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## The Giving of the Spirit in John's Gospel – A New Proposal?

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*Dr Bennema recently completed his doctoral studies at London Bible College (see fn. 4 for the published version) and here gives us a by-product from his research.*

**Key words:** Bible; New Testament; John; Spirit; Pentecost.

### I. Prologue

In recent years there has been an increasing interest in the biblical doctrine of the Holy Spirit. In some strands of Pentecostal, Charismatic and Evangelical movements, many people believe in the gift of the Spirit as a 'second blessing', i.e. as a *donum superadditum* for missionary empowerment distinct from and subsequent to conversion (the classical Pentecostal position). This belief has been established mainly on the basis of Luke-Acts,<sup>1</sup> but sometimes the Fourth Gospel has also been used for it (especially with reference to John 20:22).<sup>2</sup> The majority of Johannine scholarship, however, interprets the gift of the Spirit in John 20:22 both as a missionary empowerment and as the new creation/birth of the disciples – these scholars are the advocates of the so-called 'Johannine Pentecost' (see section IV.4).<sup>3</sup>

In general, Johannine scholarship has recognized that the Spirit has a salvific role in John's Gospel. One only needs to look at John 3, 4 and 6 to realize that the Spirit is necessary for salvation. The 'birth of the Spirit' is the means to enter the kingdom of God (3:3-8), the

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1 This view is best defended by Robert P. Menzies, *Empowered for Witness: The Spirit in Luke-Acts* (Sheffield, 1994), ch. 12. For a critical assessment, see Max Turner, *Power from on High: The Spirit in Israel's Restoration and Witness in Luke-Acts* (Sheffield, 1996).

2 See especially H. M. Ervin (whose position will be presented in section IV.6) and R. P. Menzies' forthcoming article on John's understanding of the Spirit in W. Ma and R. P. Menzies (eds.), *Spirit and Spirituality: Essays in Honor of Russell P. Spittler* (forthcoming, 2002). Cf. H. Windisch, 'The Five Johannine Paraclete Sayings', in J. Reumann (ed.), *The Spirit-Paraclete in the Fourth Gospel* (Philadelphia, 1968), 2-3.

3 Despite supporting the 'Johannine Pentecost' position, Windisch, Loader and Chevallier tend to see the gift of the Spirit as a *donum superadditum* (see footnotes 31, 37 and 51 respectively).

'living water' (which denotes, *inter alia*, the Spirit [7:37-39]) will become in the believer a spring gushing up to eternal life (4:10-14), and it is the Spirit that gives life (through Jesus' revelatory teaching) (6:63).<sup>4</sup> We believe Max Turner has made a good case for a partially realized dimension of salvation in John. Within Jesus' earthly ministry, people (including the disciples) could already have 'foretastes' or experiences of the life-giving Spirit, but authentic Christian faith became a reality only after the cross, the resurrection and the gift of the Spirit (in 20:22).<sup>5</sup> Indeed, texts such as 7:39 and 16:7 seem to suggest that the disciples still had to wait for the coming of the Spirit(-Paraclete) (and hence salvation) till after Jesus' glorification.

After having drawn the contours of the Johannine concept of the Spirit and the problems regarding 20:22, we can now set the agenda for this article. First, if the Spirit is necessary for salvation, when did the disciples receive this Spirit? Second, what is the nature and significance of the gift in 20:22 – is it the Spirit for salvation, the Paraclete for empowerment, or both? Third, what does the disciples' experience imply for later generations of believers? In order to answer these questions, we start by examining the eschatological conditions for the reception of the Spirit(-Paraclete) mentioned in 7:39 and 16:7 (section II). Subsequently, we will elucidate the giving of the Spirit at the cross (section III) and on the resurrection evening (section IV). The objective of this article, then, is to elucidate John's understanding of the moment, nature and significance of the giving of the Spirit(-Paraclete) as depicted in John 19-20.<sup>6</sup> The originality of our study lies in a new proposal for understanding the giving of the Spirit according to John.

## II. The Eschatological Conditions for the Reception of the Spirit(-Paraclete)

The first eschatological condition John mentions with regard to the reception of the Spirit is that it depends on Jesus' glorification (7:39). The phrase 'the Spirit was not yet' should most probably not be taken in an absolute sense, as if the Spirit did not previously exist

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4 For a comprehensive study of the salvific role of the Spirit in John, see Cornelis Bennema, *The Power of Saving Wisdom: An Investigation of Spirit and Wisdom in Relation to the Soteriology of the Fourth Gospel* (Tübingen, 2002).

5 See Max Turner, *The Holy Spirit and Spiritual Gifts – Then and Now* (Carlisle, 1999 [rev. edn.]), ch. 4.

6 We prefer the term 'giving' rather than 'gift' (*pace* the majority of scholars) because of our relational approach, which will become clear in this paper.

or was not previously active.<sup>7</sup> Dunn, for example, argues that 'the Spirit was not yet' is not to be interpreted ontologically but functionally, i.e., the disciples had not yet begun to experience that relation with Jesus through the Spirit which was only possible after Jesus' glorification.<sup>8</sup> Ervin, however, argues (*contra* Dunn) that 'the Spirit was not yet' must be understood ontologically because 7:39 relates to 20:22, which Ervin also interprets ontologically, whereas he understands Acts 2 functionally.<sup>9</sup> However, Ervin does not explain his justification for a comparison with Acts 2. Moreover, Ervin assumes too readily that 20:22 should be interpreted ontologically, whereas we will suggest an alternative interpretation in section IV.7.<sup>10</sup>

Although we tend to agree with a functional interpretation of 'the Spirit was not yet', we will steer away from the (often confusing) categories of ontology and functionality, and interpret the Spirit relationally, i.e., how the Spirit is experienced in terms of his activities in relation to people. Hence, we suggest that although people had already begun to experience the Spirit within Jesus' earthly ministry (so Turner), the Spirit was not yet active or available in the same way that is possible only after Jesus' glorification.<sup>11</sup> The Spirit and the life that was available in Jesus could be fully released or made available only after the cross. Before the cross, the availability of salvation and the activity of the Spirit were tied to the human Jesus.

Holwerda had argued that Jesus' glorification (consisting of the

- 7 D. E. Holwerda, *The Holy Spirit and Eschatology in the Gospel of John: A Critique of Rudolf Bultmann's Present Eschatology* (Kampen, 1959), 1; F. Porsch, *Pneuma und Wort: Ein exegetischer Beitrag zur Pneumatologie des Johannesevangeliums* (Frankfurt, 1974), 65; M. M. B. Turner, 'The Concept of Receiving the Spirit in John's Gospel', *Vox Evangelica* 10 (1977), 40 n.48; D. A. Carson, *The Gospel according to John* (Leicester, 1991), 329.
- 8 James D. G. Dunn, *Baptism in the Holy Spirit: A Re-examination of the New Testament Teaching on the Gift of the Spirit in relation to Pentecostalism today* (Philadelphia, 1970), 180.
- 9 H. M. Ervin, *Conversion-Initiation and the Baptism in the Holy Spirit: A Critique of James D.G. Dunn, Baptism in the Holy Spirit* (Peabody, 1984), 134-36.
- 10 For us, to interpret 'to receive the Spirit' in 20:22 ontologically would mean something like either 'having' the Spirit in that the Spirit becomes part of a person, or the Spirit being 'given' in that the Spirit indwells people as divine essence/substance (cf. Ervin, *Conversion-Initiation*, 134-36).
- 11 Cf. S. H. Hooke, 'The Spirit was not yet', *NTS* 9 (1962-63), 379-80; H. F. Woodhouse, 'Hard Sayings-IX', *Theology* 67 (1964), 310-12; R. E. Brown, *The Gospel according to John: Introduction, Translation, and Notes* (London, 1971), 1:324; Turner, 'Concept', 40-41 n.48; L. Morris, *The Gospel according to John* (Grand Rapids, 1995 [rev. edn.]), 378-79. Although Porsch argues that 'the Spirit was not yet' refers to a new active presence among the believers, we disagree with Porsch's assertion that, in comparison with the life-giving effectiveness of the Spirit after Jesus' glorification, there was almost no Spirit during Jesus' ministry (*Pneuma*, 65-72).

crucifixion, resurrection and ascension) was not complete until Jesus returned to the Father.<sup>12</sup> Hence, most scholars contend that the gift of the Spirit(-Paraclete) did not occur until after the ascension (see section IV). Porsch, however, has a different perspective and makes a valuable contribution in his interpretation of Jesus' glorification and its consequences for the giving of the Spirit. He argues that Jesus' glorification is a process – from Jesus' earthly ministry to his return to the Father – in which there is a 'specific' glorification in Jesus' 'hour' (12:23). This 'specific' glorification is the revelation of the unity of Father and Son, which finds its culmination in Jesus' death on the cross, and everything, including the effectiveness of the Spirit, is related to this. Porsch suggests, then, that if the 'specific' glorification at the cross is the real beginning of the final glorification, and if the Crucified is already the Glorified, then it is possible that also the gift of the Spirit, as a gift of the Glorified, can happen at the cross. In other words, the hour of glorification in the Passion (which is the 'specific' glorification) would then also be the hour when the time of the Spirit had started.<sup>13</sup>

The second eschatological condition regarding the giving of the Spirit indicates that *unless* Jesus departs, the Spirit-Paraclete will not come; but when Jesus goes away, he will send him (16:7). The 'unless I depart' implies spatial separation; Jesus will not be present at the giving of the Paraclete.<sup>14</sup> Moreover, 15:26 says that Jesus will send the Paraclete from the Father, which implies a prior departure from this world. Thus, the Spirit-Paraclete can only be given *after* Jesus' ascension and exaltation.

In conclusion, we have suggested that the phrase 'the Spirit was not yet' in 7:39 should be interpreted relationally. Although people had already begun to experience the divine life in relationship with Jesus, the Spirit was not yet active/available in the same way that was only possible later. Concerning the moment of the giving of the Spirit we have two indications. First, the Spirit can only be given either when Jesus is glorified or during the process of his glorification (7:39). Second, the Spirit-Paraclete can only be given after Jesus' glorification/exaltation (16:7; 15:26). Although the gift of the Spirit(-Paraclete) is one theological gift – the Spirit and the Paraclete are not two separate entities – the question is whether chronologically the Spirit is given *during* the process of Jesus' glorification or only *after* Jesus' glorification. A subsequent question is whether the giving of the

12 Holwerda, *Spirit*, 17.

13 Porsch, *Pneuma*, 72-81. M.-A. Chevallier accepts Porsch's suggestion (*Souffle de Dieu: Le Saint-Esprit dans le Nouveau Testament* [Paris, 1978, 1990], 428-30).

14 Turner, *Spirit*, 94.

Spirit itself is a process or one single event. If Jesus' glorification is a process, is it then not possible that the giving of the Spirit is a process as well, a process which would start somewhere during Jesus' glorification and which would reach its climax somewhere after Jesus' glorification? We have now set the scene for our elucidation of John 19-20.

### III. A Giving of the Spirit at the Cross?

Traditionally, the mention of blood and water flowing from Jesus' side in 19:34 has been understood to describe a real, historical event because: (i) 19:35 stresses an eyewitness presence; (ii) the flow of blood and water from Jesus' side can be explained physiologically, although medical experts have different explanations.<sup>15</sup> If this is the case, the primary reference seems to be anti-docetic according to the traditional explanation; John wants his readers to recognize the reality of Jesus' death and humanity.<sup>16</sup> Porsch, however, questions this. Jesus' death has already been mentioned in 19:30, and the explanation does not account for why 'water' is emphasized since the mention of 'blood' would have been enough.<sup>17</sup> Hence, Porsch raises the question whether it is possible to see theological symbolism in 19:34.

Most scholars think that 19:34 evokes images of the Spirit and is a proleptic symbol of the release of the Spirit; the water issuing from Jesus' side fulfils/confirms Jesus' promise of 7:37-39, identifying the crucified Jesus as the source of the Spirit.<sup>18</sup> However, although this symbolism is attractive there are some problems with this view. First, this interpretation assumes a 'christological' interpretation of 7:37-38, which is unlikely (pace the majority of scholars);<sup>19</sup> rather, in 7:37-

15 Brown, *Gospel*, 2:947-48; C. K. Barrett, *The Gospel according to St John: An Introduction with Commentary and Notes on the Greek Text* (London, 1978<sup>2</sup>), 556; G. R. Beasley-Murray, *John* (Milton Keynes, 1991), 355-56; Carson, *Gospel*, 623.

16 Dunn, *Baptism*, 187; Beasley-Murray, *John*, 356; Carson, *Gospel*, 623-24.

17 Porsch, *Pneuma*, 333.

18 E.g., C. H. Dodd, *The Interpretation of the Fourth Gospel* (Cambridge, 1953), 428; Dunn, *Baptism*, 187-88; Brown, *Gospel*, 2:949-50; R. Schnackenburg, *The Gospel according to St John* (London, 1968-82), 3:294; Gary M. Burge, *The Anointed Community: The Holy Spirit in the Johannine Tradition* (Grand Rapids, 1987), 135; T. R. Hatina, 'John 20,22 in Its Eschatological Context: Promise or Fulfilment?', *Biblica* 74 (1993), 214.

19 See especially J. B. Cortés, 'Yet Another Look at Jn 7,37-38', *CBQ* 29 (1967), 75-86. Cf. also Turner, 'Concept', 29-31; Carson, *Gospel*, 323-25; Morris, *Gospel*, 375-76. Both the 'christological' and the 'traditional' interpretation assert that Jesus is the source of living water, but the 'traditional' interpretation (as defended best by Cortés) upholds that *in addition to* Jesus being the source of life-giving water for the believer, this water will also flow from within the believer. This interpretation parallels 4:13-14, and hence is more persuasive.

38 the streams of life-giving water will flow from within the believer whereas in 19:34 water flows from Jesus. Second, Porsch notes that 19:34 does not mention 'running streams' or 'living water' but merely a flow of blood and water, and also that the water in 19:34 comes out of Jesus' side whereas 7:38 mentions belly/'heart'.<sup>20</sup> Hence, we find it difficult to defend any reference to the Spirit here. If there is a symbolic secondary level in 19:34, then it probably refers to the life-giving effect of Jesus' death.<sup>21</sup>

In 19:30, however, there is perhaps more likelihood of a reference to the Spirit, in the assertion that Jesus handed over the *pneuma*. Many scholars contend it refers to the anthropological spirit and describes Jesus' death, i.e., Jesus gives up his life force, he breathes his last.<sup>22</sup> However, nowhere in Greek literature is 'to hand over the spirit' used as a description of death,<sup>23</sup> and this raises the question whether it could be possible that John wants to express more than to breathe one's last in the moment of death. It is unlikely that 19:30 denotes an actual giving of the Spirit because then, with the gift of the Spirit specifically mentioned in 20:22, John would record two givings of the Spirit.<sup>24</sup> Nevertheless, it is possible that John chose to refer to Jesus' death in this unusual way, in order to invoke a proleptic symbolic reference to the giving or release of the Spirit. In the moment of the completion of his work, Jesus gives up/hands over the Spirit, as it were, as the fruit of the cross.<sup>25</sup>

In conclusion, the primary intention of the reference to 'blood and water' in 19:34 is to show the reality of Jesus' death and humanity, while, at a secondary level, it is possibly a symbol for the life-giving power of Jesus' death. The primary reference of 'to hand over the *pneuma*' in 19:30 is a description of Jesus' death, but, at a secondary level, it possibly also alludes to the giving/release of the Spirit. John wants to portray the (theological) connection between the giving of the Spirit and the salvific death of Jesus; while only the risen Jesus gives the Spirit, that gift flows from the whole process of glorification in the 'hour' of the passion, death, resurrection and ascension-exal-

20 Porsch, *Pneuma*, 332. Still, Porsch argues for a reference to the Spirit in a secondary sense (*Pneuma*, 338-39).

21 Porsch, *Pneuma*, 337-39; Carson, *Gospel*, 624; Morris, *Gospel*, 724-25.

22 Porsch, *Pneuma*, 327-30; Schnackenburg, *Gospel*, 3:284; Burge, *Community*, 133; Carson, *Gospel*, 621; Beasley-Murray, *John*, 353.

23 Porsch, *Pneuma*, 328; Burge, *Community*, 134.

24 Contra Chevallier, who possibly argues for two gifts of the Spirit (in 19:30 and 20:22) (*Souffle*, 436-39).

25 Brown, *Gospel*, 2:931; Porsch, *Pneuma*, 331; Burge, *Community*, 135. Cf. Bennema, *Power*, 253.

tation.<sup>26</sup> Because Jesus' death is already part of his glorification, 19:30 depicts the beginning of the 'age of the Spirit'; together with the not-yet of the hour and the not-yet of the glorification (7:39) also the not-yet of the Spirit (7:39) has passed away.<sup>27</sup> In this case, the giving of the Spirit starts (symbolically) at the cross (19:30), i.e., the start of the giving of the Spirit coincides with the start of the process of Jesus' glorification. However, 19:30 does not depict an actual giving of the Spirit, for that is specifically described in 20:22, nor is it a fulfilment of 7:39 and/or 16:7.

#### IV. The Giving of the Spirit on Resurrection Sunday

John 20:22 is a notorious *crux interpretum* and we may outline the major interpretations of the verse.

##### 1. The Symbolic Interpretation

This view originates from Theodore of Mopsuestia, who argued that 20:22 is to be regarded as a symbolic promise of the gift of the Spirit to be given at Pentecost, but this view was condemned by the Council of Constantinople in 553 CE.<sup>28</sup> Although Carson rejuvenates this view best,<sup>29</sup> it still has not received much support.<sup>30</sup>

##### 2. The Gift as an Empowerment for the Apostolic Ministry

Proponents of this view argue that the gift of the Spirit is an empowerment, equipping or qualification for the apostolic ministry, and is exclusively for the apostles.<sup>31</sup> However, the community that is 'sent' (20:21) most probably represents the wider Christian community

26 Porsch, *Pneuma*, 339. Cf. Brown, *Gospel*, 2:951.

27 Porsch, *Pneuma*, 339.

28 Carson, *Gospel*, 651.

29 Carson, *Gospel*, 651-55. Cf. D. Guthrie, *New Testament Theology* (Leicester, 1981), 534; J. I. Packer, *Keep in Step With the Spirit* (Leicester, 1984), 87-89; G. E. Ladd, *A Theology of the New Testament* (Cambridge, 1993 [rev. edn.]), 325; B. Witherington III, *John's Wisdom: A Commentary on the Fourth Gospel* (Cambridge, 1995), 339-43 (although he moves towards view [2] [*Wisdom*, 404 n.14]).

30 For a critique of Carson's position, see especially Hatina, 'John', 196-204; Turner, 'Concept', 29-32; *idem*, *Spirit*, 89-91; Burge, *Community*, 117-18.

31 H. Windisch, 'Jesus and the Spirit in the Gospel of John', in J. Reumann (ed.), *The Spirit-Paraclete in the Fourth Gospel* (Philadelphia, 1968), 33-37; Holwerda, *Spirit*, 24; J. Swetnam, 'Bestowal of the Spirit in the Fourth Gospel', *Biblica* 74 (1993), 568-72. Although Windisch interprets 20:22 as the 'Johannine Pentecost', he comes under this position. Windisch regards the Spirit-Paraclete as a *domum superadditum* ('Paraclete', 2-3).

rather than just the Twelve (minus Judas and Thomas) (cf. 17:18-21).<sup>32</sup>

### 3. The Gift as the Power of Proclamation

For Schweizer, *pneuma* is simply the power of proclamation/preaching that leads to eternal life.<sup>33</sup> Wojciechowski interprets the 'breath', in the light of the Targums to Genesis 2:7, not as the source of life but as that of word/speech, so that the disciples received in 20:22 the gift of inspired speech (e.g., preaching), including the gift of tongues which only became manifest later on.<sup>34</sup> However, according to the Targums, Adam did not receive the gift of 'inspired speech' but the creative impartation of a (human) spirit *capable* of speech, i.e., he received the rational capacity to understand and so to communicate this in speech.<sup>35</sup>

### 4. The Johannine Pentecost'

This view is supported by the vast majority of scholars,<sup>36</sup> and has three main characteristics. First, 20:22 is understood as the definitive and full giving of the Spirit-Paraclete, i.e., here the Spirit is given as new birth and as Paraclete.<sup>37</sup> Second, it is the Johannine parallel tradition to Acts 2. Third, because Jesus' ascension is a prerequisite for the

32 Rudolf Bultmann, *The Gospel of John: A Commentary* (Philadelphia, 1971), 693; Turner, 'Concept', 32-33; Burge, *Community*, 119-20; Morris, *Gospel*, 745. Turner and Burge also provide further criticism.

33 E. Schweizer, 'Πνεῦμα, πνευματικός', in *TDNT*, 6:442-44.

34 M. Wojciechowski, 'Le Don de L'Esprit Saint dans Jean 20.22 selon Tg.Gn. 2.7', *NTS* 33 (1987), 290-91.

35 Turner, *Spirit*, 96 n.22.

36 E.g., Dodd, *Interpretation*, 222, 227, 429-30, 442-43; Bultmann, *Gospel*, 692-93; Brown, *Gospel*, 2:1037-39; B. Lindars, *The Gospel of John* (London, 1972), 611-12; Barrett, *Gospel*, 570; Schnackenburg, *Gospel*, 3:325-26; E. Haenchen, *John: A Commentary on the Gospel of John* (Philadelphia, 1984), 2:211; Burge, *Community*, 123-31; W. Loader, *The Christology of the Fourth Gospel: Structure and Issues* (Frankfurt, 1989), 72-73, 85, 124, 132; Chevallier, *Souffle*, 430-35; Beasley-Murray, *John*, 380-82; J. Ashton, *Understanding the Fourth Gospel* (Oxford, 1991), 425; C. S. Keener, 'The Function of Johannine Pneumatology in the Context of Late First Century Judaism' (Duke University, PhD dissertation, 1991), 316-18; Hatina, 'John', 196-219.

37 Hatina disagrees that the Spirit is given as new birth since belief among the disciples appears established already (16:30); rather, in 20:22 Jesus is imparting his *words* and *understanding* of eternal life to the disciples ('John', 218). However, although the disciples were already expressing adequate belief and experiencing life within Jesus' ministry, this life, and the Spirit as its agent, still needed to be made fully/widely available to people after the cross. According to Loader, the gift of the Spirit in 20:22 is not the point of salvation for the disciples – they had already accepted Jesus and his salvific revelation during his ministry – but is given in the context of mission, and with it the authority to carry out their task (*Chris-*

coming of the Spirit-Paraclete, by 20:22 Jesus' glorification must be complete.

Popular as this view may be, it is not without severe difficulties.<sup>38</sup> A major problem with this view is the underlying idea that most proponents believe that John's eschatology is entirely present or realized, i.e., an eschatology in which all future hopes are anticipated or realized in the present.<sup>39</sup> This implies a view that sees all Spirit-promises realized within the chronological horizon of John's Gospel, which often leads to a construction in which John's theology has swamped/disregarded chronology, i.e., the ascension and Pentecost are drawn into or fall together with Easter. However, although the death, resurrection and ascension of Jesus are moulded into one theological unity (Jesus' glorification), this has not swamped, ignored or suppressed John's chronology; the chronological separateness of the various events in John 20 is retained (20:1, 19, 26).<sup>40</sup> Another problem with this interpretation is that there is an especially conspicuous absence of any of the distinctively Paraclete activities in the narrative material which follows 20:22.<sup>41</sup> Finally, the ascension, as Jesus' total removal from this world to heaven, has not happened yet, and hence, the condition for the coming of the Paraclete (16:7) has not yet been met.<sup>42</sup> Moreover, the Paraclete, perceived as Jesus' replacement, is not required as long as Jesus is present.<sup>43</sup> Hence, in pneumatological terms, John 20-21 is so anticlimactic that it is doubtful whether 20:22 is the sole and definitive gift of the Spirit-Para-

*tology*, 132). However, Loader undervalues the soteriological significance of the Spirit both within Jesus' ministry and here in 20:22. Moreover, by arguing that in 20:22 the Spirit is given as an equipment for mission, Loader virtually reduces the Spirit-Paraclete to a *donum superadditum* for the disciples; only for later generations of believers the Paraclete is soteriological necessary. Schnackenburg, although largely agreeing with the term 'Johannine Pentecost', admits that 'the functions which the Paraclete is to take over after Jesus' departure . . . do not yet come into view in 20:22 . . . the effect of the Spirit in the sense of Paraclete is not yet focused upon' (*Gospel*, 3:325-26). With this concession, Schnackenburg comes quite close to Porsch's position, below.

38 For a detailed criticism, see Turner, *Spirit*, 93-96.

39 E.g. Dodd, *Interpretation*, 395; Bultmann, *Gospel*, 692-93; Haenchen, *John*, 2:211; Burge, *Community*, 123-25, 148; Beasley-Murray, *John*, 382; Ashton, *Gospel*, 425; Hatina, 'John', 196, 219.

40 Turner, 'Concept', 28; Dunn, *Baptism*, 176. Cf. Carson, *Gospel*, 653-55.

41 Turner, 'Concept', 29; *idem*, *Spirit*, 93, 95; Carson, *Gospel*, 653. Although Burge objects to this criticism (*Community*, 126), he does not really substantiate his statements.

42 Burge wrongly suggests that 7:39 should serve as the primary indicator for the giving of the Paraclete (*Community*, 125).

43 Cf. Turner, *Spirit*, 94-95.

plete.<sup>44</sup> The process of glorification (including the ascension) is not completed by the giving of the Spirit nor is the giving of the Spirit a component of Jesus' glorification. Rather, the gift of the Spirit-Paraclete is the result of or dependent on Jesus' glorification.

### 5. The Gift of the Embryonic Paraclete<sup>45</sup>

Porsch argues that although 20:22 puts the gift of the Spirit in a Paraclete-context (20:21, 23), this verse is not the fulfilment of the Paraclete promises – Jesus has not yet ascended (16:7) – nor a merely symbolic presentation of the fulfilment of the Paraclete promises.<sup>46</sup> However, because 20:22 does portray a real gift of the Spirit and because there is no evidence for a gift of the Spirit beyond the horizon of John's Gospel, Porsch suggests that 20:22 depicts the Spirit which would in the future *become* the Paraclete, and function as such.<sup>47</sup> Porsch then concludes that 19:30, 34 and 20:22 present the same gift of the Spirit and both passages announce the beginning of the realization of the Spirit-Paraclete promises, only from a different perspective and with different aspects. In John 19, Jesus 'hands over' the Spirit at the cross as the One who is exalted and glorified, and in John 20, Jesus bestows the Spirit as the Risen One.<sup>48</sup>

This attractive view, however, also faces some difficulties. First, Porsch does not substantiate how the metamorphosis, in which the Spirit will become Paraclete in the future, will transpire.<sup>49</sup> Second, although grammatically it may sound different, theologically there is no difference between Porsch's solution and a purely symbolic giving as described under (2).<sup>50</sup> Third, it seems that if the disciples received in 20:22 the Spirit as Paraclete (ontologically) who only starts to function as Paraclete later, Porsch perhaps makes an unnatural distinction between ontology and functionality. Fourth, whereas Porsch sees the giving of the Spirit as a process, which starts at 19:30, 34 and climaxes in 20:22, we will argue that the climax of the giving of the Spirit will happen later, namely at that point where Porsch thinks the

44 Turner, *Spirit*, 95.

45 Burge invented this term for Porsch's position (*Community*, 122).

46 Porsch, *Pneuma*, 363, 374.

47 Porsch, *Pneuma*, 374-76. 'Weil Jesus aber noch selber inmitten der Jünger weilt, kann dieses Pneuma nicht eigentlich als Paraklet bezeichnet werden, da es ja noch nicht die Funktionen des Geist-Parakleten ausübt. Es ist aber das *Pneuma*, das in Zukunft ein Paraklet sein und als solcher wirken wird . . . [I]nsofern ist die Pneuma-Gabe von 20,22 der reale Beginn der Erfüllung der P-Verheißungen' (*Pneuma*, 376 [author's emphasis]).

48 Porsch, *Pneuma*, 331, 339, 377-78, 406-407.

49 Burge, *Community*, 123.

50 Turner, 'Concept', 33.

Spirit will start to function as Paraclete. Fifth, contra Porsch, 19:30 and 20:22 do not stand in parallel but in series to each other; they do not describe the same gift of the Spirit from a different perspective, but denote two different events. John 19:30 describes Jesus' death and depicts the symbolic beginning of the process of the giving of the Spirit, whereas 20:22 describes the actual start of this process by the risen Jesus.<sup>51</sup>

#### 6. The Gift as the Power of 'Salvation'

For Dunn, one possible interpretation of 20:22 is that it depicts the act of Jesus as a new creation and signifies the moment when the disciples became regenerated, and the Paraclete promises refer to a later bestowal of the Spirit. John would know of two bestowals of the Spirit, though recording only one (20:22), and the promised baptism in the Spirit (1:33) could easily be referred to the unrecorded Pentecost of Acts 2.<sup>52</sup> Although this supports the classical Pentecostal thesis, Dunn rejects the Pentecostal claim that the two-stage experience of the disciples is paradigmatic for Christians today: from Pentecost onwards regeneration and Spirit-baptism are not only a theological but also a chronological unity.<sup>53</sup> In John's chronological scheme, Dunn distinguishes three decisive milestones in the transition period between the old and new dispensation (the incarnation, the cross and the coming of the Paraclete after Jesus' departure). As the disciples passed each milestone they entered into the fuller experience which had only then become possible. Until Jesus' resurrection it was

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51 Although Chevallier supports the Johannine Pentecost, he also has close affinity with Porsch and even goes beyond him. Chevallier interprets 19:30 as a *real* gift of the Spirit, in that 19:30 is the gift of the Spirit to the new community of believers which constitutes the 'Church', whereas 20:22 is the empowerment of the disciples/community for mission (the 'Johannine Pentecost') (*Souffle*, 436-39, 502-503). According to Chevallier, John used two traditions – in 19:30 the Crucified One gives the Spirit, in 20:22 the Resurrected One gives the Spirit, and in 20:27 the Resurrected One is identified as the Crucified One (*Souffle*, 430-31, 438-39). However, in this case Chevallier virtually argues for two gifts of the Spirit (although Chevallier perhaps could defend himself by arguing that the two distinct scenes represent the one gift of the Spirit with two distinct effects – to constitute the Church and to empower for mission [cf. *Souffle*, 442]). Moreover, due to Chevallier's ecclesiological and missiological emphasis, he neglects the soteriological significance, reducing the gift of the Spirit essentially to a *donum superadditum* for missionary empowerment. Finally, there is no indication that in 19:30 Jesus hands over the Spirit to the group of people in 19:25-27.

52 Dunn, *Baptism*, 177, 180. In fact, Dunn is equivocal; being torn between this interpretation and that of the 'Johannine Pentecost', he seems unable to make up his mind (*Baptism*, 178).

53 Dunn, *Baptism*, 178-82.

not possible for the disciples to experience regeneration/new life; until Pentecost it was not possible for them to experience the Spirit-Paraclete.<sup>54</sup> However, in our view, John nowhere mentions or even hints at two bestowals of the Spirit, and therefore, we must avoid at all cost any bifurcation of the Spirit in John. Moreover, arguing that 20:22 is the *terminus a quo* of the age when authentic faith is possible (so Dunn) threatens the strong element of inaugurated eschatology in Jesus' ministry, and there are reasons to believe that John sets the *terminus a quo* of the eschatological age back to the ministry, if not to the incarnation of Jesus.<sup>55</sup> Finally, Turner has argued that the disciples had already begun to experience the new life and the Spirit during Jesus' ministry, which might indicate that Dunn's salvation-historical scheme is perhaps too rigid.

Ervin represents the classical Pentecostal position. In response to Dunn, Ervin argues that the apostolic experience of 20:22, which marks the beginning of the new creation/regeneration of the disciples, followed by the Pentecostal baptism in the Holy Spirit for power-in-mission (Acts 2), is paradigmatic for believers today.<sup>56</sup> Ervin argues further that the bestowal of the Holy Spirit in 20:22 was ontological (including a change of nature, a new birth/life), whereas the baptism in the Spirit at Pentecost was functional (an empowerment for service).<sup>57</sup> Ervin finds support for this view in the concept of the Paraclete: the first Paraclete-saying (14:16) mentions the Spirit being given (ontological), whereas the other Paraclete-sayings talk about the Spirit being *sent*.<sup>58</sup> However, Ervin's separation of the first Paraclete-saying from the others based on the verb 'to give' seems far-fetched. Moreover, it seems that Ervin has failed to recognize that the disciples were already experiencing life and the Spirit within Jesus' ministry, and hence, 20:22 probably denotes a climax rather than a beginning (so, e.g., Turner). Finally, Ervin fails to explain (satisfactorily) how he can compare 20:22 with Acts 2.

Turner agrees with understanding the event of 20:22 in terms of eschatological new creation/life. Such an interpretation is virtually assured (he argues) by the allusions to Genesis 2:7 and Ezekiel 37:9 (cf. Wisdom of Solomon 15:11). Hence, when John uses the evocative verb *emphusaō* (to insufflate) coupled with 'receive the Holy Spirit', his readers would surely understand this incident as an insuff-

54 Dunn, *Baptism*, 181.

55 Turner, 'Concept', 30; *idem*, *Spirit*, 97.

56 Ervin, *Conversion-Initiation*, 53-54, 75, 134-40; H. M. Ervin, *Spirit-Baptism: A Biblical Investigation* (Peabody, 1987), 15-20, 68-69.

57 Ervin, *Conversion-Initiation*, 134-36; *idem*, *Spirit-Baptism*, 20.

58 Ervin, *Conversion-Initiation*, 134.

flation with the Spirit, i.e., Jesus actually imparted the Spirit of new creation.<sup>59</sup> However, *contra* Dunn, he argues that 20:22 is the *climax* in a whole process of life-giving experiences of Spirit-and-word through Jesus that at last secures the authentic 'understanding' (= wisdom) of faith for the disciples.<sup>60</sup> Turner also agrees that the disciples had a two-stage experience of the Spirit, which can be summarized in the words:

John appears to see the Spirit active in and 'given' to the disciples as one theological 'gift', but realized in two chronological stages, separated by the completion of Jesus' 'ascension'. First the Spirit, through Jesus, brings the disciples to the new creation life . . . by imparting spiritual wisdom . . . This occurs in a long drawn-out process which begins in the ministry, but it reaches a climax in the special moment of John 20:22. Second, following that, with the total removal of Jesus from the earthly scene, John envisages the coming of the Spirit as Jesus' replacement.<sup>61</sup>

In order not to bifurcate the Spirit in John to the point that there are two quite distinct gifts, Turner argues that it is the function of the Spirit as author of charismatic wisdom and understanding that most closely unites John 20:22 and the 'sending' of the Paraclete into what is theologically 'one' gift, even if with two (or more) chronological foci.<sup>62</sup> Turner agrees with Dunn (against Ervin) that the disciples' two-stage experience is not paradigmatic for later believers.<sup>63</sup> Although Turner's view is very attractive and gives new insights, we still have a few problems with it. First, Turner's language appears almost deliberately ambiguous at times; he uses many terms in inverted commas but does not interpret them explicitly nor does he attempt to clarify their connotations.<sup>64</sup> Second, although Turner attempts to avoid the Scylla of positing two distinct gifts of the Spirit and the Charybdis of collapsing the Paraclete promises into 20:22, his own solution is neither very explicit nor unequivocal. For example, Turner does not explain how the disciples' belief was sustained between 20:22 and the coming of the Spirit-Paraclete, or how Jesus' presence was mediated between Jesus' departure and the coming of the Paraclete. In our understanding, it is precisely the Spirit who would sustain the disciples' life-giving relationship with Jesus. Third,

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59 Turner, *Spirit*, 90-91. Most proponents of the 'Johannine Pentecost' would also agree on this point.

60 Turner, *Spirit*, 75, 97.

61 Turner, *Spirit*, 98-99 (author's emphasis).

62 Turner, *Spirit*, 97-99.

63 Turner, *Spirit*, 99-100.

64 E.g., 'reception' of the gift of the Spirit; the Spirit active in and 'given' to the disciples as one theological 'gift'; 'sending' of the Paraclete; one 'reception' or 'gift' of the Spirit (Turner, *Spirit*, 98-99). How should these terms be interpreted?

Turner rightly interprets Jesus' glorification as the condition for the giving of the Spirit in fullness, i.e., as Paraclete, but then seems to imply that, because Jesus has not fully departed/glorified within the chronological horizons of John's Gospel, 7:39 is not fulfilled either within John's Gospel.<sup>65</sup> However, we will see that by 20:22 the condition of 7:39 is fulfilled.

### 7. A New Proposal

The categories of 'ontology' and 'functionality' are often confusing (see Porsch and Ervin),<sup>66</sup> and hence we interpret 20:22 relationally, i.e., in terms of the Spirit's activities in relation to people. We propose a new interpretation, which is essentially a qualified version of Turner's and incorporates an older suggestion he made. The *first* qualification concerns the degree of realized soteriology. We agree with Turner that 20:22 depicts the disciples' new creation, but Turner's description of the disciples' relationship with Jesus during the ministry, in terms of life-giving experiences or foretastes of authentic faith, seems too weak. In our understanding, 20:22 secures and sustains the adequate belief and the life-giving relationship the disciples already had with Jesus through the Spirit.<sup>67</sup> Although the disciples frequently misunderstood Jesus, a few texts seem to speak of adequate understanding and belief on behalf of the disciples already within Jesus' ministry (2:11; 6:68-69; 16:29-30). Moreover, Jesus himself indicated that the disciples had some adequate understanding and belief (17:6-8), and were in a saving relationship with him (13:10; 15:3; 17:12). Finally, the disciples stuck with Jesus whereas others defected (6:60-71). No one could snatch the disciples out of their saving relationship with Jesus (6:39; 10:27-29; 17:12; cf. the strong intimacy between the disciples/believers and the Father and Son in 15:1-17; 17:21-23). However, the availability of life and the activity of the Spirit were tied to the human Jesus, and the anticipated departure of Jesus would create a problem for the participation in the divine life the disciples experienced through Jesus. How was the disciples' life-giving relationship with the departing Jesus going to be sustained?

65 Turner, *Spirit*, 94.

66 Even Turner seems to be entangled in categories of ontology and functionality. On the one hand, Turner seems to use 'ontological' terms ('Jesus actually imparted the Spirit of new creation' and 'the endowment with the Spirit at 20:22' [*Spirit*, 91, 93]), whereas on the other hand, he sees 20:22 as an experience of the Spirit, as an *impartation of spiritual wisdom* by the Spirit (*Spirit*, 97-98).

67 With 'adequate' we mean authentic and sufficiently salvific. The purpose of Jesus' resurrection appearances to Mary, the disciples and Thomas in Jn. 20 is to evoke (continuous) adequate belief (cf. 20:30-31).

The cross provides the solution. After the cross, the life and the Spirit experienced through Jesus would be more fully and widely available, in order to secure and sustain the disciples' saving relationship with (the exalted) Jesus.

The *second* qualification is in the area of relationship and concerns the issue of how precisely the disciples came to belief. Turner argues that in 20:22 'the Spirit . . . brings the disciples to the new creation life . . . by imparting spiritual wisdom'.<sup>68</sup> However, this could be interpreted as if the disciples received merely a gift given by the Spirit, as if the gift of spiritual wisdom resulting in new life is bifurcated from the Spirit except for the fact that the Spirit gave this gift. Instead of saying that the disciples received merely a gift given by the Spirit, we argue that the disciples actually did 'receive' the Spirit, in the sense that they received *a new relationship* with the Spirit. Before the cross, the disciples had experienced the Spirit through Jesus' life-giving words,<sup>69</sup> but now the Spirit (and hence the life of Jesus that the Spirit mediates) has become available to the disciples in a new way, which will sustain their saving relationship with Jesus. We do not deny that the Spirit gives spiritual wisdom to the disciples, but we do not want to bifurcate even in the smallest way the gift from the Giver; we see the giving of spiritual wisdom in connection with and as part of a relationship with the Spirit.<sup>70</sup> The key for our interpretation is the understanding of 'receive the Holy Spirit'.<sup>71</sup> Some scholars argue that 'to receive the Holy Spirit' was a technical term in the early church, i.e., it was an early Christian formula for the gift/reception of the Spirit.<sup>72</sup> Turner, however, argues convincingly that 'to receive the Holy Spirit' is not a technical term but merely 'an ambivalent expression demarcating the beginning of some (unspecified) relationship between an individual . . . and God's Spirit'.<sup>73</sup> Hence, we suggest that '*to receive the Holy Spirit* signifies the start of a new relationship with the Spirit or the start of a new nexus of activities by the Spirit in relation to a per-

68 Turner, *Spirit*, 98.

69 Cf. Bennema, *Power*, ch. 4.

70 Although Turner would probably agree with this, in our view his writings could be more explicit on this point. In a forthcoming article Max Turner seems to readress the balance a bit by elucidating the concept of *koinōnia* in terms of relationship ('The Churches of the Johannine Letters as Communities of "Trinitarian" Koinōnia', in W. Ma and R. P. Menzies [eds.], *Spirit and Spirituality: Essays in Honor of Russell P. Spittler* [forthcoming, 2002]).

71 We are indebted to the early Turner for this view ('Concept' from 1977), but Turner has not pursued his earlier thought in his most recent work (*Spirit* from 1999).

72 Bultmann, *Gospel*, 616 n.3; Porsch, *Pneuma*, 356; Burge, *Community*, 118, 126.

73 Turner, 'Concept', 24-26 (quotation from p.26).

son.<sup>74</sup> To interpret 'to receive the Holy Spirit' relationally, then, may mean something like 'to experience (the activity of) the Holy Spirit in a new way', 'to receive a new relationship with the Holy Spirit'.<sup>75</sup> In this case, 20:22 depicts *the gift of a new relationship with the Spirit* (or a new relationship with Jesus through the Spirit) that sustains one's salvation, i.e., one's saving relationship with Jesus. After the cross, the disciples relate to Jesus (by the Spirit) in a new way, which was not available to them before the cross.

The *third* qualification concerns the fulfilment of the conditions in 7:39 and 16:7. John 20:22 is the fulfilment of 7:39; the 'not-yet' of 7:39 had already been removed in 19:30, and in 20:22 the Spirit was actually 'given', in the sense that the Spirit became active in a new way, i.e., as life-giving water (so that the disciples would become sources of living water later in their mission). Thus, whereas 19:30 describes the symbolic giving of the Spirit, 20:22 depicts its actualization. However, 16:7 has not yet been fulfilled in 20:22 because, first, Jesus has not yet ascended, and second, the disciples have not 'received' the Spirit as Paraclete yet, i.e., the Spirit has not yet started his nexus of Paraclete-activities in 20:22. Thus, we drive a wedge between the conditions mentioned in 7:39 and 16:7; they are fulfilled at different times.

The *fourth* qualification consists of an account for the strong missiological overtones in 20:21, 23, and the association of these verses with the Paraclete promises. Moreover, our proposal will also demonstrate that John did not bifurcate the Spirit, to the point that there are two distinct givings of the Spirit. Turner also tries to explain how the paschal and post-ascension experiences of the Spirit are related as theologically 'one' gift of the Spirit, and concludes that it is the Spirit's function as author of charismatic wisdom and understanding.<sup>76</sup> However, this seems too easy an explanation; Turner merely draws out the continuity between the concept of the Spirit in John 1-12 and the concept of the Paraclete, but he does not really account for the giving of the Spirit in a context that conjures up 'Paraclete'-images. One explanation could be that Jesus wanted to remind the

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74 Cf. Turner, 'Concept', 25-26, 33-34.

75 Newman/Nida and Morris also seem to interpret 'to receive the Holy Spirit' relationally (B. M. Newman and E. A. Nida, *A Translator's Handbook on the Gospel of John* [London, 1980], 615; Morris, *Gospel*, 747-48), but they do not substantiate their claim. Our view does not necessarily exclude, e.g., an ontological change of one's nature or the ontological gift of new life (whatever this exactly means) as a result of the regenerating activity of the Spirit, but we do object to an ontological reception of the Spirit as defined in n. 10 above.

76 Turner, *Spirit*, 99.

disciples of their mission, in that although they were now fully experiencing the Spirit as the Spirit of salvation, this was not all. They still had a mission to carry out, for which they needed to 'receive' the Paraclete, i.e., they needed to experience the Spirit as Paraclete in order to be empowered for that mission.<sup>77</sup> Another, complementary, explanation may be found in the extended use of the term 'peace' (beyond the conventional greeting). 'Peace' in 20:19, 21, 26 possibly connotes and anticipates the life/salvation the disciples and Thomas are about to receive (20:22, 28). Moreover, 'peace' also recalls Jesus' promise of 14:27 and 16:33, denoting the assurance of his presence in the midst of persecution.<sup>78</sup> If the Paraclete mediates Jesus' presence to the disciples,<sup>79</sup> and if the disciples receive new life in 20:22 through the Spirit, then it would be reasonable to assume that Jesus administers this 'peace' by means of the Spirit-Paraclete. Although the disciples have already 'received' the Spirit as the Spirit of salvation, whereas they have not yet experienced the Spirit as Paraclete, it is one and the same Spirit who administers this 'peace' in the dual sense of salvation and the assurance of Jesus' presence in troubling situations.

## V. Epilogue

Although the majority of Johannine scholarship interprets 20:22 as the 'Johannine Pentecost', we have found this view (as well as other views [including the Pentecostal position]) wanting and suggested a new proposal. We have argued that the gift of the Spirit should be interpreted relationally, i.e., in 20:22 the disciples 'receive' the Spirit in the sense that they receive a new relationship with the Spirit that

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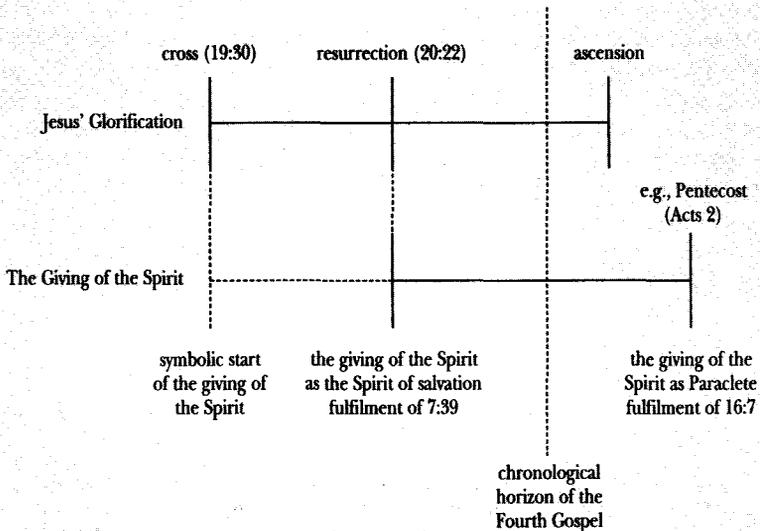
77 Cf. I. de la Potterie's explanation: analyzing the structure of 20:19-23 (ABA'B'A"), he interprets v.22 as the disciples' transformation/new creation through the gift of the Spirit, which is the essential or preliminary condition for their apostolic mission ('Parole et Esprit dans Saint Jean', in M. de Jonge [ed.], *L'Évangile de Jean: Sources, Rédaction, Théologie* [Leuven, 1977], 195-201; cf. Chevallier, *Souffle*, 432-33). Unfortunately, de la Potterie advocates two distinct gifts of the Spirit – the gift of the Spirit in 20:22 and the later gift of the Paraclete ('Parole', 200). The enigmatic saying in 20:23 may simply refer to (the consequence of) people's reaction to the disciples' Paraclete-imbued witness; those who accept it receive forgiveness of sins, whereas rejection results in the retaining of sins (cf. 15:18 – 16:4; 16:8-11; 17:14, 20; see also Chevallier, *Souffle*, 516). The miraculous catch of fish in 21:1-14 may allude to the successful mission of the Christian community in the future (so, e.g., Beasley-Murray, *John*, 404, 417).

78 Other scholars have also recognized that 'peace' connotes salvation as well as the assurance of Jesus' presence (Brown, *Gospel*, 2:653-54, 1035; Carson, *Gospel*, 505-506; 646-47; Beasley-Murray, *John*, 378-79; Morris, *Gospel*, 583-84).

79 Brown, *Gospel*, 2:1139-41; Turner, *Spirit*, 80-81.

secures and sustains their salvation. Thus, 'receive the Holy Spirit' is a *donation metaphor*, which depicts the gift of a new relationship with the Spirit rather than the Spirit having become a property of someone.

The giving of the Spirit starts symbolically at the cross (19:30) and finds its realization in 20:22 when the Spirit is fully 'given', i.e., fully experienced, as the Spirit of salvation (which fulfils the condition of 7:39). However, 16:7 has not yet been fulfilled, and therefore the Spirit has not yet been 'given' as Paraclete, i.e., the Spirit had not yet started his Paraclete-activities. Thus, against all the scholars we have investigated, 7:39 and 16:7 are not fulfilled at the same event but at different events because they contain a different condition and a different promise. John 7:39 promises a new way of the Spirit being active/available, which is dependent on the *start* of Jesus' glorification (the cross) and finds its fulfilment in 19:30 and 20:22. John 16:7 promises the coming of the Paraclete, which is dependent on the *end* of Jesus' glorification (the ascension as Jesus' departure), and finds its fulfilment beyond the chronological horizons of the Fourth Gospel. The process of the giving of the Spirit, in relation to Jesus' glorification, can be best visualized in the following diagram:



To explain how the paschal and post-ascension experiences of the Spirit are related as theologically 'one' gift of the Spirit, we have suggested that the Spirit's activities are gradually disclosed or unfolded

in a process that is in step with Jesus' process of glorification, whereby the Spirit's role as Paraclete *includes* the soteriological function manifested at 20:22. Moreover, considering the missiological context, 20:22 depicts a real giving of the Spirit as the Spirit of salvation and it anticipates the giving of the Spirit as Paraclete.

With regard to later generations of believers, those who belong to the true 'Israel', the new community constituted by and around Jesus, those will be the recipients of the Spirit-Paraclete.<sup>80</sup> Later generations of believers will not 'receive' the Spirit in two stages (as did the disciples); the only way to experience the Spirit is as Paraclete (cf. Dunn and Turner). However, this does not exclude any further experiences or 'receptions' of the Spirit, in the sense of the Spirit starting new activities in relation to people.

### Abstract

John 20:22 has always caused major interpretative problems for scholars because of its obscurity. The majority of Johannine scholarship interprets 20:22 as the so-called 'Johannine Pentecost', parallel to Acts 2. Others use 20:22 to support the Pentecostal position. We disagree with both views and put forward a new proposal, which contributes to a better understanding of 20:22 in four ways. First, we understand 19:30 in relation to 20:22, in that the proleptic giving of the Spirit at the cross foreshadows the actual giving of the Spirit on the resurrection evening. Second, we interpret 20:22 relationally, in that the disciples receive a new relationship with the Spirit that secures and sustains the disciples' salvation. Third, the eschatological conditions for the reception of the Spirit (7:39 and 16:7) refer to two distinct events, namely to the start and the end of Jesus' glorification. Fourth, we give a plausible account for the missiological context of 20:22.

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80 Jesus is represented as the true Israel – Jesus is the Light of the world and the true Vine, which are both metaphors for Israel in the OT – and consequently, 'Israel' denotes the new community of followers constituted around Jesus as the true Israel (cf. the flock of the Shepherd in Jn. 10 and the branches on the Vine in Jn. 15). Moreover, in the light of 1:12-13 and 3:3-5, the Spirit has become the identity/boundary-marker of the true Israel, into which even 'outsiders' such as the Samaritans of Jn. 4 could find their way (cf. 10:16). For 'Israel' understood as the new community constituted around Jesus as the true Israel, see S. Pancaro, 'People of God' in St. John's Gospel', *NTS* 16 (1969-70), 114-29. Jn. 19:25-27 might also evoke the (symbolic) constitution of a new (Johannine?) community (see especially Chevallier, *Souffle*, 428-39; 502-503; cf. also Schnackenburg, *Gospel*, 3:278-79; Beasley-Murray, *John*, 349-50).