son of God' (:191). Yet we have to note that this reading does not allow the reader to investigate all possible angles of the text and its contexts, but only relationship and tension between two reconstructed figures, the implied author and reader, in that, the real reader becomes a judge of how well the implied author did the work of persuasion. This is not enough if one wants to learn the role(s) of the Spirit-Paraclete in Johannine narrative.

The one side of the coin, as the studies of Culpepper and Tolmie demonstrate, is the implied author who persuades the implied reader when the text is read. The goal is to make the

implied reader accept the point of view of the implied author. This can be extended to include the real modern reader *if* the reader chooses to step into the narrative world on the side of the implied reader. The other side of the coin, however, is blank. The narrative remains on the level of religious persuasion without touching socio-historical reality, which is a crucial aspect of the gospel.

2.2.2.5 Conclusions to methodological overview

This outline has demonstrated several things. First, plurality and fragmentation exist in the arena of methodology in Johannine scholarship. It is clear that there is no consensus among Johannine scholars how the text should be read.[48] This has led us to a situation where the interpreter may pick out a methodology according to what kind of answers s/he wants to get from or through the text.

Secondly, many of the recent methods are on one hand based on narrative or rhetorical-critical models and on the other hand on social-scientific models. None of these methods are, nor do they claim to be, comprehensive. They fall into 'mirror,' 'window,' and 'ornamental glass' reading categories or a combination of these three.

Thirdly, narrative criticism as a text-centered model remains an inadequate method alone being disconnected from its historical, sociological and ideological origins, including its literary sources (Motyer 1997b:10). Even though its starting point is correctly the text, it is not a comprehensive and balanced method allowing a historical reading, which does not do justice to the text, for example its genre and ideology. Furthermore, it remains vulnerable for a subjective and imaginative reading being divorced from the intention of the author.

Fourthly, a social-scientific reading insists that the meaning of the text is not derived only from the medium of the communication, but from its relation to its sociological setting. The question 'What does *it* mean?' can be answered only in the sociological context of *it*. A social-scientific approach minimises the importance of other aspects such as literary/narrative theories (cf. Malina 1982:229-230). This narrows the biblical text (and its meaning) to be ruled by its social-cultural context.

Fifthly, all of these methodologies view the fourth Gospel as communication. Narrative-critical methods recognise the rhetorical power of the text, especially between the

[48]In fact, one unified method is not even sought to be formulated in the pluralistic post-critical era of research and interpretation.

implied author and the implied reader, which in turn become rhetorical power between the narrative and modern reader. Malina and Rohrbaugh's social-scientific application views the narrative of the fourth Gospel as a communication on the 'paper' which has to be unlocked in its original sociological bedding. Yet, the framework within which that communication is interpreted is limited one way or another in these theories. Obviously, for example, they do not pay attention to the ideological context of the reader.

Sixthly, none of these works mentioned above uses rhetorical criticism per se, except, to some extent, Motyer (1997b) as well as Staley (1988) who, however, leans more toward a reader-response reading than a rhetorical one. Interestingly, they arrive on opposite shores in their understanding of the text.[49] This demonstrates that narrative-rhetorical readings and their outcomes can vary greatly from each other depending on the practitioner's assumptions and usage of the method.

Finally, some scholars seem to cross over the traditional borders of their narrow methodologies. It demonstrates that narrow readings are not entirely satisfying and that they try to move toward more holistic reading. These efforts are promises that holistic approaches to the Johannine writings are desired and an intellectually positive atmosphere prevails toward the application of such models to the Gospel of John. However, the problem with these attempts is that the two approaches married to each other do seem not to bring forth a truly comprehensive reading.

These remarks demonstrate that none of these methodologies satisfy our attempt to study the role(s) of the Spirit-Paraclete in John 16:4b-15. The methodological solution, we argue, is found in Robbins's socio-rhetorical criticism. His model is outlined briefly below and in more detail in the next chapter.

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[49]Motyer often concludes that 'victimised' Jews are not really victimised but they are warned about missing Jesus as Messiah and *encouraged* to receive him as the only possible hope of restoration and life for them and the entire nation. Staley, on the other hand, sees that the implied reader, who is not usually understood to be victimised, is indeed *victimised* by the implied author. The implied reader, who is pictured as an insider in the beginning of the narrative, is victimised so that s/he becomes outside.

3 The problem, aim and objectives

3.1 The problems with previous studies and the aim of this thesis

Even though the Spirit-Paraclete in the fourth Gospel has received attention in Johannine scholarship, there are not many studies available which concentrate on the *role(s)* of the Spirit-Paraclete. Moreover, there is no a study available which examines the Spirit-Paraclete's role(s) in John 16:4b-15.[50] There is, thus, reasonable ground to argue for the necessity of this study. Our aim is to do a holistic study on this topic with the methodology suitable for such an objective.

The overview to the methodological application to Johannine studies demonstrated that narrative and socio-scientific methods have taken over previous historical-critical studies in Johannine scholarship. However, they are one-sided and cannot shed light any further than the methodologies themselves are able to penetrate. Recently a few new, more comprehensive, methodologies were introduced, namely Motyer's narrative-rhetorical and Stibbe's narrative-historical readings. These works illustrate an openness in Johannine scholarship for more comprehensive, dia-syn-chronic, 'stained glass' readings. Fortunately, Robbins has introduced a socio-rhetorical criticism which is comprehensive. This methodology gives us the opportunity to do a comprehensive study on the topic.

In summary, there is a lack of a (1) a study on John 16:4b-15 which focuses on the role(s) of the Spirit-Paraclete, (2) a comprehensive reading of that text, and (3) a study on the Spirit-Paraclete which applies socio-rhetorical criticism. Therefore, there is room for a new study which approaches the text socio-rhetorically, seeking the role(s) of the Spirit-Paraclete in John 16:4b-15 by applying socio-rhetorical criticism.

One has to bear in mind, however, that our aim is not to prove the advantages of socio-rhetorical criticism per se. Even though we argue and show below that it is suitable for our goal, it is not our purpose to prove its superiority over existing either multidimensional (cf. Stibbe and Motyer) or limited methodologies (e g, narrative or socio-scientific). Rather,

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[50]There are several essays which deal with the Spirit-Paraclete in John chapters14-16. See, for example, Davies (1953), Brown (1967), Forestell (1975), Grayston (1981), Draper (1992), Ringe (1999), Williams (2000). There also are a few essays written on parts of John 16:4b-15 which concentrate on some of the difficult parts of the text. See, for example, Carson (1979). None, however, deals with the *role(s)* of the Spirit-Paraclete in John 16:4b-15 per se.

our aim is to apply socio-rehtorical criticism in order to understand *the role(s) of the Spirit-Paraclete in John 16:4b-15* better than the previous studies, which have failed in this particular area, being limited exegetically and/or methodologically.

3.2 Some objectives and hypotheses

One objective is to gain a more *comprehensive* view of the role(s) of the Spirit-Paraclete than previous studies have been able to demonstrate. The thesis is that John 16:4b-15 reveals multifunctional role(s) of the Spirit-Paraclete in the narrative itself as Jesus speaks and in history after Jesus' going back to the Father. These roles, we assume, are not only narrowly related to and/or limited by explicit text's function statements of the Spirit-Paraclete, by the experience of the Johannine community (cf. Berg 1989; Burge 1987), by the community's Christology or soteriology (cf. Bennema 2002b; Byun 1992; Kipp 1967), by its *Sitz im Leben* (cf. Brown 1970), or by its sociological context of Mediterranean world (cf. Brown 2003), but also, and more fundamentally, by the idea of being *people of the Spirit*. We do not assume that all of the roles that will be discovered relate to all, but we do insist that there are one or more roles which are fundamental to the life of a *true* disciple. Furthermore, we think that the roles(s) of the Spirit-Paraclete are not only theological, but also sociological, spiritual and even psychological and a socio-rhetorical reading will be helpful in the process of identifying them.

We speculate that the role(s) of the Spirit-Paraclete touch several recipients of the Farewell Discourse, namely the disciples in the narrative world and the text's readers/hearers (cf. Robbins 1996b:30). Previous studies have not adequately substantiated how the Spirit-Paraclete functions in these different worlds.

This hypothesis leads inevitably to the view that the *modern reader* is connected at least to some of the roles of the Spirit-Paraclete present in the discourse/narrative. This kind of reading has been avoided in modern NT scholarship,[51] even though a few decades ago, Bultmann pointed out that '[i]t is valid in the investigation of the text to allow oneself to be

[51]We acknowledge that new hermeneutics has brought this aspect of reading to NT scholarship. However, it has remained disconnected to the socio-historical realities of the text, being a subjective and pluralistic model of reading. An example of that is reader-response reading (cf. Osborne 1991:377-80). Moreover, the socio-scientific reader, Rohrbaugh (1993b:228) argues that literary readers of the biblical text remain outside of the text, thus disconnected from its context. We add to this that if the reader remains outside of the text s/he is not able to feel and benefit from its persuasive power.

examined by the text, and to hear the claim (*Anspruch*) it makes' (quoted by Thiselton 1980:238). This objective is to be reached not by subjective and pious 'what-the-text-says-to-me' reading but by a comprehensive socio-rhetorical analysis, which ignores neither the objectivity of the text nor the subjective participation of the reader.

Thus, we do not create an exegetical laboratory in which the researcher is an observer of the text remaining disconnected from the persuasive power of the text. Rather, we allow the text's rhetoric, which includes the literary text, its contexts and means of persuasion, to shape the reader's comprehension of the message as well as his/her standing in relation to that message (cf. Thiselton 1992:31-35; 1995a:63-66).

In addition to new findings we hope to discover, we assume that we find the same and/or similar things pointed out by previous studies. Yet, we will arrive at them by using a different 'road' which gives a different slant to our conclusions. Additionally, we believe that our 'road' will bring a more comprehensive understanding of the Spirit-Paraclete's role(s) in the narrative and the Christian life.

The points of departure of this thesis are (1) methodologically Robbins's socio-rhetorical criticism, (2) hypothetically, the view that the Spirit-Paraclete functions in several ways having more than one role, and (3) ideologically, that at least some of the roles of the Spirit-Paraclete are meaningful to the modern reader.

4 Method and scope of the study

In this thesis we apply Robbins's socio-rhetorical criticism to John 16:4b-15 for the first time in Johannine scholarship. We argue that this method will help us to see best the role(s) of the Spirit-Paraclete holistically. Other methods available are one-sided, which would not produce the envisaged outcome, namely, a better and holistic understanding of the role(s) of the Spirit-Paraclete. We assume that different roles of the Spirit-Paraclete relate to different worlds (narrative and reading) as well, as they may be either theological, spiritual, sociological or even psychological. For this hypothesis, we need a methodology which has mechanisms to investigate such aspects of the text. We need a comprehensive reading model in order to reach these ends, which we find in Robbins's socio-rhetorical criticism.

Robbins's model is a 'stained glass' reading model which pays attention to all three members of a communication process: a sender, a message and a receiver (Robbins 1996b:45). This approach is also a multidisciplinary analysis of the text in order to 'see' the text's texture

in all its nuances (cf. Botha 1998:55). It requires the reader to 'hear' the text several times and to observe it from different angles by asking at each time of reading a different set of questions from it (Robbins 1994:164). It attempts to do all this in a broad manner, since it is 'an approach...that focuses on values, convictions, and beliefs both in the texts we read and in the world in which we live' (Robbins 1996a:1). Thus, the value of this model is not in the number of times the reader walks around the text, but in the different set of questions that the reader asks while s/he walks around the text.

It is called socio-rhetorical basically for two reasons. First, it takes into account not only sociological realities, to which the hyphenated prefix 'socio-' refers (:1), but also historical, ideological, and intertextual factors in the process of interpretation. These aspects are studied through the text and its textures. Robbins identifies five textures: inner texture, intertexture, social and cultural texture, ideological texture and sacred texture (see the next chapter for more detailed explanation on textures). Thus, the method is sociologically sensitive but not social-scientifically limited.

Secondly, socio-rhetorical criticism acknowledges the nature of biblical text as a purpose-driven communication. This makes Robbins's model also narrative-rhetorical in which the word 'rhetorical' refers in its name (:1). The rhetorical nature of the biblical text necessitates a methodology which helps the reader to see the intended goal of persuasion. The reader, using Robbins's model, walks around the text several times to 'feel' its persuasion and intention. In sum, this method is not a historical-critical 'window' reading, nor an ahistorical-narrative 'mirror' reading nor an unhappy marriage between these two. Rather, it is a 'stained glass' reading which helps the reader to read the text comprehensively by taking into account its historical, sociological, theological and literary aspects, yet one which does not ignore a present context of reading.

We have limited the study in one Spirit-Paraclete passage from Jesus' Farewell Discourse, namely John 16:4b-15. Beyond the reasons we demonstrated above for our topic and passage, the reason for this choice is practical and hypothetical: Practical because the space is limited; hypothetical because (1) our purpose is to demonstrate that *this* passage contains more or different things than previous studies have seen in it; (2) contains the last two Paraclete sayings of Jesus in his Farewell Discourse, which may be more comprehensive and revealing than previous Paraclete sayings; (3) John 16:4b-15 seems to contain narrative-theological components which relate to our hypothesis of the multidimensional role(s) of the Spirit-Paraclete; (4) it seems to be a rich and crucial passage theologically, empirical-

cognitively and socio-psychologically to the disciples (and all the church) after Jesus' going; and, finally, (5) it is the passage which is *crux interpretum* in Johannine scholarship to which an endeavour is thus made to add new insight, especially to understanding of the role(s) of the Spirit-Paraclete.

What we plan to do is to walk around John 16:4b-15 several times as the socio-rhetorical method requires. Every time we approach the text, we ask from it a different set of questions. The answers received will guide us further by beginning to understand the text's texture better and better as that investigation progresses. Finally, when this process is ceased, a genuine and comprehensive understanding of the texture of the role(s) of the Spirit-Paraclete in that narrative should be obtained.

The overall structure of this thesis follows the logical order of thesis writing. This chapter has demonstrated both a need and sound reasons for this study and has set a (hypo)thesis. The next chapter deals with the methodology in detail. Socio-rhetorical criticism as developed by Robbins will be introduced. In chapter three, as required by socio-rhetorical criticism, some of the basic assumptions concerning social- and religious-historical contexts will be sketched. This chapter lays the foundation from which the historical standpoint of the text is examined. In the fourth chapter, John 16:4b-15 will be investigated, applying socio-rhetorical analysis in order to find the texture of the role(s) of the Spirit-Paraclete. Finally, in the last chapter, the findings will be summarised, the methodology evaluated and some suggestions for further studies will also be presented.

CHAPTER TWO
METHODOLOGICAL CONSIDERATIONS: SOCIO-RHETORICAL CRITICISM AND JOHN 16:4b-15

1 Introduction

'The rediscovery and re-invention of rhetoric in recent years has made a profound impact upon biblical studies' (Amador 1997:53). In spite of this, the *text* of the Gospel of John remains almost untouched by rhetorical criticism[52] and completely untouched by socio-rhetorical analysis.[53] On the one hand, a reason for this may be that the fourth Gospel is not seen to relate well to Greco-Roman rhetorical practice (cf. Stamps 1997:619);[54] on the other hand, socio-rhetorical criticism as a relatively recent method of interpretation has not yet found its way into Johannine scholarship (cf. chapter one). But since the recent interest in rhetoric(al) (criticism) among NT exegetes and its limited application to the fourth Gospel, it is more than desirable to use such a method to read the Gospel of John.

In this chapter Robbins's comprehensive and well-developed socio-rhetorical criticism used in this thesis will be outlined before its application to the text in chapter four. Also, the suitability of the socio-rhetorical approach to John 16:4b-15 will be outlined. Before doing

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[52]Some Johannine scholars who have worked the narrative critically also have recognised the rhetorical power of the Gospel of John (e g, Culpepper 1983; Stibbe 1994; Motyer 1997b) and as well as a complete monograph written on rhetoric and the Gospel of John (Davies 1992). That monograph, however, does not discus rhetoric in John adequately (cf. Stamps 1997:616). Additionally, some articles have been written on the Gospel of John and its relation to rhetoric(al) (criticism) (e g, Stamps 1997; Van den Heever 2002; Warner 1990) and some partial applications of rhetorical reading on John (e g, Kennedy 1984:73-85; Mack 1990:87-88; Robbins 1996a:91-94).

[53]Robbins developed the socio-rhetorical method applying it to the Gospel of Mark (Robbins 1984) and he uses John 9 only as a passage to demonstrate how social and cultural texture can be applied to it (Robbins 1996a:91-94). Van den Heever (1999) writes on a socio-rhetorical reading and the Gospel of John, but does not apply socio-rhetorical criticism to the *text* of the Gospel, but discusses the socio-rhetorical method and the fourth Gospel more on a general and theoretical level. Some others have applied this method to the Synoptic Gospels (e g, Bloomquist 1999, Witherington III 2001), the book of Acts (e g, Witherington III 1998) and Paul's writings (Witherington III 1995). It should to be noticed that Witherington III does not apply Robbins's model of socio-rhetorical criticism, but uses the name 'socio-rhetorical' to show that his aim is both social-scientific and rhetorical (Greco-Roman rhetoric) (cf. Witherington III 1995:xii).

[54]This does not mean that the Gospel of John is not seen as a persuasive writing. In addition, Stamps' view is not completely agreed upon by Kennedy (1984), and Warner (1990), who see some elements of classical rhetoric in the fourth Gospel.

this, however, a brief overview of rhetoric and rhetorical criticism is needed to understand how they will be used in this thesis and how these concepts are employed by socio-rhetorical analysis.

2 Rhetoric: An overview

The term 'rhetoric', which is an integrated aspect of socio-rhetorical analysis, has been used and understood by practitioners in various ways throughout history. Before outlining Robbins's socio-rhetorical analysis, a brief overview on rhetoric is presented to enhance understanding of the rhetorical nature of Robbins's model.

'Rhetoric' is not easily defined (cf. Black 1995:259; Wendland 2002:169). Views on the topic vary from the popular idea of 'empty words' (cf. Foss, Foss & Trapp 1985:1) to a style or form of oral speech or written text (cf. Bray 1996:486; Kennedy 1984:3, 13). In addition, rhetoric has been related to persuasion since the term was first used.[55] 'Plato's student, Aristotle (384-322 BC), who was responsible for first systematizing rhetoric into a unified body of thought' (Foss et al 1985:4), defined rhetoric 'as the faculty of discovering in each case the available means of persuasion' (Kennedy 1984:13).

All of these aspects of 'rhetoric' refer to *communication*. Good communication helps a receiver to grasp the meaning of the *intended* message (cf. Amador 1999a:14-15). Kennedy (1984:3), obviously referring both to intentional communication and to Aristotle's view of rhetoric, defines rhetoric as 'that quality in discourse by which a speaker or writer seeks to accomplish his purposes.' We may conclude that rhetoric is a communicational style that facilitates persuasion (e g, logic, argumentation and intention). It refers to a purpose-driven and effective communication, and thus an intentional communication, including a sender, message and a receiver.

Thereafter, classical and modern views of rhetoric will be briefly portrayed to confirm this definition and to argue for its suitability for this thesis and its methodology. This discussion will have a far-reaching outcome as it will assist one in understanding the complexity of the rhetorical moment. This will be advantageous when John 16:4b-15 is interpreted in the context of its historical communicational momentum.

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[55]The word 'rhetoric' [ῥητορικη] does not occur before Plato's *Gorgias* which was written in fourth century BCE (Kennedy 1997:3).

2.1 Classical rhetoric: From oral to written skills of communication

To understand classical rhetoric[56] one must turn to Aristotle and his *Rhetoric*[57] and other classical handbooks of rhetoric, called *progymnasmata* (cf. Mack 1989:31, 33). In these writings, the five parts of classical rhetoric are revealed: invention, arrangement, style, memory, and delivery.

Invention means 'discovery' (Heath 1997:89) and is 'referred to the conceptual process of deciding on the subject to be elaborated, the position one would take on an issue of debate, or the thesis one wished to propose' (Mack 1990:32). Invention is based on two kinds of proofs: external proof(s) and internal (artistic) proof(s) (Kennedy 1984:14). External proofs are those which an orator uses for his/her purposes but are not his/her own inventions. Internal proofs are the proofs which the author him/herself invents. Aristotle formed 'three modes of artistic poof: *ethos*, *pathos* and *logos*' (:15). Although *ethos*, a characteristic of the speaker (cf. Burridge 1997:384), and *pathos*, an orator's emotional means to influence the audience especially at the end of the presentation (cf. Kennedy 1984:15), are important, it is *logos* that is emphasised in classical rhetorical practices (cf. Mack 1990:36). It refers to the logical argument within the speech which is a building block for conclusion and persuasion. Logical argument was either inductive or deductive (*enthymeme*). The logos has also received attention in socio-rhetorical analysis. The other four parts of classical rhetoric, arrangement, style, memory and delivery, are self-explanatory and are also important parts of the communicational momentum to persuade.

The NT writers wrote in the 'communicational context' of classical Greco-Roman rhetoric in the Mediterranean world. They were products of their own social system of communication.[58] We will see below (cf. chapter four), contrary to the arguments of Stamps

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[56]Classical rhetoric, in the beginning, was associated with public oratory (Black 1995:257), but was not only limited to public appearances in the court room or other public occasions like speeches of praise or blame. Soon it was also applied on to letter writing (cf. Kennedy 1984:10; Porter 1997b:567) and other genres, as well as the evaluation of literary composition (Kennedy 1984:30; cf. Rebenich 1997:306). Lee demonstrates that the authors of the NT as well as translators of the Septuagint were influenced by Greco-Roman rhetoric (Lee 1997:780).

[57] Aristotle's *Rhetoric* and Plato's *Phaedrus* are foundational works for classical rhetoric (cf. Kennedy 1984:12).

[58]Mack (1990:16) explains that '[r]hetoric refers to the rules of the language games agreed upon as acceptable within a given society.'

(1997:619), that there are elements of classical rhetoric present in John generally and in John 16:4b-15 specifically. These elements have place in socio-rhetorical criticism.

2.2 Contemporary views of rhetoric: Persuasive communication

Rhetoric in contemporary scholarship is viewed as (1) communication theory and (2) persuasion. Rhetoric as communication is not an invention of recent practitioners of rhetoric(al) (criticism); it is viewed as such already in Aristotle's *Rhetoric* (Kennedy 1984:10). Richards picks out a communication idea and develops it further, trying to help people to communicate effectively (cf. Foss et al 1985:17). Richards's aim was to eliminate (or minimise) misunderstandings in communication and make understanding (more) probable. This epistemological problem provoked him to develop the *rhetoric of effective communication*.

He created a diagram (Figure 2.1) 'to illustrate how meaning operates when people are attempting to communicate with each other' (:26). We have adapted Richards's figure of *Utterances-in-situation* in here (quoted by Foss et al 1985:31).

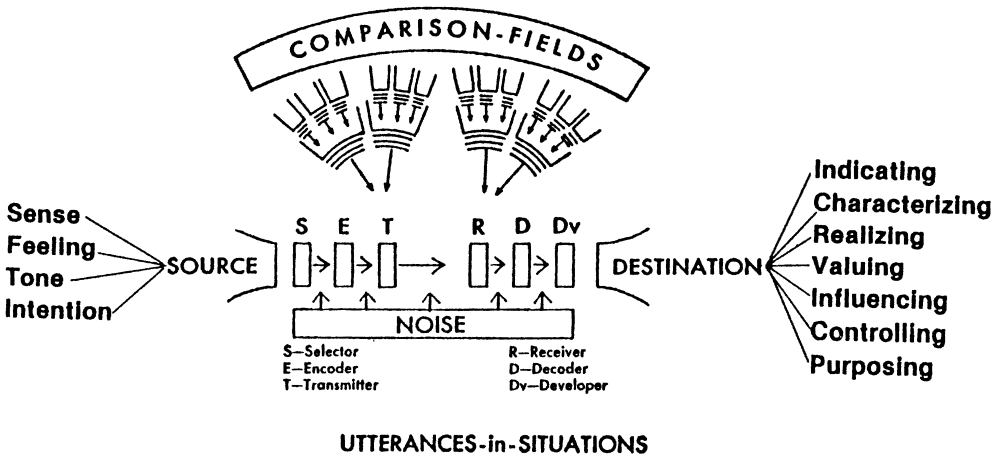

Figure 2.1 Utterances-in-situation

This figure demonstrates how complex the communicational moment is. The message has to be able to penetrate several obstacles which lie between the source and the destination. Re-creation of the message's intended meaning is influenced by the sender's and receiver's

historical-sociological contexts, experiences and knowledge and other similar dimensions. In order to be an effective communicator, the communicator needs a 'rhetorical power' to overcome all possible misinterpretations of the original meaning and goal of the message.

Socio-rhetorical criticism shares some of the same features with Richards's theory of rhetoric (see below). It also touches realities which are part of the Paraclete text in John 16:4b-15. For example, we have to ask the questions such as: What was the comparison field (intertextuality) in the mind of the communicator (Jesus/John), and receivers (disciples/first readers) when the word 'Paraclete' was used?

Secondly, there also are scholars who attach persuasion to rhetoric. Lambrecht defines rhetoric as 'the art of persuasive speaking' (quoted by Court 1997:76). Wendland (2002:170) says that '[i]n its narrow classical sense "rhetoric" is the *art* and *technique* of persuasion, *ars rhetorica* (Aristotle, Rhet.)' [Wendland's italics]. Lemmer (1996:166) puts it most comprehensively by saying that rhetoric is 'the effective use of language or the citing of reasons to persuade or to influence, to move hearers or readers from one set of convictions or persuasions to another.' For Schüssler-Fiorenza, the purpose of rhetoric is not just to change one's convictions but to change one's actions as well. She points out that '[t]he evaluative criterion for rhetoric is not aesthetics, but praxis' (quoted by Black 1995:263). Quoting Perelman and Olbrechts-Tyteca, Black (1995:263-264) reminds us that 'the key to rhetoric lies in "the social aspect of language, which is an instrument of *communication* and *influence* [italics mine] on others."'

These definitions show that rhetoric today is not only understood as mere effective communication but as *persuasive* communication. In principle, a communicator may use any kind of rhetorical art and technique (cognitive, emotive and volitional elements even manipulation or bribery) to reach his/her goal (Court 1997:73-74; Wendland 2002:170). Thus, rhetoric pays special attention to the *purpose* and *means* of communication. We conclude that rhetoric as persuasive communication serves as an epistemological key and a means of change/transformation, whose purpose is to change the audience's view and/or praxis according to the intention of the communicator.

3 Rhetorical criticism(s)

Not only rhetoric but also rhetorical criticism means different things to different practitioners as the two ensuing examples demonstrate. For the sake of clarity, we will briefly

discuss rhetorical criticism(s) and outline the classical usage of rhetorical criticism before introducing the more comprehensive and complex socio-rhetorical criticism of Robbins. The purpose of this is to illustrate how Robbins's model differs from but also shares some of the earlier understandings of rhetorical criticisms.

Kennedy (1984:4) defines rhetorical criticism as follows: 'Rhetorical criticism takes the text as we have it, whether the work of a single author or the product of editing, and looks at it from the point of view of the author's or editor's *intent*, the *unified results* [italics mine], and how it would be *perceived by an audience* [italics mine] of near contemporaries.' Here the text is central through which both the intention of the author and the reaction of the original readers are examined. In the process, the text, however, is not the only means through which to examine the rhetoric, but its historical context also must be investigated. This practice faces some difficulties since such rhetorical criticism remains only in the text's original context and thus available only to scholars who have the proper tools and means to 'archeologically' reconstruct the rhetorical power of the text in its original setting (cf. Amador 1999a:288-289).

Wendland (2002:170) defines rhetorical criticism differently, saying that it is '[t]he critical evaluation of...*rhetorical component* or characteristic *of literary discourse*' [italics mine]. Here the text (especially the text's rhetorical features), and not its content and contexts, is an object of the reader's investigation. This rhetorical model alone is inadequate since it alienates the reader from the socio-historical dimension of the text as well as its message. Yet these definitions function as a starting point for a more comprehensive rhetorical-critical practice.[59] Before introducing such a rhetorical-critical model, we outline 'classical' rhetorical criticism as applied to NT exegesis.

3.1 'Classical' rhetorical criticism and the New Testament

Kennedy (1984) argues that the application of rhetorical criticism to the NT text is historically and philosophically justified. It is historically justified because rhetoric was practised during the first century and was taught in schools in the Greco-Roman world. The NT was written in this 'rhetorical context' by 'rhetorical hand' for a 'rhetorical ear.' Moreover, a great portion of the NT material contains speeches, especially in the Gospels and Acts. Rhetorical criticism is also philosophically justified because rhetoric is 'a universal phenomenon which is conditioned by basic workings of the human mind and heart and by the

[59]For a brief outline of other rhetorical criticisms, see Wendland (2002).

nature of all human society' (:10). These two reasons validate a rhetoric-sensitive reading of the NT text.

The 'classical' rhetorical criticism includes the following steps: First, the rhetorical unit, which has a beginning, a middle, and an end, must be defined (:33). Second, the *Sitz im Leben* of that unit is studied. At this point the interpreter examines the rhetorical categories like 'the persons, events, objects, and relations involved' in order to understand what is said and why (:34-35). Third, a special rhetorical problem should be found and determined (:36). The final step is 'to proceed to consider the arrangement of material in the text: what subdivisions it falls into, what the persuasive effect of these parts seems to be, and how they work together – or fail to do so – to some unified purpose in meeting the rhetorical situation' (:37).

'Classical' rhetorical criticism takes into account the gaps between the biblical text and the context of the interpreter. Kennedy calls the reader to seek the intention of the author instead of reading the text in terms of the modern literary criticism (:5). Even though he does that, the method mainly remains literary oriented. It does not have tools to examine categories related to the text, such as intertextures and the social setting of the text (cf. Mack 1990:24). Moreover, this model of rhetorical criticism mainly stays at the level of examining the text's rhetoric which reveals only how rhetorical power upon the original receivers was brought in and used by the author (cf. Wendland 2002:170).[60] This is a positive but limited outcome. If Amador's (1999b) call for rhetorical interpretation that takes the modern reader to be the object of the text's persuasion is justified, then we have to move beyond classical rhetorical criticism to a more reader-response rhetoric (cf. Wendland 2002:178-179). We argue that rhetorical criticism is epistemologically necessary and postmodernly acceptable if it is engaged to discover rhetoric in the text and its context (textures) to find and understand the meaning of the text and the intention of ὁ ῥήτωρ, so allowing the reader to be the object of its persuasion. These features are part of Robbins's model of rhetorical criticism.

[60]Osborne (1991:126) points out, however, that the interpreter evaluates rhetorical effectiveness of the text, also evaluates the impact of the rhetorical passage on the interpreter. His comment is based on the assumption that 'rhetoric has timeless quality which speaks crossculturally in many different situations.'

3.2 Socio-rhetorical criticism and the New Testament

Robbins's two main works on socio-rhetorical criticism, entitled *Exploring the textures of texts: A guide to socio-rhetorical interpretation* and *The tapestry of early Christian discourse: rhetoric, society and ideology*, both published in 1996, have given a fresh impetus to 'new' rhetorical criticism. Today Robbins's method is practised, criticised, and discussed among NT scholars (e g, JSNT 1998:69-115). The following sections introduce his model.

3.2.1 Introduction to socio-rhetorical criticism: Stretching boundaries

Socio-rhetorical criticism is an attempt to provide a holistic interpretation which is not merely a rehashed rhetorical criticism or a re-clothed historical-critical method. Its comprehensiveness is demonstrated by several elements. First, its major characteristic is that it is inclusive rather than an exclusive analysis.[61] It takes into account both literary-narrative (synchronic) and socio-historical (diachronic) realities (cf. Robbins 1994:164-165; 1998:101, 103).[62] It is constructed on the same platform as narrative criticism but goes beyond its boundaries. For example, Robbins agrees with Perelman and Olbrechts-Tyteca who insist that rhetorical criticism involves '"the social aspect of language which is an instrument of communication and influence on others'" (quoted by Robbins 1993:443). Thus, Robbins addresses this, giving models through which to explore social and cultural issues of the text (cf. :446-447). Furthermore, socio-rhetorical criticism is 'an exegetically-oriented approach that gathers current practices of interpretation together in an interdisciplinary paradigm' (Robbins 1994:164). Robbins (1996a:1-2) claims that '[o]ne of the most notable contributions of socio-rhetorical criticism is to bring literary criticism..., social-scientific criticism, rhetorical criticism..., postmodern criticism..., and theological criticism...together into an integrated approach to interpretation.' This is a bold claim which tries, according to some scholars, to

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[61]For example, the socio-scientific approach limits itself a consideration of sociological issues and phenomena in the world of the composition of the text (cf. Robbins 1995:283). It sets its parameters in such a way that they exclude some other aspects and areas of exegetical inquiry such as the rhetorical power *of* the text.

[62]Black (1995:275) points out that 'historical and rhetorical inquiries are, at root, cooperative and not contesting. Philosophically, most forms of historical and rhetorical criticisms known to me presuppose a shared model of communication that attempts to triangulate (1) the intent of an author (2) in the formulation of a text (3) that forms or informs a reader.'

accomplish probably too much at once (cf. Botha 1998:59; Culpepper 1998b:72). It is obvious that it becomes the responsibility of the interpreter to use and/or modify (limit) Robbins's model to the task and the text under consideration in a suitable way. This does not, however, diminish its comprehensiveness.

Thus, socio-rhetorical criticism is not limited by certain methodological boundaries, but rather welcomes different criticisms functioning together for more comprehensive and heuristic reading. It sets boundaries around the exegetical/hermeneutical methodologies rather than between them (cf. Robbins 1994:164). The interpreter is called to move from discipline to discipline while reading and re-reading the text and its textures in their original and present contexts.

Second, Robbins stretches the boundaries even further to include the modern reader as a transparent subject/object and his/her world to the process of reading. '[I]deological texture concerns the biases, opinions, preferences, and stereotypes of a particular writer and a *particular reader*' [italics mine] Robbins (1996a:95) explains. Furthermore, the reader is not only a subject who reads and interprets the text from his/her own ideological stand, but s/he is also an object to the text which interprets and persuades him/her. This design is not, however, achieved by giving up objectivity. Socio-rhetorical criticism is not mere variation from reader-response analysis. Robbins re-locates the text-message to the reading context but does not ignore its *original* contexts. The distance between the original rhetorical situation and that of today's is taken into account to avoid ahistoricity, ethnocentricism and anachronisticism.

Thus, socio-rhetorical criticism does not only seek to observe the rhetoric *in* the text (cf. Staley 1988), but it also liberates the modern reader to re-identify him/herself and re-evaluate his/her actions according to the rhetoric *of* the text. This is similar to what Motyer puts forward: '*For nearly all types of text or works of art, there is a privileged person or group with a final right of "ownership" over it, and therefore the right to shape the use made of the text or work of art by others*' (Motyer 1997a:40) [Motyer's italics]. When this principle is applied to the Gospel of John, Motyer thinks that 'the text itself ascribes ownership to a distinct group, the "you" of 19.35 and 20.31. This "you" are those who might be persuaded by *this* text, rather than by any other, to believe that Jesus is the Christ, the Son of God (20.31); and they therefore have the *right*...gently to sit in judgment on the use made of "their" text by others' (:43) [Motyer's italics].[63] Thus, Motyer argues that the text gives the possibility for one

[63]Motyer does not jump from the text's 'you' to the modern reader. He points out that identity of 'you' in 19:35 and 20:31 has to be investigated historically (Motyer 1997a:43-44).

to become an 'owner' of it. In other words, 'you' in John 19:35 and 20:31 can be taken not only as a reference to implied readers or intended (first) readers, but readers at any given time (cf. Schneiders 1999:11). We do not agree with Motyer, however, that the reader by accepting persuasion of the text becomes an *owner of the text*. Rather, we hold that such a reader becomes *owned by the message* and so a privileged reader/interpreter of it. This enlarges the interpreter's world giving him/her a better possibility to understand the text in its intended meaning (cf. Robbins 1996b:20).

Third, for Robbins, rhetorical presentation means persuasive communication. The word 'rhetorical' refers to this; whereas 'the hyphenated prefix "socio-" refers to the rich resources of modern anthropology and sociology that socio-rhetorical criticism brings to the interpretation of a text' (Robbins 1996a:1). This is also the direction where recent theory of social-scientific interpretation has taken hermeneutical practice (cf. Lategan 1984:4; Malina & Rohrbaugh 1998). In socio-rhetorical model, however, the persuasiveness of the text is taken into account which is then interpreted in the context of 'socio-'.

In conclusion, socio-rhetorical criticism is a comprehensive reading model which can hardly be called a criticism (cf. Gowler 1994:1). It is rather an interpretive analytic model (cf. Robbins 1997:25; 1998:101; Watson 2002:130). It is an analytical model to interpret the text in such a way that one reads the text from different angles to see it in a (more) comprehensive and holistic way (cf. Bloomquist 2002:67). This happens by a 'guided tour' through several textures of the text and by employing and combining literary, sociological, cultural anthropological studies (cf. Byrskog 2000:12). The point is that socio-rhetorical criticism, which depicts a text as a thick tapestry (Robbins 1996b:18), helps the reader of the NT look for factors such as 'rhetorical argument, social act and religious belief,' (:14) through several textures of the text helping him/her to grasp the intended meaning of the author and persuasion *in* and *of* the text (see below).

3.2.2 Socio-rhetorical analysis and narrative criticism

Socio-rhetorical analysis is embedded within narrative theory.[64] According to both of these approaches the communication axil between the writer and the reader is central

[64]This could be said also another way: narrative criticism is embedded within rhetorical criticism. Powell (1995:240) says that '[t]he narrative criticism that is currently practiced in NT studies is an eclectic discipline that borrows from a number of areas, including rhetorical criticism, structuralism, and reader-response criticism.'

(cf. Richards's theory of rhetoric). Robbins employs real author, implied author, narrator, characters, implied reader, and real reader from the narrative criticism. The figure of the socio-rhetorical model of textual communication (Figure 2.2) displays that there is an 'imaginary "rhetorical"' axis between communicators: the real author and real readers (Robbins 1996b:23). Thus, what is happening *in* the text is prominent for both narrative and rhetorical criticism (cf. Staley 1988).

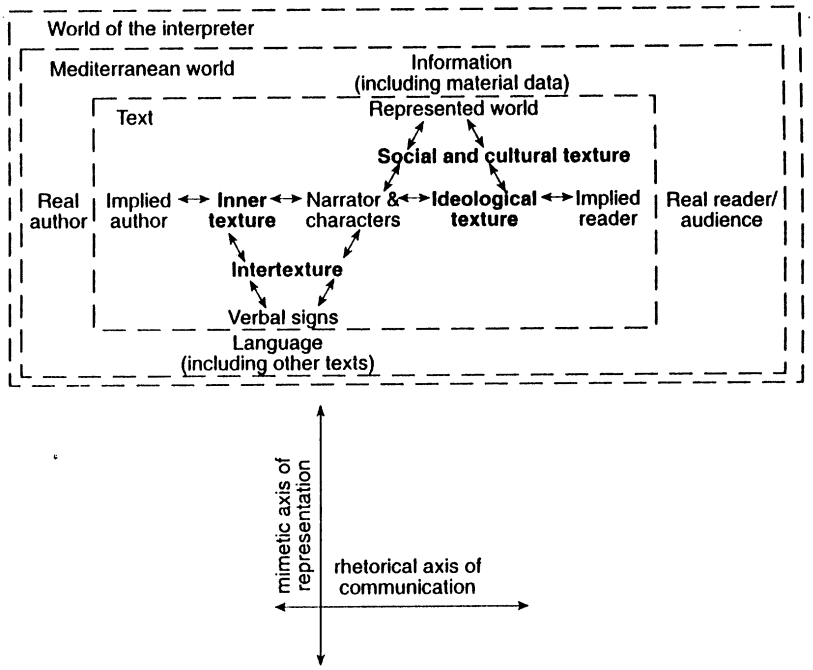

Figure 2.2 Socio-rhetorical model of textual communication (Robbins 1996b:21)

The major difference between narrative criticism and socio-rhetorical criticism is in their exclusiveness and inclusiveness of extra-textual/narrative factors. Narrative criticism approaches the narrative as a closed system. Socio-rhetorical criticism looks beyond the narrative text, yet keeping the text in a focal point. In addition, narrative critical reading does not need to take into account the historicity of the text, which is carefully observed in socio-rhetorical analysis.

An assumption is that biblical narrative has not lost its rhetorical identity during the course of history. However, its historical locale is a necessary 'plus' to recognise the full and intended rhetorical power of the text. Thus, the historical aspect of socio-rhetorical analysis penetrates the 'bubble' of the narrative critical view of the text, touching not only the narrative

world but also the real world of the story and reading times.[65] Moreover, Robbins (1996b:55) points out that:

> [f]rom the perspective of socio-rhetorical criticism, the limitation of narrational and narratological analyses by literary critics has been the narrator's seduction of the interpreter.... Literary critics have not used rhetorical resources to analyze and interpret the narrator as a rhetorical device in the text.... Although Culpepper identified narrational voice as a rhetorical device within the text, he and most literary critics have ignored this rhetorical aspect of New Testament texts. As a result, literary critics regularly re-enact the rhetoric of the narrator rather than exhibit the nature of the rhetoric to their readers. Instead of using a form of analysis that looks at the text both in the world of its language and the world of its culture, interpreters adopts strategies of exclusion they think the implied author embodies.

Thus, it is undesirable for the rhetoric of the text to be pointed out only from the explicit presentation of the narrator. Rhetorical analysis should be taken further. This is hoped to be achieved by investigating the thick textures of meanings and meaning effects. Socio-rhetorical criticism, therefore, moves among the worlds of historical and modern readers.

This has three implications for our methodology and ideological assumptions: (1) The biblical narrative, like John 16:4b-15, communicates not only to the characters and the implied readers within the narrative world, but also to the modern reader of the text in his/her context of life. (2) This allows us to seek the *role(s)* of the Holy Spirit applicable to the characters of the narrative and the readers of that narrative. (3) Exegesis can be stretched beyond mere narrative critical boundaries.

3.2.3 Socio-rhetorical analysis and its textures

The interpretative tools are called 'textures' in socio-rhetorical analysis. They enable the reader to study the text's meaning and meaning effects, which are interwoven in narrative play, and the situation of communication and present interpretation.

Robbins's textures have thus three dimensions: (1) historical, (2) present, and (3) text-immanent. The historical dimension refers to meanings and meaning effects which relate to the rhetorical moment when the message was first communicated. Historical dimensions

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[65]We are not insisting that one who reads the text narrative critically cannot be influenced by the narrative. The problem is, however, that narrative criticism only helps the reader to see the rhetorical power within the narrative and then expects the reader to 'jump' to his/her application.

involve socio-religious relations which might or might not have enforced the communicator to put forward a certain kind of rhetorical presentation including the content of that communication.[66]

Present dimensions are the factors that are brought into the each interpretation by the interpreter whether they are personal or communal. Finally, text-immanent dimensions are those which do not step outside of the text but are found in a flat surface of the text. These dimensions meet with the narrative critical theory.

Robbins has set up five textures which guide the reader to interpret the text. They are: (1) inner texture, (2) intertexture, (3) social and cultural texture, (4) ideological texture, and (5) sacred texture.[67] We will outline these next. However, a word of caution is in order. Robbins's socio-rhetorical model presents such a complex network of textures of a text that even his figure *Socio-rhetorical model of textual communication* (Figure 2.2) does not do justice to it. The analysis appears too mechanical, which it is not meant to be (cf. Robbins 1996a:132). Partially, the problem lies in the fact that rhetoric(al) (communication) is not simply a formula to be used, but rather a complex interwoven network of meaning effects. In addition, rhetoric always takes place in the real world among people.[68] Rhetoric thus is a complex experience.

3.2.3.1 Inner texture

The inner texture of a text deals with the flat surface of the text (Robbins 1996b:27) and is therefore the text-immanent dimension of the analysis. It 'is the texture of the medium of communication' (Robbins 1996a:7) which opens socio-rhetorical reading. When the interpreter begins reading s/he first faces verbal signs, which have to be investigated before

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[66] It must be noted that the historical dimension of the text is used differently in the socio-rhetorical model than in the historical-critical models. 'Historical-critical methods view the text as a document and source of data, while socio-rhetorical criticism views the text as a work, a social-cultural-ideological construct, and act of communication with many contexts' (Watson 2002:140).

[67] These textures have replaced classical rhetorical application of Kennedy's 'unit, situation, disposition of arrangement, techniques or style and rhetorical criticism as a synchronic whole' (Robbins 1994:165).

[68] Even though rhetorical power can be recognised between the narrator and the implied reader or between characters, as in (fictional or historical) narrative text, fundamentally rhetorical persuasion exists only in a living situation where at least the receiver of communication is a person who reads.

moving onto other textures. Here the reader already identifies some basic textual features of the rhetorical power of the communication.

The text focuses, in other words, on how the words as tools of rhetorical communication function (:36), including grammar and syntax (cf. Botha 1998:55). The reader is called to explore six different inner textures which are '(a) repetitive; (b) progressive; (c) narrational; (d) opening-middle-closing; (e) argumentative; and (f) sensory-aesthetic' texture (Robbins 1996a:7).[69] Culpepper (1998b:73) 'would want to enlarge the territory of the inner texture of a text to include the entire range of features of the world within the text (the narrator, plot, characters, settings, and other aspects of the narrative or discourse).' We will include a textual study of the characters and setting of John 16:4b-15 while examining the inner texture.

3.2.3.2 Intertexture

Intertexture is close to the concept of intertextuality,[70] but is still separated from it. Intertextuality was discovered when interpreters realised that other texts, verbal and non-verbal, play a part in forming the text and its meaning. The socio-rhetorical figure (Figure 2.2) shows this by a broken line between the text and the worlds, representing the fact that the text is not born in a vacuum. In fact, no text, not even an ideological one, can be created in an isolated mind but in the context of a shared society (cf. Voelz 1989:28).

Intertexture is not only interested in other literary texts but also cultural, social and historical realities which are considered 'texts' and are presented as a 'textualised' form in the text (cf. Robbins 1996b:32). Robbins (1996a:40) defines intertexture as 'the interaction of the language in the text with "outside" material and physical "objects," historical events, texts, customs, values, roles, institutions, and systems.'[71]

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[69]In his *The tapestry of early Christian discourse*, Robbins (1996b:46) has grouped these a bit differently: '(1) repetitive-progressive; (2) opening-middle-closing; (3) narrational; (4) argumentative; (5) aesthetic.'

[70]Robbins (1996b:238) points out that 'socio-rhetorical criticism sorts intertextuality into three arenas of texture: (a) intertexture; (b) social and cultural texture; and (c) ideological texture.... Socio-rhetorical criticism establishes a framework for systematic exploration of intertextuality by distinguishing between arenas of analysis and interpretation that emphasize verbal signs (intertexture), voices (social and cultural texture) and points of view (ideological texture).'

[71]Socio-rhetorical analysis allows the interpreter to use historical-critical methods, like source, form and redaction criticisms (Robbins1996b:32). These criticisms can be easily seen

Three further comments need to be made. First, here 'the interpreter focuses special attention on the relation of the verbal signs inside the text to verbal signs in other texts. In addition, the interpreter compares the represented world evoked by the text with the represented world evoked by other texts' (Robbins 1996b:32). The interpreter is still working with the text itself, its words and structures which are findings of the inner texture of study.

Secondly, the emphasis is not on the reader. Rather, 'the author as producer of the text' is emphasised (Robbins 1996b:32; cf. Robbins 1996a:96). It is the author who consciously or unconsciously was influenced by other texts and who made choices concerning them. The author's own cultural, social, and historical package is brought into the texts by him/her. Analysis has to start with the verbal signs and the author who wrote these signs, as well as the narrator and the characters who are brought into the text by the author. This stage in socio-rhetorical interpretation is thus concerned with two dimensions of the method, namely the historical and text-immanent dimensions.

Finally, intertexture covers 'a spectrum that includes: (1) oral-scribal intertexture; (2) historical intertexture; (3) social intertexture; and (4) cultural intertexture' (Robbins 1996b:96). This study is a great challenge not because it is a new field; on the contrary, it is a vast, 'endless' field of study. Robbins (:96) correctly points out that '[i]t is not possible to be exhaustive in one's intertextual analysis.'

3.2.3.3 Social and cultural texture

The purpose of social and cultural texture is to grasp what kind of social and cultural world the text creates. The interpreter is called to listen to *voices* of the text. 'The issue here is not simply the intertexture of a text but its social and cultural nature *as* a text. What kind of a social and cultural person would anyone be who lives in the "world" of a particular text?' (Robbins 1996a:71) [Robbins's italics].

The social and cultural texture of a text is not to be confused with cultural and social intertexture. Robbins (1996b:143) explains:

> The reader must learn to distinguish between analysis and interpretation of social and cultural *inter*texture, which maintains a close relation to words in texts both inside and outside the New Testament, and the social and cultural *texture* of texts, which uses sociological and anthropological theory to ascertain the social and cultural nature of

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as part of intertextual reality in which the composer of the text plays the main role.

> New Testament discourse in the context of the full range of discourses in the Mediterranean world [Robbins's italics].

The other factor which separates the social and cultural texture of the texts from social and cultural intertexture is that they employ a different set of methodologies. Social and cultural texture benefits 'anthropological and sociological theory to explore the social and cultural nature of the voices in the text under investigation' (Robbins 1996b:144; cf. 1996a:71). For example, seven types of sects developed by Bryan Wilson[72] are adopted to examine specific social topics (cf. Robbins 1996a:72). This is different from social and cultural intertexture which examines the socio-cultural phenomenon *outside* of the text and its relation and influence to the text.

Robbins places social and cultural texture (as well as intertexture) in his figure of the socio-rhetorical method of textual communication (Figure 2.2) off from the horizontal line of the 'rhetorical axis of communication.' The vertical movement is called the 'mimetic axis of representation.' This vertical axis 'exhibits a text's "representation" or imitation of the world through language. When the emphasis on the vertical axis is the "mimetic" nature of language in a text, the social and cultural nature of the arena between the represented world and the narrator and characters becomes a special focus of attention' (Robbins 1996b:34). The social and cultural worlds in the text reflect the real world in which the writer wrote his/her work. In other words, socio-rhetorical criticism places the text in its social and cultural realm viewing it as a part of that realm (cf. Watson 2002:146).

The interpreter is called upon to examine three social and cultural phenomena: (1) Specific social topics include the investigation of how the text views the world and what its response is to that world. Here Robbins employs Wilsons's typology of sects (see above). (2) Common social and cultural topics 'exhibit the overall perception in the text of the context in which people live in the world.' This study 'saves' the interpreter from falling into an ethnocentric and/or anachronistic reading of the narrative. (3) Final cultural categories expose 'the manner in which people present' themselves and their views (cf. Robbins 1996a:71-89).

Social and cultural texture points to the historical and text-immanent dimensions of the text. This requires a close reading of the signs of the text as well as an evaluation of the relationship between the created text world and the world in which that text world was created.

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[72]Seven responses to the world are: (1) conversionist, (2) revolutionist, (3) introversionist, (4) gnostic manipulationist, (5) thaumaturgic, (6) reformist, and (7) utopian (Robbins 1996b:147-149).

3.2.3.4 Ideological texture

The ideological texture of a text is placed between the narrator/characters and the implied reader in the figure of *Socio-rhetorical model of textual communication*. Its place inside the text is well argued (cf. Robbins 1996b:36-37), but is still somehow misleading because it relates to an arena outside of the text as well. Also, it has to bear in mind that the ideological texture is not the only 'place' where ideological matters of the text are examined. Other textures are not free from an ideological orientation (cf. Robbins 2002:49).

Here the interpreter's primary interest is people (Robbins 1996a:95). The starting point is to examine the *reader* of the text and the *writer* of that text and what their locations are in relation to other individuals and groups concerning the social, cultural and ideological issues (:4). After this, one analyses what *others* have said about the text under consideration. The final phase 'for ideological analysis and interpretation is the *text* [italics mine] that is the quest in our interpretive conversation with each other' (Robbins 1996a:95). This texture works with all three dimensions: the text-immanent, reading and historical dimensions.

Ideology refers to the writer's and reader's beliefs, values and presumptions and how they relate to ideologies of other individuals, groups and texts at the time of their own historical setting.[73] In short, the ideological texture of a text examines points of view. In socio-rhetorical criticism, ideologies of that kind occurs in four special locations: '(a) in texts; (b) in authoritative traditions of interpretation; (c) in intellectual discourse; and (d) in individual and groups' (Robbins 1996b:193).

The ideological texture takes the socio-rhetorical criticism into the hermeneutical core of rhetorical interpretation. 'From the perspective of socio-rhetorical criticism, a "complete" interpretation includes the interrelation among the author, the text and the reader. This vision comes from rhetorical analysis, which traditionally focuses on a speaker, a speech and an audience' (Robbins 1996b:39; cf. Lategan 1984). Robbins (:39) continues: 'There is not simply a text; texts were produced by authors and they are meaningless without readers. There

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[73]Robbins quotes Eagleton to define 'ideology': 'From a socio-rhetorical perspective, ideology is "the ways in which what we say and believe connects with the power-structure and power-relations of the society we live in...those modes of feelings, valuing, perceiving and believing which have some kind of relation to the maintenance and reproduction of social power"' (Robbins 1996b:36). Botha (1998:57) points out that 'Robbins relies heavily on the work of John Elliott (1990) on 1 Peter who with Davis (1975:14) defines ideology as "an intergrated system of beliefs, assumptions and values, not necessarily true or false, which reflects the needs and interests of a group or class at a particular time in history."'

are not simply readers; readers are meaningless without texts to read and writers who wrote texts. All three presuppose historical, social, cultural and ideological relations among people and the texts they write and read.'

This texture, especially its relation to the interpreter, that is, the writer of this thesis, is welcomed. It deals with some of the fundamental issues of hermeneutics, such as the presuppositions and assumptions of the reader. Thus, an entire chapter (chapter three) deals with the present writer's presuppositions and assumptions concerning the historical-critical and socio-cultural-religious background questions of the Gospel of John to reveal his fundamental ideological points of view and assumptions in relation to the text. Social-cultural studies are then further investigated in chapter four under the topic: social and cultural texture. A personal ideological profile of the writer is presented in chapter four when the ideological texture of the text is examined.

3.2.3.5 Sacred texture

Robbins does not discuss sacred texture in his work, *The tapestry of Christian discourse* (1996b), but includes it in *Exploring the texture of texts* (1996a).[74] He does not explain why a fifth texture appears in *Exploring*, but not in *Tapestry*. Whatever might be the reason(s) for this, it demonstrates that socio-rhetorical criticism is a flexible analysis of a text (cf. Newby 1998).

Sacred texture is designed to analyse systematically the function and nature of the relationship between human life and the divine (cf. Robbins 1996a:120). Topics such as deity, holy persons, spirit beings, divine history, human redemption, human commitment, religious community, and ethics are under consideration. All these aspects are embedded deeply in the other textures of a text (:130). This phase of the analysis relates to the text-immanent, reading and historical dimensions.

Sacred texture provides an arena in which the metaphysical and spiritual matters of John 16:4b-15 can be properly discussed. The historical-critical and social-scientific approaches, nor even classical rhetorical criticism, are not so suitable since they do not have the appropriate tools to handle such language in the proper locale. They may see the same in

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[74]Watson (2002:130) thinks that the textures of texts in socio-rhetorical criticism are not fully developed or that they are not fixed and therefore '[a]s the method of socio-rhetorical criticism develops, other textures may be added (e.g. psychological).'

the text (e g, spiritual metaphysical concepts, motifs and goals) but make them another in the interpretation (e g, religious phenomena or social behavior).

3.3 Socio-rhetorical analysis: Conclusions and contributions

Socio-rhetorical reading is a holistic analysis. (1) It connects different methodologies, which is not always successfully made in other multidisciplinary approaches[75] or in more narrow methods.[76] Robbins (1996b:237) points out:

> The approach offers systematic attention to individual realms of texture in a text in a framework of awareness of multiple arenas of texture. Rather than celebrating highly limited and fragmented analyses, socio-rhetorical criticism calls either for programmatic analysis within the domain of one texture or for an interactive analysis with multiple arenas of texture if the investigation has a limited focus on textual data.

Thus, socio-rhetorical analysis is *multidisciplinary* and *interdisciplinary* (cf. Robbins 1996b:237; Watson 2002:133-134). Watson (2002:131) goes on to say that '[s]ocio-rhetorical interpretation is interactionist. It seeks to integrate the study of religion and humanistic, theological, and socio-scientific disciplines.' Yet, not any particular discipline dominates the approach even though in practice that might be the case, not because the method itself requires that, but because of the interpreter's own choices or biases (cf. :134; Robbins 1996a:5-6; 1996b:42). Robbins himself is interactionist and this has given a direction to his approach.

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[75]Stibbe's (1994) historical-narrative (-rhetorical-structural) reading seems to fail in correlating different aspects of his multidimensional reading together. There are some difficulties in bringing multiple approaches equally together into a comprehensive whole in Franck's (1985) attempt.

[76]Bloomquist (2002:61) concludes that socio-rhetorical analysis 'is able to fulfill three promises: to correlate the textures programmatically, to provide systematic attention to texts and textures, and to identify the resources necessary to give a new account of first-century Christianity.'

Botha (1998:59) asks if such a multiple approaches are possible at the same time in one methodology. However, Robbins's purpose of 'lumping together various...approaches' (:59) is not motivated by naive assumption that 'let's throw all pieces into the same pot to get a comprehensive outcome' but rather by observation that several textures have to be investigated in order to comprehend the ancient (sacred) text. Since several textures are investigated, Robbins has looked for a proper methodology to investigate that texture. This is the road upon which several methodologies have arrived at socio-rhetorical criticism. This does not mean, however, that a plurality of methods/approaches within the method is without problems. It is matter of how well the exegete handles those methods and how well s/he brings them together in the exegetical enterprise.

'This means that, in the context of scientific explanation versus humanistic interpretation, my [Robbins's] position is that both approaches yield important information about our understanding and interpretation of text' (Robbins 2002:49).

The second contribution is that the socio-rhetorical approach keeps the interpreter's eyes on the text *and* its contexts in the process of analysis. It is *text-immanent as well as intertextual and contextual*. Inner texture concentrates on exegesis 'to gain complex and intricate knowledge of the wording, phrasing, imagery, aesthetics, and argumentative quality of the text' (Robbins 1996a:5). Other textures, except sacred texture, mainly relate to intertextuality and contextuality of the text.[77]

A third contribution of the socio-rhetorical approach is that it takes into account the overall *nature of NT writings* as sacred text. Robbins has developed his approach in the realm of biblical hermeneutics (cf. Robbins 1984) which contemplates his approach to the text and the task of the interpreter. This can be demonstrated by two points. First, sacred texture along with ideological texture leads the interpreter to seek relations between the human and divine. Secondly, it relates to sacred texts because it is *rhetorical*. The method is planned to help the interpreter analyse a religious persuasive communication.

A fourth contribution of this approach is that it assists the reader to '*hear'* the text. Rhetorical power was an important tool for writers who wrote to the ear rather than to the eye (cf. Dewey 2001:249). Today's reader is called to 'hear' the message through socio-rhetorical literary analysis. Robbins invites the reader to take a close look at repetition of words and phrases in order to hear the text (cf. Robbins 1998:103). However, he is not so enthusiastic, albeit sympathetic, to go as far as Dean (1998:82; cf. Robbins 1998:103) who suggests that one should not look only at the verbal signs but also at auditory signals.[78]

A fifth contribution is that the point of view of the reader and the text world are put under scrutiny. Ideological investigation, not only as presuppositions of the interpreter

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[77]Even though Robbins's analysis has much to do with socio-historical contextual studies, of which Amador (1999a:288-289) criticises him, his analysis pays attention especially to the rhetorical power of the text. In fact, Amador (:181) also points out that 'whereas Mack has emphasized the *social* in 'socio-rhetorical' exegesis, Robbins emphasizes the *rhetorical*' [Amador's italics].

[78]Dean insists that Robbins should analyse the text 'at the level of the syllable rather than the word' (:82) to hear the repeated phonemes which might function as rhetorical power. This is possible if an interpreter sees examination of auditory signals to be necessary to find out the full rhetorical power of the text s/he is dealing with.

(cf. liberation and feminist theologies) but also ideologies in NT text are examined (cf. Botha 1998:53).[79]

A sixth contribution of socio-rhetorical analysis to NT exegesis is that it avoids hermeneutical pitfalls such as ethnocentrism and anachronism (cf. Robbins 1996a:75-76). It requires the interpreter to do a holistic analysis of the literary artifact and its (and narrative's) history within the historical context of the Mediterranean world's oral-written media while not ignoring the reader and his/her context. Robbins reminds that '[n]othing we say...can escape the way we say it and the context in which we say it, and the way other people hear it in the context in which they hear it' (Robbins 1996b:215).[80] This is one of the communicational principles which has energised Robbins to form socio-rhetorical analysis.

Finally, socio-rhetorical criticism, as multi-disciplinary and dia- and synchronic analysis of the text, is not meant to be a rigid formula of interpretation.[81] What it does is that it invites the interpreter to *analyse* the text, a thick texture of the text to discover its meanings and meaning effects and even beyond: to recognise its power of rhetoric. It 'challenges interpreters to *explore a text in a systematic, broad manner* [italics mine] that leads to a rich environment of interpretation and dialogue' (Robbins 1996a:132). It leads the reader to holistic and heuristic reading.

We have made observations of how socio-rhetorical analysis contributes to the interpretation of the NT text. Some of these contributions overlap with some previous methodologies' contributions. However, the uniqueness of Robbins's model is that there is no

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[79]Robbins explains (1996b:37) how ideologies are viewed in his method: 'Reciprocity between the empowerment of the narrator and characters, the verbal signs and the represented world by the implied author and the implied reader represents the ideology *in* the text. In turn, reciprocity between meanings and meaning effects of the text in its world and meanings and meaning effects in the world of the real reader represents the ideology *of* the text. In other words, now the emphasis lies on the arena of the text where the implied reader and the real reader/audience receive and empower the message of the text' [Robbins's italics].

[80]Here socio-rhetorical analysis agrees with social-scientific reading (cf. Malina & Rohrbaugh 1998:20): communication and its style is embedded within the sender and receiver's contexts. Yet it does not stop research here. Robbins's goal has been '(a) to reconfigure genetic historical interests into both diachronic and synchronic social and cultural interests; and (b) to reconfigure literary interests toward broader *rhetorical* and *ideological* [italics mine] interests' (Robbins 1998:101). It takes seriously the intention (persuasion) of the communicator which takes place not only in the narrative itself or in the story-time context, but also in the real world between the implied author and its reader.

[81]By saying this we do not mean that all other criticisms are rigid formulas. We recognise that all criticisms have their subjectivity (even textual and grammatical criticisms) when applied by an exegete.

other that so comprehensively attempts to handle fundamental issues of biblical hermeneutics such as diachronic and synchronic point of views and usage of different methodologies.

4 Socio-rhetorical analysis and the Gospel of John (16:4b-15): Some preliminary observations

There are some fundamental issues concerning the nature of the text and how socio-rhetorical criticism reflects these in its analysis which should be addressed before a detailed exegesis on John 16:4b-15 takes place.

The content and nature of the texts (Jn 16:4b-15) require us to pay attention to ideological and sacred data in the text and its textures. Socio-cultural relations between the text and its context/intertext are necessary, but information received from those studies has to be read in the light of ideological views and sacred components rather than in the light of mere sociological views. Malina (1996b:7) correctly points out that '*what people say or write conveys and imparts meanings rooted in some social system*' [Malina's italics]. However, the subject matter of the Gospel of John is ideological and sacred, and as such, the text goes beyond its 'social system.' The style and social setting of narration[82] are part of the text and its meaning but their functions are not to be taken as the *only* means by which the message is interpreted and understood. They do *assist* the reader to understand the message. John 16:4b-15 has to be interpreted within its own language, purpose, subject matter and in terms of its own view and revelation of the issues it speaks about.

The Gospel of John is assumed by its writer to be a revelation; not just as a product of a human composer which conveys not just a possible truth but the truth. In their conclusion, Patrick and Scult (1999:83) point out that:

> [a] humanistic hermeneutics of affirmation does not claim to guarantee that the power of the a text's rhetoric is an indication of its truth, only of its possible truth. For the religious reader of the Bible, the possible becomes actual through the testimony of the Spirit engendering faith and obedience. Divine inspiration has a very definite role in the rhetorical transaction after all.

This revelatory nature of the text as the truth can be taken into account when investigated socio-rhetorically. O'Day (1986:114) thinks that '[t]he revelatory word can have

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[82]The socio-historical setting of the creation of the narrative text is called *narration* in Gérard Genett's aspects of narrative reality (cf. Van den Heever 1999:345).

full access to us only when we affirm that the locus of revelation lies in the Gospel text and in the world created by the words of that text.' She picks out Meeks' observation that there is 'interplay between *narrative mode* and *theological claim*' (:47; cf. 112, 114) [O'Day's italics]. Thus, it is necessary to enter into the communication process and 'to be addressed by the life-giving disclosure from God in the text' (:114). O'Day urges the reader to pay attention to the relationship between narrative and theology rather than narrative and historical/social setting in order to understand the revelation of the text. We think that the revelation of the Gospel of John can be understood best when the text is read socio-ideo and sacred sensitively. Behind the artefact lies social-ideological and sacred realities which are contemplated in the text and are now available to the reader in the text to some extent (cf. Motyer 1997b).

Moreover, the author of the fourth Gospel did not intend to write a Jesus-story which is neutral to the Mediterranean Greco-Roman and Jewish socio-ideological and religious worlds. Rather, his intention was to *persuade* the readers with an *ideological* Jesus-*bios* (cf. Jn 20:30-31). Not only was the purpose that the readers would accept the story as a story, but also that firstly they would accept a depicted view of the protagonist of the story who is explained and revealed as a divine Logos.[83] Thus, emphasis is placed on the ideological and sacred subject matters rather than sociological ones. Thurén (1993:464) correctly points out that:

> in order to obtain a reliable, authentic picture of ethics or theology inherent in New Testament texts, a rhetorical perspective is necessary.... Exegetical attempts to describe theological ideas or ethics tend to suffer from negligence of one basic fact: the scholar wants to find general concepts or doctrines in New Testament texts, but the *biblical author never intended to give a neutral, balanced presentation of his ideology* [italics mine].

The evangelist and his community are viewed as an anti-society by social-scientific interpreters (cf. Malina & Rohrbaugh 1998:9). Johannine anti-society's ideology differs from the ideology of surrounding society. Therefore, its message is not neutral but radical. This calls the reader to research for theological and ideological motifs and concepts of the text. Socio-rhetorical reading helps one to do this.

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[83]This statement would require a discussion of the purpose of the Gospel of John. This will be done in the text chapter when certain presuppositions for this thesis are outlined. Our comment for subject matter here, however, already introduces our presupposition for the purpose of the fourth Gospel, namely to communicate a particular view of Jesus to the readers. Thus, we follow the traditional theological reading of John (cf. Van den Heever 1999:352-362).

Finally, the characters play a great role in a narrative story scene. They are given certain roles and statuses functioning accordingly. In John 16:4b-15 they are not fictional and created but historical and modified.[84] Moreover, the other characters are given special roles to support the main character in the Gospel of John. 'Throughout the fourth gospel [*sic*], and particularly in the passion narrative, characters act as foils: that is to say, they [other characters] speak and behave in such a way that our understanding of who Jesus really is enhanced. Characters are therefore not generally introduced and developed for their own sakes as they are in the modern novel' (Stibbe 1994:25). The nature of the protagonist as well as the message which he/she passes to his/her audience strongly suggests that the modern interpreter is not only required to understand the persuasive communication of the text in terms of its socio-historical setting, but also to grasp its ideological message itself which is related to the communicator himself/herself. Socio-rhetorical analysis is sensitive to these factors.

As concluding remarks we note again that socio-rhetorical criticism, as it is used in this thesis, is much more than just examining socio-historical context. Therefore, we escape Amador's (1999a) accusation of doing yet another historical-critical reading. Even the innertexture works for sacred/ideological *telos* of the text since it is the text which conveys the message and which reveals the subject matter, yet it is read and also understood in its socio-ideological context.[85] Thus, the nature of the text requires the socio-ideological approach. In other words, we try not to measure distance by kilograms.

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[84]Stibbe (1994:24) criticises Forster's view of narrative characters pointing out that 'his criteria are aspects of the novel and not aspects of first-century narrative.' This is an important observation because the narrative/discourse of the Gospel of John is indeed a historical narrative which cannot be read as first or twenty-first century fiction. Stibbe (1994:24) continues: 'Characters in the gospels [*sic*] need to be analysed with reference to history, and not according to the laws of fiction.' This comment insists that the real author did not create the characters but depicted characters from his point of view and for his aim.

[85]Note that this does not contradict what we have said above, namely that the text persuades the modern reader and thus the text has to be understood and read also in today's context. It is emphasised here that before the reader can let the text persuade him/her, the reader has to read the text in its own context. A social-scientific reader's main purpose is to try to 'sit' among the first audience and find out how they understood the text which was read to them (cf. Malina 1996a:74). This is a crucial step in socio-rhetorical analysis, but not the *telos* itself, just a way to *telos*; to be persuaded by the text in today's context.

5 The role(s) of the Spirit-Paraclete in John 16:4b-15 and socio-rhetorical analysis

There are several reasons why socio-rhetorical analysis is a suitable approach to John 16:4b-15 and our aim to seek role(s) of the Spirit-Paraclete. First, socio-rhetorical criticism as a comprehensive reading model, according to our estimation, is a more suitable tool for brief passages than long texts. Secondly, it is a fruitful method for a study of a particular aspect of a passage. Botha (1998:59) points out that 'to analyze a text with a particular aim in mind with this model as working model, would be extremely fruitful.' Since our passage is limited in length and our aim is narrowed down to role(s) of the Spirit-Paraclete in that passage, we may approach the task ahead with great expectations that this study is going to contribute to the ongoing dialog on the Johannine pneumatology.

Third, the content of John 16:4b-15 encourages us to seek the role(s) of the Spirit-Paraclete and apply socio-rhetorical analysis. John 16:4b (5)-15 is given several titles in modern NT texts: 'The work of the Holy Spirit' (CEV, ESV, NIV, NLT, NKJV 16:5-15), 'The work of the Spirit' (AV, UBS4), 'The Holy Spirit promised' (NASB 16:5-15), and 'The coming of the Paraclete' (NJB 16:4b-15). These titles articulate its obvious content: First this passage speaks about the *functions* (works) of the Spirit. However, his function(s) are related to, but are not always the same as, his role(s). Since the several works/functions of the Paraclete (the Spirit of truth) are mentioned in the passage, it gives good reason to seek the role(s) of the Spirit-Paraclete through that passage.

This passage, as well as the given titles, also transmits another aspect, namely, that the Spirit-Paraclete's coming is a future event. He is not available to the disciples at the moment of Jesus' farewell speech, but he will be. This particular aspect brings some dynamics into our investigation: (1) In the narrative/discourse itself the Spirit-Paraclete is not yet active. (2) Yet, he is promised to come and (3) to be active when he comes. Thus, the Spirit-Paraclete has role(s) not only in the narrative world but also when he comes and functions 'in person.' There also is a certain timelessness in that text. The functions of the Spirit-Paraclete are not linked to the time (other than his coming), but the tasks and the objects of those tasks. This raises a possibility to assume that the role(s) of the Spirit-Paraclete are linked to several 'levels' not remaining only on the level of the narrative or the socio-ideological locale of the Johannine 'community.' These aspects fit well with socio-rhetorical analysis which takes into account narrative, Mediterranean (writing/reading), and modern worlds.

Fourth, John 16:4b-15 is the last Paraclete saying of Jesus. Other Paraclete sayings are found in John 14:16, 26; 15:26. Our assumption is that the Paraclete sayings in chapter 16 are more developed (cf. Kruse 2003:328) and/or that they can and should be understood in the light of the previous Paraclete sayings as implied reader. Thus, this passage occurs in an important place in the sequence of the Paraclete sayings.

Fifth, the fact that John 16:4b-15 is a part of the Farewell Discourse of Jesus, brings already socio-cultural issues into the interpretation. Such a 'farewell genre' was not foreign to the people of Mediterranean world, and especially not to those to whom other OT and NT scriptures were known. Moreover, even though this is an ideological and theological passage, it contains several other sociological features which, we believe, can be caught by applying socio-rhetorical analysis.

Sixth, there is rhetorical power in this passage even though at the first glance it seems not to line up with the rhetorical purpose statement of the author (cf. John 20:30-31). In the narrative of John 16:4b-15, the recipients are not unbelievers who should accept the implied author's point of view of Jesus. On the contrary, the listeners are insiders within the Kingdom (cf. Jn 14:17; 15:18-19). Still, there are certain things that urge us to take this text as rhetorical communication. The disciples were facing a new situation when Jesus was going back to the Father. They needed to be persuaded by Jesus to trust in him even though he would not be with them physically. The Spirit-Paraclete is the means of comfort and will be a source of knowledge as well as self-identification of discipleship, and thus the text brings a new aspect of Jesus to the disciples. Moreover, the unbelieving people of the world are persuaded by the text and the future function of the Spirit-Paraclete. When one moves from the narrative to the reading context, the text becomes genuinely persuasive and more complex. This sketch shows that there is rhetorical power in the text needing examination.

As a final comment on the text selection, we do not insist that this particular text is more suitable for socio-rhetorical analysis than other texts in the fourth Gospel. What we do say is that this passage is well suited for socio-rhetorical examination. This thesis, we hope, can function as a springboard for other Johannine scholars to apply socio-rhetorical criticism to other Spirit-Paraclete passages in John and even beyond.

6 Conclusion

In this chapter we have defined rhetoric and outlined rhetorical criticisms arguing the suitability of socio-rhetorical analysis for NT texts generally and an investigation for the role(s) of the Spirit-Paraclete in John 16:4b-15 particularly. The following conclusions summarise our findings.

(1) Rhetoric was taught and practiced in first-century Mediterranean society. Thus, the author of the fourth Gospel wrote in the sociological context of rhetoric. Furthermore, the Gospel of John, as a religious writing, by its explicit statement to persuade (Jn 20:30-31), and its overall content reveals that it belongs to rhetorical literature.

(2) Classical rhetorical criticism which attempts to seek rhetorical power and components of Greco-Roman rhetoric *in* the text is not as suitable to our text as socio-rhetorical analysis is. Moreover, Stamps (1997), Davies (1992) and Burridge (cf. Stamps 1997:617) do not find a straight connection between Greco-Roman rhetoric and the fourth Gospel. However, there are some classical rhetoric elements found in the Gospel of John as well, which are also partially recognised by socio-rhetorical analysis. It is natural that socio-rhetorical criticism, which takes into account the rhetorical nature of the Gospel of John as well as its other (historical, text-immanent and present) dimensions, is a suitable method by which to investigate John 16:4b-15 which carries rhetorical power from narrative world to the present reader.

(3) Socio-rhetorical criticism differs from classical rhetorical criticism, the postmodern reader-response model of reading (synchronic) and socio-historical methods (diachronic). Socio-rhetorical analysis takes the text as an object which becomes an observer of the reader at the same time the reader observes it. The reader moves to and fro between the text, its contexts and the reading momentum, seeking the meaning and meaning effects of the text, letting the text challenge and transform himself/herself. Thus, it is not operating only in the historical-sociological issues in the context of the writer/text. It relates also to momentum of reading as well.[86] It gives the floor to all components of the communication; the writer (sender), the text

[86]Wendland (2002:182) observes that '[t]he basic nature and purpose of NR [new rhetoric] investigation has, and in the case of RR [reader response] criticism, been significantly modified, with a decided move from the speaker-orientation of the GR [Greco-Roman] method to the results of rhetorical discourse upon an audience.' However, socio-rhetorical analysis as a 'new rhetorical criticism' does not only operate between the text and the reader.

(message) and the reader (receiver).[87] John 16:4b-15 not being a time-limited narrative needs a methodology which takes genuinely these elements to be part of the interpretation.

(4) Robbins's reading model moves beyond mere historical-critical and social-scientific criticisms not being literary reading either but being multidimentional and interdisciplinary. It is a method which pays adequate attention to the rhetorical nature of the text, but does not build its rhetorical methodology upon one rhetorical practice, sociological or narrative reading. Historical narratives like John 16:4b-15 need such an investigation in order that the reader be able to 'hear' the intended message.

(5) Finally, socio-rhetorical criticism as comprehensive analysis of the text seems to fit best an exegetical attempt to study a short portion of scripture keeping a particular aspect of the text in mind.

In the next chapter, the assumptions concerning the socio- and religio-historical contexts of the fourth Gospel and its Paraclete motif will be sketched. In addition, the fundamental historical-critical questions such as the author, date and place of writing will be discussed in order to create a point of view for this study and to inform the reader of the exegete's stand in these much debated questions in Johannine scholarship. These backdrop studies of the text will lay the foundation for more detailed exegetical study on the role(s) of the Spirit-Paraclete in John 16:4b-15 which will be done in chapter four.

Excursus: Socio-rhetorical analysis and post-modern local narrative[88]

Some of the contributions of socio-rhetorical analysis relate to modern and postmodern views of text and reading, namely to subjectivity and plurality. Socio-rhetorical analysis has elements which offer us the opportunity to face possible dichotomy between subjectivity/objectivity and plurality/singularity in a new way. Some of the questions which lay down the ideological forum to the discussion of that dichotomy are the following: Can the

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[87]By doing this we return closer to the Mediaeval reading. If the Bible was read for transformation during the Mediaeval period and if it was (is) exegeted for information during the modern time, we exegete (analyse) John 16:4b-15 for information and transformation (cf. Schneiders 1999:16-20).

[88]'Local narrative' refers to a postmodern view that meta-narratives which makes their own truth claims and promote global world views are not possible. Only mini-, micro- and local narratives are possible which do not make such truth claims and thus are more subjective and plural in nature (cf. Rosenau 1992:xii-xiii).

reader really stay outside of the text and be objective? Can one read the text, for example the Gospel of John, without letting the text persuade him/her and change values, ideologies, beliefs and praxis? How can the reader be an 'objective' interpreter if at the same time s/he becomes the object of the persuasion ie, s/he is expected to be changed along with the implied reader? As a 'manipulated reader', can one still be an objective observer? Should one desire to be an objective observer of the text or should s/he allow him/herself to become the subjectively experiencing individual of the message? Is plurality the inevitable result of rhetorical reading or can it be held that the Bible is a meta-narrative?

Modern criticisms, such as the historical-critical method, are held as objective in the sense that the interpreter is required to stay at a distance from the text and thus to be an 'objective' observer of the text. Socio-rhetorical analysis places the reader in the interpretative momentum to the end of the communication axil, yet also as one who reads the text as objectively as possible through the textures of the text. This means that the reader reads the text not only to get information, but also to and for him/her to be transformed by it. This is a paradigm shift, which requires the interpreter to accept the 'new' goal of interpretation and a different view of objectivity than held by modern critical hermeneutics. Socio-rhetorical analysis does not need to be used for this end, but in order to follow its ideological pattern, it reaches not only the socio-cultural-ideological past but also the contemporary reader and his/her socio-cultural-ideological present.

There also is a tension between the traditional view of the biblical text/message as universal meta-narrative and that of the postmodern idea that it is something quite opposite, namely a 'writerly text,' which is rewritten by every reader and which is just a part of an ever growing 'library' of intertextuality (cf. Rosenau 1992:35-36). Three paradigms which attempt to shake off the modern objectivity from biblical interpretation are (postmodern) reader-response criticism, deconstructionism and socio-rhetorical criticism. Postmodernism allows (even requires) one to value pluralism. In reader-response reading, the reader and the text are in the focal point ignoring the author. In the hermeneutical process, the meaning is not sought but rather created by the reader. This leads to arbitrariness in interpretation in terms of uncontrolled subjectivity and countless plurality (cf. Kaiser 1994:33; Osborne 1991:377).

Deconstructionism, on the other hand, leads to a similar result. For example, Derrida with Barthes think that the verbal signs have lost their original meaning, that is the intended meaning of the author (cf. Norris 1987:113; Thiselton 1992:57, 99, 103-113, 122). Today the reader may read the same signs but gives them different (the reader's own) meaning. Osborne

(1991:382) explains that '[i]n the act of writing the author's intention...has been "expelled" from the autonomous text, which now "plays" in whatever interpretive playground the reader brings to it.' The danger is that 'subjective' reading becomes 'objective' meaning to the reader who engages himself/herself in these modes of reading.

The third paradigm to solve the problem of subjectivity/objectivity is found in socio-rhetorical criticism and one of its viewpoints of a text as communication. Socio-rhetorical criticism encourages and even requires the reader not only to be an objective observer of the text but also an object of the text, namely a subject to the persuasion (message). Not only does the reader who reads socio-rhetorically looking for how biblical writers used rhetoric to reach their goals (objective reading) but also how the text persuades him/her (subjective reading). A socio-rhetorical reader has to place him/herself at the other end of the communicative process as a receiver. Therefore, the reader is persuaded in his/her context by the text as the first readers were persuaded in their context and as the implied reader is persuaded in the narrative. Thus, the reader does not stay completely outside of the *intention* of the text, but becomes an object of it. A socio-rhetorical reader moves to and fro between being an observer of the text and its textures and being observed by the text and its intention. In that process, the meaning of the text is found and formed in 'subjective-objective fusion.'

Van den Heever (2002:299) claims that the boundary which is 'between the reader as observer and the text as observed object' should be transgressed. 'It has become a fundamental presupposition of the family of reader response theories that the reader is *in* the text' [Van den Heever's italics]. This is not what socio-rhetorical criticism requires. The reader is not *in* the text, but s/he rather is the object *of* the text. In other words, the reader is *in the communication process* as a receiver, not in the text as a part of the message. Rhetorically speaking, it does not matter what the spatial or temporal gaps between the 'birth' of the biblical text-message are and its reception; it always communicates rhetorically the ideology of the author. Van den Heever (:299) continues saying that:

> a reconfigured analytics in the Foucaultian sense will make explicit the way the reader/interpreter rhetorically configures the elements of the texts, or, in Robbins' terminology, the relationships between the various textures, in order to construct its meaning-for-him/her-in-his/her social situation, to construct a meaning-constellation useful to a desired purpose.

This explains well the point at stake. The reader has to be part of the communication process, but at the same time s/he is the one who interpret the text using different socio-rhetorical means so that the meaning of the message, which is not divorced from its own socio-

ideological context and intention, can be evaluated and made the reader's own in his/her life context. This does not allow the reader to read the text egocentrically by his/her subjective 'idea of meaning' which would make him/her a ruler of the text, in other words, to create the text (meaning).

The final question is: Is the meaning of the biblical text singular or plural? Postmodernism as principle 'promotes' plurality over singularity, for example, in its preference of mini-, macro-, and local-narratives rather than meta-narratives (cf. Rosenau 1992:xii-xiii). Jencks (1993:288) claims that the most 'prevalent aspect of postmodernism' is its '*double-coding*' [Jencks's italics]. He understands double-coding as a use of irony, ambiguity and contradictions, but also as dualism. Thus, 'both...and' has taken over 'either...or.' This creates a problem for traditional biblical interpretation whose foundational assumption is that the Bible is the meta-message (singular), and the interpreter has to work to find that message. On the other hand, we have argued that there is certain plurality in the text, namely there are different levels (narrative, story-time and reading) to read the narrative/discourse socio-rhetorically. Moreover, the language of John's Gospel is 'double-coded'. We find irony, ambiguity, duality, contradictions and both-and realities from the text/language of John (cf. Aune 2003; Barrett 1982; Duke 1985; Hamid-Khani 2000; Koester 1995). Thus, the nature of the text in John is singular and plural. It is singular from its very nature as rhetorical communication when it persuades the reader to accept the *particular* (singular) view of Jesus. It is, however, plural because irony, double meaning, misunderstanding, and other rhetorical devises are used to gain rhetorical power.

The other kind of plurality is not exhibited by the language of the Gospel of John but is brought to surface by socio-rhetorical analysis. This methodology takes the reader on a walk around the text to see it from many different angles. Three different levels can be identified: Story-time, narrative level and reading level. The story-telling level emphasises the socio-ideological setting of the time of writing. The writer did not write the text in a vacuum, but in the particular living context which shaped the text and its style. Socio-scientific interpretation is mainly working on this level of interpretation (cf. Malina & Rohrbaugh 1998). The intertexture and social and cultural texture in particular point out these factors in socio-rhetorical analysis. In the narrative level the narrative story, with all its characters and components, is in focus. The interpreter seeks what is the meaning of the narrative/discourse to its implied reader. This level emphasises the narrative theory of the socio-rhetorical analysis. Finally, there is a reading level. This is the moment when the modern reader reads

the text. Questions such as: What does the text say to today's reader? How does the text persuade the reader and how should the reader be transformed by the message? are asked. This level is present in socio-rhetorical reading because it recognises the rhetoric of the biblical text. McKnight (1988:254) insists that 'biblical literature is different from other literature as it reveals a transcendent world and induces or "traps" readers to become a part of that world.' He continues by saying that '[a] reader cannot be passive or remain neutral' (:255). Therefore, it is hoped that the persuasion of the biblical text will touch the contemporary reader as it reached its first groups of readers/hearers. Moreover, ideological texture displays the modern reader's involvement in the interpretation momentum.

Reading-level is plural not because the reader formulates the meaning of the text subjectively, but because every reading forms an application of meaning in a different reading context. Even the same reader may end up with a different reading (application) at different times because his/her life and life circumstances may have changed between the readings. This does not, however, lead one to reader-response reading, because socio-rhetorical analysis searches the text carefully to read its meaning against its own socio-ideological culture and context. Rather, it is the application of that meaning which is plural.

In conclusion, we point out that there are singularity and plurality in the Gospel of John and in a socio-rhetorical reading of it. However, they are qualified. Singularity refers to the message itself; plurality refers to the means by which the message is conveyed and to different reading contexts in which the text can be read and its application to the modern reading situation. Plurality does not refer, therefore, to license for subjective plurality in interpretation such as, for example, Barthes's view does. He sees 'the text as a "metaphor" or "network", which no longer bears its author's signature' (Thiselton 1992:57). This view assumes that the author is not part of the intention of the text and therefore it is the reader who is active in forming the text and its meaning. Socio-rhetorical reading pays attention to the text's historical-social context in order to frame the text and its meaning 'objectively', but it also creates the possibility for the reader to be persuaded by that meaning of the text. At that moment the process becomes subjective.

At this point Amador's comments on (new) rhetorical criticism(s) cannot be passed by. He examines four scholars (Burton Mack, Vernon Robbins, Antoinette Wire, and Elisabeth Schüssler-Fiorenza) who use rhetorical criticism. He concludes that:

> ...having seen the role that the historical-critical paradigm has played in defining the disciplinary boundaries and discursive practices of biblical studies, as well as exploring

> the 'reasons' for the dominance of this paradigm, it may now become easier to see why it is so 'instinctive' and 'natural' that the four scholars we are looked [and many more we only glanced] at simply adapt rhetoric to the historical-critical interpretation of the text (Amador 1999a:288).

Amador insists that current rhetorical criticism serves as a mere method to go back to the time of writing, the persuasion of the original readers and thus, is based on and proves the old paradigm of historical-criticism. It appears that Amador (cf. 1999b:212; 1999a:293) is looking forward to formulating a rhetorical method which is not interested in rhetoric *in* the Bible, but rather in rhetoric *of* the Bible, and even beyond to see how the Bible is used rhetorically throughout history (cf. 1999a:293, 296-297). This is what socio-rhetorical criticism is aiming for; to see the meaning of the text and its persuasion in order that the reader would adopt the text's point of view.

CHAPTER THREE
'OUTSIDE' OF THE TEXT: CONTEXTS AND ASSUMPTIONS

1 Introduction

The socio-rhetorical analysis extends its search for meaning from literary artefacts to affairs which lie outside of them. Thus, the real author and first readers and their worlds play roles in searching for the meaning of the text. This chapter is designed to reveal our *assumptions* concerning these matters; it is not meant to be a full discussion of these questions.

The 'outside' of the text material may be divided into two categories: (1) historical questions in relation to literary work itself, such as the author, date and place, and (2) cultural, sociological, religious and ideological backdrops that provide contexts in which the writing has taken place and which have influenced the literary product. This field of information has twofold importance to socio-rhetorical interpretation. First, socio-rhetorical analysis is sensitive to the various contexts and their influence on the text's presentation, for example, its ideology and rhetoric. Secondly, it is understood to have a conscious and even unconscious sway on the interpreter and thus impresses the interpretation.

Thus, it is obvious that the text is not read only as a collection of literary signs disconnected from the original context, but rather as a flow of signs connected to the socio-ideological web of people and events in all their richness of textures and colours. Yet, the literary signs are not ignored, but are read as an essential part of a thick tapestry of the literary communication (cf. Botha 1998:53). They convey the narrative story itself, reflect its historical setting as well as bring flavors from the context of writing. Yet, none of these realities overrules the other in socio-rhetorical investigation.

The purpose in this chapter is to outline our understanding of what kind of world in which the author of the fourth Gospel published his account, after first having established the framework for such a world (ie, historical questions). This gives us a historical-contextual framework within which John 16:4b-15 will be interpreted. In other words, this chapter will construct the platform for socio-rhetorical interpretation of textures, namely those within which background assumptions the narrative text and its textures will be read. This shows that our starting point is historical-contextual not literary-rhetorical. However, it does not mean that it is historical-contextually ruled. Outlining this assumption helps the interpreter and his

readers to form consciously historical-contextual views which are carried further into the reading.

Thus, this chapter is a concise explanation of our assumptions concerning background issues of John and the Spirit-Paraclete. We will also touch on some well-known proposals suggested by Johannine scholars not held in this thesis for the sake of clarity. The chapter is divided into three parts: (1) Historical backgrounds concerning the composition of the Gospel, (2) a socio-historical locale of the composition, and (3) theological and ideological contexts. The interpretation of John 16:4b-15 in chapter four will be done within the framework of the assumptions outlined here.

2 Historical questions and the Gospel of John

This interpreter holds that the meaning of the text is embedded in the original setting of its writing as well as the author's intention aside from the historical event on which the text is based and the story world that it creates (cf. Dodd 1968:4; Stibbe 1994:12-13). Answers to these questions, however, remain hypothetical and are treated thus in this thesis.

2.1 The author(s): From an author to a composer?

The discussion of the author of the fourth Gospel here is not meant to be a full study of the subject matter. Here our aim is to give a brief account of our assumption regarding the author of the fourth Gospel. We do this deliberately here, even though this could have been done also elsewhere, for example, under the 'ideological texture of the researcher' in chapter four. But since our aim in this chapter is to give a general ideological stand of this researcher regarding the backdrop of the fourth Gospel in this chapter, we have chosen to give this outline here where also other historical, cultural, religious and sociological matters are discussed.

A survey of standard commentaries confirms that determining the author of the fourth Gospel by the available information is hypothetical at best (cf. Davies 1992:68). Names and terms such as apostle, eyewitness, John, son of Zebedee, Beloved Disciple, evangelist, community of John, Johannine school/circle, writer and redactor are not only employed but are also used in almost all possible combinations in modern works to refer to the author. Scholars

do not even agree as to whether these are historical or fictional (literary) figures. Moreover, the theories of composition vary between a single author and several editorial bodies.[89]

Our hypothesis, based on literary presentation and external evidences,[90] is that there was a leading individual who was responsible for composing the text.[91] It is reasonable to consider that others also influenced the text one way or another (cf. Jn 21:24; Keener 2003, 1:139). Yet there was probably not a narrowly defined group like Culpepper's 'Johannine school' (cf. Culpepper 1975, 1994) or Cullmann's 'Johannine circle' (cf. Cullmann 1976).[92] But since the author was not isolated from others, we employ the commonly used term 'Johannine community,' which was a church or group of churches in which the author was an influential leader.[93] This community was likely little different from other Christian communities, though it might have had some peculiar features. Yet it was a counter-community in the Jewish and Hellenistic-Roman societies (cf. Robbins 1993:446-459).

After considering the present suggestions for the author of the Gospel of John, we argue that the author is the apostle John, the son of Zebedee, who is called the Beloved Disciple[94] in the Gospel.[95] As fascinating as other theories might be, they seem to be more

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[89]See for different theories concerning the authorship of the Gospel and views of the Beloved Disciple the following: (1) the Beloved Disciple as a representative: Bultmann (1976:484), Sloyan (1991:28) and Casey (1996:176); (2) the Beloved Disciple as a creation of the evangelist: Lindars (1977:54; cf. 2000:42-45); (3) the Gospel as a product of editorial bodies: R E Brown (1979:31); (4) the Gospel as edited work by one who was not an eye-witness, an apostle or the Beloved Disciple: Barrett (1978:125-126) and Beasley-Murray (1987:lxvi-lxx, lxxiii); (5) the author is an individual: Dodd (1968:6), Plummer (1981:xi-xxxv), Schnackenburg (1980, 1:102), Carson (1991:75) and Morris (1969:264); (6) the Beloved Disciple is Lazarus: Culpepper (1998a:32).

These categories above are only suggestive since these scholars' views overlap with other views and thus they do not always represent only the view in which we placed them. Also, note that this list of different theories and authorities is not meant to be exhaustive.

[90]See *The Muratorian Fragment,* quoted for example in Hendriksen (1996:23).

[91]Keener (2003, 1:47) for example points out that 'John's style is uniform.'

[92]At this point Brodie (1993b:144) raises a question whether such a distinctive group like the 'Johannine community' (school or circle) ever existed. 'Obviously the evangelist lived somewhere and presumably had some friends and acquaintances – but that does not constitute a distinct community' (:144).

[93]Brodie (1993b:152) argues against Culpepper's and Cullmann's closed Johnnine school/circle idea concluding that 'the evangelist emerges not as the leader of an independent group but as a prophetic voice from within the church – a voice critical of the world, critical in another way of the Jews, and critical in yet a further way of the church and its leadership (Peter); but a voice which, even amid so much darkness, never failed to reflect a vision of light and life – for the church, for the Jews, and for the world.'

[94]Davies's (1992:251) conclusion from the early tradition supports this view as well. He insists that 'Irenaeus must have assumed that the beloved disciple as a son of Zebedee, not

artificial than the traditional view, not solving the difficulties of this issue and instead creating new ones. John's authorship is better attested by external evidences than any other theory (cf. Dodd 1963:10; Blomberg 1993:32), even though external evidences available to us are late and sometimes considered unreliable (cf. Davies 1992:242, 251; Smalley 1978:72). According to internal evidence, the apostle John's authorship is at least as well proven as other theories of authorship, if not more convincingly. In this thesis, we put forward a hypothesis that the real author of the Gospel of John is the apostle and eyewitness, John, who wrote the Gospel but who also had others helping him in the process (cf. Jn 21:24).

2.2 Date(s) and place(s) of composition: From fiat to evolution?

The questions of place and date of the composition are related to the question of the authorship. One's assumption on the authorship narrows down the possibilities of the place and date of the composition. Since we hold that the author is the apostle John, the possibilities for the place and date are limited.

Another question is: Which version of the text we are referring to when we speak of 'its' date? It is generally accepted by scholars (e g, Brown 1966; Smalley 1978) that the Gospel developed slowly. Its formulation was more a process than an event. Thus, there might have been unpublished text(s) before the final version.

There are three major views for the date of the Gospel of John. First, that it was written before CE 70 (cf. L Morris).[96] Secondly, that it was finished very late, namely during the second century CE (cf. O Holtzmann, T Keim, E Schwartz, and F C Baur). The latter once popular view, however, lost ground to the third option,[97] which holds that the fourth

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one of the other unnamed disciples [in John 21:1].' See also Keener (2003, 1:114-115, 139).

[95]Our view is similar to Westcott's view that the author was (1) a Jew (2) from Palestine, (3) who was an eye-witness and (4) the apostle (5) John (Westcott 1953:v-xxxv; cf. Culpepper 1998a:35; Smith 1995:3).

[96]Morris (1969:291) concludes that '[i]t seems...that there is nothing that demands a date later than AD 70.' He lists other scholars like A T Olmstead, W F Albright, V Burch, and C C Tarelli who think that the Gospel is early, even as early as CE 40 (Morris 1969:290-291).

[97]There is strong archeological evidence, namely, 'the discovery in Egypt of two papyri [including parts of the Gospel of John] which cannot be dated later than AD 150: Rylands Papyrus 457 (P52) and Egerton Papyrus 2' that argue against the late date theory (Smalley 1978:82-83).

Gospel was written toward the end of the first century between 80-100 CE (cf. G Beasley-Murray, D A Carson, B Lindars,[98] C Keener, A Plummer and S Smalley).[99]

Our assumption is that the Gospel was published in its final form toward the end of the first century. This view can be argued by several internal textual observations. (1) John did not mention the destruction of the Jerusalem Temple because that event was already quite distant and it did not fit his primary focus which was Jesus. And yet, John 2:12-25 and 11:49-50 may be allusions to this event. (2) John does not categorise Jews by their sub-groups because such sub-groups disappeared after the Jewish War (cf. Smith 1990:85). (3) Narratives of the Christians' excommunication from the Synagogues (Jn 9:22; 12:42; 16:2)[100] can be allusions to the late first-century life context of the Johannine community.[101]

There are also external evidences that support our assumption. The Gospel of John is viewed as the latest Gospel by patristic writers such as Irenaeus and Clement of Alexandria (cf. Irenaeus quoted by Morris 1969:284). This evidence does not prove a late first-century date, however, it proves the possibility of that date. The argument that John suffered martyrdom early cannot prove the early date because the argument itself is weak (cf. Morris 1969:28). The strong tradition which places the apostle John's death at the time of the reign of Emperor Domitian (CE 81-96) or even as late as the reign of Emperor Trajan (CE 98-117) (Carson 1991:83), together with the view that John published his work when he was old (cf. Hendriksen 1996:30), gives us some confidence to favour a late first-century date as a working hypothesis. This view also is held by a number of early Church Fathers (e g, Clement of Alexandria, Eusebius, Origen, Tertullian).

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[98]Lindars (1977:42-43) points out another factor related to the date of writing, namely, the slow beginning of the Gospel of John's acceptance as authoritative Christian writing. It seems probable that it was not accepted as an apostolic writing before CE 115.

[99]There are also other theories. For example, Brown (1966:lxxxvi) gives a very long period of time (CE 75-110) during which the fourth Gospel and its advanced theology might have been formulated. Yet, he thinks that the final edition appeared sometime between CE 90-100.

[100]Excommunication mentioned in John 9:22 and 12:42 has to be taken historically (cf. Van der Horst 1998). Excommunication was taking place in very early in Christian history (cf. Ac 18:5, 6). Jesus' words in John 16:2 ἀποσυναγώγους ποιήσουσιν ὑμᾶς· point out the future situation. This does not rule out the possibility that excommunication would take place in the near future or that it was not already practised by Jews. Rather it showed that the current risk of excommunication would also be a future reality.

[101]It is possible that the Test Benediction introduced by Rabbi Gamaliel II c. CE 85-90, caused some persecution of Christians (see below).

The theories for the place of the writing are divided between Palestine and outside of Palestine theories. The Palestine theories suggest that the Gospel of John was written in southern Palestine either in the regions of Qumran or Jerusalem in the Transjordan or in Samaria (cf. Johnston 1978:57-74). Outside of Palestine theories include places like Alexandria, Antioch of Syria and Ephesus.[102]

We cannot find convincing internal or external evidences for any of these theories. We therefore argue that the best evidences are found for the Ephesus hypothesis. Only relatively weak internal evidences support this theory (cf. Brown 1966:ciii-civ); however, external evidences supporting the Ephesus theory are stronger including *Codex coils.* (cf. Luthard 1875:127); Eusebius (*ca*. 260 - *ca*. 339) *Eccl. Hist*. 3.39.3. (cf. Culpepper 1998a:33; 1994:110); Irenaeus (ca. 140 - ca. 200) *Adversus Haereses* 2.22.5; 3.1.2 (cf. Carson 1991:87; Culpepper 1998a:33); Montanists (cf. Placher 1988:12); Clement of Alexandria (*ca.* 150 - *ca.* 215) and his 'Who is the rich man that shall be saved? XLII' (cf. Hendriksen 1996:31); and finally, the possible relationship between the authorship of Revelation and the fourth Gospel (cf. Brown 1966:ciii; Keener 2003, 1:126-139). These external evidences are more solid than those supporting other theories. Thus, we hold that Ephesus was the place where the Gospel was finished (cf. Barrett 1978; Brown 1966-1979; Carson 1991; Keener 2003; Plummer 1981). Yet, it is reasonable to hold that John penned some of his writings while still in Palestine and/or in Syria on his way from Palestine to Asia Minor (cf. Beasley-Murray 1987; Schnackenburg 1980).

In summary, all hypotheses point to the fact that John was written in the territory ruled by Rome (cf. Cassidy 1992:4). As for a more specific place, there is no better hypothesis at the moment than the Ephesus theory. John might have left Jerusalem before, during, or shortly after the Jewish War and the destruction of the Temple and found a place to live and minister in Ephesus. We hold the view that the *final* text of John was written toward the end of the first century in Ephesus by the apostle John, a son of Zebedee, who most likely was the Beloved Disciple in the Gospel of John. Yet he possibly had others to help him. Writing was probably done in several stages but its exact development remains unknown.

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[102]For a concise discussion for the place of writing, see Johnston (1978:43-74).

2.3 The historical audience: From listeners to readers

In our approach to the text there are three different groups of readers. Chronologically speaking, there are historical readers and modern readers. Literary critically speaking there are also implied readers.[103] Here the first real readers (or listeners)[104] will be discussed.

Our assumptions concerning the original readers of John must deal with at least the following three questions: (1) Where did they live? (2) Did they believe that Jesus is Christ? (3) Who were they in terms of their religious-philosophical and racial background? The answer to the first question is that they lived in the first century Greco-Roman Mediterranean world, probably in Ephesus and its surroundings. This conclusion is based on our determination regarding the place of the Gospel's publication (see also, Brown 1966:lxxiii; Burge 2001:39).

As for the second question, our assumption is that John's first intended audience consisted of unbelievers and those whose faith needed encouragement. In John 20:30-31 the author gives the explicit purpose statement, which is, however, text-critically vague. Yet, textual study shows that a variant reading of ἵνα πιστεύ[σ]ητε in John 20:31 (cf. Jn 19:35) cannot determine whether the intended readers were believers or unbelievers (cf. Carson 1991:90; Kanagaraj 1998:55). The purpose statement has an evangelistic tone and is Christ centered, as is the whole theology of John (cf. Marshall 1982). If John wrote to strong believers of his church, it can be asked why he explained the core of the faith, which was already accepted by his readers, so carefully. We hold that John's explanation of the content of saving faith leads to the conclusion that his intended readers were unbelievers and/or struggling believers within the community who were in danger of losing the correct view of

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[103] Historical readers include the first (original) readers whom 'the author was addressing in...the late first century' (Stibbe 1993:15-16). Historical readers include all other real readers between the original readers and the readers today. The modern readers are those who read the Gospel today. A third group of readers is brought into interpretation by literary/narrative theory. The implied reader is implied in the text by the author and is re-created through the text in the mind of the real reader.

For an outline of how historical readers have used the text of the fourth Gospel, see Brodie (1993a:3-9).

[104] It is necessary to note that even though we have been speaking about 'first readers' the term 'first listeners' would do more justice to the discussion. Dewey (2001:239) reminds us that 'the overwhelming majority of people – perhaps 95 percent – were not literate at all.' This reality is important to this thesis since rhetorical criticism (especially Greco-Roman rhetoric) is related to oral presentations. The text was most likely written for the ear rather than for the eye.

Jesus and salvation (cf. Lindars 1990:45; Smalley 1978:142; Jn 3:2; 7:50; 19:39). It seems that the present relation of John's audience to Jesus, as important as it is, is not primarily the focus. The focus is in their response to Jesus and thus concerns their future.

Regarding the third question about the first readers' religious-philosophical and racial background, it seems most probable that John wrote to a patchwork of readers. The core group of the first readers, however, might already have been Christians with a Jewish background.[105] Koester (1996:9) thinks that they 'had apparently been expelled from the synagogue, like the blind beggar of chap[ter] 9 (cf. 16:2)' which in turn would support a Christian-Jewish audience. Yet, this does not rule out other possible first readers. The first readers might have also included Samaritan Christian converts (cf. Jn 4) who now were members of Johannine church(es) in the Ephesus region. Still, there might have been 'Gentile Greeks among the Johannine Christians' (:10).[106] This is probable if our hypothesis is correct that John wrote his account at the end of the first century and published it in Ephesus. Koester (1996:10) thinks that John 12:20-22, 32 also supports this view.

In summary, it is not a convincing argument, as some Johannine scholars hold, that the fourth Gospel was written for a clearly defined small group of disciples (cf. Kieffer 1999:49). Rather, a better hypothesis is that it was purposefully written to Christians and non-Christians alike who were from various backgrounds and who were challenged by anti-Christian attitudes and actions (see below; cf. Lindars 1990:64; Koester 1996:19; Brown 2003:14). This view does not ignore the heavy Jewishness of the Gospel, nor its evangelical, apologetical or even polemical flavors.

3 Socio-historical locale of the Gospel of John

Here our aim is to outline the assumptions concerning the social-historical 'backdrop' which may have functioned both as an inspiration for John to write his account and the reason he wrote it the way he did. The socio-historical backdrop functions as a platform to bring sociological sensitiveness to our interpretation.

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[105]This statement is put forward because the text was not likely available to outsiders of the community at first. Yet, the Jewishness of the Gospel (even its 'anti-Judaism,' see below) suggests that most of them shared a Jewish background (cf. Marshall 1982:1087).

[106]Gentiles might also have been among the first readers. The author's interpretation of Hebrew terms like 'Messiah' and 'Rabbi' do not necessarily point toward Diaspora Jews who had lost their Hebrew or Aramaic, but rather to readers who have never *heard* of such Hebrew words (cf. Bauckham 1998:150).

3.1 The Johannine community and its empirical context

Johannine scholars[107] have paid a great deal of attention to the Johannine community. Not only has the purpose of such studies been to reconstruct the community itself but also to understand how the Johannine writings, their themes and motifs reflect that community. Thus, it is often suggested that the community formed the writings according to its own experience of life and *Sitz im Leben* (Burge 1987:44; cf. Martyn 1979; Brown 1970:1142; 1979:87). We argue that it is an overstatement to say that the community's experience is the creating power for the content of this Gospel such as its unique Paraclete motif.[108] Yet we hold that the community and its *Sitz im Leben* are important factors and thus necessary to be examined.

We hold that the Johannine community had two major positive and negative empirical contexts which are backdrops for the Gospel of John and especially its Spirit-Paraclete discourse/narrative. First, the community was a pneumatically experiencing community(cf. Berg 1989:304; Burge 1987:177). Berg thinks even that some of its members over-emphasised the Spirit's authority which was corrected by introducing John 16:13b-15 to balance the unbalanced teaching (Berg 1989:236). Burge (1987:xvii, 41, 204) points out that the community's pneumatology and pneumatological experience was Christocentric and were channeled to its mission so as to suggest that a Spirit-experience is a normal phenomenon within the community. Second, the empirical context was negative; the community experienced persecution (cf. Jn 15:18-6:4a; Burge 1987:206). Burge (:224) concludes that 'the most pressing concern in this community was its awareness of persecution and rejection.'[109]

Our understanding is that the community was pneumatologically experiencing, but was not pneumatologically unbalanced. This kind of pneumatic and Christocentric community could not be isolated from other Christian communities as Brown insists (cf. Brown 1979), since all such Christocentric communities share Christ-centrality and thus unity was celebrated among them. Secondly, there was resistance: physical, ideological and religious (see below),

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[107]For example, Brown(1979), Burge (1987), Cullmann (1976), Culpepper (1975), Ihenacho (2001), Martyn (1979).

[108]Boring (1978:117) argues that 'the occasion and model for its [the Paraclete's] use was not an idea found in the Old Testament, Jewish, Hellenistic, Gnostic, or Mandean sources, but a concrete phenomenon present in the Johannine community.'

[109]Lincoln (2000) studies the whole text of the fourth Gospel from a trial motif point of view holding that many of the community members went through examination, trial and excommunication (Lincoln 2000:278). This leads one also to examine Jewish-Christian dichotomy and things like the *birkat ha-minim*.

from outside of the Johannine community. These two empirical factors and their influence have brought the Spirit-Paraclete motif vividly into the Johannine Spirit-Paraclete discourse/narrative. These contexts also are suited to the Gospel's polemical response to doubting believers[110] and to an apologetic defence to unbelieving opponents. In this light the Gospel of John can be viewed as an occasional Gospel reflecting its empirical setting. But it is equally true that its message and goals go beyond the community's experiences and its first readers (cf. Brown 2003:14).

3.2 Christian-Jewish dichotomy and Roman political contexts

There are two socio-religious factors which influence the fourth Gospel: challenges of (1) Judaism[111] and (2) the Roman empire. 'Jews' are often pictured as Jesus' opponents.[112] The schism continued to the time of John's publication of his Gospel (cf. Reinharz 1998:111, 117), but now between the Johannine (Christian) community and Jamnian Judaism.[113]

The other factor is the Roman political-religious context. The fourth Gospel is a historical narrative of the life and deeds of Jesus which took place at the time of Roman rule in the Mediterranean world. Cassidy (1992, 2001) puts forward the hypothesis that this context heavily influenced John to write his account. Below we will develop these assumptions further.

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[110]Dowell (1992:457) concludes saying that '[w]hen the Synoptic accounts were being challenged, John wrote to encourage Christians and strengthen their faith in the claim that "Jesus is the Christ, the Son of God" (20,31; cf. Mt 16,16; 26,63).'

[111]Davies (1996:43) notes that '[t]here is ... the world of Jewish belief and practice, which formed part of the general background – that is, the cultural and religious hinterland of the author of the Fourth Gospel...the inherited furniture of John's mind, the unexpressed religious and other assumptions that governed him consciously and unconsciously, the "Common Judaism" described by E. P. Sanders.'

[112]Smith (1990:77) puts it this way: The Gospel of John 'mythologizes the distinction between two modes of existence, the believing and authentic over against unbelieving and unauthentic, by identifying them with two historically and empirically distinct communities, the Christian and the Jewish.'

[113]Post-Jewish War Judaism (Jamnian Judaism) was hostile to the followers of Jesus of Nazareth. During that period of time 'the Twelfth Benediction of the *Shemoneh Esreh* was reformulated, in such a way as to condemn sectarians (*minim*) and Nazarenes (*notzrim*)' (Smith 1990:85). Jamnian Judaism has become a technical term for late first-century Judaism and does not, therefore, refer only to particular location or council (cf. Davies 1996:47).

3.2.1 Anti-Judaism and the Gospel of John: Who are the people of God?

Anti-Jewish language is obvious in the otherwise Jewish fourth Gospel (cf. De Boer 2001:141). We argue that this language does not point to anti-Semitism or even anti-Judaism (cf. Dunn 2001:41; cf. Rensberger 1999:120). Yet it makes one ask the question: Why does the author use such a hostile language against the Jews?

Several hypotheses are developed to solve the anti-Jewish language in the fourth Gospel.[114] We argue that the so-called anti-Jewish language in John is purposefully placed there to reflect the religious-theological, historical, Christian self-identification and rhetorical aspects of the Gospel. We observe, first, that the Gospel of John is not anti-Jewish/Semitic, which would be a sociological/racial issue, but rather anti-*Messiah-opponent* (cf. Sandmel 1978:102) which is a spiritual (religious)/theological and historical issue. Thus, John is not anti-Semitic since he did not write against the Jewish nation or even Judaism as such. His negativism was focused on those who did not accept Jesus' identity as Christ. Moreover 'Jews' are not always viewed negatively in this Gospel (cf. Jn 4:22). Also, Jesus and his disciples were Jews. John's various usages of the term 'Jews' should be evaluated case by case (cf. Barrett 2001:245; Charlesworth 2001:249-256; Dunn 2001:55; Tomson 2001:198).[115]

Historical-religious background indicates that a major part of the Jewish community and especially the majority of Jewish leaders did not share Jesus' claims. Thus, Jesus was executed as a heretical religious leader by the Romans according to the Jewish religious

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[114]See, for example, O'Neill's (1996) textual-critical reading which suggests that 'the Jews' are later and pointless additions to the original text, and De Jonge's (2001) ahistorical reading, which argues that anti-Jewish language, even though referring to the historical setting of the Gospel, are not used against Jews but against non-Johannine Christians who did not share the same view of Jesus with them.

[115]The two most common theories as to who the hostile (historical) "Jews" might have been are that they were either (1) Jewish leaders or (2) Judeans (cf. Motyer 2001:94, see also Malina & Rohrbaugh 1998:44-46). Reinhartz (2001:221) concludes differently pointing out that 'the term Ἰουδαῖος does not refer narrowly to a resident of Judaea but rather denotes a member of a national, religious, cultural, and political group for whom the English word *Jew* is the best signifier. Hence the simple technique of using "Judaean" or "Jewish leader" as a translation of Ἰουδαῖος does not work except (perhaps) for a small number of specific verses and should not be used to explain, or to explain away, the Gospel's hostile remarks about Ἰουδαῖος' [Reinhartz's italics].

Barrett also well points out the different emphases and meanings of 'Jews' in John, stating that 'John 4:22 and 8:44 are outstanding examples of apparent contradiction. Salvation comes from the Jews; the Jews come from the devil' (Barrett 2001:245). Thus 'Jews' cannot always be read to mean the same people group or concept.

leaders' request (Dunn 2001:43; cf. Collins 2001:175). This *historical* reality is carried on into John's text (e g, Jn 19:14-15; cf. Reinhartz 2001:220).

Anti-Jewish language also is a reflection of the historical setting of the time of writing. After the destruction of the Temple CE 70, Judaism was changed many ways in relation to its worship, divisions/sects, and political influence. This crisis, however, did not weaken Jewish ideology but formed Jamnian Judaism, which was more unified than Judaism had been before (Davies 1996:48-52; cf. Dunn 2001:46). Jamnian Judaism resisted all divisions within Judaism and acted against other groups outside it which were threats to it, including Christianity. One of the practical ways to do this was the re-formulation of the Twelfth of the *Shemoneh Esreh* (Smith 1990:85) probably between CE 85-90 (Davies 1996:50).[116] The benediction condemned sectarians (*minim*) within Judaism, and Nazarenes (*notzrim*, I e, Christians) who by now were already outside of Judaism, to strengthen Judaism and the unity of Jews (Smith 1990:85; cf. Van der Horst 1998:124).[117] Thus, John's negative tone is a reflection of the past and the contemporary negative reaction of Jewish representatives toward Jesus and his followers. Yet the key issue was not Judaism per se, but one's belief/unbelief in Jesus as Messiah, which is the very purpose of the Gospel (Jn 20:30-31).

Secondly, the Christians' continuous self-identification may be another factor for John's anti-Jewish language. Christian self-identification moved in two directions. They had to define who they are in relation to (1) others and (2) themselves. Both Christian and Jewish communities had roles in this process.[118] Before CE 70, at the beginning of Christianity, 'Jesus and the earliest Christian congregations were, in effect, part of...ongoing debate over what it meant to be a Jew, what was involved in being Israel' (Dunn 2001:45). Thus, the question of identification was an 'in-house' issue. After CE 70 when factionalism within Judaism was disrupted, 'we can see only two substantive contenders for the heritage of Second Temple

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[116]The date is suggestive since there is no definite evidence as to when 'notzrim' was added to the benediction (cf. Wilson 1989:69).

[117]It is notable that '*notzrim*' seems to be an addition to the original form of the benediction. The conclusion from this is that '*minim*' included Christians but when Christianity developed '*notzrim*' was added in order that the benediction would be more effective toward Christianity (cf. Wilson 1989:64-69).

[118]Martyn (1979:45, 50, 66) observes that Paul's missionary work produced Christian communities (churches) which were from the beginning separated from the Synagogues. This took place mainly among diaspora Jewish communities. But also Jews after Paul's conversion and especially actions taken by the Jamnia Academy to identify heretics and Nazareans (Christians) within the Synagogue, excommunicated Christian Jews from the Synagogue. Thus, the separation between these two communities was a twofold matter.

Judaism beginning to emerge from the pre-70 factionalism – Christianity and rabbinic Judaism' (:46). This development suggests that at the time when John's Gospel was written, Christianity was ideologically separated from rabbinic Judaism and sociologically from the synagogue.[119] Christianity was now considered more as a threat from outside rather than inside of Judaism (cf. Meeks 2002:120).[120] Thus, the content of dichotomy between Jesus and Jews in the Gospel was not only a matter of belief and unbelief. It also was rooted in the concept of the 'people of God.' Jews identified themselves as people of God expecting others to accept their religious life and ideology. Yet, the Gospel of John gives a different message to Jews (cf. Jn 3:3, 8:31-47).

Self-identification in Johannine Christianity is centered around Christology, which dominates the Gospel (cf. Culpepper 2001:69; Smith 1995:51). John's quite Jewish Christology (:69-75) remained the greatest problem to Jews.[121] Our assumption is that John's aim was not, however, to rule out Jews from salvation, but persuade them to come to salvation by accepting Jesus as Messiah. This will take us to consider another background for John's anti-Jewishness, namely John's rhetorical goals.

Finally, John's narrative is a persuasive communication about Christ (cf. Jn 20:30-31). John's persuasive style has partly to do with his overall fashion to present Christ imperatively to his readers in the OT prophetical manner, like Hosea (cf. Motyer 1992:247). John's OT prophetic-type-of-language suggests that he does not just blame Jews, but with a sense of responsibility he urges them to open their hearts for the Messiah, Jesus (cf. Dowell 1992:454).[122]

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[119]This can be also argued by John's theological tone. Culpepper (2001:78) concludes that '[a]t the same time that John's terms and metaphors for the church are thoroughly Jewish, they are decidedly anti-Jewish in that the church has taken the place of Israel as the heir to the promises made to Israel. The ecclesiology of the Gospel of John was molded in its conflict with the synagogue. As a result, the church is composed of those who are now ἀποσυνάγωγος ("out of the synagogue")." See also Aker (1999:92) and Meeks (1985:98).

[120]Culpepper (2001:63) points out that 'Qumran carried on a debate with other Jewish groups while remaining within Judaism, whereas John stands early in the history of Christians who separated from Judaism. Nowhere in the scrolls do we find the authors writing about "the Jews" as a people apart from themselves or referring to the Torah as "your law" (John 8:17).' Reinhartz's (2001:225) conclusion is too strong and dividing when he says that for John 'being a follower of Jesus and being a Jew were mutually exclusive categories.'

[121]Collins (2000:9) comments that '[t]he question of monotheism is especially important for the separation of Christianity from Judaism, for most Jews, the scandal of Christianity was the worship of the man Jesus.'

[122]Dunn (2001:52) says that 'John's language is more the language of *intra*-Jewish polemic than of *anti*-Jewish polemic. He seeks by it to warn *fellow* Jews not to follow what

In summary, we hold that the anti-Jewish language in John is not really anti-Jewish (cf. Motyer 1992:248), rather 'Jewish-tensional' language. John's rhetorical persuasion and theological purposes together with historical realities of the Jewish leaders' hostility toward Jesus and his followers, as well as self-identification claims of Christian community, are part of the formulation of such a Jewish-tensional language. We also think that this type of language was not so foreign to the Jewish ear since it resonated with the OT prophetical texts. Anti-Jewish language is not found in John 16:4b-15, yet the expressions 'the/this world' (cf. Jn 16:11) and 'sin' and 'unbelief' (Jn 16:16:9) point toward Jewish-tensional language. Opposing Jews are here just a part of unbelieving people of the/this world and they are not referred as a separate group (Jews) from other (Gentiles) unbelieving people.

3.2.2 Roman superpower and Christianity: Caesar vs. Jesus

The political-religious situation and practices in the Roman empire might have influenced a great deal of John's Gospel writing (cf. Cassidy 2001:37-50).[123] Particularly, there are the following two Roman political-religious circumstances under which John finalised his account. (1) Christians' persecution, which began in the Roman empire in the city of Rome around 65 CE (Cassidy 1992:19).[124] Christians were basically persecuted because of their Christian name (:18; cf. Bell Jr 1998:91-95). If they were brought before Roman authorities, they avoided execution only if they gave up their faith commitment.[125]

(2) Also, the imperial cult practices influenced the Christians' life. Roman emperors used 'divine' titles to support their status and to convey the idea that they were more than just humans. The term like *divus* (divine) was sometimes given to the emperors after their death

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was emerging as the dominant view of the "the Jews"' [Dunn's italics]. If John were silent about Christological matters, it could easily been read as anti-Jewishness in terms of indifference toward Jews. But now he persuades his (Jewish) readers to accept Jesus as the Messiah who came *for* Jews.

[123]Interestingly, major commentaries such as Beasley-Murray (1987), Barrett (1978), Brown (1966), Carson (1991), Keener (2003) and Morris (1995) to mention a few, do not investigate this background in any detail in their introductions, but limit their studies to only the religious-ideological context.

[124]This persecution which took place in the provinces of Bithynia and Pontus during the reign of Dominitian (81-96 CE), Nerva (96-98 CE) and Trajan (98-117 CE) under Pliny's administration (:6,12, 19) is well recorded.

[125]The denial of Christian faith was tested by a two-part test. First, a person had to show reverence to the Roman gods and to Trajan's statue. Then a person had to curse Christ by reviling the name and person of Christ (Cassidy 1992:21).

(Cassidy 1992:11). However, there was a second innovation which established the custom of 'a certain kind of worship of the *living* emperor with the more established forms of worship of the city of Rome and its majesty' (:12) [Cassidy's italics]. This belief and practice were strengthened by other divine titles given to emperors.[126] Christians did not participate in this, which was seen as rebellious or unfaithfulness toward the Empire and thus caused persecution (cf. Bell 1998:92).

These two factors, Roman persecution and the imperial cult, are reflected in the content of the fourth Gospel. (1) The evangelist's purpose statement may well convey the idea of ongoing persecution in the midst of which believers were caught and thus needed encouragement to continue by believing (cf. Cassidy 1992:63). (2) Peter's answer to Jesus in John 21:17 'Lord, you know all things' which reveals Jesus' sovereignty as omniscient divine being (:73), may also function as an encouragement for persecuted believers (cf. Jn 21:18-19). (3) Jesus is depicted as the one who knows future events, even future persecution (Jn 15:20; 16:1, 4). Even though these Jesus-prophetic announcements are related to the Jewish synagogue, they also point out that Christians, outside of the synagogue, were objects of Roman persecution if they were not following the Roman imperial orders of Caesar worship (cf. Bell 1998:92). (4) Jesus' promise of the Paraclete, which are found also in forensic contexts (cf. Jn 15:26) suggest that the Johannine community, even though the object of persecution, is following divine orders, superior to Roman orders. (5) Imperial cult and the elevated status of Roman rulers are encountered in the Gospel. The Roman officer, Pilate, is spoken of negatively as inferior to Jesus, whereas Jesus is revealed as the supreme, divine being. Jesus' pre-existence, signs, I AM -sayings, people's confessions like 'Saviour of the World' (Jn 4:42), 'my Lord and my God' (Jn 20:28), and his titles in that Gospel indicate Jesus' superiority over the Roman rulers.

In summary, we hold that Roman persecution and the imperial cult are part of the context of the writing. These political-historical facts seem to affect John's Christology, pneumatology (the Spirit-Paraclete) and purpose of writing.

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[126]For example, Julius Caesar was called 'saviour' (:13). The same title was given also his successors Augustus, Tiberius, Claudius, Nero, Vespasian, Titus, Trajan, and Hadrian (:13). Also the '*extensive* use of the term "lord" as a title conferring supra-human status upon an emperor also seems to date from Nero's reign' (:13) [Cassidy's italics].

3.3 Social-cultural context of the Gospel of John

Every communication, like the Gospel of John, takes place in a social context and is embedded in values and systems of that society and culture. Recently several scholars have begun to study NT texts from a social-scientific point of view emphasising a need for to bridge the sociological gap between the biblical world and that of ours (cf. Malina 1983:14). This approach had brought to our attention the fact that 'the distance between ourselves and the Bible is as much *social* as it is temporal and conceptual' (Malina & Rohrbaugh 1998:2) [Malina's and Rohrbaugh's italics]. This also is an aspect which is taken seriously in socio-rhetorical criticism as it is designed to investigate the world in which the text is embedded. Here, our purpose is not to study in detail the social-cultural context in the first century Mediterranean world but to outline some of its prominent features. A more detailed investigation of these features which are only outlined here is done in chapter 4 under the social and cultural texture of the text as it is examined how they relate to the role(s) of the Spirit-paraclete in John 16:4b-15.

Three general and prominent social-cultural areas are found which help us to contextualise John 16:4b-15 properly in its social-cultural context; (1) collectivist personality, (2) shame as social sanction, and (3) method of reciprocity. All these areas are interconnected with each other. Yet, for the sake of clarity, their main features are outlined separately in the ensuing discussion.

First, the society was collectivist rather than individualistic. Malina (1996b:38) states that '[f]irst-century Mediterraneans were simply unaware of the personal, individualistic, self-concerned focus typical of contemporary American experience.' An individual was never related to his/her self but always to his/her in-group self from which s/he also derived his/her uniqueness and status and which beliefs, values and attitudes s/he shared. This led first century Mediterranean people to think of others as stereotypes. If a person's in-group (e g, Pharisees, Sadducees, Zealot), kinship (family) and/or ethnic group (e g, Galilean, Judean, Samaritan, Roman) were known, then his/her identity was also known as it mirrored his/her group(s). Stereotypical ways of thinking are obvious in the Gospel of John as well. For example, when the Jews say that Jesus is a Samaritan and is therefore a certain kind of person, it reflects this phenomenon (Jn 8:48). This means also that a collectivist person had a dyadic personality. This means that a person 'needs another continually in order to know who he or she really is' (Malina 1981:55). The reference point was not one's individual self, but one's collective self.

The most important group was one's kinship group which included one's immediate and extended family (Malina 1996a:28). This was so fundamental a group that it determined one's status and relations to all other institutions of the society (cf. Malina & Rohrbaugh 1998:166-167). Yet, one could also engage in another kinship-like groups called fictive kin-groups. Such a group could have been formed many different ways consisting, for example, of friends, neighbors and the like (cf. Malina 1996a:28). A special feature of fictive kinship relations was often formed between a patron and a client. A patron became like a father to his/her client (see below). A fictive kinship group could also be identified by its special stand within the dominant society. It could be identified as an antisociety which did not share the dominant society's values and goals. The Johannine community can be identified as such a fictive kin-group who stood over and against the dominant society. One feature which suggests this view is that the Johannine community used antilanguage. Antilanguage relexicalizes and overlexicalizes the language, making it coded and understandable only to its antisociety which members have to learn. Such language functioned as an identification of the group and its members 'membership' (cf. Malina & Rohrbaugh 1998:4-11). New fictive kinship relations are also obvious in the Farewell Discourse. There, as well as in John 16:4b-15, the disciples are addressed as a new fictive kin-group who should continue to follow its leader (see chapter 4).

Secondly, honour and shame were main concepts of social life in the first century Mediterranean society. Malina and Rohrbaugh (1998:121) point out that 'the primary social sanction of first-century Mediterranean society was shame.' One was given certain honour status at one's birth which was permanent if it was not lost under special circumstances such as, a woman's loss of her sexual purity. Also, a vertical movement to a higher honor status was possible but rare. A person could gain a new, higher honor by 'rebirth' to another group which brought higher status to its member (e g, a patron-client relation) or by acting a certain way in the society which added to one's honour status, such as by pursuing a virtue (cf. Malina 1986:30; Malina & Rohrbaugh 1998:123). Also it should be noticed that it was the society and one's in-group which determined what is honourable or shameful. This impacted on one's choice of actions. For example, a person could not claim to be more than his/her status allowed, otherwise his/her actions would be judged as shameful, thus bringing shame to his/her in-group (cf. Osiek & Balch 1997:38). This brought a social control to one's actions. Thus, a person wanted to live such a way which lined up with his/her kinship and in-group.

There are places in the Gospel of John where Jesus acts according to his honour status and the first century Mediterranean understanding of these concepts (cf. Jn 5:23, 41; 8:50-54). Honour and shame are also related to the situation in which the disciples are found in the Farewell Discourse. Their leader, Jesus, is leaving them. We are justified to say, as we reflect on the honour and shame concept in that situation, that the disciples are wondering how they can bear the shame when their group is left on its own. Yet, it was Jesus who brings them into a new understanding about their future which includes honour not shame (see below chapter 4).

Finally, the method of reciprocity in the first century Mediterranean society calls our attention. Here two concepts need to be outlined: (1) the patron-client model and (2) limited good. The patron-client (or patronage) socio-cultural model of reciprocity and its relation to Johannine pneumatology has been recently studied by Brown (2003). This model was used everywhere in the Mediterranean world during the early Roman Empire. Thus, it is definitely part of the social-cultural context in which the author of the fourth Gospel operated (Brown 2003:47-56). The model itself carries the following features:[127] (1) Both patron and client are mutually beneficial, which does not, however, mean that the exchange is fair or equal in terms of economic value. For example, the patron may provide goods which are 'paid' by a client's loyalty to his/her patron which in turn adds to the fame of his/her patron. (2) The patron-client relationship is built on asymmetry. A patron was more powerful, in terms of the amount and quality of resources, than his/her client. If such an inequality did not occur, patron-client relationship would not be needed. (3) The patron-client relationship was usually permanent in nature but not necessarily permanent in practice. (4) The long-term patron-client relationship was based on moral and social bonds and sometimes also on a legal bond (Osiek & Balch 1997:48). The main characteristics of that bond were moral and social including such important virtues such as trustworthiness, gratitude, loyalty and honour. This particular feature on some occasions took patron-client relationships to form fictive kinship relationships. (5) Finally, this relationship was voluntary even though there might have been coercion sometimes used to encourage a client to be loyal to his/her patron (cf. Osiek & Balch 1997:48).

The patron-client model and practice was not unanimous in every respect. The brokerage model is one of the variations thereof, which, according to Brown (2003:30), is the most significant for Johannine studies. It is basically a model which uses a mediator (a broker)

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[127]The following material is reproduced from Brown's (2003:24-30) work.

between the patron and his/her client to mediate and communicate between them, so bringing the more powerful in contact with the less powerful (:28). The broker did not replace the patron, but in some cases s/he became like a patron to a client (:29).

It is quite obvious that in the Gospel of John, Jesus and the Paraclete share some of the features of patron and broker. The disciples as a new fictive kinship group are clients who have access to their patron (God) though Jesus and the Spirit-Paraclete. This social-cultural model is helpful to understand better the language which is used in the Gospel of John generally and in John 16:4b-15 particularly.

Finally, we make a few remarks on the concept of 'limited good' which also relates to the idea of reciprocity, honour-shame and collectivist (dyadic) personality. In Mediterranean antiquity 'good' was thought to be limited; even things like wealth and honour were limited. Thus, if one received something, it meant that it lessened possessed by someone else (cf. Neyrey & Rohrbaught 2001:467). Another concept was that all good was already distributed and if one tried to gain more, it implied stealing from others and was thus not honourable in the eyes of others. To recognise this in the context of the Gospel of John helps the reader to understand some of the dynamics in the text. For example, the limited good concept may help us to understand John the Baptist's words in John 3:30: "He must increase, I must decrease" as demonstrated by Neyrey and Rohrbaugh (2001). There is also a link between this concept and 'having' the Spirit-Paraclete in John 16:4b-15. Remarks concerning this aspect are made in chapter 4 when the social and cultural texture of the text is examined.

In summary, the study of the social and cultural context is indeed a necessary component of a comprehensive reading of the text. It situates the text in the proper sociological dynamics and value system, so helping us to avoid reading the text from our current sociological point of view (egocentricity). These few (and there are far more) social-cultural concepts found prominently in first century Mediterranean antiquity were present in the context of the Johannine community and help us to contextualise and interpret John 16:4b-15.

4 Religio-ideological locale of the Gospel of John

Here the focus is to identify the religious and ideological contexts in which John operated. We also outline the socio-ideological background assumptions concerning John's

Spirit-Paraclete motif. In chapter four, the intertextuality of the Paraclete and the Spirit of t/Truth in John 16:4b-15 is discussed further.

We seek the literal-contextual and the religious-cultural background to John's account from three places: (1) Judaism (Hebreanism), (2) Hellenism, and (3) Christianity. First, we will examine religious contexts, namely Judaism and Christianity, and then ideological Hellenistic influences. Our assumption is that the question is not answered by favoring just one of these possibilities since they overlap in the context in which the Gospel was written (cf. Smalley 1978:41-68).

4.1 The religious context(s): Judaism and Christianity

4.1.1 Hebrew Scriptures and Rabbinic literature

Contrary to Bultmann's thesis, there is a conviction among Johannine scholars that the Hebrew Scriptures played a role in the composition of the fourth Gospel.[128] The question is not how much John used the OT as a source in his writing, but what is the intertextual connection between these two writings (Nielsen 1999:66-72; cf. Barrett 1978:27; Menken 1999:128). We hold that the Hebrew Scriptures have influenced John's vocabulary, themes and theology,[129] such as Jesus' ἐγώ εἰμι-sayings.[130] There are a few problems, however, when the Johannine Spirit-passages are studied in the light of the Hebrew Scriptures. First, there is no Spirit-Paraclete passage in the Gospel of John which would be quoted even partially from the

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[128]Brodie (1993b:162-167) lists all Pentateuch passages (or sections) which are employed in John. Brodie (:162) concludes that his 'outline reflects the fact that John's gospel [*sic*] depends systematically on the sequence of the Pentateuch.'

Old Testament quotations in John are as follows: 1:23 from Is 40:3 (LXX); 2:17 from Ps 69:9; 6:31 from Ps 78:24; 6:45 from Is 54:13; 10:34 from Ps 82:6; 12:13 from Ps 118:25-26; 12:38; Is 53:1 (LXX); 12:40 from Is 6:10 (LXX); 13:18 from Ps 41:9; 15:25 from Ps 35:19 and Ps 69:4; 19:24 from Ps 22:18; 19:36 from Ex 12:46 and Nu 9:12; 19:37 from Zch 12:10 (Aland et al 1983:889).

[129]Smalley (1978:62) points out that 'John quotes directly from the Old Testament less frequently than the other evangelists, but his use of the Old Testament is theologically significant.... C. K. Barrett [also] claims that the Old Testament forms an "essential element" of the background to the Fourth Gospel.'

[130]ἐγώ εἰμι - sayings in the Gospel of John are related to the Hebrew Scriptures. 'The Hebrew phrase אני הוא (I [am] He) in Deuteronomy and Deutero-Isaiah is translated constantly by ἐγώ εἰμι in the LXX.... It occurs once in Deuteronomy (32:39), and five times in Isaiah (41:4; 43:10; 46:4; 48:12; 52:6). אנכי אנכי הוא is found twice in Isaiah (43:25; 51:12). In both instances it is translated with ἐγώ εἰμι ἐγώ εἰμι in the LXX' (Tuppurainen 1998:32).

Hebrew Scriptures except John 7:37b-38. Yet this passage is not found verbatim from the OT (cf. Menken [no date]:188, 197; Byun 1992:150-167). Second, the difficulty is that there is no word for the Paraclete in Hebrew (see below). Thus, it neither occurs in the Hebrew Scriptures nor, therefore, appears in the LXX (see next chapter). However, the lack of reference to 'Paraclete' in the OT does not mean that the concept of the Spirit-Paraclete could not be found there (Burge1987:13).

Many similarities exist between these two bodies of literature in relation to 'Spirit-Paraclete.' The word πνεῦμα which is used to define the Paraclete in John (cf. 14:16-17, 26; 15:26; 16:13) finds its Hebrew equivalent in רוח (cf. Johnston 1970:3). References in the OT to the Spirit (of God) resonate with the Johannine usage of Spirit, the Holy Spirit, the Spirit of t/Truth and the Paraclete. Not only רוח but also some OT characters point toward the Johannine idea of Spirit-Paraclete. Some individuals such as Samuel, Amos, and Jeremiah acted as advocates during the nation's struggles (cf. Burge 1987:14). The role of an advocate in the OT was to be a guide and witness. The point is that the use of the Paraclete 'for the Spirit (as the advocate, who also accuses, teaches, and leads) may simply represent the natural development of an OT intercessory figure' (:14).[131]

Finally, the Hebrew loanword פרקליט and its synonym סניגור 'were used to describe any heavenly *defender* [italics mine] of the righteous' by Rabbis (Burge 1987:14). Burge (:16), referring to Behm, concludes that '[t]he early use of פרקליט in this spectrum and the "heaping up" of conceptual themes convinces him [Behm] "that there is a historico-religious connection between the concept of advocacy in the OT and Jewish world and the concept of παρακλητος in the New Testament."' One should also bear in mind that God's רוח in the Pentateuch is revealed as the *defender* of the whole nation of Israel (Breck 1991a:10) and that '[t]hroughout Israel's history...the prophetic movement attests to the specific *revelatory function* of both Spirit and Word' (:36) [Breck's italics]. Both of these functions of רוח seem to be present in the Spirit-Paraclete in John 16:4b-15.

We hold that John's Spirit-Paraclete concept does not contradict the Hebrew Scriptures' רוח and the rabbinic פרקליט. In spite of the lack of linguistic similarities between the Hebrew Scriptures and the LXX and the Johannine term παρακλὴτος, there are

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[131]Some Johannine scholars have observed that there might be a so-called tandem relationship motif in Johannine pneumatology which resonates with OT Scriptures. For a more detailed discussion of this, see Brown 1970:1137-1138; Franck 1985:25, 26)

theological bonds and thematic parallels. Yet, the Johannine παρακλὴτος seems to be more specified and developed than the OT רוח and rabbinic פרקליט (cf. chapter four).

4.1.2 Intertestamental Judaism

4.1.2.1 Qumran community: From caves (darkness) to the light?

Today, Johannine scholarship holds quite unanimously that John is 'engaged with Judaism' (Charlesworth 1990:cxiii; cf. Rensberger 1999:125-126). Yet, there is not that strong consensus among them concerning the relationship between the Jewish sect, namely, the Qumran community, and its writings and the fourth Gospel (cf. Brown 1990:2; Pilgaard 1999:127). Even though there are some similarities, there is increasing awareness that dualism (cf. Charlesworth 1990b:114-116) and Spirit theology (cf. Quispel 1990:147-148) in the Dead Sea Scrolls (henceforth DSS) are different from that in the fourth Gospel.[132]

Our view is that even though the DSS have been a priceless source for biblical scholarship, we do not find an adequate connection between them and the fourth Gospel to situate Johannine writings directly within the Qumran community. Johannine dualism does not resonate with the DSS but rather with the OT and rest of the NT writings (cf. Barrett 1978:34). Also, the DSS's pneumatology differs greatly from the Spirit-Paraclete teaching in John's Gospel.[133]

4.1.2.2 Jewish angelology: From angel to the Spirit?

Jewish angelology as a possible background for the Spirit-Paraclete in John is briefly discussed separately because it relates to both the OT and the DSS. At the outset, we note that we do not agree with the theories that the Johannine Spirit-Paraclete figure would be a further

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[132]There are differences, for example, in the following areas: (1) in the equality between the Spirit of Truth and the Spirit of Deceit/Perversity and the origin of the Spirit of Deceit (cf. 1QS3:13-4:26; Leaney 1990:53; Price 1990:14), (2) in the ethical aspect of dualism (Breck 1991a:134; Charlesworth 1990a:84), (3) in determinism/predestination (cf. 1Q3:15; Charlesworth 1990a:79-80), (4) in the identification of the Spirit of Truth (cf. 1QS 3:21; Quispel 1990:147-148).

[133]Prince (:10-11) also warns us that 'one should not leap to the conclusion that certain important ideas which John and Qumran seem to have in common were ideas derived from Qumran. These ideas may have characterized a much wider cultural movement flourishing in an environment shared by Jewish groups and John's community.'

development of the Qumran community's and/or Jewish intertestamental angelology.[134] Even though there are some motifs related to the angel's functions of announcing, defending, and helping, which resonate with the Spirit-Paraclete, the idea that the Paraclete is an angel is foreign to John's Paraclete figure.

Rather than trying to marry intertestamental Jewish angelology and/or the DSS's view of the Spirit of Truth to the Paraclete in John, we should look at the connection between the angel of the Lord in the OT and the Paraclete in John's Gospel. It is noticed that מַלְאַךְ יְהוָה (the angel of the Lord) is a theophany (Goldberg 1996:23) or even more specifically a christophany (cf. Grudem 1994:401; Kaiser 1991:85, 120-121; 1998:101). If this is so, then 'the angel of the Lord' passages, when the second person of the Trinity is in view, may have an intertextual or conceptional connection to the Paraclete motif in the Gospel of John. There are three reasons to hold this view. First, the angel of the Lord is divine (ie, God) but is still separated from God-Father (cf. Ex 23:20-23; Jn 16:13-15). Secondly, John makes a clear connection between Jesus, the first Paraclete, and the Spirit-Paraclete as the second one (cf. Jn 14:16; 1 Jn 2:1). Thirdly, the Spirit-Paraclete's functions resonate quite closely with the functions of the angel of the Lord in the OT. For example, as the Paraclete teaches, leads, reminds, and reveals among other things, so does the angel of the Lord (cf. Goldberg 1996:23; Ryrie 1997:239). The Paraclete functions among the disciples after Jesus goes back to the Father, whereas the angel of the Lord functions occasionally among the Israelites.

Thus, if we keep our eyes at the same time on John 14:16, namely the statement which points out that the second person of the Trinity is the first Paraclete and the Holy Spirit is the other Paraclete, and the angel of the Lord in the OT, is a christophany, keeping in mind their similar functions, we may conclude that this is perhaps the closest connection between the Johannine Paraclete and OT angelology. This parallel does not require us to hold an awkward connection between the Johannine Paraclete and an angel, like Michael, but rather to hold that the connection is between the pre-incarnate Christ and the Paraclete. It should be noticed that the Paraclete is also referred to as the glorified Christ (Jn 14:14; 1 Jn 2:1).

4.1.2.3 The Methurgeman: From human figure to the Spirit?

Franck's proposal that the Johannine Paraclete was constructed after the Mehurgeman (cf. Franck 1985:132-144) is interesting but unlikely correct (cf. chapter one). We ask the

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[134]For more detailed discussion, see Burge (1987:13-23); Brown (1970:1138).

same question as Franck himself asks: '[D]o striking *similarities* justify the conclusion that the M[ethurgeman] was the actual historical *background* against which the P[araclete] was drawn' [Franck's italics]? In addition, there are several problems with this proposal. We do not know if John's readers really made a connection between human Synagogue agency, the Methurgeman, and divine Spirit-Paraclete. This is especially questionable since the Synagogue had ruled out Christians by the time of John. Also, prophetic features, which are part of the Paraclete's role(s), are hardly found from the Methurgeman which makes Franck's conclusion at least partially questionable (:141-142). Neither is there literary correspondence between these two.

Based on these arguments we deny Franck's proposal. Most likely the Merthurgeman figure stayed outside of the context of the author and his first readers to formulate and understand the Paraclete. We think that only the Merthurgeman's mediator aspect which resonates with the first century Mediterranean brokerage model, may bring some connotations to the Johannine Paraclete motif.

4.1.2.4 Palestinian mysticism: From mysticism to spiritualism (pneumatology)?

There is a recent suggestion that the Gospel of John as well as its Spirit-Paraclete motif are related to mystical Judaism, namely to Merkabah mysticism, which is linked to Ezekiel 1, Isaiah 6, Daniel 7 and *Hekhalot* literature and refers to the 'heavenly agent' theme (cf. Borgen 1987; Kanagaraj 1998). But even though there are some similarities between the fourth Gospel and Merkabah mysticism, there are also great differences especially in their concepts of 'heavenly journey,' one's journey to see God (cf. Kanagaraj 1998:177). Moreover, there is quite a distant connection between John's concept of the Spirit-Paraclete and that found in *Hekhalot* literature. A connection is found in the idea of leading; the Paraclete leads the disciples into all truth, whereas in Merkabah mysticism the angels escort one to see God's glory (cf. :253). Thus, we hold that Merkabah mysticism as revealed in *Hekhalot* literature may serve only as a very distant background, if at all, to John and his Spirit-Paraclete motif. This background is not developed further in this thesis.

4.1.3 Christian writings: Synoptic tradition

There are several views concerning John's usage of the Synoptics in his Gospel writing.[135] Our assumption is that John was aware of the Synoptic tradition and its content. Yet, he might not have had them available while he composed his final draft.

We base our view on the following observations. Even though there is only limited literary agreement between John and the Synoptics,[136] those agreements speak for John's partial usage of the Synoptics (cf. Neirynck 1992; Dunderberg 1999:123). Also, John shares the same genre with the Synoptics. If John, as we have argued, wrote his account after the Synoptics, it is doubtful that he re-invented the gospel genre (cf. Neirynck 1992:7; Dunn 1996:306-308). Also, the chronology of the events in these writings matches, excluding only a few minor differences (cf. Barrett 1978:43; Ellis 1965:47). Finally, the content and theology in them correspond with each other even though they are presented and approached differently. Dunn (1996:305) argues that since the theology of the fourth Gospel is not based on a disconnectedness to the Synoptics, it points to the idea of 'development' (cf. Carson 1991:51-55). Thus, we assume that John knew at least some of the Synoptic tradition (cf. Carson 1991:51; Barrett 1978:15, 42-46). However, limited literary connectedness suggests that he might have not had them in front of him while he was composing his account (cf. Barrett 1978:41-42). What we can say for sure is that John agrees with the Synoptics on the macro-level (cf. Smith 1995:62-65).[137]

These general observations also depict the nature of the Spirit-Paraclete's relation to the Synoptic Gospels. There is nothing specific that would indicate that John used the Synoptics to present or develop the Spirit-Paraclete motif. On the other hand, there is nothing in the Gospel of John which would suggest that its author developed the Spirit-Paraclete teaching against, contrary to or completely independently from the Synoptics. The Synoptics include the Spirit passages which do not stand in contradiction with Johannine pneumatology even though there are slight differences between them. For example, the term παράκλητος

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[135]Scholars who argue John's independency from the Synoptics include Bultmann; Borgen; Dauer; Dodd; Morris; Smith; and Schnackenburg. Scholars who support the connectedness between John and the Synoptics include Barrett; Boismard; Carson; Gardner-Smith; Neirynck; and Sabbe.

[136]For detailed discussion see Borgen (1990) and Neirynck (1992).

[137]We may put forward a proposal that the Synoptic Gospels might have been vulnerable to the Jews and other arguments against Jesus' Messiahship and therefore John 'rewrote' the gospel keeping in mind those vulnerable elements in the Synoptics.

does not occur in the Synoptics, yet πνεῦμα is found in forensic context in the Synoptics (Mt 10:20; Lk 12:12), like the Paraclete in John (Jn 15:26) and the Spirit teaching of Jesus is found in crucial contexts in both traditions (cf. Lk 24; Jn 14-16, 20).

We conclude that John was not an independent writer in the sense that he would not have shared other Christian gospel writings to some extent. Neither was he independent in his pneumatology. Yet, we have to say that he is unique in his Gospel writing and his pneumatological expressions including his Paraclete motif. This means that the Synoptic writings are considered a backdrop feature for the fourth Gospel and valuable intertext to its readers.

4.2 Ideo-religious context(s): Hellenistic movements

4.2.1 Hellenistic Judaism: Remodeled gospel?

As Philo explained the Hebrew Scriptures and Judaism in terms of Hellenistic philosophy (cf. Barrett 1978:39-40; Brown 1966:lvii) 'remodeling'[138] the Semitic faith, John, some have argued, might have done the same with the Synoptic Gospels.[139] In other words, John's purpose for writing a different Gospel might have been motivated by the desire to attract the contemporary Hellenistic and syncretistic mind.

This hypothesis leads us to consider the possibility that John has taken his ideas and expressions from Hellenistic (Philonic) Judaism, leaning on mystical metaphysics rather than upon the OT and NT. This hypothesis is historically possible since the Gospel of John was most likely written outside of Palestine where Hellenism had made a greater impact at least on popular Judaism. But there are several obstacles as well. The first question is how much Palestinian and Hellenistic Judaism differed from each other at the end of the first century, if

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[138]By remodeling we do not mean that the core content and values of the faith were targeted to be changed. Rather, the outlook of the message was hoped to be reshaped so that the core content and values would be accepted by the audience. However, in this process, Philo seems to have loosed some of the Hebrew revelation on the altar of Platonic-Stoic philosophy. For example, he often uses a name for God like Ὁ ὤν or Ὁ ὄντοως ὤν but he also shifts it to neuter Τὸ ὄν or Τὸ ὄντως ὄν, which resonates with the idea of the 'impersonal Absolute of the Platonists' (Dodd 1968:61).

[139]Barrett (1978:40) believes that John used the same method as Philo to make the Semitic faith attractive to the Hellenistic people. This means that Hellenistic philosophy-religion(s) was the driving force to both Philo and John.

at all (cf. Barrett 1978:39; Borgen 1987:3; Schnackenburg 1980, 1:119).[140] We argue that it would be a mistake to assume that the Gospel of John was either Hellenistic or Palestinian ideologically. The world of John was more complex. These two Jewish 'worlds' were blended together at least on a popular level of living if not on a rabbinical level as well (cf. Borgen 1996:101).

The second question is: can we see Philo's methods employed by John to attract his Hellenistic audience? Hardly (cf. Borgen 1996:99). We think that John's context of post-Palestinian Judaism might have been influenced by Philonic Judaism which had to be corrected rather than imitated.[141] It is also necessary to keep in mind that both of these writers used the Hebrew Scriptures. Since they share the same source, '[i]t is not surprising...that at times their thought develops along parallel lines' (Brown 1966:lviii).

We agree with Borgen (1996:116) that 'John cultivated ideas and practices that to some extent are Jewish-Christian versions of aspects and trends present in the larger Hellenistic world.' The Gospel of John is not, therefore, an attempt to remodel the existing Gospels (or gospel itself) to be Hellenistic, but to be more persuasive to a new set of readers in the new context of life. Thus, Hellenistic ideology as such does not function as a background for John's work, but its influence in the society gives flavor to its presentation.

4.2.2 Proto-Gnosticism: Rephrased kerygma?

In his programmatic essay in 1925, Bultmann developed a thesis that there is a relationship between Gnosticism and John's writings (cf. Schnackenburg 1980, 1:138-143). This idea was also brought up by Baur in his 1933 commentary on John (cf. Burge 1987:10). Bultmann thinks that the Gnostic context of Hellenistic Johannine Christianity was a driving force toward a syncretistic process of rephrasing the earliest kerygma of the church (cf.

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[140]For opposite view, see Dodd (1968:54).

[141]Not only the post-Palestinian Judaism but also Christianity was influenced by Philo's writings. These writings were even preserved by the Christian Church rather than the Jewish Synagogue (Borgen 1987:7, 17). But it is hard to argue with certainty that Philo was an authority in Johannine Christianity.

John's usage of Logos terminology, signs, ἀληθινόν and other similar features with Philo, do not point out agreement but correction. John uses these terms in a Jewish-Christian way rather than a Jewish-Platonic-Stoic way. John's aim was not to show that 'Greek wisdom depends on Jewish wisdom as revealed in the Law of Moses' (Borgen 1987:15) but rather that the relationship with God (life) depends on neither Greek nor Jewish wisdom, but on the incarnated wisdom of God, the Logos, which is interpreted in Jewish-Christian terms.

Bultmann 1952:164; 1955:12-13). He also puts forward a thesis that 'the Mandaean concept of the *Jawar* [or *Yawar*] or *Jawar-Ziva*, a *helper* of men' (Johnston 1970:88) is the same as, or similar to, the Spirit-Paraclete in John. Thus, the origin of John's Spirit-Paraclete is found in a Hellenistic Mandean helper figure (Burge 1987:11; Johnston 1970:88).

Burge (1987:11-12) lists several obstacles which make Bultmann's proposal unlikely (cf. Smalley 1978:45-47, 52-53). Probably the closest idea in Mandeanism in relation to the Gospel of John is found in its 'redeemer-myth.' A divine redeemer, Manda d'Hayye (knowledge of life), 'descends into the lower realms, conquers the powers of darkness, and victoriously ascends to the realm of light' (Smalley 1978:46).[142] A similar idea is present in the Gospel of John's accounts of incarnation of Jesus and sending the Spirit-Paraclete. Yet, it seems more probable that even in these two issues, John follows 'a Jewish-Christian understanding of historical reality and salvation which cannot be said to characterise the gnostic, speculative world-view, and does not need Mandaism to explain it' (:46). We disregard the proto-Gnostic proposal as an invalid theory for the background to John and his Spirit-Paraclete motif.

4.2.3 Other Hellenistic sources: Ideological or linguistic-sociological background?

The basic concept in Hellenistic mysticism as it is described in the *Hermetica*, is 'concerned with the knowledge of God and having union with him so that one can become god' (Kanagaraj 1998:67). There are two principles behind this mysticism. First, it is pantheistic (:68). Secondly, it holds that 'like is known by like' (:65). In other words, one has to become a g/God in order to know a g/God. Deification is the goal (:311). Both of these principles are foreign to the Gospel of John.

Other reasons to deny a relationship between Hellenistic mysticism and John are that there is a radical difference of 'doctrines' and how one meets God. 'The experience of new birth for John comes ἐκ θεοῦ, rather than ἐν θεῷ as in Hellenistic mysticism, and is theo- and christo-centric' (:202). Moreover, the Hermetic corpus is later than John's Gospel. Even

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[142]One reason why Bultmann sees proto-Gnosticism as a background for the Spirit-Paraclete is his strong notion of discontinuity between the OT and the NT. Borgen (1987:145) says that 'Bultmann did not find any significant Old Testament background for ideas in the supposed Revelatory source...which, according to him, came from a gnostic context.' Contemporary scholarship disapproves Bultmann's stand as an unhelpful (Johnston 1970:92).

though some Hermetic ideas might have been there at the time of John, we do not know what that relationship between them and John's Gospel might have been, if any.

However, semiotics point to a possible link between a Hellenistic concept of spirit and that of John. The term 'Paraclete' 'appears to be a passive participle derived from the verb' (Kipp 1967:40). This can be interpreted as having 'originally carried the passive meaning, "one called to someone's aid"' (:41). Similar passive usage of παράκλητοι (Advocati) in classical Greek is found for example in Heraclitus, Demosthenes, and Diogenes Laertius (cf. Kipp 1967:41-43). Advocates were friends or supporters who helped one especially in a trial context (:42). This suggests that there can be a literary and contextual connection between the Greek literature usage of the word παράκλητος and that of John. John uses παράκλητος also in a helping sense. Moreover, the Johannine community was in the middle of trials and other religious-political difficulties. They needed such a Paraclete, which could have been associated to some extent with the Greek 'advocati' concept (cf. Lincoln 2000). This connection is, however, only linguistic and contextual, not pneumatological. The 'Advocati' concept in the Greek court system was neither technical nor spiritual. The concept was a part of a social structure and thus was most likely a known fact by John 's community and his original readers. Thus, not Hellenistic mysticism but the Greek concept of 'Advocati' and its usage in a trial context seem to bring some nuances to the backdrop of the Johannine Spirit-Paraclete.

5 Conclusion

The following assumptions are held concerning the backdrop of the Gospel of John and its Spirit-Paraclete motif:

(1) Historical questions concerning the authorship, the place and date of the composition, show that they remain uncertain. Based on the information available concerning these questions, we hold the traditional view that the apostle John (the Beloved Disciple) was the evangelist who 'published' his Gospel in Ephesus toward the end of the first century. However, we do not argue for a single-author theory but for a qualified single authorship view: there was one person (the apostle John) who has had a major role in the composition of the fourth Gospel, but the authorship is not limited only to this individual. There might have been others as well who have given input to the final product. Concerning the place, we think that it was composed in a Roman political, Judeo-Hellenistical world and was 'published' in

Ephesus. Since the work was probably prepared over a period of time, there might have been several locations where parts of the writing were produced.[143] Finally, the first readers might have been mixed; most likely Christians and non-Christians, Jews and Gentiles alike who were living in Mediterranean culture.

Since the Gospel of John was published several decades after Jesus' earthly ministry, we assume that early Christian understandings and experience of Christian life impacted its content and presentation. But we do not base this view on Bultmannian categories of myth, of his existential theology or of his view of a developed church's kerygma. Rather, this assumption is based on a socio-rhetorical position that every text is part of its socio-historical context since its textures are interconnected to that context.

(2) The outlines on the socio-historical locale of the composition propose that the Gospel of John has to be read within plural and complex contexts. The living context consisted of the Johannine community (church) and its counter-communities (Jamnian Judaism, Roman religious-political and Hellenistic ideological world) creating a colourful scene. The Johannine church faced great Jewish, Roman and Hellenistic challenges. In this interwoven complex context John wrote the Gospel which had to be different to previous ones (the Synoptics) in order to answer the present questions and meet the current challenges of these counter-communities. Thus, it is not safe to say that only this or that historical fact serves as the backdrop of the Gospel or its Spirit-Paraclete (cf. Franck 1985:10). Yet, the prime socio-historical-religious background and source of all is the historical Jesus-event in the Palestine around 30 CE. Jesus' life is the foundation and content of the fourth Gospel and several contexts and intertexts influenced it but did not create the literary presentation.

(3) The outlines on theological and ideological background point to the direction that the fourth Gospel is embedded in Judaism and Christianity rather than in Hellenistic philosophical-religious ideas.

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[143]This view does not need to be seen as a contradiction of the hypothesis that the Johannine community's *Sitz im Leben* greatly affected the style and content of the Gospel. Even though the writing most likely developed over the years, it was finalized at a certain point of history which influenced it greatly. And, for example, one of the historical contexts, namely Jewish opposition, was not a new thing but something that was present at the time of Jesus, Peter and Paul, and the same opposition was still present and even more so in the end of the first century. Thus, the view that parts and/or drafts of the fourth Gospel were written during the decades is acceptable together with the position that the Johannine community's living contexts at the time of its publication have impacted its style and content.

(4) The term ‘paraclete’ itself as it is found in extra-Johannine texts, whether Jewish or Hellenistic, points toward someone or something positive, which/who, one way or another, is beneficial to the person on whose side a ‘paraclete’ is found. Thus, even though there is not a once-for-all connection between the Johannine Paraclete and some other texts and ideas, the common ‘positiveness’ which is found in them is found in John and his Spirit-Paraclete motif. This reality warns us to seek only one intertext or context which would explain the Johannine Spirit-Paraclete. It is necessary that we keep in mind the general observations how ‘paraclete’ was understood, or what kind of associations that term brought to people’s minds in the end-of-the-first-century-Mediterranean-world. Yet, its religious background is linked most naturally to the OT concepts and ‘paraclete’ figures and pneumatology of the Synoptics.

This general investigation of historical backgrounds, socio-historical locale and theological-ideological context of the Gospel of John was not done to determine the role(s) of the Spirit-Paraclete but to ‘feel’ the general atmosphere of the context in which the Johannine writings of the Spirit-Paraclete took place. Contextual and socio-historical investigation is not, therefore, used to determine the meaning of John’s Spirit-Paraclete text. This step was also crucial to avoid an ahistorical reading and to clarify the interpreter’s assumptions concerning these maters. This study has laid down a platform for the next chapter where the John 16:4b-15 passage will be investigated and the role(s) of the Spirit-Paraclete will be searched.

CHAPTER FOUR
SOCIO-RHETORICAL READING OF JOHN 16:4b-15: SEARCH FOR ROLE(S) OF THE SPIRIT-PARACLETE

1 Introduction

In this chapter John 16:4b-15 will be investigated applying Robbins's model of socio-rhetorical analysis. The different questions introduced by this methodology allow us to examine the Spirit-Paraclete's role(s) from a number of divergent perspectives. This helps us to form a much more comprehensive understanding of the role(s) of the Spirit-Paraclete and how the (implied) author uses language and social conventions to communicate them than previously applied methodologies. In practice, this methodology calls us to walk around the text several times asking several sets of questions which are grouped in five textures: (1) inner texture, (2) intertexture, (3) social and cultural texture, (4) ideological texture and (5) sacred texture. The overall effect of this endeavour is that it brings comprehensiveness to the enterprise to understand the text holistically and heuristically, while, at the same time, guarding against a one-sided and/or unbalanced reading. Reading the text will be done within the background framework outlined in the previous chapter and within the author's ideological stand and context.[144]

Our aim is not, however, to test socio-rhetorical criticism but to identify the role(s) of the Spirit-Paraclete in John 16:4b-15. We expect to see roles and functions of the Spirit-Paraclete which are related to different people, events and times and which were not discovered before, or which have been left undeveloped in previous attempts. It is assumed that our reading model brings a comprehensive and holistic understanding of the role(s) of the Spirit-Paraclete present in John 16:4b-15 to the reader's attention.

The outline of this chapter follows closely to Robbins's structure of socio-rhetorical criticism. Even though Robbins and others (e g, Bloomquist 2002:68) have argued that textures of the text could be studied in different orders according to an exegete's own choice, it was considered most appropriate and natural to keep to the original and, in our opinion the most logical, order of the textures as they are also presented in Robbins's two major works on this methodology (cf. Robbins 1996a; 1996b). Thus, we will start our investigation with

[144]See below section 5.1 'Ideological texture of the researcher'.

inner texture, moving through intertexture, socio-cultural and ideological texture to sacred texture.

2 Inner texture of John 16:4b-15

The inner texture is designed to help the reader to become familiar with the text's themes, progression and persuasion *as a text*. Attention is also paid to aspects which are brought up by the narrative, such as characters and their voices, and the mood of the discourse. Before examining the inner texture of John 16:4b-15 we will briefly examine the literary context of that text in order to contextualise it in the overall fabrication of the Farewell Discourse and to argue for the text's boundaries.

2.1 Establishing the text: John 16:4b-15 in its literary context

John 16:4b-15 is found from the middle of Jesus' Farewell Discourse. Thus we will read it as an integral part of the Discourse holding that it is a coherent unit (cf. Kellum 2004:234, 238), not a collection of several traditions or sources (cf. Kennedy 1984:77; Smith 1995:38-42), as proposed by source critical theory motivated by the *aporia* in the end of the chapter 14. This means that the Farewell Discourse forms the coherent literary context to John 16:4b-15. It is a section in a continuous stream of Jesus' discourse, which runs from John 13:33 to 16:33.

The Farewell Discourse itself belongs to the book of the Passion, John 13:1-20:31 (cf. Dodd 1968), which is almost half of the whole Gospel but covers only a few days of Jesus' life before and after the cross. John 13:1-17:26, the first part of the book of the Passion, prepares the disciples and the reader for the Passion events and post-Passion life. John 16:4b-15 belongs to these literary and historical contexts.

The Farewell Discourse is not easily divided into logical and clear sections. We have found Kellum's (2004) divisions acceptable (except his first division) which we will follow in our discussion of the text.

2.1.1 The Farewell Discourse: Sections and content

The following sections are suggested by Kellum (2004:138-192):

1. 13:31-38
2. 14:1-14
3. 14:15-31
4. 15:1-17
5. 15:18-16:4a
6. 16:4b-15
7. 16:16-24
8. 16:25-33

Kellum, like several other Johannine scholars (cf. Beasley-Murray 1987; Brown 1970:605) holds that the beginning of the Farewell Discourse is in John 13:31.[145] However, it does not seem to be a formal beginning of the discourse. John 13:31-32 is still a part of the preceding context and thus comprises a continuous thought related to Judas' departure. This is obvious, for example, in the text's dualistic language in which Judas, the betrayer, went into darkness (v 30) and Jesus, betrayed, entered into the glory (vv 31-32). After Judas' departure, which describes Judas' unfaithfulness to Jesus and the community, Jesus had a window of opportunity to teach his faithful disciples about the Spirit-Paraclete (Jn 13:33-16:33). Jesus addresses his audience in John 13:33 using typical Johannine τεκνία[146] so drawing the remaining disciples' attention to the subject matter that follows and thus giving a signal of the beginning of the speech.

John 13:33-38, which is the beginning of the Farewell Discourse, functions as an introduction introducing three themes of the Farewell Discourse; (1) Jesus' going back to the Father, (2) the impossibility of the disciples' following Jesus (thus post-Eastern life of the disciples), and (3) true discipleship in terms of 'love'.

In John 14:1-14 the Father, the speaker (Jesus) and their unique relationship are exposed: Jesus as well as God (the Father) is the proper object of the faith of the disciples (v 1); the Father is Jesus' Father (vv 2, 7); there are absolute equality and inseparable unity between them (vv 7, 9, 10, 11); yet their separate personhood is revealed by the statements that

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[145]There are also Johannine scholars who define the beginning of the farewell discourse(s) differently (cf. Carson 1988; Keener 2003).

[146]τεκνία is used only here in the Gospel of John but is employed frequently in 1 John (1 Jn 2:1, 12, 28; 3:7, 18; 4:4; 5:21) and always as an address (in vocative) bringing attention to the readers/listeners. τεκνία occurs only once outside of these references in Galatians 4:19.

Jesus is the only gateway to and the agent through whom one can come to the Father (v 6); he is going to the Father (v 12); and the Father is glorified in him (ἐν τῷ υἱῷ) (v 13).

In John 14:15-31[147] the Spirit-Paraclete is mentioned first time. He comes to the disciples who are depicted as privileged people over the unbelieving people of the/this world. The disciples enjoy connectedness with Jesus, the Father and the Spirit-Paraclete and the benefits they bring; the people of the/this world do not receive the Spirit-Paraclete and thus do not receive other benefits either. These benefits are thus strictly reserved for the present and future disciples.[148] Thus, at the same time Jesus further develops and emphasises the 'love'-motif as a sign of true discipleship (cf. Jn 14:15, 21, 23) which is also demonstrated by him (Jn 14:31).

The repetitive pattern of words καρπὸς + φέρω, μένω and ἀγαπάω/ἀγάπη (as well as φιλέω) in John 15:1-17 reveals the major themes in this section. Jesus first speaks about fruit bearing, then moving to the relational necessity of the fruit bearing, namely the 'remaining in him' theme. This metaphorical teaching is then explained together with the already introduced and repeated love-motif, which once again defines true discipleship (vv 9-14).

Beyond Jesus' teaching concerning the disciples' correct relationship with him, there are also statements concerning consequences of a negative relationship with Jesus. In verse 6, those who do not bear fruit are told that they will be destroyed. Furthermore, the disciples are not Jesus' friends if they do not keep his commandments (v 14).[149] Division between the true disciples and the/this world is clear in this verse.

John 15:18-16:4a reveals something different than the previous section which comprised only positive comments in relation to the disciples. This section reveals a negative aspect of discipleship, namely suffering. The section opens with a first class conditional sentence (Εἰ ὁ κόσμος ὑμᾶς μισεῖ) pointing out that the disciples will be objects of hate[150]

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[147]This section in the Farewell Discourse resonates closely with John 16:4b-15 (cf. Brown 1970:589).

[148]There is a shift from second person plural to third person singular in verse 21. This suggest that not only the present disciples are in view but also others who will fulfill the requirement of true discipleship.

[149]In the following verse (v 15), Jesus speaks about his disciples as φίλοι unconditionally. They are not slaves but φίλοι since Jesus told them all things he had heard from the Father. Thus, the first conditional statement introduces requirements and the second unconditional statement exhibits the state of these eleven disciples who fulfill the first statement's condition.

[150]See also John 15:19, 20-21; 16:2.

(cf. Stevens 1994:161-162) as Jesus (vv 18, 20, 23,-25) and the Father (vv, 23, 24) are. The reasons for this hate are (1) the disciples carry the name of Jesus, and (2) the world knows neither the Father nor Jesus (Jn 15:21; 16:3).

Yet, the first class conditional statement in verse 20 brings a positive dimension to the disciples' attention; the world will hear their testimony. It is the Spirit-Paraclete (v 26) who will testify about Jesus along/through the disciples (v 27) after Jesus has returned to the Father.

There is a phrase in perfect tense in the end of this section; ταῦτα λελάληκα ὑμῖν, which is repeated twice (Jn 16:1 and 16:4a). These two phrases function as closings for their own sections referring the revelatory speech Jesus had just given. Here we do not engage in the discussion of the perfect construction itself since that does not contribute our aim of to outline sections and contents of Jesus' Farewell Discourse.

John 16:4b-15 contains the last two Spirit-Paraclete sayings. Here the distraught disciples are persuaded by Jesus' Spirit-Paraclete promises of a better future after Jesus goes back to the Father. The Spirit-Paraclete is depicted as an active agent who relates to the disciples, the/this world as well as Jesus and the Father. The inner texture of John 16:4b-15 will be studied more in detail below.

John 16:16-24 brings back the topic of the 'little while' which was introduced at the very beginning of the Farewell Discourse (Jn 13:33). But this time not only his going back to the Father (οὐ θεωρεῖτε με) but also his coming to the disciples (ὄψεσθε με) is revealed in relation to that phrase 'little while.' In the second half, the rhetorical movement goes from sorrow to joy. The joy of the disciples is aroused by seeing Jesus again and by fulfilment of the request made by the disciple (vv 23-24). On the contrary, the/this world has a joy when Jesus is 'unseen,' but when Jesus appears again it will be a day of sorrow for the world. The/this world's hatred toward Jesus, the Father and the disciples and its joy at seeing Jesus' death demonstrates the/this world's nature.

In the final section in the Farewell Discourse, John 16:25-33, Jesus proclaims that he has overcome the/this world (v 33). This was the outcome envisaged by Jesus' coming and going, which also secured the disciples' peace in Jesus.

The Farewell Discourse (Jn 13:33-16:33) is addressed to the eleven faithful disciples. The next literary presentation is Jesus' prayer, which also repeats the themes and topics of the

Farewell Discourse. However, the prayer is addressed to the Father not to the disciples and thus is not treated as a part of the Farewell Discourse in this discussion.[151]

2.1.2 Conclusions: Literary context of John 16:4b-15

John 16:4b-15 is found in the middle of Jesus' discourse (Jn 13:33-16:33), given in the presence of his faithful eleven disciples. It is centered on the themes of Jesus' return to the Father, the post-Easter life of the disciples and true discipleship. These themes bring out following aspects in the narrative: (1) the disciples are encouraged to remain in Jesus, to bear fruit and to love as they will receive the Spirit-Paraclete, (2) the/this world stands as an opponent not only to Jesus but also to the disciples in the post-Easter world, yet (3) it is not, however, ruled out from God's agenda. The disciples are depicted as privileged people who will receive the Sprit-Paraclete to cope with the life after Jesus' departure. The Spirit-Paraclete belongs e(x)lusively to them, not to the/this world. The overall 'feeling' and progression of the discourse are future positive in spite of the eminent and seemingly negative event of the cross.

2.2 Investigating the text of John 16:4b-15 (Inner texture of the text: John 16:4b-15)

2.2.1 Rhetorical movements

Inner texture of the text in socio-rhetorical analysis is interested in rhetorical movements in the text. Any kind of repetition in the text's grammar, vocabulary or topics is examined to see the progression in the text. The repetitive patterns are demonstrated in the diagrams (cf. Robbins 1996a:9), which simply show repeated words, topics, or grammatical formats and their references. Thus, when one looks at the diagram, one is able to see the movement in the text from one topic, person, issue or idea to another. Below five such diagrams together with their respective explanations are presented.

The first diagram of personal pronouns (Figure 4.1) displays the progression between

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[151]We agree with Brown (1970:600) that a prayer at the end of the farewell speech in ancient literature was an integral part of such speeches. Here we narrow our literary investigation to the section of the Farewell Discourse which is addressed to the eleven disciples.

the characters.[152] This diagram demonstrates that in the text the disciples, referred to by the second person plural pronoun, are present throughout the scene, before and after Jesus' going. It is also obvious that the first person singular pronoun, referring to Jesus, fades away, yet not completely, towards the end of the passage. On the other hand, the third person singular pronoun, referring to the Spirit-Paraclete appears on the scene toward the end of the passage suggesting that his presence and role appear when Jesus is no longer on the scene.

4b	ὑμῖν	I		
	ὑμῶν	I		
5	ὑμῶν	I	με	
			με	
6	ὑμῖν	I		
	ὑμῶν			
7	ὑμῖν	ἐγὼ		αὐτὸν
	ὑμῖν	ἐγὼ		
	ὑμᾶς	I		
	ὑμᾶς	I		
		I		
8				ἐκεῖνος
9			ἐμε	
10			με	
11				
12	ὑμῖν	I		
	you (pl.)			
13	ὑμῖν			ἐκεῖνος
	ὑμᾶς			he
				he
				he
				he
14	ὑμῖν		ἐμε	ἐκεῖνος
			ἐμοῦ	he
				he
15	ὑμῖν	I	ἐμοῦ	he
				he

Figure 4.1 Patterns of personal pronouns

This repetitive pattern of pronouns exhibits that Jesus' presence and function will be shifted to the Spirit-Paraclete's presence and function. Furthermore, terms 'Paraclete' (v 7) and 'the Spirit of t/Truth' (v 13) are employed in the passage which strengthen this rhetorical movement. Thus, at the beginning of the scene, it is Jesus who is active: he speaks, goes and sends. In the middle and at the end of the scene it is mainly the Spirit-Paraclete who is active. He comes, exposes (ἐλέγχειν), guides, hears, speaks, receives and reveals. Objects of his activity are mainly the disciples and but also ὁ κόσμος.

[152]First and third person singular pronouns which appear in English in the diagram are drawn from person and number of the Greek verbs.

On the other hand, the disciples, referred to by the second person plural, remain on the scene. They are neither going nor coming but they are objects of the work of Jesus and the Spirit-Paraclete. The second person plural pronouns in the dative, which all refer to the disciples, are the indirect objects of the actions of Jesus and the Spirit-Paraclete. Moreover, in verse 7, accusative second person plural pronouns (πρὸς ὑμᾶς) point out the motion (coming) and define who are the receivers of the coming Paraclete (cf. Wallace 1996:359). In verse 13, the accusative ὑμᾶς is the direct object of the work of the Spirit-Paraclete. Thus, the disciples are receivers of the actions of Jesus and the Spirit-Paraclete, as well as receivers of the Spirit-Paraclete himself.

The progression of Jesus' going and the Paraclete's coming is also revealed in the text by the verbs of 'going' and 'coming'. The following diagram (Figure 4.2) displays these words.[153]

5	ὑπάγω	
	ὑπάγεις	
7	ἀπέλθω	ἐλεύσεται
	ἀπέλθω	
	πορευθῶ	
8		ἐλθὼν
10	ὑπάγω	
13		ἔλθῃ
		(τά ἐρχόμενα) This refers to the Paraclete's activity, not his coming per se.

Figure 4.2 'Coming' and 'going'

It is noteworthy to point out that when the Greek verbs for 'going' are used, they are used in the first person singular, and also once in the second person singular (cf. v 5b) and always refer to the speaker, Jesus, who is 'going'. On the other hand, when the Greek verb ἔρχομαι is used for 'coming', whether in a participle (cf. v 8), or in the third person singular (vv 7, 13), the action refers to the Spirit-Paraclete.[154] This progression exhibits the turning point: One who is present is going and the one who is not yet present will come.

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[153]This progression is not obvious looking at the words themselves, since the second column which lists ἔρχομαι verb, can be translated either 'to go' or 'to come.' However, the context gives a clear view that the meaning is 'to come' rather than 'to go.' Moreover, when Jesus is speaking his going in John 16:4b-15, he does not employ ἔρχομαι, but rather ὑπάγω, ἀπέλθω and πορεύομαι.

[154]The verb 'coming' is once used as a subjective participle in verse 13 where it describes the things revealed by the Spirit-Paraclete and thus not the Spirit-Paraclete's coming.

It is also appropriate to note that a verb 'to send' (πέμπειν) is repeated in the text referring to two different activities: Jesus is going to the one who sent him (v 5) and the Paraclete (v 7) will be sent by Jesus. The repetition creates an idea that the sending of the Spirit is of the same kind or similar to that of Jesus' sending.[155] Moreover, both of them, Jesus and the Spirit-Paraclete, are sent from the same place.

Another progression in verses 8-11 is related to the Paraclete's ἐλέγχειν activity. The diagram below (Figure 4.3) displays repeated nouns: sin, righteousness and judgement, which create rhetorical progression in this part of the text.

8	ἁμαρτίας	δικαιοσύνης	κρίσεως
9	ἁμαρτίας		
10		δικαιοσύνης	
11			κρίσεως

Figure 4.3 Repeated nouns: sin, righteousness and judgement

There are four panels in these verses. The first one (v 8) introduces three concepts (ἁμαρτίας, δικαιοσύνης and κρίσεως) which capture the content of the Paraclete's action of ἐλέγχειν. Each of the remaining three panels expands these realities one at the time in verses 9 to 11 respectively. Sin, righteousness and judgement, as the content of ἐλέγχειν, are repeated and developed in verses 9-11 which suggest their importance. These nouns are expected to also have a close relation to the Spirit-Paraclete's role. This progression will be studied more in detail under sacred texture below.

Two words ἔχω and ἀναγγελει which are related to each other in the second part of the passage (vv 12-15) introduce a rhetorical movement as well.

12	ἔχω	
13		ἀναγγελει
14		ἀναγγελει
15	ἔχει	ἀναγγελει

Figure 4.4 Pattern of 'having' and 'disclosing'

Jesus has (ἔχω) something more which he cannot tell his disciples (v 12). Moreover, he has all the same things which the Father has (ἔχει) (v 15). Thus, 'more to tell' (v 12) seems to refer to the things of the Father which also belong to Jesus. In the future, however, the Spirit-

[155]Compare this with Kysar's (1976:29-30) explanation of Jesus' incarnational view, which points out Jesus' existence before and after his staying on the earth.

Paraclete is going to reveal 'more things' to them (ἀναγγελει). These things are not the Spirit's own, but the things which belong to Jesus and thus to the Father (vv 13-15). Here, it is obvious that one of the Spirit's roles is to be a revealer of these things (see below).

There is also a rhetorical movement in John 16:4b-15 that is based on the temporality of the actions mentioned in the text. However, the temporality of the actions are not always simply expressed in a simple grammatical form but by the verb's relation to the context of the narrative and relations to other verbs. For example, the phrase in the perfect tense in verse 6 'sorrow has filled your heart' does not point merely to the past action but rather emphasises the present state of the disciples. Thus it is understood as a present tense statement in its temporality and in its relation to the context and narrative itself. For this reason, in order to make the temporal chiastic structure readable, the following presentation (Figure 4.5) is given in English instead of in Greek.

past (4b): I did not tell you, I was with you
present (5, 6-7a): I am going to the Father - you do not ask me, you are grieving[156]
future (7b, 8-11): I [will] go - I will send,[157] the Paraclete will come to you and will convince/expose (ἐλέγχειν) the world.
present (12): I have more to say – you are not able to bear it
future (13, 14, [15c]): the Paraclete will guide, he will not speak his own, what he will hear/receive he will speak/reveal, he will glorify Jesus
present (15a): all the things which belongs to the Father are mine
past (15b): I told you

Figure 4.5 Chiastic structure of John 16:4b-15

This temporal rhetorical movement is pointing to the opening-middle-closing texture of the passage. This is considered more in detail below. Here it is sufficient to recognise that there is a movement which places Jesus' going and his relation to the Father in the present moment (except when Jesus' going is spoken in relation to the Spirit-Paraclete's coming) and

[156]There are two phrases in the perfect tense in verse 6; 'I have said these things' and 'sorrow has filled your heart.' The first phrase re-states what Jesus had been revealing to the disciples in his Farewell Discourse (e g, Jn 13:33, 36; 14:3; 16:5). In other words, Jesus refers to the message which he has given to his disciples whose effect/meaning is still applicable in the present. The second perfect tense phrase indicates the present state of affairs which is effected by both previous and present statements of Jesus (cf. Jn 14:1). Thus, this second perfect phrase is interpreted to be in the 'intensive perfect' (cf. Wallace 1996:574-576) which emphasises the present state of the past action and thus is understood as a present tense; the disciples are grieving.

[157]Grammatically these phrases are in present tense, yet they point out Jesus' going back to the Father which was about to take place in the future.

activity of the Spirit-Paraclete (his coming and functions) in the future. The disciples' incapability of receiving the further revelation (v 12) becomes a turning point in this chiastic structure which reflects not only the function of the Spirit-Paraclete in verses 13-14 but also his future functions in verses 8-11. This brings the focus onto the Spirit-Paraclete as well as the community (the disciples).

2.2.2 Opening-middle-closing

The opening and ending in John 16:4b-15 are in the past tense; in 16:4b Jesus 'did not tell' (οὐκ εἶπον) whereas in 16:15b Jesus 'told' (εἶπον). This verb is not used elsewhere in this passage. The opening and closing are also marked by the immediate literary context. John 16:4a closes the previous section by the phrase ταῦτα λελάληκα ὑμῖν (cf. Jn 14:25; 15:11; 16:1, 6, 33), which always refers to the things which were previously said (cf. Schnackenburg1982:126). When it occurs in 16:4a it has the same function as the other ταῦτα λελάληκα ὑμῖν sayings; it concludes and ends the section. John 16:4b opens with a similar statement Ταῦτα...ὑμῖν...οὐκ εἶπον. However, the change of the verb from λαλέω to λέγω and the change of the tense, suggest that a new section begins from here.

The closing of this section is not marked by ταῦτα λελάληκα ὑμῖν, but by the same verb in the same tense as the opening (εἶπον). The break is marked also by a change in a topic between 16:15 and 16:16. In John 16:5-14 Jesus has been speaking about new things which the disciples did not know before. Verse 15 repeats some of the things he has just revealed and thus functions as a summary type of closing. Verse 16 re-introduces the topic which was mentioned at the beginning of the discourse in John 13:33. Thus, the opening for the section is found in verse 4b whereas the closing statement is in verse 15b.

The middle section John 16:5-15a is divided into two parts. The first part of the middle (vv 5-11) is opened by the theme of Jesus' going and closed by the Paraclete's coming to the disciples and ministry in ὁ κόσμος. The second half of the middle (vv 12-15a) is opened and closed with the verb 'to have.' Jesus has (ἔχω) something more (v 12), and Jesus has what the Father has (ἔχει) (v 15). Moreover, repetition of the verb ἀναγγελεῖ, belongs to the subject, Spirit-Paraclete, and thus suggests that what Jesus cannot reveal now, will be taken care of later by the activity of the Spirit-Paraclete. Here the focus is mainly on the disciples.

The beginning of the middle belongs to Jesus. He is active who goes and sends. In verses 8-11 and last part of the middle (vv 13-15a) the activity mainly belongs to the Spirit-

Paraclete. All of his activities are spoken in the future tense revealing that his 'acting' role is in the future. His functions bring the post-Easter community of disciples into the focus since they are transformed from troubled disciples to Spirit-Paraclete disciples.

2.2.3 Argumentative structure (Argumentative texture)

There are several argumentative textures in John 16:4b-15, which demonstrate the rhetorical power in the communication. Most of these are enthymemes,[158] which only include one of the premises. It is the listener/reader who has to apply a missing part of the syllogism from the context. The syllogisms are either logical and/or qualitative. The enthymemes can also sometimes be chreiai (cf. Robbins 1988:14).[159] This means that a part of argumentation and its persuasive power rest on a person who argues.[160] In the present chreiai such a person is Jesus lending weight to the argumentative statements. Below only those argumentative textures are examined which relate to the role(s) of the Spirit-Paraclete.

There are two enthymemes in verse 7 arguing for the Spirit-Paraclete's coming. Jesus makes the same statement twice, first negatively then positively, which is typical in this Gospel (cf. Jn 1:3, 7-8; 8:12, 19). The logical syllogism is revealed here through a conditional structure in which a protasis and an apodosis form a major premise. A minor premise is unstated but clearly present in the context (cf. verse 7b). The following syllogisms can be formed from verse 7c.

Major premise:	If Jesus does not go, the Paraclete will not come to the disciples
Unstated minor premise:	[(but) Jesus goes]
Conclusion:	Therefore, the Paraclete will come to the disciples

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[158]The term 'ethymeme,' used by rhetoricians during the early Christianity, is a name for syllogistic argumentation. As for example, they are statements using 'if...then', 'since' or 'because' logic (cf. Mt 9:20-22). Here we use the term because it is fitting for syllogistic argumentation which omits a premise that is applied from the literary or historical context in which ethymeme occurs (Robbins 1996b:59).

[159]Robbins (1996b:61) defines chreia as 'the term rhetoricians used for the anecdote in which a narrator attributes speech and/or action to a specific personage' (cf. Robbins 1988:2; Hock & O'Neil 1986). In John 16:4b-15 it is Jesus who speaks and thus the argumentation is attributed to him (not the community, the author or the narrator) so lending them more weight.

[160]Chreia as a part of the enthymemes resonates with classical rhetoric and its feature of *ethos*.

The third class condition points toward possibility (cf. Stevens 1994:161). Here the possibility does not refer to Jesus' going but the Paraclete's coming, revealing that 'actual fact is irrelevant to the assumption' (:161; cf. Robertson 1934:1006). In other words, the meaning is not 'if Jesus does not go, which may or may not be true, then the Paraclete will not come' but rather that 'if Jesus does not go, which is not true, then the Paraclete will not come.' Jesus' going to the Father is the fact stated in the context (cf. 5, 7a) and is not conditional. What is conditional is the Paraclete's coming. Yet since Jesus goes, the Paraclete will come. The condition is true in its relation to its apodosis, but contrary to the fact of what happens in reality. This enthymeme sets forth a logical syllogism which is formed in the mind of the listener/reader. The conclusion of the syllogism is that the Paraclete *will surely come* when Jesus goes. The syllogism makes the statement argumentative.

It should also be noticed that there are rhetorically weighty variations in early MSS in John 16:7c. The first variant reads ἐὰν γὰρ ἐγὼ μὴ ἀπέλθω, adding ἐγὼ to the most probable original reading.[161] The second variant reads apodosis ὁ παράκλητος ου μη ελθη[162] instead of ὁ παράκλητος οὐκ ἐλεύσεται. Although these readings are not the most probable original ones, they suggest the idea that some of the early copiers may have deliberately emphasised the text's logical syllogism.

The next syllogisms in verse 7d can be formed by the following:

Major premise:	If Jesus goes he will send the Paraclete to the disciples.
Unstated minor premise:	[Jesus goes.]
Conclusion:	Therefore, Jesus will send the Paraclete to the disciples.

This syllogism repeats the same as the previous one. Jesus' going and the Paraclete's coming are the facts which will happen and which are related to each other. The repetition of this fact lends rhetorical weight to the statement. This repeated syllogism is often interpreted as Jesus' rhetorical method to comfort his disciples. Yet the comforting function is not the main goal of this passage. Rather, these two syllogisms reveal, for example, that the role of the Paraclete is to prove that Jesus has gone to the Father. Therefore, when the disciples experience the Paraclete's coming, it is a verification that Jesus is with the Father.

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[161]The variant reading is supported by A *f*13 33 and the Majority text (cf. Nestle-Aland 27th ed).

[162]This variant is supported for example by B L Ψ 33 (cf. Nestle-Aland 27th edition). The variant Greek text is written without breathing and accent marks in the apparatus of Nestle-Aland 27th edition.

The difference in these similar statements in verse 7c and 7d is that the verse 7d emphasises the agent of sending and receiving, whereas 7c emphases the Spirit-Paraclete's coming. Yet both of them point out the necessary role of Jesus himself in the midst of this.

These two syllogisms are part of the larger syllogism which points out a logical progression. This progression is not only related to the coming of the Paraclete but also to the disciples themselves. There is a benefit for the disciples in Jesus' going back to the Father:

Thesis:	It is the disciples' advantage that Jesus goes.
Rationale (1):	If Jesus does not go, the Paraclete will not come to the disciples.
Rationale (2):	If Jesus goes, he will send the Paraclete to the disciples.
Conclusion:	The advantage is the coming of the Paraclete.

This logical argumentation is presented by a thesis and two rationales which lead the listener/reader to the conclusion (v 7a). The conclusion indicates the benefit of Jesus' going. Logical reasoning is strengthened by the opening sentence of the argumentation: ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν.

The face value of the logical reasoning reveals an advantage of Jesus' going, namely the Paraclete. But the disciples do not know yet how they are going to benefit from the Paraclete in comparison with the benefit they have had of Jesus' presence. Although the Spirit-Paraclete has been promised in the earlier farewell passages to come and function positively among them, he is not spoken of as a benefit until now. This may suggest that not only the functions of the Paraclete but the Paraclete himself *is* the benefit.

The chreia in John 16:8-11 consists of two parts; first there is a statement of the Paraclete's work in verse 8, and second, there is expansion of that statement in verses 9-11. There is also difference between these parts in terms of their argumentation. Verse 8 is not argumentation but rather a statement of fact. The commentary (vv 9-11) is argumentative which has to be read together with the opening statement in verse 8. The problem is, however, that the statement itself as well as its commentary is ambiguous. At this point it is enough to show that the commentary on verse 8 carries argumentative power and qualitative progression.

Thesis (1):	The Paraclete will ἐλέγχειν the world about the sin.
Rationale (1):	[ἐλέγχειν] sin because/inasmuch as (ὅτι) they do not believe in Jesus.

Thesis (2):	The Paraclete will ἐλέγχειν the world about the righteousness.
Rationale (2):	[ἐλέγχειν] righteousness because/inasmuch as (ὅτι) Jesus goes to the Father and you do not any longer see Jesus.

Thesis (3): The Paraclete will ἐλέγχειν the world about the judgement.
Rationale (3): [ἐλέγχειν] judgement because/inasmuch as (ὅτι) the ruler of this world is judged.

These are qualitative progressions since they attribute new and unexpected tasks to the Paraclete (cf. Robbins 1996a:23). In previous thought Jesus showed the advantage of his going, namely that the Paraclete comes to the *disciples*. Here the Paraclete, however, actively works toward ὁ κόσμος. Moreover, in these verses the Paraclete's work relates first to sin and last to judgement. It is expected by the readers that the middle category relates a negative concept as well. Yet the middle concept is positive, namely, righteousness.

The Paraclete is also revealed to have a new activity (ἐλέγχειν). It is described by one action word ἐλέγχειν which is extended to touch three categories; sin, righteousness and judgement. The rationales give either explanation or reason (ὅτι) for such activity.

Verse 13 introduces again a qualitative progression. There is another name used for the Paraclete: τὸ πνεῦμα τῆς ἀληθείας. He is also attributed with new functions. This time the conclusion is given first and then the minor premise. However, it is logical and grammatically possible that a part of the conclusion statement is found from the end of the verse (καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν).[163]

The following syllogism is formed from the components given in the text:

Unstated major premise:	[If one speaks from himself he does neither lead in/into all the truth nor can announce the things to come.]
Minor premise:	The Spirit of (the) t/Truth does not speak from himself, but the things he hears [from Jesus (cf. Jn 16:14-15)].
Conclusion:	The Spirit of (the) t/Truth will guide the disciples in/into all the truth and/also (καί) he will announce the coming things.

This syllogism displays that the Spirit-Paraclete differs from all other possible agencies which are out there. The image that the text creates is that other agencies speak on their own

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[163]We think that the phrases οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἀκούσει λαλήσει go together. The second phrase supports the first one clarifying what the Spirit of (the) t/Truth does since he does not speak from (out of) himself. Thus, the final phrase in this verse καὶτὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν can be seen as a part of the explanation concerning the function of the Spirit, not an explanation of the manner or source of his works and words which is explained just before. This means that conjunction καὶ is used not in its most common meaning 'and' but in the meaning which connects the first 'task' statement ὁδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάσῃ and this one. In other words, since the Spirit of (the) t/Truth does not speak from himself but speaks what he hears (from Jesus), he will guide the disciples in/into all the truth and will announce the things to come.

and thus lead in/into error/astray and cannot reveal things to come. The Spirit-Paraclete will be sent by Jesus and he will not speak his own but what he hears, thus truth as it is demonstrated by the phrase τὸ πνεῦμα τῆς ἀληθείας. Jesus who speaks the truth (v 7a) is 'quoted' by the Spirit of (the) t/Truth in the future.

The last enthymeme is found from the verse 14. Even though this is a new argumentation, it is closely related to the previous one. A new aspect of the role of the Spirit-Paraclete is announced here. Therefore, this logical syllogism is also a qualitative progression.

Unstated major premise:	[One who receives from Jesus and announces to the disciples glorifies Jesus.]
Minor premise:	The Spirit-Paraclete receives from Jesus and announces to the disciples.
Conclusion:	The Spirit-Paraclete glorifies Jesus.

This reveals the rhetorical power of the statement concerning the Spirit-Paraclete. The Spirit-Paraclete does not only function correctly (hearing from Jesus; cf. vv 13, 14) and positively toward the disciples (guiding and revealing), but his function as such brings glory to Jesus. Thus, the benefit of Jesus' going is not only a benefit to the disciples but also a benefit to Jesus. Moreover, the Spirit-Paraclete's role as glorifier of Jesus creates the situation which persuades the disciples to let Jesus go back to the Father. Also verse 7 creates the same situation where the Spirit-Paraclete is spoken as a benefit.

Verse 15 is related to several statements made earlier in the scene.[164] Even though this saying does not create a syllogistic reasoning, it is an argumentative statement. Jesus points out the thesis statement (v 15a): πάντα ὅσα ἔχει ὁ πατὴρ ἐμά ἐστιν, which is actually a rationale to the previous statement ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ ὑμῖν (v 14b). The same statement is repeated after the thesis statement in verse 15b. Repetition brings rhetorical power to the saying revealing the nature of the Spirit-Paraclete's role as one who does not function independently but in harmony with the Father and the Son.

[164]First, it related to the previous statement of Jesus by repeating ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ ὑμῖν. The verb ἀναγγελεῖ is repetitive found from verses 13, 14 and 15. Second, it refers to verse 12 where Jesus points out that he has more to tell but his disciples are not able to bear it now. That Jesus had more is revealed by Jesus statement that πάντα ὅσα ἔχει ὁ πατὴρ ἐμά ἐστιν. In both verses Jesus uses the verb 'to have,' which brings that connection beside its logical and rhetorical context. Finally, it refers to opening statement of Jesus (Jn 16:4b). There Jesus 'did not tell,' whereas here Jesus 'told.'

2.2.4 Sensory-aesthetic characteristics (Sensory-aesthetic texture)

Now we turn to an examination of the text to identify the kinds of feelings it evokes. Robbins (1996a:29-30) defines the sensory-aesthetic texture of the text as that which 'resides prominently in the range of senses the text evokes or embodies...and the manner in which the text evokes or embodies them.' Above, when the argumentative texture of the text was examined, we already sensed that its argumentation evokes feelings such as trust and hope.

First we will examine the text type. This section belongs to a farewell speech genre. The farewell speeches were given in antiquity by leading figures who were about to die (cf. Brown 1970:597-601). Thus, by referring to human nature and experience, we may say that the genre itself evokes sorrowful feelings in the audience/reader. The disciples' sadness and frustration are explicitly stated in the speech (Jn 14:1; 16:6). Thus, the feeling in the discourse is somewhat heavy and sorrowful and yet its purpose is to evoke hope for a better future.

There are several sensory-aesthetic words which call our attention, such as 'to speak,' 'to go,' 'to come,' 'sorrow,' 'heart,' 'to expose/convince,' 'sin,' 'righteousness,' 'judgement,' 'to guide,' 'to announce' and 'to glorify.' In this scene Jesus is speaking (Jn 16:4b, 6, 7, 15), and he (and/or the Father) will speak again (Jn 16:13, ὅσα ἀκούσει λαλήσει[165]) as the Spirit-Paraclete will also speak (Jn 16:13). Speaking in this passage brings at least two emotions to the surface: sorrow and hope. These are not actually evoked by the action itself, but by the sequence of who is speaking and when. First Jesus relates facts which are interpreted by his audience to be sorrowful. However, he also points out that this is benefit to the disciples and thus brings hope. The same pattern of feelings is evoked by repeated verbs 'to go' and 'to come.'

Sorrow (ἡ λύπη) in John 16:6 is related to another sensory-aesthetic word, 'heart,' the center of human emotions (cf. Burke 1982). Sorrow has filled the disciples' hearts because Jesus has told them that he is going away (cf. Jn 16:5). It is possible to connect the disciples' quietness (v 5) to their 'paralysed' hearts.

The verb 'to expose/convince' (ἐλέγχειν) belongs to the zone of purposeful action (cf. Robbins 1996a:31).This activity of the Paraclete brings reassurance to the disciples. The reassurance motif belongs to the farewell speech genre (cf. Brown 1970:598). The disciples will not be left alone. There will be the Paraclete who purposefully acts in the world. A similar sense is evoked by the next Spirit-Paraclete saying in which the Spirit of (the) t/Truth is told to

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[165]The one whom the Spirit of (the) truth listens to is Jesus (cf. verse 14).

lead and announce the future things to the disciples as well as to glorify Jesus. These positive actions attributed to the Spirit-Paraclete bring hope for the future and even a willingness to allow Jesus go back to the Father.

2.2.5 Characters and their voices

The scene in John 16:4b-15 is a part of a long monologue (Jn 15:1-16:15; cf. Dodd 1968:410). Jesus, the speaker, is the character who is active in this section. He is speaking, telling the truth, going away, and having more things to tell. He is also the one who will send the Paraclete. He also has the things which the Father has (Jn 16:14).

Jesus' disciples do not play an active role in the narrative, and remains in the background. They are not functioning beyond being silent, distraught men and objects of the promise of the Spirit-Paraclete. They are depicted mainly as ones who are objects of the functions of the Spirit-Paraclete. It is alluded, however, that their passivity is going to be changed when the Spirit-Paraclete comes to them.

The Father has two activities. He receives Jesus (Jn 16:10) and he has the things which he shares with Jesus (Jn 16:15). Yet, the Father's role is not the focus in this passage beyond these statements.

It is the Spirit-Paraclete who is attributed with most of the activities in this scene. However, all his activities, but not all his roles, relate to the time when Jesus goes back to the Father. He comes as a sent (vv 7-8) one. He exposes/convinces the world, guides the disciples, listens to Jesus, reveals things to come and glorifies Jesus (vv 8-14).

Unbelieving people of ὁ κόσμος are also mentioned in verse 9 as well as the ruler of this world in verse 11. Unbelieving people are active in their unbelief whereas the ruler of this world is acted upon - being judged. It is interesting that the Jews are not mentioned here which suggests that the Gentile/Jew division has faded when faith in Jesus is discussed.

There is no narrator outside of the characters. However, Jesus seems to function in a few places as a narrator who opens different scenes and explains some other points. First, the opening sentence fits the narrator well (Jn 16:4b). Second, the narration is found from the beginning of the verse 7. The phrase 'I am telling you the truth' is an opening for the following instruction/revelation. Third, verses 9-11 are comments on the statement of fact in verse 8. Fourth, the last part of verse 15 is Jesus' commentary on previous statements and closes the section.

2.3 Conclusions: Inner texture

Investigation of the inner texture has helped us to understand some of the formal aspects of why the text communicates the way it does. We have seen how the text develops its progression, how the arguments were structured, how the characters are placed in the narrative and what is the overall atmosphere in it. This has helped us to see not only what is said but also what is implied. Thus, using the category of 'inner texture' and seeing how it relates to the Spirit-Paraclete have helped us to understand how the author communicates in a way a purely theological or social-scientific interpretation of the text could never do. The 'inner texture' study has shed a different light on the role(s) of the Spirit-Paraclete.

Some of the roles of the Spirit-Paraclete found here are obvious to every reader. For example, his roles as a guide, revealer and glorifier are explicitly mentioned in the text. However, some other roles are hidden and thus have to be implied, such as his role as a means of persuasion to the disciples to let Jesus go. These roles are hidden in the rhetoric of the text and its inner textures in such a way that they do not surface just by reading the text and examining its grammar. Yet we were able to discover them by using the category of 'inner texture.' The list below of roles of the Spirit-Paraclete summarises the findings made through the inner texture of the text. These roles are quite general, yet narrow enough to demonstrate the several aspects of and areas in which the Spirit-Paraclete has his role.

'Inner texture' study has also helped us to see progression of atmosphere and reality in the narrative. On narrative level, progression is from negative and not currently active to positive and active. This paradigm shift is not an accident but is a carefully planned reality as demonstrated through 'inner texture' studies. In fact, it seems that it is the climax in the Gospel of John where it is revealed to the disciples what it means to live a post-Easter life. All these things spoken by Jesus depend on his going and the Paraclete's coming, yet, at the same time, focus on the disciples.

Table 4.1: The roles of the Spirit-Paraclete through the inner texture of the text

1.	The role to be the fulfilment of the benefit promised.
2.	The role to be a means of persuasion concerning Jesus' going.
3.	The role to be attestation that Jesus went back to the Father.
4.	The role to be the persuader toward ὁ κόσμος.
5.	The role to be the present to the disciples.
6.	The role to be the only agent of truth after Jesus' going back to the Father.
7.	The role to be the one who guides, tells, and speaks to the disciples.
8.	The role to be the one who reveals the things to come.
9.	The role to be the one who brings glory to Jesus.

3 Intertexture of John 16:4b-15

The intertexture of John 16:4b-15 investigates the text and its relations (intertextuality) to other texts whether written or oral, cultural or sociological. The aim is to find out which texts, values, customs, habits, institutions, and systems (Robbins 1996a:40) may have played a role when the author has chosen to use the particular terms or phrases in the text.[166]

This area of study is unlimited in theory but limited in practice. Here we turn to examine the intertexts which were most likely available to the author to use whether they were literary works or socio-historical realities.

3.1 Oral-scribal intertextuality

Oral-scribal intertexture's goal is to see how the text uses other *texts* outside of itself (Robbins 1996a:40). Here we have extended its boundaries to include the fourth Gospel as well. The key terms παράκλητος and τὸ πνεῦμα τῆς ἀληθείας could be studied here as

[166]This socio-rhetorical feature resonates with Richards's theory of rhetoric which emphasises rhetoric as a clear communication aiming to use the laws of the language in such a way that misunderstanding can be avoided in communication. For an overview of Richards's theory, see his figures of *semantic triangle of communication* and *utterances-in-situation* in Foss et al (1985:26, 31).

well, but since they relate not only to several literary texts but also to cultural and sociological phenomena, they will be examined under cultural and social intertextures below (cf. Robbins 1996a:59).

3.1.1 'Where are you going?'

A passive chreia (cf. Robbins 1988:8) ποῦ ὑπάγεις in John 16:5 is attributed to Jesus even though these words do not originally belong to him. The words are a recitation of earlier statements, which belong to Peter (Jn 13:36) and Thomas (Jn 14:5).[167]

This chreia brings rhetorical force to the reader's attention, reminding the reader about the content of previous occurrences. In John 13:36 the context is Jesus' announcements of his going and his disciples' incapability of following him (John 13:33, 36b). Peter claims to give up his life for Jesus, but his intention is denied by Jesus' rhetorical question and negative statement which reveals that the opposite is going to happen (Jn 13:38). The second time the phrase ποῦ ὑπάγεις occurs (Jn 14:5), it is a part of a question. Thomas is confused by Jesus' statement that the disciples know the way to the place where Jesus is going even though they did not know where Jesus was going. The aesthetic context here is confusion as in the first occurrence.

These three occurrences of the phrase function as rhetorical device to bring two things to the disciples' attention. First, Jesus is now going and he leaves the disciples behind (Jn 13:36). Secondly, the disciples have to trust in Jesus and his words that he is the way to the Father (cf. Jn 14:5-6). Thus, Jesus' statement in John 16:5 ποῦ ὑπάγεις functions as a reminder of the earlier teachings of Jesus concerning his going.

3.1.2 'It is better for you'

The phrase συμφέρει ὑμῖν in John 16:7 is a repetition from John 11:50. In John 11:50 the high priest, Caiaphas, speaks to the council members pointing out that it is better for you (συμφέρει ὑμῖν) that one man (Jesus) should die for the people (nation of Israel), in order that the 'freedom' and existence of the nation would not be jeopardised. When Jesus repeats the phrase συμφέρει ὑμῖν, it recalls two things. First, it reminds us that Jesus' going includes

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[167]There are several other parallel sayings/statements between John 16:4b-15 and other parts of the Farewell Discourse especially 13:33-14:31 (cf. Brown 1970:588-590).

his death as pointed out by Caiaphas. Secondly, his execution is initiated by Jewish leaders who are Jesus-opponents (cf. Morris 1995:618).

There is also Johannine irony in this intertextuality. Both speakers, Caiaphas and Jesus, describe Jesus' death to their audience as '... expedient for you.' In the case of Caiaphas the benefit 'promised,' that is, saving the nation, was not realised. The nation was destroyed in 70 CE. Thus, Caiaphas, although right about Jesus' execution, was wrong about the benefit thereof. In the second place, Jesus speaks about his going (death) as a benefit to his disciples because the Spirit-Paraclete would then come to them. Jesus was correct both in terms of his going away and its benefit.

Jesus' statement in John 16:13 concerning the Spirit-Paraclete seems to be a part of this intertextual point. The people who were supposed to lead the nation are not trustworthy paracletes. Only the one whom Jesus will send and who will speak the things which he hears from Jesus/the Father is the true Paraclete to whom they should listen.

3.1.3 The Spirit-Paraclete's revealing function

There are similarities and allusions in John 16:13-14 to Isaiah 41:21-29 (cf. Beasley-Murray 1987:284; Motyer 1993:315; Oswalt 1998:96, 99; Watts 1987:114). In Isaiah 41:22 the Lord urges: 'Let them bring forth and declare to us what is going to take place' and in verse 23: 'Declare the things that are going to come afterward, that we may know that you are gods.' The idols or their advocates are requested to predict the future and bring forth the things they have predicted (Watts 1987:118; cf. Oswalt 1998:99).

The similarities are ideological rather than literal. The closest literary phrase is ἀναγγείλατε...τὰ ἐπερχόμενα ἐπ' ἐσχάτου in the LXX (Is 41:23; cf. Is 44:7) to that of John's τὰ ἐρχόμενα ἀναγγελει (Jn 16:13). It is possible that Jesus and/or the Evangelist who knew Isaiah 41:21-29 purposefully describe the function and nature of the Spirit-Paraclete as the opposite of the false gods and their advocates as described in Isaiah. In Isaiah, the idols are condemned by God as is the ruler of this world in John 16:11. In John 16:13, the Spirit-Paraclete is an elevated agent of God above all other possible agents because he is able to act and predict (declare the future things) since he shares things/knowledge with Jesus and the Father. Moreover, both John 16:4b-15 (especially 16:8-11) and Isaiah 41:21-29 have forensic connotations. In that context the Spirit-Paraclete is able to tell things to come and to act correctly which shows that he possesses the attributes of the divine advocate contrary to the

idols or their advocates. Such a contrast between John 16:13-14 and Isaiah 41:21-29 compels the readers to recognise the Spirit-Paraclete as a true agent of God.

3.2 Cultural and social intertextual relations (Cultural and social intertexture)

'Intertexture is a text's representation of, reference to, and use of phenomena in the "world" outside the text being interpreted' (Robbins 1996a:40). Thus, it is not limited to the literary intertextures but reaches beyond to cultural and social intertextures, which include 'cultures and social and historical phenomena' (:40). Yet, this is not the same as social and cultural texture (see below), which focuses on the text's 'social and cultural nature *as* a text' (:40, 71) [Robbins's italics]. In other words, social and cultural texture is interested in seeing what kind of social and cultural person might live in the text's narrative world (:71). Here, the aim is to recognise what kind of 'interactive relation to cultures of various kinds' John 16:4b-15 and especially its Spirit-Paraclete motif has and what kind of social interconnectedness that motif may have (:58). Thus, this study includes both texts and cultural/social codes and customs which may have functions as intertexts to the Johannine Paraclete and the Spirit of t/Truth. Reasons why the Paraclete's and the Spirit of t/Truth's intertextualities are examined under cultural and social intertexture is that they appear to have conceptual rather than mere semantic intertextuality.

3.2.1 ὁ παράκλητος

The term ὁ παράκλητος is a strictly Johannine term in the NT found only five times in the entire Johannine corpus (Jn 14:16, 26; 15:26; 16:7; 1Jn 2:1). παράκλητος is often translated to mean 'one called alongside to help' (cf. Brown 1970:1136; Carson 1991:499). This meaning based on the Greek word's form as a passive adjective, however, is too narrow or even misleading.

In chapter three the possible background for the Johannine Spirit-Paraclete motif was discussed in general. Here the main focus is intertexture itself to determine who used the term παράκλητος, in which context it was used and what kinds of meanings were given to it.

3.2.1.1 The early non-Jewish references

Grayston (1981:67) outlines all known references to παράκλητος between the fourth century BCE and the third century CE.[168] He argues that there are no early references in Demonsthenes, Lycurgus (from the fourth century BCE), Halicarnassus and Stoicus (from the first century BCE) which use παράκλητος as a forensic term. Moreover, Lysias and Isaeus (from fifth and fourth century BCE) who wrote numerous private legal speeches do not employ the term παράκλητος at all, which would be expected if the term were common and especially a legal one (:70-72). The term παράκλητος does, however, appear in legal contexts but its meaning is not juridical 'accuser' or 'advocate' but rather a 'supporter' or 'sponsor' (cf. :75; Brown 2003:170-175; Behm 1967:800-801; Braumann 1975:88-89).

It seems that παράκλητος outside of Jewish and Christian literature was related to legal contexts but did not have an official legal (technical) status. παράκλητος seemed to be a someone who supported or helped one who needed, for example, legal support.

3.2.1.2 The Septuagint

The Septuagint does not use the word παράκλητος. Yet its cognate παρακλήτορες is used once in the plural in Job 16:2. Also a verb παρακαλεῖν is employed 138 times. Sixty-one times παρακαλεῖν is translated from נחם and thus has the meaning to comfort or console (Davies 1953:37). Davies (:37-38) observes that παρακαλεῖν is linked several times to other themes/terms in the LXX which are also present in John's Spirit-Paraclete contexts, such as glory, to glorify, peace, to call, to grieve, sorrow, S/spirit, to rejoice, joy, river, water and resurrection. Especially Isaiah 66:14 seems to be well reflected in John 16:22 (cf. Isa 66:10-19). Davies (:37; cf. Burge 1987:28) concludes:

> Its [παράκλητος's] appearance in the discourses at the Last Supper cannot therefore be dismissed as a mere coincidence. Further, in several of the passages...παρακαλεῖν is one of the elements of the eschatological hope; thus in Isa. 66:22 reference is made to new heavens and a new earth; the appropriateness therefore of using παράκλητος of the eschatological Spirit is evident from the LXX usage of the verb.

[168] As far as our research has reached, we have not found new discoveries of the usage of the term παράκλητος since Grayston's work in 1981.

Thus, if a cognate παρακαλεῖν in the LXX functions as an intertextual idea for John's Paraclete, it may also bear some eschatological characteristics. This fits John 16:7-15 where the Paraclete is spoken of in terms of futuristic eschatology.

We have to note, however, that Davies (cf. Franck 1985) is not fully justified in his conclusions because he derives the meaning of παράκλητος from the verb παρακαλεῖν and noun παράκλησις, words which do not exist in the fourth Gospel (cf. Keener 2003, 2:955; Holwerda 1959:36). This critique does not rule out, however, the possibility that the Johannine Paraclete could include some of the background from the LXX usage of παρακαλεῖν, especially because the 'comfort' motif, among other motifs, is apparently present in John 16:4b-15. We have to also bear in mind that intertextuality may work in relation to the author *or* to the reader/listener as a reminder of previous instances (cf. Vorster 1989). Thus, παρακαλεῖν in the LXX has value as an intertext to John's Paraclete and so it resonates with the OT (the LXX).

The other cognate παρακλήτωρ found in Job 16:2 has neither a juridical meaning nor is found in a forensic context (cf. Grayston 1981:71; Brown 2003:171). Here παρακλήτωρ refers to the friends who were 'helping' Job informally, not formally in a court room. Moreover, the nature of their counseling was accusing rather than defending (cf. Grayston 1981:71).

3.2.1.3 Philo

Παράκλητος is found from Philo's writings but the scholarship is divided on how he used the term. Grayston (1981) and Brown (2003) argue that Philo does not use the term in a legal sense, whereas Behm (1967:802) concludes that Philo uses the term in the sense of advocate 'in the strict legal sense.' Grayston (1981:74) thinks that for Philo παράκλητος 'means something like supporter, sponsor, [or] patron.' On the other hand, Brown (2003:175-186) argues that instead of having a forensic function and role, παράκλητος has the brokerage connotations in Philo. Philo's arbitrary or multi-functional usage of παράκλητος suggests that it may carry several connotations and thus is a flexible term.

3.2.1.4 The Rabbinic usage

The word παράκλητος lacks a counterpart term in Hebrew/Aramaic. Rabbis transliterated it to the Hebrew: פרקליט. We have good reason to think that it was used in Judaism contemporary to John (Brown 1967:124; cf. Behm 1967:802). In Rabbinic literature the meaning of that loan word was 'advocate' which was related to the meaning of συνήγορος, 'counsel' or 'defender' (Behm 1967:802). Συνήγορος 'was employed for "lawyer" or "defending counsel"'(Schnackenburg 1982, 3:139). It seems that the meaning of the word was understood as forensic but not necessarily referring only to a person but also to a thing, which functions as a forensic help (cf. bShab., 32a quoted by Behm 1967:802).

It is notable that there also is a loan word for the antonym the 'advocate' in Rabbinic literature: קטיגור or קטיגורא. Its Greek translation is κατήγορος or κατήγωρ meaning 'accuser.' This word is used, for example, for the devil in Revelation 12:10 (Büchsel 1966:636). Yet this word is not employed by the Evangelist in John 16:8-11 which would have been a suitable choice if the context of 16:8-11 were mainly forensic and the Paraclete's role a mere accuser. However, this is not the case.

Moreover, the Methurgeman, an interpreter in the Synagogue, is suggested to be an 'intertext' for John's Paraclete, since Methurgeman has an interpretative-didactic function (cf. Franck 1985). Yet although the Methurgeman's function resonates in many ways with that of the Paraclete, it is questionable if a practice of the Synagogue would be the context to build up the Paraclete, especially because it is explicitly mentioned that the Synagogue hates the disciples (cf. Jn 16:2).

3.2.1.5 Mediterranean society

The question here is whether John used the Mediterranean brokerage model as an intertext to formulate his Paraclete figure and his role.[169] In Mediterranean culture a person with lower social status could not approach another person with higher social status without brokerage. The broker was then a mediator who 'worked' for the patron, but was ordered to help a client. If Jesus is a patron in John 16:4b-15, the Paraclete becomes a broker between

[169]The role of the Spirit-Paraclete in relation to a patron-client social and cultural phenomena in John 16:4b-15 will be investigated below under 'Social and cultural texture.' Here we limit ourselves to examine only the brokerage model's possible function as an intertext for the author to formulate the Paraclete figure and his role.

Jesus and the disciples. Brown's (:260) idea that 'the Fourth Evangelist considered brokerage an important theological concept' is difficult to prove. However, Brown is right that the brokerage model was contemporary to John in his geographical location. Some of its features may well be part of the overall presentation of the Gospel of John and thus also the Paraclete concept (cf. Malina & Rohrbaugh 1998:118; see below social and cultural texture). However, it cannot be proved that it functioned as the only socio-cultural intertext for John to develop the Paraclete figure and his role (cf. Tuppurainen 2005).

3.2.1.6 Conclusions: Extra Johannine intertexts for παράκλητος

There is evidence that the term παράκλητος was used prior to and at the time of John in society and its writings. Thus, John had the word παράκλητος in his 'vocabulary list.' He also had to have an idea how the concept was understood by his contemporary readers who probably shared the same or similar understanding of the term. Yet there is only a limited usage of παράκλητος in extra Johannine *literature* before and after John. Perhaps it was more often used in oral communication in society during John's time. This, however, remains hypothetical (cf. Grayston 1981:74).

Extra-Johannine literature's usage of παράκλητος shows that it was often related to forensic action and/or context but did not have a clearly defined technical juristical role. The term is not placed in legal courtrooms contexts. However, it sometimes carries a forensic 'helping' role. In these writings it is associated with a person or persons, and in rabbinic writings even to things, who/which have a helping and supporting role. Yet in Job 16:2 παρακλήτορες help is not 'good,' but rather incorrect and mocking. This means that the term παράκλητος itself does not have the connotation of good or bad. Thus, the content of the activity of παράκλητος together with the explicit ontological definition of its character defines the helper's moral character as is done in John 16:4b-15.

The first century Mediterranean society used brokers between patrons and clients. This concept, which does not, however, employ the term 'paraclete,' is suggested as an intertext in which the author of the fourth Gospel found a heuristic way to depict the role of the Spirit-Paraclete (cf. Brown 2003). This social-cultural concept as intertext sheds some light on the role of the Johannine Spirit-Paraclete, yet it is not the only intertext which is reflected in the Spirit-Paraclete's role(s).

It seems probable that John, knowing the range of various concepts attached to παράκλητος, deliberately gives a careful definition and functional description of the Paraclete in the Farewell Discourse in general and in John 16:4b-15 in particular.

3.2.1.7 Paraclete in the Gospel and first epistle of John

All the references to παράκλητος in the fourth Gospel are found in the Farewell Discourse. It is striking that παράκλητος refers to the coming agent and present speaker (ἄλλον παράκλητον; cf. Jn 14:16; Holwerda 1959:26). This already adds several aspects to the Paraclete concept which the reader carries to further references of παράκλητος. First, it suggests that the speaker (Jesus) and the Paraclete are two separate agents and secondly, that they are closely related to each other. This close association is demonstrated in several places in the Gospel. The Christological reference to παράκλητος in John 14:16 (cf. Jn 16:7, 13, 14) encourages the reader to read the rest of the παράκλητος passages with this Christological connotation in mind. This rhetorical feature is strengthened by 1 John 2:1 where παράκλητος is explicitly said to be Jesus. Yet, there is a difference between these two passages where Jesus is referred to as παράκλητος.

In John 14:16 ἄλλον παράκλητον refers to incarnated Christ who was with the disciples whereas in 1 John 2:1 it refers to glorified Christ who functions as Paraclete for the believers. This tells that παράκλητος does not refer to Jesus' state of being, but rather his functions and role. He was παράκλητος when he was with his disciples and he still is παράκλητος when he is with the Father. His function as a heavenly παράκλητος is a primitive Christian idea which differs from Jewish idea of several heavenly παράκλητοι (cf. Behm 1967:812). It is notable that παράκλητος has a forensic ring in 1 John 2:1 (cf. Forestell 1975:161).

Spirit-παράκλητος in the Farewell Discourse is distinguished from the glorified Jesus-παράκλητος in 1 John 2:1. In the Farewell Discourse Spirit-παράκλητος is another being separate from Jesus, who is not in the heaven but with and in the disciples. This indicates that παράκλητος is not used as a technical term applied to the Spirit only in Johannine writings. In John 14:16, as well as in 15:26 and 16:13, παράκλητος is explicitly defined as τὸ πνεῦμα τῆς ἀληθείας and in 14:26 as τὸ πνεῦμα τὸ ἅγιον. These associations between divine/truthful Spirit and παράκλητος bring new definitions and nuances to the term. Moreover, the fact that it is always Jesus in the Gospel, who says the word 'παράκλητος',

even applying it to himself[170] (Jn 14:16), introduces the rhetorical power of chreia into the term.

3.2.2 τὸ πνεῦμα τῆς ἀληθείας

The other Spirit-term in John 16:4b-15 is τὸ πνεῦμα τῆς ἀληθείας which always occurs in the Farewell Discourse as an epithet of παράκλητος (Forestell 1975:175). It does not occur outside of Johannine writings in the NT (cf. Jn 14:17; 15:26; 16:13; 1 Jn 4:6). There are only a few intertexts outside of the NT which employ that term, namely the DDS, the Testament of Judah and probably the book of Jubilees.

3.2.2.1 Qumran writings and Pseudepigrapha

The phrase τὸ πνεῦμα τῆς ἀληθείας is found in the DSS and in the *Testaments of the twelve patriarchs* (T12P), but it is not frequently used in them (TJud 20:1, 5; 1QS 3:18-19; 4:21, 23; 4Q 177, 12-13, I:5, 1QM 13:10) (Forestell 1975:176). Some pseudepigraphas, like the Testament of Judah 20:5, place the Spirit of truth into forensic context and depict it as an independent angelic figure (Schweizer 1993:443). The book of Jubilees gives it a prophetical function (cf. Keener 2003, 2:969). The Spirit of truth is once mentioned in the book of Jubilees (25:14), but it has also a variant MS reading 'holy spirit.' The variation suggests how the term was understood by that copier.

In the DSS the term is linked closely to a dualistic idea as Aune (2003:298) points out that TJud 20:1-5 'in particular bears a striking resemblance to the microcosmic dualism of 1QS 3.13-4.26.' There is the Spirit of truth and the Spirit of deceit who are in conflict with each other. The dualism in the DSS is absolute dualism, which may have developed from 'the Persian concept of two opposing spirits' (Schweizer 1993:389). John does not share this view. In John's usage of τὸ πνεῦμα τῆς ἀληθείας is superior to all opposite powers. Neither is the Spirit of truth an angelic agent or forensic figure in John 16:4b-15. Thus, these pre-Johannine

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[170] 'If Jesus took the concept from the OT and Jewish world and found in it a term well adapted to express certain aspects of His own self-awareness, one can understand the concealed reference to Himself as παράκλητος put on His lips in Jn. (14:16), and the Greek word may well recall the term used by Jesus Himself in His mother tongue: פרקליטא' (Behm 1967:813-814).

texts do not reflect John's usage of the Spirit of t/Truth in his Gospel. The only similarity is found in the Spirit of t/Truth's role as a spirit of prophecy (Jn 16:13).

3.2.2.2 Johannine references

In 1 John 4:6 the Spirit of t/Truth is spoken of together with the Spirit of error (τὸ πνεῦμα τῆς πλάνης). They are not, however, presented in a dualistic way giving both of them the equal amount of power. They are spoken in the context where one should test all spirits whether they are from God (cf. 1 Jn 4:2, 6) or from the antichrist (cf. 1 Jn 4:1, 3). There are thus clear alluded distinctions in source, power and results between these two s/Spirits.

All other references to τὸ πνεῦμα τῆς ἀληθείας are found in the Farewell Discourse attached to παράκλητος. The first occurrence in John 14:17 relates to a similar idea that is found in 1 John 4:6. The unbelieving world cannot receive the Spirit of t/Truth-Paraclete, but the disciples can because they know him. The second occurrence of τὸ πνεῦμα τῆς ἀληθείας occurs when John takes up the witnessing theme in John 15:26. The world hates Jesus and the disciples. However, the disciples and the Spirit-Paraclete will carry on a witness about Jesus in the world. Here the 'truth' is in opposition to the 'evil' Jesus-opponent world and thus indicates a great difference between them, not only in purpose but also in power and source.

3.3 Historical intertexture

There are no historical inscriptions of people, institutions, records or such beyond Jesus and his disciples in John 16:4b-15. Jesus' farewell speech is not recorded by the Synoptics. Yet, there are several examples in the OT as well as outside of the biblical account of such speeches (cf. Brown 1970:597-601). The contents of speeches of this nature were basically threefold: (1) an account of people's past life and imminent death, (2) an exhortation to remember God and the dying person, and (3) encouragement for the future. John 16:4b-15 is the portion of Jesus' farewell address which concentrates on encouraging the disciples by pointing out their bright future as the Spirit-Paraclete comes. The means of encouragement is the presence and function of the Spirit-Paraclete.

3.4 Conclusions: Intertexture

Intertexture of the text has demonstrated that Paraclete and the Spirit of t/Truth terms are not found in pre-Johannine literature as technical, clearly defined terms. They are used differently and quite flexibly yet share some common characteristics. Paraclete has often forensic and helping roles whereas the Spirit of t/Truth has prophetic and truth-carrying roles. Historic intertexture points out that the pre-Johannine farewell speeches contain a word of encouragement for those who will be left behind about how to cope with the future. These aspects are attached to the Spirit-Paraclete in John 16:4b-15 to some extent. However, John does not copy Paraclete/Spirit of t/Truth concepts from these intertexts but in using these terms, he modifies the Spirit-Paraclete and his role to have a 'higher' nature and role. John applies the term which has been used prior to his writings but gives it new meaning (cf. Aune 2003:297). Yet John does not only recontextualise these terms but he also reconfigures them making them serve his persuasive goals.

Another observation is that John does not remark on from where he 'borrowed' the word, or how it was used before. He simply employs the term, recontextualises and re-defines it so helping his readers to grasp its meaning in the Farewell Discourse. In his usage of παράκλητος he adds Christocentric connotations. Παράκλητος in the Gospel of John is a superior divine presence of help thus agreeing with its pre-Johannine idea of helper. The socio-cultural and spiritual meanings are merged together in παράκλητος, neither one of them taking over its overall meaning.

John's usage of τὸ πνεῦμα τῆς ἀληθείας in the last Paraclete saying in John 16:13 is closely related to his usage of the phrase elsewhere in his writings. It is contrasted to the unbelieving world, 'evil'/'wrong', untruth, error and similar concepts. In John 16:13 it is implicitly contrasted to other agents who speak from themselves, not from God/Jesus, and thus bring forth false and untrustworthy revelations and actions.

4 Social and cultural texture

While John 16:4b-15 is theological argument, the whole of the fourth Gospel is embedded in a specific culture, namely the first century Mediterranean world. Thus, it is necessary to investigate the document's social and cultural contexts in order to interpret it properly. Socio-rhetorical analysis takes this aspect seriously and therefore we dedicated an

extensive discussion in chapter 3 to the general socio-cultural-religious-historical context of the text. General social and cultural study is necessary to understand an ancient text like the fourth Gospel since its theology cannot be adequately understood if its embeddedness in its social and cultural reality is not accounted for in the process of interpretation. Yet, social and cultural texture goes beyond general social and cultural studies of the historical context of the document. Here the focus is in the *text*. We look at the text to see what kind of cultural and social world it presupposes and evokes (cf. Robbins 1996a:71-72; Robbins 1996b:159). We do not study social and cultural topics from the point of view of the general historical context of the author, but from the point of view of the text, the kind of social and cultural world and its people as depicted in the text.

John 16:4b-15 is immersed into spiritual and theological matters and thus it seems at the first glance that social or cultural categories are not present in the text. However, spiritual realities are connected to the physical world and thus they evoke cultural and sociological views. In order to see that we follow here Robbins's social and cultural texture divisions: (1) special social topics, (2) common social and cultural topics, and (3) final cultural categories (cf. Robbins 1996a:71-89). Special social topics relate to aspects in the text which reveal 'religious responses to the world' (:71). 'Common social and cultural topics in the text exhibit the overall perception in the text of the context in which people live in the world' (:71). This category also reflects to the socio-cultural world in which the author and his community lived. And finally, '[f]inal cultural categories in the text show the priorities in the text's discourse among topics like what constitutes being lawful, expedient, holy, valiant, and so on' (:71). The purpose of this texture is to 'exhibit social and cultural texture of a text and reveal the potential of the text to encourage its readers to adopt certain social and cultural locations and orientations rather than others' (:72).

4.1 Specific social topics: Two worlds and their relation to each other

John 16:4b-15 includes two worlds: (1) the world of the disciples, before (vv 4b-6, 12) and after (vv 7, 13-15) Jesus' going to the Father, and (2) the/this world (vv 8-11). We first develop these worlds and then we examine how the disciples' righteous world responds to the unrighteous world (cf. Robbins 1996a:71).

The disciples' world (after Jesus' going) can be called the Spirit-Paraclete world since it is characterised by the presence of the Spirit-Paraclete (cf. Jn 16:7, 13). In a sense, it was

also characterised by the presence of Jesus since his presence continued among them through the presence and activity of the Spirit-Paraclete (cf. Jn 16:13, 14).[171] The disciples are going to live in a different world after Jesus' going which is, however, better than the previous 'Jesus-world' (cf. Jn 16:7; Heb 8-10), since Jesus' work would have been completed and the Spirit-Paraclete would have arrived.

The Paraclete functions in a particular way in the disciples' Spirit-Paraclete world. The Spirit-Paraclete's role is not only that of a comforter to the disciples in future as he is in the rhetoric of Jesus at the moment of their grief. Rather, his role will be an 'active-divine-presence.'[172] In the description of the Paraclete's work in John 7-11 and 13-14, it is revealed that he works first of all for the disciples, yet he is also active toward the Christ-opponent world.

The Spirit-Paraclete world is partially thaumaturgical[173] and partially reformist[174] (cf. Robbins 1996a:72; 1996b:149). It is a special 'dispensation' which is promised by Jesus but not realised by the disciples in the narrative. This will be the 'dispensation' where the grief of the disciples is lifted away and courage and foresight are given to them through the Spirit-Paraclete (cf. Jn 16:6-7, 13). In this sense, the disciples experience other-worldliness. However, although they are separated from the Christ-opponent world, they are not isolated from it (cf. Barrett 1978:483).[175] Clark-Soles (2003:37) points out that 'the group accentuates the differences between itself and the parent tradition and creates a clear sense of "us" against "them." The group is characterized in elevated terms and the opponents in degrading terms.' This sociological phenomenon is part of the Jesus' message, even though it is not spoken of in

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[171]This passage (esp. 16:7) does not suggest that the Spirit-Paraclete's coming to the disciples would be in fact Jesus' indwelling in his disciples as Ferguson (1996:71) suggests. Jesus revealed that the Spirit-Paraclete is another person (Jn 14:16; 16:7). What Jesus said is that it is necessary for him to go because otherwise the other, namely the Paraclete, cannot be sent. Thus, the sender and the sent one language points to two beings.

[172]This phrase is chosen to be an appropriate English 'translation' of παράκλητος conveying the idea of (1) continuous presence, (2) his divine nature, and (3) participating and functioning being.

[173]'The thaumaturgical response focuses on the individual's concern for relief from present and specific ills by special dispensations' (Robbins 1996a:73).

'The reformist response views the world as corrupt because its social structures are corrupt. If the structures can be changed so that the behaviors thay sanction are changed, then salvation will be present in the world. This response, then, assumes that evil may be dealt with according to supernatural given insights about the ways in which social organization should be amended' (Robbins 1996a:73).

[175]The disciples seem to stay in the world as its members without sharing its views and values. This is explicitly stated in John 17:15 by Jesus.

'sociological' terms but rather in 'spiritual' ones. Sociological matters are thus consequences of spiritual ones. This means that the community of disciples is not going to survive because it has a sociological defense or rule system against the world; it is going to survive because of presence of the Spirit-Paraclete (cf. Clark-Soles 2003:306).

The/this world (ὁ κόσμος οὗτος)[176] is defined as the Christ-opponent and sinful world (cf. Resseguie 2001:130-131). 'The/this world' stands for a realm in which evil (darkness) dwells.[177] The word ὁ κόσμος may have been chosen because 'sects' like the Johannine church (cf. Bauckham 2001:107) could have used this word to label their opponents to demonstrate the difference between them and others (Clark-Soles 2003:55). In John 16:9 it is shown who are Jesus opponent people of the world, namely those who do not believe in (εἰς) him. On the other hand, Jesus also makes a statement which demonstrates that the situation of the/this world is hopeless, pointing out that its ruler is judged (cf. Jn 16:8, 11).[178] If the ruler (leader) is judged, the followers of that ruler will be under the same judgement. The/this world thinks differently about itself than what it is in reality. The/this world thinks that it can (actively) ignore Jesus (cf. Jn 16:9). Moreover, when the/this world judges Jesus, the leader of the disciples, it does not recognise that its own leader is judged. This is an ironic difference between Jesus, the leader of the disciples, and the ruler of this world (cf. Duke 1985:149).[179]

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[176]The phrase 'the world' or 'this world' is found 79 times in John, 9 times in Matthew, and 3 times in Mark and Luke (Malina & Rohrbaugh 1998:10).

[177]See for example John 1:10c; 3:16, 17, 19; 4:42; 7:7; 8:23; 12:31; 14:17, 19, 22, 27, 30, 31; 15:18, 19; 16:20, 33; 17:6, 9, 14, 16, 21, 23, 25.

[178]The perfect construction in verse 11 points toward the reality which is going to take place after Jesus' going back to the Father, but is already now seen to be present. In other words, perfect here is 'prophetic (futuristic) perfect' (cf. Wallace 1996:581). This usage of the perfect tense also reflects a socio-cultural understanding of time in the first century Mediterranean context. Brown (2003:100) points out that 'the Mediterranean conception of time differs from ours in significant ways. It is present-oriented.... Present-oriented persons usually apprehend future events only when those events are somehow rooted in the 'perceived present', if they are 'forthcoming', meaning they are the working out of something tangibly present.' This is obvious in the present context as Jesus speaks of his going back to the Father in the indicative mood and in an argumentative way.

[179]Duke (1985:151) points out that 'Johannine irony is largely an in-house affair. Its mockery of "the Jews" would provide some satisfaction to synagogue outcasts and confirm them in the rightness of breaking their former ties.' This conclusion is hardly true. Persuasion does not find its fulfilment in-house, but inside and outside of the house. We have argued that the goal of the Gospel of John is to make every reader, whether inside or outside of the Christian community, to believe that Jesus is Christ (Jn 20:31). Thus, irony there, works not to ridicule the world and elevate the disciples, but to vividly demonstrate the hopelessness of the world. The hopeless world is ultimately called to believe in the Gospel of John.

The basis of the judgement is Jesus' going to the Father. The Paraclete is the agent who points out that fact (Jn 16:7-8).

Jesus' speech indicates in a threefold manner how the disciples face the/this world: (1) gnostic-manipulationist, (2) qualified conversionist, and (3) revolutionist. Jesus' teaching here is esoteric, not exoteric; the world outside does not know anything about this teaching. Esoteric knowledge is a part of a gnostic-manipulationst premise (cf. Robbins 1996b:148). This is alluded to in John 16:4b-15 by the revelatory nature of Jesus' speech. The disciples were not told about these things before and even now they were only revealed to the *faithful eleven*.

Jesus' revelatory speech identifies two other gnostic-manipulationist topics: (1) his return to the Father is a soteriological event and answers the question, How can one be saved? and (2) the Spirit-Paraclete's function reveals how he is going to persuade the world and help the disciples to live in it. This help and knowledge come from a heavenly source (Jn 16:13).

The other approach to this world is a qualified conversionist premise. The view is that the world is corrupt because its members are corrupt and if its members 'can be changed, the world will be changed' (Robbins 1996a:72; cf. Jn 16:9). There are several other statements in the fourth Gospel which point out that the goal is salvation (change) rather than mere border maintenance (static) between the Johannine community and the unrighteous world (cf. Jn 3:16, 17; 12:47). The Paraclete is not only working *against* the world and its members, but also *for* them through the disciples in order that its members will become the members of the Paraclete world (cf. Jn 15:26-27; 16:8-11; 20:30-31).[180]

There also is juridical rhetoric in John 16:8-11 (see below) which points to the revolutionist view. 'The revolutionist response declares that only the destruction of the world...will be sufficient to save people' (Robbins 1996a:72). The language here is not, however, fully revolutionist. Judgement mentioned in John 16:11 has already taken place, which does not include the people of the evil world but only the ruler of the world. However, the judgement of evil is reality and it is also alluded to that the evil world (its evil members) will be judged. Moreover, this judgement is not sufficient to save people. They have to be

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[180]Culpepper (1983:115-116) points out that in the Gospel of John there is no commandment the disciples to make other disciples. However, the witnessing motif is present. Some of the first disciples came to Jesus because they were told by others about Jesus. 'The pattern for the role of the disciples in bringing faith to others is therefore established at the very beginning.' We see that this witnessing was supposed to continue in the presence of the Spirit-Paraclete (cf. Jn 15:26-27; 16:7-11). Moreover, the disciples were sent and given authority by Jesus go and be witness (Jn 20:21-23).

people of the Spirit in order to belong to the community of the disciples. Yet it is obvious that the eschatological judgement carries the revolutionist view: the evil will be destroyed and the good and righteous will prosper and enjoy the future.

4.2 Common social and cultural topics and the Spirit-Paraclete

In this section the common cultural and social topics of the first century Mediterranean world are investigated in relation to the text world of John 16:4b-15. The following socio-cultural phenomena are present yet not explicitly stated:[181] honour-shame, patron-client relationship, limited good, purity code as well as group adherence, dyadic personality and fictive kinship relationships.

4.2.1 Honour and shame

Shame and honour were major elements in the first century Mediterranean world (Malina & Rohrbaugh 1998:121). 'An honor status is *ascribed* the day one is born and is derived from the social standing that one's family has – and has always had – in the village or city quarter' (:123) [Malina's & Rohrbaugh's italics]. One's honour status was reflected in every social behavior of the person. Actually, honour was defined by how public viewed a person or his/her group. If one tried to gain more honour than public gave one, or if one claimed one's own honour without public recognition of that honour, that was considered a shameful and foolish act which thus brought shame rather than honour to one (cf. :121-123). Thus, how one behaved was important not to dishonour the family status. Jesus is often found in the midst of honour-shame situations in John (cf. Jn 5, 8).

The honour-shame concept is also present in relation to Jesus, the disciples and the world in John 16:4b-15. Death on the cross was considered shameful (ch. Phlp 2:8). The Evangelist, however, explains Jesus' cross in terms of honour using terms like 'glorification' and 'lifting up' (cf. Piper 2001:284; Burge 1987:80) persuading the reader that Jesus' death would not bring shame to Jesus, but glory, that is honour (cf. Piper 2001:283, Malina &

[181]The first century Mediterranean culture, and that of Johannine antisociety, were high-context cultures which in their writings (communication) leave 'much to the reader's or hearer's imagination' (Malina 1996b:24). Thus the socio-cultural allusions and reflections are not explicit in the text but can be applied to it.

Rohrbaugh 1998:122).[182] In John 16:4b-15 Jesus' death is spoken as his *going* to the Father/one who sent him, pointing thus to his glory and honour. Jesus has honour status from the Father, yet the/this world (Jews) dishonours Jesus. But Jesus was not seeking the honour of this world but the honour of the Father by going to the cross (cf. Jn 16:5, 7). It is the Father who gives honour (glory) to the Son, not this world (Jn 17:4, 5). In John 16:14 the Spirit-Paraclete role is to bring glory to Jesus after Jesus has finished his work of the cross. Socio-culturally Jesus' judgement and death were shameful and would have brought shame to a family. However, Jesus was acting from his status quo, being loyal to his Father bringing honour to him by going to the cross, which in turn brings glory to himself through the Spirit-Paraclete.

The disciples are in shame-honour situation as well. They had accepted a new status by leaving their previous occupations, social networks and families by accepting Jesus as their new leader (status giver). They were now the followers of Jesus receiving a new status especially from him but also from each other and the public. The announcement that Jesus is going to leave them was shocking news. Neyrey (1986:109) says:

> Managers get their role by ascription, that is, by birth into an aristocratic or priestly family, by appointment of emperor, king and senate, or by adoption by a patron.... A leader gains his/her role by achievement, by benefactions of behalf of his/her following, by acts of generalized reciprocity, or by heroic deeds. Groups which gather around leaders (not managers) tend to dissolve with the demise of the leader, unless stable structures emerge to routinize this charism [*sic*].

In John 16:4b-15 Jesus is seen as a leader rather than a manager. Jesus' going away would have been thus disastrous to the disciples (cf. Ac 5:37). However, Jesus points out that the group is not going to dissolve because the Spirit-Paraclete will come. He will be with them and function in/through them. The role of the Spirit-Paraclete, beside being their leader (Jn 16:13), is to ensure that the group of the faithful will maintain their honour status before God and others.

The/this world, however, is pictured as shameful (cf. Malina & Rohrbaugh 1998:241). Its shamefulness is revealed when Jesus goes back to the Father and sends the Spirit-Paraclete

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[182]This language refers also first-century Mediterranean concept of time. Brown (2003:101) points out that in Mediterranean culture 'at the time of planting, harvest is conceptualized not as a future event, but as part of the present.... Someone with this perception of time would have no trouble viewing Jesus' ascension as part of the present even of his glorification beginning at his betrayal.'

to his disciples, the honoured ones. When the Paraclete comes, he will reveal the true reality concerning sin, righteousness and judgement (Jn 16:8-11). This brings honour to the disciples but shame to unrighteous world. John 16:4b-15 also suggests that the community of the disciples is the agent who judges and reveals the *true* reality to the world, not vice versa (Jn 16:7-8). The/this world is in shame because it does not keep its 'birth' status (cf. Jn 1:1-5, 9-10) nor does it accept the honour status which Jesus brings (Jn 16:8; cf. Jn 17:22; Piper 2001).

4.2.2 Patron and client

Patron-client relations in the first century Mediterranean society in relation to the Gospel of John have received attention in recent social-scientific Johannine studies for good reason: the text obviously evokes this social and cultural world (e g, Malina & Rohrbaugh 1998; Brown 2003). Some of the social-scientific patterns are also applied to the Johannine text as interpretative keys (e g, Brown 2003). Brokers were mediators between classes 'bringing the more and less powerful into contact for personal benefit' (Brown 2003:28). The situation where brokers were needed was created when a patron had certain resources, whether goods or power, which a client was lacking. Since it was impossible to a client to approach a patron, a brokerage model was developed in which brokers became avenues of communication between a supplier (a patron) and the needy (a client) (:29; cf. Robbins 1996a:79). Broker and client committed themselves to a long-term relationship which bound them 'either legally or socially or both' (Osiek & Balch 1997:48).

While the text's face value is considered, the idea of the Spirit-Paraclete as a broker between Jesus and the disciples is obvious. The disciple will have access to Jesus through the Spirit-Paraclete after Jesus' going back to the Father; he will take from Jesus and disclose that to the disciples (cf. Jn 16:13-15). There is obvious patronage vocabulary in the text. Malina and Rohrbaugh (1998:118) point out that '[p]atronage language is astonishingly common in the Gospel of John. Forty-three times in John we are told that Jesus was "sent" by God.' The word 'send' is also found in John 16:7: the Spirit-Paraclete will be sent by Jesus. The one who is sent is acting on the behalf of the other who sent him. The Spirit-Paraclete will speak what he hears from Jesus/the Father (patron) and reveals the future to the disciples (clients) (Jn 16:13-14). This function of the Spirit-Paraclete glorifies the one who sent him, that is Jesus (patron). These remarks give the Paraclete the characteristics of a broker (cf. Brown 2003:24-30).

While the socio-cultural context of John is considered, the brokerage model is applicable to the Spirit-Paraclete's role in John 16:4b-15. It is pointed out by social-scientific interpreters that pathways of communication and relations in the ancient Mediterranean groups were based on a face-to-face mode (cf. Malina 1994b:2). This format, however, changed and became essentially patronage oriented which included intermediaries (:4). Malina (:4) points out that 'the institutionalization of patron-client relations would mark a meaningful movement from face-to-face kinship embedded politics to a new form.' In John 16:4b-15, Jesus, as a leader of the group, takes his group from a face-to-face stage to a 'brokerage' mode. This change was unimaginable to the disciples since they could not grasp what it would mean to them when Jesus went and was no longer with them face-to-face. Because of this frustrating situation, Jesus persuades the disciples with 'better future' - language promising the Spirit-Paraclete to be with them (Jn 16:7). It is also probable that the later statement by Jesus that the disciples will see him again (Jn 16:16) refers to the reality of the Spirit-Paraclete's presence. In summary, the Spirit-Paraclete carries some features and nature of brokerage model here.

In addition, the patron-client/brokerage model may also be applied to the text because of the context's forensic connotations. In other words, the Spirit-Paraclete is a broker who helps the disciples in a legal situation on behalf of Jesus. Yet we argue that although the mood in John 16:7-11 is forensic, the text does not suggest a courtroom situation where the world or the Paraclete functions as a judge or where the Paraclete is the official accusing or defending attorney. Lincoln's (2000:112-113) interpretation that in John 16:8-11 the world is in a continuous (cosmic) lawsuit with God and that the Paraclete functions as a witness is a more probable picture of the situation.

Jesus presents the Spirit-Paraclete as a benefit. He is sent to the disciples. He functions in, to and for the disciples. Yet, there is also a benefit to the sender, Jesus. By the presence of the Spirit-Paraclete the community of loyal disciples will continue to exist and thus also to perform for Jesus by proclaiming the message and perpetuating the teaching. This also corresponds quite closely to the patronage system in which the greatest benefit belongs to the patron not the client. Osiek and Balch (1997:48) notice that '[p]atronage systems develop and are necessary to the extent that...power functions to enhance the powerful rather than to serve the needs of the many.'

We have to note, however, that the Spirit-Paraclete's role as a broker is not so far developed as to exclude other roles. Some other roles are given to the Spirit-Paraclete which make him more than a mere intermediary between Jesus and the disciples. This same fact is

seen in Jesus' dual role. In some instances Jesus functions as a broker between the Father (cf. Jn 16:5, 15) and the disciples whereas in some other instances he functions as the patron (cf. Jn 16:7b, 14). These dual roles of Jesus and the Spirit-Paraclete do not allow us to limit the text's cultural and social world only to the patron-client model. Thus, we do not agree with Brown (2003:226) that the Spirit-Paraclete as a broker explains everything. Instead we argue that the text evokes the brokerage model and thus it has to be taken seriously as part of the Spirit-Paraclete's role. However, this does not overrule a more comprehensive picture which is developed in John 16:4b-15, since there are several other functions and roles of the Spirit-Paraclete which are outside of his brokerage role.

4.2.3 Limited good and purity code

Limited good and purity codes are common cultural and sociological topics which are partially evoked in John 16:4b-15 in relation to the Spirit-Paraclete and his role. The situation is the same here as above, namely that the social and cultural phenomena or patterns are applied to the narrative to convey spiritual and theological topics, which carry some aspects of those social and cultural phenomena, but do not completely match them. Thus, we say that this phenomenon is only partially present in the text.

The idea of limited good in antiquity was not only limited to physical things but also included concepts like wealth and honour (cf. Neyrey & Rohrbaugh 2001:467-469). In other words, the 'pie' was limited and if one received a bigger share, this automatically resulted in smaller pieces for others (Rohrbaugh 1993a:33). In John 16:4b-15, the 'good,' is spoken of in terms of 'benefit' which refers to the coming and presence of the Spirit-Paraclete. His coming was also limited. It was not limited in terms of time (except in relation to his coming *after* Jesus' going) but in terms of availability. He is available only to some, namely to the ingroup, not everybody. The Spirit-Paraclete is only for the kind of disciples depicted in the Farewell Discourse (Jn 14:16; 15:3; 16:7) and represented now by the eleven faithful ones in John 16:4b-15. This brings a dual-role to the Spirit-Paraclete. He is the 'good' (benefit) but he is also the one who shares 'good' things, like leading and revealing, with the ingroup. This 'good' is limited and not available outside of the ingroup, yet he is not limited within the ingroup. If one wants to receive his/her 'share' of the Spirit-Paraclete, s/he has to become a member of the ingroup. Interestingly enough, the Spirit-Paraclete finds his role in the work of persuasion to bring out-group people into the benefit group.

This leads to another concept, namely ‘purity codes.’ The world, including the unbelieving Jews, who did not picture themselves impure (cf. Jn 8) after a new definition of purity in the Gospel of John (e g, Jn 3:1-15; 16:8-11), are representatives of impure people. Social-culturally speaking, the disciples are not ‘out of place’ but ‘in place’, connected to Jesus and thus God, and are pure. People of the/this world including the opposing Jews, were unclean as they were outside God’s plan (cf. Malina & Rohrbaugh 1998:94). Thus, the/this world’s view of purity is not valid. It is wrong indeed (cf. Robbins 1996a:85). The Spirit-Paraclete’s ἐλέγχειν function in John 16:8-11 is directed toward all the people (see below) and thus brings a soteriological role to the Spirit-Paraclete. This means that the people of this world become people of the believing community and thus will receive their share of the ‘good,’ that is, the benefit of the Spirit-Paraclete. What is not developed in John 16:4b-15 is that this ‘good’ is not limited in the faith community. In other words, the picture here does not suggest that the more people join the faith community, the less each individual member has of the Spirit-Paraclete. Rather, the ‘good,’ in terms of the presence of the Spirit-Paraclete, is divided between unbelieving and believing people; believing people have it all whereas unbelieving people do not have it at all.

4.2.4 Group adherence, dyadic personality and fictive kinship relations

The role of the Spirit-Paraclete in John 16:4b-15 also reflects the first century Mediterranean collectivist culture. Especially features like group adherence, new fictive kin-group and dyadic personality are alluded to in the text and related to the role(s) of the Spirit-Paraclete. First, group adherence was highly valued in the social context of the Johannine community. Persons were not individualistic as in modern Western society, but collectivist. In other words, they devoted themselves to groups which also defined their personality and uniqueness (cf. Malina 1996b:41). This meant, among others, that if one knew a person from a given group, it was that group which identified the person. Individuals were taken as stereotypes (cf. Malina 1981:57). This kind of group adherence also motivated a person’s actions. Actions were good or bad depending on how they served the ingroup. Also love/loyalty and solidarity were part of the necessary values for the members of the group to live in his/her ingroup.

Jesus had formed an ingroup of the disciples. One of the members, Judas Iscariot, approved disloyal. He left the group and betrayed its leader, which was a very serious matter

in such a strong group-valued context (cf. Malina 1986a:36). The remaining ones are constantly encouraged to be loyal to the ingroup members and its leader (cf. Jn 14:1; 15:1-17). They are also addressed as a group not as individuals by Jesus in John 16:4b-15 and thus none of the members receive an elevated position within that group. But since the leader's (Jesus) physical presence was not going to continue in the ingroup, he promised the Spirit-Paraclete who is going to be in and with them and who would take the group further, making it even better. The disciples should just continue to be loyal to Jesus and thus they would be loyal to the Spirit-Paraclete, who is sent from the Father as Jesus was sent from the Father (cf. Jn 15:26; 16:5, 7). The Spirit-Paraclete became a new 'glue' to keep the group together.

Secondly, collective and ingroup personality was heavily dependent on others (cf. Malina 1981:55). This kind of personality in first century Mediterranean culture is called the dyadic personality. A dyadic personality does not act independently and/or make independent decisions. S/he is always dependent on others of his/her ingroup, especially the leader(s) of the ingroup. This attitude goes so far as that a person becomes 'an individual who perceives himself [herself] and forms his [her] self-image in terms of what others perceive and feed back to him' (:55). A person's ego was implanted in the group. Thus, a dyadic person was strongly embedded in others in his/her group, which resulted in the view that one viewed him/herself 'unique because he was set within other like beings within unique and distinctive groups' (:55). The role of the Spirit-Paraclete illustrates this socio-cultural phenomenon because the members of the group are told not to lead nor make decisions alone. They are told to be led and informed by the Spirit-Paraclete from whom they also receive their group identity. After his arrival the Spirit-Paraclete's role was to give a unique and distinctive outlook and task to the disciple. The individual disciples were probably not even tempted to develop strong self-identification as individuals, but they were promised to become a strong group of the Spirit-Paraclete in which they, as dyadic personalities, were to function according to the values, goals and ideologies of the Spirit-Paraclete. Thus, the dyadic relationship in John 16:4b-15 does not only exist between an individual member of the group and the group as a whole, but first of all, between the members of the group and the Spirit-Paraclete (cf. Robbins 1996a:78).

Finally, both of these socio-cultural phenomena are closely related to the kinship relations (*familism*) in the first century Mediterranean world. Kinship relations were first of all family relations including the extended family or clan (Malina 1996a:28). Yet, one could also engage in other kin-like relationships called fictive kinships. This could take place in a stable patron-client relationship in which a patron became 'like a father' (Brown 2003:27). Malina

(1996a:28) explains that '[f]ictive kin relationships are those that are kin-like, often deriving from a range of quasi-contractual relations: patrons and clients, supporting neighbors, friends, town-mates, and the like. Members of kinship and fictive kinship groups celebrate their bondedness in that central kinship ceremony, the activity of eating, the common meal.' The disciples were engaged to a fictive kin-group whose leader was Jesus. In the Farewell Discourse context they are enjoying a common meal as Jesus reveals the future of the group which is a feature of a fictive kinship relationship. Thus, it seems probable, that they had left behind their family kinship relations (in terms of the first century Palestinian family kinship culture) when accepting the invitation from Jesus to join to his kin-group (cf. Malina 2001:132). Now they had, or they were in the process of, adopting new goals. This new fictive kinship relation elevated them to a higher status, which was very rarely possible in such collectivistic kinship societies (cf. Malina 1986:30). The higher status was based on the group's access to God. The Spirit-Paraclete's role was to bring and maintain this new and higher status of the group. In addition, the Spirit-Paraclete, as intimately related to Jesus and the Father (cf. Jn 16:14-15), was the leader of the new fictive kinship group.

In summary, the disciples formed a new fictive kinship group, which, beside its theological and spiritual significance, moved them into a new social order. However, they did not do that by themselves. Actually it would have been impossible for them to move to a higher status by themselves. Thus, it is the Spirit-Paraclete who has the central role to further formulate a new kin-group after Jesus' going back to the Father. The Spirit-Paraclete was for the disciples, as dyadic personalities, the first reference from whom they derived their identity (cf. Malina 2001:135).

4.3 Final cultural categories and the Spirit-Paraclete

Final cultural categories investigate the text to see how it presents the final topics like holiness, lawfulness, expedient and valiant. Thus, the focus here is on examination of the features in the text which reveal how the community of disciples related itself to the larger society and how Jesus presented his revelation to the disciples (cf. Robbins 1996a:86). We have identified the following three features in relation to these 'final topics' in John 16:4b-15: (1) The community of disciples' responses to the dominant culture after the time of Jesus, (2) the presence of anti-language in the text and its meaning and purpose, and (3) the rhetoric used

by Jesus when the disciples, the Paraclete and the/this world are addressed. These features will be central parts of the discussion below.

4.3.1 Dominant culture and the new identity of disciples

When Jesus, a leader of the group, revealed his going back to the one who had sent him, it created a crisis in the group (cf. Jn 13:33-37; 14:1-5; 16:5-6). A group without a leader would most likely have disintegrated quite soon (cf. Neyrey 1986:109). Divorce of the leader from the group would have also been a social catastrophe. The disciples find themselves now at the advent of adjourning where they would gradually withdraw from the task of the community and its social activities (Malina 1995:105). This actually started to happen after the crucifixion of Jesus (cf. Jn 20:19; 21:2-3). However, 'with the experience of the appearance of the Risen Jesus, a feedback loop enters the process with new norming and subsequent performing' (:105). In John 16:4b-15 Jesus prepares them for that.

In John 16:5-6 the disciples are shocked. They are quiet and uncertain how they could possibly go on: how can they keep their dignity? Here the Spirit-Paraclete begins to play a role in Jesus' speech in relation to the group's future. First of all, the disciples will not be left without a leader after Jesus' going. The Paraclete will be sent to them by the present leader of the group (Jn 16:7). Secondly, the new leader is going to function in a way similar to that of Jesus. He continues to show the world its wrong, and lead his own people. He even speaks the same things than Jesus did and does (Jn 16:13; cf. Jn 14:26). In short, the community will be led by the Spirit-Paraclete. Moreover the Spirit-Paraclete defines the members of the group and thus divides the disciples from the world (cf. Jn 16:7-11). This makes the group of disciples continue as a distinct counterculture[183] group not merging into the dominant culture. The permanent presence of the Spirit-Paraclete in the community also secures the ill-formation of the group as contraculture.[184]

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[183]Robbins (1996b:169) explains the nature of counterculture quoting Roberts that '[t]he value conflict of a counterculture with the dominant society "must be one which is central, uncompromising, and wrenching to the fabric of the culture. The concept of counterculture also implies a differentiation *between* the two cultures which is more distinct than the areas of *overlap*"' [Roberts's italics].

[184]Contracultures are short-living groups which 'do not involve more than one generation' and which are characterised by their reactions against dominant, sub- or countercultures (Robbins 1996a:170).

Jesus is not adjourning the group but re-forming and norming the group. He puts the group together again, not literally, since the faithful group of eleven was formed already, but rather psychologically. Soon the group would live in a new 'Spirit-Paraclete reality.' This leads the group to new norming and subsequent performing (Malina 1995:103-105). The Spirit-Paraclete had a role in this. He was not only spoken of as the comforter at the moment of grief, but he was revealed as a new active-divine-presence who takes the group further in terms of its performing activity and social and spiritual identity. The Johannine church must have pictured herself as a such re-formed and normed community which does not share the system of attitudes, values, disposition and norms of the dominant culture (cf. Robbins 1996a:168).

4.3.2 Antilanguage of Johannine antisociety

Antilanguage, which is not only a Mediterranean phenomenon, but is found in all societies, ancient and modern, is present in the Gospel of John (cf. Malina & Rohrbaugh 1998:7-9). It identifies a group's cultural standing in relation to the dominant culture. Antilanguage's major task is define in-group and out-group (cf. Malina & Rohrbaugh 1998:47; Culpepper 2002:88).

The principle of antilanguage is that the antisociety[185] redefines the meanings of the words and changes its vocabulary to be 'coded' making it meaningless to the dominant society. Thus, it is always 'learned language,' nobody's mother tongue (Holliday 1978:171). This is 'central to the activities of the subculture and that set it off most sharply from the established society' (Holliday 1978:165). The other feature is that antisociety overlexicalises the language: the same thing can be called by several different words (Malina & Rohrbaugh 1998:46-47; cf Malina 1994a:174). The third phenomenon is re-socialisation. 'It creates an alternative reality: the process is one not of construction but of reconstruction' (Holliday 1978:170). It is a means by which antisociety transforms itself and its members and identifies itself different from other groups and dominant culture. 'The antilanguage arises when the alternative reality is a *counter*-reality, set up *in opposition* to same established norm' (:171)

[185]Antisociety as a term does not carry any moral judgement. In other words, it does not have connotations of good or bad. It only carries the idea of being somehow a border group outside larger society, for one reason or another. The reason for separation from society might be ideological, religious or any other element which is held by its members, which is different than in society in general.

[Holliday's italics]. Holliday (:171) summarises saying that '[i]t is thus not the *distance* between the two realities but the *tension* between them that is significant' [Holliday's italics]. In the Gospel of John, the tension between antisociety (Jesus and those who believe in him) and the dominant society (the Jews and the/this world) is spoken with spacial and ideological terms pointing out the contrasts (cf. Malina & Rohrbaugh 1998:47).[186]

Terms such as the Paraclete and the Spirit of t/Truth in John 16:4b-15 belong to Johannine antilanguage. They are key terms which demonstrate the overlexicalisation in John's antilanguage as well as re-definition (see above intertexture 3.2.1 & 3.2.2). John could have used the word 'Spirit' in these contexts instead of applying these unique and quite unusual and somewhat arbitrary terms. Here these terms are applied and used in such a way that they demonstrate antisociety's superiority over the dominant, unbelieving society and so create tension. The Paraclete, and especially its forensic connotations, might have been understood by the out-group as a threatening juristical figure whereas its meaning to Johannine antisociety was much more than that. The Spirit of t/Truth, on the other hand, brings truth-untruth tension between these two societies. Yet antilanguage is not only used in John 16:4b-15 as a border-keeping mechanism but also as a means for rhetorical persuasion to show the tension between these two realities.

4.3.3 Culture rhetoric of the community of disciples and its opponents

Here the focus is on what kind of culture rhetoric[187] the community of disciples and its opponents use toward each other and for what purposes. We apply the concepts of 'dominant culture rhetoric' and 'counterculture rhetoric' which are brought to our attention by the study of sociology of culture and are used by dominant culture and counterculture respectively (cf. Robbins 1996a:86). The purpose is to showcase the community of disciples and its opponents' cultural stands and the nature of their attitudes toward each other. Usually these cultural categories in a narrative are revealed through the characters of the narrative. Yet, there is none

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[186]Malina & Rohrbaugh (1998:46-47) lists four primary characteristics of antilanguage which are present in the Gospel of John: 'heavy overlexicalization (many words for the same reality of concern to the group), new oppositional terminology for the in-group and its concerns (usual words filled with unusual, new meanings), emphasis on the interpersonal (interpersonal relationships between author and group members and Jesus and group members), and social contrast with the out-group (society).'

[187]'Culture rhetoric' is used here to present a system of attitudes, values, dispositions, and norms.

but one character, namely Jesus, in John 16:4b-15 who is verbal. Other characters, whether they are human, spirit-beings or divine, do not have a voice. This means that we do not have much material in John 16:4b-15 to examine the dominant culture's rhetoric in particular. Thus, we have to move to the immediate literary context to find out more about the dominant culture. On the other hand, there are several indicators in Jesus' discourse to tell in which cultural categories the characters of the narrative belong. Below we will outline the cultural stands of these two entities in relation to each other and point out the role of the Spirit-Paraclete in this.

The dominant culture in the Gospel of John is the Jesus-opponent world which often culminates in Jesus-opponent Jews (cf. Jn 8). In John 16:4b-15 there are but two phrases which give an idea to the reader of the kind of society. First, in verse 9 it consists of the people who do not believe in (εἰς) Jesus. The people of the/this world's negative response to Jesus represents the dominant culture rhetoric. Secondly, the leader of the/this world is judged in verse 11. Even though it is not told who judges this ruler, it is implied that the judgement belongs to God. From these verses one can draw the conclusion that the dominant culture is opposed to Jesus and his followers (see below). How this is fleshed out by the dominant culture is revealed at least partially in the immediate literary contexts in John 15:18-16:4a and 16:20. These passages reveal actions which exclude the disciples from the dominant culture and which demonstrates opposite reactions to that of the disciples. For example, what brings sorrow to the disciples brings joy to the dominant culture (Jn 16:20).

The community of disciples does not belong to dominant culture. Yet, its cultural stand is not formed by its own actions and ideology, but by the presence and the work of the Spirit-Paraclete. First, we see in verse 14 that the Spirit-Paraclete glorifies Jesus, the object of unbelief of the dominant culture. This points out that something opposite to the dominant culture is in view. It suggests that the Spirit-Paraclete's action represents counterculture rhetoric, which differs in explicit central value and the ideology of the dominant culture (cf. Robbins 1996b:169; Roberts 1978:112-113). Here it is in different relation to Jesus. Also his active and positive functions toward the disciples in verse 13 point this out. In sum, it is the Spirit-Paraclete which forms the alternative culture of the disciples.

Verses 8-11 also suggest that the community of disciples belong to a counterculture since it is characterised by the attempt to change the dominant culture not by force but by offering an alternative view of life and reality. The purpose is to persuade the dominant culture to accept the counterculture's offer for a different (better) life (cf. :169; Roberts 1978:121).

The Paraclete works through the disciples toward the/this world, trying to convert its members to accept the counterculture's ideology. Thus, the ideology of the disciples is not only exclusive but also inclusive. In addition, this shows that counterculture rhetoric is, as Robbins (1996a:87) says, 'a culturally heretical rhetoric that evokes "new future"' and does not evoke 'the preservation of an "old culture."'

The role of the Spirit-Paraclete in this situation is twofold. First, the Spirit-Paraclete has a balancing role. The disciples might have had a tendency to construct a contraculture rather than counterculture (cf. Jn 18:10-11; 20:19).[188] It was the Spirit-Paraclete's task to shape the community and to make the disciples understand their socio-ideological standing before the dominant culture as a counterculture. They were about to stand not only against the world, but also to get its members to move from dominant culture to their counterculture. The final category is that one will not be judged as the ruler of this world is judged, but is to be led by the Spirit-Paraclete (cf. Robbins 1996b:172).

Secondly, the Spirit-Paraclete applies judicial rhetoric toward the world (Jn 16:8-11) which also brings out the tension between the dominant culture and counterculture. Juridical rhetoric, but not the juridical actions themselves (cf. Jn 16:11), take place through the people of the Spirit-Paraclete.[189] This suggests that (1) people of ὁ κόσμος are not yet judged but the reality of their negative future is brought to their intention by counterculture rhetoric, and that (2) the disciples are the people of the Spirit-Paraclete who function toward the people of ὁ κόσμος trying to change their present course of life. The goal is not condemnation itself but transformation (cf. Bennema 2002b:238).[190] Thus, the role of the Spirit-Paraclete is not just

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[188]'A contraculture is primarily a reaction-formation response to a dominant culture, subculture or counterculture. One can predict the behavior and values in it if one knows the values of the society, subsociety or countersociety to which it is reacting, since the values are simply inverted' (Robbins 1996a:170). A contraculture has also a short life-span reaching no further than one generation (cf. :170; Roberts 1978:113).

[189]This reading is mainly based on John 15:26-27, in which the Paraclete and the disciples are given the same witnessing role in the hostile world. Moreover, Jesus' words in John 14:17 concerning the Spirit-Paraclete that ὃ ὁ κόσμος οὐ δύναται λαβεῖν rule out the possibility that the world receives the Spirit-Paraclete even in the capacity revealed in John 16:8-11.

[190]Here Spirit-Paraclete's counterculture rhetoric differs somewhat from the definition of counterculture rhetoric. Robbins (1996a:87) points out that counterculture rhetoric 'let the members of dominant society go on with their "madness."' Yet, he continues to say that 'an underlaying theme is the *hope* of voluntary reform by the dominant society in accord with a different model of "the good life." Hence, one would expect fully developed counterculture rhetoric to express a constructive image of an alternative, better way of life' [Robbins italics]. In the actions of the Spirit-Paraclete toward the dominant culture we see this voluntariness to

forensic even though it has forensic overtones. NT soteriology requires repentance which cannot take place before one recognises one's wrong standing in relation to Jesus. Thus, soteriological activity includes juridical rhetoric. Yet there is constant tension between the world and the disciples. But even though the world (and the synagogue) condemns the disciples, it is disciples who bring conversion message to the world (:238).

The rhetoric used by the counterculture (Jn 16:8-11) demonstrates that the table has been turned since the previous section (Jn 15:18-16:4a). It is not the world (15:18-20) nor the synagogue (Jn 16:1-4a) which are using their 'authority' over the disciples. On the contrary, the disciples who are judged by the world/synagogue are acting upon the unbelieving world.[191] Yet the rhetorical power does not rest on the disciples but on the Spirit-Paraclete. This means that the counterculture group (the disciples) functions not only from its sociological standing, but from the Spirit-authorised position. Juridical rhetoric here is counterculture rhetoric persuading the dominant culture to turn away from its way of destruction.

4.4 Conclusions: Social and cultural texture

Social and cultural texture study of the role(s) of the Spirit-Paraclete in John 16:4b-15 has revealed that the text evokes and supposes social and cultural categories in which the Spirit-Paraclete has a central role. He has a role in honour-shame, patron-client and limited good and purity code concepts as well as in a new fictive kinship group formation. He also effects good social and cultural outcomes for the disciples but which are negative to the/this world. Yet social and cultural texture as it involves the Spirit-Paraclete moves beyond dichotomy and tension between the disciples and the/this world. He is also the balancing or even the healing agent. The disciples would perhaps have had more radical ideas of forming their ingroup if Jesus had left them on their own. Even though they are viewed as antisociety, the Spirit-Paraclete formed them to be a counterculture rather than a contraculture group so balancing their 'radicalness.' On the other hand, the Spirit-Paraclete is also the healing agent who re-forms the community which is already showing signs that it might disintegrate. In

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change and a degree of development.

[191]In the Gospel of John this rhetorical device is used elsewhere as well. For example, in the narrative in John 4:7-26, the Samaritan woman is the one who provides a cup and water, in other terms, she is not in need of anything whereas Jesus is need of water. However, as narrative develops, it is the Samaritan woman who is in need of living water and the source of that water. Jesus provides both of them to her.

short, several social and cultural concepts are met spiritually through the presence of the Spirit-Paraclete. His solutions to these questions do not remain only on the level of metaphysical, but call the new fictive kinship group to a new social order and thus bring a sociological dimension to his roles. Below we list the roles of the Spirit-Paraclete made known by the social and cultural texture.

Table 4.2: The roles of the Spirit-Paraclete in social and cultural texture

1.	To be the reference point to determine honour and shame.
2.	To be a leader of the new fictive kinship group after Jesus' going.
3.	To function as agent (broker) providing the power/authority source to the disciples.
4.	To be one who re-forms and re-norms the group of the disciples to become a performing group.
5.	To be an agent to keep (to shape) the disciples' view of themselves as a counterculture society.
6.	To employ counterculture rhetoric to convict or expose the world's dominant rhetoric (ideology) as wrong.

5 Ideological texture of John 16:4b-15

Ideological texture investigates people: the reader, the author and previous interpreters. The task is to examine what is their ideological stand to see how it may influence the text and its understanding. In this section, the ideological texture of the text will be investigated from three different angles: (1) the reader and his/her tradition, (2) the writer's ideological stand, (3) Johannine scholarship (cf. Robbins 1996a:95).

5.1 Ideological texture of the researcher

The exegete's assumptions and prejudices are sketched here in order to see his world in which interpretation takes place. This self-study includes study of the researcher's biases, opinions, preferences and stereotypes (cf. Robbins 1996a:95) as well as a brief historical outline to show in which contexts those ideologies developed and are practised.

I[192] was born in Finland to Christian parents. Our family's core values were peace, love, honesty and faith. According to these values, life was focused on three poles: home/family, work/school and the church. Even though relationships with others took place within these three contexts, it is was in the church where the deepest relationships were formed outside of the immediate family.

After acquiring basic schooling, I enrolled in a commercial school to study for a diploma in business. During those years I was deeply involved in music. Beside learning to play musical instruments, I learnt what it meant to be committed to the task of learning. This attitude of self-discipline was extended to other areas of my life such as to my faith commitment including my independent Bible study.

Faith was a highly valued part of my life and all other values were built on it. Personal faith in Christ was the core religious belief and practice, an inseparable component of the notion of the correct way of life. The other side of the coin was a view of the world which was fairly negative. The world was considered to be evil and impelled by evil. Thus, the gospel had to be shared with others to deliver them from an evil world. This view was a reflection of the church's evangelistic orientation; the gospel was preached as a radical conversion experience.

The work of the Holy Spirit was greatly emphasised. The Holy Spirit was regarded part of the salvation experience and especially part of the Christian life after conversion. The Spirit was the one who nurtures the fruit of the Spirit (cf. Gal 5:22) in a believer. Moreover, believers were encouraged to seek the spiritual gifts (cf. 1 Cor 12:4-11) and the baptism (or filling) of the Spirit according to Acts 2:4.

My early ideological response to the world was mainly conversionist. The world was evil; thus every Christian's task was to preach the gospel to others so that they could be changed. The outcome of conversion would be a better world. Political activity was not encouraged and ministers of the church were not allowed to make public party-political statements. Change in the world was not effected by the reformation of social, political or economic institutions but by religious experience (cf. Robbins 1996b:147, 149).

When I was young certain features of an introversionist response to the world were part of my conduct and ideology. Although I understood that it was necessary to preach the gospel in the world, I withdrew somewhat from society at the same time. I also accepted thaumaturgic views, thus holding that supernatural experiences are possible and real (:149). This view was

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[192]This section will be written by using first person singular to reflect better the writer's personal life and ideology.

formed by my church's teaching about a supernatural God and the supernatural work of the Holy Spirit.

My current ideology in relation to my response to the world has changed qualitatively from my earlier views. Probably the greatest change has occurred in the area of conversionism and introversionism. I still maintain that personal conversion is necessary for salvation, but I do not hold that the Christians should separate themselves from doing good in the world, whether political, economic or social. Thus, my view today is also partially reformist (cf. Robbins 1996b:149). I continue to retain thaumaturgic elements in my ideology. I maintain the possibility of the supernatural. Due to my Pentecostal upbringing, my personal experience of the Spirit and my re-thought and informed theological understanding, I hold that the Spirit, including the charismata, belongs to the Church throughout the history, not only as a dogma but also in praxis. Yet I do not hold that the charismata are a gateway to salvation or that they lead to a higher spiritual level.

My cultural location has changed radically since my youth. My first twenty-eight years were spent in Finland. Later my wife and I moved to Belgium and then to North America. During my years in Toronto, Canada I was immersed in international multicultural life. Currently I teach in an international Bible college in Belgium and do some teaching in different parts of West Africa. Inter-cultural experiences have caused me to evaluate my personal prejudices and assumptions on theological issues and practices more objectively.

My hermeneutical practices and assumptions have changed since my first attempts to interpret the biblical text. The faith community in which I grew up claimed to read the Bible literally even though sometimes the practice was contrary. In my early theological studies, the major emphasis was on historical-grammatical reading. Literary criticism and other more recent reading methods such as rhetorical and reader-response criticisms were not valued and even avoided. The case was the same with the historical-critical approach. Today I recognise the value (even experience the need) of different readings and criticisms, although I do not always agree with their practitioners and their conclusions (see chapter one). I have experienced a hermeneutical paradigm shift: I have moved from 'literal' interpretation through literal-grammatical interpretation toward rhetorical-sociological interpretation. This is a quite natural development. It is one of my ideological assumptions that all methodologies can contribute to the reading. Socio-rhetorical criticism as a thick tapestry is a multidimensional analysis which does not ignore literal-grammatical reading, but enriches that reading with several other aspects.

In summary, I have a strong Protestant-Evangelical-Pentecostal background which is still the context in which I practice theology today. There have been changes in my theology and praxis since my youth. Some were stimulated by this study, but these changes have been 'growing' experiences rather than radical 'upheavals.' Finally, it should be mentioned that I have written this thesis in my individual capacity, and not on behalf of any group or denomination. I was also not asked to do this study nor have I received any guidance from a specific group. I recognise the fact that ideology is not independent phenomenon but this relates to one's social, cultural and theological location. In this sense one is inescapably tied to one's ideological inheritance, but the outcome of this study was not pre-determined by this, and in this sense my work can be termed ideologically independent.

5.2 Ideological voice of the (implied) author in John 16:4b-15

Ideologically, the text suggests that reality is divided *horizontally* and *vertically*. Vertically reality is divided between the divine and the people. This division reflects the Johannine two level above-below world view (cf. Jn 8:23). It can be demonstrated by the following statement pares developed from John 16:4b-15:

1. Jesus goes to the Father – the disciples cannot follow Jesus [they will stay]
2. Jesus will send the Spirit-Paraclete – the disciples will receive the Spirit-Paraclete
3. Jesus has more to say – the disciples do not say anything; cannot bear more
4. The Spirit-Paraclete listens to Jesus – the Spirit-Paraclete speaks to the disciples
5. The Spirit-Paraclete glorifies Jesus – [the Spirit-Paraclete does not glorify the disciples]
6. Jesus shares all things with the Father – [the disciples do not share the all things with the Father]

There is even greater difference between Jesus/Paraclete and the people of the/this world because of their unbelief (Jn 16:9; cf. 14:17).

Horizontally the reality is divided between Jesus-opponents and the disciples (cf. Jn 16:9, 11). The dynamics between these realities are suggested in the text by the following ideas: The disciples are under the rulership of the Spirit-Paraclete, but use the Spirit-Paraclete's authority over the people of the/this world. Yet the text does not suggest that the people of the/this world are inferior to the disciples. The question here is spiritual-ideological, not social, racial, sexual or intellectual. The *system of differentiation* is based on spiritual realities in John 16:4b-15. This signifies the Spirit-Paraclete as a demonstrator and

distinguisher of those who are the disciples of Jesus and thus not members of the dominant world-culture. Neither is the situation permanent: those who are now people of the/this world will not necessarily remain in that condition. The Johannine community was not designed to be a closed clique or gang, but a community which could persuade the people of the dominant world-culture. Horizontal and vertical divisions create the world-view in which the Johannine community lived and functioned.

The *objective* of differentiation is to create a spiritual realm which goes beyond socio-religious-cultural borders. What is essential in one's life is whether one has the Spirit-Paraclete or not. *The means* to bring this reality into existence is Jesus' going to the Father and the Spirit-Paraclete's coming. The form of *institutionalisation of power* is through the coming of the Spirit-Paraclete. He is the Spirit of truth as Jesus is truth (cf. Jn 14:6). The truth has power over the disciples and the ruler of the/this world and all who are his representatives. The power over the disciples is positive; the power over the ruler of the/this world is revealed in negative judgement.[193]

John's ideology also suggests that he wrote from the point of view of a *corporate group which has permanent existence* (cf. Robbins 1996a:101). The goal was to make Jesus known as Christ who *permanently exists and functions through the Spirit-Paraclete in the disciples' community*, which will not cease after the first generation disciples have passed away.

Another ideological view of the author is his view of metaphysical. There are several indicators that the text assumes metaphysical reality without further explanation. Jesus was going to and the Paraclete was coming from metaphysical reality. The Spirit-Paraclete's functions in and his actions toward and on behalf of the disciples are metaphysical with concrete consequences. Moreover, a cosmic (metaphysical) judgement of the ruler of this world (Jn 16:11) is announced as a fact.

This ideological stance has an immanent consequence leading to another ideological viewpoint of the author. It indicates that the transcendent being (God/glorified Jesus/the Spirit-Paraclete) shares points of contact with physical reality. God communicates with human beings, whether they are his people or people of the/this world. He is not only transcendent, but also immanent. The means of God's immanence is the Spirit-Paraclete. It is extremely likely that the author had experienced this (Jn 16:13; cf. Burge 1987).

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[193]κρίσεως in the context of John 16:11 is understood as a negative condemnation.

The author conveys a pacifistic ideology in John 16:4b-15. The world and the Christian church are in ideological conflict over Jesus, but physical force is not used by the disciples in that conflict. In the previous section (Jn 15:18-16:4a) this conflict is depicted as one in which the disciples are the objects of the/this world's wrath and it wields violent physical and social force against them. However, the disciples do not need to use violence as the ruler of the/this world is already judged (Jn 16:11; cf. Jn 16:33).

5.3 Modes of intellectual discourse in previous interpretations

The ideological viewpoints in Johannine scholarship may be divided into three categories by their hermeneutical orientations: (1) historical-critical, (2) socio-scientific, and (3) literary-critical. Historical-critical scholarship has concentrated on seeking backgrounds and historical developments, whether textual, ideological and/or religious (cf. Brown 1966-1970; Bultmann 1976; Schnackenburg 1980-1982). This mode of ideological discourse is also influenced by Martyn's work, *History & Theology in the Fourth Gospel* (1979). The hypothesis is that the Gospel of John is a two-level story. The historical story is shaped by the Johannine community and its *Sitz im Leben*. Thus, the context of the author(s) is the major modifier of the (historical)[194] events, the Spirit-Paraclete motif included (cf. Brown 1970:713, 1142-1143). Bultmann reads the gospel message as Johannine kerygma, which needs to be demythologized. This has influenced his mode of interpretation so that, for example, he takes the Spirit-Paraclete as a mythological presentation of the Evangelist and his group's belief.

There is also a more conservative branch among that group of commentators (cf. Barrett 1978; Carson 1991; Keener 2003). Scholars belonging to this group do not make such great distinctions between the historical narrative and its reinterpretation in the new context of the Johannine community. Yet, they do not ignore the gap between the event itself and its recording. These interpreters quite obviously emphasise theological meanings of the Spirit-Paraclete in John 16:4b-15, studying also its cognates, OT allusions and even cultural-sociological phenomena (cf. Barret 1978:462, 484; Keener 2003, 2:1031). Carson (1991:541-

[194]The word 'historical' is placed in parentheses since practitioners of historical-critical interpretation do not explicitly state if they hold that the narrative in all places is based on historical events. Rather, the opposite is often assumed by them, namely that the text contains portions or features which are creations of the author and are not genuinely historical.

542) limits the Spirit-Paraclete to the lifetime of the narrative characters, thus revealing his ideological understanding concerning his continuous/discontinuous role.

The problem with all these commentators is that they ignore the supernatural too readily and sometimes even work systematically to avoid supernaturalism in the application of the text. Moreover, they tend to separate the written Gospel product from the historical events and consider the recording a biased re-interpretation of historical (or imagined) events and thus not historically trustworthy. Moreover, some see the extent of the role of the Spirit-Paraclete in time as limited.

A second group of commentators reads the text socio-scientifically. Malina's and Rohrbaugh's (1998) recent commentary is an example of the social-scientific mode of intellectual discourse applied to reading of John.[195] Their hypothesis is that 'meanings...always derive from some social system' (Malina & Rohrbaugh 1998:3). For them it is necessary that the reader bridges the social gap between the social context of the text and the reader for the latter to avoid egocentrism. Even though this kind of intellectual mode is welcomed, it bypasses the nature of the Gospel of John as religious text which is embedded, for example, in the ideology of the supernatural (cf. Robbins 1996a:108). What is obvious is that their view of the Spirit-Paraclete is left on the level of the sociological context of the author. This is demonstrated by their scant comment on the Spirit-Paraclete in John 16:4b-15 because the subject belongs to the spiritual realm. Ths mode of interpretation does not have the tools to investigate the Spirit-Paraclete motif comprehensively.

A final group of interpreters reads the Gospel of John from a literary point of view. Culpepper introduced this method to Johannine scholarship. After his *Anatomy of the Fourth Gospel* (1983) there have been several attempts to understand parts of John's Gospel literary critically. However, only Brodie (1993a) has partially engaged in writing a literary commentary.[196] The ideological mode of intellectual discourse in this approach is that the text itself as we have it today, is able to transmit the meaning. A hiatus is that, if it does not completely ignore, it minimises the authorial intention as well as the importance of historical reality behind the narrative (cf. Culpepper 1983:5; Stibbe 1994:198).

Brodie, however, using his literary friendly interpretation, sees metaphysical aspects of the Spirit-Paraclete more readily than others. He points out that not only is John is interested

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[195]Keener (2003) also partially works social-scientifically.

[196]Brodie's (1993a) commentary on the Gospel of John is subtitled *A literary and theological commentary*.

in what is seen, but also in what is unseen (:16). This is implied to the Spirit-Paraclete passages. When John 16:7-11 is in view, he considers the world which is confronted by the Spirit-Paraclete the 'unseen' worldliness in the disciples (:493, 496). This means that not only are spiritual realities accepted but also in some terms (here 'world') can be spiritualised.

Commentators do not articulate their own ideological stands as a result of a long held 'scientific' (mis)conception that the interpreter must remain distant to the object of interpretation in order to be as objective as s/he could probably be. Yet, this situation makes reading and evaluating an academic work more arbitrary than if the ideology of the researcher had been readily presented to the reader. This attitude, we argue, should change. In addition, it is quite surprising that they hardly comment on or develop the ideological aspects which are evoked or assumed in and through the text. Ideological texture studies are almost completely absent in the works of these commentators. This might be an outcome of the methodologies used: applied methodologies do not have adequate tools to discover ideological questions or the scholars have not been interested in them. The only ideological comments made are in relation to the commentators' hermeneutical assumptions and their understanding of the intention or background of the author and his context. This has led many interpreters either to take the text as a historical narrative of the community (representational view) or to take it as an occasional text which reflects the author's belief/ideology (generative view). Obviously, there is a need to improve in the arena of ideological studies in Johannine scholarship.

5.4 Conclusions: Ideological texture

Ideology in John 16:4b-15 is centered on two aspects: (1) a three-pole-ideology of reality which includes the divine (the Father, Jesus, the Spirit-Paraclete), the disciples, and unbelieving world, and (2) the separation-transformation ideology of the disciples and the/this world. Both categories require the existence of the spiritual and supernatural, which is held as 'natural' in the text yet not always in modern scholarship. The Spirit-Paraclete as a divine presence has a role in this. He separates the disciples from the dominant society, but at the same time he is the agent who makes the/this world's transformation possible without physical force. The text also distinguishes divine beings from people. The disciples who have the Spirit-Paraclete are not transformed beyond their human existence, yet they are different from the Jesus-opponent world. It is noticeable that there is no power-struggle in this passage. The Spirit-Paraclete holds authority/power and the disciples are beneficiaries of this. In this way

the hate-power of the world (Jn 15:18-16:4a) is left out of this passage and reduced to non-existence.

6 Sacred texture in the text and through its textures

The text under consideration is dominated by sacred topics, yet the sacred texture of the text has been left almost untouched until now. This has some consequences: literary, rhetorical, socio-cultural and ideological topics are actively present and serve as background for sacred texture investigation. The goal is to analyse divine and human beings and their relationships in the light of the role(s) of the Spirit-Paraclete in this.

6.1 Divine beings: God/Father, Jesus and the Spirit-Paraclete

In our discussion below, 'divine being' refers to a person who is neither a mere human being nor a created being, such as an angel. In other words, a divine being is one who is eternal and divine and thus shares the attributes of God, such as, holiness, love, righteousness, and infinity.

The word Θεός is not employed in John 16:4b-15. However, other terms are employed to refer to God, namely, 'the one who sent me' (Jn 16:5) and 'the Father' (Jn 16:10, 15). These two phrases refer to the same being as demonstrated in John 14:24 in the same phrase; τοῦ πέμψαντος με πατρός. The Father is not an active participant in the text, but his presence is implied (Jn 16:7, 15) to point out the kind of relationship between the Father, Jesus and the Spirit-Paraclete in John 16:4b-15, the relationship which is presumed in the narrative/discourse to be a seamless unity (cf, Jn 16:5, 7, 14-15). This kind of relationship among these three also indicates that they belong to the same category of divine being.

The speaker, Jesus, is not introduced by the narrator in this passage. He is introduced by the Evangelist elsewhere (e g, Jn 1:1-18). There are some indicators in John 16:4b-15, however, which reveal some qualifications of Jesus which can be divided into two categories: (1) divine being and (2) holy person. Here we look at his qualifications as they refer to his divine being. First, if Jesus is going back to the one who sent him (the Father), he belongs to the same rank of the sender (Jn 16:5). It also suggests that Jesus was sent with a purpose. He was sent in order to go back, which in the Johannine presentation includes the cross, resurrection and ascension. Moreover, if Jesus sends another divine being to the disciples,

namely the Spirit-Paraclete, he must have certain authority to do it. If he has access to the things that the Father has, he must have a close relationship with him. All these facts illustrate that Jesus is a divine being. This Jesus has an active role in the narrative.

The Spirit-Paraclete is sometimes understood as a mere spirit being (see below) (cf. Robbins 1996a:123). However, he is spoken of in terms of a person rather than a mere of effect (cf. Barrett 1978:91). This is implicitly suggested by the following: First, he is called ὁ παράκλητος (Jn 16:7). This term is used in extra-biblical language mainly to refer persons who acted as helpers to one who was in need. Second, ὁ παράκλητος is referred to by the third person singular masculine pronoun ἐκεῖνος (Jn 16:8, 13). This pronoun is used because it is the correct Greek (cf. Wallace 1996: 331-332). Third, his coming is spoken of in the same fashion as Jesus' going which includes not only spiritual significance but also physical phenomena. This does not constitute an argument that the Spirit-Paraclete is another incarnated heavenly being, only a force or power or Jesus' spirit, but he is his own divine person. Fourth, his functions, such as revealing, guiding, speaking, glorifying, require attributes which belong to a divine person. Finally, the Spirit-Paraclete is given attributes of pre-existence and of one who is the truth like Jesus is the truth (cf. Jn 14:6; 16:7a). Jesus tells his disciples that he will send the Paraclete. Thus, he is already present where Jesus is going. This is substantiated by the fact that an attribute of God and Jesus is that they are the truth (cf. Jn 14:6; 17:17). So is the Spirit-Paraclete spoken of as τὸ πνεῦμα τῆς ἀληθείας (cf. Jn 14:16-17; 15:26; 16:13). Thus, the Paraclete belongs to the same category with the Father and Jesus who are understood as divine beings and persons.

Before we close, we point out that all these divine beings are in relation and harmony with each other. Jesus goes to the Father and shares things with him. Jesus sends the Spirit-Paraclete who receives all from Jesus and Jesus, in turn, from the Father. The Spirit-Paraclete, as he discloses things including future things which he hears, glorifies the glorified Jesus. The Trinitarian relationship is present in the text which persuades the disciples that the Spirit-Paraclete who will come to them, is indeed trustworthy and will be a continuous divine presence in/among them.

6.2 Holy persons: Jesus and the people of the Spirit-Paraclete

Robbins (1996a:121-122) places Jesus in the 'holy person' category. We argued above that the fourth Gospel does not picture him only as a holy person, but as a divine being. This

argument does not, however, exclude him from sharing with the 'holy person' category. As we pointed out, in the Gospel of John Jesus is depicted divine being but also incarnated one. Thus, Jesus did not only appear to have a body (human nature), which would be a docetic presentation of Jesus. Rather, Jesus became flesh (Jn 1:14), suffered and went back to the Father as the incarnated Christ, that is, as a holy person. Jesus as such became an object of imitation for the disciples to follow in the presence of the Spirit-Paraclete as a people of the Spirit. Thus, we may say that Jesus in the Gospel of John is not merely divine being but also a holy person as far as his incarnation is concerned.

We also argue that holy persons in John 16:4b-15 are those referred to by the plural 'you', namely, the eleven faithful disciples. The disciples are separated from diving beings (see above) and also from un-holy persons, namely, the people of the/this world who do not believe in Jesus (Jn 16:9). There is no suggestion that the disciples would be divine or that they would become such beings even when they receive the Spirit-Paraclete. Yet they are viewed as people who have a special status in relation to other people and divine beings. They will benefit from their relationship with Jesus and the Father through the Spirit-Paraclete. In fact, as believing people, the Spirit-Paraclete comes to them and gives them status as people of the Spirit which makes them different from the rest. In other words, they are holy ones, separated from the people of the/this world to God; the Spirit-Paraclete is a definite proof of this.

6.3 Spirit being: The ruler of this world

By the phrase 'spirit being' we refer here to beings which are not human neither divine beings either. Thus, this category contains beings like angels. Yet, this term is sometimes applied to the Holy Spirit in NT pnematology and thus we will also give an account how we view the Spirit-Paraclete as a spirit being.

Besides that the Spirit-Paraclete can be seen as a spirit being, John 16:11 mentions the other spirit being, namely the ruler of this world. However, it is not equal in power with the Spirit-Paraclete. The distinction between these two beings proves that the Evangelist does not cultivate Qumran dualism. On the one hand, distinction of the Spirit-Paraclete (divine being/person) from the ruler of this world (evil spirit being) clarifies the kind of duality. On the other hand, distinction (separation) of the ruler of this world from human beings clarifies

his status as spirit being. In short, the ruler of this world as a spirit being is separated from divine beings and human beings.

The phrase ὁ ἄρχων τοῦ κόσμου τούτου is found in John 12:31 and 16:11 to prove that the ruler of this world indeed belongs to another category than that of Jesus and the Spirit-Paraclete. On both occasions the ruler of the/this world is judged/condemned. John 14:30 reads ὁ τοῦ κόσμου ἄρχων showing that Jesus has nothing common with him. No redemption is available for him (Jn 16:11), which also indicates that he is not a human being but belongs to the category of sprit beings which Jesus was not able to reconcile. Therefore, the Spirit-Paraclete does not function toward him, even though he acts toward the/this world (Jn 16:8). The ruler of this world remains judged.

It is necessary to emphasise that the Spirit-Paraclete, even though also understood as a spirit being, is different from the ruler of this world. As Jesus has nothing common with the ruler of this world, neither has the Spirit-Paraclete. This conclusion can be argued, for example, by the fact that Jesus and the Spirit-Paraclete belong to the same divine being category and thus do not share the same nature as the ruler of the world as a spirit being. Even though the Spirit-Paraclete is a spirit, in other words, not an embodied being like Jesus incarnated, he is a person as well, not just a mere force or effect. Thus, we argue that it is more accurate to speak of the Spirit-Paraclete as a divine being/person rather than as a spirit being since there is fundamental difference between him and the ruler of this world.

6.4 Divine history: The Paraclete will convince/expose ὁ κόσμος

Divine powers function in the human realm for certain results (cf. Robbins 1996a:123). In John 16:8-11 the Spirit-Paraclete functions eschatologically and salvation historically. Our starting point in this discovery is that signifiers ὁ κόσμος in 16:8 and ὁ κόσμος οὗτος in 16:11 do not signify the same thing. This possibility is ignored by commentators who mainly concentrate on examining the verb ἐλέγχειν and ὅτι clauses in this passage.[197]

The word ὁ κόσμος is used different ways in the Gospel of John. The following examples demonstrate this. (1) John 1:10, especially the phrase ὁ κόσμος δι' αὐτοῦ ἐγένετο (cf. Jn 1:3), refers to the whole universe rather than only (unbelieving) people. In John 3:16-17 'the world' includes all people since Jesus came for everybody (cf.4:42; 6:51; 10:36; 11:27;

[197]For different interpretation consult Bennema (2002b), Brodie (1993a), R A Brown (1970), T G Brown (2003), Carson (1979, 1991), Lenski (1961), Morris (1995).

12:47; 18:37). ὁ κόσμος is understood as the theatre of salvation history in this passage. (2) In John 3:19 the same theme continues: the light came into the world but its people loved the darkness (not the world) more than the light, and therefore they are judged. The world is then a sphere in which darkness and light are demonstrated. 'I am' statement ἐγώ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ in John 8:12 speaks about 'the world' in a universal sense in which light and darkness are demonstrated. Those who follow the light will not walk in the darkness yet they remain in the physical world (cf. Jn 1:9; 6:33; 8:26; 9:5; 9:39; 11:9; 12:46). Here ὁ κόσμος also represents the theatre of salvation history. (3) The Pharisees refer to the multitude which follows Jesus, or is attracted by him, as 'the world' in John 12:19. This usage of ὁ κόσμος refers to a particular group of people. (4) In John 13:1 the Evangelist tells that Jesus departs from the world to the Father. Here ὁ κόσμος means a physical place (cf. Jn 6:14; 16:21, 28; 21:25). Moreover, the same verse states that Jesus' disciples were in the world, referring to their realm of life not to their state of heart or mind-set. Furthermore, when Jesus prays for his disciples in John 17:15, he points out that the world does not include only a certain people group but the whole created world and its people, the disciples included. Jesus prays that his disciples would not be taken out from *the world* but kept from *the evil (one),* thus distinguishing between the two concepts in this context. Jesus even sends his disciples into the world (Jn 17:18; cf. Jn 17:11, 13; 20:21). (5) In John 18:20 Jesus refers to the world meaning the people among whom he has been ministering. In John 18:36 he distinguishes between the physical world and the spiritual realm, not remarking that the world refers to only unbelieving people.

Yet it is obvious that ὁ κόσμος is often spoken in terms of the evil realm which is an opponent to Jesus and his disciples. For example, the world hates Jesus, but not its own people (cf. Jn 7:7; 15:18, 19). Also the world does not enjoy the same privileges as the disciples do who are people separated from the evil world (cf. Jn 14:16-30).

This outline has demonstrated that ὁ κόσμος in the Gospel of John does not always mean 'unbelieving people' (cf. Resseguie 2001:130-131). Thus, when ὁ κόσμος in John 16:8 is studied, we do not assume that it means 'the evil world' in a limited sense referring to only unbelieving people (Jesus-opponent world). In John 16:11 the evil world is meant whose ruler is judged by the divine agent, but this reading of ὁ κόσμος in 16:8 seems incorrect. We argue that ὁ κόσμος in John 16:8 does not refer to only the Jesus-opponent world, but has more a general meaning, 'people of the world,' in the sense of 'the theatre of salvation history' (cf. Sasse 1993:889-895); whereas τοῦ κόσμου τούτου in John 16:11 refers only to the Christ-

opponent world and its leader (cf. Jn 12:31; 14:30) and thus finds its 'synonym' in οὐ πιστεύουσιν εἰς ἐμέ (Jn 16:9). 'This world' in John 16:11 is the Christ opponent because its ruler is judged by the divine agent and so defined as evil. On the other hand, ὁ κόσμος in verse 8 is not further defined. It should be noted that in verse 9, 'they' refers to unbelieving people of the world and in verse 10 'you' refers to believing ones. Thus, ὁ κόσμος in verse 8 may include both of these people groups.

It is also notable that most occurrences of ὁ κόσμος in the accusative in this Gospel refer to the world as a place to which Jesus came with a soteriological purpose in mind (cf. Jn 1:9; 3:16, 17; 6:14; 8:26; 9:39; 10:36; 11:27; 12:46, 47; 16:28; 17:18; 18:37). This ὁ κόσμος includes all its people. His coming was required because people needed salvation (light). Jesus became salvation for those who received him and judgement for those who loved darkness rather than light (cf. Resseguie 2001:130). Similarly, the Paraclete is said to be sent to the disciples (Jn 16:7), but also functions in ὁ κόσμος through the disciples for the same soteriological *telos* as that of Jesus. Thus, ὁ κόσμος in John 16:8 should be understood in a broader sense than just Jesus-opponent people.

John 16:8 introduces the function of the Paraclete and verses 9-11 develop (rhetorical progression) that function, explaining it in more detail. Here the ὅτι clauses come into play, especially their reference to subjects in verses 9 and 10 and to object in verse 11. In verse 9 the subject is third person plural 'they' (πιστεύουσιν). It is noteworthy that the text does not read 'ὅτι *it* does not believe in me' making ὁ κόσμος of the verse 8 to be a subject. Instead, the text reads 'ὅτι *they* do not believe in me' explicitly referring to the unbelieving people of ὁ κόσμος. They are defined as such by their negative action toward Jesus.

In verse 10 the subjects are the first person singular 'I' (ὑπάγω) and second person plural 'you' (θεωρεῖτε), referring Jesus and the disciples (believing people of ὁ κόσμος). Righteousness is related to these subjects as sin was related to the subject 'they' in previous verse. In verse 11, the object of the passive construction is a third person singular (ὁ ἄρχων τοῦ κόσμου τούτου) who is subject to condemnation by an undefined agent. This agent is understood to be the unnamed divine being.

Righteousness in verse 10 is neither the world's pseudo-righteousness (cf. Carson 1979:560-561) nor Christ's righteousness, as several Johannine scholars think, but the absolute concept of righteousness. This is supported by the fact that ὁ κόσμος in John 16:8 refers to the world in general. Therefore, the meaning of righteousness and sin are most naturally understood in a universal and cosmic way. Even though righteousness is connected

to the disciples and sin to those who do not believe in Jesus, they are not further defined. These concepts are universal because they are revealed to all the people of the world and cosmic because they belong to the spiritual realm. Judgement, on the other hand, is applied to the ruler of the/this world and its application to those who belong to that ruler is also alluded to.

The μέν...δέ...δέ construction and the repetition of sin, righteousness and judgement emphasise that these three concepts are the focus of the Paraclete's action of ἐλέγχειν. It is possible to read the μέν...δέ...δέ construction in a manner which introduces adversative ideas one after another (cf. Robertson 1934:1186). In other words, first the concept of 'sin' is followed by an adversative concept, 'righteousness' and the latter by another adversative idea, 'judgement/condemnation.' If this is the correct understanding, it explains partially the order of these concepts in the text.

Thus, verses 9-10 can be paraphrased as the following: '...on the one hand, concerning the sin, inasmuch as they (unbelieving people of the world) do not believe in me, and on the other hand, concerning the righteousness, inasmuch as I go to the Father (via the cross, resurrection and ascension) and you (who believe in me) will/do not see me any longer.' This pair of statements points out negative and positive core realities in the spiritual realm which are necessary to humankind to know in order to find and understand salvation. All people come to know the sin and righteousness through the ministry of the Paraclete. The subjects in these two ὅτι clauses support the view that the world in John 16:8 is universal reality including all the people, not only those who hate the disciples, Jesus and the Father (Jn 15:18-16:4a). This interpretation leads to the *telos* that the role of the Paraclete is not only forensic, but also soteriological (cf. Bennema 2002b:238; Lenski 1961:1082).[198] Bennema (2002b:222) states:

> If the Paraclete mediates to people the personal presence of Jesus while Jesus is [visibly] absent, if the Paraclete is modelled [*sic*] on Jesus and will continue Jesus' work, and if the Paraclete is the mode of communication, the bond of union, between the believer, the Father and the glorified Son, then it is natural to assume that the

[198]Bruce (2001:319) argues the opposite saying that 'true conversion, it is not the aspect of his activity which is in view here.' Rather the Paraclete's 'presence will be a demonstration to the world which condemned Jesus that he was in the right and they were in the wrong.' We do not say that this is not a part of the meaning and thus function of the Paraclete. Yet, we argue that this was not all. The goal of this is conversion not just to show who was right.

> Paraclete is not merely a *donum superadditum* but a soteriological necessity. After Jesus' departure, the only way to know the Father and Son is through the Paraclete.

The Spirit-Paraclete does not only function as an advocate to the disciples or persecutor against the world as these verses demonstrate. Rather, he is a divine presence by whom the great truths (sin, righteousness and judgement) are communicated to the whole world (all people). The disciples cannot carry on this task by themselves, but since the Spirit-Paraclete is sent to them, they can fulfill the task they are given (cf. Jn 20:22-23). This is similar to Jesus' function in the Spirit (cf. Jn 1:33-34) creating a parallel paradigm between Jesus and the people of the Spirit. In that sense the Spirit-Paraclete is both a *donum superadditum* and a soteriological necessity.

The last commentary note in verse 11 is in the passive. The subject is implicitly present, pointing to the unnamed divine being. Judgement itself is based on Jesus' going to the Father, although not stated but implied in verses 7 and 10. The object of the action of judgement ὁ ἄρχων τοῦ κόσμου τούτου is always described negatively in the Gospel of John (cf. Jn 12:31; 14:30) describing Jesus' opponent spirit being. The Paraclete will reveal (ἐλέγχειν) to the world, that its ruler is judged and therefore those who follow sin rather than righteousness will meet the same end. Interestingly, the end of those who follow righteousness is not explicitly mentioned here, but later in verses 13-15. The reason can be rhetorical. The pronunciation of the negative end of the ruler of this world, as realised eschatological statement, persuades the people of the world to turn from unbelief to belief to escape the same judgement (cf. the OT prophets' usage of such rhetoric, e g, Hosea).

This reading of ὁ κόσμος also helps us to read the second part of verse 8. Three nouns (sin, righteousness and judgement) which are listed in there after the verb/subject (ἐλέγξει) have to relate to the object τὸν κόσμον. If ὁ κόσμος is read in a narrow sense, it would make difficult to treat the nouns the way we have proposed. In other words, it is not difficult to read sin and judgement in relation to the evil world since evil world is explicitly mentioned in verses 9 and 11. But righteousness is not linked to unbelieving people but believing ones. Yet unbelieving people of the world need to know what is righteousness. This happens through the disciples which is alluded to by connecting righteousness and the disciples in verse 10. Although the Paraclete comes exclusively to the disciples (Jn 16:7), he comes for all the people of the world to function in the theatre of salvation history.

If we are correct in our interpretation, the verb ἐλέγχειν[199] does not carry a mere juridical meaning of 'to convict.'[200] The Paraclete does not convict the world concerning righteousness. In fact, the Paraclete does not convict (judge) anybody. Neither the Gospel of John nor the rest of the NT suggest that the Spirit-Paraclete functions as a judge (cf. 1 Cor 14:24-25). Not even John 16:11 gives that activity to the Paraclete (cf. Ridderbos 1997:532). The Paraclete is one who makes that reality of judgement known to the whole world (the disciples included) in order to convince the world that Jesus is Christ (cf. Jn 20:30-31). Therefore, the verb ἐλέγχειν should be taken as 'to expose' or 'to convince' (cf. Bennema 2002b:236-237).[201] The Paraclete will expose/convince the world concerning[202] the concepts and realities of sin, righteousness and judgement for the purpose of salvation. Thus, both forensic context and soteriological purpose are present at the same time in John 16:8-11 (cf. 1 Cor 14:24-25; Eph 5:8-12; Tt 1:13; Rv 3:19).

This interpretation of ὁ κόσμος leads to twofold persuasion. First, the Paraclete will persuade through the disciples the unbelieving world to believe. Secondly, the Paraclete encourages the believing world pointing that they are righteous people of the Spirit.

The participle ἐλθὼν in John 16:8 is usually translated as an adverbial participle of time, meaning 'when he comes' or 'after he comes' (cf. Porter 1999:188; Robertson 1934:1126; ESV; KJV; LB; NASB; NIV; NJB). However, the context of the speech suggests

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[199]The verb ἐλέγχειν is also used in Rv 3:19 in the sense of 'to reprove' (e g, NASB) which is directed to the ones whom God loves. Thus, the verb is not used only in the context where the object of the action is the unbelieving world.

[200]We recongnise that the sentence τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας in John 8:46 is best understood in juridical terms. Thus, the verb ἐλέγχειν here means 'to convict' or 'to judge.' Even though the syntax structure is the same in John 8:46 and 16:8, the content does not match. In John 16:8 not only 'sin' but also righteousness and judgement are part of the sentence. Moreover, in 8:46 only one person, namely Jesus, is an object of the verb, whereas in 16:8 the whole world is addressed.

The same verb is also used in John 3:20 in which it is most naturally translated 'to expose' (e g, NASB). We argue that John 3:20 and 16:8 share the same idea. In 16:8 the world is exposed concerning sin, righteousness and judgement similarly to John 3:20 where evil doers would be exposed if they came to the light.

Schnackenburg (1982, 3:128) notes that '[i]n the Bible (LXX), the meaning [of ἐλέγχειν] 'to correct, reprove, chastise' is dominant, together with 'expose' and 'prove guilty'. It is not, however, used in a forensic sense, but in a moral and pedagogical sense, that is, by exposing sin and guilt, man is led to conversion.'

[201]Büchsel (1964:474) goes as far as saying that in John 16:9-11 '[t]he word [ἐλέγχειν] does not mean only "to reveal" or "expose," but "to set right," namely "to point away from sin to repentance." It implies educative discipline.'

[202]'The thing revealed in expressed by mean of *peri* [περί] with the gen[itive]' (Link 1986:141: cf. Robertson 1934:619).

that ἐλθὼν also carries a meaning ‘by (means of) his coming’ (cf. Moulton 1963:154). This aspect is present because the Spirit-Paraclete’s role is not only related to his function in/through the disciples in the future (cf. LB; NKJV), but also to his coming to the disciples. His coming *is* a proof of the accomplished work of Jesus and a guarantee of Jesus’ going back to the Father. If the *time* of the Paraclete’s coming had only been in the author’s view, another kind of grammatical construction would have been available to him (cf. Jn 16:13).

The study of divine history in relation to John 16:8-11 shows that the Spirit-Paraclete’s roles are eschatological and salvation historical including forensic and educational aspects. Both unbelieving and believing people of the world are the object of the Spirit-Paraclete’s work. Both sin and righteousness are part of the content of his functioning. The eschatological connotation is obvious. The righteous will be led by the Spirit-Paraclete; the unrighteous, if not persuaded, will face judgement as their ruler has.

6.5 Human redemption: The Spirit of truth-Paraclete as a guide

The focus of human redemption is on the benefits which are transmitted from the divine to humans. Some of the discussion above relates to this category as well. In John 16:12-15 the disciples are explicitly described as beneficiaries of the activity of the Spirit-Paraclete.

The first benefit is found in verse 13a: ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάσῃ. Several components in this verse and its immediate context call for our attention. First, how does verse 12 relate to this statement? Secondly, does the textual variation (ἐν/εἰς) in verse 13 change the meaning of the statement? Third, what is the ‘truth?’ Fourth, what does ‘announcing the future things’ in verse 13b mean and how is it related to ‘all the truth’ in the same verse?

Verse 12 is a statement in the middle of John 16:4b-15. Jesus had just revealed the Spirit-Paraclete’s ἐλέγχειν future activity. This teaching might not have been fully understood by his disciples at the time when it was received like other teachings and actions of Jesus (cf. Jn 2:22; 7:39; 12:16). The disciples needed additional knowledge about *how* the function of the Spirit-Paraclete is going to take place. Thus, Jesus’ statement follows that he has more to tell his disciples, but unfortunately they are not capable of bearing this at that time. Jesus goes on to promise that the time is coming when the Spirit-Paraclete will lead them in(to) all the truth and disclose the future things (τὰ ἐρχόμενα) so answering the ‘how’ question.

Reasons why the disciples were not able to bear more seem unrelated to their emotional state, but rather to their spiritual, pre-Paraclete state. They did not yet have the Spirit-Paraclete, and therefore they were not able to understand the things which required his illumination (cf. Lenski 1961:1089; Morris 1995:620-621).[203] This is supported by the interpretation that 'all the truth' and 'future things' in verse 13 do not refer to a new revelation per se, but rather a newly understood and/or applied, already revealed revelation (cf. Bultmann 1976:573; Keener 2003, 2:1035-1036) and perhaps to a prophetic function of the Spirit-Paraclete in and through the disciples.

The textual variation in verse 13 has aroused textual and theological discussion (cf. Bieringer 2002:184-190).[204] The question is how this variation affects one's understanding of the statement. Several Johannine scholars remark that the variation does not change the (theological) meaning of the statement, since the text does not indicate new revelation, but rather the revelation which has already been given to the disciples (cf. Bieringer 2002:183-184, 200; Morris 1995:621). This conclusion is supported by Blass and Debrunner's (1961:110) observation that 'in the NT ἐν appears almost twice as frequently as εἰς, but the confusion of the two has begun in that εἰς often appears for ἐν' (cf. Morris 1989:157). Also their meanings overlap (Porter 1999:151). Another observation is that Jesus did not say that the Spirit-Paraclete will lead them in(to) *new* or *unrevealed* truth, but in(to) (all) the truth.[205] These points support reading 'in' rather than 'into.'

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[203]Windisch has an opposite view. He things that the Spirit is only a *donum superadditum*, and thus not needed. The disciples knew enough about everything necessary by the time of Jesus' going back to the Father. He concludes that 'the Spirit is not needed at all, either now or in the future' (Windisch quoted by Bennema 2002b:221).

[204]The opinions between the two readings are divided. Metzger (1994:210) says: 'The construction of εἰς and the accusative seems to have been introduced by copyists who regarded it as more idiomatic after ὁδηγήσει than the construction of ἐν and the dative (א DLW Θ *f*1 33 565 1071 *al*).' Bieringer (2002:206-20) concludes that εἰς τὴν ἀληθείᾳ πᾶσαν + ἀκούσει is the most reliable if external evidences are considered (cf. Johnston 1970:36-37). However, the decision cannot be based only on external criticism but also theology of the author and copyists (intrinsic probability) have to be considered. Bieringer (:206; cf. 197) explains that 'the change from εἰς to ἐν and from ἀκούσει to ἀκούει seem to serve the same theological purpose of mitigating the revelatory role of the Spirit and avoiding a competition with the revelatory activity of Jesus.' εἰς + ἀκούσει reading fits to the statement of Jesus in verse 12 (πολλὰ) and also the statement in the second part of the verse 13 (ὅσα), and thus the activity of the Spirit-Paraclete is 'best understood as new content of revelation which Jesus "had" (16,12) but could not reveal to the disciples because they could not yet bear it' (:206; cf. :196-206).

[205]The Codex Sinaiticus reads the text without 'all' (Briedinger 2002:186).

The aim here is not to decide which reading is original but to decide what is the probable intended meaning. The first step is to notice the relationship and function of Jesus and the Spirit-Paraclete. Jesus could not do something which the Spirit-Paraclete would do when he comes. However, the Spirit-Paraclete will not do that work independently but according to the things he hears. Thus, the role of the Spirit-Paraclete is to be the one who communicates between Jesus and the disciples (cf. Jn 16:14; Bennema 2002b:220) 'just as Jesus communicated it by virtue of his relation to the Father' (Beasley-Murray 1987:283). This does not make the Paraclete a mere instrumental subordinate agent between Jesus and the disciples. Rather, it shows that the Paraclete is not an independent agent as neither was Jesus.

Secondly, the concept ἀλήθεια needs our attention. Thiselton (1986:889-894) convincingly argues that ἀλήθεια in Johannine writings should be understood 'in the sense of reality in contrast to falsehood or mere appearance.' If this meaning is applied to John 16:13, ἀλήθεια carries the idea of the reality of affairs as they really are, which include divine unseen realities which go beyond mere human appearance. In addition, ἀλήθεια is a Christological concept (Jn 16:7a; cf. 14:6; Keener 2003, 2:1060) and thus connected to the given revelation in Christ Jesus, now extended to include the Spirit (Jn 16:13a; cf. 14:17; 15:26). This does not rule out but necessitates the possibility of supernatural insight into the reality of affairs, even τὰ ἐρχόμενα within Christ-revelation. This is not to say that ἀλήθεια does not carry the idea of truth as an opposite to falsehood here (cf. Thiselton 1986:890), but it is secondary in focus, albeit not secondary in importance.

'[T]he emphasis is on the term "all": the truth has been made known by Jesus to the disciples, but their grasp of it has been limited; the task of the Paraclete will be to lead them that they may *comprehend the depths and heights* [italics mine] of the revelation as yet unperceived by them' (Beasley-Murray 1987:283). This understanding of ἀλήθεια does not contradict the idea that the future things which will also be announced to the disciples may include prophetical, unrevealed truths (cf. Jn 4:25-26; Beasley-Murray 1987:283). All messages which will be communicated by the Spirit-Paraclete to the disciples are within the truth of what Jesus is and what he has revealed.

Thus, we conclude that 'in(to) all the truth' does not point to new, progressive revelation, but to (1) an application of the revelation in a new context which may include prophetic and thus, supernatural knowledge and (2) a fuller understanding of the revelation.[206]

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[206]This interpretation is lined up with Brown's (1970:716) observation concerning the verb ἀναγγέλειν in John 4:25 in where the Samaritan woman says about the Messiah that

In other words, the role of the Spirit-Paraclete here is to keep the disciples in (εἰς/ἐν) all the truth, and perhaps open the truth for them, referring thus to the content of leading rather than activity of leading.[207] It refers to the *Christo-centric* content of the revelation.

Against this reading, Jesus' statement συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω in John 16:7 makes even more sense. It does not only refer to the fulfillment of Jesus' work of redemption, but also to the sphere in which the disciples will find themselves, namely, as the people of the Spirit-Paraclete, being led in(to) all the truth.

A much discussed phrase in Johannine scholarship, τὰ ἐρχόμενα ἀναγγελεῖ in verse 13b suggests another benefit from the divine to humans. The verb ἀναγγέλειν is thrice used anaphorically in verses 13-15. Its basic meaning is 'to proclaim' or 'to tell.' Louw and Nida (1989: s v ἀναγγέλλω) define it: 'to provide information, with the possible implication of considerable detail - "to announce, to inform, to tell."' It is used in the LXX, for example, in the context in which '[t]he Lord declares...that which is to come (Is. 42:9; 46:10 etc.) as false gods cannot do' (Schniewind 1991:63; cf. Crinisor 2005:281-282). In John 16:13, we cannot escape this basic meaning of the verb. The content of the speech is not his own, but from Jesus and the Father (cf. Jn 16:14-15).[208]

In John 18:4, the other reference to τὰ ἐρχόμενα in the fourth Gospel, refers to future things known by Jesus in relation to his arrest. Moreover, the proclamation of the future belongs only to the Lord in the OT (cf. Schniewind 1991:63), who alone knows the future. The

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ἀναγγελεῖ ἡμῖν ἅπαντα. '[T]he Samaritans ...Jesus was expected Prophet-like-Moses, that is, a prophet who would interpret the Mosaic Law, given long before, so as to solve the present legal problems of the community. Vis-à-vis Jesus, the Paraclete has the same function of announcing or declaring all things.'

[207]Porsch makes artificial distinction between Jesus' figurative (ἐν παροίμιαις) and open speaking (ἐν παρρησίᾳ) (cf. Jn 16:25). Jesus' open speaking is identical with the Spirit-Paraclete's future disclosure of things (Burge 1987:214). We make another kind of distinction, namely between revelation itself and its application including its fuller understanding. The disciples were given the revelation which is told to remind them and is taught by the Spirit-Paraclete (Jn 14:26). Here (Jn 16:13a) the Spirit-Paraclete is told to be a leader in(to) all the truth. The Spirit-Paraclete do not relate to new revelation per se, but rather future (new) application of that revelation. This concept was not even new since it was understood by the OT writers that the Spirit leads God's people to live right and good lives (cf. Ps 25:4-5; 143:10; Is 63:14). For example, the NT writers applied the revelation of Christ to the situation of life (e g, Pauline occasional epistles) (cf. Carson 1988:149-150; Lenski 1961:1091-1092). Thus, in verses 8-11 Jesus reveals the function of the Spirit-Paraclete from the point of view of 'what,' whereas in verses 13-14 he reveals his function from the point of view of 'how.'

[208]The phrase ὅσα ἀκούσει λαλήσει also refers to the activity between the Spirit-Paraclete and Jesus/Father, even though this is not explicitly mentioned.

proclamation thus may include prophetic announcements of the *future events* (cf. Crinisor 2005:284). Jesus demonstrates his capability of revealing the future events in Jn 16:4b-15. When the Spirit-Paraclete proclaims τὰ ἐρχόμενα, it does not mean that the disciples will know all the future events as God does. They would only be related to the disciples as the Spirit-Paraclete hears them. This makes the disciples a privileged people who have the advantage of supernatural (spiritual) power and knowledge not available to people of the/this world.

The functions of the Spirit-Paraclete discussed here refer to the concept of 'truth.' The disciples are going to continue in the truth since the Spirit of truth is guiding them in(to) all the truth giving them insight how things really are (and will be) contrary to their mere appearance. This includes also prophetic activity.

6.6 Human commitments and religious community

Robbins (1996a:127) correctly argues that 'human commitment regularly is not simply an individual matter but a matter of participating with other people in activities that nurture and fulfill commitment to divine ways.' This texture of text is then engaged for ecclesiology to examine how people are committed to God and others in and outside the community. The eleven faithful disciples become the initial group of people of the Spirit-Paraclete who were committed to divine ways and thus accepted as a new kin-group led by the Spirit-Paraclete (cf. Robbins 1996a:126; Kim 2002).

The repetitious plural 'you,' which refers to the disciples, is rhetorical in the text indicating their 'group-ness.' They are now a new fictive kin-group whose members are related to each other, but foremostly to the new leader, the Spirit-Paraclete in whom they have the new identity and status. This is demonstrated by the mention of the disciples as a group (not individuals), except in verse 5 where some individuality is present (οὐδεὶς ἐξ ὑμῶν). This suggests that the disciples and others who will join them later form a group in which every member relates to the other (cf. dyadic personality). The community requires from its members commitment and loyalty toward other members of the group and its leader, which are basic requirements of collectivist kinship culture and of the teaching of Jesus in the Gospel of John. Jesus himself showed his loyalty to the disciples by loving his disciples until the end

(Jn 13:1; cf Jn 10:15, 17).[209] The concept of love which is understood as 'loyalty' is not, however, employed but only assumed in John 16:4b-15. But when it is used elsewhere in Johannine literature, it conveys the idea of a deep group attachment (cf. Rousseau 2003:121-122; 1 Jn 3:16, 23-24; 4:7-21) as understood in Mediterranean society (cf. Malina 2001:131-138). Jesus used the word 'love' in the same sociological meaning extending it to loyalty between himself (divine) and his people and his people and God (Malina &Rohrbaugh 1998:219; cf. :228). He pointed out his own loyalty to the group which even included his death for it (cf. Jn 10:15; 15:13). Several announcements about his going back to the Father in the Farewell Discourse are understood as his loyalty to the Father. Thus, Jesus' dyadic personality was in relation to the Father rather than to humans, yet he was loyal to his ingroup, including present and future disciples (cf. Robbins 1996a:78; Jn 17:20).

In his final prayer, Jesus prays for oneness and loyalty for his own people (Jn 17:22-26). The loyalty costs the friendship of this world (Jn 15:18-16:4a; cf. 13:21-30). On the other hand, they would gain the Spirit-Paraclete (Jn 16:7) who will be with and in them (Jn 14:16-17). 'The phrase "love one another" presumes the social glue that binds one person to another. That is mutual loyalty (in John's antilanguage it is also called *faith*, *belief*, *trust*, and the like)' (Malina & Rohrbaugh 1998:228) [Malina & Rohrbaugh's italics]. Loyalty-love between the members of the community as well as toward the Spirit-Paraclete is assumed to be a characteristic of ὑμεῖς in John 16:4b-15.

The disciples are also presented as equals, which is a characteristic of collectivist group behavior. None receive a special individualistic status. The status of an individual is actually the status of the group. This is displayed in the text by several comments. None ask a question (v 5); Jesus speaks to them (vv 6, 7); they are distraught (v 6);[210] the Paraclete will be sent to them (v 7); they will not see Jesus (v 10); Jesus would have more to tell to them (v 12); they are not able to bear more (v 12); the Spirit-Paraclete will lead them (v 13); the Spirit-Paraclete discloses the future things to them (v 13) and the Spirit-Paraclete discloses things from Jesus to them (vv 14, 15). All act and benefit in the same and equal way. Neither Jesus' nor the Spirit-Paraclete's action's discriminate against nor favour any member of the group. It is

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[209]Malina & Rohrbaugh (1998:219) note that Greek τέλος carries the idea of 'completely, finally, and forever.'

[210]The 'heart' is in the singular even though the plural genitive pronoun 'you' defines it (ὑμῶν τὴν καρδίαν). Moulton (1963:23) points out that 'the NT sometimes follows the Aram[iac] and Heb[rew] preference for a distributive sing. Something belonging to each person in a broup of people is placed in the sing[ular].'

notable that even the Beloved Disciple is not given a particular or superior role. The disciples are absolutely viewed as equal group members. It is the role of the Spirit-Paraclete to bring equality and leadership to the group.

The final observation of '*ecclesia*' in John 16:4b-15 is that the community is spoken of as having a future (see above socio-cultural/ideological texture). The community will not cease. On the contrary, Jesus speaks about the community as one which is going to continue to exist although under different post-Easter circumstances. Before they were disciples of Jesus, but obviously in the future they will be the people (ingroup) of the Spirit-Paraclete. They will be a vital group since Jesus' going is bringing a twofold benefit: Jesus' salvific work and the presence of the Spirit-Paraclete.

6.7 Ethics

In John 16:9 sin is unbelief in Jesus, which is one's moral failure toward God. The claim is based on the requirement expressed in the OT (cf. Dt 5:7; 6:4-5) and is now applied to Jesus (cf. Jn 20:31). Thus, ethics in John 16:4b-15 is extended to include human behavior toward Jesus/God, and is not, therefore, limited to behaviour toward another person. Ethics in John generally and in John 16:9 especially is Christocentric.[211]

The other ethical statement in the passage is found in John 16:11.[212] This judgement has a moral foundation. In verse 11 the one who is addressed is otherworldly. Thus, the moral foundation for this judgement is not based on wrong human behavior. The ethical realm extends to include the behavior of spirit-beings.

Verse 10 is based on the same ethical principle. Righteous status before God is based on the work of Jesus which is accepted by the Father (cf. Ridderbos 1997:533; Schnackenburg 1982, 3:131). Acceptance of Jesus is the basis for righteousness in one's life; rejection of Jesus leads inevitably to unrighteousness (Jn 16:9). Interestingly, in this context the disciples are referred to as ones who do not see Jesus any longer, which suggests that they are morally (as well as spiritually) sound before God. Ethics in John 16:4b-15 is based on Jesus and human reaction toward him. The Spirit-Paraclete applies this ethic to the world through the righteous disciples. It is notable, that the Paraclete is also called 'the Spirit of truth' in this passage

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[211]For ethics and the fourth Gospel, see Meeks (1996:317-326) and Smith (2002:109-122).

[212]περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται.

which suggests his role in Christocentric ethics (cf. Jn 14:16). The attributive genitive 'truth' conveys the idea of moral (cf. Morris 1989:160). The Spirit-Paraclete is not only powerful or divine, but one whose function is related to moral correctness (cf. Morris 1995:588).

In sum, ethics in John 16:4b-15 is not described as moral behavior between people but is extended to one's behavior toward God. More accurately, it is based on one's relation to Jesus. This action in verses 9-10 and the judgement of this world's ruler in verse 11 place God on the supreme judgement seat to decide what is morally wrong before him. These ethical realities are brought to human attention by the activity of the Spirit-Paraclete.

6.8 Conclusions: Sacred texture

Sacred texture has taken us to see the fundamental spiritual and ethical aspects of the text and how the Spirit-Paraclete has his distinctive roles in them. First, the Spirit-Paraclete is depicted as a person rather than a force and his presence and activity in the disciples make them people of the Spirit. He is also clearly different from the spirit-being, the ruler of this world. The Spirit-Paraclete has a forensic-soteriological-educational role as he exposes/convinces ὁ κόσμος about sin, righteousness and judgement. He also is the divine presence who will reveal the future things and leads the disciples in(to) all the truth. In the midst of this, there is the disciples' commitment to the community which is now defined and sustained by the presence of the Spirit-Paraclete, who is also applying a Christocentric ethical principle.

7 Conclusion

A socio-rhetorical investigation on John 16:4b-15 has proved that the Spirit-Paraclete has several roles. Some of the roles naturally belong to the time of the narrative/discourse, the time when Jesus spoke to his disciples. Yet, some roles are fulfilled after Jesus went back to the Father and thus are promises which were fulfilled in the life of the community. Moreover, the study shows that roles are not only limited to sacred (religious) or sociological (community) matters, as they are sometimes interpreted.[213] There are roles which are spiritual, sociological, ideological, sacred and psychological. The overall picture is that the disciples' life and world after Jesus' going is filled with the presence and activity of the Spirit-Paraclete.

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[213]See for example Brown (1970) and Franck (1985).

Every texture of the text has exposed some roles (or aspects of roles) of the Spirit-Paraclete. The inner texture of the text reveals several roles of the Spirit-Paraclete which are obvious to the first-time reader, but also the roles which are hidden in the rhetoric of the text and require more than mere casual or grammatical reading. They are roles which are not explicitly mentioned as functions of the Spirit-Paraclete. For example, the Spirit-Paraclete's role is that of agent of persuasion by which the disciples were persuaded to understand that it was necessary to let Jesus go. The Spirit-Paraclete as the coming divine presence had his role in this persuasion. Another example of his 'hidden' roles is that he is the sign of Jesus' finished redemptive work of the cross.[214]

Intertexture of the text displays that the roles of the Spirit-Paraclete are difficult, if not impossible, to link with one particular intertexture, whether literary or socio-historical intertexts. It is even more difficult to link the Spirit-Paraclete to any one of the roles found from the intertextures. Yet several concepts which are present in investigated intertexts strengthen the roles of the Spirit-Paraclete found in the Farewell Discourse. The most natural links are found between the first Paraclete and the Spirit-Paraclete as well as between the Hebrew scriptures, especially Isaiah, and the Spirit-Paraclete. These intertexts convey the idea that the Paraclete is a capable divine presence who causes the disciples continue as disciples after Jesus' going. Moreover, the Spirit-Paraclete as a divine presence has supporting and helping roles which are also associated to Paraclete intertexts. The socio-historical intertext reflect some of the brokerage/patron-client and forensic motifs. However, they do not alone satisfactorily explain the role(s) of Spirit-Paraclete in John 16:4b-15.

The socio-cultural texture displays that there are indeed several sociological and cultural aspects which are evoked by the text. The roles of the Spirit-Paraclete are related to these. One of his major roles is to create the Spirit-Paraclete world which is distinctive from the rest of the society. This means that the society is not divided into groups according to racial, gender, social status or even by religious boundaries, but by the Spirit-Paraclete. The Spirit-Paraclete also is the one who re-forms and re-norms the group of the disciples to be the people of the Spirit-Paraclete. His role is to relate to the community of the disciples and the world exposing honour and dishonour respectively. He is, socio-culturally speaking, a broker through whom the disciples have access to the presence of Jesus. Yet he is not a mere instrument for the

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[214]The Spirit also was a sign given by God for John the Baptist to identify Jesus as Christ and the Son of God (Jn 1:29-33; cf. Kelly & Moloney 2003:65).

disciples to have access to their 'former' group leader, Jesus. Rather, the Spirit-Paraclete is the same to the disciples as Jesus was while he was with his disciples.

The socio-cultural texture of the text also demonstrates that the roles of the Spirit-Paraclete are not only esoteric and spiritual, but also touch the core socio-cultural concepts of the society as the Spirit-Paraclete defines and divides it.

The ideological texture of the text has brought two aspects of the roles of the Spirit-Paraclete to the fore. First, the Spirit-Paraclete is an agent who divides. This was partially seen after the investigation of the innertexture and socio-cultural texture. There is a differentiation between the disciples and Jesus/Spirit-Paraclete and between the disciples and the/this world. In this differentiation the Spirit-Paraclete has a central role.

Secondly, his role is to bring the supernatural to the disciples (and the/this world) who live in the natural world. This ideological standpoint is often inadequately handled in modern Johannine scholarship. John has no difficulty moving between the physical/natural and the metaphysical/supernatural. The Spirit-Paraclete functions between these two realms. He receives from the glorified Jesus and the Father, disclosing that to the disciples. He ελέγχειν ὁ κόσμος about sin, righteousness and judgement and guides the disciples. Some of these functions take place in the metaphysical realm with points of contact with the physical which makes the Spirit-Paraclete the access to the metaphysical/supernatural for the disciples.

The sacred texture of the text verifies several earlier observations. The Spirit-Paraclete has the role of forensic-soteriological exposer to the/this world through the community of the Spirit-Paraclete. At the same time, and just because of that role, he functions as the divider between two groups of people, namely the people of Spirit-Paraclete and the people of the/this world. He is the divine presence for the disciples who also secures the future of the group making its members privileged over the people of the/this world (cf. Jn 16:13-14).

In chapter five previous conclusions on the role(s) of the Spirit-Paraclete in John 16:4b-15 are summarised before drawing our conclusions. We will also indicate the usefulness of socio-rhetorical analysis in forming these conclusions. Furthermore, we will outline gaps in the investigation and thus, possible topics for future Johannine pneumatological studies in relation to the topic of this thesis.

CHAPTER FIVE
CONCLUSIONS, EVALUATIONS AND RECOMMENDATIONS

1 Introduction

In the first chapter we presented our argument by stating that John 16:4b-15 reveals multifunctional role(s) of the Spirit-Paraclete thus indicating the essence of discipleship after Jesus' going back to the Father. Furthermore, these roles are not only related to and/or limited by explicit function statements of the Spirit-Paraclete, the experience of Johannine community (cf. Berg 1989; Burge 1987), the community's Christology or soteriology (cf. Bennema 2002b; Byun 1992; Kipp 1967), its *Sitz im Leben* (cf. Brown 1970), or its sociological context of the Mediterranean world (cf. Brown 2003), but are more fundamentally related to the idea of the disciples becoming the *people of the Spirit*. We claimed that previous studies on John 16:4b-15 have not been comprehensive and afford limited understanding of the role(s) of the Spirit-Paraclete in this text.

Our hypothesis was that the role(s) of the Spirit-Paraclete are not only theological, but also sociological, spiritual and psychological and that a socio-rhetorical reading is helpful in the process of their identification.[215] This type of study is not found in the corpus of Johannine scholarship. Thus, we aimed to study John 16:4b-15 more comprehensively than previous studies. It was assumed that a comprehensive analysis would provide a useful opportunity for discovering hitherto undiscovered role(s) of the Spirit-Paraclete and a more comprehensive understanding. Moreover, we assumed that the text has certain persuasive goals and that the narrative itself is based on a historical event requiring us to use an exegetical model which provides adequate means to deal with socio-ideological and other contextual factors of the text as historical realities. These starting points necessitated the endeavour to seek a suitable comprehensive reading model which was found in Robbins's socio-rhetorical criticism.

In this chapter, we briefly evaluate previous conclusions made by Johannine scholars on the role(s) of the Spirit-Paraclete in John 16:4b-15. Thereafter, our findings are presented to show what was gained by this study. We also evaluate the role of socio-rhetorical methodology

[215]This thesis makes a contribution to Johannine scholarship by findings which unfold and clarify the role(s) of the Spirit-Paraclete in John 16:4b-15, as well as by bringing a new and heuristic socio-rhetorical approach to Johannine pneumatological studies.

in the process and outline further research stimulated by this study. The chapter is closed with a few reflective remarks.

2 Previous readings of John 16:4b-15

The review of literature on Johannine scholarship illustrated that it does not adequately address the problem at stake. First, there is no extensive study on John 16:4b-15. Several studies on Johannine pneumatology well as studies on the Farewell Discourse have been done from various points of view but none has studied this passage in detail. Needless to say, there are also standard commentaries which approach this passage from their own points of view and methodologies concentrating on the explicitly mentioned actions of the Spirit-Paraclete and on various difficult phrases in the text.[216] The present situation is that a comprehensive study on John 16:4b-15 generally and the role(s) of the Spirit-Paraclete in John 16:4b-15 particularly are completely missing from the map of Johannine scholarship.

Secondly, we observed and demonstrated the exegetical necessity for this study. The studies, monographs, doctoral theses and commentaries are limited by methodological choices and/or exegetical scope. Brown (1970), Burge (1987) and Berg (1989) approached the Spirit-Paraclete motif in John from a Johannine community perspective. Their studies are centered around the idea that the Johannine community's experience produced such a Spirit-Paraclete figure and teaching.

Byun's (1992) and Kipp's (1967) studies are not on John 16:4b-15 but are related closely to the Spirit motif in the Gospel of John. Byun studies the relationship between Jesus' going and the Spirit's coming. Kipp, on the other had, examines the relationship between the conceptions of the Spirit and the Risen Christ. Thus, these works are inadequate to answer the questions raised by this thesis.

Bennema (2002b) has limited his work to an investigation of relationships between the Spirit, w/Wisdom, and Johannine soteriology. He takes the Spirit to be a life-giving cognitive agent. In his investigation John 16:4b-15 plays but a limited role and is studied from his soteriological point of view. The scope of his study is inadequate for a comprehensive understanding of the Spirit-Paraclete in John 16:4b-15.

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[216]See for example, Barrett (1978), Beasley-Murray (1987), Brodie (1993a), Brown (1970), Bultmann (1976), Carson (1991), Keener (2003), Morris (1995), Schnackenburg (1982).

Brown (2003), Keener (2003), Franck (1985), and Johnston (1970) approach the Spirit studies and, in particular, comment on his functions/roles from a social-religious-historical point of view. All these works are limited in scope and methodology and thus have shown a limited understanding of the Spirit-Paraclete's functions/roles. For example, T G Brown reads the text through social-scientific spectacles and concludes that the Spirit-Paraclete has an instrumental role, namely as a broker between Jesus and the disciples. Keener uses the text as a window to see the historical setting of the Johannine community. After studying the background for the Paraclete figure, he concludes that the Spirit-Paraclete has a forensic-witnessing role in John 16:4b-15. Franck limits himself mainly to historical and textual studies assuming that the Paraclete is what he does. He concludes that the Paraclete's function resonates closely with his background image found in the Methurgeman, which is an interpretative-didactic synagogue figure. On the other hand, Johnston does not find a function or a role for the Spirit-Paraclete from a historical setting, but rather from the idea of impersonal energy of God or Christ. He supports this view, for example, by the Hebrew and the Greek words for spirit which convey an impersonal idea. According to Johnston, this impersonal power can be called 'representative.' All of these readings contribute to the study of the Spirit-Paraclete, but obviously the authors engage in studying only one aspect of the issue and thus end up with a limited understanding of the role(s) of the Spirit-Paraclete.

Carver (1996) and Carson (1988) study the Farewell Discourse. Unfortunately Carver does not go further than the average standard commentary with his exegesis of John 16:4b-15. He points out only two functions of the Spirit-Paraclete in this passage: he continues the work of Jesus and he is the witness to the world. Similarly, Carson points out only two functions of the Spirit-Paraclete in relation to John 16:4b-15: he convicts the world and completes the revelation of God. Carson spends considerable energy explaining textual difficulties in John 16:8-11 which he also does in other works (cf. 1979; 1991). These two works emphasise explicit statements on the Spirit-Paraclete's activities.

Thus, it is easily seen that previous works are not adequate for a comprehensive picture of the role(s) of the Spirit-Paraclete in John 16:4b-15. Many of these works concentrate on difficult statements in John 16:4b-15 or the aspects which have been their focal points, thus revealing only some of the functions of the Spirit-Paraclete, usually those which are explicitly mentioned in the text. Also the Spirit-Paraclete has often been attributed a mere instrumental role in these works: a revealer, agent, mediator or broker. It is also true that none of these studies apply a comprehensive reading model. Their conclusions are made within the

parameters of their limited methodologies. These observations stimulated a study of the role(s) of the Spirit-Paraclete in John 16:4b-15 applying a suitable comprehensive reading model.

Thirdly, we argued a methodological necessity for this study. During the last several decades and even very recently, methodology in NT scholarship generally and Johannine scholarship particularly has been fragmented. 'Mirror' and 'window' readings have emerged. Beside them, there have been some recent attempts to read the text which Counet (2000) calls 'ornamental glass' and 'stained glass' readings. As we examined the Gospel of John studies and methodologies applied to them, we saw that several studies are either limited mirror (Staley 1988) or window readings (Bultmann 1976; Malina & Rohrbaugh 1998; Martyn 1979; Meeks 1972). A mirror reading is limited as it does not consider historical issues and authorial intentions seriously enough. A window reading, on the other hand, betrays its practitioners suggesting that the historical-sociological context of the writer explains everything.

Furthermore, there have been more recent attempts to read the Gospel of John which we term 'mirror-window' readings as they marry these two modes of readings (Motyer 1997; Stibbe 1994). This is a more comprehensive reading model which hopes to do a better job than mere mirror or window readings. Yet, it is not as comprehensive as it purports. For example, Stibbe ignores the intentions of the author and the narrative characters, which limits his reading considerably. Moreover, these readings are not applied to John 16:4b-15. Moreover, a new ornamental glass reading which is applied to Gospel of John has been published (Culpepper 1983; Tolmie 1995). This takes the text as an art. By scrutinising the piece of art (text), its meaning is assumed to become clear. This is obviously quite a one-sided reading which ignores historical-social contexts necessary to grasp a comprehensive understanding of the role(s) of the Spirit-Paraclete.

These methodologies applied to the Gospel of John albeit not extensively to John 16:4b-15 were inadequate for the aim of this study. The rationale behind the endeavour to apply a comprehensive reading model was the assumption that if a more comprehensive reading model is applied to the text, what is happening in the text will be understood more comprehensively. The fact that John 16:4b-15 is embedded in the historical moment of Jesus' going back to the Father and that the context of the Johannine community are interpreted by this researcher's context (world) required a methodology which took these aspects into account. We argued that socio-rhetorical criticism is appropriate to reach the aim of the study. Moreover, it has been argued prior to this thesis that this reading model is suitable for an

exegesis which seeks to understand certain aspects of the text (cf. Botha 1998), in this case, the role(s) of the Spirit-Paraclete.

3 Socio-rhetorical reading model: A review

A suitable comprehensive reading model to investigate role(s) of the Spirit-Paraclete in John 16:4b-15 was found in Vernon K. Robbins' socio-rhetorical criticism. This method has recently become available as it was only formalised by Robbins in two works published in 1996 (cf. Robbins 1996a; 1996b). Neither this method nor any other comprehensive reading model has been applied before to the study of John 16:4b-15, the text essential to understanding the role(s) of the Spirit-Paraclete.

As general observations, this method takes into account the text's nature as rhetorical, namely, as a persuasive communication which takes place in a social-historical context. In addition, it recognises the text as a narrative and takes advantages from narrative-critical methodology on which it is constructed. Thus, literary artefacts and the social-historical contexts are taken seriously. In addition, it takes into account the context of interpretation by requiring the interpreter to examine his/her ideology-historical context.

More specifically, socio-rhetorical criticism stretches boundaries even more than a mere union of socio-historical (diachronic) and narrative-rhetorical (synchronic) aspects. It welcomes and uses other sciences and their practices, thus becoming an interdisciplinary paradigm. This aspect makes it a comprehensive reading model. How this functions is that Robbins divides the process of interpretation into textures and overlays them on a narrative-critical foundation, which in turn is embedded in the historical context of the narrative and reading worlds. When the reader walks through the text using socio-rhetorical criticism, s/he does not just run through the text but wanders round, in and through the text. As the senario changes in the front of the reader, s/he asks new questions to find out its meaning. The method's comprehensiveness is also demonstrated by the fact that it requires the researcher to examine and reveal his/her own personal ideological profile. This feature is missing from all the other methodologies applied to the Gospel of John. This brings an important heuristic device in reading and evaluating one's interpretation.

This method is not only comprehensive but also suitable for studying one particular aspect of the narrative text. It makes the reader aware of what is happening in the text and sensitises the reader to all impulses of the particular aspect in the text which is in the focus,

whether literary, intertextual, social-cultural, ideological or sacred in nature. We also argued that this reading model is suitable for a religious text like the Gospel of John which is a historical-sociologically based rhetorical narrative which persuades its readers. We took advantage of its comprehensiveness to study the role(s) of the Spirit Paraclete in John 16:4b-15.

4 Conclusions based on a socio-rhetorical reading of John 16:4b-15

Chapter 3 covered two requirements of socio-rhetorical criticism. Firstly, we outlined our assumptions concerning several historical-contextual issues. Secondly, we outlined backdrops for the Gospel of John generally and the Spirit-Paraclete particularly. This step built the platform on which a more detailed investigation of the role(s) of the Spirit-Paraclete in John 16:4b-15 was constructed. Moreover, this helped the reader to see the kind of 'package' which accompanied us to the text. Thus, this serves as a heuristic device for the reader as s/he evaluates our interpretation.

Here we were able to relate various contexts of the text. Not only general historical questions concerning the text's formation were outlined, but also religious, ideological, sociological and political aspects of the historical context of the text were outlined and evaluated. This gave a backdrop against which the text and its Spirit-Paraclete motif was read. We concluded that backdrop for this narrative is a colorful and complex tapestry of first century Mediterranean society. For example, the Roman political situation was not Christian-sympathetic. Christians were most likely executed if they were brought before Roman authorities and questioned concerning their devotion to the Emperor. Another difficulty in that historical context was the ever worsening polarisation between the synagogue and Christian community. Society was also Hellenistic which added other dimensions to its context. Yet, the Gospel of John's theological and ideological background is embedded in Judaism and primitive Christianity rather than Hellenistic philosophical-religious ideas. This caused some tension but also presented opportunities to present the Gospel in a different manner than the Synoptics. For example, the Hellenistic environment did not limit the author from using terms which were used by the Hellenistic culture, such as the term 'paraclete.'

As we observed, the term 'paraclete' is embedded in the contexts of writing, but John is careful to give it a new emphasis. The term was used in secular literature, in a quite limited way and was most likely used in oral communication during the late first century Mediterranean society. It refers to someone or something helpful to one who is need of help.

Often this term is found in forensic contexts but is not an official and legal forensic figure in a courtroom. The term's positive echo is obviously present in the Spirit-Paraclete passages in John as well. Yet, the Spirit-Paraclete motif in John also correlates with OT concepts and 'paraclete' figures and is in line with pneumatology presented in the Synoptics.

We see aspects of the Spirit-Paraclete's roles which are also related to the social structure of the society. Patron-client, antisociety/antilanguage, kinship-relations and dyadic personality are aspects which are reflected in the roles of the Spirit-Paraclete. Chapter three outlined general features of these sociological phenomena and in chapter four they were further investigated in relation to the Spirit-Paraclete and his roles as the text evoked these social and cultural aspects.

All in all, the examination of the contexts of the Gospel of John generally and Spirit-Paraclete particularly in chapter three not only shaped the backdrop and the platform for the investigation but also sensitised us to keep certain aspects in mind during more detailed study. The latter are presented in chapter four when we commence our 'wandering' in the text by examining its textures.

In chapter four, we investigated role(s) of the Spirit-Paraclete in John 16:4b-15 applying a socio-rhetorical reading following its textures (inner texture, intertexture, social-cultural texture, ideological texture and sacred texture). Our hypothesis was that the role(s) are not only theological, but also sociological, spiritual and psychological and a socio-rhetorical reading is helpful in the process of identification. This rested on the fact that previous works suggested that the role/function of the Spirit-Paraclete was either forensic, soteriological or didactic and somewhat instrumental. These previous suggestions do not give a comprehensive understanding of the Paracletes roles in John 16:4b-15, but a limited and partial one. In our investigation of John 16:4b-15 we were compelled to walk around the text several times, asking questions from different points of view as inner texture, intertexture, social and cultural texture, ideological texture and sacred texture required. In the ensuing discussion we outline our findings showing the comprehensive nature of the role(s) of the Spirit-Paraclete. After these conclusions we evaluate the usefulness of the socio-rhetorical reading in the process of identifying the role(s).

(1) Inner texture, which deals with the flat surface of the text, set several aspects of the text into its proper literary context and light and helped us to see what is going on in the text. This made us aware of the roles of the Spirit-Paraclete in and through the flat literary surface; not only those which are explicitly mentioned in the text but also the roles which have to be

applied by the reader. Our first task was to set the proper boundaries of the larger literary context as well as of the text we had chosen. Yet, we were required to go further to see the progression of the narrative within those boundaries. Naturally, this helped us to see how John 16:4b-15 fits into the overall literary and theological progression of the Farewell Discourse. We saw that content of the Farewell Discourse is centered on three major issues: (1) Jesus going back to the Father, (2) the definition of true discipleship and encouragement to stay loyal to Jesus and the group, and (3) Jesus' teaching about and promises to send the Spirit-Paraclete. These categories pointed toward the idea of the people of the Spirit. Since Jesus is going to leave the disciples, a new reality is awaiting them, the reality of the Spirit-Paraclete's presence. In that new reality they are encouraged to stay loyal to Jesus and the new Spirit group.

When the flat text surface of the John 16:4b-15 was examined further, it revealed progressions in the text, the text's divisions, its argumentative power, the feelings the text evoked and the characters and their narrative location in the text. The text's progression demonstrated, as was shown diagrammatically, that the Spirit-Paraclete comes to the disciples and is going to be active after Jesus leaves. Even some of the concepts which are the focus of the Spirit-Paraclete's activity, namely sin, righteousness and judgement, are repeated and thus emphasised. These progressions were also helpful as we examined the opening, middle and closing of the passage. In particular, the chiastic structure of John 16:4b-16 helped us to divide the section into two and at the same time sensitised us to pay attention to verse 12, which became the centre of the chiastic structure.

The argumentative structure of the text persuaded us that a mere grammatical reading of the text could not illuminate all the arguments and that the Spirit-Paraclete plays a prominent role in these arguments. In other words, rhetoric used here persuades the disciples to accept Jesus' view that it is indeed beneficial that he goes. The way the Spirit-Paraclete is used in this argumentative structure brings a psychological dimension to his roles, since it is understood that as the disciples accept Jesus' persuasion, their distraught minds are calmed and quietened. Thus, they found it easier to accept that Jesus' going back to the Father. The psychological aspect of his role is emphasised by: (1) the text's genre (farewell speech) which adds a yearning tone to the narrative, and (2) the explicit observation by Jesus that his disciples' silence and sorrow are due to what he has just revealed to them. Such distraught people could not be 'healed' by mere information. The promises of the Spirit-Paraclete were

formulated using the phrases like ‘it is your benefit,’ ‘he will guide you’ and ‘he will glorify me’ which extend beyond mere factual statements to lift their spirits.

Some of the roles of the Spirit-Paraclete found through inner texture study are obvious to every reader. For example, his roles as a guide, revealer and glorifier are explicitly mentioned in the text and their face value is readily recognised. However, some other roles are hidden and thus have to be implied in the surface of the text, such as his role as a means of persuasion to the disciples to let Jesus go. These roles are hidden in the rhetoric of the text and its inner texture’s argumentative structure in such a way that they do not come to surface just by reading the text and examining its grammar. However, they are discovered by using the category of ‘inner texture.’ We identified that the Spirit-Paraclete is: (1) the fulfilment of the benefit promised, (2) a means of persuasion concerning Jesus’ going, (3) attestation that Jesus went back to the Father, (4) the persuader toward the/this world, (5) present to the disciples, (6) the only agent of truth after Jesus’ going back to the Father, (7) a guide who communicates to the disciples, (8) one who reveals the things to come, and (9) the one who brings glory to Jesus.

‘Inner texture’ study has also helped us to seen the progression of atmosphere and reality in the narrative. The progression is from negative and not currently active to positive and active. This paradigm shift is not an accident but is a carefully planned reality. In fact, it is the climax in the Gospel of John where it is revealed to the disciples what it means to live a post-Easter life. All these things spoken by Jesus depend on his going and the Paraclete’s coming, but at the same time, focus on the disciples. Thus, the disciples of Jesus will be led by the Spirit-Paraclete and, as the people of the Spirit, they are better off than mere earthly followers (disciples) of Jesus. The roles of the Spirit-Paraclete (listed above) strengthen this understanding.

Investigation of the flat surface of the text has also helped us to understand some formal aspects of why the text communicates the way it does. We have seen how the text develops its progression, how the arguments were structured, how the characters are placed in the narrative and the overall atmosphere in it. This has helped us to see not only what is said but also what is implied. Thus, using the category of ‘inner texture’ and seeing how it relates to the Spirit-Paraclete has helped us to understand how the author communicates in a way a purely theological or social-scientific interpretation of the text can never do. The ‘inner texture’ study has shed a different light on the role(s) of the Spirit-Paraclete.

(2) Our study of intertexture of the text investigated other literary texts and cultural, social and historical realities which are considered as 'texts' and are presented as a 'textualised' form in John 16:4b-15. We divided this study into oral-scribal, cultural and social and historical intertextures. Oral-scribal intertextuality covered the other literary texts outside of John 16:4b-15 so see how it relates to these other texts. What we discovered was that two of Jesus' statements: 'where are you going' and 'it is better for you' are rhetorical devices to focus attention on the disciples as the statements refer back to the contexts where they were previously pronounced by others than Jesus. The third oral-scribal intertext was between the Spirit-Paraclete's revealing function (Jn 16:13-14) and its close connection to Isaiah 41:21-26. Similarities here are ideological and theological rather than literal. The point is that only a God-given agent can predict the future and bring it forth as it was predicted; false gods and their advocates can never do the same. In John 16:4b-15, the Spirit-Paraclete is elevated above all other agents. Here the readers (and disciples) are forced to recognise the Spirit-Paraclete's role as the true agent of God.

Cultural and social intertextual relations made us aware not only intertextual relations of ὁ παράκλητος and τὸ πνεῦμα τῆς ἀληθείας with other literary texts but also its relation to the social-cultural context. These aspects were already introduced in chapter three. Social and cultural aspects were developed further in chapter four when the social and cultural texture of the text was investigated.

Extra-Johannine literature's usage of παράκλητος shows that it was often related to forensic action and/or context but did not have a clearly defined technical juristic role and is not placed in legal courtroom contexts as an official figure such as an advocate and an accuser. However, it sometimes conveys a 'helping' role in a forensic situation. In these writings it is associated with a person or persons and in rabbinic writings even to things with a helping and supporting role. The OT's cognate παρακλήτορες in Job 16:2 has a helping role although it is characterised by mockery rather than as genuine help. Thus, we concluded that the term παράκλητος itself does not have a good or bad connotation. The content of the activity of παράκλητος along with the explicit ontological definition of its character defines a helper's moral character. The author does this in every Spirit-Paraclete passage in the Farewell Discourse by connecting παράκλητος to Jesus, the Holy Spirit, the Spirit of t/Truth or explaining παράκλητος's sending and functions which link closely to Jesus and the Father.

The first century Mediterranean society used brokers between patrons and clients. Patrons sent brokers to their clients; a similar occurrence happens in John 16:7. This concept

in first century Mediterranean society, which does not, however, employ the term ‘paraclete’, is suggested as an intertext which the author of the fourth Gospel uses heuristically to depict the role of the Spirit-Paraclete (cf. Brown 2003). This social-cultural concept as intertext sheds some light on the role(s) of the Johannine Spirit-Paraclete, which was studied further under social and cultural texture.

It is probable that John, knowing the field of various concepts attached to παράκλητος, deliberately gives a careful definition and functional description of the Paraclete in the Farewell Discourse in general and in John 16:4b-15 in particular (cf. Jn 16:7, 13, 14). He does this, for example, by applying the same title to Jesus (Jn 14:16) and the glorified Jesus (1 Jn 2:1). This points out that the Paraclete and Jesus are two separate beings yet closely related to each other. In addition, the Paraclete is also defined as the Holy Spirit and the Spirit of t/Truth. Thus, John does not just ‘cut’ the Paraclete/Spirit of t/Truth from other (inter)texts and ‘paste’ it into his account in the hope that the term would work. In other words, John both recontextualises and reconfigures these terms making them serve his persuasive goals. This process also includes features from the social and cultural intertext, namely the brokerage model; he is told to be sent by Jesus (patron) to the disciples (clients).

Only one aspect in John 16:4b-15 relates to historical intertexture, namely the farewell speech. Such speeches encouraged those who will remain after the speaker passes away. This is the case in our text although Jesus was not going to be detached from his disciples after his going away. The means of encouragement is the Spirit-Paraclete. The disciples’ future was going to be better than their past because of his presence and activity in and among them.

Here we have seen that the role(s) of the Spirit-Paraclete in John 16:4b-15 resonate with intertexts whether literary texts or social-cultural living (con)texts. Yet, what is also obvious is that John does not equal the Spirit-Paraclete with these texts. He defines the Spirit-Paraclete in terms of strong Christocentric and divine connotations. As such, the Spirit-Paraclete is used as a means of encouragement for a better future, which will, however, spring from the same divine source but now the Spirit-Paraclete will be the leader.

(3) The focus of the social and cultural texture study was on John 16:4b-15 with a view to understanding the kind of social and cultural world created and evoked by the text. Here anthropological and sociological theories were useful. We divided this texture into three social and cultural phenomena: (1) specific, (2) common, and (3) final social and cultural categories.

Investigation of specific social topics pointed out how two worlds, the society at large (the/this world) and the world of the disciples, related to each other. It became obvious that

these two worlds are opposites. They are divided by several factors which center around Jesus and the Spirit-Paraclete; the people of the/this world do not believe in Jesus nor have the Spirit-Paraclete. On the other hand, the disciples are loyal to Jesus and have the Spirit-Paraclete. Thus, the disciples' world after Jesus' going back to the Father can be called the Spirit-Paraclete world or community; in other words, they are people of the Spirit. Yet, the story does not end here. Although there is the gap between these worlds, the disciples' world penetrates the/this world to persuade it. In this work the Spirit-Paraclete plays a key role; the disciples do not persuade only from their ideological point of view, but they do it with the Spirit-Paraclete, as people of the Spirit, from a spiritual point of view.

Common social and cultural topics included several social-cultural aspects which were evoked in John 16:4b-15 and also related to the role(s) of the Spirit-Paraclete. We identified the following social and cultural aspects: honour-shame, patron-client, limited good and the purity code, group adherence, dyadic personality and fictive kinship relations. Below we will summarise how these aspects are part of the role(s) of the Spirit-Paraclete in John 16:4b-16.

One's honour status, conveyed to a person at his/her birth, was the single most important status in first century Mediterranean society. It was a reflection of the family status as well as status of the place of living. Thus, individuals were representatives of their group carrying the group's honour status. If one acted shamefully, one cast shame not only on oneself but on the whole group to whom one belonged. In John 16:4n-15 we identified several honour-shame tensions. First, Jesus's going away through a shameful death on the cross was a shameful act in the eyes of the dominant society. Yet, it is referred to by 'honour' language in the fourth Gospel, as it is described by 'glorification' and 'lifting up.' In addition, Jesus' death as a gateway back to the Father, is also honoured by his Father. Jesus' going (physical absence), however, endangered the disciples who might lose their honour status. If their leader leaves them, the group could be dissolved, a shameful outcome. It is here where again that the role of the Spirit-Paraclete is important. The group will not disintegrate because a new leader, the Spirit-Paraclete, will come and take the group further, to an even brighter future and greater honour than at present. On the other hand, the/this world which ignores Jesus remains in shame. It is suggested that its future includes judgement as its ruler has already been judged. All these honour-shame aspects are viewed from God's perspective, not from that of the dominant society. This points out that the true reality of honour and shame is defined and revealed by God. In the future, when the Spirit-Paraclete has arrived, this role is given to him.

Patron-client relations through brokers were a normal way to solve the relational questions between higher (more powerful) and lower (less powerful) status groups in the society. The mediator (broker) was a channel of communication and personal benefits between patron and client. In the Gospel of John generally as well as in John 16:4b-15 particularly, language and allusions evoke this particular social and cultural aspect. First, 'sending' - language is used here. The Spirit-Paraclete is sent by Jesus to the disciples through whom they have access to Jesus. Thus, Jesus will not be inaccessible, he will be available to the disciples through and in the Spirit-Paraclete. Secondly, both access to and communication from Jesus to the disciples will continue through the Spirit-Paraclete. A face-to-face mode of communication was about to change the patron-client relation, a shift identical to what was taking place in society about the same time. Thirdly, not only the disciples as clients but also Jesus as a patron benefits. Now Jesus' client group, through the presence of the Spirit-Paraclete, will continue to exist and perform on his behalf by proclaiming the message and perpetuating its teaching. Yet, we also discovered through other textures of the text that the patron-client social-cultural model does not explain everything concerning the role(s) of the Spirit-Paraclete. The Spirit-Paraclete is not only an instrumental mediator, but also a patron, similar to Jesus who had a dual role as a patron and sometimes a broker in John 16:4b-15. Thus, this aspect does not alone define the role(s) of the Spirit-Paraclete.

The Spirit-Paraclete's availability evokes the social and cultural concept of limited good and suggests the purity code aspect. The limited good idea in antiquity was not limited to physical things but extended to a concept like 'honour.' In John 16:4b-15, the 'good,' was spoken of in terms of the future 'benefit' which refers to the coming and presence of the Spirit-Paraclete which is limited to the disciples, the ingroup. If one wanted to receive one's 'share' of the Spirit-Paraclete, one had to become a member of the ingroup. This leads to the social and cultural concept of a purity code. In the light of the new definition of purity and true discipleship in the Gospel of John (e g, Jn 3:1-15; 16:8-11), the world including the unbelieving Jews who did not regard themselves as impure (cf. Jn 8) are representatives of an impure people. Thus, the/this world's view of purity is not valid. The purity code is now defined by the presence of the Spirit-Paraclete in a person and the community. Only if people of the/this world become people of the believing community will they receive their share of the 'good', that is, the benefit of the Spirit-Paraclete. What was not developed in John 16:4b-15 according to the social-cultural understanding of limited good was that 'good' is not limited in the faith community. In other words, it is implicitly suggested in John 16:4b-15 that

if more people joined the faith community, each member would not receive a lesser 'amount' of the Spirit-Paraclete. Instead the 'good,' in terms of the presence of the Spirit-Paraclete, is limited in terms of the unbelieving community.

Group adherence, dyadic personality and fictive kinship relations were brought to our attention in this texture as well. As for group adherence, the eleven loyal disciples are spoken as a close-knit group in John 16:4b-15 where they are always referred to as a group in which no single member is elevated above the others. They are also encouraged in the Farewell Discourse to continue to be loyal to Jesus. If they do this, they will have the Spirit-Paraclete whose role is to be a 'glue' to keep them together. This feature links to the notion of dyadic personality of first century Mediterranean society. One's ego was embedded in the group. Thus, dyadic individuals of the community of the disciples were strongly embedded in that group and thus viewed themselves as unique beings embedded in a unique and distinctive community. The Spirit-Paraclete has a part to play in this since the members of the group are instructed not to lead or make decisions alone, but to be led and informed by the Spirit-Paraclete from whom they also receive their group identity. Thus, the disciples, as dyadic personalities, functioned according to the values, goals and ideologies given to the group by the Spirit-Paraclete. Therefore, the dyadic relationship in John 16:4b-15 does not exist only between an individual member of the group and the group as a whole, but foremostly, between the members of the group and the Spirit-Paraclete.

Finally, we outline the first century kinship relation aspect in relation to the Spirit-Paraclete's role(s). Kinship is a family concept. Yet, one could also engage oneself in other kin-like relationships called fictive kinships. The disciples were engaged in a fictive kin-group whose leader was Jesus. Thus, they had, or they were in the process of adopting new goals. This new fictive kinship relation elevated them to a higher status based on the group's access to God through Jesus and after his going, through the Spirit-Paraclete. The Spirit-Paraclete's role was to bring to and maintain the group's new higher status as the leader of this new fictive kinship group.

Thus, the new reality the Spirit-Paraclete brings is embedded in social and cultural concepts as well. The disciples, after Jesus' going, will be a new people of the Spirit-Paraclete, which as a new fictive kin-group is a new sociological grouping. It has a particular structure including the Spirit-Paraclete as a new leader and a broker and thus, the new group is set up both against and over the dominant society. In short, the disciples formed a new fictive kinship group which, beside its theological and spiritual significance, moved them into a new social

order. The Spirit-Paraclete had a central role in further formulating a new kin-group after Jesus' going back to the Father. These findings, together with the findings of the social and cultural texture as a whole give insight into how the new fictive kinship group was formed and into the social structure of the people of the Spirit.

Final cultural categories are also present in John 16:4b-15 which shed new light on the role(s) of the Spirit-Paraclete and confirm certain previous conclusions. Final cultural categories refer to the topics which firmly reveal one's cultural standing. This aspect was investigated from the point of view of applied rhetoric; what kind of rhetoric is used to identify the characters' cultural location. First, Jesus uses argumentative and thus persuasive rhetoric to convince the hearers that the community of disciples is not going to be dissolved after his going back to the Father. Instead the Spirit-Paraclete is going to take 'over' and form the community as a performing community of the Spirit. As such a community, it does not share the system of attitudes, values, dispositions and norms of the dominant culture.

The community's rhetoric (as the narrative is reflecting the Johannine community) contains antilanguage, typical of antisocieties. Such language is coded, overlexicalised and reconstructive. The terms,'the Paraclete' and 'the Spirit of t/Truth', carry some features of antilanguage. In John 16:4b-15 these terms are used to demonstrate antisociety's superiority over the dominant society since they suggest forensic and 'being right' categories. The Johannine community has the power to function victoriously in spiritual matters as they know the true nature of reality because of the Spirit of t/Truth-Paraclete. This, in turn, created a tension and division between the Johannine antisociety and the dominant society. Yet, antilanguage is not only used in John 16:4b-15 as a border-keeping mechanism. It also carries persuasive rhetoric to persuade the dominant society to accept the views of the Johannine community.

When the last final cultural category was investigated, the focus was on what kind of culture rhetoric the community of disciples and its opponents used toward each other and for what purposes. We applied the concepts of 'dominant culture rhetoric' and 'counterculture rhetoric' which were brought to our attention by the sociology of culture. Dominant culture rhetoric is alluded to in the text in the unbelief in (ϵἰς) Jesus and judgement of their leader. This is fleshed out, at least partially, in the immediate literary contexts in John 15:18-16:4a and 16:20 where actions are taken and counter attitudes are demonstrated against the disciples. The community of disciples, including its leader (Jesus and the Spirit-Paraclete) use the counterculture rhetoric. The Spirit-Paraclete glorifies Jesus, which naturally differs in the

central value and ideology of the dominant culture. Moreover, Jesus and the Spirit-Paraclete's active and positive functions toward the disciples indicate this. The Spirit-Paraclete forms the alternative culture of the disciples. The role of the Spirit-Paraclete in this situation is twofold. He has a balancing role to keep the community as contraculture society rather than allowing it to become a counterculture society. Moreover, the Spirit-Paraclete applies judicial rhetoric toward the world (Jn 16:8-11) which creates tension between the dominant culture and counterculture. This suggests that (1) the unbelieving people of ὁ κόσμος are not yet judged but the reality of their negative future is brought to their attention by counterculture rhetoric, and (2) the disciples are the people of the Spirit-Paraclete who function toward the unbelieving people of ὁ κόσμος, persuading them to accept the community's view of reality.

The rhetoric used by the counterculture community (Jn 16:8-11) demonstrates that the table has been turned since the previous section (Jn 15:18-16:4a). Neither the/this world (15:18-20) nor the synagogue (Jn 16:1-4a) use their 'authority' over the disciples. On the contrary, the community of the Spirit-Paraclete has the control over the dominant society. Yet, the rhetorical power does not rest with the disciple but with the Spirit-Paraclete. This means that counterculture group (the disciples) functions both from its sociological standing and from the Spirit-authorised position (cf. sacred texture). This brings again a new social power structure to the society as a whole.

The social and cultural texture study on the role(s) of the Spirit-Paraclete in John 16:4b-15 revealed that the text evokes and supposes social and cultural categories in which the Spirit-Paraclete has a central role. He has a role in honour-shame, patron-client and limited good and purity code concepts, as well as in new fictive kinship group formation. He also brings about positive social and cultural outcomes for the disciples but negative ones for the/this world if it remains outside the new fictive kin-group. Yet, the social and cultural texture as it involves the Spirit-Paraclete moves beyond dichotomy and tension between the disciples and the/this world. He is also a balancing or 'healing' agent. The disciples would perhaps have had more radical ideas of forming their ingroup if Jesus had left them on their own. The Spirit-Paraclete is a 'healing' agent who re-forms the community which had already showed signs of dissolving. In short, several social and cultural concepts are met spiritually through the presence of the Spirit-Paraclete whose solution to these questions does not remain only on the level of the metaphysical. A new fictive kinship group (people of the Spirit) is called to a new social order bringing a sociological aspect to the Paraclete's roles.

The major roles of the Spirit-Paraclete discovered through the social and cultural texture include: his role as (1) the reference point to determine honour and shame, (2) a leader of the group after Jesus' going, (3) an agent (broker) providing the source of power/authority to the disciples, (4) one who re-forms and re-norms the group of the disciples to become a performing group, (5) an agent to keep the disciples' view of themselves as a counterculture society, and (6) one who employs counterculture rhetoric to convict/expose the world's dominant rhetoric (ideology) as wrong. These conclusions were reached by applying an investigation of the social and cultural texture of the text to John 16:4b-15. Mere literary or theological readings could not have done this. Yet, these social and cultural aspects do not comprehensively define the role(s) of the Spirit-Paraclete even though they are an integrated part of the study. Thus, a mere social-scientific reading, even though helpful, is not adequate to provide a comprehensive understanding of the role(s) of the Spirit-Paraclete in John 16:4b-15.

(4) Investigation of the ideological texture of the text opened yet another door to understand the text and the role(s) of the Spirit-Paraclete. The focus was on the people: the present researcher, the author and previous interpreters. The examination of the researcher's ideology is an aspect of socio-rhetorical analysis which reveals the world in which the text is being interpreted. The goal was to identify the researcher's biases, opinions, preferences and stereotypes. This is an important step for the researcher and the readers of the interpretation. It is a heuristic device in reading and evaluating academic work. Interestingly, this aspect is missing from previous studies and methodologies. No prior Johannine interpreter has explicitly revealed his/her ideological stance in his/her work. As it was outlined this researcher was engaged in independent study apart from the work of any association or project. Regarding his religious-ideological stand, he has a Protestant-Evangelical-Pentecostal background which incorporates conversionist, reformist and thaumaturgical components. This particular step in the process of socio-rhetorical interpretation does not reveal the role(s) of the Spirit-Paraclete, yet it reveals, at least partially, the kind of role the Spirit-Paraclete plays in the life and ideology of the researcher. This becomes a heuristic device in reading and evaluating this interpretative enterprise.

The ideology of the (implied) author includes a few concepts in which the Spirit-Paraclete has a role to play. First, he divides the reality: vertically between God (divine) and people (humanity) and horizontally between Jesus' disciples and Jesus-opponents. The system of differentiation between the disciples and Jesus-opponents is not based on gender, racial,

intellectual or even social factors, but on a spiritual-ideological factor; Jesus' disciples have the Spirit-Paraclete; Jesus-opponents do not have him. The Spirit-Paraclete's role is thus to be a divider between these two groups and a demonstrator of those who belong to God (ie, who are the people of God). At the same time, this finding indicates the nature of the new fictive group, namely, as its term 'people of the Spirit' suggests, a Spirit orientated and defined community.

The differentiation of the people of the Spirit and of the/this world also relates to sociological categories such as to the formation of a counterculture group as a new fictive kinship group. Yet, there is another consequence of this division, namely that God as divine is not only a transcendent being. Jesus' incarnation in John and the Spirit-Paraclete's coming and permanent presence especially in John 16:4b-15 confirm this. This also points toward a metaphysical reality, which the (implied) author holds as a true and present one.

The (implied) author also holds that the faith community, the disciples in the narrative as well as Johannine community itself as continuum of the community of the disciples, are permanent. The group does not disintegrate when its present members pass away. Rather, it finds new members from the dominant society, those who accept the persuasion of the community. The Spirit-Paraclete's role is to keep the community alive as well as being the means whereby the community persuades members of the dominant society. This indicates another ideological point of view of the (implied) author, namely that the Spirit-Paraclete, although described as superior, is a pacifist figure. Neither the actions of the Spirit-Paraclete nor those of the disciples are violent although the actions of the Jesus-opponents toward the disciples are violent.

A study of ideology by previous interpreters is seldom found in ideological studies; interpreters do not outline their ideological stances and scarcely deal with ideology evoked in the text. Only their hermeneutical points of view are explained to the readers to some extent. We observed that those who interpret the text historical-critically ignore too readily the supernatural and sometimes systematically avoid supernaturalism in the application of the text. Moreover, they tend to think that the Gospel recording is a biased re-interpretation of the historical (or imagined) event and thus not historically trustworthy. The role of the Spirit-Paraclete is limited to reflect only the text-producing community. The social-scientific approach leaves the Spirit-Paraclete on the level of the sociological context of the author. Literary readings hold that the text itself as we have it today is able to convey the meaning. The hiatus is that, if not completely ignored, the authorial intention as well as an importance of

historical reality behind the biblical narrative is minimised. Yet a literary interpretation accepts metaphysical aspects of the Spirit-Paraclete more readily than other modes of interpretation. Thus, a reading of John 16:4b-15 applying any of these 'hermeneutical' ideologies limits the investigation in one way or another, and thus limits the understanding of the role(s) of the Spirit-Paraclete in the text.

What is striking is that commentators do not articulate their own ideological viewpoints. This is the result of long accepted 'scientific' (mis)conception that the interpreter must remain distant to the object of interpretation to be as objective as possible. Yet, this present situation makes the reading and evaluation of a scholarly work more arbitrary than if the researcher's ideological stand were presented to the reader. Ideological texture studies are almost completely absent from the works of commentators. This might be an outcome of the methodologies used: commentators lack adequate tools to discover ideological questions or the interpreters themselves are not interested in ideological questions. The only ideological comments what we have been able to make are in relation to commentators' hermeneutical assumptions and their understanding of the intention or background of the author and his context. This has led many interpreters to take the text as historical narrative of the community (representational view) or as an occasional text which reflects the author's belief/ideology (generative view).

Ideology in John 16:4b-15 is focused on two aspects: (1) a three-pole-ideology of reality; the divine (Jesus, the Spirit-Paraclete), the disciples, and unbelieving world and (2) separation-transformation ideology; the disciples are separated from the/this world and are the means of persuasion of the/this world. Both categories require the existence of the spiritual and the supernatural as they are presented as 'natural' in the text but not always in modern scholarship. The Spirit-Paraclete has a role in his separation of the disciples from the dominant society while being at the same time the agent who makes the/this world's peaceful transformation possible. The text also separates divine beings from humans. The disciples having the Spirit-Paraclete are not transformed beyond their human existence, and yet, they are different from and over the Jesus-opponent world. It is noticeable that there is no power struggle in this passage. The Spirit-Paraclete holds authority/power and the disciples are beneficiaries of this. In this way the hate-power of the world (Jn 15:18-16:4a) is left out of this passage and reduced to non-existence.

As a general overtone of the ideology of the (implied) author, we conclude that a supernatural and metaphysical reality exists and is actually present in the human world. The

Spirit-Paraclete as the divine agent penetrates into human existence from that realm. This is first experienced by making the disciples (the people of the Spirit) beneficiaries of that supernaturalism and secondly, by using them to penetrate the Jesus-opponent world in order to persuade it.

(5) The sacred texture of the text is the final step in the process of socio-rhetorical interpretation. This texture is appropriate since the text interpreted is religious and sacred. The focus was to study the function and nature of relationship between human life and the divine systematically. Thus, this texture provided an appropriate arena for the discussion of metaphysical and spiritual matters although they were not completely untouched in previous textures. Here we argued that the Spirit-Paraclete is a divine being and the disciples, after Jesus' going back to the Father, are people of the Spirit-Paraclete. As such they are holy persons and the judged ruler of this world is a spirit being. In that economy the Spirit-Paraclete has a function to convince/expose ὁ κόσμος concerning sin, righteousness and judgement using the disciples. Here we argued that ὁ κόσμος in verse 8 does not read 'evil world' but refers to the whole world as the theatre of salvation history. Thus, concepts of sin, righteousness and judgement are taken as universal and absolute realities. This reading brought a comprehensiveness to the role(s) of the Spirit-Paraclete as a forensic, witnessing and soteriological figure. He does just not judge (which he is not told to do) the evil world as some previous studies have suggested, but in forensic context has persuasive, witnessing and educational roles to play to bring the whole picture of true reality to the attention of all people. This aspect of his role naturally includes eschatological connotations as well as we have pointed out.

Furthermore, we further investigated the Spirit-Paraclete's role as a guide and as one who reveals. As a guide he leads the disciples in(to) all truth giving them insight of what and how the true reality is contrary to its mere appearance. This may include prophetical knowledge and a fuller understanding of the revelation. In addition, the proclamation of future things adds prophetical connotations to the role of the Spirit-Paraclete; he brings forth previously unknown things about the future. Moreover, the disciples' commitment to the group is emphasised. The repetitive plural 'you,' which refers to the disciples, is rhetorical in the text indicating their 'group-ness.' They are now a new fictive kin-group whose members are related to each other and to the new leader, the Spirit-Paraclete, in whom they have a new identity and status. Ethical questions are also present, but only qualitatively. Ethics is spoken of in spiritual terms, namely how one relates to God. In John 16:9 ethics received a distinctive

Christocentric emphasis. It is suggested that the Spirit-Paraclete applies this kind of 'spiritualised' ethics to the world. His roles as divider and provider are linked to this aspect of his role.

Sacred texture has helped to determine fundamental spiritual and ethical aspects of the text and the Spirit-Paraclete's distinctive roles in them. The Spirit-Paraclete is depicted as a (divine) person rather than a force (spirit-being) whose presence and activity in the disciples make them be people of the Spirit. He is also clearly different from the spirit-being, the ruler of this world. The Spirit-Paraclete has a forensic-soteriological-educational role as he exposes/convinces ὁ κόσμος about sin, righteousness, and judgement. He is the divine presence who will reveal future things and leads the disciples in(to) all truth. In the midst of this, the disciples' commitment to the community is defined and sustained by the presence of the Spirit-Paraclete, who also applies the Christocentric ethical principle.

Investigation of the text through its textures has demonstrated how multidimentional and comprehensive the role(s) the Spirit-Paraclete are in John 16:4b-15. They are not only limited by the Johannine community's experiences, its theology or *Sitz im Leben*. Neither can the mere sociological context explain them. In spite of the substantial contribution of previous studies, when it comes to John 16:4b-15 and the role(s) of the Spirit-Paraclete in this passage, they are inadequate for a comprehensive understanding of this topic. In sum, a socio-rhetorical investigation has helped us to see that the role(s) of the Spirit-Paraclete are not only related to and/or limited by explicit function statements of the Spirit-Paraclete, the experience of the Johannine community, the community's Christology or soteriology, its *Sitz im Leben* or its sociological context within the Mediterranean world, but are also related to the idea of the disciples becoming a new fictive kinship group, namely the *people of the Spirit*. There is strong sense of continuity in Jesus' speech in John 16:4b-15. In other words, the story is not going to end with Jesus' going away. The people of the Spirit are formed by the Spirit-Paraclete's coming and activity in/among/through his people.

We have seen that all those components mentioned above play a vivid role in the text. The historical-political and social-cultural contexts of the text have been points of interest in the textures of the text and our investigation. These were enriched by narrative and literary-rhetorical features of methodology to highlight the persuasiveness of the text. After this exegetical endeavour, we are in the position where we argue that the role(s) of the Spirit in John 16:4b-15 are indeed theological, spiritual, sociological and psychological. Theological and spiritual aspects of his roles were especially demonstrated through sacred texture but were

not absent in the other textures either. Here we saw, for example, that the Spirit-Paraclete is divine, equal with the Father and Jesus and his presence makes the disciples exactly what they are, namely, the people of the Spirit-Paraclete. He also has a soteriological role in the forensic context. Sociological aspects of the Spirit-Paraclete's roles became obvious through the social and cultural texture. He has features from the brokerage model as well as a clear role in a new kin-group formation. He is the divider between the dominant society and the disciples (people of the Spirit-Paraclete), thus bringing a new social grouping into existence. Psychological aspects became obvious in the innertexture when we observe that the Spirit-Paraclete is used by Jesus as a means of persuasion to calm the fears of the disciples. As examples, these snapshots illustrate the multifunctional and comprehensiveness of his role(s).

We argue what has become obvious by now, namely that all the roles of the Spirit-Paraclete focus on the one particular aspect: he is a permanent and divine leader of the new fictive kin-group which is a performing community who should penetrate the dominant society in future. Thus, we can say that the disciples of Jesus became the people of the Spirit-Paraclete after his coming and all that these disciples will be after his coming is related to his presence and activity in and though them. This is the essence of discipleship after Jesus' going back to the Father. The disciples are now representatives and instruments of Jesus. This aspect of the Spirit-Paraclete's role was reflected throughout this thesis by using the term *role(s)*. Although there are number of roles, they culminate in this particular one without excluding the various other roles and aspects thereof. Moreover, these findings take the Spirit-Paraclete's role(s) beyond the mere instrumental aspect although the latter is present. Next, the methodology is discussed and its usefulness in the process of interpretation of the role(s) of the Spirit-Paraclete in John 16:4b-15 is evaluated.

5 Methodological remarks: Evaluation

We argued in our introduction that socio-rhetorical analysis is deemed more suitable for our task than other existing methodologies. Now we can draw the conclusions to substantiate assumption and point out some areas in which socio-rhetorical methodology could be developed further.

(1) The socio-rhetorical reading model guided our walk around the text several times during which we examined the text from different angles. It provided a heuristic reading model helping us to see things previously seen in the text and to synthesise all findings in a

new way. As we walked through the text, we asked several sets of questions from the text and so 'heard' and 'felt' the meaning(s) of the narrative/discourse and its persuasive intention(s) in the context in which Jesus' speech was given and the context in which it was published without disconnecting it from the reading context. Socio-rhetorical analysis as applied in this study gave us an ideological point of view rather than a mechanical system of exegesis.[217]

(2) Socio-rhetorical analysis provided tools which allowed us to concentrate on the overall (historical) contextual-communicational setting, not just on literary artefacts or the narrative story, while reading and re-reading the text. The benefit of this was that we were not limited to study only the functions of the Spirit-Paraclete mentioned in the text or to disconnect ourselves from historical aspects of the text and its effects on moments of hearing the speech (the disciples), writing the account (Johannine community) and reading the narrative (present reader). Rather, we were allowed to situate the text in its socio-historical setting and to percieve intention of the author thus unfolding the role(s) of the Spirit-Paraclete.

(3) Similarly, our method of interpretation allowed us to look beyond difficult statements in the text (e g, Jn 16:8-11, 13) on which several Johannine scholars have expended considerable energy. Yet, they were not ignored but were placed in the overall presentation of the narrative and its context. Thus, the narrow examination of difficult passages did not rule our interpretation, but the overall sense of the meaning of the text was a driving force in the interpretation, also of the arbitrary passages. Thus, we were not held up by difficult statements but interpreted them within a larger arena, namely, in consideration of several textures of the text, asking different sets of questions each time we approached the text from a different angle. This brings us to the fourth advantage of socio-rhetorical analysis.

(4) Socio-rhetorical reading is also a 'life jacket' to avoid minor exegetical errors. Thereby it is suggested that although the exegete may be inadequate or limited in some parts of his/her interpretation (e g, textual critical questions), a comprehensive reading compensates because it is the whole not particulars which govern. However, we do not suggest that the interpreter can be careless regarding details when using the socio-rhetorical method, but we

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[217]This approach is welcomed in postmodern scholarship, namely because we have moved from fixed theories toward flux practices. For example, not even language and grammar are seen as fixed any longer but flux (cf. Erickson 2000:1039). This is also the modern trend in biblical interpretation (cf. Brueggemann 1997; Thiselton 1995a:15) as well as in postmodern thinking (cf. Docherty 1993a; Rosenau 1992). It also implies that if anyone else should do the same study applying the same methodology, the conclusions would be somewhat different. This is not to say that methodology makes the text relative. It only says that every interpreter 'hears' the text and its nuances differently in his/her own context.

argue that this methodology contributes to understanding the text in its overall sense not only in or through particular part(s). In other words, it is not the parts which are the most important but the comprehensiveness and wholeness of the meaning. In that process particulars are important but they do not rule the exegetical exercise. Thus, a socio-rhetorical analysis resonates with human life, which is a whole consisting of different connected parts rather than the mere sum of disconnected pieces.

(5) We are convinced that a narrow methodology would not have helped us study the role(s) of the Spirit-Paraclete in such a limited text. Socio-rhetorical methodology provided excellent tools to concentrate on the text without ignoring its literary and other contexts or a specific aspect of the text. Historical-critical, new literary, sociological or any other methodology would not have been as useful. Other methodologies could have taken our focus to a methodological interest, to the area of the methodology for which it was developed. The socio-rhetorical method has been constructed with a certain goal in mind, namely, to provide a comprehensive reading model which allows the text to speak through its textures in its contexts.

(6) Since we were required to study the text from different angles, the method did not only bring new aspects to the role(s) of the Spirit-Paraclete to the fore, but on occasion also confirmed the role(s) which had already been recognised earlier during the investigation of other textures of the text. Sometimes the role(s) were even further developed by another texture of the text. The socio-rhetorical analysis is not only heuristic but also a discovery-confirming method; what the interpreter has seen somewhere in the text can be confirmed and/or developed further and another texture of the text is studied.

(7) Robbins's socio-rhetorical analysis requires the researcher to be transparent to the readers. Thus, the researcher's ideology is 'investigated' and recorded as a part of the interpretation. This becomes a heuristic device in evaluating and reading the work. This aspect has been lacking in other methodologies applied to Johannine studies.

(8) Finally, it is obvious that our socio-rhetorical reading is not an ahistorical, new-literary or reader-response type of reading. It was an endeavour to read the text as comprehensively as possible while not ignoring historical, literary nor reader orientated aspects. We argue that this method provided an effective reading experience which combined several existing hermeneutical models, such as the literary, narrative, social-scientific and historical models to mention but a few.

A few areas which were not fully developed or which should be carefully noted by the practitioner of socio-rhetorical analysis are indicated. First, socio-rhetorical analysis cannot exist without attention to other existing exegetical criticisms and reading models. Although it was argued in the first chapter that previously used methodologies applied to the Gospel of John are biased and narrow in some way and fail to provide a balanced and/or holistic interpretation, they cannot be disregarded by the socio-rhetorical reader. In fact, their value should be fully appreciated since socio-rhetorical criticism could not have been 'born' nor can it 'live' without these contributions. Socio-rhetorical criticism makes use of these models and their outcomes in the process of comprehensive reading. However, they are used only as a part of the comprehensive socio-rhetorical reading process. Clearly a comprehensive socio-rhetorical reading requires the contribution of other methodologies and the socio-rhetorical reader should not overlook this reality.

Secondly, an aspect is inevitably introduced to the process of interpretation by socio-rhetorical criticism, namely, association with certain aspects of systematic theology. Some questions which the interpreter asks from the text are motivated by the interpreter's world and thus new questions are introduced to the text which may not have been asked from it before. Characteristically, systematic theology also asks contemporary questions from the text trying to find their answers by examining the whole biblical corpus. In an exegetical enterprise such as this study, we limit the search for answers to the passage at stake, but certain questions may be motivated by the contemporary context of interpretation not only the narrative world.

Thirdly, certain rough edges still prevail in socio-rhetorical analysis. The methodology requires further application to refine its readings regarding the synthesis of different textures of the text. Some so-called comprehensive methodologies suffer from the fact that they marry certain hermeneutical models which do not function smoothly together. Socio-rhetorical criticism runs the same risk. Even though textures of the text are closely linked to each other, at times during the process of investigating the text, the question is raised: how does this relate to other textures and contribute to the search for meaning?

Finally, there is room for further development in the field of textures itself. It would be beneficial to add textual critical texture and psychological texture to existing textures as these textures could contribute to the exegesis of certain selected texts.

6 Limitations of this study and recommendations for further study

6.1 Limitations of the thesis and research

Even though this study employed a comprehensive reading method, it has not been comprehensive in terms of the depth of research in every area of exegesis. Comprehensiveness of this work is found in its broad application of different sciences and exegetical applications, but not necessarily in an in-depth study in those fields. For example, we have not done a full scale overview of textual-critical and intertextual studies. Yet several approaches to the text were applied to gain a comprehensive view of the intention of the text. This leaves room for improvement in various areas of the exegesis itself. However, several existing works on those areas of exegesis benefitted this work. For the purpose of this thesis, it was necessary to concentrate to comprehensive and broad way of reading the text in order to 'hear' and 'feel' its meaning.

Clearly this study was also limited by the deliberate choice of the chosen passage. It is obvious that considerable scope exists to do other studies which relate our observations and conclusions to other texts, whether Johannine or other NT texts (see below). Also spacial limitations are obvious. Contextual and intertextual studies in chapters 3 and 4, for example, were deliberately limited.

6.2 Recommendations for further study

Further study on the following areas is recommended. First, we have studied John 16:4b-15, asking what are the role(s) of the Spirit-Paraclete in that passage. A question follows: How are these Spirit-Paraclete's role(s) related to role(s) of the (Holy) Spirit in other 'Spirit' passages in the Gospel of John and elsewhere in Johannine literature?

Secondly, perhaps the most needed study would be a study of other Spirit-Paraclete passages in the Farewell Discourse applying Robbins's socio-rhetorical analysis. We have made several forays into those passages because they are part of the literary context and intertexts of John 16:4b-15; however, a comprehensive exegesis was not conducted. Our assumption is that even though all Spirit-Paraclete passages concur, they also differ, mainly because the literary-theological contexts are different, even though the historical-narrative context is the same. In other words, each conveys a different revelation or emphasis concerning the nature and the function/role(s) of the Spirit-Paraclete (cf. Keener 2003, 2:954).

Thirdly, we also recommend a study to assess psychological aspects of the roles of the Spirit in the Gospel of John. Socio-rhetorical analysis has not yet expanded to the psychological texture of the text (cf. Robbins 1994:164; Watson 2002:130). This study has suggested in embryo some psychological aspects in the role of the Spirit-Paraclete.

Finally, it would be a fruitful to engage in comparative study to examine the relations, if any, between the conclusions of this thesis and Pauline and Lukan pneumatological motifs. In particular, it would be fruitful for Pentecostal/charismatic studies to compare the Lukan account concerning Spirit-promises of Jesus and that of the Johannine Paraclete sayings since Luke records the Spirit-promises in Jesus' ascension narrative which has a similar context to the Paraclete sayings in the Gospel of John. Paul, on the other hand, engages the Spirit-teaching in the context of the growing and developing Christian Church, thus ecclesiological categories are present. The benefit of such studies would be to clarify the characteristics of Johannine, Lukan and Pauline pneumatological motifs and emphases. This would also lead one to study the modern NT theology and especially Pentecostal/charismatic pneumatology, storeriology and ecclesiology.

7 Final remarks: Reflections

This journey in John 16:4b-15 proved an enriching pilgrimage. On the way we have rejoiced over several scenes of the biblical text and heuristic momentums as they unfolded before our eyes. As a result, we were led not only to a Johannine pneumatological clarity but also to a stronger Christian identity as a member of the community of faith. In other words, it has strengthened and clarified sociological, theological, and spiritual aspects of life. This relates pertinently to the passing comment made in chapter one concerning Christian churches and their different views and emphases regarding pneumatology. The reading of John 16:4b-15 suggested here cannot be 'owned' by any particular church tradition. The Spirit-Paraclete as forming a performing people of the Spirit belongs to the loyal community of Jesus' disciples as he defined it in his Farewell Discourse. The presence and thus the roles of the Spirit-Paraclete in John 16:4b-15 are not limited to the existential experience of an individual believer, do not belong to the adherents of any particular denomination and are not received by preforming any religious acts. Rather discipleship is the determining factor. In this way the roles of the Spirit-Paraclete in John 16:4b-15 bring to the fore Christian ecumenical connotations, since the 'border' lies between the people of the/this world and the people of the

Spirit-Paraclete, not between different Christian communities and/or individual members of those communities.

Finally, we are convinced that the commonly accepted title 'the work of the Spirit/Paraclete' for John 16:4b-15 does not describe the passage fully. It seems inadequate because the section does not just mention a number of the Spirit-Paraclete's tasks, but reveals almost all of them, including his roles in relation to the post-Easter community of the disciples. The second person plural pronoun 'you' (the disciples) is repeated in these verses indicating the recipients and objects of the work of the Spirit-Paraclete. Thus, the focus is on the post-Easter community of the disciples and the Spirit-Paraclete's role(s) in relation to that community. Moreover, textures of the text as studied in chapter four support this. The key in John 16:4b-15 is Jesus' persuasion that his disciples as the people of the Spirit-Paraclete would be a fearless, purposeful, prophetic and privileged people in this world after his going back to the Father. Inevitably every Christian community is a pneumatic one. Conversely, if a community is not pneumatic, it does not belong to Christ. Thus we propose that a more appropriate title for John 16:4b-15 is 'Forming the pneumatic community.'

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