

**UNIVERSITY OF GHANA
COLLEGE OF HUMANITIES**

**THE IDENTITY OF THE SPIRIT IN JOHN 14—16:
A CONTEXTUAL BIBLE STUDY WITH TWO BAPTIST CHURCHES IN**

ADENTAN MUNICIPALITY

BY

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DECLARATION

This is to certify that this thesis is the result of research undertaken by Clement Kwame Addo under the supervision of Dr. Nicoletta Gatti and Prof. Eric N.B. Anum towards the award of M. Phil Degree in the Study of Religions in the Department for the Study of Religions, University of Ghana (Legon).

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ABSTRACT

Prophetic services are a common feature amongst Contemporary Baptist Churches. Ritual contexts are formed to illicit spiritual responses to the anxieties and fears of participants, who are predominantly influenced by the African concept of causality. These services are marked by Charismatic experiences and their outcomes are attributed to the active presence of the Holy Spirit. Furthermore, ‘spiritual’ media (body spray; oil; soap; etc.) are used by prophets to meet the needs and aspirations of the members, a praxis that it is not conformed to the Baptist tenets of faith. The situation poses a theological and pastoral challenges that this work addressed.

The research, therefore, explored the identity and mission of the Holy Spirit as portrayed in the five *logia* of Jesus recorded in John 14—16. The textual choice is suggested by the commonly held scholarly opinion that the fourth gospel, offers the more elaborate and comprehensive pneumatology among the New Testament writings. Moreover, in the awareness that the hermeneutical cycle is not complete until a text is contextualized in a specific community of faith, the research analysed how ‘ordinary readers’ belonging to two Baptist churches, in Adentan Municipality, interpret and appropriate the texts in their daily lives.

The Contextual Bible Study (CBS), proposed by West and introduced in the Ghanaian context by Anum, was employed as theoretical framework. The CBS approach consists of three main steps: analysis of reality (Community consciousness); analysis of the text (Critical consciousness); and contextual appropriation and engagement (personal or community transformation).

As a first step, the Researcher, as a trained reader on CBS, conducted an exegetical study of the five *logia* (John 14—16), employing the narrative analysis as proposed by

Genette (chapter two). Secondly, the CBS was conducted with six groups of ‘ordinary readers’ belonging to the Calvary Baptist Church, Adenta and the Adenta Baptist Church, following formulated questions (chapter three). Finally, the portrays of the identity and mission of the Holy Spirit, emerged by the analysis of biblical texts and the CBS, were engaged in an intercultural dialogue (chapter four).

The exegetical analysis revealed that the Holy Spirit is ‘another’ Paraclete complementing the mission of Jesus: He forms Jesus’ disciples and enables them to proclaim and sustain the message of Jesus, to partake of the Divine Family; as the Spirit of truth, he will lead Jesus’ disciples into all truth and enable them to stand persecution while testify about Jesus to the world. Finally, the Spirit plays a prophetic role by disclosing the full revelation to Jesus’ disciples. The six CBS exposed a general awareness of the biblical ‘identities’ of the Holy Spirit. The six groups proposed spiritual, social and cultural perspectives to appropriate the teaching of the Spirit in their life and community. The engagement between exegesis and appropriation generated concrete indication towards a holistic Baptist Pastoral biblical teaching on the Spirit, where the three dimensions (spiritual, social and cultural) can be expressed within the Baptist tradition.

Finally, the study recommends further research into the Pneumatology of the Synoptic Gospels and the Pneumatological preaching, and teaching of the New Testament. From a pastoral perspective, the research recommends a solid biblical formation as alternative to the prophetic service and the preparation of an integrative Baptist discipleship/catechism at all levels of Christian maturity by the Christian Education and Auxiliary department of Ghana Baptist Convention (GBC).

DEDICATION

I dedicate this study to my Mothers.

Comfort Rosemond Appiah for her patience, unflinching blessing, motivation, courage and undying determination to make countless efforts to support my education to make it a success by demonstrating ‘mother’s love.’

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CHAPTER ONE

INTRODUCTORY ISSUES

1.1 Background of the Study

Religion in Ghana permeates every aspect of life.¹ As revealed by the 2010 Ghana Population and Housing census, 94.8 % of Ghanaians declared to profess a specific religion, as it is shown in the table below:

Table 1: Religious affiliations of Ghanaians²

RELIGION	PERCENTAGE
Christian	71.2
Pentecostals	28.3
Protestants	18.4
Roman Catholics	13.1
Other Christians	11.4
Islam	17.6
African indigenous Religion	5.2
Others	0.8

The statistics disclosed that Pentecostal churches have taken a centre stage in the Christians landscape of Ghana. This is confirmed by Asamoah-Gyadu, who states that “The explosion and growth of the Pentecostal movement is the single and most important development that has occurred within Christianity in sub-Saharan Africa since the turn

¹ K. Asare Opoku, *West African Traditional Religion* (Accra: FEP International Private Limited, 1978), 1-2.

² Ghana Statistical Service, “2010 Population and Housing Census: Analytical Report,” http://statsghana.gov.gh/docfiles/2010phc/Nationa_Analytical_Report.pdf

of the twentieth century.”³ In fact, as Ossom-Batsa observed, the membership percentage of the Historic Mission Churches (HMCs)⁴ has decreased drastically over the years, while those of Pentecostal/Charismatic Churches and Ministries have increased.⁵

Some of the reasons for this success story include the styles of worship of Pentecostalism – embracing exorcism, deliverance, protection from evil spirits, etc. – which ‘connect’ with the traditional African religio-cultural context. Their ability of addressing the fear and need of Ghanaians, their joyful worship and the “democratization of charismata,”⁶ made these churches very attractive even for members of HMCs.

In response to the fear of losing relevance and to avert the migration of congregants, some HMCs have developed strategies:

- a. Formation of renewal/charismatics groups;⁷
- b. Organization of ‘deliverance’ and ‘prophetic’ services;
- c. Invitation to Charismatic leaders to preach during special programmes such as spiritual emphasis and prophetic services;
- d. Engaging a ‘prophetic’ minister on part-time or full-time basis.

³ J.K. Asamoah-Gyadu, “I Will Put My Breath in you, and You Will Come to Life’: Charismatic Renewal in Ghanaian Mainline Churches and its Implications for African ‘Diasporean’ Christianity”, in *Christianity in Africa and the African Diaspora: The Appropriation of a Scattered Heritage*, Eds. A. Adogame, R. Gerloff and K. Hock (London: Continuum International, London, 2008), 193.

⁴ The expression “Historic Mission Churches” refers to the churches who brought Christianity in Ghana such as the Roman Catholic, Anglican, Presbyterian, Methodist and Baptist churches. Cf. Emmanuel K. Akyeampong, “Christianity in Ghana: A Postcolonial History,” ed. J.K. Asamoah-Gyadu (Accra: Sub-Saharan Publishers, 2018), ix.

⁵ Ossom-Batsa, “Engaging Religion in a Holistic Development, in *Religion and Sustainable Development: Ghanaian Perspectives*, eds. G. Ossom-Batsa, N. Gatti and R.D. Ammah; Grandi Opere (Vatican City: UUP, 2018), 15-16.

⁶ J. Kwabena Asamoah-Gyadu, *African Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana*; Studies on Religion in Africa, 27 (Leiden – Boston: Brill, 2005),

⁷ For an in-depth analysis of the phenomenon, cf. Cephas N. Omenyo, *Pentecost Outside Pentecostalism: A Study of the Development of Charismatic Renewal in the Mainline Churches in Ghana* (Zoetermeer: Uitgeverij Boekencentrum, 2002), 127.

The outcome is what Asamoah-Gyadu called ‘pentecostalization’ of Ghanaian Christianity: the language, style of worship and model of leadership within the HMCs mirrored the Pentecostal/Charismatic style. Examples are organization of ‘all-night,’ ‘crusade,’ ‘prophetic services;’ use of glossolalia and ‘holy expletives’ (amen, alleluia, preach-on etc.) during sermons and preaching.

One group of the HMCs affected by this trend are the local Baptist churches of the Ghana Baptist Convention. The first Baptist church in Ghana was founded by Dr. Mark Hayford in 1898, and it is purported to be the first African established Baptist church in Ghana.⁸ By 1926 he had planted about forty-five churches in Ghana, which however, began dying out after his death in 1935.

The Ghana Baptist Convention’s origin is connected with the Nigerian Baptist Convention (NBC) with their missionary bodies, and the Southern Baptist Convention of USA. Some Nigerian Baptist members came to Ghana (which was then known as Gold Coast) to seek ‘greener pastures’ through trading, in the early part of the eighteenth century. In 1935 the tireless efforts of these Baptist members led to the formation of the Association of Yoruba Baptist.

In 1947 the Association both the Baptist Convention of Nigeria and the Baptist Mission in Nigeria, began-a Baptist church among the indigenous population. In fact, the use of the Yoruba language in all meetings and services, made the church unattractive to Ghanaians. In furtherance to that, the Baptist Mission of Nigeria commissioned Rev. and Mrs. H.R. Littleton to Ghana in 1947 to rekindle the idea among the local population. Their effort is believed to have led to the commencement of the first Ghanaian Baptist

⁸ Clifton R. Clarke, “African Indigenous Churches in Ghana Past, Present and Future,” *Journal of African Instituted Church Theology* 2, no. 1(2006): 4. The issue of the first established African Church in Ghana is a matter of dispute. The Twelve Apostles’ Church, which was started by William Wade Harris, lays claim to this status. See Opoku ‘*A Brief History*, 17.

church in the year 1952 at Boamang in the Ashanti Region. The same year 1947 saw the adoption of the name Gold Coast Baptist Conference to enable the Baptist brethren of Ghana to organize and advance their new-found Christian body.

Upon the granting of Ghana's independence from United Kingdom in 1957, the Gold Coast Conference was given the name Ghana Baptist Conference. From its commencement, GBC was under the leadership of the Baptist Convention of Nigeria till the year 1963, when the Baptist Convention of Nigeria granted the Ghana Baptist Conference her independence. In January 1964, the formed Ghana Baptist Conference was designated Ghana Baptist Convention (GBC).

By the year 2007, GBC had about 1,000 Baptist churches with a 65,000 membership over and with about 450 trained ministers serving in its pastorate. There are two established training institutions for pastors – at Abuakwa in the Ashanti Region and Tamale in the Savannah Region. The Abuakwa campus now School of Theology and Ministry in recent developments is a school under the Ghana Baptist University College (GBUC).⁹

All the auxiliaries of the Ghana Baptist Convention organize their annual conferences where various representatives converge at a central point for fellowship, renewal, retreat and unity. The auxiliaries of the Convention are Youth Ministry, National Union of Baptist Students (NUBS), Children's Ministry, the Ministry of Men and Women's Ministry. The Women's Ministry is also called Women's Missionary Union (WMU).¹⁰ Coupled with these annual gatherings is the organization of National Prayer Conference, where prayer representatives from the various local churches across the country

⁹ Osei-Wusuh, "A Brief History of Ghana Baptists," 1-2.

¹⁰ Ghana Baptist Convention, *Constitution of the Ghana Baptist Convention* (Kumasi: Ghana Baptist Convention, 2013), art. 6. For the past five years, the annual gatherings have been organized at the Baptist Women's Resource and Retreat Centre, Ejura, in the Ashanti Region.

converge to intercede for the Convention, its leaders and the local church.

During these prayer sessions, charismatic elements such as ‘Holy Spirit baptism’, praying aloud, speaking in tongues, exorcisms,¹¹ working of miracles, use of spiritual gifts (word of knowledge and word of wisdom) and prophecies are implemented.¹² It is critical to note that these charismatic elements are meant to influence the Prayer Force leaders during the prayer sessions. Furthermore, the various Prayer Force leaders and auxiliary representatives after returning, are expected to replicate similar, if not the same, prayer sessions at their local churches. There have been instances where charismatic leaders, who are engaged by the Convention to lead prayer sessions at the national level, are invited to lead revivals, spiritual emphasis and prayer sessions at the local Baptist churches.

Therefore, the organization of the National Prayer Conference has been a contributing factor to the ‘pentecostalization’ of Baptist churches at the local level.

Not surprising, there has been the recent consistent organization of prophetic services amongst Baptist churches – Adenta Baptist Church and Calvary Baptist Church, Adenta – within the Adenta municipality, for example. These meetings are led by ‘Prophets’ engaged by local Pastors: these invited speakers may be Baptist ministers or non-Baptist ministers. An important aspect is the use of ‘spiritual mediums’ such as anointing oil, body sprays, salt, water, communion wine and so, by these prophets to administer miraculous healings, offer spiritual breakthroughs, deliverance from demonic bondages and ancestral curses. The ‘prophetic acts’ undertaken during the meetings are attributed

¹¹ As noted by Paul Gifford, ‘Deliverance’ is an important feature of Ghana’s New Christianity. Abamfo O. Atiemo, “The Evangelical Christian Fellowships and the Charismatization of Ghanaian Christianity,” *Ghana Bulletin of Theology* 2, (July 2007): 57.

¹² Ghana Baptist Convention, “54th Annual Session 2017 Minutes Book” and “55th Annual Session 2018 Book of Reports” (2017, 2018), 130.

to the power of the Holy Spirit, who is believed to lead the ministers to use these spiritual means to meet the spiritual needs of congregants.

It is important to emphasise here that the use of such items is not in conformity with the doctrinal stand of the Ghana Baptist Convention. The pastoral situation generates, therefore, a hermeneutic challenge that this research intends to address. In fact, while the GBC holds an explicit doctrine on the Holy Spirit, it seems that the perception of his identity and mission by the ordinary Baptist congregants at the local church is quite different.

1.2 Statement of the Problem

The Constitution of GBC clearly outlines a firm and specific belief in the Holy Spirit:

Through illumination He enables man to understand truth. He exalts Christ. He convicts man of sin, of righteousness, and judgement. He calls man to the Saviour, and effects regeneration. At the moment of regeneration, He baptizes every believer into the Body of Christ. He cultivates Christian character, comforts believer, and bestows the spiritual gifts by which they serve God through His church. He seals the believer unto the day of final redemption. His presence in the Christian is the guarantee that God will bring the believer into the fullness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism, and service. We believe in the Holy Spirit who as one person of the Trinity, was active in creation. He took part in man's creation and was active throughout the Old Testament inspiring and empowering kings, prophets and even ordinary men and women who availed themselves for the use of God. He was active during the ministry of Christ. He was poured out on the day of Pentecost to empower believers to witness to the gospel of Christ.¹³

However, in the contemporary life of Baptist Congregants, the Holy Spirit is perceived as 'miracle workers,' and 'a means of deliverance' from evil spirits. His presence among believers is linked to items, such as anointing oil, body sprays, salt, water, communion wine, etc. extraneous to the Baptist tradition. This conflict generates the question about the identity and mission of the third person of the Trinity.

¹³ GBC, *Constitution*, Article 6, Clause 2c. Cf. Genesis 1:2; Judges 14:6; Job 26:13; Psalm 15:11; 139.7ff; Isaiah 61:1-3; Joel 2:28-32; Matthew 1:18; 3:16; 4:1; 12:28-32; 28:19; Mark 1:10,12; Luke 1:35.

It is important to notice that all churches trace their doctrine on the Holy Spirit to the New Testament, where there are several references to the Spirit in the Pauline, Lukan and Johannine literatures.¹⁴

Out of the 348 references to πνεῦμα in the New Testament, 160 are found in the Pauline literature, as the following table shows:

Letter of Paul	Occurrences	Letter of Paul	Occurrences
Romans	35	1 Corinthians	40
2 Corinthians	17	Galatians	18
Ephesians	16	Philippians	5
Colossians	2	1 Thessalonians	5
2 Thessalonians	3	1 Timothy	3
2 Timothy	3	Titus	2
Philemon	1	Hebrews	10
Total			160

Table 2: The Use of πνεῦμα in the Letters of Paul.¹⁵

In the four Gospels, the term is used 102 times. However, while the Synoptic gospels used πνεῦμα to refer to ‘evil’ and ‘holy’ spirits, the gospel according to John employs the term exclusively for the Holy Spirit (24 times). In the fourth Gospel, the Spirit has a salvific role: the ‘birth of the Spirit’ gives access to God’s kingdom (3:3-8); the ‘living

¹⁴ Max Turner, “The Work of the Holy Spirit in Luke-Acts”, *Word & World*, Vol. 23, No. 2 (2003):146; Gordon Fee, *God’s Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody, MA: Hendrickson, 1994).

¹⁵ Roberto Pereyra, “The Holy Spirit in the Letters of Paul,” *Davarlogos XIII*, 2 (2004): 5-24.

water' (7:37-39) will establish in each believer a well-spring that gushes up to life everlasting (4:10-14); and through Jesus' revelatory teaching, the Spirit gives life (6:63).

If the Spirit is present from the first chapter of the gospel (cf. 1:32), from chapter 14 to 16, in the context of the last discourse of Jesus before his Passion, John offers a systematic teaching on the Holy Spirit, recognized by scholars as the more exhaustive pneumatological discourse in the NT. For example, only in John's narrative the spirit is described as *Paraclete*, the lawyer/consoler who gives credence to the witnesses of Jesus, guides his community after his return to the Fathers, assists/defends the disciples of Jesus during persecution and trials and judges the 'world.'¹⁶

Against this background, the research proposes an exegetical study of the Pneumatological teaching of the Spirit in John 14—16. Furthermore, in the awareness that the interpretation is not complete until a text is contextualized in a specific community of faith, the research explored the perception of the Holy Spirit by Baptist congregants living in Adenta Municipality.

1.3 Research Questions

The research is guided by the following questions.

The main question is:

What image /identity of the Holy Spirit is portrayed in John 14-16?

The secondary questions are:

1. How do members of the Baptist Churches in the Adentan Municipality understand the teaching on the Spirit in John 14—16?

¹⁶ As noted by Billington, "the Paraclete takes his place, alongside the disciples, in this trial." Cf. A. Billington, *Mission and Meaning*. Essays Presented to Peter Cotterelli (Carlisle: Paternoster Press, 1995), 14.

2. How do Baptist congregants in the Adentan Municipality appropriate their understanding of the Holy Spirit in John 14-15?

1.4 Literature Review

The literature review is organized into two sections. The first focused on the content, John's pneumatology, and the second examined one of the leading approaches to African Biblical Hermeneutics – the Contextual Bible Study (CBS).

1.4.1 John's Pneumatology

Raymond E. Brown has noted that the hermeneutic challenge offered by the New Testament is that the mind-set of 'spirit' has many sides: the spirit of human beings, spirits of angels, spirits of demons and so on.¹⁷ However, the fourth Gospel presents a unique semantic choice: there is not even one instance where the term *πνεῦμα* refers to an evil spirit or a demonic spirit. As consequence, there is also no exorcism-narrative in the entire gospel.

Additionally, the Greek word for 'spirit,' *πνεῦμα*, a neuter term, can also mean 'wind,' 'breath.' However, only in the Fourth Gospel, the Holy Spirit is called *παράκλητος*, a masculine term, who characterized him not as an 'entity' but as a 'Person.'¹⁸ Against this backdrop, Brown argues that John's Gospel provides significant insights on the third person of the Trinity, relevant even for contemporary believers.

But, how to fill the gap between a text written 2000 years ago and the contemporary Christian community? The Fourth Gospel is the outcome of a world that is *behind its text* and can be looked at as a window through which a reader looks in an attempt 'to

¹⁷ Raymond E. Brown, "Scripture from Scratch," Holy Spirit as Paraclete: Gift of the John's Gospel, accessed on 18th October, 2018. www.americancatholic.org.

¹⁸ Ibid. Cf. E.F. Scott, *The Fourth Gospel*, 358-59.

catch the sight' of the original world. Most importantly, the reader needs to be aware that there is a *further* world established by the narrative, made up of characters, timeline, geography, background, cultural values and religious values to identify but a few of the elements that consist of the '*narrative*' world. The text can, therefore, be reached as a portrait, offering its own world.

However, the interpreter is part of the world *in front of the text* which may or may not be shown in a text that can be viewed as a mirror. The interplay of these worlds cannot be ignored in a critical account of the act of reading.¹⁹ The reader and the reading community attempt to build a bridge between these worlds, to identify the horizon where the encounter becomes possible.²⁰ The problem is which 'method' to use to facilitate the meeting: diachronic or synchronic?

Moloney has stated that the use of diachronic approach has had a lasting effect on Johannine scholarship. From some scholars there is still a lively interest in the question of sources;²¹ for example, the Gnostic background in the Gospel is often taken for granted. Decades of assiduous scholarship have thrown increasing and helpful light on the history of the community.²²

The author formed the Gospel by intentionally selecting stories from the recorded memory of the community and placed them side by side. Moloney is of the view that this process may have been repeatedly done many times until the Fourth Gospel was

¹⁹ M. Krieger, *A Window to Criticism* (Princeton, N.J.: Princeton University Press, 1964), 3.

²⁰ Paul Ricoeur, "The Task of Hermeneutics," In *Hermeneutics and the Human Sciences: Essays on Language, Action and Interpretation*, Thompson, J. ed. (Cambridge: Cambridge University Press, 1981), 43-62. P. Ricoeur reveals that tensions and even conflicts might exist between the worlds behind the text, in the text, and in front of the text can often result in "a fussy alphabet."

²¹ Particularly important are the two volumes of R.T. Fortna, *The Gospel of Signs: A Reconstruction of the Narrative Source Underlying the Fourth Gospel*, SNTSMS 11 (Cambridge: Cambridge University Press, 1970).

²² See E. Haenchen *John*. Hermeneia (Philadelphia: Fortress Press, 1984).

eventually produced. As a result of the process, the final product is thoroughly Johanne in all its parts.²³ George Beasley-Murray has instructed that the basic issue that determined the shape of the form of the Fourth Gospel is theological, namely, the unity of Jesus' acts in the flesh (John 1:14) as well as in the Spirit. It calls for recognition of both components of the Lord's work and their mutual relations. In John's thought and writing their unity and distinctiveness are held in balance.²⁴

With majority of scholars, the researcher believes that there were presumably several oral traditions as the background of the Fourth Gospel, which were later forged into the literary unit we call the Gospel of John. However, the narrative is tied together by the views of an omniscient and an omnipotent author, who is implied, as well as perceived as part of fourth Gospel's narrative.

Their phenomenon has been described by Wayne Booth as "the intuitive apprehension of a completed artistic whole; the chief value to which this implied author is committed, regardless of what party his creator belongs to in real life, is that which expressed by the total form." The 'person' of the real author cannot be identified in the narrative of the fourth Gospel, but the 'persona' of the real author is all permeating in the implied author.

Chatman states "the implied author speaks through a narrator, who may be hidden in the narrative (called a covert narrator) or an obvious presence (called an overt narrator)."²⁵ Moloney positing indicated that in the Fourth Gospel, the evangelist, the implied author, and the narrator (largely covert, except for interventions 19:35 and 20:31) act as one, as agreed by Wayne Booth.²⁶ The author is perceived as using the choices

²³ C.K. Barrett, *The Gospel according to St. John* (London: SPCK, 1978) 5-15.

²⁴ J. Beasley-Murray, *John*, Word Biblical Commentary, 36 (Dallas: Word Incorporated, 1987), xix.

²⁵ S.B. Chatman, *Story and Discourse, Narrative Structure in Fiction and Film*, (New York: Cornell University Press, 1980), 196-262.

²⁶ Booth's term "undramatized narrator" applies well to the narrator in the Fourth Gospel.

and the views of the implied author to lead the point of view or the myriad points of view, expressed throughout the work. Indeed, the voice of the real author is clearly created within the text through the voice of the implied author. This is affirmed by M. H. Abrams: “Discovering the point of view of the implied author ... is the first step in discovering the meaning and purpose of the story.”²⁷

Moloney has noted that when the Gospels are compared, they can be seen as simple narratives without modern technological complexes of undependable links existing between author, narrator and reader. Hence, the expectations of the real author are shown in the perspective of the implied author. It must be stated however, that the expectations of the real author are outside the scope of scientific pericope. That leaves with us the option of working with text and, as posited by Genette,²⁸ of rediscovering the perceptions of the implied author.²⁹

Though it is believed that John the Evangelist composed a narrative for a community at the latter end of the fourth century, he could not at any point in time have control on how this community would respond to his narrative. It is without doubt that the fundamental tradition of the fourth gospel is the church’s kerygma, not necessarily John’s community (or communities). This is apparent not only from John 3:16, but from the relationship between John and the synoptic Gospels and the records of kerygma recoverable from the Acts and Epistles. The presentation of Jesus in the Fourth Gospel, then, was adapted for the guidance and encouragement of the Church within its concrete situation.

²⁷ M.H. Abrams, *A Glossary of Literary Terms* (Boston, Wadsworth, 2012), 35.

²⁸ Gerard Genette, *Narrative Discourse: An Essay in Method*, trans. Jane E. Lewin (Ithaca, N.Y.: Cornell University Press, 1980), 26-29.

²⁹ Moloney, *Belief in the Word*, 9.

The Evangelist sets the historical ministry of Jesus in Palestine in relation to the ministry of the risen Lord.³⁰ Through the Gospel, we come to identify the presence of another reader who surfaces as the narrative unfolds. The reader is twice addressed as “you” (see 19:35; 20:31). The one who narrates, speaks to an implied reader in plural in 10:35 and 20:31. The narrator and implied reader should often be identified differently in contemporary narratives, however, the two are fused in the Gospel narrative.³¹ The implied reader is well informed about what has been read; he expectantly waits for what the narrator has to unfold in the subsequent sentences and pages.³²

Blass and Debrunner are of the view that the implied reader is not a person, but a heuristic device used to discern the temporal stream of the unfolding narrative.³³ The reader comes up as an expectant textual effect who is unformed and recalls events and occurrences that have taken place.³⁴ Fowler explicates that the implied reader can be identified as a critical component of the spatial chasm and temporal flow of the fourth Gospel narrative. Again, Booth contends that the ultimate feedback from the intended and real readers results from the connection that exists between them and the implied reader. He further suggests that the connection might be awkward as the narrative text yield comfort, confusion and even, complexes. Nevertheless, some form of connection must exist

³⁰ Beasley-Murray, *John*, xiv. See also C.H. Dodd, *The Apostolic Preaching and its Developments: Three Lectures with an appendix on eschatology and history* (New York: Harper, 1951), 54-55.

³¹ G. Prince uses the presence of “you” in the texts as the sign of the narratee. G. Prince, *Narratology: The Form and Functioning of Narrative*, Janua Linguarum Series Maior, 108 (Berlin-New York: Mouton, 1982), 7-16.

³² Fish, *Is There a Text*, 26-27.

³³ F. Blass and A. Debrunner, *Greek Grammar of the New Testament and Other Early Christian Literature*, rev. and trans. R.W. Funk (Chicago: University of Chicago Press, 1961) 451.

³⁴ R. Alan Culpepper, “The Johannine ‘Hypedigma’: A Reading of John 13,” *Semeia* 53 (1991): 133-152, has noted that the unexplained reference to the resurrection in 2:22 and the author’s statement of intention in 20:30-31 show that the implied reader is credited with some knowledge of Jesus’ story. However, the implied reader has no knowledge of the Johannine version of the life, death and resurrection of Jesus. He further explains that statements about “the hour” of Jesus (2:4; 7:30; 8:20; 12:23; 13:1; 17:1; 19:27), his being “lifted up” (3:14; 8:28; 12:32), and his glorification (7:39; 12:16) can only puzzle the implied reader. This dictates that the reader’s knowledge and understanding of the Johannine story evolve as the narrative unfolds.

or the narrative text may die out.³⁵

To sum up, the fourth Gospel is accepted and transmitted to subsequent generations as a narrative text which requires diachronic and synchronic reading as a result of its evidence to Jesus Christ. In line with this, Adela Yarbro Collins correctly reiterates that

We ... give more weight to the original historical context of the text. This context cannot and should not totally determine all subsequent meaning and use of the text. But if, I am convinced, all meaning is context bound, the original context and meaning have a certain normative character. I suggest that Biblical theologians are not only mediators between genres. They are also mediators between historical periods... Whatever tension there may be between literary-and historical-critical methods, the two approaches are complementary.³⁶

The identification of the implied reader can be undoubtedly be a search for a frame yielded by a long story telling tradition (synchronic) which had its commencement in Jesus (diachronic).³⁷ From the perspective of Lightfoot, the shape of the narrative offers a wide gives a broad hint that the author has composed it for a reader; the gospel starts with a focus to the mystery of the Father and the Son who remains unhidden Gospel narrative (see 1:1-18).³⁸ The narrative follows with characters who are uninformed about the prologue and indeed “misunderstand” Jesus so far as his great revelations are concerned (see e.g. 1:38, 2:19-20; 3:3-4; 4:10-11; 6:32-34; 18:37-38).

The author is known not only to inform his readers about past events or characters such as the followers of Jesus, Nicodemus, the woman of Samaria, the Jews or Pilate but in calling his readers to decide in line with what had been narrated in the prologue.³⁹

Reading through the fourth gospel reveals that the narrator makes crucial remarks on

³⁵ Way C. Booth, *A Rhetoric of Irony* (Chicago: University of Chicago, 2006), 11.

³⁶ Yarbro Collins, “Narrative, History and Gospel,” *Semeia* 43 (1988), 150, 153.

³⁷ H.N. Schneidau, “The Word against the Word,” *Semeia* 23 (1982), 17.

³⁸ R.H. Lightfoot, *St. John's Gospel* (Oxford: Clarendon Press, 1960), 78.

³⁹ Moloney contends that the reader is on one side where Jesus stands as one with God (1:1-18), or on the other side where his oneness with God is unacceptable or it is a blatant stupidity. Francis J. Moloney, *Belief in the Word* (Minneapolis: Fortress Press, 1993), 12.

the narrative which are linked directly to the reader (see 2:21-22; 23-25; 3:31-36; 4:43-45; 5:1, 9b;6:4; 7:2; 10:22), which justifies Nicholson's assertion for the author.⁴⁰ This is affirmed by Moloney who agrees that the narrator conveys directly to the reader through commentary which is a reliable representation of the overall perception of the omniscient author.⁴¹ The author, ultimately, communicates to the reader that he bears a personal and an authentic evidence to the blood and water flowing from the side of the Jesus, the crucified, "that you also may believe" (19:35). Through this:

The Lord himself comes before them in the words of the Gospel and speaks to them through the Paraclete, and the latter through the Evangelist. So, the Evangelist becomes the inspired mouthpiece of the glorified Christ; he lends him his tongue, so that the Christ speaks to the Christian community in Johannine language.⁴²

Key to this process lies the Paraclete, who is the instrument of the glorified Christ; he preserves Jesus' words and work for the Church, renders them present, and interprets them. The fullness of truth into which the Spirit guides is the word of Jesus, continuing in the word of the glorified Christ in an unbroken process of instruction.

The word transmitted through the Spirit is no other than the word of the Lord himself, and as a consequence in the Gospel of John the work of the earthly and of the exalted Christ can no longer be distinguished at all; for the Spirit ...operates particularly in the inspired word of word of the Evangelist, who presents to the Church Jesus' words as the words of the glorified Christ.⁴³

Thus, the Johannine mode of vision and the work of the Paraclete belong inseparably together.⁴⁴ This conception of the Fourth Gospel raises a question: "can we take its testimony to Jesus more seriously?"

Mussner affirms that, "the word transmitted through the Spirit is no other than the word

⁴⁰ G.C. Nicholson, *Death as Departure: The Johannine Descent-Ascent Schema* (SBLDS 63; Chico, Calif.: Scholars Press, 1983), 32-33.

⁴¹ Moloney, *Belief in the Word*, 13.

⁴² *Ibid.*, 16.

⁴³ Beasley-Murray, *John*, ii.

⁴⁴ Beasley-Murray, *John*, ii.

of the Lord himself,” and he added, “The Spirit operates in the inspired word of the Evangelist.” Mussner appears to answer our question with a resounding “yes.”⁴⁵

Scholars agree that John proposed a systematic pneumatology in chapters 14—16, on the threshold of the passion narrative, in the form of didactic *logia*. Windisch defines the *logia* as small units, complete in themselves, that can be detached out of their contexts without the trace of a gap. He explains the Evangelist took them from a different context, interpreted and expanded them to give a Christological emphasis and to apply to the mission of the Spirit in the church.⁴⁶

An important debate has ensued amongst scholars about the delimitation on the *logia* of the Spirit.⁴⁷ Morris recognized four *logia*: 14:15-17; 14:26; 15:26; and 16:7-15. Johnston identified five teachings which he refers to as ‘Spirit-Paraclete sayings’ in 14:16-17; 14:25-26; 15:26-27; 16:7-11 and 16:12-15.⁴⁸ Finally, Beasley-Murray agrees on the number five, but proposed a different delimitation: 14:15-17; 14:26; 15:26-27; 16:7-11 and 16:12-15.

1.4.2 African Biblical Hermeneutics

Biblical interpretation in Africa was done mainly from western cultural point of view, and the results passively ‘learnt’ in the seminaries and theological faculties of the local universities until the 1960s. However, a shift occurred

⁴⁵ F. Mussner, “Die Fusswaschung.” *GeitLeb* 31 (1958) 25-30.

⁴⁶ H. Windisch, *The Spirit-Paraclete in the Fourth Gospel* (Philadelphia: Fortress, 1968), 1-26.

⁴⁷ Many scholars agree that the Paraclete sayings do form a coherent body of utterances concerning the Spirit. Each one can be abstracted from its present context, leaving the latter reading smoothly, but each one fits well into its context. This is particularly clear in the first two (14:15-17 and 25-26), and perhaps even more strikingly the third, 15:26-27; this is significant, for the third saying is key to the origin of the rest; it is closely parallel to the synoptic saying on the Spirit’s aid to the disciples when they are on trial, which is found in Mark 13:11 and Luke 12:11-12. So also John 15:26-27, like Mark 13:11, is set in a context of persecution, intensified through the disciples carrying out their mission. It is likely that this was gathered as variations on one great theme, and which led to their incorporation into the other discourses. Whether they were added subsequently to the composition of the discourses, or whether they were constituent elements that formed the discourses is uncertain. On either reckoning their prior existence as instruction on the Paraclete-Spirit’s ministry is assumed.

⁴⁸ Johnston agrees with Boismard that the Paraclete sayings although occur in the Fourth Gospel are presumably and probably an interpolation by St. Luke. George Johnston, *The Spirit-Paraclete in the Gospel of John* (New York: Cambridge University Press, 1970), 39.

when many African interpreters started developing models of interpretation, with the objective of inculturating the Bible in a dynamic dialogue with the multiplicity of cultures that characterize the African continent.⁴⁹

African approach to biblical hermeneutics operates within the general framework of biblical hermeneutics, namely, the art of excavating ‘the intended meaning’ of a text and then exploring its relevance for the contemporary reader. According to P.C. Phan, in fact, the primary task of biblical hermeneutics is ‘to concretize the Word of God for the people today.’⁵⁰ Agreeably, Nthambury observes “Scripture cannot be understood in a vacuum. It can be discerned in connection to the wholistic lifestyle in a given contemporary community.”⁵¹

Contemporary biblical interpretation can be classified into three main approaches: the historical critical approach, literary approach and contextual approach. Historical critical approach concentrates on the historical background of the text, the author and the original intended audience. The textual meaning is identified with the meaning intended by the author. The literary approach concentrates on the text and its adjoining literary structures – the textual meaning is delineated by decoding the text and its relationship with the reader. The contextual approach concentrates on the relationship that exists between the context of the reader and the text. The reader’s context is used in myriad ways as a critical element in delineating the meaning of the text.⁵²

The bible is perceived by Christians, as a sacred book of devotion and a standard for moral living as well as a historical literary collection worthy of consideration beyond

⁴⁹ According to Ossom-Batsa, “African Interpretation of The Bible,” *Ghana Bulletin of Theology*, no. 2 (July 2007): 92, these different readings gradually came to be denoted as ‘African biblical hermeneutics.’

⁵⁰ P.C. Phan, “Theologizing in the Context of Cultural and Religious Pluralism: an Asian Experience,” *TD* 50 (2003): 152; cf. Ossom-Batsa, “African Interpretation,” 92.

⁵¹ Z. Nthambury, “Biblical Hermeneutics in the AIC,” *AICMAR Bulletin* 1 (2002), 15.

⁵² Gerald O. West. *Contextual Bible Study and Biblical Hermeneutics of Liberation: Modes of Reading the Bible in the South African Context*, 2nd Edition (Pietermaritzburg: Cluster Publications, 1995), 131.

its time. Based on this, Ukpong has outlined two assumptions that inform the interpretive framework:

- a. United view of reality where reality is explained in terms of the creator, humanity and cosmos belonging to a community.
- b. The fundamental hermeneutic concept at play is the interpretation of a text as function of the synergy of the context of both the text and the reader.

As a result, there cannot exist one absolute interpretation of a text, to be realized through the historical analysis only, but two complementary processes, consisting of recovery of the meaning of a text through historical analysis and then applying it to the present context by a reader who is critically aware of his/her context.⁵³

For effective interaction between the text and the ordinary readers, an intercultural communication process is required. Schreiter has pointed out “three basic parts the event: the interlocutors [speaker and hearer], context, and the message.”⁵⁴ The use of speaker and hearer instead of sender and receiver to identify the interlocutors reflects the interactive and dialogical nature of the method. The interlocutors here are living persons in an interactive group in which all persons are invited to freely participate in the group discussion.

In his article “Collaborative and Interactive Hermeneutics,” Eric Anum theorizes that such a free space of interaction by ordinary readers in the biblical interpretation process,

...is that of a hermeneutic characterized by genuine team or group-work, where members regard themselves as partners and are willing to utilize their combined efforts to produce new meanings or understandings of Scripture. This would involve working together with a deep awareness that each partner has an immense contribution to make, as well as having a lot to gain in

⁵³ J. S. Ukpong, *Bible in African Context*, 25.

⁵⁴ Robert J. Schreiter, *The New Catholicity: Theology between the Global and the Local* (Maryknoll, NY: Orbis Books, 2004), 34.

the reading process itself.”⁵⁵

Anum further established that one of the (regrettable) characteristics of scholarly readers in Africa is “their sense of detachment from ordinary or popular readers.”⁵⁶ This deficiency justifies the use of intercultural hermeneutics as a method for biblical interpretation, where all readers across all social strata interact and find meaning together. Collaboration replaces, therefore, dominate-dominated relationships in the interpretive process.

Intercultural hermeneutics is known to involve reading in front of the text in order to place the text in the readers’ present socio-cultural setting and experience. According to De Wit and others,⁵⁷ exegesis is a way of talking or interacting with a given text within a communal group. Additionally, intercultural hermeneutical approach makes it possible to put the reading of a text in the hands of ordinary reader, whose background and experience constitute a wealth of knowledge for interpretation.⁵⁸ Also as noted by De Wit, “Bible readers not included in the academic guild are examined, and the results of their interpretation are intended to be made fruitful to the guild.”⁵⁹

Without doubt, this method helps set the biblical texts free from scholarly interpretations that are often received by the ordinary reader without questions. The intercultural hermeneutics process calls for groups to explore the various conditions, making the text relevant to the ordinary reader who reads from within a terrain, different from that of

⁵⁵ Eric Anum, “Unresolved Tensions and the Way Forward.” In Hans de Wit, *Through the Eyes of Another: Intercultural Reading of the Bible* (Elkhart, Ind.: Institute of Mennonite Studies), 176-95.

⁵⁶ *Ibid.*, 143.

⁵⁷ Hans de Wit and G.O. West, eds., “Exegesis and Contextuality: Happy Marriage, Divorce or Living [Apart] Together? *In African and European Readers of the Bible in Dialogue: In Quest of a Shared Meaning* (Leiden: Brill, 2008), 3-30.

⁵⁸ David Tuesday, Adamo, *Explorations in African Biblical Studies* (Benin City: Justice Jeco, 2005).

⁵⁹ Hans de Wit, “Through the Eyes of Another: Objectives and Backgrounds, 2004,” quoted in Eric N.B. Anum and Ebenezer Quaye, *Intercultural Reading of John 10.1-21*, “The Shepherd-Sheep Metaphor as a Leadership-Followership Model,” *Intercultural Biblical Hermeneutics* 3, no. 4 (2016): 25.

the text geographically, historically and contextually. Intercultural hermeneutics, therefore, consist in the reading of the biblical text by small groups or individuals across cultures for the purpose of meeting, conversion/interaction, comparison, exchange, and confrontations. But this does not mean that culture is “the only and all determining factor” or element that enhances meaning when people read the Bible. Other factors such as “social status, gender, ethnicity, power, level of education, and church background also play important roles.”⁶⁰

Evidence of different local Sunday school classes in Akan, Ga, Ewe demonstrates the high possibility of an association of person with varying background. Intercultural hermeneutics considers the background of the ordinary readers an important tool in the interpretation process, thus making the text and the life of the ordinary reader relevant to each other. As noted by Ukpong, the core theory of intercultural hermeneutics is that “the meaning of a text is a function of the interaction between the text in its context and the reader in his/her context.”⁶¹ Loba-Mkole adds that the Bible testifies of an intercultural dialogue between the Logos and the cultures of humanity. This form of intercultural hermeneutics merges the analysis of literary structure, culture, traditions and redaction in the biblical text interpretation and the thorough background investigation of the reader’s situation in the interpretation process.⁶²

The reality is that the African continent is endowed with diverse cultural, religious, political, social and economic resources, hence, the strategy of linking the biblical interpretation promises to be very significant. Ukpong insisted that the critical role and relevance

⁶⁰ Anum and Quaye, *Intercultural Reading*, 26.

⁶¹ Justin S. Ukpong, “Developments in Biblical Interpretation in Africa: Historical and Hermeneutical Directions” in *The Bible in Africa: Transactions, Trajectories and Trends*, edited by Gerald O. West and Musa W. Dube (Leiden: Brill Academic Press, 2000), 490-97.

⁶² *Ibid.*, 3.

of the ordinary reader is gradually coming to the fore, because the scholarly reading of the scriptural text amongst Africans can no longer allow the interests and views of the ordinary African to be by-passed. A sterile scholarship is likely to be the result of a continuous ignoring of the ordinary readers as African biblical scholarship focuses on the community that receives the text. Tutu claims that, “African questions are now being put to the bible and African resources are being used in answering them. No longer then shall we have from the bible answers to questions not asked by Africans.”⁶³

The researcher concurs that the intercultural approach to biblical studies brings a holistic understanding of theology and the Scriptural text is thus learnt within the spiritual, as well as the socio-economic-politico situations of the African. Hence, the five *logia* in John 14—16, the focus of this study, can be used to explore issues surrounding not only the understanding of the Holy Spirit in the life of a believer, but a community conscious of its identity and mission. From this perspective, the church and its people are not viewed just as a field for applying exegetical conclusions, but they stand as the subject of interpretation, equipped with genuine epistemological privilege for interpretation of biblical texts.⁶⁴

In the attempt, to contextualize the biblical message in the African context, many different methods/approaches have been proposed. One of these methods is Contextual Bible Study (CBS), introduced by Gerald West and popularized in the Ghanaian context by Eric Anum.

1.5 Theoretical Framework

The research employs the CBS as its Theoretical Framework to analyse the relevance

⁶³ Desmond Tutu, “Whiter African Theology,” in *Christianity in Independent Africa*, eds. E.W. Fashole-Luke et al. (London: Rex Collins, 1978), 131.

⁶⁴ Jean-Claude Loba-Mkole, “The New Testament and Intercultural Exegesis in Africa.” *Journal for the Study of the New Testament* 30, no. 7 (2007): 7-28.

of the Johannine Pneumatology for Baptist ‘ordinary readers.’

Ukpong has placed CBS in the third phase of African biblical hermeneutics, when the ‘voice’ of ordinary readers became part of the interpretative process.⁶⁵ It has a two-fold aim: to motivate ordinary readers⁶⁶ to develop tools and skills for an analytical reading of the scriptural text and to guide them appropriate the call to action of a text. In fact, reading the text in a specific context induces appropriation and consequent personal as well as community transformation.⁶⁷

Ukpong has argued that CBS recognizes ordinary African readers as crucial team-players in the scholarly or academic reading, seeking to blend their views in the process of scholarly interpretation. In the CBS, the scriptural text is read within the confines of a defined and concretized situation within the context of faith and with a critical engagement aimed at personal as well as social or community transformation.

CBS is characterized by three important features:

- a. It recognizes the importance of the perspectives and concerns of the ordinary African readers of the bible who can be empowered for critical study of the Scriptural text in relations to their life situation and for personal transformation.
- b. It functions on the dialogue between academic and ordinary readings of the

⁶⁵ J. S. Ukpong, “Developments in Biblical Interpretation in Africa; Historical and Hermeneutical Directions,” in *The Bible in Africa: Transactions, Trajectories, and Trends*, eds. Gerald O. West and Musa W. Dube (Boston, Leiden: Brill Academic Press, 2001), 22-23.

⁶⁶ In comparing “trained or scholarly” and “ordinary or popular” readers, Kahl has suggested the use of “critical” and “intuitive” interpreters, explaining that “ordinary” or “popular” are attributes that carry some problematic connotations; he prefers “intuitive” interpreters as it is by intuition, relying on common sense and an inner feeling of what is true, that these interpreters arrive at certain interpretations that, to them, seem to be self-evident. Additionally, as members of a church, they commonly derive meaning from the Bible with the understanding that Dodd directs their mind spiritually to a proper appropriation of a passage within a given life situation. W. Kahl, ‘Growing Together: Challenges and Chances in the Encounter of Critical and Intuitive Interpreters of the Bible’ in Gerald O. West (ed.) *Reading Otherwise: Socially Engaged Biblical Scholars Reading with their Local Communities* (Boston, Leiden: Brill Academic Press, 2007), 159.

⁶⁷ For detail discussion on the Contextual Bible Study, see G.O. West, *Contextual Bible Study* (Pietermaritzburg: Cluster Publications, 1993), 29-47.

scriptural text in recognition of the ordinary readers possessing features that are informed by their worldviews, which are influenced by their indigenous culture including poverty, oppression, marginalization, etc. which contravenes the world-view of Western technological culture.

- c. The subject of interpretation of the Bible is the African context, thus, the conceptual framework of interpretation is informed by African socio-cultural perspective. This means, that the CBS enables the Scriptural text to be read through the lens developed within the African social and cultural context. Therefore, the context of the African becomes the subject of interpretation of the Scriptural text.

Two separate Ghanaian Baptist churches within the Adentan municipality were selected to read John 14—16 and contextualize in their socio-cultural-ecclesiastic reality. The community reading is intended to enhance interactive dialogue within the groups and to foster unity through positive exchanges, confrontations, and comparisons of knowledge regarding the text.

1.6 Methodology

Contextual bible study (CBS) was conducted to solicit the understanding of non-scholarly members on the identity of the Holy Spirit and how his role(s) can influence their day-to-day lifestyles as Christians.

It is important to note that Bible study is one of the strongest tenets of Baptists. Hence, after seeking permission from their Pastors and auxiliary Presidents (youth, men and women's associations), the CBS was carried out on their normal weekday or weekend meeting after church services. The sharing of the text was guided by formulated questions in conformity to West modes of reading and to the objectives of the research.

West has also proposed three modes of reading: reading behind the text; reading in-

front of the text and reading the text itself. He notes that reading behind the text focuses on the socio-historical aspects of the text, reading in-front of the text places its emphasis on the possible worlds the text project itself towards the active reader and reading the text itself identifies the scriptural text as a literary composition.⁶⁸ As a result of the objectives of the study, two modes of reading were employed: reading the text itself (exegesis), and reading in-front of the text (contextualization).

Before undertaking the CBS, the researcher, as a ‘trained reader,’ examined the five logia in John 14—16, employing the narrative analysis, to reach an informed understanding of the teaching on the Spirit in John’s gospel.

Tate has noted that theories of narrative vary in terms of emphasis, however all assume that the biblical story operate on a system of structures. For example, according to Greimas, every story involves up to six roles which he refers to as actants. These actants are related along three different axes: a sender delivers an object to a receiver, the object is carried to the receiver by the subject, and finally the subject may receive assistance from helpers and be frustrated by opponents. Therefore, every narrative can be examined as a series of sequences based upon this actantial model.⁶⁹

Genette has offered detailed theory of narrative. He postulated three elements: *recit*, the actual order of events as they are presented in the text (the plots); *histoire*, the sequence in which those events actually occurred as ascertained from the text (the story); and *narration*, the actual act of narrating.⁷⁰ Genette also treated in detail the relationship between narrator, narrative voice, narratee, and point of view. Thus, Genette’s analysis

⁶⁸ West, *Contextual Bible Study*, 15.

⁶⁹ W.R. Tate *Interpreting the Bible: A Handbook of Terms and Methods* (Peabody, Massachusetts: Hendrikson Publishers, 2006), 235; cf. Seymour Chatman, *Story and Discourse: Narrative Structure in Fiction and Film* (Ithaca, N.Y.: Cornell University Press, 1978).

⁷⁰ Genette, *Narrative Discourse*, 259.

of narrative was employed as it is based upon the interaction of all the component parts of the story on different levels, assuming that each component is dependent upon all the others.

1.7 Organization of the Study

The research is organized into five chapters. Chapter one deals with the general introduction: comprising the background, statement of the problem, aims and objectives of the study, research questions, literature review and methodology. Chapter two offers the narrative analysis of the five logia on the Spirit-Paraclete found in John 14—16. Chapter three presents the CBS of John 14—16 within two Baptist churches in Adentan Municipality. Chapter four engages the call to action of the text with the products of the readings. Chapter five concludes the study by providing a summary of the findings, offering recommendation for further research and pastoral praxis and a general conclusion.

CHAPTER TWO

EXEGESIS OF THE TEXT

2.1 Introduction

The chapter explores the meaning of the five logia on the Spirit as presented in John 14—16. It begins by offering an overview on the Gospel of John, and then provides the journey of the reader, through an analysis of all the occurrences of the word πνεῦμα (Spirit), from 1:1 to the end of chapter 13. The aim is to examine how the evangelist prepared his readers to receive the revelation on the Spirit in chapters 14—16. After, the exegetical analysis of each *logion*, a narrative analysis of the five teachings on the Spirit is offered to understand the full disclosure of Jesus to his disciples on the threshold of his passion.

2.2 Overview of the Fourth Gospel

Beasley-Murray stated that the fourth Gospel claims the attention of more scholars at the present time than any other book of the Bible. He adds that,

Naturally the Gospel was not written for the benefit of the academic community; couched in the simplest language possible, it was written to provide the Church with an exposition of the Good News of Jesus, the Christ and Son of God, and to show inquirers into the Christian faith the way to life through him (see 20:30-31). The young believer finds in it an enthralling exposition of the faith that he or she has embraced; the mature Christian receives from it an illuminating revelation of the person of the Redeemer who is the subject of the book; the aged saint gains from it comfort and a glimpse of the glory of God that irradiates life's eventide; and the Christians departing from this world take with them the word of life and peace given by the Shepherd of souls. The very nature of the work as product of preaching and teaching make it the preacher's Gospel par excellence.⁷¹

Sloyan concurs and emphasizes the peculiar nature of the gospel:

...the Gospel of John has been written about voluminously but is preached on and taught selectively. It is a document of a local church that had broken finally with the synagogue, coming from a Jewish believer in Jesus, one of a circle of the like-minded, whose high Christology repelled equally other

⁷¹ Beasley-Murray, *John*, x-xi.

Jews who believed in Jesus and Jews of the synagogue.⁷²

The attribution to John of the fourth gospel comes from both internal and external evidence. Internal evidences are presented, for example, by Morris who argues that the author of the Gospel knew Palestine well. For instance, he clearly knew of the connection of Elijah with Jewish messianic expectations (1:21), the cultural view regarding women (4:27), the importance attached to the religious schools (7:15), the hostility between Jews and Samaritans (4:9), the contempt the Pharisees had for ordinary people (7:49) and the rule concerning Sabbath (5:10; 7:22-23). Furthermore, his topography was remarkably accurate: he included, for example, places like Cana, unmentioned in earlier writing known to contemporary readers.⁷³ Against this backdrop, Burney and Torrey hypothesized that the Gospel was originally written in Aramaic and later translated into Greek.⁷⁴ Few subsequent scholars have accepted their view, but there is a general consensus that Aramaic thinking lies behind our Gospel, as the Aramaisms present in the Gospel prove.⁷⁵

Westcott proposed five reasons for his attribution to John: (a) the author was a Jew (b) the author was a Jew of Palestine (c) the author was an eyewitness of what he described (d) the author was an apostle.⁷⁶

⁷² Sloyan, *John*, xviii-xix.

⁷³ Leon Morris, *The Gospel According to John* (Grand Rapids: W.B. Eerdmans, 1995), 43.

⁷⁴ C.F. Burney, *The Aramaic Origin of the Fourth Gospel* (Oxford: The Clarendon Press, 1922); C.C. Torrey, *The Four Gospel: A New Translation* (London: Hodder & Stoughton, 1933). Majority of scholars rejected the hypothesis for various motivations. One of them is Colwell who after examining Burney and Torrey's evidences concludes: "The method employed by Burney and other Aramaic scholars is unsound—for (a) they use no adequate control; (b) they are inaccurate and inconsistent; (c) they point to the cumulative force of a list of Aramaisms of the weakest sort. Their results are not all convincing: (a) they do not pick the same Aramaisms when they work independently; (b) they reject each other's mistranslations; (c) the vast majority (about 90 per cent) of their Aramaisms have been shown by this study to be paralleled in Greek; (d) what remains is the inevitable minimum Semitisms in a gospel which inherited the earlier Christian traditions. There is here nothing to justify the claim that the author of the fourth gospel thought in Aramaic or wrote in Aramaic" E.C. Colwell, *The Greek of the Fourth Gospel* (Chicago: The University of Chicago Press, 1931), 130-31.

⁷⁵ Colwell, *The Greek*, 9.

⁷⁶ B. Westcott, *the Gospel According to St. John* (London: Murray 1881); Beasley-Murray, *John*, xvi-xxiii.

Other scholars emphasize the ‘eye witness’ element, manifested in little peculiarity such as the reference to the hour at which something happened (1:39; 4:6, etc.) or the link with specific feasts (2:3, 23 etc.); furthermore, name of places are brought in very natural way and often for no apparent reason other than that it was there that the incident took place (cf. 2:1).⁷⁷ For example, Hunt states that, “no other Gospel bears upon its face such undeniable proof that its author was an eye-witness of the scenes which he records.”⁷⁸

Concerning the external evidences, the earliest traditions — Irenaeus, Bishop of Lyons who was acquainted with Polycarp and Florinus, Polycrates, bishop of Ephesus, Clement of Alexandria, and the fourth century historian, Eusebius — all credited John as the author of the fourth canonical gospel.⁷⁹

After evaluating the arguments posed by different scholars, Beasley-Murray urges that “in the end we have to admit that these are all guesses, some with less and some with more plausibility... We do not know his name. However, our ignorance of his identity entails no detriment to the value of his work.” In fact, “the Church through the ages has recognized in the Evangelist a unique theologian taught by the Spirit of truth.”⁸⁰

Regarding the organization of the Gospel, Beasley-Murray offered a four-part division,

⁷⁷ However, Morris cautions that what to one scholar is an unmistakable evidence, is of first-hand observation, is to another no more than a touch introduced to give an air of verisimilitude to the narrative. Morris, *Gospel*, 14.

⁷⁸ B.P. Starther Hunt, *Some Johannine Problems* (London: Unspecified publisher, 1958), 7.

⁷⁹ Murray has established that there are certain features that are constant in the external tradition: the exile of John on Patmos; the identification of this John with the author of Revelation; his return to Ephesus to guide the churches after the death of Domitian (i.e. after A.D. 98); the affirmation that the same John wrote the Fourth Gospel; the belief that he was John the Apostle, the son of Zebedee. Beasley-Murray, *John*, xxiii-xxiv.

⁸⁰ Thomas L. Humphries, *Ascetic Pneumatology from John Cassian to Gregory the Great* (Oxford: Oxford University Press, 2013), 92.

generally accepted by scholars, including C.K. Barrett,⁸¹ C.H. Dodd,⁸² R.H. Lightfoot,⁸³ and C.J. Wright.⁸⁴

i) The Prologue (1:1-18)

ii) The Public Ministry of Jesus (1:19-12:50)

iii) The Passion and Resurrection of Jesus (13:1-20:31)

iv) The Epilogue (21:1-25).⁸⁵

Having considered the authorship and the structure of the fourth gospel, the problem of its relationship with the synoptics needs to be now addressed. Scholars generally agree on two hypotheses:

1. John wrote after the Synoptics;
2. John is independent of the Synoptics gospels.

Morris explicates that it has usually been scholarly accepted that John wrote after Matthew, Mark and Luke,⁸⁶ but there is an increasing concept that John is independent of

⁸¹ “Neither displacement theories nor redaction theories are needed to explain the present state of the gospel,” C.K. Barrett, *The Father is Greater than I: Subordinationist Christology in the New Testament* (London: SPCK, 1982), 26.

⁸² “Unfortunately, when once the gospel has been taken to pieces, its reassemblage is liable to be affected by individual preferences, preconceptions, and even prejudices...If...it should appear that the structure of the gospel as we have it has been shaped in most of its details by the ideas which seem to dominate the author’s thought, then it would appear not improbable that we have his work before us substantially in the form which he designed.” C.H. Dodd, *The Interpretation of the Fourth Gospel* (Cambridge: Cambridge University Press, 1953), 240.

⁸³ “It is reasonable to hold that no attempt should be made to alter the order of the text as we have it” (Lightfoot, *John’s Gospel*, 8).

⁸⁴ C.J. Wright, *Jesus: The Revelation of God* (London: Hodder and Stoughton, 1950), 29. The author has suggested that in our rearrangements we may be missing something important: “In trying to make a book conform to standards of our own, we may fail to understand the author’s type of mind.”

⁸⁵ Wright, *Jesus*, viii. Sloyan *John*, xviii-xix. Some writers have proposed a more complex organization. For an in-depth discussion, see W.F. Howard, *The Fourth Gospel in Recent Criticism and Interpretation* (London, Barrett, 1955), 303

⁸⁶ Morris, *The Gospel*, 43.

the Synoptics,⁸⁷ even from the Markan source.⁸⁸

For example, Gardiner-Smith affirmed that the alleged case for John's dependence on other synoptics, cannot be substantiated.⁸⁹ His analysis is confirmed by Sloyan who states: "... the literary relation of the canonical text of John to Mark or Luke, the two candidates for any demonstrable relationship, is uncertain at best". He adds that the prevailing view is that the author of John did not make use of any of the Synoptics but had wide access to the materials they employed.⁹⁰

Sloyan further elaborates that each of the Four Gospels represents the attempt of a particular community, working through a scribe or group of scribes, to recorder dependable traditions about Jesus. He adds that each of the four Gospels is likewise "a piece of written rhetoric" which has its purpose to profess who Jesus is, and to persuade on why he should be believed in as one through whom God has accomplished uniquely great things.⁹¹

Morris states emphatically that the material commons to John and the synoptics originates from the oral tradition: "If we think of the development of oral tradition in different parts of church coupled with great respect, for the incidents being narrated, we have the kind of situation that would account for both resemblances and differences." In other words, while there is some relationship between the tradition embodied in the synoptic gospels and in the gospel according to John, there is no valid reason, for maintaining

⁸⁷ Werner Georg Kummel, *Introduction to the New Testament* (London: SCM Press, 1975), 143-44, cites as supporters of John's independence of the Synoptics, J.A.T. Robinson, *Destination and Purpose of St. John's Gospel in: New Testament Studies VI, 1959-1960*, 107-125 and A.J.B Higgins *The Historicity of the Fourth Gospel* (London: Lutterworth, 1960). He lists others who hold that John knew none of the Synoptics, though he did know the tradition they reproduce, namely, Bultmann, *John*, 631; C.H. Dodd, *The Interpretation of the Fourth Gospel* (Cambridge: Cambridge University Press, 1953), 407.

⁸⁸ E.K. Lee, "St. Mark and the Fourth Gospel," *NTS* 3 (1956-57): 5-58.

⁸⁹ P. Gardiner-Smith, *Saint John and the Synoptic Gospels* (Cambridge: Cambridge University Press, 1938), 38.

⁹⁰ *Ibid.*, 54.

⁹¹ Sloyan, *John*, 1-2.

that the connection is written. It is much more likely to be oral.”⁹²

The last important question to address is: what would have motivated the author to write? John’s purpose in writing is made clear in 20:31: “...but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.”

Additionally, scholars have provided other possible reasons why John would have written the fourth Gospel,⁹³ summarized by Beasley Murray as follows:

Study the book with integrity, openness and with expectation of the guidance of the Paraclete-Spirit can and should be a spiritual adventure for anyone. It will lead the reader to a more profound understanding of him of whom it tells-Jesus, the Christ, the incarnate Son of God, Word of God, Son of Man, and Saviour of the World; and, if the purpose of its composition is fulfilled in him, it will lead to a deeper faith in and knowledge of that same Jesus, and a more adequate witness to him before the world.⁹⁴

2.3 Journey of the Reader

The pneumatological reflection presented in the fourth gospel has always attracted the attention of scholars. As Beasley-Murray states “the Fourth Gospel is a monument to the presence of the Paraclete in the Church of the Word made flesh. The work of the Evangelist is an encouragement to every believer to look to that same Paraclete to guide

⁹² Leon Morris, *John*, 45.

⁹³ (a) Some are of the view that John wrote to supplement the synoptic Gospels Eusebius, *Hypothesis of Eusebius*, Alexandria: Unpublished Quotations, 7 in Morris, *John*, 7. (b) Others think that John wrote to supersede the synoptics. D. Guthrie cites H. Windisch by W. Bauer, *New Testament Introduction: The Gospels and Acts* (London, 1965), 249, for this view (c) Some have felt that John had a polemic aim, trying to combat Gnosticism. This view is as old as Irenaeus, who viewed the Gospel as written to oppose, Cerinthus. *Adversus Haereticus*—Against Heretics, Unspecified Publisher, in Morris, Leon, *The Gospel According to John*. Grand Rapids: Eerdmans, 1995, 3. (d) Other scholars have thought that John is concerned to write a polemic against unbelieving Jews. The one strong point in favour of this view is that way in which the term “the Jews” is used throughout the Gospel. C.F.D Moule, *The Birth of the New Testament* (London: A & C Publishers, 1962), 94-95. (e) Others have maintained that John was writing to oppose the continuing followers of John the Baptist. Morris has cited W. Baldensperger who holds that this was one of John’s subordinate aims. (Strachan, pages 109-12 and C.H.H. Scobie, *John the Baptist* (London: Fortress Press, 1964), Ch. XII. (f) Others again think that John was concerned with opposing Christian teachers who gave too much place to the sacraments or too little place to the sacraments. E.C. Colwell and E.L. Titus, *The Gospel of the Spirit* (New York, 1953), 52 and O. Cullmann, *Early Christian Worship* (London, SCM Press, 1953), 37. (g) Others are of the view that John’s principal aim was to present to the world a kind of “Hellenized” Christianity. E.F. Scott, *The Fourth Gospel* (Edinburgh: T & T Clark, 1908), 6.

⁹⁴ Beasley-Murray, *John*, x.

into all truth attested in the Gospel.”⁹⁵

In fact, according to George Johnston, not only the word πνεῦμα is used frequently in the Gospel of John to indicate wind, breath, oneself or divine power, but it is also employed in specific ways as related to God, Christ and the life of Jesus’ community.⁹⁶

The aim of this research is to explore the teaching on the Spirit offered in the five logia in chapters 14—16. However, a narrative reading of the gospel discloses that references to the Spirit are present since the first chapter of John’s narrative.

The next section, therefore, explores the recurrences of πνεῦμα in chapters 1—13 to understand how John prepares his readers to the full revelation of the Spirit’s identity and mission in chapters 14—16.

2.3.1 Πνεῦμα and the Baptism of Jesus (1:32-33)

The first encounter of the reader with the Spirit is in the narrative of the baptism of Jesus made by John. It is crucial to note that the event is not described in the ~~in the~~ fourth gospel, but it is recounted by John the Baptist as part of his testimony on Jesus:

³² Καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ καὶ ἔμεινεν ἐπ’ αὐτόν. ³³ καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ’ ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκεῖνός μοι εἶπεν· ἐφ’ ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ’ αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.

And John declared, “I saw the Spirit come down on him like a dove from heaven and rest on him. I did not know him myself, but he who sent me to baptize with water had said to me, ‘The man on whom you see the Spirit come down and rest is the one who is to baptize with the Holy Spirit.’”

The descent and remaining of the Spirit as a dove became a sign to identify Jesus as the Messiah sent by God to Israel. This was in fulfilment of the prophecy of Isaiah, “a shoot

⁹⁵ Beasley-Murray, *John*, xxv.

⁹⁶ Johnston, *The Spirit-Paraclete*, 39.

shall grow out of his roots. The Spirit of the Lord shall rest on Him” (11:1, 2). Therefore, the author of the fourth gospel introduces the Spirit as a significant person who identified, revealed and testified about Jesus as the messiah, Son of God and the one whose mission is to baptize not with water, but with the Spirit. Jesus baptism with the Spirit enables believers to carry out the mission and work of Jesus (See Acts 1:5-8). Consequently, the passage portrays the Spirit as *the identifier*, both of Jesus as the Christ and of the future Spirit-baptized believers.

It is appropriate to explore the first century socio-cultural Mediterranean context of this event. In the Mediterranean culture, a person’s identity is not found within the individual himself but in ‘others.’ This other identifies a person and his role in the cultural community. The ‘other’ is in sociological terms, is called a *dyad*.⁹⁷ At the beginning of the gospel, the Spirit-Paraclete is the ‘other’ who identifies Christ as the Messiah, just as Jesus is the ‘other’ from which John the baptizer derives his identity (see Matt. 5:11). Therefore, the coming of the Spirit-Paraclete and his indwelling in him marks Jesus as being part of a *dyad*, the divine family, just as the coming of the Spirit-Paraclete on believers at Pentecost will mark them, confirming their identity as disciples or followers of Jesus (Acts 2:1-4).

⁹⁷ S.H. Matthews, “The Holy Spirit in the Gospel of John,” accessed on 20th February, 2019, <https://www.scribd.com/document/237672543/S-H-Mathews-The-Holy-Spirit-in-the-Gospel-of-John>. Pilch and Malina explain further that individual people are not known or valued because of their uniqueness, but in terms of their dyad, that is, some other person or thing. Dyadism, therefore, is a means value by which one’s honour can be continually checked, affirmed, or challenged...Personal identity and knowledge of this sort belong in a cultural world that is highly ordered and carefully classified, so that there is a place for everyone and everyone in his place...It follows that such people tend to think of themselves and others in stereotypes which tell of their role and status: as fishermen, and carpenters, as scribes and lawyers, as governors and kings. J.J. Pilch, and B. Malina, *Handbook of Biblical Social Values* (Grand Rapids: Eerdmans, 1998), 54.

Another cultural concept to be underscored is the ‘honour’ which is derived from belonging to a *dyad*.⁹⁸ In this text, we see the Spirit conferring honour on Jesus by descending on him like a dove. Jesus belongs to God Himself, as confirmed by John the Baptist in 1:34. Therefore, the Holy Spirit is introduced as the one who reveals Jesus’ identity as the Messiah and declares that God has honoured him. It is within this identity, and with this honour, that Jesus-Paraclete commenced his earthly ministry.

Moreover, the presence of the Spirit in 1:32-33 is the distinguishing factor that enabled John the Baptizer to identify Jesus among the crowd of people he baptized, to testify about Jesus and to reveal him to Israel (cf. 1:30).

To sum up, the first reference to the Spirit is significant for the readers at the beginning of their journey, because:

- a. It enables John the Baptizer to identify, reveal and testify of Jesus to Israel (cf. 1:30b);
- b. It reveals Jesus as the Messiah (1:19) and the Son of God (cf. 1:34);
- c. It anticipates the mission of Jesus as the one who will baptize with the Holy Spirit (see 1:33).

For the testimony of John, the first disciples, and the readers with them, start to follow Jesus and to discover his identity and mission (cf. 1:37-39).

2.3.2 Πνεῦμα and the New Birth (3:5-6, 8, 34)

The reader encounters the second reference to the Spirit in the context of Nicodemus’ night-time interaction with Jesus (3:1-2). Having misunderstood Jesus’ reference to the

⁹⁸ Neyrey defined honour as “a register of social rating which entitles a person to interact in specific ways with equals, superiors, and subordinates, according to the prescribed cultural cues of the society,” J.H. Neyrey, *The Social World of Luke-Acts* (Peabody: Hendrickson, 1991), 26.

new birth, Nicodemus had asked for clarification: “How can anyone who is already old be born? Is it possible to go back into the womb again and be born?” (3:4). The mysterious reference to the Spirit alludes to the spiritual characteristic of the second birth (3:5-8):

⁵ ἀπεκρίθη Ἰησοῦς· ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῆ ἔξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. ⁶ τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστίν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν. ⁷ μὴ θαυμάσης ὅτι εἶπόν σοι· δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. ⁸ τὸ πνεῦμα ὅπου θέλει πνεῖ καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ’ οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦπάγει· οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος.

Jesus replied: In all truth I tell you, no one can enter the kingdom of God without being born through water and the Spirit; what is born of human nature is human; what is born of the Spirit is spirit. Do not be surprised when I say: You must be born from above. The wind blows where it pleases; you can hear its sound, but you cannot tell where it comes from or where it is going. So, it is with everyone who is born of the Spirit.

The requirement, to be part of God’s kingdom and to belong to the divine family, is to be reborn of water and Spirit. The enigma of salvation is illustrated in this text by the phenomenon of the wind: its origins, its historical moves, how it came to its current location, and where it cannot be traced but it is real.

Similarly, although the new birth into God’s divine family through the activity of the Spirit is mysterious, there are existential benchmarks which serve as evidence to God’s transforming power.

As Jesus was identified by John the Baptizer as the son of God, so everyone who belongs to the family of God must possess the nature of God. Like gives birth to like; so, the Spirit-Paraclete births God’s nature in believers. He becomes the spiritual identity of all God’s children. Without the Spirit-Paraclete, our inner beings cannot experience the new birth, or regeneration into the kingdom of God. In the text, the Spirit is, therefore, identified as the one who occasions, conditions and characterizes the new

birth in the believer of Christ.⁹⁹

The chapter ends with a further testimony of John the baptizer. After receiving a report (3:26), John clarified his relationship with Jesus, by equating himself to the friend waiting the bridegroom (3:29-30). In addition, the prophetic role of the Spirit is outlined as the one who “speaks the works of God.” (John 3:34 and Acts 10:38).

The text does not describe ‘how’ and ‘when’ the Spirit will be given to the believers. However, the readers understand the necessity of a new birth from above to partake in the divine family, and the role of the Spirit as agent of the new, spiritual birth. Furthermore, s/he sees the Spirit in action in the words of Jesus, in his role of Revealer of the Father and interpreter of His word.

2.3.3 Πνεῦμα, God’s Nature and True Worship (4:21-24)

The next recurrence is in the context of Jesus’ encounter with the Samaritan woman at Jacob’s well (4:5-7). Dealing with the Jewish/Samaritan dispute over the rightful place of worship (Jerusalem or Mount Gerizim), Jesus affirmed that “God is spirit, and those who worship must worship in spirit and truth” (Πνεῦμα ὁ θεός· καὶ τοὺς προσκυνοῦντας αὐτόν, ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν - 4:24).

Ἐν πνεύματι in this context is probably a reference to the human spirit, and it carries the

⁹⁹ McCabbe notes that Jesus’ explanation of the work of the Spirit-Paraclete in rebirth in this text is consistent with old Testament pneumatology-while “spirit may be used in this sense of a general level to describe God’s animating force in all living creatures, it is more specifically used to denote the Spirit who will quicken his people and produce God’s eschatological blessings. The Old Testament predicts that a time will come when God pours out his Spirit on all mankind (see Joel 2:28). This pouring out of his Spirit involves a transformation that includes a cleansing from sin and a spiritual renewal of God’s covenant people (see Ezek. 11:18-20; 36:25-27). This time will also include a restoration of God’s blessings and righteousness (see Isa. 32:15-20; 44:3; Ezek. 29:29). The use of pneuma in John is consistent with the Old Testament predictions of the Spirit’s quickening work in salvation. Robert V. McCabe, “The Meaning of Born of Water and the Spirit in John 3:5,” *DBSJ* 4 (Fall 1999): 89-90.

idea of worshipping God from the inner most depths of one's being, with full commitment. It can be stated that Jesus' comparative references to God as Spirit and the human spirit discloses the immanence of the Spirit of God in the human spirit (cf. Gen. 2:7). Therefore, human worship can be meaningful communion with God, and re-appropriation of the true identity as children of God, born "from God himself" (cf. 1:12-13).

2.3.4 Πνεῦμα and Life giving (6:63)

τὸ πνεῦμά ἐστιν τὸ ζῳοποιῶν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα ἃ ἐγὼ
λελάληκα ὑμῖν πνεῦμά ἐστιν καὶ ζωὴ ἐστιν

"It is the spirit that gives life, the flesh has nothing to offer. The words I have spoken to you are spirit and they are life."

With a complex syntax, v. 63 shows a contrast between 'the Spirit who gives life' and the 'the flesh that counts for nothing.' Stating the Spirit-Paraclete as giver of life, refers back to 3:5-8, where Jesus portrays the Holy Spirit as the source of birth in the Spirit; and to 3:34, where the Spirit is portrayed as vital in Jesus's ministry of revelation.

Within the context of 6:63, the Spirit-Paraclete is represented as 'life-giver:' He is the one who enabled those who heard Jesus message to believe in Him and to remain with Him. Therefore, the Spirit is presented as active and necessary on both ends of religious epistemology: proclamation and reception. It is the Spirit through whom Jesus declared God's kingdom and it is the Spirit through whom some of His listeners were enabled to receive Jesus' message. As indicated by Carson, although the Spirit will not come upon the disciples until Jesus' departure, Jesus is already the bearer of the Spirit.¹⁰⁰ Thus the Spirit-Paraclete is the vital agency in understanding and proclaiming Christ's message.

2.3.5 Πνεῦμα and the Promise for the Disciples (7:39)

τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος ὃ ἐμελλον λαμβάνειν οἱ πιστεύσαντες

¹⁰⁰ Donald A. Carson, *The Gospel according to John*, The Pillar New Testament Commentary (Leicester: Apollos; Grand Rapids: Eerdmans, 1991), 56.

εἰς αὐτόν· οὐπω γὰρ ἦν πνεῦμα, ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη

“Now this he said about the Spirit, which those who believed in him were to receive; for as yet the Spirit had not been given, because Jesus was not yet glorified.”

The festival of Tabernacles is the most joyous and popular of the three Jewish major annual festivals.¹⁰¹ Originally a harvest celebration, during Jesus’ era it had assumed the significance of remembering God’s provision for the people of Israel during their wilderness transition.

Water ceremonies formed a crucial part of the festival of shelters. For the first seven days of the festival, priests symbolized the copiousness of the promise of God by drawing water from the Pool of Siloam. They took the water into the temple, which they considered the navel, belly or centre of the earth and pour into a silver bowl next to the altar, amidst music by musicians and choirs, while praying to the Lord to send rain. On the last day of the festival, priests read publicly from Zech. 14:8 and Ezek. 47:1-12, texts in which the prophets pictured life-giving waters that would flow from the temple or Jerusalem at the end time.¹⁰²

In this liturgical context, Jesus offers the living water that quenches all human thirst and is the source of eternal life (v. 38; cf. Zech. 14:8; Ezek. 47:1-12). The narrator’s comment, speaking to a post-resurrection community about a pre-resurrection reality, explicates that the promised Spirit had not yet been given to Jesus’ disciples.¹⁰³

In sum, the evangelist has, therefore, given a new meaning to the Jewish festivals in

¹⁰¹ The other two main festivals are Passover and Pentecost.

¹⁰² Apparently, this reflects the author’s later thinking (that is an editorial comment) on the significance of the statement in 7:37-38. According to Craig S. Keener, *The Gospel of John: A Commentary* (Peabody, Mass: Hendrikson, 2004), it shows the significance of Calvary and Pentecost both being portrayed by John as “glory” (cf. John 3:14, 12:16, 23; and 17: 1, 5). According to Johnson, the reading discloses that in some rabbinic traditions, the water-drawing of Tabernacles is interpreted as the drawing of the Holy Spirit. Elisabeth Johnson, “Alternative Gospel Reading: Commentary on John 7:38-39,” accessed on 18th April, 2019, https://www.workingpreacher.org/preaching.aspx?commentary_id=2046.

¹⁰³ Morris, *John*, 211.

light of God's revelation in Jesus Christ. All the constituents that the festival celebrates — deliverance, presence and God's provision — assume a new importance in Johannine pneumatology. God, who sent his son to “tabernacle” (σκηνώω – 1:14) among us, will send his Spirit to abide with us forever, so that rivers of living water (Spirit) will flow from within believers to a thirsty world.¹⁰⁴ The editorial comments of the author about the Spirit “that would be given” to those who put their trust in Christ reveals the following about the Spirit-Paraclete:

- a. Promise of the Spirit-Paraclete to believers as confirmed in the Old Testament (cf. Zech. 14:8, Ezek. 47:1-12 and Joel 2:28-29).
- b. Proclamation of the Spirit-Paraclete by Jesus, who participated in the festival of Shelters;
- c. Prophetic fulfilment of the promise of the Spirit-Paraclete in Jesus' glorification;
- d. Period of time for the giving and reception of the Spirit-Paraclete;
- e. Personal decision on the part of humans (those who are willing);
- f. Potent or an active faith or belief in Jesus is required to receive the Spirit-Paraclete;
- g. Portrayal of the Spirit-Paraclete by living water as one of the symbols of the Spirit-Paraclete;
- h. Placement of the Spirit-Paraclete within the believer's 'heart'
- i. Plans, purposes and potentials of the believer being realized by the 'flow' of the living water (Spirit-Paraclete).

John 7:39 serves as the pivot for understanding the Spirit-Paraclete in that it connects

¹⁰⁴ Morris, *John*, 60.

his promise to its fulfilment in Jesus' glorification. It is important to note that the author of the fourth gospel combines cross, resurrection and Pentecost into what he distinctly calls Jesus' glory.¹⁰⁵ It can be deduced that the author of the fourth Gospel tactically painted the nature of the Spirit to his readers before ultimately providing an elaborate revelation about his identity and his roles in the five logia captured in chapters 14—16.

In conclusion, John offered a progressive revelation of the Spirit from chapters 1 to 13. The key characteristics of the Spirit includes the identification of Jesus as Messiah, and the believer's identity as children of God. The Spirit also occasions, conditions and characterizes the second birth (spiritual birth) in the life of believer. He is given to all believers to ensure full proclamation of God's Word.

Furthermore, the divine Spirit-Paraclete makes believers worship meaningfully and assist would-be believers to understand Jesus' message. Most importantly, the Spirit-Paraclete is not a new personality in the New Testament; his presence fulfils Old Testament prophecies – he is given by the Father upon Jesus' prayer on the condition of belief in Jesus, after his glorification on earth.

With this new understanding, the desire for the gift of the Spirit and many unanswered questions, the reader is now ready to participate to the full disclosure of Jesus on the Spirit that Jesus would offer during the Passover meal that he would share with his community, on the threshold of his passion.

¹⁰⁵ Morris, *John*, 43, states that the expression translated “the Spirit had not been given” is difficult as there is nothing in the Greek corresponding to “given” and a more literal rendering would be “for it was not yet Spirit.” This probably points to the period after Pentecost where the gift of the Holy Spirit to the infant church that day transformed everything, so that all that followed might be called the era of the Spirit: nothing can compare to his activity in the apostolic age. Then it “was Spirit” in a way it had never been before. John, according to Morris tells us that it was the work of Jesus that made the difference. It was not yet Spirit because Jesus had not yet been glorified.

2.4 Exegetical Analysis

2.4.1 Introduction

The objective of this research is to understand the revelation on the Spirit in chapters 14—16. Through chapters 1—13, the reader had been informed by the author that the Spirit is critical in understanding the message of Jesus Christ. As the one who introduces, and discloses the divine identity to Jesus, the Holy Spirit will ultimately glorify Jesus in all his encompassing role in the lives of the disciples.

Last but not least, both John the Baptist and Jesus spoke openly through the Spirit to the crowds. Undoubtedly, those who heard had unanswered questions.¹⁰⁶ It is within chapters 14—16 that questions about Jesus' departure, where he was going, the way to the place he was going, the need for the Spirit and how the Spirit was to be received by believers, etc. were comprehensively addressed by Jesus.

In order to explicate the identity of the Spirit as espoused by Jesus-Paraclete, the exegetical analysis is undertaken on the five logia, within the large and immediate context.

2.4.2 First Logion: 14:16-17

A. Events Leading to the Revelation of the Spirit's Identity

The textual context of the first *logion* is the Passover meal celebrated by Jesus with his disciples before his passion. John substitutes the offering of Jesus body (bread) and blood (wine) with the narrative of the washing of the feet. Jesus demonstrated a selfless - servant leadership and directed the disciples to imitate what he has done: “for I have given you an example you should do as I have done to you” (13:15).

¹⁰⁶ “Little is said of the Spirit in the earlier part of the Gospel, but his work as spoken of in each of chapters 14, 15 and 16 ...the important point made in this passage is that when Jesus goes away, the Spirit will be with his follower (his disciples). They will not be left without resource.” Morris, *The Gospel*, 575.

In strengthening his intimacy with the disciples, Jesus had offered them an example to follow, identified his betrayer, given them the commandment of love, and explained that their love for one another was to bear evidence to all that they were his disciples (see 13:35). The dialogue predicting the denials of Peter in 13:36-38 followed.¹⁰⁷

According to Moloney, Jesus adopted a magisterial role, employing imperative verbs (see vv. 1 [3x], vv. 9, 11 [2x], vv. 27 [2x], and vv. 31 [2x]) as they struggled to follow his words and promises (see vv. 5 [Thomas], 8 [Philip], 22 [Judas]).¹⁰⁸

There is a general scholarly agreement that a new literary section starts in 14:1. However, scholars disagree concerning the internal articulation of the chapter.¹⁰⁹ According to Moloney, for example, a countless number of syntactic features and details suggest a threefold division of the material. Each section is characterized by a key word.

The imperative πιστεύετε (believe) dominates vv. 1-14. The root is repeated in vv. 1 (2x); 10; 11 (2x) and 12, and Jesus' words throughout the whole section are related to the content and the consequences of belief in Jesus.

The second section (vv. 15-24) is dominated by the verb ἀγαπάω (to love). It reappears in vv. 21 (4x), 23, and 24 (2x). Furthermore, the section is framed by the repetition of the same statement, positively — “if you love me, you will keep my commandments” (v. 15) — and negatively: “He who does not love me does not keep my words” (v. 24).

The last section (vv. 25-31) is characterized by the theme of communication, empha-

¹⁰⁷ F.F. Segovia, *Farewell to the Word: The Johannine Call to Abide* (Minneapolis: Fortress Press, 1991), 64.

¹⁰⁸ Francis J. Moloney, *Belief in the Word* (Minneapolis: Fortress Press, 1993), 29.

¹⁰⁹ *Ibid.*, 64-65. Moloney lists thirty scholars who have divided the material into two to nine major sections.

sized by verb like ‘speaking’ (vv. 25; 30: λαλαλεκα), ‘teaching’ (v. 26b: διδαξει), ‘saying’ (vv. 26c; 28: ειπον); ‘telling’ (v. 29: ειρεκα).¹¹⁰

The three verbs guide the readers to an in-depth knowledge of the interiority of Jesus. In vv. 1-4, Jesus revealed himself as having an intimate relationship with the Father and as consequence to be the truth, the way and the life (14:6b; cf. 1:1).

Jesus continued to assure the disciples that his works will be continued by his believers and that they would even do more, as he was going to the Father. He then assured them that as they are intimate with him, they will become also intimate with his Father. They could then ask for anything in his name and they would receive it, as a gift from the Father. In 14:15, Jesus reveals two important preconditions: selfless love and keeping his commandments.¹¹¹

A number of questions were asked by disciples:

- a. Peter asked Jesus, three questions: "Lord are you going to wash my feet?" (13:6), "Lord where are you going?" (13:36) and "Lord, why can't I follow you now?" (13:36).
- b. The disciple whom Jesus loved asked Jesus, "Lord, who is it?" (13:25)
- c. Thomas asked, "Lord, we do not know where you are going. How can we know the way?" (14:5).

The questions of Peter, Thomas, and the statement of Philip — "Lord, show us the

¹¹⁰ Moloney, *Belief in the Word*, 30.

¹¹¹ Jesus here cites another Old Testament idea where a deeper and an intimate relationship calls for love and the keeping of commandments to sustain the relationship (see Exodus 20:5, Deut. 5:10 and Ezekiel 36:27, the gift of the Spirit enables one to keep the commandments as shown also in 14:16).

Father and then we shall be satisfied” (14:8) — functioned as a rhetorical device¹¹² to enable Jesus to disclose his expectation on his community (servant leadership; mutual love), and to reveal himself through the use of an ἐγώ εἰμι statement: ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι’ ἐμοῦ (14:6). Jesus points beyond himself; he is the revelation of the Father and the ‘way’ to share the intimacy with the divine family (vv. 7-11).

To sum up, from 13:1 to 14:16, the reader has acquired a number of information. Jesus' ministry had come to an end; the time had come for him to depart to the Father who sent him; Jesus loved his own disciples to the end; Jesus instructed them to learn to serve each other just as he being the Lord had served them as a servant; Jesus gave them a new commandment to love one another as a symbol/sign to the world that they belonged to him; a (heavenly) place will be prepared for the disciples; Jesus required belief in God and also belief in himself to access the prepared place; and the disciples had a new privilege in receiving answers to whatsoever they requested in prayer from the Father through the name of Jesus.

B. The Identity of the Spirit in 14:16-17

κἀγὼ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν, ἵνα μεθ’ ὑμῶν εἰς τὸν αἰῶνα ᾗ, ¹⁷ τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γινώσκει· ὑμεῖς γινώσκετε αὐτό, ὅτι παρ’ ὑμῖν μένει καὶ ἐν ὑμῖν ἔσται

¹⁶ And I will ask the Father, and he will give you another Paraclete, that he will be with you to the (end of) age, the Spirit of truth, whom the world is not able to receive, because it does not see him nor know him; but you know him, for he abides with you, and will be in you.

The disciples had been commanded to serve and love one another as Jesus had loved them. The departure of Jesus, coupled with two commands exemplified by Jesus' life,

¹¹² On the rhetorical device, see M.W.G. Stibbe, *John, Readings: A New Biblical Commentary* (Sheffield: JSOT Press, 1993), 156-58.

set the tone for the teaching of the Spirit in 14:16-17:

- a. The Spirit is another Paraclete (ἄλλον παράκλητον): the Spirit will act as Jesus, the ‘first’ Paraclete.¹¹³
- b. The Spirit-Paraclete is asked by Jesus from the Father.¹¹⁴
- c. The Spirit-Paraclete comes to be with the disciples forever, never to depart from them.
- d. The world (κόσμος) cannot receive the Spirit-Paraclete, just as the leaders of the Jews did not receive Jesus (1:12). In the context of John 1:11, the requirements for the reception of Jesus was believing in Jesus and being born of God. However, in the context of 14:17, the world could not even see the Spirit-Paraclete, let alone, be given the opportunity to receive him. The Spirit-Paraclete’s dwelling place will be with and in the disciples, to guide them to know the Father and Jesus in a more intimate way.¹¹⁵

¹¹³ This is agreed by Moloney who maintains that the “another Paraclete” was to petition the Father to be with them not temporarily, but forever and that there will be another Paraclete who will remain with the disciples εἰς τὸν αἰῶνα (v. 16). Moloney, *Belief in the Word*, 48-49. Leon Morris said that, ἄλλον is said to mean “another of the same kind,” whereas ετερον would mean “another of a different kind. Morris, *The Gospel*, 576. Coincidentally R.H. Lightfoot affirms that ετερον implies a difference of kind, which is not involved in ἄλλον. Lightfoot, *St. John’s Gospel*, 567.

¹¹⁴ Beasley-Murray strongly agrees that the Holy Spirit is understood as the Paraclete from heaven, supporting and representing the disciples in the face of a hostile world. Jesus has performed the role of a Paraclete during his earthly ministry, and after his departure he will ask the Father to send another Paraclete to perform a like ministry for his disciples. Accordingly, he concludes that this holds good whether the Paraclete function is thought of in general terms as that of helping, or specifically as that of acting on behalf of the disciples before a hostile world. Beasley-Murray, *John*, 253.

¹¹⁵ Beasley-Murray states that the term ‘the world’ refers to humankind in opposition to God. Bultmann, *The Gospel of John*, 631, concurs and observes that the world cannot receive the Spirit. To do so it would have to give up its essential nature. Morris claims that “sees” is equivalent to “perceives,” meaning that the world is quite unaware of the Spirit’s activities; therefore, it does not know him as it enters into no personal intimate relations with him. Nevertheless, it is not with the disciples- they do know him. He, further, maintains that in the present, “he lives with you,” indicates a continuing reality just as “will be in you” a future certainty. He further explicates that in John to “receive,” “see,” “know,” in relation to God are all faith terms, and imply receiving the revelation, seeing it embodied in Jesus, and entering into the communion with God which the knowledge of God entails. He adds that the incapacity of the world to receive or see or know the Spirit is due to its rejection of the revelation in Jesus and a consequent blindness under the judgment of God; to bring this home to those who belong to the godless world in past of the task of the Paraclete. Accordingly, when such receive the testimony, they enter a new world, and begin to see and know the Spirit revealed in Jesus and his people. Morris, *The Gospel*, 575. This is agreed by Beasley-Murray who states that the disciples are to know the Paraclete because “he will remain

The logion opens with the promise of the Spirit-Paraclete: he will be send by the Father, like Jesus, and he will find a dwelling place in the life of Jesus' disciples.¹¹⁶ In 14:16, the verb ἐρωτήσω (to request; to beseech) discloses a new aspect of Jesus' identity: he is the 'first' Paraclete who intercedes for the disciples asking the Father for another 'Paraclete,' the Spirit, to continue his presence among them in Jesus' absence.

The word παράκλητος is a rare term in the New Testament, used only in the Johannine literature, four times in the gospel (14:16, 26; 15:26; 16:7) and one in the first letter (2:1). It is referred exclusively to Jesus and the Holy Spirit.

According to Longman III, the word παράκλητος is difficult to translate because it has various connotations of 'comforter,' 'counsellor,' or 'advocate.'¹¹⁷ The literary meaning is 'one called alongside (παρα καλέω):' in secular Greek it is utilized to characterize a person who is called to help another in a court context, but it never became a professional term, unlike the Latin *advocatus* which indicated a technical legal advisor and counselling partner.¹¹⁸

Beasley-Murray has summed the grammatical evidence as follows: "The history of the

alongside you" (παρ' υμῖν) and will be in you (ἐν υμῖν). R. Schnackenburg, *The Gospel According to St. John, HTCNT* (London: Burns and Oates, 1982), 85, has suggested that the two brief clauses must be seen as single figure of speech, affirming the presence of the Spirit with the disciples, while yet recognizing that the latter points to the Spirit is his divine presence in individual believers.

¹¹⁶ George Johnston, *The Spirit-Paraclete in the Gospel of John* (New York: Cambridge University Press, 1970), 23.

¹¹⁷ The problem is manifested also by the various English version of the Bible. NIV, NRSV translate "advocate"; NASB: "helper"; KJV: "comforter." Tremper Longman III (editor), *Baker Illustrated Bible Dictionary*, (Grand Rapids: Baker, 2005), 1270. As indicated earlier, there is a voluminous discussion of the background for the term *paracletos*, and of the possible source from which the Fourth Evangelist may have the Paraclete material. For a survey see Brown, "The Paraclete," 115-26; G.M. Burte, *The Anointed Community: The Holy Spirit in the Johannine Tradition* (Grand Rapids: Eerdmans, 1987). The primary meaning of the Greek word is forensic: "legal assistant, advocate" (LSJ, 1313). This meaning is also found, transliterated, in Hebrew and Aramaic documents. On the fundamentally Johannine nature of the expression, see G. Johnston, *The Spirit-Paraclete in the Fourth Gospel* (Facet Books: Biblical Series 20; Philadelphia: Fortress Press, 1968), 1-26.

¹¹⁸ Morris, *The Gospel*, 575.

term in the whole sphere of known Greek and Hellenistic usage outside the New Testament yields the clear picture of a legal adviser or helper of advocate in the relevant court". Morris adds that conventionally, the noun has been translated 'comforter,' but its contemporary associations render the word unsuited to conveying the meaning of the Greek term. In his opinion, the word refers to a friend, especially a legal friend; a counsellor who will be with the disciples 'forever.'¹¹⁹

The second definition of the Spirit is τὸ πνεῦμα τῆς ἀληθείας (the Spirit of truth). It is also a Johannine expression, present in the fourth Gospel (14:17; 15:26; 16:13) and 1 John 4:6. The indication is that the Spirit-Paraclete is fully dependable on proclaiming, receiving and comprehending the message and truth of Jesus-Paraclete.¹²⁰

For this reason, the κόσμος which was opposed to Jesus's revelation and was unable to recognize him (1:10),¹²¹ is now unable to penetrate (θεωρεῶ) the mystery of the Spirit and to know him (γινώσκω). It is important to underline that γινώσκω is one of the most frequent, and theological relevant, verbs in the Johannine literature,¹²² where it maintains the meaning of the Hebrew root יָדַע , to indicate intimate knowledge, personal experience.¹²³

The world cannot see and know, cannot experience intimately the Spirit-Paraclete. On

¹¹⁹ Beasley-Murray, *John*, 253. In throwing more light on the term "Paraclete", Morris states that traditionally, the noun has been translated "Comforter" but its modern associations render the word unsuited to conveying the meaning of the Greek term. The thought, he continues, is rather that of advocacy of one's cause than of comforting in the sense of the term. He adds that the word means a friend, especially a legal friend; a counselor who will be with the disciples "forever." The new state of affairs will be permanent-the Spirit once given will not be withdrawn. Cf. Morris, *The Gospel*, 575.

¹²⁰ This is agreed by S.H. Matthew, *The Holy Spirit in the Gospel of John*, 8. <https://www.biblicalthology.com/Research/MathewsSH01.pdf>

¹²¹ *Kosmos* is a technical term in John and 1 John. It refers to the world inhabitants, humankind, especially those hostiles to God. See M. Barclay-Newman, *Concise Greek-English Dictionary of the New Testament* (Stuttgart: Deutsche Bibelgesellschaft, 1993).

¹²² Johnston, *Spirit Paraclete*, 76.

¹²³ Timothy Frieberg, Barbara Frieberg and Neva F. Miller, *Analytical Lexicon of the Greek New Testament* (Victoria: Trafford, 2005).

the contrary, the disciples know him because he abides in them and he is with them (ὁμοῖς γινώσκετε αὐτό, ὅτι παρ' ὑμῶν μένει καὶ ἐν ὑμῶν ἔσται - 14:17). Those in whom the Spirit-Paraclete abides (μένω) can 'see' the eternal λόγος in the 'flesh' of Jesus, and recognize the word of God in his human words.

2.4.3 Second Logion: 14:26

A. Events Leading to the Revelation of the Spirit's Identity

Jesus had stated that “in a little while the world will no longer see me, but you will see me” (14:19). Jesus-Paraclete's temporarily physical presence was to be substituted by the abiding presence of the Spirit-Paraclete, who would give the disciples an understanding of Jesus' intimacy both with the Father and with the disciples themselves (see 14:19b). In order to clarify who will be intimate with him just as he is intimate with the Father, Jesus further explained that the one who possesses my commandments and observes them in his or her life will be loved by his Father and Jesus-Paraclete himself.

A key question came from Judas (not Iscariot), who asked, “Lord, how is it that you will reveal yourself to us, and not to the world?” (14:22). In response, Jesus elucidated on the love he desired from his disciples and its resultant effect. The association of belief, love, and loyalty leads to a new promise: believers — who inhabited by the Spirit-Paraclete, will demonstrate their love for Jesus and keep his commandments — will intimately know God, the Father, and be loved by him and Jesus-Paraclete. It is because Jesus lives, the disciples inhabited by the Spirit-Paraclete (see vv. 16-17), will experience the life-giving presence of Jesus, even in his absence (see v. 19). They will experience the intimate life of love that unifies the Father and the Son (vv. 20-21), until the Father and the Son finally will come to establish their dwelling with them (v. 23).

B. Identity of the Spirit-Paraclete in 14:26

ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατήρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν [ἐγώ].

But the Paraclete, the Holy Spirit, whom the Father in my name will send, will teach you everything, and remind you of all things that I have said to you.

In John 14:26, the Paraclete is identified as:

- a. Holy (τὸ ἅγιον):¹²⁴ the intrinsic attribute of God's holiness is associated with the Spirit-Paraclete.
- b. The Spirit-Paraclete is sent in the name of Jesus;¹²⁵ he does not come to the disciples in his own name, as Jesus did not come in his own name but he came on earth in the name of His Father, who sent him (cf. 8:42).
- c. The Paraclete is identified as a teacher of all things (διδάξει πάντα). Beasley-Murray indicates that the Spirit brings on board no new revelation; his task is to reinforce Jesus' teaching and enables the disciples to comprehend it.¹²⁶
- d. The Paraclete is identified as a reminder of what Jesus said to the disciples: ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν. The verb ὑπομιμνήσκω refers to being reminded, calling to mind and it is used only by John. Against the Jewish background, 'to remember (זכר)' indicates not only the action to remind, but also the commitment to live the words, the teaching of Jesus. The disciples not only cannot afford to forget Jesus' important words, but needs to live the words, to become an extension of Jesus' humanity in the 'world.' To assist them in the

¹²⁴ Ἅγιον means to set apart to or by God. Leon Morris, *The Gospel According to John*, 168-11, has established that 15:26 passage gives the fullest description of the Spirit to be found in the fourth Gospel. 'Holy Spirit' as a title which according to Morris wields great importance that in addition to the Spirit-Paraclete's greatness and power, he is Holy (See, 1 Peter 1:16).

¹²⁵ Brown states that "if the first Paraclete passage (14.16) said that the Father would give the Paraclete at Jesus' request, this passage in (14.26) says that the Father will send the Paraclete in Jesus' name. Brown, *The Gospel According to John*, 13-14.

¹²⁶ Morris, *The Gospel*, 605.

journey towards a Christ-like existence, the Spirit-Paraclete has been given.¹²⁷

Finally, in the second logion the Spirit-Paraclete is identified as holy, and as a teacher and reminder of Jesus-Paraclete's teaching. The one mission and purpose of Jesus-Paraclete who speaks and teaches "his own," and the Spirit-Paraclete is to remind them of what they have been taught by Jesus. The Spirit-Paraclete plays the role of linking the time of Jesus teaching before his departure to the time of his ascension to teach the disciples to truth by reminding them. The teaching of the Holy Spirit helps the disciples to recall what Jesus has said, taking it deeper and further into the recesses of their mental faculties without forgetting.

2.4.4 Third Logion: 15:26

A. Events Leading to the Revelation of the Spirit's Identity

The teachings prior to the third logion (15:26) are focused on two revelations: the gift of peace; and the existential unity between Jesus and the disciples exemplified by the vine metaphor.

In the first place, Jesus offers the disciples the precious gift of peace (14:27a),¹²⁸ a gift that the world cannot know and offer because the peace of Jesus has a different quality (see 14:27a). The world cannot take Jesus' peace from the disciples; therefore, they will not experience fear or anguish in their hearts (14:27b). The peace of Jesus flows from his oneness with the Father; "whatever is asked in his name will be given" (see vv. 13-14, 16).¹²⁹ It is within the confines of this peace (v. 27), that the disciples will perform

¹²⁷ F.J. Moloney, *Belief in the Word*, 48.

¹²⁸ On the gift of peace as something "left" by the departing Jesus, a "parting gift" (NEB), see B.F. Westcott, *The Gospel According to Saint John* (London: John Murray, 1908), 209.

¹²⁹ Moloney is of the view, that it would be a mistake to identify the gift of the Spirit-Paraclete with the gift of peace. He explicates that Jesus-Paraclete's departure leads to oneness of his disciple with the Father that transcends the union with the Spirit-Paraclete; however, peace as stated here may be a result of the abiding presence of the Spirit. Francis J. Moloney, *Belief in the Word*, 50.

“greater works” (v. 12) than Jesus himself, continuing the *Missio Dei* (vv. 18-21).

The phrase “you heard me tell you...” (14:28a) confirms the function of Jesus as Paraclete, playing the role of reminder of what he had already taught them. In v. 29, his concern for the disciples is manifested in revealing to them “what was about to come” to confirm the faith of the community: “And now I have told you this before it occurs, so that when it does occur, you may believe.”¹³⁰ Possessing untroubled hearts in the presence of fear, in the face of his departure, are signs that the disciples had received Jesus-Paraclete’s words and are holding to them.

The faith of the disciples in Jesus, and their love for him, is manifested in their reaction to the announcement of his departure: if they really love him and believe in him, they will rejoice, because he was going to the Father who was greater than him (14:28b).¹³¹

The first section ends with a mysterious reference to “the ruler of this world.” His coming will curtail the time of Jesus’ communication with the disciples. However, he has no power on Jesus: “Rather, this is happening so that the world may know that I love the Father, and that I do as the Father has commanded me” (14:28).¹³² The identity of the ‘ruler of the world’ is disputed by scholars. Moloney is of the view that ‘ruler of the world’ refers to the power of Satan that seeks to oppose Jesus at the spiritual realms; it is ‘the darkness,’ within which Jesus-Paraclete’s light shines (1:5).

A more recent explanation is offered by Kovacs who suggests that, as in 12:31, “the

¹³⁰ There is an inevitability about the events that lie in the proximate future that must not be cause for fear or distress. Love for Jesus and belief in his word should make them occasions for further belief. Moloney, *Belief in the Word*, 51.

¹³¹ C.K. Barrett, “The Father is Greater than I” (John 14:28). Subordinationist Christology in the New Testament,” in *Essays on John* (London: SPCK, 1982), 28.

¹³² See Brown, *John*, 655, on the challenges that 14:28 created in the early Church, especially during the Arian crisis, see Schnackenburg, *St. John*, 86, and the Patristic discussions of Jesus’ subordination in Westcott, *St. John*, 213-16.

ruler of this world” is an oblique reference to a human power, to ‘the Jews.’¹³³

In spite of the ultimate sterility of the prince of this world, Jesus’ acceptance of his departure from this world at the violent and oppressive hands of his opponents reveals his love for the Father. He has spoken of the Father’s love for him (see 3:35; 5:20 and 10:17), and now he declares a reciprocation of that love.¹³⁴

The second section starts with the metaphoric speech of the vine, the vinedresser, the branches and the fruit (15:1-8).¹³⁵ Jesus used the illustration to deepen the understanding of the relationship between the disciples, the Father and himself. The metaphor is not an end in itself but serves as a vehicle to articulate the importance of abiding: to abide means to bear fruit and to live in the love of Jesus (vv. 4a, 5, 7, 9 and 10).

Many scholars trace the metaphor of the vine as far as v. 8, as the theme of the existing intimate connection between the Father and the Son becomes dominant in v. 9. Scholars disagree regarding the literary genre of 15:1-6.¹³⁶ Bultmann, for example, stated that the description of the vine and branches is neither allegory nor parable.¹³⁷ However, as

¹³³ Moloney, *Belief in the Word*, 51; J.L. Kovacs, “‘Now Shall the Ruler of This World Be Driven Out’: Jesus’ Death as Cosmic Battle in John 12:20-36,” *JBL* 114 (1995), 228-40; cf. J.E. Bruns, “A Note on John 16:33 and I John 2:13-14,” *JBL* 86 (1967), 451-53.

¹³⁴ 14:31 is the only passage in the New Testament that states that Jesus loves the Father. Moloney, *Belief in the Word*, 52, has explained that the use of *κοιμῶς* in v. 31a does not have the negative connotations of vv. 17, 19 and 22. It refers to God’s creation offered life and salvation through the revelation of God in Jesus (see 3:16; 4:42).

¹³⁵ It is interesting to notice that in v.31, Jesus announced a departure: “Rise, let us go hence” (v. 31c; cf. Mark 14:42). The reader expects the violent encounter between the prince of this world and Jesus, announced in v. 30, to begin, but nothing follows upon Jesus’ summons to leave the table. Most scholars settle for the literary explanation, seeing the words as the original ending of the discourse, leading directly into 18:1. Some including R. Bultmann, *The Gospel of John* (Oxford: Blackwell, 1971), 631, eliminate the problem by rearranging the sequence of the chapters. More ingenious modes have been the suggestions of B. Westcott, *The Gospel According to St. John* (London: Murray), 211. He states that 14:31 has Jesus and the disciples leaving the room, and chapters 15-17 are uttered before they cross the Kidron. G.M. Behler, *Last Discourse* (Baltimore: Helicon, 1965), 131-32, suggests that the words are addressed to all Christians, as well as the disciples, summoning them to conversion. C.H. Dodd, *The Interpretation of the Fourth Gospel* (Cambridge: Cambridge University Press, 1953), 407 has argued that the words mean “up, let us march to meet him.” This is a spiritual acceptance of the conflict that lies ahead and not a physical movement; and it leads directly into chapter 15.

¹³⁶ Van der Bussche is correct in insisting that there is no careful allegory in which all the details have significance. H. Van den Bussche, “La vigne et ses fruits (Jean 15, 1-8),” *BVC* 26 (1959), 12-18.

¹³⁷ R. Bultmann, *The Gospel of John*, 668.

in other instances, the point of departure is the identification of the cultural background of Johannine thought. Scholars such as Baner, and Bultmann hypothesize Gnostic and Mandaean sources while others, like Behm, Buchsel, Jubert and Borig considers the Old Testament and Jewish background of the Johannine symbolism far more plausible.¹³⁸

In any case, the interpretation of the allegory is clear. As Jesus-Paraclete is the source of the living water, and the bread that comes from heaven to give eternal life, so is he the one who gives life to the vine.¹³⁹ Just as a horticulturist will consistently search to spot unproductive, diseased and failing branches, so does the vine dresser (the Father). Fruitless branches are cut off to enable fruitful branches to be more productive (see 15:2).¹⁴⁰

It is important to realize that Jesus' words are identified as the cleansing agent for the disciples (see 15:3). Jesus, who is the vine (plant), further urges the disciples to "abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me" (see 15:4).¹⁴¹

Abiding in him is necessary for fruitfulness. The disciples who abide in him can "ask for whatever you wish, and it will be done for you" (see 15:7).¹⁴² The bearing of abundant fruit by the vine branches is the result of the intimacy with Jesus the vine plant, who glorifies the Father (the vine dresser) and recognizes the disciples as friends. Jesus reveals another modality to abiding in his love: to obey his commandment, to love each other as he has loved the Father and obeyed his commands (see 15:8-10).

Jesus speaks to the disciples so that his joy ($\chi\alpha\rho\acute{\alpha}$) will be full in their lives (see 15:11).

As the content of the opening unit is determined by the command "to abide" (vv. 1-11),

¹³⁸ R. Bultmann, *The Gospel of John*, 669.

¹³⁹ *Ibid.*, 397-98.

¹⁴⁰ D.M. Stanley, "'I am the Genuine Vine,' (John 15:1)," *BiTod* 8 (1963), 484-91.

¹⁴¹ Brown, *Gospel According to John*, 674.

¹⁴² Sloyan, *John*, 189.

the following unit, made up vv. 12-17, is framed by the command “to love.” The opening and closing units insist on the disciples’ loving one another as a result of Jesus’ prior love for them (vv. 12-14, 17), while the central section addresses change in the situation of the disciples and consequently the change in the way the disciples related to Jesus, a consequence of Jesus’ unsolicited choice of them (vv. 15-16).¹⁴³

In John 15:12-17, Jesus unfolds the extent of his love for the disciples: to sacrifice his life through a shameful death on the cross. The disciples need to follow his example, laying down their lives for each other (see 15:13-14). When they act like him, he would honour them by giving them a new title, “friends.”

Last but not least, Jesus seasoned the hearts and minds of the disciples on what they could expect from the world: hate and persecution (see 15:19-21).

B. The identity of the Spirit-Paraclete in 15:26

Ὅταν ἔλθῃ ὁ παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ·

But when the Paraclete comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will testify on my behalf.

Jesus-Paraclete has invited the disciples to abide in him, learn to love one another and be prepared to be hated by the ‘world’. The hatred of the world against Jesus will continue against his community, which will be persecuted. In this situation of suffering and martyrdom, the disciples will not be alone. The Spirit, sent by Jesus from the Father, will testify on behalf of Jesus.

In 14:16, 26, the Spirit-Paraclete has been portrayed as sent by the Father. In this logion, Jesus is involved in the sending of the Spirit-Paraclete: this points to the identity of the

¹⁴³ Moloney, *Belief in the Word*, 58.

origin of Jesus-Paraclete and Spirit-Paraclete (see 14:16).¹⁴⁴

The disciples need not be afraid, as the role of the Spirit-Paraclete in the in-between time has been spelled out for them. He will be with them (see 14:16-17), teaching them all things, reminding them of all Jesus has said to them (see 14:25-27).

The verb *μαρτυρέω* means to bear witness or testify; that is to affirm or confirm. As suggested by Morris, the function of the Spirit is to ‘bear witness’ concerning Jesus. He adds that the Spirit, as a lawyer conducts Christ’s case for him before the world.¹⁴⁵ Beasley-Murray rejects the view that the Spirit speaks in defence of the disciples as posited by Dodd and that he brings evidence against the world as suggested by F. Porsch. Rather, the Spirit “is to bring to light the truth of the revelation of Jesus in his word and deed, death and resurrection.”

The Spirit-Paraclete’s presence will confirm, therefore, the faith of the community and set the disciples free from fear, rooted in the new peace received by Jesus (see 14:27). Amid the hatred of the ‘world,’ the Spirit-Paraclete sent from the Father will continue to bear witness to Jesus, through the testimony of the disciples: as stated by Bultmann, “the Spirit is the power of the proclamation in the community.”¹⁴⁶ The Spirit-Paraclete will empower the believers of Christ to reach out to the *κόσμος* with Jesus-Paraclete’s message of truth.¹⁴⁷

¹⁴⁴ On the one who sends the Spirit-Paraclete, Brown, *John*, 2:689, writes: “The variation is not really significant as the theological level, for in Johannine thought the Father and Jesus are one (10:30).

¹⁴⁵ Morris, *The Gospel*, 662.

¹⁴⁶ *Ibid.*, 575, C.H. Dodd, *The Interpretation of the Fourth Gospel* (Cambridge: CUP, 1953), 414; Beasley-Murray, *John*, 553-554 and Bultmann, *The Gospel of John*, 553. Moloney, *Belief in the Word*, 70, amplifies Jesus words that the hatred of the world will continue, and the disciples will be the bearers of the offensive presence of Jesus’ revelation of God.

¹⁴⁷ According to Schaff, this verse is rich with theological depth, and has sparked controversy in the historic struggles between the Eastern and Western churches, particularly in regard to the Nicene Creed, which was one of the first creeds to mention the eternal procession of the Spirit from the Father. The 325th edition of the Creed, adopted at the first Ecumenical council, states that the Spirit proceeds from

The Spirit-Paraclete has been identified so far as another Paraclete who is holy, asked from the Father by Jesus to abide with the disciples forever, a teacher and reminder of Jesus-Paraclete's teaching, he is the Spirit of truth who gives the disciples the courage to testify about Jesus even in time of persecution.

2.4.5 Fourth Logion: 16:7-11

A. Events Leading to the Revelation of the Spirit's Identity

The disciples of Jesus – directed, reminded, and strengthened by the Spirit-Paraclete – will give witness to Jesus in the midst of a hostile world in order to continue the revelation of Jesus to the world. As the discourse of Jesus with the disciples drew to a close, Jesus began to tell the disciples of their future experience in the world: “They will expel you from the synagogues, and indeed the time is coming when anyone who kills you will think he is doing a holy service to God” (16:2-3). They were to suffer the same ejection as Jesus had suffered during his earthly ministry (see vv. 18, 20).

The inclusion between vv. 1 and 4 emphasized the importance of the words of Jesus.

v. 1: Ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδαλισθῆτε

v. 4: ...ἀλλὰ ταῦτα λελάληκα ὑμῖν ἵνα ὅταν ἔλθῃ ἡ ὥρα αὐτῶν μνημονεύητε αὐτῶν ὅτι ἐγὼ εἶπον ὑμῖν

The use of the perfect form (λελάληκα) indicates that Jesus is speaking not only to ‘historic’ disciples but to all those that for their words will believe in him, in all the subsequent generations. The aim is to avoid ‘scandal,’ to avert the risk that persecution and suffering are transformed in stumbling-blocks, in impediment in the way of the

the Father, but the 381 revision adds that Latin *filioque*- “and the Son,” advocating the double procession of the Holy Spirit, which is the position adopted by the Western Church. Philip Schaff, “The Creeds of Christendom,” *The History of Creeds*, 1: 25-26.

believers.

The memory of the words of Jesus and the assurance of his presence will help the community to overcome fear and see the persecutions as a proof of their belonging to Jesus and their sharing in the destiny of Jesus. Like the prophets from Israel's past, Jesus instructed his followers that they must face the future hatred of the world and, because of his assuring word, not be discouraged and abandon their faith (μὴ σκανδαλισθῆτε - 16:1).¹⁴⁸ However, the suffering of the disciples will take place after the departure of Jesus-Paraclete as stated by Jesus, "Now I am going to him who sent me" (16:5).

It is important to notice that in the previous discourse, Jesus' description of the hatred of the world shifted from the all-embracing term *κόσμος* (15:18, 19) to the pronoun "they" (see also 15:20-25). The response of the religious leaders to the revelation of God in and through Jesus leads the reader to identify them with the "the Jews," who fail to live out their own Scriptures (see 15:25). This identification is fully ratified, as Jesus informs his disciples' future experience at the hands of 'the Jews.' As the man born blind, the disciples will be expelled from the synagogue (16:2).¹⁴⁹

The affirmation that the persecutors "will do these things because they have never known either the Father or me" (16:3) recalled 15:18-25 and is to be comprehended within the pericope of Jesus' hatred and rejection of his mission on earth. The truth

¹⁴⁸ Beasley-Murray, *John*, 279 and Moloney, *Belief in the Word*, 72, are of the view that strong similarities with the Jewish testament tradition continue. The *Ταῦτα* of 16:1 looks back across 15:18-27, and not just to the witness of the Paraclete and the disciples of 15:26-27.

¹⁴⁹ Sloyan, *John*, 192, posits that the comments of 9:22 should be reviewed for the term *αποστειναι* which recurs in verse 2. In the rhetoric of verses 1-4, the threats on Jesus' life of the chapters 5 and 7 and that of ostracizing his disciples of chapters 9 and 10 are repeated. All this is done in a context of the necessity of previous warning by Jesus (vv. 1, 4; cf. 14:25), lest when the events occur his disciples be scandalized. The testing of the disciples is thus compared to Jesus' hour (see 13:1). Beasley-Murray, *John*, 278, has added that a similar judgment on individual synagogues in roman Asia is implied in Rev. 2:9 and 3:9, which should not be universalized as though it were applicable to all synagogues of that time and place.

about the sufferings which the disciples were to endure, were to serve as validation of the Lord's foreknowledge and, hence, of their belief in him.

Jesus continued noticing that the disciples were overly concerned about his departure from them, rather than pondering on the implications of Jesus going to the Father (cf. 14:28). However, if they understood that Jesus-Paraclete would not leave them as orphans but would rather continue to be present in the Spirit-Paraclete, their pain, grief (v. 6) and doubt would be set to rest.

B. Identity of the Spirit-Paraclete in 16:7-11

⁷ ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἐὰν γὰρ μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς. ⁸ καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως· ⁹ περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ· ¹⁰ περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι θεωρεῖτέ με· ¹¹ περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται.

But I tell you the truth: it is to your profit that I go away, for if I do not go away, the Paraclete will not at all come to you; but if I go, I will send him to you. ⁸ And when he comes, he will convict the world concerning sin and concerning righteousness and concerning judgment: ⁹ concerning sin, because they do not believe in me; ¹⁰ concerning righteousness, because I am going to the Father and you will see me no longer; ¹¹ concerning judgment, because the ruler of this world has been condemned.

In the fourth logion, Jesus revealed the full rigours of the future encounters of his disciples in the world. However, the disciples would not be left alone in reaching the world. In the divine scheme of things according to God's plan, the Spirit-Paraclete will come when Jesus' work on earth is fulfilled.¹⁵⁰

When 16:7 is set alongside 7:39; 12:23, 27-28, 31-32; 13:31-32 and 20:22, it is evident that the "lifting up" of Jesus (cross) to the throne of God brings about the new dispensation that ushers in the saving sovereignty of God: "from that time on, the salvation of

¹⁵⁰ Morris, *The Gospel According to John*, 605, has offered two observations on this: (a) that the disciples should not depend on the bodily presence of Jesus and the more important reason is that the Spirit will not come until Jesus goes away.

the kingdom of God in Jesus may be freely appropriated, in accordance with the ancient promises that the Spirit of the kingdom of God will be given for the renewal of man and the cosmos.”¹⁵¹

It is important to understand that the teaching on the Spirit-Paraclete is a critical part of the realized eschatology of the fourth Gospel that is centred in Christology. The Redeemer Son of God and Son of Man mediates the saving sovereignty of God through the Spirit of Life. In the divine plan of God, Jesus-Paraclete and the Spirit-Paraclete complement each other’s work; they do not compete. Jesus-Paraclete must fulfil his mission for the Spirit-Paraclete to continue. Both Jesus and the Spirit do not come on their own accord: they are sent by the Father.¹⁵²

John 16:8 discloses that the Spirit-Paraclete’s mission is to the world (τὸν κόσμον) to reprove or convict (ἐλέγξει). The concept is expounded in verses 9-11, leading to a variety of interpretations of the passage.¹⁵³ Beasley-Murray claims that its right understanding can be gained only considering related teaching in the Gospel. Buchsel maintains that in secular Greek, the meaning of the verb ἐλέγξει is broad,¹⁵⁴ but in the New Testament the verb acquires a more theological and technical meaning; basically, it means “to show someone his sin and to summon him to repentance.”¹⁵⁵

To reach an informed comprehension of the text, it is useful to analyse the other two

¹⁵¹ Beasley-Murray, *John*, 280. He cites Joel 2:28-32, Isaiah 32:14-18; 44:1-5; Jer. 31:31-34; Ezek. 11:17-20; 36:24-27; 37:1-14 as his scriptural references

¹⁵² Howard is of the view that a concurrent ministry of the two Paracletes is impossible, and implies that, “so long as the dominant personality of their Master was at their side the disciples could not grow to their full stature. W.F. Howard, *Christianity According to St. John* (Nashville: Abingdon, 1952), 76.

¹⁵³ Beasley-Murray, *John*, 253.

¹⁵⁴ In Homer, ἐλέγχειν signifies “to scorn, to bring into contempt”; in later literature it means (a) to “shame” by exposure, opposition, etc.; (b) “to blame”; (c) “to expose,” “to resist”; (d) to “interpret, expound” (e) “to investigate.” F. Buchsel, *Theological Dictionary of the New Testament*, trans. and ed. G.W. Bromiley (Grand Rapids: Eerdmans, 1964-76), 473-74.

¹⁵⁵ Buchsel, *Theological Dictionary*, 342.

recurrences of the verbal root in the Fourth Gospel: in 3:20, the evil person hates the light and avoids it “in case his evil deeds be exposed” and in 8:46 Jesus asks his opponents, “which of you can prove me in the wrong?” In the context, the question can be paraphrased as follow: who can demonstrate that Jesus is a sinner. From this, as stated by Hoskyns, ἐλέγχειν is equivalent to the English term ‘expose.’¹⁵⁶

Based on the proposals of Hoskyns, Davey and Mowinckel suggest a formal court setting as the literary context.

Therefore, the three-prong conviction facets of the Spirit-Paraclete are revealed. Earlier, it was established that the world cannot see him, or know him. However, he is now revealed that his mission in the world is to convict/expose the hearts of its inhabitants in three related areas: sin, righteousness and judgment. Beasley-Murray argues that

The fundamental concept of verse 8 and its elaboration in verses 9-11 is that of a trial of the world before God. The “world” had already conducted its own trial of Jesus; there in he was declared to be guilty of heinous sin – sedition against Caesar and blasphemy against God, hence a man without righteousness and worthy of death. Significantly, the accounts of the trial of Jesus, both in the Fourth Gospel as in the synoptics, are written to show that in reality Jesus was the innocent one and the “world” was condemned by its action of putting him to death.¹⁵⁷

The role of the Spirit-Paraclete is to expose the truth; the trial before the Sanhedrin and Pilate’s judgement hall in Jerusalem give place to the tribunal of God in heaven. The Spirit Paraclete, through the witness of the disciples to Jesus-Paraclete, unveils to the world the real nature of sin and righteousness and judgment in light of what God was doing in Jesus, and its implications for men and women.¹⁵⁸

¹⁵⁶ E.C. Hoskyns, *The Fourth Gospel* (London: Faber & Faber, 1947), 2, thinks that ἐλέγχειν is almost equivalent to the English term “expose” is not far.

¹⁵⁷ Beasley-Murray, *John*, 281.

¹⁵⁸ Sloyan, *John*, 193, confirms stating that, “John seems to say that the Spirit- will expose the world of the facts of sin in humanity and righteousness in Jesus with judgment residing in a correct discrimination between the two, an adverse judgment in the case of sin but favorable as regards him. The Counselor, verses 7-8 seem to say, will level sentence on the world through the community.”

Jesus-Paraclete explicitly outlines the underlying reasons for the conviction of the Spirit-Paraclete in these areas:¹⁵⁹

- a. *Of sin* as a result of the fact that Jesus is not received and believed (see 16:9) as the Son sent by the Father to save the world. Hence instead of being redemption from their sins, they still remained in them. Morris has posited that the Greek underlying these verses may be reckoned in anyone of three principal areas:
 - (i) he will expose the world (of wrong ideas) of sin in that they do not believe;
 - (ii) he will expose the world of its sin because they do not believe (i.e. their unbelief is classic illustration of their sin);
 - (iii) he will expose the world of its sin (which consists in the fact) that they do not believe.¹⁶⁰
- b. *Of righteousness* as a result of the fact that Jesus will depart to his Father and He will no longer be seen in a physical form again. However, his words, life, wisdom, his ministry and testimony will be amongst people to demonstrate to them that indeed he is “the way, the truth and the life” and that “no one comes to the Father, except through him” (see 14:6). The Spirit-Paraclete exposes to people (and no one else can do this) that righteousness is not the acquisition of merit: righteousness before God depends on the choice to believe in Jesus the Christ and the Son of God.¹⁶¹

¹⁵⁹ As agreed by Bultmann, *John*, 563; Schnackenburg, *St. John*, 129, and Beasley-Murray, *John*, 281, the use of ὅτι is not to indicate cause, but to explicate the assertion in v. 8.

¹⁶⁰ Morris, *The Gospel*, 706, in the second and third cases ἐλεγεῖν means “to convict of,” but in the second case ὅτι means “because” and in the third, “that.” The basic sin is the sin which puts self at the center of things and consequently refuses to believe. This is the world’s characteristic sin and it received classic expression when God sent His Son into the world and the world refused to believe in Him. The world is guilty, but it requires the Spirit-Paraclete to sheet this home.

¹⁶¹ Bultmann, *The Gospel of John*, 564, points out that “the terminology is that of the lawsuit” so that “innocence is not in the moral sense of uprightness, but in the forensic sense of being in the right, of winning one’s case. As the lawsuit here is between God and the world, it is equally clear that it is a

- c. *Of judgment* as a result of the fact that the ruler of this world (Satan) is judged. This refers to the defeat of Satan; this defeat is not an arbitrary feat of power, but a judgment as stated by Leon Morris. He further explicates that, “justice is done in the overthrow of the evil one. Judgment is not the favourable declaration that the world thinks it will attain before God; it is the just condemnation and overthrow of no less than Satan.”¹⁶²

The disciples are to be witnesses of what they have heard and seen but the work of convicting the world and its inhabitants of sin, righteousness and judgment is and has been the sole responsibility of the Spirit-Paraclete.¹⁶³

Brown has offered some elements that clarifies the forensic activity of the Spirit-Paraclete. In the first forensic activity (v.9), the Spirit-Paraclete is to offer evidence to the disciples that the world is guilty of sin (the fundamental sin which includes refusing to believe in Jesus). In the second forensic activity, the Spirit-Paraclete is to offer evidence to the disciples that the *kosmos* has erred about justice by demonstrating that Jesus was innocent and just. Verse 10, is almost a paradox, “You can see me no longer.” During his earthly ministry, Jesus warned that soon humans would lose the opportunity of seeing him (7:35-34 and 8:21); after his death, there is the Spirit-Paraclete whom only believers can see and accept. Thus, in putting Jesus to death, the world has condemned itself.

question of righteousness adjudged by God.” William Barclay, *The Gospel of John* (Edinburgh: St. Andrew Press, 1956), 14, comments: “When you think of it, it is an amazing thing that men should put their trust for all eternity in a crucified Jewish criminal. What convinces men that this crucified Jew is the Son of God? *That is the work of the Holy Spirit*. It is the Holy Spirit who convinces men of the sheer righteousness of Christ...”

¹⁶² Morris, *St. John*, 621.

¹⁶³ Ibid, 621. Cf. Beasley-Murray, *John*, 253, agrees no less by citing a song in Rev. 11:15 which he claims appreciated and was realized proleptically: “The Sovereignty of the world has passed to our Lord and his Christ and he shall reign forever and ever.”

This paves the way for the third element (verse 11) in the Spirit-Paracletes forensic activity, namely, to offer evidence that in condemning Jesus, the cosmos had judged itself. Brown explains that Jesus' death on the cross seemed to indicate that the trial that he endured throughout his ministry ends with the victory over his enemies. However, through the abiding presence of the Spirit-Paraclete in the life the disciples, Jesus Paraclete is still present after his death, leading the trial with a remarkable outcome. If Jesus' passion and crucifixion shows his head-on battle with the prince of this world (see 12:31 and 24:30), then his resurrection sanctions his triumph over the prince of this world.¹⁶⁴

In bearing witness to Jesus' victory, the Spirit-Paraclete is truly the comforter: he comforts and cares for the disciples in the midst of their mourning and sorrowing over Jesus' departure and of the persecution and hostility in the world.

The Spirit-Paraclete has been identified so far as another Paraclete who is holy, asked from the Father by Jesus to abide with the disciples forever, a teacher and reminder of Jesus-Paraclete's teaching, he is the Spirit of truth who testifies about Jesus and he convicts (or exposes) to the world of sin, judgment and righteousness.

2.4.6 Fifth Logion: 16:13-14

A. Events Leading to the Revelation of the Spirit's Identity

In v. 12, Jesus focuses on his disciples: "I still have many things to say to you but they would be too much for you to bear now". *Βαστάζω* (bear) is an unusual word in such a context.¹⁶⁵ Leon Morris has explained that it refers to the disciples' inability, until the Spirit-Paraclete comes, to live out the implication of the revelation. It may signify that

¹⁶⁴ Brown, *The Gospel According to John*, 13-14.

¹⁶⁵ Morris, *St. John*, 620, explains that *βαστάζω* is used for picking up or raising stones (see 10:31), of carrying a burden (19:17 and often), and figuratively of enduring anything burdensome (Gal. 6:2). It may be used of bearing Christ's name (Acts 9:15), but the present passage is the only one that refers to "bearing" words.

their experience sets a limit to their ability to perceive: there are further revelations, truth, that they could not as yet receive, but they will know when the Spirit-Paraclete arrives.¹⁶⁶

Moloney adds that the temporal aspect of the narrative, indicated by the adverb ἄρτι must be taken seriously. He clarifies that it is not as if more revelation is still to follow, to be delivered by the Paraclete. The problem lies with the situation of the disciples “now.”¹⁶⁷ In fact, the reader has no illusions about the fragility of the people sitting at the table, listening to Jesus’ words. They are incapable to receive Jesus’ sayings. The Spirit is, therefore, promised as the guide towards the fullness of the truth.

B. Identity of the Spirit-Paraclete in 16:13-14

¹³ ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάση· οὐ γὰρ λαλήσει ἑαυτοῦ, ἀλλ’ ὅσα ἀκούσει λαλήσει καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. ¹⁴ ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ ὑμῖν.

But when the Spirit of truth comes, he will guide (lead, teach) you into all the truth; for he will not speak on his own, but will speak whatever he may hear, and he will announce to you the things that are to come. He will glorify me, because he will take what is mine and announce it to you.

The repetition of an important Johannine syntagma appears in the last logion to inform the reader of the revealing activity of the Spirit-Paraclete. He will speak (λαλήσει - 2x) and announce (ἀναγγελεῖ - 2x).¹⁶⁸ The Father has been revealed in the ‘flesh’ of Jesus (see 1:14-18); but in the Spirit-Paraclete’s time, after the departure of Jesus-Paraclete, the implications of this revelation will be unfolded. This is yet another reason why it is advantageous for the disciples that Jesus departs (see v. 7). Jesus-Paraclete must leave

¹⁶⁶ E. Schweizer, *The Holy Spirit* (London: SCM Press, 1980), 106, writes that, “righteousness or justice is not what the world thinks it is, for the world crucified Jesus in the name of justice; genuine righteousness is found in the works of Jesus.”

¹⁶⁷ Moloney, *Belief in the Word*, 87.

¹⁶⁸ The use of λεγει in the Fourth Gospel for Jesus’ revealing word is widespread. This cannot be said for ἀναγγελλειν which, up to this point of the story has been found only twice (see 4:25; 5:15). Brown, *John*, 708, claims that its widespread use in the LXX, and especially in Isaiah, has provided background for the Johannine use. For Brown, it contains the ideas of “seeking a deeper meaning in what has already happened.”

the many unbearable things that he would like to tell them to the other Paraclete (14:16), the Spirit of truth (vv. 12-13a).

The action of the Spirit-Paraclete is introduced with the verb ὁδηγήσει. The verb is commonly translated as to lead or guide; however, it has the nuance of coaching an athlete to win a track and field. The Spirit will, therefore, lead the disciples not only to know, but also to experience intimate knowledge of Jesus-Paraclete. The careful choice words highlights the author's concern to instruct the reader that the journey towards the entire/all truth (ἐν τῇ ἀληθείᾳ πάσῃ) has not been complete. Jesus has been with the disciples as the way (see 14:6a); he is about to depart; however, the journey continues.

There is a dynamic sense of a steady unfolding of a revelation that has not yet been fully grasped or experienced. When the traveller is provided with a guide, he journeys with unconditioned and undaunted confidence (v. 13). Moloney concurs that neither Jesus-Paraclete nor the Spirit-Paraclete is the eventual source of the revelation they announce. As Jesus-Paraclete has not proclaimed himself or his own words but has made the Father known, so the Spirit-Paraclete speaks what he hears (see 13b: ὅσα ἄκούσει λαλήσει).¹⁶⁹

The author of the Fourth Gospel insists that there are things “yet to come” (τὰ ἐρχόμενα). Scholars debate on the meaning of τὰ ἐρχόμενα. Windisch and Johnston are of the view that it referred to eschatology: the Spirit-Paraclete guides the believers toward the complete eschatological revelation.¹⁷⁰ Bauer and Mohr confirm that it is an

¹⁶⁹ Moloney, *Belief*, 87.

¹⁷⁰ H. Windisch, *The Spirit-Paraclete in the Fourth Gospel* (Philadelphia: Fortress Press, 1968) and G. Johnston, *The Spirit-Paraclete in the Gospel*, 38-39.

indication of the apocalyptic aspect of the apostolic Christian prophecy.¹⁷¹ On the contrary, Marsh and Thusing argue that it concerns the events of ‘the hour,’ which are about to come in the story of Jesus. The Spirit will help the community to overcome the ‘scandal’ of the cross.¹⁷²

The researcher adopts an inclusive position. The Spirit-Paraclete points the disciples forward to the ‘hour,’ and the many events that will flow from ‘the hour,’ including the end of time salvation.¹⁷³ The gift of the Spirit-Paraclete does not mark the end of the story but signals a new stage after the departure and glorification of Jesus, the period of the Spirit-filled community of testimonies.

Just as it was announced in the prologue (see 1:14), Jesus’ saving presence during the period of his ministry revealed his ‘glory’ (see 2:11; 11:40 and 12:23), as the glory of God could be seen at Sinai (see Exod. 19:16-20). The reader is informed that the Jesus-Paraclete’s revealing *Missio Dei*, explained theologically as the vision of the glory (12:43), will continue in the *Missio Dei* of the Spirit-Paraclete, who will take all that is of Jesus-Paraclete and proclaim it, thus helping the disciple to remember and understand the teaching of Jesus (v. 14; see also 14:26; 15:26).

What is the content of the teaching of the Spirit-Paraclete? The Greek text employs the indefinite adjective *πάση* which is translated as everything or all things. This means that the Spirit-Paraclete, who is also the Spirit of truth (*τῆς ἀληθείας*), is to ‘coach’ the disciples on all things related to their faith in Jesus, to the destiny of the *kosmos*, and on the eschatological war between light and darkness that will be won by the crucified Jesus.¹⁷⁴

¹⁷¹ J.C.B Mohr, *Challenging Perspectives on the Gospel of John* (Tubingen: John Siebeck, 1933), 198-99.

¹⁷² J. Marsh, *Saint John* (Harmondsworth: Penguin, 1968), 538-39.

¹⁷³ Moloney, *Belief*, 88.

¹⁷⁴ The Spirit of Truth will guide the disciples not into some things but all truth. Through the stages of

The Holy Spirit does not speak of himself. He speaks the things he hears, from Jesus and the Father from whom he is sent. He is not only a guide or a coach, but a teacher. Additionally, he is a ‘hearing Spirit,’ whose words are not centred on himself but on Jesus. He takes of what belongs to Jesus and announces it to the disciples.¹⁷⁵ In 16:14, the focus of the Spirit of truth is revealed: to glorify Jesus. Jesus reiterates that the Spirit of truth will take what belongs to Jesus and declare it to disciples, so that the Son will be glorified, his true nature will be finally recognized by every creature.

In conclusion, the Spirit-Paraclete has been identified as another Paraclete who is holy, asked from the Father by Jesus to abide with the disciples forever, a teacher and reminder of Jesus-Paraclete’s teaching, he is the Spirit of truth who testifies about Jesus, he will guide the disciples into all truth and most importantly, he takes what Jesus has spoken and announces to the disciples.

2.4.7 Summary

Jesus is aware of the culmination of his ministry on earth (13:1). The introduction of the Spirit as *ἄλλον παράκλητον* (14:16 — the ‘other’ Paraclete) demonstrates the continuity of Jesus’ mission enabled – empowered and strengthened by the Spirit – through the disciples.

The ‘button’ of Jesus’ leadership is handed over to the Spirit who would lead, and guide the disciples into the whole truth, because he is the Spirit of truth. Initially, the disciples had reasoned that they were at a disadvantage upon Jesus’ departure. However, Jesus emphasized to them that it was to their own advantage. When he returned to the Father, he was going to petition the Father to send the Spirit which would dwell in all believers

coaching: prescriptive, persuasive, collaborative and confirmative stages, a resounding relationship of success is built.

¹⁷⁵ The Spirit-Paraclete acts as the moon that borrows its light from the sun and reflects it brightly at the night part of the earth during the night.

irrespective of their geographic jurisdiction and of time.

Upon announcing his departure to his Father, the disciples were filled with pain, emptiness, loneliness and they felt very vulnerable to the world. Jesus, who had been their good shepherd (see John 10:11, 14), needed to fill their emptiness, address their pain, comfort and reassure them. It is within the literary unit of chapters 13—16 that Jesus' reassurance unfolded to prepare the disciples' heart towards the future and what they could expect from the hostile world.¹⁷⁶ To belong to Jesus-Paraclete's family of believers is to dissociate from the world and the world can direct its love to what associates with it.

Finally, Jesus had further revelation to the disciples, but his time was limited and the disciples could not bear the import of his message. The Spirit was promised as the one who would enable the disciples to bear and understand Jesus' words.

2.5 Narrative Analysis

2.5.1 Introduction

The narrative analysis offers a comprehensive overview of the revelation of the Spirit-Paraclete within chapters 14—16, in order to answer the following question: how do the five logia guide the readers to a deeper understanding of the identity and mission of the Spirit? What is the perlocutory effect of this revelation on the reader? However, before entering in the analysis of the literary unit, it is important to notice the followings.

In the fourth gospel only the 'competent' characters speak about the Spirit. With very few exceptions, in fact, only Jesus himself (3:5-8; 4:23-24; 6:63; 14:25-26; 15:26-27; 16:7-11; 16:12-15; 20:22) and John the Baptist (1:32-33; 3:34) introduced the readers in the mystery of the Spirit. The Christological focus of the Johannine πνεῦμα emerges,

¹⁷⁶ This is confirmed by Hoskyns, who so well states that, "the implacable hatred of the World for the friends of Jesus is the sign of the verity of that friendship." E.C. Hoskyns, *The Fourth Gospel* (London: Faber & Faber, 1947), 479.

therefore, in the choice of the voices of Jesus (and the ‘testimony’ John the Baptist) as unique locutory point of view: the adversaries and not even the disciples could even mention the Spirit. A clear evidence is that among the many questions raised by the disciples in chapters 14—16 not even one is about the Spirit. In other words, in the Johannine theology only those who had a personal experience with the Spirit can speak about the Spirit.

The gospel itself justifies its genesis as a ‘product’ of the same Spirit, written under the inspiration of the Spirit as a ‘Christological witnesses:’ Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων καὶ ὁ γράψας ταῦτα, καὶ οἶδαμεν ὅτι ἀληθὴς αὐτοῦ ἡ μαρτυρία ἐστίν (This is the disciple who testifies about these things and has written these things, and we know that his testimony is true (John 21:24).

The logia on the Spirit are collocated in the dialogue between Jesus and his disciples, during the last Passover meal, on the threshold of his death. Therefore, they have a ‘testamental’ value, they represent the last will of Jesus and as such they constitute the bridge between two eons: the historical presence of Jesus among his disciples and his permanent presence in the Spirit in the life of the church.

Finally, the logia seem to have the function of legitimizing the existence of the Fourth Gospel, written to portray a ‘Christus praesens.’ The gospel is, in fact, portrayed as the message, the testimony of the Spirit-Paraclete who originates the post-Easter mission and guaranties the community’s testimony even after the death of the eyewitnesses.

The fourth gospel was written to answer important questions: who can guarantee the truth of the church mission after the death of the apostles? Who can offer the correct Christological doctrine? The Johannine’s answer is the Spirit of truth, the ‘other’ Paraclete, who will guide forever the reflection and the mission of the Christian community;

who will protect those who believe in Jesus and console them during the supreme testimony: persecution and martyrdom.

2.5.2 The Journey of the Readers in chapters 14—16

In 13:1-38, the author explicitly painted Jesus-Paraclete's self-gift in death, as an act of love. 14:1-31 was also dedicated to further clarify the truth that the death of Jesus will be his departure from the disciples. However, the departure of Jesus-Paraclete (see 14:1-6, 27b-31) should not be a moment of consternation or fear (see 14:1,27b). Indeed Jesus-Paraclete returns to the Father (vv. 2-3, 6, 28) to start an in-between time marked by the sending of the Spirit-Paraclete, who is identified also as the Spirit of truth, who will be with the disciples, continuing the *Missio Dei* of Jesus-Paraclete in his physical absence (vv. 16-17).

Jesus' *Mission Dei* amongst the disciples will be accomplished through the presence of the Spirit-Paraclete, in his function as teacher and reminder (see 14:26). Prior to the promise of the Spirit-Paraclete, and following Philip's request that Jesus shows the disciples the Father, Jesus restated the central message of the Gospel: his oneness with the Father makes his words and his works the unique revelation of God (see 14:7-11).

The gift of the Spirit-Paraclete, who is identified in 14:16-17 as another Paraclete and the Spirit of truth, will continue this revelation εἰς τὸν αἰῶνα (14:16). The oneness that exists between the Father and the Son will be revealed in the disciple who loves Jesus-Paraclete and keeps his commandments. The Spirit is, therefore, introduced as "the experience of the presence and the absence of one during the in-between time."¹⁷⁷ Jesus introduces the Spirit as another 'self,' future gift of the Father, known by the disciples and their permanent guide. The reader perceives that the Spirit is given to transform the

¹⁷⁷ Moloney, *Reading the Fourth Gospel*, 54.

‘absence’ of Jesus in a new presence, a permanent presence that would walk with the community of Jesus until the end of time. The question is: how can this happen?

The second logion answers the question. It identified the Spirit-Paraclete with the Holy Spirit and elaborated on his functions: to teach and to remember the whole truth concerning the person and the mission of Christ, the Son of God (14:25-26).

The discourse in chapter 15 is unique in that only Jesus-Paraclete speaks, centring on abiding love and being hated. Two contrasting experiences are bridged by Jesus-Paraclete’s commandment of mutual love. The first experience deals with the mutual ‘abiding’ that should exist between Jesus and the disciples (see 15:1-11). The contrasting experience spells out the hatred and violent separation that exists between ‘the world’ and both Jesus and the disciples (see 15:18-16:3). The experience of being a disciple, loved by Jesus-Paraclete, demands to share in his experience of hatred, rejection, and death.

Jesus sent into the world by the Father as living sign of His love (cf. 3:16) is surrounded by hatred (see 13:12), ignorance (see 13:22, 28), betrayal (13:2, 10-11, 21-30), and the threat of death (see 13:2, 18-19, 36).

However, it was in the midst of hatred, ignorance, betrayal and the threat of death that the revelation on the Spirit-Paraclete became so relevant: He was to enable the disciples not to be clamped down and cringed in; He was sent to testify to the disciples about Jesus so that they would not give in to the hate, betrayal, ignorance, and they would not be afraid of the threat of death (15:26-27).

The reader comprehends that the role of the testimony of the Spirit is to support the testimony of the community and to make it unshakable: Jesus-Paraclete will be witnessed by the believers in their mutual love, even among hate and facing death.

Central to the logia in chapter 16 is the need for the disciples to turn to the Father in the name of Jesus before and after the ‘hour’ (see vv. 21-24). The pericope is dedicated to the theme of Jesus-Paraclete’s departure and the role of the Spirit-Paraclete in the in-between time (see vv. 4-20).

Despite the desire to keep their master with them, it was to their advantage that Jesus departed. Rather than adding to their sorrow (see 15:18—16:3), it would turn their distress to joy. At the heart of the benefits that were to flow from his departure was the gift of the Spirit-Paraclete (see 14:15-16, 26; 15:26), but that gift is entirely dependent on the departure of Jesus-Paraclete.

It must be remembered that the sending of the Spirit-Paraclete had a link with the departure of the Jesus-Paraclete since the narrator’s remark in 7:39: “As yet the Spirit had not been given, because Jesus was not yet glorified.” The tension this narrative created led to a prolepsis that has not been resolved though, yet, the link between the end of Jesus’ life through death and departure, and his glorification, is being increasingly strengthened (see 11:4; 12:23, 32-34; 13:1, 31-32).

The fourth logion presents the Spirit-Paraclete not as ‘guide and defensor’ of the disciples but as ‘accuser’ of the world (see vv. 8-11). He will convict the world exposing its sin; revealing its false conviction and, in the process, offering a further revelation of God (vv. 12-15).

These roles are the prolongation of the person and work of Jesus-Paraclete into the in-between time. The chiasmic repetition of important Johannine expression informs the reader on the parallel revealing activity of the Paraclete who will speak (vv. 13) and

announce all truth (vv. 13, 14, 15).¹⁷⁸ Neither Jesus-Paraclete nor Spirit-Paraclete are, however, the ultimate source of the revelation they communicate. They do not proclaim themselves or their words; they made the Father known (see 14:10).

The author insists that there are things “yet to come” (v.13b). The gift of the Spirit-Paraclete does not mark the end of the revelation but signals a new stage; the time of the Spirit-filled community of worshiping disciples.

Both Jesus-Paraclete and Spirit-Paraclete have been sent by the Father (see 14:16, 26; 15:26). To re-affirm this fundamental element, Jesus states that everything belonging to the Father also belongs to him (16:12-15; cf. 5:19; 5:30). The oneness between the Father and the Son (see 1:1-2, 1810:30, 38) is so complete that what is of the Father is also the Son. Jesus is, thus, the perfect and ideal revelation of the Father, and nothing of the Father can be hidden, as Jesus possesses everything of the Father (16:15; see also 1:1c). This unique Johannine understanding of Jesus flows into the author’s presentation of the Spirit-Paraclete: “he will not be speaking of his own accord but will say only what he has been told” (16:13).¹⁷⁹

At the end of the journey, the reader knows that the Spirit-Paraclete is identified as another Paraclete who substitutes Jesus-Paraclete (the truth) physical absence and continues to lead the community of Jesus as the Spirit of truth (14:17), to the ultimate revelation of Jesus and the Father. The Spirit-Paraclete is ‘holy’ (set apart or consecrated), he is the ultimate teacher (14:26a) and the ‘reminder’ (14:26b) of what Jesus revealed.

¹⁷⁸ Porsch, *Pneuma und Wort*, 295-97, states that the use of *λεγειν* in the Fourth Gospel for Jesus’ revealing word is widespread. This cannot be said for *αναγγελλειν* which, up to this point of the story has been found only twice (see 4:25; 5:15). Brown, John, 708, claims that its widespread use in the LXX, and especially in Isaiah, has provided background for the Johannine use. For Brown, it contains the idea of “seeking a deeper meaning in what has already happened.”

¹⁷⁹ All the verbs that speak of the revealing task of the Spirit-Paraclete in vv. 12-15 are in the future tense, with the exception of *λαμβάνει* in v. 15. All that is of Jesus-Paraclete always has been his, because of the oneness between God and the Logos. The Paraclete therefore takes (*λαμβάνει*) that which is (*εστιν*).

The Spirit-Paraclete, sent from God the Father upon Jesus-Paracletes request, will confirm the disciples who will in turn be able to witness to the world.

Furthermore, the reader understands that the gift of the Spirit-Paraclete is not restricted to the disciples; he is a gift even for the hostile world by convicting or exposing its sin, the refusal of Jesus, by judging and calling the world to righteousness. As predicted by Jesus-Paraclete, the disciples will face hatred, rejection, persecution and the hostility of the world: guided by the Spirit-Paraclete, they will testify the love of God in their mutual love and will be living signs of Jesus' presence in the world.

The identity of the Spirit-Paraclete is always portrayed in relationship to the identity of Jesus: another Paraclete, Spirit of truth, holy, teacher, reminder, testifier of Jesus, convictor of the world, revealer of things to come, lawyer and consoler. However, the narrative does not identify Jesus with the Spirit but evidences of some differences that are summarized in the table below:

ACTIVITY/ AREA	PARACLETE-JESUS	PARACLETE-SPIRIT
Sent on earth	Sent by the Father	Sent by both Father and Jesus
Mission on earth	Came that all humanity shall believe and be saved	Came to dwell in only believers
Recognition and reception by world	Seen by the world but was not recognized (see 1:12)	Could not see Him nor receive him
Mission to the world	Came to save the world	Came to convict the world of sin, righteousness and judgment
Duration with Disciples	Temporally be with the disciples	Permanently be with the disciples
Teaching the disciples	He is the logos; as great teacher he teaches them	He receives from Jesus and teaches them the things Jesus gives to them
Revelation on truth	He is the way, the truth and the life	He is the Spirit of truth who guides, leads, coaches the disciples into the truth

Fulfilment	Fulfilment of the prophetic promises	Fulfils prophetic promises, glorifies Jesus and testify about Jesus' words
Reminder	Of the law, prophets and things to come	Reminds them of Jesus and the teachings of Jesus
Dwelling with disciples	Comes with Father to make their (abode or home) in the believer	Comes to be with and be in the believer or disciple of Christ.
Season on earth	Before Spirit-Paraclete	After Jesus-Paraclete's work is done

Table 2.2: Major differences between Paraclete-Jesus and Paraclete-Spirit

2.6 Theological Synthesis

The first passage (14:16-17) presents the Spirit as “another Paraclete” (v.16). This designation implies that Jesus himself has been serving as Paraclete, and the Spirit who will come will function in the same fashion. Moreover, Jesus says that the second Paraclete will remain with the disciples ‘always.’ The Spirit, in fact, will guarantee the continued presence of Jesus amid the disciples. He will never leave them orphaned (v. 18). The passage also points to a unique aspect of the Spirit as advocate. Contrary to the literary sense of the term, the Spirit-Paraclete will not be merely a ‘defender’ of the disciples. He will act also as ‘prosecutor’ of the world because as “the Spirit of truth” (v. 17) will be rejected by the world.

In the second logion (14:26) the Spirit-Paraclete is explicitly called “Holy Spirit:” he comes from the Father who sends Him, just as He sent his own Son. Moreover, the Holy Spirit’s role will be to “teach” the disciples and to “remind” them of what Jesus had taught. Thus, the Spirit-Paraclete is presented in direct continuation of Jesus’ revelatory mission.

The third passage (15:26) repeats the previous information before adding a new layer of understanding. The Spirit-Paraclete, the Spirit of Truth sent by Father will testify/bear

witness to Jesus-Paraclete. The narrative does not explicitly state that the Spirit-Paraclete's presence will sustain the witness (*martyreō*) of the disciples, but the context with the reference to being expelled from the synagogue seems to suggest this interpretation.¹⁸⁰

The gift of friendship, the mutual love, the ability to recognize the gift of the 'other' and the strength to live the 'cost of discipleship' are inspired by the Holy Spirit.

Perhaps this is the more demanding call to action of the text for the original but also for the contemporary readers: in a pluralistic and globalized world, this model of friendship in mutual witness and hospitality can challenge *status quo* and initiate a new paradigm of just and peaceful relationship between South and North, in the socio-economic domain, and between East and West in cultural and inter-religious realms.¹⁸¹

In the fourth passage (16:7-11) spells out the prosecuting role of the Paraclete. The passage assumes a 'murky' tone as the Spirit-Paraclete's role is described to "convict the world in regard to sin, righteousness and judgment." The forensic role of the Spirit-Paraclete is evident in this context as a prosecuting attorney rather than defence attorney. If the language of this passage is mysterious, its basic meaning follows the logic of the previous logion. The Spirit-Paraclete is the Spirit of truth. He enables the disciples to give testimony on behalf of Jesus. He comes so that the disciples will not forget what Jesus taught by reminding them. He also provides insight, knowledge that only comes to the disciples after the death and resurrection of Jesus Himself. For these reasons, he challenges the world and compels the world to self-judgement.¹⁸²

The fifth passage (16:13-14) concludes with a futuristic perspective. There are many more revelations to receive from Jesus and about Jesus, but the disciples are unable to

¹⁸⁰ Ronald D. Witherup, "The Spirit of God," *The Priest* 40 (2014): 2.

¹⁸¹ K.M. George, "Transformation," *The Sage*, 30 (2013): 267-272, doi: 10.1177/0265378813501441.

¹⁸² Witherup, "The Spirit of God," 2.

bear them. The Holy Spirit will come and guide them to the ‘entire’ truth at a pace that is ‘bearable’ for them. Through this special mission among Jesus’ disciples, he will glorify Jesus (v.14).

In the end, the five logia called the disciples of all generation to a process of knowledge for transformation, as K.M. George summarises: “...witnessing to the life-giving gospel of Christ in the power of the Spirit requires us to enter a new level of awareness, hitherto generally ignored, of the manifold gifts and energies of the Holy Spirit in the created world.”

For this reason, the active presence of the Spirit is able to liberate even the contemporary disciples, from the false dichotomies and unwholesome fragmentation of reality created by the currently dominant western civilization and materialistic bent of Christianity which takes delight in worldly power and prosperity.¹⁸³

2.7 Conclusion

The author of the Fourth Gospel offers a unique portrayal of the Spirit-Paraclete. From the beginning of the Gospel, the Spirit is presented as the one who identified Jesus as the Messiah (see 1:32-33), the spiritual gift who enables believers to be born from above, into God’s kingdom as his children (see 3:5-6, 34); the one who enables believers to truthfully worship God the Father from within their spirit, irrespective of the place they live, and the giver of eternal life to those who ‘welcome’ Jesus to abide in them (see 6:63).

Within the five (5) logia, the Spirit-Paraclete is identified as another Paraclete, who will continue the presence of Jesus-Paraclete. He is twice referred to as the Spirit of truth, who is ‘holy’ and teaches with insight, enabling the disciples to acquire an intimate

¹⁸³ George, *Transformation*, 276.

knowledge of Jesus and the Father and empowering them to witness to the world. In their mission to the world, filled with rejection, hatred and persecution, the disciples are assured that the Spirit-Paraclete will convict (or expose) the world; hence the disciples can be free from sorrow and fear.

In the Ghanaian Christian context, the Spirit enjoys a great popularity: the service of prophets is highly requested by people to receive the 'anointing' and the words of the Spirit. Even in denominations who do not recognize the ministry of the prophets, prophetic services are increasing and are often conducted in 'questionable' ways.

Relevant questions are raised by the phenomenon: which 'idea' of the Spirit is manifested by this trend? More precisely, who is the Spirit for Ghanaian Christians? The following chapter addresses these questions through the CBS of the five logia conducted with six selected groups of Baptists living in the Adentan Municipality.

CHAPTER THREE

CONTEXTUAL BIBLE STUDY OF JOHN 14—16

3.1 Introduction

The chapter aims to explore how two Baptist churches within the Adentan municipality perceived the identity of the Spirit as portrayed in John 14—16. The methodological instrument used is the CBS conducted with different groups of ordinary readers in two Baptist churches of Ghana Baptist Convention (GBC), in Adenta (GA), Calvary Baptist Church, Adenta and Adenta Baptist Church.

Before presenting the result of Contextual Bible Study (CBS), the chapter provides an overview of the history of the Baptist church, its inception in Ghana and its commencement in the Adentan Municipality.

3.2 Historical Overview of Baptists

As a missionary denomination, Baptists have had a notable history.¹⁸⁴ The current Baptist denomination commenced in England and Holland in the early seventeenth century. Baptists emerged as a small struggling sect on the fringe of the much larger Protestant world, shaped by radical dissents such as Puritanism, Separatism, and Anabaptism.¹⁸⁵ The theology of reformation championed by Ulrich Zwingli, and John Calvin, and the English Baptists' deep desire for spiritual reforms was greatly influenced by those separatist groups.

Some of the separatists adopted baptism of believers only (without infant baptism), and later applied the baptism by total immersion. Other forms of baptism such as sprinkling and flagging were not accepted and deemed unscriptural.¹⁸⁶ For this practice, they were

¹⁸⁴ Albert W. Wardin, *Baptists around the World* (Deland: Stetson University, 1995), 8.

¹⁸⁵ *Ibid.*, 2.

¹⁸⁶ Crosby Thomas, *The History of the English Baptist* (London: Kingsgate Press, 1990), 164.

nicknamed ‘Baptists.’

Two main Baptist groups developed in England in the early 1600s called ‘General’ Baptists and ‘Particular’ Baptists, characterized by doctrinal differences concerning atonement and church organization. The General Baptists believed in a ‘general’ atonement. They were of the view that Jesus Christ’s atoning sacrifice and death on the cross has *general* application: anyone who voluntarily believed in Christ can be saved. The General Baptists were labelled Armenians for their connection with Jacob Arminius, whose soteriology made room for human free will. Like any other ‘Armenians,’ the General Baptists taught the possibility of “falling from grace.” In addition, their church polity gave little room to the local or congregational autonomy; more power was vested to the association.¹⁸⁷ John Smith and Thomas Helwys were considered as primary proponents of the General Baptists with their earliest church founded in 1609.

‘Particular’ Baptists surfaced by the late 1630s, their earliest church dates back to 1663, led by Henry Jessy, William Koffin and John Spilsbury. As a result of the influence of Calvin’s theology on salvation, they upheld a *particular* atonement. They believed that Jesus Christ did not die for all humanity, but only for ‘particular’ ones. With parallel views of Calvin, the ‘Particular’ Baptists believed that God had elected *some* to salvation. The Elected believer will experience salvation that could never be lost. By all

¹⁸⁷ GBC, *Constitution*, Art. 17, 28 spells out that for efficient administration, the Convention shall be divided into administrative Sectors and Associations each which shall be headed by Sector Heads and Association Ministers respectively. More Specifically, Article 17 (4a to 4c) establishes that for effective administration, Sectors shall be divided into Associations. Every member-church of the Convention shall belong to an Association. Baptist associations are established to encourage and coordinate the establishment of churches, strengthen weaker churches and ensure the effective and efficient mobilization of resources within the Association. M.A.G. Haykin, *Kiffin, Knollys, Keach: Rediscovering Our English Heritage* (Leeds: Reformation Trust Today, 1996), 18, has explained that Baptist Associations provides accountability for orthodoxy and a means for providing necessities for minister of poorer churches. He adds that the resulting “strength in numbers” cooperation facilitated evangelism and the spread of Baptist principles.

measurable standards, the Particular Baptists grew to become the larger of the two developed groups. The local church's autonomy, gave them authority while, associations played advisory roles.¹⁸⁸

Both the Particular and General Baptists had a steady growth in England. By the year 1644, the Particular Baptists, had seven churches. By 1650, the General Baptists had about forty-seven (47) churches. The churches were organized into associations; they issued several confessions of faith and had the structure of a national organization. However, both General and Particular Baptists acted together to offer Baptist Confession of Faith leading to the important *First London Confession of Faith* wielding a vast influence upon the future shape of Baptists life and thought.¹⁸⁹

3.3 Summary of the History of Ghana Baptist Convention

The GBC is the largest umbrella organization of Baptist in Ghana. Historically, the Baptist brand of Christianity arrived in Ghana in two movements. The first Baptist's presence in Ghana commenced with Rev. Mark C. Hayford, the son of a Ghanaian Methodist minister based in Nigeria. Rev. Hayford was called and ordained into ministry in Nigeria. By the year 1926, he had planted forty-five churches in the Gold Coast and Cote d'Ivoire. However, after his death in 1935, the membership of these churches diminished drastically. His vision to build schools and churches outlived him as some of the properties he acquired still stands as a legacy to his memory. These include the Mark C. Hayford Baptist Church in Accra and the Redemption Baptist Church in Cape Coast. These two churches are vibrant members of the Ghana Baptist Convention.¹⁹⁰

Historically, the current Ghana Baptist Convention commenced as a denominational

¹⁸⁸ Champlin Burrage, *The Early English Dissenters in the Light of Recent Research* (Grand Rapids, MI: Baker Book House, 2002), 176-177.

¹⁸⁹ Ibid., 177.

¹⁹⁰ Ghana Baptist Convention, *Golden Jubilee Brochure* (Accra: GBC, 2013), 11.

body affiliated with the Nigerian Baptist Convention and the Southern Baptist Convention of USA, representing the second Baptist movement. As a result of commerce, Nigerian Yoruba Baptist brethren arrived in Ghana (formerly Gold Coast), to fully explore the booming economic gains and resources of the Gold Coast in the early part of the eighteenth Century. They later formed groups that congregated to form Baptist Churches in Ghana through prayer meetings, Bible studies, or worship.¹⁹¹ Subsequently, by the early 1920s, Yoruba Baptist congregations were founded in various cities and towns including Cape Coast, Sefwi, Tarkwa, Techiman, Dunkwa, Accra, Konongo, Tamale and Sekondi.¹⁹²

It is worthy to note that in the '20s, Nigerian nationals were a consistent presence in the Gold Coast as shown in Table 3.1.

COUNTRY	YEAR 1921	YEAR 1931
Liberia	12, 600	6, 800
Nigeria	21, 200	67,700
Other west Africans	14, 500	199,100
Other Africans	--	15,600

Table 3.1: Foreign Populations in the Gold Coast: 1921 and 1931 census years¹⁹³

Migrants from Ogbomosho town established branches of Baptist churches in several suburbs of the Gold Coast.¹⁹⁴ Baptist work in Ghana flourished as the established local

¹⁹¹ Kojo Osei-Wusuh, "A Brief History of Ghana Baptists", Paper presented during the Heritage and Identity Session, Baptist World Alliance (BWA) Annual Gathering, University of Ghana, Legon, July 2007, 1-2.

¹⁹² J. Boadi, *Brief History of the Ghana Baptist Convention History* (Kumasi: Humble Gate Publications), 24-26.

¹⁹³ Herbert H. Hyman, *Secondary Analysis of Sample Surveys: Principles, Procedures, and Potentialities* (New York: Wiley, 1972); Thomas Antwi Boasiakoh, "Migrant Hometown Associations (HTAs) in Ghana: Their Role in Migrant Integration and the Negotiations of Labour Market Conditions in Ghana," *OECD/ISSER Workshop* (Legon: Department of Sociology, 2008), 3.

¹⁹⁴ Rasheed Olaniyi, *Rethinking Migration and Diaspora Identity in West Africa: A Comparative Study of Yoruba in Northern Nigeria and Ghana, 1900-1970* (Ibadan: University of Ibadan, 2007), 2.

churches, acquired church properties and worked under the name Yoruba Baptist Association, established in 1935. However, the churches were unable to attract local population as the meetings were conducted in Yoruba language. As a matter of fact, out of the 12 churches in Tamale, three had almost exclusively Yoruba congregations.¹⁹⁵

In the first quarter of 1947, the Yoruba Baptist association sent an appeal to both the Nigeria Baptist Convention and the Nigeria Baptist Mission.¹⁹⁶ The Nigerian Baptist Mission in response sent Rev. and Mrs. Littleton to the Gold Coast in late 1947 to start the establishment of Baptist Churches among the indigenous Ghanaians. In 1952, the first Baptist church amongst the Ghanaian indigenes was started with the collective efforts of the Littleton's and Mr. Tandoh in the capital of Afigya Kwabre North District, Boamang in the Ashanti Region, Ghana.¹⁹⁷

When Ghana was granted independence from Britain, the economic woes and throes of the migrants were increased leading to reduced economic opportunities and privileges. More so they became more vulnerable. The Government of Ghana, faced with economic crisis, the pressure of indigenization from Ghanaians and led by the administration of K.A. Busia, promulgated the 'Quit Order' (also known as the Aliens Compliance Order) on 18th November, 1969, which mandated all foreigners who did not have resident permits to leave Ghana within twelve days.¹⁹⁸

¹⁹⁵ Boasiakoh, "Migrant Hometown Associations (HTAs)," 3, has established that, The First Baptist Church, the largest had membership of four hundred and the Second Baptist Church had a membership of hundred with Yoruba migrants from Ogbomosho, Ibgoho, Ilesha, and Shepeteri. The existence of Yoruba associations allowed new migrants to enter into ready-made social networks on their arrival in Tamale.

¹⁹⁶ The Nigeria Baptist Mission was made up of Southern Baptist Convention missionaries working in Nigeria.

¹⁹⁷ GBC, *Golden Jubilee Brochure*, 10.

¹⁹⁸ Olaniyi, *Rethinking Migration*, 1.

The Quit Order seriously affected the Yoruba Baptist brethren leading to their departure. As a consequence, many Baptist churches in the association became almost empty. This situation challenged the Ghanaian Baptists left in those churches to intensify their evangelistic activities which resulted in the rapid spread of Baptist work along the length and breadth of Ghana in the early 1970s and 1980s. The Ghana Baptist Convention successfully registered her trustees in July, 1973.¹⁹⁹

3.4 Structure of the Ghana Baptist Convention

Since its inception, the Ghana Baptist Convention had operated with an Executive Committee (EC) structure led by a General Secretary. However, during the 46th Annual Session, a Restructuring Committee was constituted to propose modalities for the restructure of the Ghana Baptist Convention, to make it more effective.²⁰⁰

It must be established that Baptists practice congregational polity which grants each Baptist Church autonomy in their operation. “Autonomy” within the context of the Baptist polity has theological and administrative bases. From a theological perspective each local church is considered ‘a complete body of Christ’ as a result of His presence; from an administrative perspective, each church is self-governing, self-financing and self-propagating so far as the pursuit of the Great Commission is concerned.²⁰¹ Therefore, by application, the polity confers on each local Baptist church the competency to pursue the Great Commission on its own accord. However, it must, at the same time, cooperate with other local Baptist churches to achieve the Great Commission (see Acts 13:1-3, 15:1-23).²⁰²

The annual gathering of selected representatives of local churches constitutes the

¹⁹⁹ Boadi, *Ghana Baptist Convention History*, 24-26.

²⁰⁰ GBC, *Constitution*, 3.

²⁰¹ *Ibid.*, article XIX, Section a & b, 17-18.

²⁰² *Ibid.*, 18.

Annual Session, which is the highest body for decision making in the Ghana Baptist Convention. It is at the Annual Session that the local churches, represented by its delegates, evaluate the progress of the Ghana Baptist Convention's work, strategizes with new goals and adopts a theme for the coming year.²⁰³

The President is the Chief Executive Officer, assisted by two Vice Presidents responsible for Ministries and Administration respectively. The Vice President of Ministries oversees all ministry related activities including the President of the Minister Conference and all heads of department of Church Ministry, Ministerial affairs, Evangelism and Missions, Christian Education, and Church Auxiliaries (Children, Youth, Men, Women, Students Ministry). The Vice President responsible for Administration has jurisdiction over the departments of Finance, Socio-Economic, Non-Theological Education, Human Resource, Public Affairs and Research, and Legal & Estates.²⁰⁴

Another important body is the Denomination Board (DB) which serves as an advisory body to the President of the Ghana Baptist Convention and evaluates his performance. Additionally, the DB serves to receive, discuss and make input to the President's draft policy proposals.²⁰⁵

3.5 Ghana Baptist Convention's Belief in the Holy Spirit

The Ghana Baptist Convention constitution's article six (6) outlines its faith, message and explains its doctrinal stance. The sixth article covers doctrinal topics that include the doctrine of Scripture, God, Trinity man, sin, salvation, God's purpose of grace, perseverance, evangelism, and missions.

²⁰³ Ghana Baptist Convention, *Church Guide* (Accra: Ducor Press, 2007), 30.

²⁰⁴ GBC, *Constitution*, art XII-XIV, 27-38.

²⁰⁵ *Ibid.*, article XVIII, Section 3, 29.

In art. 6(2) b, it is stated that:

The Holy Spirit is the Spirit of God, fully divine. He inspired holy men of old to write Scripture. Through illumination, he enables man to understand truth. He exalts Christ. He convicts man of sin, of righteousness, and judgment. He calls man to the Saviour, and affects regeneration. At the moment of regeneration, he baptizes every believer into the Body of Christ. He cultivates Christian Character, comforts believers, and bestows the spiritual gifts by which they serve God through his church. He seals the believer unto the day of final redemption. His presence in the Christian is guarantee that God will bring the believer into the fullness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism and service.²⁰⁶

On the distinctive role of the Holy Spirit, the article clearly spells out that:

We believe in the Holy Spirit who, as one person of the Trinity, was active in creation. He took part in man's creation and was active throughout the Old Testament inspiring and empowering kings, prophets and even ordinary men and women who availed themselves for the use of God. He was active during the life and ministry of Christ. He was poured out on the day of Pentecost to empower believers to witness the gospel of Christ. We believe He is to glorify Christ in all things and that all He does is to affirm that purpose.²⁰⁷

Additionally, Baptists believe in the critical and exclusive role played by the Spirit in the birth of Christ's followers into the kingdom of God. In art. 6(a), it is stated that, "the new birth, is a work of God's grace whereby believers become new (spiritual) creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ."²⁰⁸ The Holy Spirit is reckoned as an active participant in the critical transformation in the ordinary Baptist believer.

In article 6(c), it is posited that "sanctification is the experience, beginning in regeneration, by which believers are set apart to moral and spiritual maturity through the presence and power of the Holy Spirit dwelling in them."²⁰⁹ So far as God's purpose of

²⁰⁶ GBC, *Constitution*, article VI b, 9.

²⁰⁷ Ibid, 9. Supporting Scriptures include Gen. 1:2, Judges 14:6, Job 26:3, Psalm 51:1, Matt. 1:18 and Mark 1:10, 12.

²⁰⁸ Ibid, article 6(a), 9.

²⁰⁹ Ibid, article 6(c), 9.

Grace is concerned, “all true believers endure to the end. Those who God has accepted in Christ, and sanctified by His Spirit, never fall away from the state of grace, but shall persevere to the end.”²¹⁰ Baptists also believe in persevering in the world to the end. “The Holy Spirit also gives every believer the Holy Spirit who begins a life-long process of transforming that person to conform to the image of Christ. Such a person cannot fall away and be lost.”²¹¹

In the African primal imagination, through the presence of spirits and spirit possession, communications and interventions are sought from the supernatural realm of health and salvation.²¹² Asamoah-Gyadu further discloses that within African religio-cultural world, the concepts of illness and health are usually more social and cultural than biological. Indeed, Masamba ma Mpolo and Kalu add that in the context of spiritual causality, organically manifested symptoms are always the result of some external aggression.²¹³ The world of the traditional African is an ‘intentional’ one in which nothing happens by chance, and “the invisible powers are believed to be active also in the natural order.”²¹⁴

It is against this background that the GBC has clearly established its belief in the Holy Spirit as possessing power over satanic and evil spirits. Concerning the reality of Satan and demons, Baptists believe that “Satan has power and is very active in the world, but Christ Jesus has power over him. The Holy Spirit, who in dwells every believer, is far greater than Satan. They can be duly cast out in the name of Jesus through the power of

²¹⁰ CBS, *Constitution*, article 7(b), 9.

²¹¹ Ibid, article 8(a), 10.

²¹² J. Kwabena Asamoah-Gyadu, *Sighs and Signs of the Spirit; Ghanaian Perspectives on Pentecostalism and Renewal in Africa* (Accra: Regnum Africa, 2015), 1.

²¹³ Masamba ma Mpolo, “Perspectives on African Pastoral Counseling,” in *The Risks of Growth: Counseling and Pastoral Theology in the African Context*, eds. Masamba ma Mpolo and Wilhelmina Kalu (Geneva: WCC, 1985), 9.

²¹⁴ Kwesi A. Dickson, *Theology in Africa* (Maryknoll, NY: Orbis, 1984), 49.

the Holy Spirit.”²¹⁵

In living out the presence of the Holy Spirit, GBC’s Christian Education Department provides study-resources to use at the local church level. Two of such resources that have been produced are: (a) Fresh encounter: Experiencing Fullness through the presence and power of the Holy Spirit and (b) The Comforter has come.²¹⁶

3.5 Overview of the Baptist Churches in Adentan Municipality

Adentan Municipality is one of the 254 metropolitan, municipal and District Assemblies (MMDAs) in Ghana. Adentan was created in February 2008 by Legislative Instrument (LI) 1888 from Tema Metropolitan Assembly, as a subset of the 26 MMDAs in the Greater Accra Region. Adentan Municipality is located 10 Km to the North of Accra, and it shares boundaries with Ashaiman Municipal Assembly and Kpone Akatamanso Municipal Assembly in the east and North, La Nkwantanang Madina Municipal Assembly in the West and south, Tema Metropolitan in the North. Adentan Municipal has its Administrative capital as Adentan and it is geographically located on latitude 5’43” north and longitude 0’69” west with a land size of 92.84 square kilometres.²¹⁷

The Municipality has a population of 78,215 with 39,366 males and 38,849 females according to the 2010 Housing Population census with a growth rate of 2.6%.²¹⁸ The dominant religion of the municipality is Christianity.

Some critical demographic issues include high economic active population, low income levels, average household size of 4.8 (national 5.3) and inadequate land for

²¹⁵ GBC, *Constitution*, article 9a, b and c, 12.

²¹⁶ These materials were by the Christian Education Department and arranged by Edward J. Osei-Bonsu, “Knowing God Series” (Kumasi: Ghana Baptist Publications, 2006).

²¹⁷ “District Analytical Report,” Accessed on February 2019, <http://Ghanadistricts.com/Home/Districts/107>.

²¹⁸ 2.6% growth according to the 2010 Housing and Population Census does not reflect the true situation on the ground due to the fast-developing nature of the Adentan Municipality.

those engaged in farming due to the activities of estate developers.²¹⁹

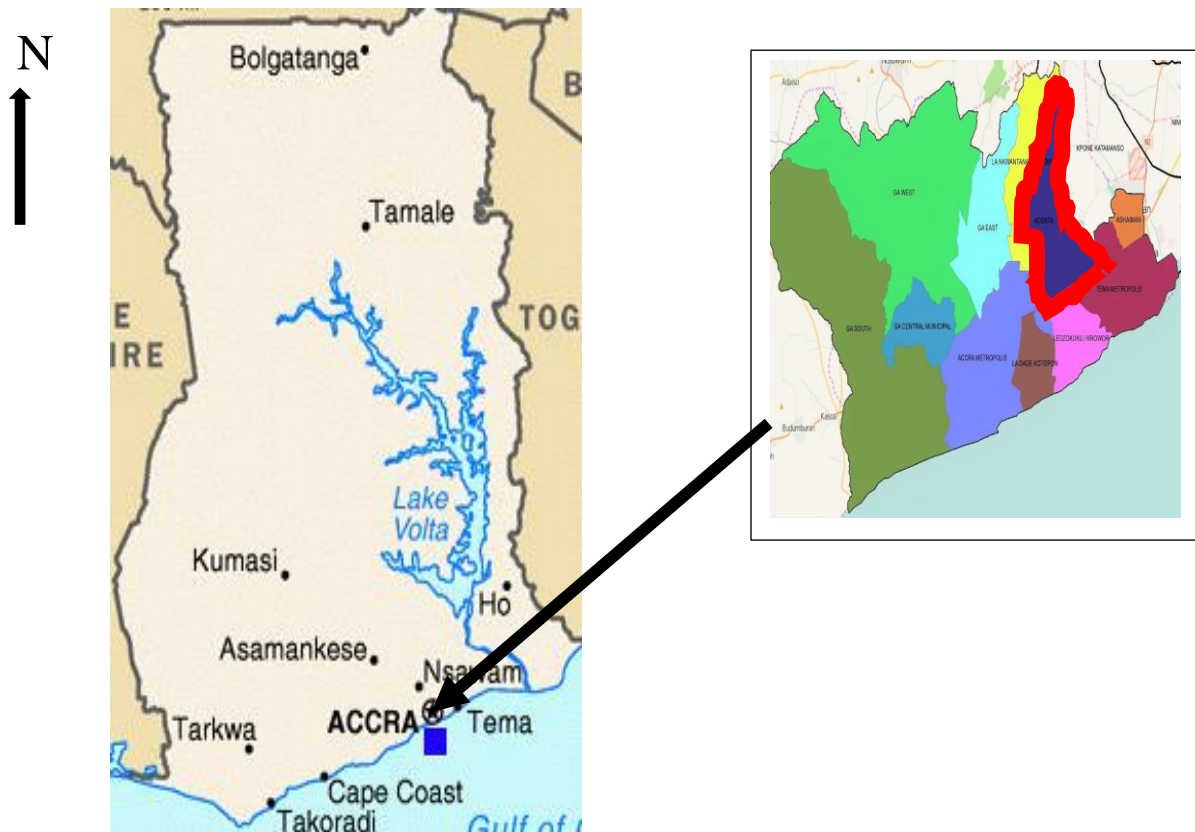


Figure 3.1 Map of Ghana and the Greater Accra Region Showing Adentan Municipality

3.5.1 Calvary Baptist Church, Adenta²²⁰

Calvary Baptist Church, Adenta, was born in 1995, out of the demarcation of the city of Accra into zones by its mother Church, Calvary Baptist, Adabrahkah, under the leadership of Rev. Dr. Fred Deegbe.

The plantation of satellite churches was one of the objectives of the church's sheepfold ministry. The area of Accra stretching from the Tetteh-Quarshie circle to Adenta was

²¹⁹ 'Adentan Municipality,' accessed February, 2019, <http://www.ghanadistricts.com/Home/District/107>.

²²⁰ Resources used were obtained from the Organizational Service brochure of Calvary Baptist Church, Adenta on Sunday, 19th March, 2006. Also Mr. Humphrey Darko-Sarkwa who served as the returning officer was interviewed on the history of Calvary Baptist Mission, which later became Calvary Baptist Church, Adenta. He confirmed the information provided in the brochure. In addition to these interviews were conducted with the Former Chairman of the Body of Deacons, Mr. Christian Sottie who was also a founding member of the Church. Also, Mr. Darko-Sarkwa was consulted to verify the provided information in the brochure, to which he answered in the affirmative.

designated as Zone F. The twin name, Joshua-Caleb was selected as members were unanimously inspired by the militancy of Joshua and Caleb, who, overthought were in the minority, believed in the power of God to bring them into the Promised Land, in spite of the giants in the land of Canaan (see Num. 13:30). The slogan, “we are able, we will serve the Lord!” was chosen as response to the twin name.

The Zone was organized under the leadership of Rev. John Martin Abankwah, assisted by Rev. Dr. George Ansah Odoi, Deacons Peter Manful, Bernard Barnor, Deaconess Christiana Abankwah, and supported by three Area Shepherds, Charles Owusu, Vincent Amuh, and Mrs. Elizabeth Hadjah, and twelve Sheepfold Shepherds. Prayer meetings were organized in two locations on Wednesdays; one at Presbyterian Junior High School (PRESEC) premises for those in Legon, Madina and its surrounding areas; and at the residence Pastor and Mrs. Charles Owusu for those in the SSNIT flats, State Housing Company estates, and its surrounding areas at House Number 4, Macroni Street, Adenta.

A vacancy was created by the transition of a church at the Gbeewa Conference Centre in Adenta. With endorsement by the Senior Pastor, Joshua-Caleb held their first worship service at the centre on Sunday, 17th December 1995, leading to the mission being referred to as a ‘premature baby.’ There was a total of 45 adults beside children. After the formal launch of the Adenta Mission by the Senior Pastor, Rev. Dr. Fred Deegbe, the new local church was headed by Rev. John Martin Abankwah, assisted by Rev. George Ansah-Odoi, who were both Deacons. Subsequently, the leadership of the mission was strengthened by the arrival of the Deacons Ben Gogo, J.A. Barnor, Christian Sottie, Albert Hansen, Josiah Acquah (on transfer from Messiah Baptist, Kanda), Deaconess Fati Issaka (on transfer from First Baptist, Tamale).

The search for land led to the acquisition of a plot, within the SSNIT Flat, which according to the State Housing Company (SHC) Master plan had been earmarked for religious purposes. State Housing had initially allocated the land to a Muslim community to erect a mosque within a stipulated time, after which the land was going to be re-possessed.

Members of the Adenta Mission organized a prayer walk on the land to (spiritually) claim it; they were of the belief that allocated religious site within the Flats had been given to them by God.²²¹ After frequent meetings by the Adenta Mission led by Aaron Senanu, the land was repossessed by State Housing Company, and subsequently, allocated to the Joshua-Caleb family.

In 2003, the Senior Pastor assisted by the then Assembly Woman Ms. Gloria Ofori Boadu, dedicated the church building – made up of a basement, an auditorium with a gallery and baptistery and a block of offices. From 1995 to 2003, church attendance had grown from forty-five (45) to four-hundred and fifty (450); the Area Fellowships from three to seven, and Sheepfolds had grown and from twelve to thirty-three respectively.

At the end of 2002, Rev. Dr. Fred Deegbe set the stage for the autonomy of the Adenta Mission, which now had adopted the name, Calvary Baptist Church, Adenta. Subsequently, an organizational/Autonomy committee was set up on 29th November, 2004. This was followed by an autonomy vote by the Church members on 1st May, 2005,²²² and the call of a pastor to the church, Rev. Dr. George Ansah Odoi on Sunday, 27th November, 2005. Ultimately, preparations led to the organizational service on Sunday,

²²¹ The leaders of the Calvary Baptist, Adenta mission related their situation to the biblical scenario where Moses and Joshua were promised by God that wherever the sole of their foot would touch would be given to them as found in Deut. 11:24 and Joshua 1:3.

²²² 89.04% of the church members were in favour of the autonomy of the church.

19th March, 2006. Currently, there are 1,300 church members with diverse ethnic backgrounds. However, the Akans constitute about 70 per cent of the community. Consequently, services are conducted in English and interpreted in Akan.

3.5.2 Adenta Baptist Church²²³

Adenta Baptist Church (ABC) was started in November 1994 by Pastor Solomon Opoku with the help of his wife Mrs. Nancy Opoku and four other couples: Mr. Ambrose and Mrs. Regina Asamoah, Mr. Kwabena and Mrs. Christiana Adusei-Poku, Mr. and Mrs. Lydia Bampoe and Mr. Dominic Julius and Mrs. Beatrice Adinshia Cudjoe.

The church started with a missionary purpose: to plant other churches within Adenta and its environs, a new settlement community in the Greater Accra Region. Rom 1:6 offered the Scriptural basis: “We are not ashamed of the Gospel because it is the power of God for the salvation of everyone who believes...”

ABC was not born out of any ‘mother’ church. The founder of the church, Rev. Solomon Opoku, had resigned as the Pastor of Redeemed Baptist Church and for fear that ABC would be an Independent Baptist Church not belonging to the Ghana Baptist Convention, it faced serious recognition challenges. It was not until 12th January 1996 when ABC was recognized as a member of the GBC.

The delay in recognizing ABC by the GBC gave the Church a bad image; hence many Baptists who settled in the Adentan environs within the 1990s did not fellowship with the church, affecting its human and financial resources.

ABC started by meeting at house number 12, Candle Street, Adenta Housing Down,

²²³ The source of information for Adenta Baptist Church was provided from the Church Archives by its Administrator Mr. Kojo Asare, with permission from its Senior Pastor, Rev. Richard Dodd. Further interviews were conducted with Mr. Kojo Asare to ascertain the facts of the information provided.

opposite The Light Academy, from November, 1994 till 5th January, 2003, when it re-located to the present site at 23A Ntreh Street, Adenta Housing Down.²²⁴ A simple but nice worship structure was constructed at this new site. Currently, Adenta Baptist Church worships at the ground floor of the new office complex attached to the new chapel under construction.

The church has a population of 650 members, with 400 males and 250 females on its membership. There are about 90 children, and 200 youth members. There are varying ethnic group members such as Ga, Akan, Ewe, and Ga Adangbes. However, the dominant ethnic group is Akans (68 %).²²⁵

Some Pastors who served as ABC leaders include Pastor Solomon Opoku, Rev. Osei Nkrahene, Rev. Alfred Owusu Boateng, Rev. Paa Nii Augustt and Rev. Richard Dodd who is now the Senior Pastor.

3.6 Introduction of CBS

The section discusses the CBS approach to Bible reading and presents a report on how the CBS was used in the two selected churches to elicit the perspective of some contemporary Ghanaian Christian on the identity and mission of the Spirit. The section concludes with the analysis of the product of reading by the selected churches.

3.6.1 CBS as Methodological Tool and the Method of Reading the text

Contextual Bible Study (CBS) is an interface between socially engaged biblical and theological scholars, organic intellectuals, and the local communities of the poor, working-class and marginalized who together use biblical and theological resources for individual and corporate social transformation.²²⁶

²²⁴ The present location used to be a lake for cattle rearing before the State Housing Building Project.

²²⁵ The church statistics was provided by the Church Administrator, Mr. Kojo Asare and verified with the Senior Pastor.

²²⁶ The definition of CBS was coined from the Ujamaa Center of Kwazulu-Natal description of itself. Accessed on February, 2018, <http://ujamaa.ukzn.ac.za/Homepage.aspx>

CBS is part of what J. Ukpong has described as the third phase of African Biblical Hermeneutics,²²⁷ generated by the desire of the people to hear God speak to them in their own context.²²⁸

CBS is classified as a form of liberation Hermeneutics that developed in the 1980s, in which socially, academic readers and ordinary readers of the Bible participate through dialogue in the interpretative process with each bringing on board myriad sets of critical ingredients to the interpretative process.²²⁹

It was introduced by Gerald O. West with a twofold aim:

- a) To motivate participant readers to develop tools and skills for a critical reading of the Bible
- b) To appropriate or apply the meaning of the text in their context.

De Andrade has maintained that CBS shares two features with liberation theology. In the first place, CBS includes the involvement of ‘ordinary’ people who read the bible within a specific context (poverty, oppression, stigmatization or marginalisation. Secondly, CBS is dialogical, ensuring that there is an interface between ‘ordinary’ and academic readers.²³⁰

The CBS process follows the framework of the ‘See-Judge-Act’ approach used by small Christian communities in Latin America, who make transitory shifts from social

²²⁷ J. Ukpong, “Developments in Biblical Interpretation in Africa: Historical and Hermeneutical Directions,” In *The Bible in Africa: Transactions, Trajectories, and Trends*, edited by G.O. West and M. Dube (Leiden: E.J. Brill, 2000), 11- 23.

²²⁸ West, *Contextual Bible Study*, 75.

²²⁹ *Ibid.*, 131.

²³⁰ P.F.C. De Andrade, “Reading the Bible in the Ecclesial Base Communities of Latin America: The meaning of social context,” in *Reading from this Place: Social Location and Biblical Interpretation in Global Perspective*, eds. F.F. Segovia and M.A. Tolbert (Minneapolis: Fortress Press, 1995), 237-249.

analysis to reflecting on the bible and then to social action. The social analysis conducted and the social actions undertaken are within the confines of the ordinary readers within the community who socially engage the academic scholar.

The distinguishing feature CBS, however, is not its constituents but in the partnership engagement that constructs these constituents.²³¹ CBS intends to fill up the gaps that prevails between scholars and pastoral readers of the bible, with the aim to facilitate personal, as well as community transformation elicited by ordinary readers, reading the bible again the scriptural text.²³²

West proposes three modes of reading the text: behind the text reading, reading the text itself and in front reading of the text.²³³ Behind the text reading concentrates on the socio-historical world from which the text was produced; when the reading borders on the scriptural text as a literary composition it is known as reading the text itself; and when reading is focused on the possible outcomes that the text projects towards the contemporary reader, it is referred to as in-front reading of the text. West has further underlined four factors that determine the choice of the mode of reading: a) The text type; b) the characteristics of the ordinary readers; c) the resources available for the Bible Study; and d) the interpretative interest of the trained reader.²³⁴

Based on the objectives of the research, two modes of reading were employed: ‘reading the scriptural text’ and ‘reading in front of the text.’

A core component of the CBS process is the discussion of questions. Two kinds of questions are usually employed:

²³¹ West, *Contextual Bible Study*, 2.

²³² Nathan Esala, “Loyalty and Liberation,” *OTE* 29, no. 3 (2016), 441.

²³³ See West, *Contextual Bible Reading*, 29-47.

²³⁴ *Ibid.*, 73.

a) *Contextual questions* provide the framework for the study. The contextual questions are also called ‘community consciousness questions,’ as they are based on the reality in which participants live;

b) *Textual questions* are formulated to motivate the group/participants to constantly engage with the biblical text. They are also referred to as ‘critical consciousness questions,’ as they draw on the procedural and organized resources of biblical scholarship.²³⁵

The questions employed in the research were designed taking into consideration the dialogue partners in this research. The participants from the two churches were of varying educational backgrounds; however, all read the Bible for devotional purposes.

As illustrated in Table 3.2, the questions formulated hinged on three cardinal reasons. In the first place, the questions were to enable the ordinary readers of the two selected churches to read the text critically and within a communal setting. In the second place, they were formulated to enable group members to enable the readers to delineate their connection of the scriptural text to their context. Thirdly, there were questions that targeted community transformation; they were activity based, requiring the carrying out of an action on the part of those who participated in the reading process.²³⁶

Mode of Reading	Questions Asked	Purpose of Reading
In front of the text	1. What is the text about?	Community consciousness
The text itself	2. Concerning the Holy Spirit, what is the text saying about its character and operations among people of his	Critical consciousness

²³⁵ West, *Contextual Bible Study*, 75.

²³⁶ Eric Anum has suggested that questions are discussed in small groups (buzz groups) and report the feedback in a plenary session. The researcher, however, in this study discussed the questions together with group members in the Bible Study as a result of time limitation.

	time?	
Text itself	3. What the specific message Jesus was trying to bring across to his hearers in his time concerning the Holy Spirit?	Contextual understanding Appropriation
In front of the text	4. What are some of the issues from the text that is relevant for your church today? 5. How can the Holy Spirit work practically in the social, spiritual and the cultural lives of individuals and communities of Christians in Ghana positively? 6. What practical steps or action plans can you draw to make this text an instrument of transformation of individuals and communities in contemporary Ghana starting from your church?	Personal/Community transformation.

Table 3.2: Formulated Questions for CBS

These selected modes of reading sought to enable contemporary readers to focus on what the text mean for their current context in order to initiate transformation in their personal lives and the life in their communities.

3.6.2 The CBS Process

The CBS was conducted in two Baptist churches in Adentan Municipality. The two branches were selected based on the positive Pastors' responses; they accepted the request and allocate time for the study. Upon the responses received from the Pastors, the

auxiliary groups – Mens’ Ministries, Women’s Ministries (also called Women’s Missionary Union [WMU] and Youth Ministries – were selected, to elicit views from their members of different contexts.

In all six (6) Bible Study sections were conducted with a minimum of 15 to a maximum of 30 readers. Four of the meetings were held in the evenings for the various auxiliary groups, while two meetings took place after service on Sundays.

Each Bible study session lasted for two weeks from 3rd March, 2019 to 17th March, 2019. The duration of each Bible study session varied depending on the number of members present and the contributions, ranging from a period of one hour and thirty minutes to two hours. The reading process involved reading the biblical texts together with the participants. Each meeting began with a local song or a hymn of worship followed by a prayer. Then, the text was read aloud in the language agreed with the participants.²³⁷

The researcher acts as a ‘trained reader’, he facilitated the CBS session by first giving the background information about the selected texts. This was followed by the discussion of the formulated questions. The ‘product of the reading,’ the summary of all the responses from each group (Youth, Men’s, and Women’s Ministries of both churches), was prepared and the responses provided by participants which were examined with their leaders, the Pastors and auxiliary presidents for further clarification.

The CBS process enabled the researcher to acquire information about the hermeneutical praxis and the mind-set of the identity and mission of the Spirit, as the researcher dialogued with ordinary readers of the Bible in their localized context and local languages.

²³⁷ The agreed language used for the two Baptist churches were English and Twi, which represented the dominant language used by majority of the readers and also their church services. However, Calvary Baptist Church, Adenta had Sunday school classes in Ga, Ewe, and Twi.

3.6.3 Formulated Questions for CBS

As a commitment of the CBS, the community, congregation or group were allowed to set the agenda for the reading process and to select the biblical text depending on the contextual issue members wanted to challenge.²³⁸ They were, however, required to call in the trained reader, to avoid arbitrariness.

Participants were also made select the theme and formulated the questions that were relevant and within their ability as non-scholarly readers of the Bible. Anum elucidated that usually the formulated questions are created by the reader in order to avoid asking questions from the academic context of the trained reader.²³⁹

For the purpose of this research, therefore, the text, the theme and the questions were all chosen and formulated by the trained reader as a result of the objectives of the study. In this light, the questions behind them were directed by the commitments for reading the text as proposed by West.²⁴⁰

All the questions asked involved members of the two churches. Question one, for instance, was asked to elicit the perception of the ordinary readers. They were mainly related to reading in front of the text. Subsequently, question two was aimed at eliciting the response of critical consciousness from the readers. The questions required the ordinary reader to penetrate deep into their social context and the literary context of the text as they involved reading the text itself. Some of the readers had difficulty in comprehending and responding to the questions, due to the complexity of some of the verses

²³⁸ Cf. Eric Anum, "Exploring Religious and Ethnic Boundaries: A Contextual Bible Study of Matthew 5:13-20," *Journal of African Biblical Studies*, 2 (2009), 41.

²³⁹ *Ibid.*, 41-42.

²⁴⁰ West, *Contextual Bible Study*, 12.

of the text. Question three was a contextual question that was meant to solicit the understanding of the text within the cultural context of the readers.

Questions four, five, and six all focused on seeking answers to personal and community transformation, which West observes is the ultimate commitment of the CBS process.²⁴¹

These were ‘application questions,’ which called for action(s): the readers were to identify issues from the text that were relevant for their church; they were to demonstrate how the Spirit could work practically in the social, spiritual and the cultural lives as individuals and Christians in a community.

These questions also sought to investigate the effect of the interpretation on the readers by examining how they were going to live after the study of the Spirit, both in their personal lives as well as in their communities. They were admonished to identify steps or action plans they could draw to make the selected text an instrument of transformation of their individuality and communities in contemporary Ghana using the church as a conduit.

3.7 Report on CBS in the Selected Churches

The researcher followed the model of West, as adapted by Anum within the Ghanaian context. He formulated the questions for the reading process by using the five logia on John 14:16-17; 14:26; 15:26; 16:7-11 and 16:13-14 with the groups earlier selected from the two churches.

West identified four commitments that CBS must address. In the first place, the reading must be conducted with the poor, marginalized and ordinary people,²⁴² who read the

²⁴¹ West, *Contextual Bible Study*, 12.

²⁴² Ibid. West has stated that “the poor and oppressed according to West are those who are socially, economically, politically, or culturally marginalized and exploited. These are people believed to be of particular concern to God who invites the trained reader to study a text with them in their context”.

Bible pre-critically.²⁴³ This commitment is known to ensure that the perspective of the poor and oppressed are considered in the hermeneutical process, since contexts influence the reading of the Bible.²⁴⁴ Through this approach, the environmental factors that have formed or shaped the readers are acknowledged, thereby making the life of the ordinary reader part of the hermeneutic process.

The second commitment is to study the text with people from different educational context. This commitment is to ensure a community consciousness, where trained readers can listen to the views of those who are not theologically or biblically trained and have the opportunity to learn from the ordinary readers of the Bible, working together to address issues in their community.²⁴⁵

In the context of the study, ordinary readers are defined as those who read the Bible from their experience, based on their social context. They cannot be classified as poor and marginalized, with the exception of some members who were apprentices and low-income earners. The members of the selected churches belong to different social classes: middle, working class. However, some members possessed post graduate university degrees, and some had high professional jobs with well-paid salaries.

The readers belonged to diverse ethnic, economic, political and social settings which appropriately fulfilled the second required commitment of the CBS and made the study inter-contextual. The readers are Christians who read the Bible non-academically but devotionally. Although some were known to have good educational backgrounds, they

²⁴³ Eric Nii Anum, "Ye Ma Wo Mo! African Hermeneutics, You Have Spoken at Last: Reflection on SEMEIA 73 (1996)," in *Reading Other-wide: Socially Engaged Biblical Scholars Reading with Their Local Communities*, ed. Gerald O. West (Atlanta: Society of Biblical Literature, 2007), 8.

²⁴⁴ Eric Nii Bortey Anum and Ebenezer Quaye, *Intercultural Reading of John 10:1-21: The Shepherd-Sheep Metaphor as a Leadership-Followership Model* (Amsterdam: Foundation Dom Helder Camara Chair, 2016), 4-5. See also West, *Contextual Bible Study*, 13.

²⁴⁵ West, *Contextual Bible Study*, 15.

were considered ordinary readers because unlike trained readers, they were not trained in biblical exegesis and hermeneutics and they were not interested in the academic reading of the Bible.

Their perspectives were, therefore, necessary for the CBS and assisted the researcher to understand how the call to action of the five logia was perceived by members of the Baptist churches in the Adentan Municipality.

3.7.1 CBS with Calvary Baptist Church, Adenta

The selected auxiliary groups from Calvary Baptist Church were (a) the Women's Missionary Union [WMU] (b) Men's Ministry and (c) Youth Ministry. The CBS was organized according to the convenience of the various auxiliary within the church. After permission was secured from the Senior Pastor, the various leaders of auxiliary groups were contacted and schedules of activities acquired. All events comprised mostly monthly, weekly and daily programmes, and most of the time in the evenings, especially at 7.00 pm and close at 8.30 pm. The Youth group attended meetings on Mondays, WMU on Tuesdays and Thursdays for Men's Ministry. Apart from the WMU where the CBS was conducted in Twi and English, whilst the Youth Ministry and Men's Ministry preferred English as a form of communication at meetings.

After each bible study session, the trained reader took time and listened to all audio recordings, and read the written responses recorded by the secretary or recorder. A comparison was done for the product of reading for each auxiliary group without adding any comments. The Pastors of the churches were contacted for their comments on the response. Some views of the Pastors were added as a note to the responses of the participants to ultimately constitute the product of reading of that particular auxiliary group of the church. The responses from the various groups were analysed by the researcher

and comments were made on the product of the reading.

A. Product of Reading with Youth Ministry of Calvary Baptist Church, Adenta (CBCA)

Discussing the first questions, the Youth members agreed that the text was about Jesus' departure from the earth from the Holy Spirit to come to the disciples. They identified that the Holy Spirit has the character of being the Spirit of truth, the comforter and he is Holy. So far as his operations are concerned, they stated that he is intended to abide with the believers forever, helping them in their time of need, teach them, remind them of Jesus' teachings and testimonies about Jesus. They added that the Spirit will also operate to convict the world of sin, judgment and righteousness, to reveal things that are yet to come, and comfort believers, helping them to absorb the 'shocks' in this world (question two).

To the third question on Jesus' specific message, the youth members stated that Jesus was about to leave the disciples, however, he was not going to make them vulnerable and lonely as orphans. Rather, he would send them the Comforter, who would be with them forever, giving them interior peace and enable them to withstand the troubles of the world.

On the relevance of the text (question four), they responded that the Spirit was to lead believers to the truth, enabling them to identify Jesus' message of truth from the possibility of false messages offered to deceive and mislead. When troubled situations emerge, believers can trust the Spirit for peace in the midst of life's storms. They added that the Spirit of God who is present in all believers makes it unnecessary for a person (prophet) to stand between them and the Father! However, they could directly rely on the counsel of the Spirit who would lead them to truth. A youth member stated that the Holy Spirit was so relevant in evangelism and missionary work in that "he goes ahead

to convict unbelievers of sin, righteousness and judgement.” He added that believers should partner with the Spirit to reach individuals and communities as he convicts the hearts of ‘unbelievers.’ He further suggested that the Prayer Force members, who prayed on Mondays and Tuesdays, could focus their prayer on the Spirit of God, specifically convicting the hearts of the unbelieving people they would be reaching by the Evangelism Team in the areas of sin, righteousness and judgement.²⁴⁶

In response to question five, the youth members came to the understanding that if the Spirit of God is the convictor of the hearts of the unbelievers, then they should not hide behind the cultural background of any ethnic group to exclude people from their evangelistic effort. They could reach all socially with love for them, in accordance with God’s will, to trust God to allow the gospel to shine through their culture for a spiritual renewal.

Socially, one youth member who serves on Macedonia Ministry cited that much as they reach individuals, and communities with food, they could extend their clothes’ distribution that has been done once a year in December, to twice a year, including the month of June, to enhance the social connection of the church to the local community.²⁴⁷

Another youth member suggested that one area that they could socially engage the individuals within the communities was to extend their ‘washing evangelism,’ now limited to their neighbours within the Adenta SSNIT Flats, to the surrounding communities.

One of the two youth members, who ministers to the wards of some church members gathering their children and assisting with their homework, came up with the suggestion

²⁴⁶ Coincidentally, the Youth members had an ongoing program on evangelism in reaching out of a new community, in Amrahia.

²⁴⁷ According to Deacon Albert Hansen, Macedonia Ministry is an evangelistic outreach team who minister through sharing food to communities. It has been in existence in Calvary Baptist church, Adenta for the past three years with appreciable progress, ministering to neighbouring communities such as the Adenta SSNIT Flats as well as distant communities such as Doryumu, Ashaiman and Odobeng (in the Central Region).

that instead of focusing on only the children of CBS members, “they have to spread their tentacles” to extend their ministry to include the wards of the surrounding SSNIT Flats, within which the church is located. Through publicizing their assistance, they could reach out to allow the wards of community members within the flats to come for assistance for their academic work in the areas of core subjects including Basic English, General Science and Basic Mathematics.

One cultural barrier that came up for discussion was the refusal of some tribes/ethnic groups to accept inter-ethnic marriages. They were of the view that couples who found themselves in such instances could re-evaluate these cultural beliefs objectively in light of their new identities in Christ. The aim is to bring these beliefs to a conclusive end so that inter-ethnic or inter-tribal marriages could be made possible among Christians.

When the sixth question was posed some practical suggestions came up including adding prayer request forms to their evangelistic forms; in addition to obtaining the details of the people who are evangelized, prayers requests can be solicited, intercession can be done on their behalf for possible testimonies to be obtained.

A member suggested that the Youth Sunday Outreach Programme, that has been adopted by the youth members, which could also be planned in consultation with the other auxiliary groups in the church, including the Men’s Ministry, the Women’s Ministry and the Teens’ Ministry, to make tentative church programmes involving all the auxiliaries.

As part of bringing spiritual transformation to the church, the Youth Covenant Day of Prayer that involves taking prayer requests from youth members and fasting with intercessory prayers made on Tuesday evenings, could be broadened to include soliciting

prayer requests from other groups in the church such as the Ushers, Counsellors, Pastors, Deacons, Volunteers, the other auxiliaries and possibly, the communities around the church. Also, people with special needs such as childless couples, widows, widowers, orphans, would-be couples and single parents could be reached, and special sessions organized for them. Additionally, the youth members suggested that the Prayer Secretary can follow up with Church leadership to operationalize the prayer Room and study how it can be made attractive to the community, so that other Christian brethren who desire to pray but may not be able to go to their distant churches, can use its facility to boost their spiritual lives.

B. Product of Reading with Women's Missionary Union (WMU), CBCA

On question one, the WMU members responded that the scriptural text was about the Holy Spirit.

To the second question, they identified that the Holy Spirit is characterized as counselor, Spirit of truth and he is sent by Jesus from the Father to the disciples of Jesus. In terms of his operations, the WMU members stated that the Holy Spirit dwells within believers to remind them of all that Jesus has said. He testifies about Jesus, while revealing things that are yet to come to the disciple. The Holy Spirit again, was also noted to convict the world (unbelievers) of sin, righteousness and judgement.

On the third question, which borders on the specificity of Jesus' message, they stated that Jesus informed the disciples about the coming of the Holy Spirit and that it was to their profit that he was departing from them to enable him to send to them the Advocate who is the Holy Spirit. They added that Jesus informed his disciples that the Holy Spirit is the Spirit of truth, comforting and giving believers his timely help.

On the fourth question on the relevance of the texts for today, the women respondents

stated that the presence of the Holy Spirit helps believers to live a wholesome or comprehensive Christian life characterized by praying, praising God, reading the Bible, worshipping, and learning to love one another deeply.

On question five, they responded by stating that the Holy Spirit enables believers to abandon certain cultural practices that no more have bearing on the 21st century. They cited as example widowhood rites and shared how family members treat women after their husbands pass away. It was their wish that, with assistance from Church Pastorate, they will stand in to pray and support widows treated in those inhumane ways. This intervention, they hoped, would help to assist their members who would be likely to be victimized and maltreated by family members.

Socially, they stated that the Holy Spirit enables believers to demonstrate their love by helping meet the needs of individuals within the church as well as institutional bodies who may need assistance to carry out their responsibilities such as orphanages, special needs institutions, such as school for the deaf and dumb, and Special Needs schools such as those for children with autism.

Spiritually, they stated that the Holy Spirit guides believers to pray meaningfully and to fully understand the message of the gospel through evangelizing and discipling individuals as well as communities within and outside the church.

On the sixth question that identifies practical steps or action plans they can adopt to make the text an instrument of transformation, the women stated that the study has strengthened their resolve to annually support the GBC's BREDA's in their fight against liberating

Trokosi Girls from their shrine homes and empowering them through the Baptist Vocational Training Institute at Frankadua, in the Eastern Region of Ghana.²⁴⁸

Socially, the Holy Spirit will assist disciples to meet the material needs of others such as the vulnerable and marginalized in the surrounding communities. The WMU of CBCA, also stated that this study is a wake-up call for them to revamp and widen their social responsibilities such as gathering and donating slightly used clothing and food items to orphans at the Osu Children's Home and Special needs children at Dzorwulu (Autistic Children) and storage water tanks to the Frafraha Foster Home in Adenta.

Socially, they resolved that they will strategically embark on a comprehensive visitation of its active and non-active members in order to encourage and also to share with them teachings they would have missed. Furthermore, they agreed to activate their social media platform to solicit prayer requests from their members. Led by the Prayer Secretary, they will intercede for the needs of their members, the church and the state as a whole. To inject commitment into their Tuesday fellowship meetings, the WMU of CBCA decided to introduce an attendance register in order to identify absentee members who could be visited later to identify the reason of their absence. This will make their dream of being each other's keeper real amongst the WMU members.

Lastly, they suggested that as individuals, they should allow themselves to be filled

²⁴⁸ BREDA refers to the Baptist Relief Development Agency of the Ghana Baptist Convention, the department responsible for the socio-economic development. The department is responsible for operationalizing and managing the Baptist Vocational Training Center, where Trokosi (literally means a wife of the gods) where young virgins (usually between the ages of 8 and 12 years) are given to serve shrines to appease crimes committed by family. Although the practice of Trokosi was made illegal in Ghana in 1998, governmental enforcement has been limited, however, and so far, not one shrine priest has been sentenced to the three-year-minimum prison term. In partnership with the American Baptist International Ministries (IM), BREDA through its Baptist Vocational Training Center (BVTC) rescues, rehabilitates and educates young women who have been victimized by the Trokosi system. It does this by offering a three-year residential training program, with the goal of preparing these young women for independent and fulfilling lives in the real world. It is the dream of the center, as revealed by its Director, Rev. Grace Akunnor, to expand its facilities to take in more girls, train them and help them to settle in the real world.

with the Holy Spirit so that they will be sensitive to the Spirit's directions and learning to discern right from wrong.

C. Product of Reading with Men's Ministry, CBCA

In response to question one, the men agreed that the text was about the power, the nature, the function and the coming of the Holy Spirit.

In identifying the nature of the Spirit, the men's ministry members saw the Spirit within the text as an advocate and the Spirit of truth. They identified the following as his operations: he helps in our weaknesses; he reveals hidden truth to believers and helps them to overcome falsehood and sinful traps of the world. The Spirit was known to reprove or convict the world of sin, judgment and righteousness and ultimately, guide believers into all truth.

On the third question, they responded by stating that Christ assured his disciples that they will not be left alone as orphans, but he will send the Holy Spirit to enable the believers to have power and ability to live in this hostile world. Ultimately, Jesus did not want the disciples "to get off track his words, so he sent the Holy Spirit to remind them of his words," helping them know things that were yet to come.

On question four, about the relevance of the text for their church, the men affirmed that believers must depend on the Holy Spirit in all endeavours. They added that since the Holy Spirit plays the role of reminding believers, they can depend on the Holy Spirit to remind them of Jesus' words. Therefore, they should endeavour to make time for God's word, through devotions and fellowshiping at the church.

On question five, they emphasized that the Holy Spirit can practically work in the social environment by being a guide point to us when we are tried, tested and tempted to sin

or to disobey the rules and regulations of the society. As part of bridging the religious gap with other faiths, the Men's ministry identified the need to promote inter-denominational as well as inter-religious dialogue within the Adentan municipality between different denominations and between Christians and Muslims, where issues of peaceful coexistence, environment, ecology and development can be adequately discussed to advocate for the appropriate institutions of Government to act on them.

Spiritually, the Holy Spirit can prompt believers to worship in truth, allowed to be disciplined to and to disciple others, offering ministries, and reaching out through evangelism to a lost world.

Culturally, in our society naming ceremonies are organized by the man of the home, hence, they resolved that they will use their influence to stop the use of alcoholic beverages as symbols for differentiating between water and non-water. They added that water and honey will be appropriate substitutes. Some tribes in Ghana are fond of marking their children as sign of identity; to this, the men resolved that they would use their influence as men to stop the cultural identity of children through body incisions and body marks.

Discussing the sixth question, the men decided to draw a comprehensive plan to join the youth members on the Youth Sunday Outreach Programme, to reach out to members within the Adenta SSNIT Flat community area. Also, considering the important function of the Holy Spirit in the lives of believers, they resolved that henceforth, a Holy Spirit focus week will be celebrated annually to educate, remind and emphasize the full functional role of the Spirit-Paraclete in the life of Baptist believers.

3.7.2 CBS with Adenta Baptist Church

The bible study meetings normally started with a series of songs of adoration, followed

by prayer. The prayers offered focused on areas such as thanksgiving, confession of sins and seeking the leading of the Spirit for the group and the leader of the study. Intercessory prayers were offered for members who were not present and for the church, as well as for Ghana as a whole, not forgetting their personal needs.

The researcher participated in the prayer session, singing and other activities with the various auxiliary groups before the CBS. The researcher was introduced by the group's service leader (or the Master of Ceremony). He opened the discussion, by expressing appreciation to the leadership and members of the auxiliary group, for the privilege to conduct the CBS with them. The researcher was assisted by a secretary who recorded all proceedings at the various meetings.²⁴⁹

With the permission of the Pastors and members, each CBS session was duly audio recorded. Each session of the CBS ended with prayers and sometimes with songs depending on the MC. Prayers were offered to enable members to practice what has been discussed.

After the announcements regarding the spiritual, physical and socio-economic issues pertaining to the development of the various groups (women, youth and men), a closing prayer was said, the 'glory' recited, and the words of the 'grace' shared.²⁵⁰

A. Product of Reading with the Youth Ministry, Adenta Baptist Church (ABC)

Most of the readers understood that the text is about the Holy Spirit and how Jesus was going to send the Holy Spirit to his disciples.

²⁴⁹ The Secretarial role was played by Mr. Isaac Kusi for all the meetings except for the Youth ministry meeting with the Adenta Baptist Church, where Mr. David Acquah stepped in to assist the former was not available.

²⁵⁰ At the end of all their meetings, the 'glory' which is, "glory be to the Father, and to the Son and to the Holy Spirit, as it was in the beginning, it is now and forever more. World without end. Amen. The words of the grace, as spelt in 2 Corinthians 13:14, is also recited, "the grace of our Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit be with us now and forever more. Amen

So far as the operations and character of the Spirit are concerned, the youth members identified the following: The Holy Spirit is an advocate, holy, leader and He resides in the disciples. To them, the Holy Spirit is a counsellor, sent from the Father and sent by Jesus. He is a witness and testifies truthfully about Jesus. They added that it was profitable for all believers that Jesus had to leave so he could send the Holy Spirit to all believers. They further stressed that as a human, Jesus could only be at one place at a time. However, by the sending of the Holy Spirit, Jesus could be present in each and every believer all at the same time, irrespective of their geographic jurisdiction, race, ethnic background and/or nationality (cf. John 15:26).

The Holy Spirit was identified with the nature of being a convictor of the world, in the areas of sin, righteousness and judgment, to condemn Satan; as a teacher to complete Jesus' teachings, and the one who revealed Jesus to the disciples, helping them to glorify Jesus.

So far as the third question, the youth members stated that Jesus said he was leaving the disciples, but he was going to be replaced by 'someone' else called the Holy Spirit. They were convinced that the Holy Spirit was sent as a counsellor to advice believers. Also, the Holy Spirit was to serve as a teacher to teach believers all the truth about their spiritual journey. Last but not least, Jesus wanted his disciples (and indeed all believers) not to rely on themselves but on the Holy Spirit in whatever they have to do.

On question four, the youth members explained they could rely on the Spirit of truth, to learn to speak the truth in love at all times. They indicated that although Christian life is saddled with many hurdles and challenges, believers who build a strong relationship with the Holy Spirit will be able to live above these challenges "and not be bogged down with them." They emphasized the need for believers to be more sensitive to the voice of the

Spirit, to discern to act appropriately to glorify God, no matter their status in the society.

When question five was posed, a simple response was provided: The Holy Spirit should be allowed to influence our daily choices to honour God.

On the sixth question, the following transformative steps were proposed. The youth members agreed that in the first place, regular visitations could be adopted by the leaders, as well as the members, to support each other. Secondly, they decided to make phone calls to their members who do not turn up for their weekly meetings on Mondays. The task could be ascribed to the organizing secretary who could engage members who resided around absentee members to check up on them, strengthening their visitation agenda.

Thirdly, the youth members resolved to post extracts and summaries of their various meetings on their technological social media platforms such as Facebook, WhatsApp, and Instagram, to keep absentee members informed and updated by what took place at their various meetings and most importantly, to publicize the youth ministry to the world. The general secretary of the youth ministry was tasked to identify the suitable platforms that would be appropriate for the Youth Ministry.

The next transformative drive was to patronize the services of the artisans and other operators within the church's area including mechanics, welders, window frame operators, hairdressers, seamstresses, and so on. They agreed that by patronizing their services, it will set the stage to both interact and invite the artisans to church, to evangelize and disciple them, without forcing them to become church members. In the same vein, the youth members planned to strategically undertake 'window shopping' with the plan to engage and interact with others. One interesting transformative drive was to research and identify the specific needs on these artisans, in order to organize free training sessions to improve their skills and enhance their performance. They concluded that the

organization of these free training sessions will establish cordial relationships with the neighbourhood and show the church's special care for them and their well-being.

B. Product of Reading with the Men's Ministry, Adenta Baptist Church (ABC)

The Men's Ministry meeting was organized on Sundays, after church service. To the first question, "what is the text about?", they responded that it was about the era of the Holy Spirit, the work of the Holy Spirit, the promise and the arrival of the Holy Spirit who was to be with Jesus' disciples after his departure. Concerning the character of the Holy Spirit, the respondents stated that he is truthful and merciful. About his operations, they added that the Holy Spirit gives comfort and peace, and lives within the disciples forever. They affirmed that the Holy Spirit enables the believers to understand the teachings of Christ.

On the fourth, the members of the Men's Ministry stated that the Holy Spirit enables believers to be fruitful, prayerful, and to solve life problems. More so, the Spirit reveals hidden things in the future to believers.

Describing the actions of the Holy Spirit, the respondents stated that spiritually, he enables believers to proclaim the good news; culturally, he set believers free from denominational and traditional beliefs that hinder the interaction and association needed for pursuing a united agenda; and socially, the Holy Spirit prompts believers to pray or intercede for others, educating them to see the need and to contribute to the welfare of other believers who may be in our church or not.

On the sixth question concerning the action plan to make the text an instrument of transformation, the members decided to start a visitation programme across board to all active and non-active members. They agreed that as an instrument of transformation they must learn to be content with what they have and remain truthful in their conduct

as believers living out a life of truth as led by the Spirit truth.

C. Product of Reading with the Women's Missionary Union (WMU), Adenta Baptist Church (ABC)

The WMU of ABC meets on Sunday, after church service. Concerning the first question, members concurred with the text it was about the Holy Spirit or the Holy Ghost. On the character and operations of the Spirit, their response was positive, that the Holy Spirit is a helper and a comforter enabling believers to speak the truth, receive strength, be reminded and rebuked about what is not appropriate.

Their response to the third question on Jesus' specific message, was equally affirmative. They posited that the Spirit came and guaranteed that, in the absence of Jesus, the disciples would not be left orphans. The Spirit of truth, they intimated, was sent to guide the disciples toward the truth, and furthermore encourages and convicts them of sin so that they could leave a repented life.

The WMU members confirmed the relevance of the text for the church in contemporary times. This was in the fourth question. They responded that the Holy Spirit brings clarity to believers and most importantly, reminds believers of what Christ has instructed or taught.

When the fifth (5) question was posed, the WMU responded by suggesting the following 'works of the Spirit' that could be undertaken as individuals and communities. They identified the need to demonstrate their love for each other by learning to be each other's keeper, especially in times of difficulty.

One of the women shared a sad incident on the loss of her husband and daughter. Her situation served as a test case to help the group to dispel all unsubstantiated traditional

beliefs that their deaths were caused by someone. Furthermore, the women resolved to demonstrate their love by visiting her, assuring her and helping her to meet her daily needs. The women shared that the word of God acts as an eye-opener to reach out as a united body, to comfort and be one another's keeper.

Finally, the CBS revealed to the group that their love for one another, unity and oneness and being each other's keeper had been limited only on church members. Sharing the word of God, therefore, served as a wake-up call to the leaders to start considering ways of reaching out to the entire community.

3.8 Conclusion

The various auxiliary groups within the two churches had unique features that influenced the CBS outcome:

The CBS conducted revealed the critical role of language in the interpretation of a biblical text. When the text was read and studied in both English and Twi (especially within the WMU), most ordinary readers were able to express their understanding without much difficulty. More so, the additional use of the Akan Twi language brought to bear the cultural diversity of the participants.

The study was conducted by studying the five logia with two modalities: study the text itself and in front of the text. Study the text itself contributed immensely to the community awareness or consciousness, preparing the 'ordinary readers' to understand the message of the text and be aware on the presence and action of the Spirit in their lives as believers.

The ordinary readers from the two churches were encouraged by the selected modes of reading the text and expressed the desire to continue to study the Scripture. Reading and

re-reading the text together helped them to pay attention to the words, the image, and the repetitions to reach an informed understanding of the text. Furthermore, understanding the text in its own original context facilitated the incarnation of the text in their context.

Although they are living within the same municipality, the six auxiliary groups of the two Baptist churches had different socio-economic and cultural matrixes. Their various contexts brought different perspectives to the discussion of the text. The auxiliary members from CBCA emphasized the impact of modernity on Christianity. They seemed to have no challenges with cultural issues – some did not express interest in the cultural issues, while others manifested inadequate knowledge of traditions – but the impact of modern lifestyle on society features prominently in their responses. On the contrary, the auxiliary groups of ABC focused more on cultural/traditional concepts present in their context which have influenced their understanding of the text.

However, despite the socio-economic differences of the members, the responses did not portray any ‘economic’ issues in their reading. This could be attributed to the content of the text: The Holy Spirit. The product of reading from the selected auxiliary groups in the two Baptist Churches underscores some important perspectives of the ordinary readers. They understood the context of the text, Jesus sending the Holy Spirit to his disciples, and were able to identify the message of the text about the identity and operations of the Spirit.

They were aware of the relevance of the Spirit’s present in the contemporary church and offered example of his work, culturally, socially and spiritually. Some cultural implications were mentioned, and they felt the need to revisit these traditions from a Christian perspective. Most came up with action plans that could be carried out by their groups as a means of transformation from the text. These action plans were perceived

by the group members as a connection between spirituality and community commitment; between the worship of God and being sensitive to others.

CHAPTER FOUR

ENGAGEMENT

4.1 Introduction

In an article, Loba-Mkole made his readers to agree that, “reading a text is an intercultural process, an interaction between culture of the readers and the culture of the text.”²⁵¹ Against this backdrop, the chapter contextualizes the text from a Ghanaian perspective, ‘engaging’ the call to action that emerged from the exegetical analysis with the ordinary readers’ understanding and their appropriation of the five logia.

The chapter is organized into three sections: the summary of the Johannine teaching on the Spirit; the summary from products of the six CBS, conducted in two Baptist churches within the Adenta municipality; the dialogue between the culture of the text and the culture of the readers. The aim is to suggest steps towards a Ghanaian-Baptist pastoral appropriation of the teaching on Holy Spirit, respectful of the culture of the text and the culture of contemporary readers.

4.2 Summary of the Teaching on the Spirit in the Text

In assisting his audience to understand the full revelation on identity and mission of the Holy Spirit presented in chapters 14—16, the author of the fourth Gospel guided his readers through a ‘narrative’ journey from chapter 1 to chapter 13. From the baptismal experience (1:32-33), through the dialogue with Nicodemus (3:5-6), and the Samaritan woman (4:21-24), until the final revelation to the crowd that gathered in Jerusalem for the feast of the tabernacles (7:38-39), the Spirit was gradually revealed as the one who

²⁵¹ Jean-Claude Loba-Mkole, “Rise of intercultural Biblical Exegesis in Africa,” *HTS* 64, no. 3 (2008), 1348-64.

manifested and honoured the identity to Jesus; the key agent in receiving and understanding the message of Jesus; the divine instrument to occasion the new birth of the disciple of Jesus and to guarantee an authentic worship, acceptable to the Father; finally the Spirit will glorify Jesus through the faith and testimony of the community.

In the events leading to the first logion (14:16-17), Jesus revealed his approaching departure to his disciples, and mandated them to continue his work on earth. He assured the disciples of his continuous abiding (presence with) in them, which will lead to intimacy with his Father. Their 'participation' to the divine community will enable them request anything, trusting that it will be granted by the Father (15:7). However, Jesus offered two preconditions for intimacy with him – selfless love for him (15:12), and selfless commitment to keep his commands (15:10). These attitudes will prepare them for entering the heavenly place, he will prepare for them (14:3).

In the first logion, the Spirit was identified as another Paraclete sent by the Father, through the prayer of Jesus, to be with the disciples forever, generation after generation (14:15-16). On the contrary, 'the world,' synonymous for those opposed to Jesus and his message, could not partake in the intimate in-dwelling of the Spirit (14:17).

The events leading to the second logion commenced with Jesus reiterating his departure and the 'identikit' of those in intimacy with him – the keepers and doers of his commands (14:23). The connection of belief, love and true allegiance to his words will lead to a deeper relationship that rests on love that binds the disciples to the Father and the Son (see 14:24).

In the second logion, the Spirit is identified as holy; as a teacher (or an instructor of all things) and a reminder of Jesus' teaching to the disciples (14:26).

The events that led to the third logion are characterized by the gift of peace to the disciples, a peace distinguished from the one of the world, and the description of the deep, intimate relationship Jesus expected to exist between his Father, his disciples and himself (14:27). He also prepared the minds of the disciples on what they could expect from the world – hostility, persecution, hate, rejection and martyrdom (14:28-29).

In the third logion, Jesus is clearly seen as sending the Spirit, who is identified as a teacher of all things, a reminder of all things to the disciples and the testimony able to confirm and affirm Jesus' life, words, ways and works to his disciples.

The events that led to the fourth logion are targeted in prepared the mind of the disciples to what they will face in the world as the Spirit dwells within them – pain, grief and doubt. This is the second time Jesus reassured the disciples of his abiding presence through the Holy Spirit. However, this time, the first Paraclete, Jesus, wants to assure them that even in the midst of persecution they would not be left as orphans: the Spirit will carry them on, to support, console, strengthen them to continue Jesus' mission in and to the world (16:2-3).

In the fourth logion, the Spirit's is identified as 'complementary' to the mission of Jesus with a precise aim: to convict the world of sin, judgment and righteousness, as a journey towards salvation (see 16:8-11).

The events leading to the fifth and final logion manifest Jesus' desire (not desired) to share 'many things' to the disciples; however, he is aware that the disciples are unable to receive his words. Only the coming and dwelling of the Holy Spirit after Jesus' departure will enable the disciple to appropriate his words.

In the fifth logion, the Spirit is identified as one who hears Jesus, and transmit teachings

relevant for the faith journey of the disciples; the Holy Spirit fulfils also the prophetic mission to reveal ‘future things’ to the disciples (16:13).

The Spirit through the five logia is identified as ‘another’ Paraclete complementing the mission of Jesus, ‘holy’ set apart from all other spirits, to distinguish Jesus’ disciples from non-disciples; he is asked from the Father by Jesus-Paraclete to be with and in his disciples forever; as a teacher, guide and reminder, he will teach Jesus’ disciples, enable them to proclaim the message of salvation and help them to gain an intimate knowledge of Jesus and the Father. Twice referred to as the Spirit of truth, he will guide and lead Jesus’ disciples into all truth; as the convictor, he will convict those who do not believe Jesus of sin, judgement and righteousness; he will enable Jesus’ disciples to testify about Jesus to the world in the midst of rejection, hostility, persecution and martyrdom; and most importantly, the Spirit plays a prophetic role by taking future things that are yet to come from Jesus and announces it to Jesus’ disciples.

4.3 Summary of the product of the CBS from the six groups

The ordinary readers identified the Holy Spirit of God as portrayed in 14:15-17 as an advocate, sent by the Father through Jesus, to reside in each and every believer in Jesus Christ, irrespective of age, gender, race or nationality. Within the same logion, the Holy Spirit was identified as abiding with the disciples forever, never to depart.

The CBS questions did not concern the events leading to any of the logia. However, their response to the questions reflected some of the event(s) or act(s) that led to the logia. For instance, in the events leading to 14:26, they responded that Jesus was departing ‘bodily’ to be replaced permanently by the presence of the Holy Spirit in the lives of believer. Jesus-Paraclete was ‘physically’ present, for a length of time, with the disciples. However, being ‘substituted’ by the Spirit-Paraclete, Jesus would be forever

presented in each and every believer, devoid of space, place and time. This seems to be where the ‘profit’ of Jesus’ departure seems to be meaningfully realized.

The ordinary readers through their studies of the bible brought to the fore that the second logion (see 14:26) revealed the identity of the Spirit-Paraclete as ‘holy,’ (set apart) and a “complete replacement” of Jesus. The Spirit functions as a “teacher who enables believers to solve problems,” wherever they find themselves in their homes, place of work, church and so on.

For this reason, believers in Christ should eliminate the attitude of complaining, grumbling, murmuring, and doing unnecessary comparisons; on the contrary, they need to learn to take responsibility wherever they are “planted” by their Saviour and Lord. Another function of the Holy Spirit is that “he teaches believers of Christ and he is also a reminder who helps believers to retain what is learnt and studied about Christ.” In other words, the Holy Spirit helps the Christian community to remember what is apprehended. This function of the Holy Spirit was very much appreciated by the students who attended the reading; they shared that from then onwards, they would constantly engage the Holy Spirit during their study and especially when they are “tested and tried” during their examination season.

One important aspect, emphasised by all groups, is that Jesus-Paraclete did not hide from his disciples their future exposure to hostility, rejection and persecution that was to come from ‘the world.’ Members noted that in order to withstand these sufferings without hate for the world, Jesus-Paraclete blessed the disciples with *his* peace, a peace that he promptly distinguished from the peace of the world: “not as the world gives it” (14:27). Jesus-Paraclete’s inner peace, was to be “with” them as individuals and as a community of faith: like a boat in troubled waters, Jesus-Paraclete’s peace was to dwell in them – not

to avoid the troubled waters – but to be able to persevere even in the storm, focusing on his mission of reaching the world with his message of salvation; devoid of distraction and inner frustrations, both at the personal and the community levels.

The ordinary readers found consolation in the awareness that Jesus knew that there would be problems, challenges and difficulties of myriad degrees in the world, where believers coexist with unbelievers. A critical aspect of the identity of the Spirit is that, as another Paraclete, he empowers believers to address comprehensively these problems, challenges and difficulties head-on, without complaining, grumbling, murmuring, rancour and “playing a blame game.”

Another aspect, underlined by the members, was the ‘expectation’ Jesus-Paraclete had for his disciples (15:26) while living in the midst of a hostile, chaotic and an opposing world: being more intimate in their relationship with Him, and most significantly, manifest the full essence of the presence of the Father through their fruitfulness.

The product of reading from ordinary readers captures the identity of the Spirit in 15:26, as “Spirit of truth, who leads believers to the truth about the Gospel so that no one will succeed in misleading or adulterating Christ’s message of truth in their walk of faith.”²⁵²

In reflecting on the meaning of ‘truth,’ they were of the view that as a result of the technological advancement, God’s message is now circulated online, print media and even on social media. This makes it expedient for each believer to possess a sure standard of truth, to guard against falsehood, deception and the possibility of being misled by “charlatans of the Christian faith,” and their message. The “Spirit of truth,” the Spirit-Paraclete, is the one who will guide believers to remain within the tenets of

²⁵² This aspect was stated by the Youth and Men’s Ministry members of Calvary Baptist Church, Adentan (CBCA) and by the Youth Ministry members of Adenta Baptist Church.

the truth of Jesus-Paraclete's message, never to waver off or be misled.

Additionally reading 15:26, the ordinary readers identified the Spirit as the one who "testifies about Jesus to the believer." The Spirit dwells both 'with' and 'in' the life of the believer. The WMU of CBCA were of the view that to help believers to get a "confirmation or a witness of Jesus' words and works, the Spirit who lives within believers, will enable them to know that the encountered words or works are of Jesus-Paraclete or not." According to them, when there is no confirmation received, then whatever have emanated from a person, irrespective of the position, race, nationality, or the status of the person from whom the words and works are emanating, should be rejected as untrue and unacceptable. It may be deemed as words and works, but it may not be the words and works of Jesus-Paraclete.

According to the WMU members not even the miracles can be an acceptable sign because miracles can have other sources (magic or even demonic). On the contrary, if the recipients of the words receive an inner confirmation from the Spirit of God, who lives in them, then words and miracles can be attributed to a divine source. A member of the Men's Ministry from CBCA stated as part of the identity of the Spirit that, "He enables believers to live in this hostile world." A youth member from CBCA also expressed figuratively that, "the Spirit is the believer's shock absorber, enabling him/her to absorb the 'shocks', surprises and rough terrains in their spiritual walk of faith."

In 16:7-11, a youth member of ABC, identified the Spirit as, "the convictor of the human heart." Also, a WMU member of CBCA and a member of Men's Ministry of CBCA emphasized that, "the Spirit convicts of sin, judgment and righteousness."²⁵³

²⁵³ The WMU member from CBCA stated that the Spirit convicts 'the world' whiles the Men's Ministry member stated the conviction of the Spirit applies to 'unbelievers.'

There were interesting responses to the Spirit identity in 16:13-14. Two WMU members of ABC stated respectively that, “the Spirit serves as a guide for believers of Christ;” and “The Spirit counsels believers for them to know the right things and truthful things to do at any particular moment.” Additional definitions were:

- a) “The Holy Spirit is the teacher of each and every believer of Christ” (Youth Ministry);
- b) “The Holy Spirit reveals hidden things in the future to believers of Christ, in accordance with God’s will for their lives;”
- c) “The Holy Spirit guides each believer of Christ to the truth in all aspects of their lives;”
- d) “The purpose of the Holy Spirit revealing things that are yet to come to believers is to prevent them from getting off-track from the tenets of the truth of God’s word” (CBCA Men’s Ministry).

During the interaction, some members offered interesting contributions about the identity and the Spirit and the impact of the Spirit on their lives. The following are some examples:

- A. *Youth groups:* A youth member of ABC stated that, “believers must fully rely on the Spirit in all they do.” Another member expressed the view that, “the Spirit helps believers in times of difficulty,” while another Youth member also stated that, “the Holy Spirit ends all loneliness in the life of each and every believer.” Another youth member categorically stated that, “the Spirit empowers each and every believer to comprehensively solve and resolve their personal problems.”
- B. *Women groups:* A member of the WMU of ABC stated that, “the Spirit is the believer’s helper, comforter, giver of strength, and he helps believers to end

forgetfulness.” Another member added that, “the Spirit rebukes believers when they are wrong or disobedient and he prompts hearts of believers of Christ so that they will live a repented life.” A lady indicated that, “it is the Holy Spirit’s responsibility to bring clarity on Jesus’ message so that they can distinctly understand it and act on it daily.” A member from the WMU of CBCA stated that, “the Holy Spirit gives timely help to believers of Christ.”

- C. *Men groups*: A member of the CBCA Men’s Ministry revealed that from the Bible studies, “the Holy Spirit is merciful to believers, he comforts believers and gives positive checks on them to keep them on track and helps to keep them focused on their spiritual journey of faith.” Another man also stated that, “the Spirit enables believers of Christ to understand the teachings and messages of Christ.” One was of the view that, “the Holy Spirit is the advocate, the ‘paddy man’ of the believer, who helps them in their weakness and also helps them to overcome all forms of falsehood as well as sinful traps of the evil one.”

In summary, the six groups from the two churches offered a relevant contribution to the understanding of the text, following the guideline proposed by the questions, both concerning the identity of the Spirit and the appropriation of the text.

Contextually, the understanding of the ordinary readers was categorized in spiritual, cultural and social perspectives. Culturally, the CBCA Men’s Ministry members were of the view that since the Spirit is ‘holy’ and guides to the whole truth, it will be better to pray for him to fill the baby during a naming ceremony and to set him apart for Christ. They also suggested that alcoholic beverage can be substituted with honey to symbolize the child being able to tell the truth. Since he is called the Spirit of truth, he will be the best guide to lead the child to speak the truth and live for the truth. They were also of

the view that instead of using body incisions to distinguish people ethnicity, which possibly can infringe on their rights and can ultimately lead to dividing the community, the presence of the same Spirit in all believers constitutes a better identity mark for believers of Christ and hence, it can foster unity and create a sense of belonging which are great incentives for societal development. Additionally, the WMU as part of exemplifying the comfort offered by the Spirit for believers had put in measures to offer care and support widows amongst them. Their efforts aimed at shielding widows from unpleasant treatments from family members and adequately support them to live their single lives again with support from church leadership.

Spiritually, the Spirit who is holy, enables believers to live their life of faith in holiness. He helps them to build an intimate relationship with the Father through Jesus, in the areas of worship, fellowship, discipleship, ministry and evangelizing.

Socially, the ordinary readers understood that through the enabling presence of the Spirit, they need to reach out to the world to continue the mission of Jesus. They suggested that solid bridges had to be built to reach out to artisans, apprentices and small-scale business operators within their neighbourhood. They suggested some possible ways, as intentionally patronizing their products and services, to create the necessary rapport for further interactions. Also, they suggested doing a survey to access the needs of these artisans and fashioning training sessions in the areas of basic accounting, bookkeeping and basic communication and self-help improvement skills.

The Spirit was noted to be the reminder of believers. This was highly amplified when both the Youth and WMU were reminded of social intervention programmes for the poor, needy, stigmatized and vulnerable in the society that had been shelved for one reason or the other. To these auxiliary groups, the CBS session had served as a means

through which they were reminded by the Spirit to revisit their support in cash and kind to these needy groups in society such as Osu Children's Home, Dzorwulu Special School and the training of Trokosi Girls at the BVTI centre of the GBC.

4.4 Engagement: Towards a Ghanaian Baptist Pastoral Biblical Teaching on the Spirit

The analysis of the product of readings reveals an interesting distance from the prophetic services that seem to proliferate within the Baptist churches in the Adentan municipality. The fact that no group referred to prophetic activities or expressed the need of intensified the prophetic services is an interesting outcome. The hermeneutic challenge is to understand what this silence reveals and what the real need of the two Baptist communities is, concerning their journey of faith.

From the interaction with ordinary members emerged the need of a holistic formation, comprising three dimensions – spiritual, cultural and social – as the following sections elaborate.

4.4.1 Spiritual Dimension

Baptist churches under the GBC have two 'spiritual traditions:' prayer groups and deliverance ministry. The prayer groups have been used as a means to meet both the personal needs of members and the church as a whole. In addition, some ministers add a deliverance ministry to help exorcise members who might be under demonic influence. This tradition is affirmed by the GBC as captured in its Constitution under its 'Faith and Message:' "we believe in the reality of demons, spiritual beings who like their master, are always hostile to God and His people. They can be cast out in the name of Jesus

through the power of the Holy Spirit” (Matt. 12:28, Luke 11:20).²⁵⁴

Concerning the influence of demons in the life of the Christian, the Constitution adds: “we believe that Christians can come under demonic attack, but we do not believe that Christians can be completely controlled by demons (James 4:7).”

The GBC stand agrees with Asamoah-Gyadu’s argument that, “the African idea of salvation is not limited to new birth.” He points out that “...this salvific transformation embodies not only new birth, a sanctification of the affections and being filled with the Spirit, but also healing from sickness and deliverance from the demonic...healing and deliverance ... are considered part of the vital visible signs of the outpouring of God’s Spirit.”²⁵⁵ Against this backdrop, the organization of prophetic services by some ministers to meet the spiritual needs of congregants is not justified, because prayers and deliverance are already part of the Baptist tradition.

In fact from the CBS, Baptist congregants manifested a clear understanding of the identity of the Holy Spirit: he dwells in all disciples of Jesus Christ transforming them in Jesus’ Paracletes and empowering them to continue Jesus’ mission; the Holy Spirit is their guide, teacher, counsellor, revealer, reminder, testifier, convictor and ‘glorifier’ of Jesus. The Spirit-empowered disciples of Jesus Christ are to intimately relate to their neighbours, impact their life and transform them as co-disciples of Christ.

However, the group members expressed the need to a systematic biblical formation, to dive deeper into the understanding of the Spirit-filled and Spirit-controlled life of the contemporary believer. As a matter of fact, the Men’s Ministry of CBCA proposed an annual week focused on teaching on the Holy Spirit. This request challenges the local

²⁵⁴ GBC, *Constitution*, article 9.

²⁵⁵ Asamoah-Gyadu, *African Charismatics*, 164.

pastorate to establish formative and holistic discipleship training sessions, biblically based, in order to empower members to know the identity of the Holy Spirit presented by different biblical writers, which will equip their congregants to discern among the many teaching, popularized by social and mass-media, to reject the ‘fake-teachings of the charlatans,’ who pose as prophets led by the Holy Spirit.

This is crucial as African Christians naturally live with religio-cultural worldview which is an ‘intentional’ one in which nothing happens by chance and “the unseen powers are held to be active also in the natural order.”²⁵⁶ Aetiology and diagnosis in the context of traditional African thought, as Masamba ma Mpolo rightly points out, pose the following basic question: “‘Who is the cause of my illness?’ In this context of spiritual causality, organically manifested symptoms are always the result of some external aggression.”²⁵⁷

A comprehensive and robust understanding of the Holy Spirit, who was indicated by John as the Spirit of truth and the guide to the truth, is needed to renew the mind-set of Baptist congregants on the African causality concept. They need to fully understand that the gift of the Holy Spirit to believers represents the continuing presence of Jesus Christ, and his in-dwelling in the believers is a guarantee that God will give all things, including healing, deliverance, etc. to restore lives.

An example can be taken from the CBS with the ABC Youth Ministry. Previously to the meeting, a youth member had booked an appointment with the researcher, claiming to have some personal spiritual issues. She was invited to join the CBS as an observer,

²⁵⁶ Dickson, *Theology in Africa*, 49.

²⁵⁷ Masamba ma Mpolo, “Perspectives on African Pastoral Counseling,” 9.

while waiting for her appointment. However, after the meeting she stated: “All the questions I had and the spiritual problems have duly been addressed through understanding the identity of the Spirit and his presence in my life.” It was realized from this testimony that if discipleship and study of God’s word is emphasized, congregants will be empowered to address their own problems, without the constant need to consult a Pastor or a Prophet, which can serve as a spring-board to help others address theirs as well.

One reason of the proliferation of prophetic services in Baptist Churches is the fear common to some pastors of the ‘exodus’ of their members to other churches, especially to the ‘Spiritual Churches.’ Some pastors feel forced to duplicate some of the characteristics of these churches to avert the situation.

One HMC that encountered this challenge is the Presbyterian Church of Ghana in the mid-1960s. To help address this challenge, the church established a committee to examine why her members were drifting towards the Spiritual Churches. Four out of the eight reasons indicated by the committee are instructive:

- a. A large number of Presbyterians joined the Spiritual churches because they were disappointed with their former church. They complain that the worship was dull; that “there is no spiritual power;” that church agents are hypocrites; and that there are not sufficient prayers. They, therefore, seek a younger, more zealous and more ‘spiritual’ fellowship.
- b. ‘Non-Christians’ find their way more easily into these churches [as] worship is less intellectual.
- c. Their worship is appealing: people take an active part in it and enjoy it.

- d. Divine healing plays a prominent role and obviously satisfies a great desire to consider the spiritual side of sickness and healing.²⁵⁸

It is imperative to realize that the references to ‘dull worship’, ‘lack of spiritual power’, ‘intellectual worship’, and ‘lack of diving healing’ are important indicators of what Africans expect in a vibrant church. Contrary to the HMCs in which these concepts were initially dismissed as non-sensical and even as belonging to the occult, the burgeoning Spiritual Churches took seriously both the message of the Bible in terms of the activity of the Spirit and also primal African world views of causality. From the perspective of a pastoral theologian, Emmanuel Lartey notes:

Foremost in the faith and practice of these churches is diving healing. In many respects, their practice of divine healing is phenomenologically similar to the activities of the traditional priest healers. This renders the culturally and religiously very amenable to the masses of people who find in them a congeniality and familiarity absent from the staid, silent, ‘orderly’ form of worship and liturgy in the western mission-founded churches with their non-interventionist theology.²⁵⁹

Although some fears may be justified amongst pastors, Baptist Pastors need not to fear thinking of the possibility of their congregants leaving their churches. Their ‘Faith and Message,’ enshrined in the National Constitution, has made a provision for answering the need of their congregants. Furthermore, the CBS revealed that none of the members of the six groups mentioned any possibility to leave their Baptist church. On the contrary, their desire was rather to receive a sound biblical formation *in their churches*, to know intimately the Spirit and to influence others and their society as a whole.

²⁵⁸ Asamoah-Gyadu, *Sighs and Signs*, 8.

²⁵⁹ Emmanuel Y. Lartey, “Healing: Tradition and Pentecostalism in Africa Today,” *International Review of Mission*, 75, no. 297 (January 1986), 75.

4.4.2 Cultural Dimension

The GBC is attentive to the cultural contexts of its congregants. Their ‘Faith and Message’ states:

We also affirm clapping, dancing, drumming, and other forms of worship that are intended to glorify God as long as these practices truly reflect indigenous expressions of worship to God. We affirm prayer in any biblical form it is done under the leadership of the Holy Spirit, not seeking glory or commendation.²⁶⁰

This statement distinguishes the Baptist Church from other denominations who from the onset of Ghana’s independence did not support spiritual healing and deliverance. In fact, fear of evil spirit is deeply rooted in African religious belief as confirmed by a Ghanaian sociologist, Max Asimeng, when he argued that the central focus of religious activity among traditional African societies seems to be the warding off the *homhom fi* (evil spirit) from the everyday experience of the community.²⁶¹

The GBC desires to influence positively the lifestyles of its congregants. It does not desire to force them to change their culture, but allow the light of the Gospel to shine through the culture of its congregants so that, under the guidance of the Holy Spirit, they can willingly be able to allow the Gospel to challenge and modify their culture. This is reiterated by the ‘Faith and Message:’ “We affirm our right and responsibility as Ghanaian Baptists to worship, God in ways that are consistent with both biblical teaching and our cultural contexts.”²⁶²

Miller and Allen have stated that “the key to cultural transformation lies in the transformation of the mind-set or worldview of a people, which refers to the total set of beliefs or assumptions that comprise their mind-set and determine how they view

²⁶⁰ GBC, *Constitution*, article 9.

²⁶¹ Max Asimeng, *Religion and Social Change in West Africa: An Introduction to the Sociology of Religion* (Accra: Woeli Publishing Services, 2010), 65.

²⁶² GBC, *Constitution*, article 9.

reality.”²⁶³ By allowing the light of the Gospel to illuminate the Ghanaian culture, the congregant-disciples will be empowered to make the needed transformation, under their own initiative: ultimately, they will own the transformation, and make it more sustainable. When the Gospel has successfully transformed a group of people, they are empowered to “build societies and nations shaped after the creator and sustainer’s world view that agrees with reality.”²⁶⁴

It is interesting to realize that through the CBS, some cultural transformative elements were suggested in the areas of naming ceremonies, widowhood rites and human crafted body marks. The naming ceremonies are common cultural rites: usually on the eighth day after the birth children are publicly out-dooed and named: the aim is to introduce them as a new member of the society. Elements of concern for members of CBS were the pouring of libation to invoke the spirits of the ancestors, and the use of drops of an alcoholic beverage together with water, to symbolically teach the child to distinguish between truth and falsity.²⁶⁵

With a renewed understanding, the congregants from the Men’s Ministry of CBCA resolved, that “instead of invoking the spirits of the ancestors, the Holy Spirit, who is the Paraclete and the Spirit of truth, can rather be called upon to infill the naming ceremony and also to fill the child to enable him to be led to tell the truth all the days of his life.” They further concurred, that “honey can duly be used to substitute the alcohol beverage.”

²⁶³ They further state that worldviews (meta-narratives) within a particular group of people (a society), the dominant ideas that are held by the majority of people from the culture. Darrow L. Miller and Scott Allen, *Against All Hope: Hope for Africa* (Washington: Disciple All Nations, 2005), 39.

²⁶⁴ Ibid, 39.

²⁶⁵ As a denomination, the GBC prohibits its ministers from using alcoholic beverages. In their code of ethics and discipline for ministers, it is stated: “Baptist Minister are not allowed to serve alcoholic beverages nor sell them as an income earning venture nor consume them.” In response, any minister found indulging in this shall be made to go through counselling but then if it persists, it shall be recommended by the Ministers’ Conference that s/he is dismissed. GBC, *Code of Ethics and Discipline for Minister* (Accra: GBC, 2008), 33.

The second cultural practice discussed during CBS sections was the use of body marks or incisions made on children as marks, to demonstrate their ethnic identity. Some of the ordinary readers were of the view that the CBS has helped to understand that the Holy Spirit presence serves as “Jesus’ mark” on the believer. Therefore, inflicting marks on children for identification should be abolished. In the awareness of the many ethnic conflicts that have divided Ghanaians and hindered developments in several parts of the country, to recognize in the ‘other’ a Christian sister/brother ‘marked’ by the same Spirit, can be a journey toward a meth-identity able to overcome ethnic differences and foster nationalism. These are imperative incentives for peaceful co-existence of different ethnic groups and also for national development.

The last important cultural belief and practice discussed in some groups involved widowhood rites. In all Ghanaian cultures, the rites are affecting mainly women. The problem regards the nature of the rites. As acknowledged by Matsobane Manala: “there is ...an apparent deliberate uncaring, disrespectful, discriminatory, impolite and unjust treatment to widows in African communities...widows seem to be neglected and even oppressed in our time.”²⁶⁶

However, upon deeper reflection on the five logia of the Spirit, the WMU members felt the need to interrogate themselves about the care they give to widows amongst them, with support from church leadership. One proposal is to delegate a member (who may be herself a widow), to live with the new widow for some time, helping her through the grieving period/process, offering comfort and the needed care, until she ‘takes off’ the

²⁶⁶ Matsobane Manala, “African Traditional Widowhood Rites and their Benefits and/or Detrimental Effects on Widows in a Context of African Christianity,” *HTS Teologiese Studies/Theological Studies* 7 no. 1 (2013). <http://dx.doi.org/10.4102/hts.v71i3.2913>.

black cloth, which serves as the main symbol of mourning. Consistent contacts by members are then made to ensure that she is able to resume life as a single person.²⁶⁷ Caring for the widows is a biblical responsibility, as affirmed by Erwin: “the church that takes its biblical responsibility for the care of widows seriously, will, in obedience to our Lord plan, prepare, and implement an ongoing ministry to them after their bereavement.”²⁶⁸

4.4.3 Social Dimension

The last important aspect of pastoral engagement for the ‘appropriation’ of the Johannean teachings on the Spirit is the social responsibility. This was clearly understood and expressed by the CBS ordinary readers of the two Baptist Congregations.

The church’s mission is, in fact, not limited to only spreading the Gospel and teaching a new ethic, but must include providing support, training, advocacy and also facilities that would enhance a given community support. This transforming nature of missions is re-affirmed by the Lausanne Covenant: “...when people receive Christ they are born again into His kingdom and must seek not only to exhibit, but also to spread, righteousness in the midst of an unrighteous world. The salvation we claim should be transforming us in the totality of our personal and social responsibilities.”²⁶⁹ Mission as a concept of transforming personal as well as social aspects of life is not new to mission bodies and churches, and constitutes one of the traditional three dimensions of the *ekklēsia*: liturgy, catechesis and *diaconia*.²⁷⁰

²⁶⁷ In many African cultures, a widow puts on black cloth (symbolizing mourning) for a period of three, six or twelve months after which (for a Christian widow) a weed-off ceremony is done by the church to release her into singleness of life.

²⁶⁸ Manala, “African Traditional Widowhood Rites.”

²⁶⁹ John Stott, *The Lausanne Covenant: An Exposition and Commentary* (Minneapolis: Word Wide Publications, 1975), paragraph 5.

²⁷⁰ J. Verkuyl, *Contemporary Missiology: An Introduction* (Grand Rapids: Eerdmans, 1987), 211.

Through the CBS conducted, the Baptist congregants proposed many social interventions gleaned from their understanding of the identity of the Spirit-Paraclete. The Holy Spirit, identified as ‘comforter,’ enables the disciples of Jesus Christ, *to serve as Paracletes*, to offer comfort to the outcasts and vulnerable, in their neighbourhoods and society as large. These include offering support in cash and kind to orphanages and special needs children, who are stigmatized within the Ghanaian society. Instead of being branded with false identities, these vulnerable ones should be accepted, cared for and given the necessary support to develop their potentialities.

This out-reached programme was already carried out by the WMU, CBCA, but for some reasons, they had stopped. The members perceived the CBS as a wake-up call to rekindle and revisit the modalities of their support for the Osu Children’s Home; Frafraha Children’s Home and a Special School located in Dzorwulu. They commented that in the CBS’ context, the Spirit really manifested his identity as ‘reminder,’ regarding the teaching of Jesus and their responsibility to love their ‘little’ brothers and sisters with the same love of Jesus (John 14:26b). The Spirit-Paraclete had reminded them to revisit their social responsibility of supporting these vulnerable and marginalized people in the Ghanaian society.

The Spirit-Paraclete was also identified as an advocate or personal lawyer, who speaks on behalf of others, to ensure justice, equity and fairness. The congregants had appropriated this ‘identity mark’ supporting the Baptist Relief Agency for Development (BREDA), to free Trokosi girls from ancestral servitude and shrine slavery; resettle them through the Baptist Vocational and Training Institute (BVTI) and empower them with both discipleship and training skills, – sewing, bead making and computer skills. Furthermore, WMU members contribute to start-up capitals of these graduates from the BVTI. The CBS offers a strong motivation to WMU not to relinquish but intensify their

efforts to assist the girls. Their underpinning concept, as expressed by one participant, was: "...if Jesus came to set them free from the slave master, Satan, then being filled with the Holy Spirit, they must be helped to set others free, especially those who have been bound up by the clutches of cultural beliefs."

The ordinary readers identified further the Holy Spirit as teacher and guide who leads to the truth in all aspects of their lives. After the CBS, they reached a new understanding on how to relate with specific groups within their neighbourhood, for example artisans. They resolved to reach out to them by doing window shopping on their selling products and patronize their services such as welding, hair-dos, vulcanizing (tyre mending), fitting (roadside mechanics) and their cars among others. Some suggested ways of finding out their needs and fashioning training sessions on basic reading, accounting, bookkeeping and basic leadership skills tailored to their needs to assist them remodel and re-package their products and services. Just as the Holy Spirit dwells in them to guide them, they must also serve as advocates who teach and guide others to realize their full potentials.

One of the moral cankers of Africa, and for that matter, Ghana is bribery and corruption, as stated by Miller and Allen: "...corruption and bribery are a normal way of life in Africa, and too often, leaders who are a reflection of culture, model rather act out the meta-story of the nation. A culture of bribery and corruption is founded upon the worship of deities that can be appeased."²⁷¹ After participating in the CBS, the ordinary readers placed a high value on the word 'holy,' which fully describes the Spirit of God. They were of the view that if Jesus deemed his followers to have a Spirit that is holy, then he requires them to live holy lives devoid of greed and characterized with contentment.

²⁷¹ Miller and Allen, *Against All Hope*, 36.

If believers make the minimum critical efforts to live holy lives and seek to conduct themselves truthfully with a higher sense of contentment, then there will not crave for things that do not truthfully belong to them. The onus will be upon the believers to become living examples wherever they find themselves, curbing bribery and corruption in any form. If the Spirit who is holy and truth fills the lives of believers, then they must endeavour to live holy lives that acquire material things truthfully, devoid of greed. Greed and deceit fuel the canker of bribery and corruption, as confirmed by Miller and Allen who posit:

Until a critical mass of the individual members of the society is transformed, the leadership of the society will not be transformed. This change can only be initiated by individuals coming to ...Christ-the worship of a God who is holy and cannot be bribed (see Deut. 10:17). This is the only place that the human heart and mind can be transformed.²⁷²

The Holy Spirit was finally identified as the convictor of sin, judgment and righteousness. Reflecting of this specific role of the Spirit, readers realize the importance of peacefully coexisting with people of other faiths, devoid of proselytizing. The readers came to understand that it was not their function to spiritually change or convert anyone: it is the role of the Holy Spirit. However, it is their responsibility to build peaceful relationship, connect with people of other faith, and engage them to address together community's problems. Mention was made on inter-faith dialogues and inter-denominational encounters and engagements, all of which prepare the ground for Jesus' disciples to comprehensively engage their communities for effective transformation.

4.5 Conclusion

From the summary of the text, the Spirit was identified as another Paraclete, who is asked from the Father by Jesus on behalf of his disciples to abide with them forever never to depart again. The Spirit is 'holy', he is sent to believers in Jesus name and he

²⁷² Miller and Allen, *Against All Hope*, 36.

glorifies and testifies about Jesus. He functions to guide, teach, remind, and convict the world (of sin, righteousness and judgment) in all truth, as he is the Spirit of truth. He also serves as a connector of Jesus' disciples, as he takes what is yet to come from Jesus and reveals it to them.

The six groups identified the identity and mission of the Spirit and further reflected on the appropriation of his presence in their daily lives. As another Paraclete who is sent in Jesus' name by the Father, is to guide them within the tenets of his truth (his word, ways, wisdom, works and will), to enable them to ward off any falsity. As their teacher, the Spirit teaches them to humbly learn to serve one another in truth to be fruitful and thereby, glorify the Father. As a reminder, he helps them not to forget, by helping them bring truthful things to their minds. Just as a lawyer offers the right legal support to his clientele, so will the Spirit give believers the right to confront any controversial individual or group. As the convictor of the world, the disciples are to be led by the Spirit to proclaim the gospel, aware that the 'conversion' of the hearts is the work of the Spirit. He is, in fact, the one who 'convicts,' regenerates and introduces into God's kingdom. The disciples of Christ are not to be living their lives in anticipation of prophecies, word of wisdom or word of knowledge, as the Spirit takes from Jesus and reveals to each and every believer as He deems fit in accordance with his will.

As far as the Baptist Pastoral appropriation is concerned, the fear associated with the drifting of Baptist congregants from the GBC to other denominations should be allayed and should not be used as basis for organizing prophetic services to keep congregants within the local Baptist church.

However, Baptist Pastors are urged to engage their congregants spiritually, culturally and socially. Spiritually, Baptist ministers are to articulate comprehensive formative

programmes for the holistic development of the spiritual lives of their members, in the areas of fellowship, worship, discipleship, evangelism and ministry. Culturally, Baptist ministers are not to condemn any cultural practice of any ethnic group but to offer a sound biblical teaching. The light of the gospel, shining through the cultures, will enable individuals and ethnic groups to discern which cultural elements and practices are in dissonance with the Gospel and evaluate which ones can be adopted, adapted and applied. Community participation in the process will, furthermore, ensure that members own and sustain the transformative changes within the culture.

Socially, ministers are encouraged not to dissociate themselves from the social needs that are planted around them. Rather, they should nurture, nature and develop the laity and ultimately get them deployed in strategic areas with the appropriate methods, modes and means to initiate pragmatic steps to reach, launch out, reach out and touch the hearts of the souls around them, especially the poor, needy, marginalized and the vulnerable.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This concluding chapter is divided into three main parts: summary, conclusion and recommendations. The summary offers a brief account of the research guided by the statement of the problem and the research objectives. The chapter then outlines conclusion based on the main findings of the research, and offers some recommendations for further research, policy formulation and effective pastoral practice.

5.2 Summary

There is a recent upsurge of prophetic services amongst Baptist churches within the Adentan municipality. During these meetings, ritual contexts are created to illicit appropriate responses to the anxieties and fears of members who are characterized with the concept of causality.²⁷³ There are charismatic experiences and spiritual media are used as channels to meet the needs and desires of the members. The outcomes of these prophetic meetings are attributed the power of the Holy Spirit – both by members and ministers. However, many of these rituals are not conformed to the Baptist tenets of faith and generated in the congregants a ‘magic’ image of the Spirit, distant from the one portrayed in the Baptist Constitution.

The situation creates a hermeneutic challenge that the research addressed, exploring the identity and mission of the Holy Spirit in the Gospel according to John, with special emphasis on the five *logia* transmitted in John 14—16. The fourth Gospel was selected as it offers an elaborate and comprehensive pneumatology of the Holy Spirit, generally

²⁷³ Asamoah-Gyadu, *Sigh & Signs*, 9.

considered by scholars as the ‘higher’ pneumatology of the New Testament.

Furthermore, in the awareness that the interpretation is not complete until a text is contextualized in a specific community of faith, the research analysed how ‘ordinary readers’ of two selected Baptist churches in Adentan Municipality interpreted the text and appropriated it in their daily life.

The research adopted the Contextual Bible Studies proposed by Gerald O. West and elaborated in Ghana by Eric Anum, as its theoretical framework. The approach proposed three steps: the exegesis of the text by the trained reader; the sharing of the text in selected groups following specific questions; the engagement.

The narrative analysis was used as the exegetical approach to reach an informed understanding of the text. Six CBS were conducted in two selected Baptist Churches to solicit the spiritual, social and cultural understanding of the congregants. The organization of the research followed the theoretical framework.

Chapter two proposed the narrative analysis of the five logia, starting with the journey of the readers from chapters 1 to 13 of the Gospel according to John. In fact, the identity and mission of the Holy Spirit was revealed to the readers through a ‘narrative’ journey. The Spirit was portrayed as the identifier of Jesus (1:32-33), a critical agent for proclamation and reception of Jesus’ message (1:30-32), the ‘occasioner’ of new birth in the lives of believers (3:5-8), the guarantor of true worship to the Father (4:24), and the glorifier of Jesus after his ‘glorification’ on the cross (7:38-39).

On the threshold of the passion narrative, the reader was prepared to receive the full revelation of the Spirit, strategically located during the farewell discourse of Jesus to his disciples. Through five logia (14:15-17, 14:26, 15:26, 16:7-11 and 16:12-15), the

Spirit was identified as another Paraclete, who is holy and sent by Father, through the prayer of Jesus, to abide with the believers forever, never to depart again. He is a comforter who deeply cares for believers enabling them to overcome rejection, hostility and hurdles in their journey of faith; as the Spirit of truth, he teaches, leads and guides believers to the whole truth, reminding them of Jesus' message. He is a convictor of the hearts of unbelievers in the areas of sin, righteousness and judgment. Prophetically, he discloses 'future things,' relevant for their faith, to believers. He empowers believers to testify, thereby affirming Jesus' words and works. Ultimately, the Spirit will glorify Jesus, complementing his message and mission on earth through his disciples.

Chapter three presented the 'ordinary readers' interpretation of the texts. They identified the Holy Spirit as the advocate who speaks on behalf of believers and abides with Jesus' disciples without departure. The Spirit was identified as holy, who empowers believers to live as 'called out ones' in holiness. The readers identified the Spirit as a teacher who enables believers to solve personal and societal problems. The readers further identified the Spirit as another Paraclete helping believers to continue Jesus' mission as he assists them to testify about Jesus' message and ministry. As the comforter, he acts as 'a shock absorber,' empowering believers to withstand challenges in their faith journey. As the convictor, he convicts unbelievers of sin, judgment and righteousness. He was identified as revealing hidden things relevant for the believers' journey of faith. As the Spirit of truth, he guides each believer of Jesus-Paraclete to the truth in all aspects of their lives.

In terms of appropriation of the text, the ordinary readers indicate three specific areas: spiritual; cultural and social. *Spiritually* the Spirit-Paraclete empowers believers to worship, to minister to others, to be discipled to disciple others, to remain in continual fellowship and to evangelize unbelievers with Jesus' message and mission.

Culturally, the readers proposed a revision of some cultural practices. For example, instead of invoking ancestral spirits during traditional ceremonies, such as naming ceremonies of children, the Spirit of truth can be called upon to take full control of the ceremony, as well as fill the child to live a life of truth. They suggested that the symbolic use of water and alcohol can be duly substituted by water and honey, to curb the negative connotation associated with the use of alcohol by the Baptist church. Furthermore, since Jesus laid his life down for his disciples in love and commanded them to live a selfless love for one another, the WMU members reiterated their efforts in partnering with pastoral leaders to offer support for widows by loving them, caring for them and comforting them to prepare them to re-live their single lives again. This is known to shelter them from the inhumane clutches of cultural practices that blame, break and bitterly mishandle widows during their bereavement.

Socially, just as the Spirit comforts believers, they are to serve as paracletes in their homes, workplaces and places of worship, caring for the poor, needy, marginalized and stigmatized including orphans, the deaf and dumb as well as special needs children (autistic children). As a matter of fact, the CBS conducted compelled some of the groups, especially, the WMU and Youth Ministries, to revisit some of their social interventions that had been shelved for one reason or the other. In this regard, the Spirit-Paraclete can be said to have reminded them of their social responsibilities.

Another social intervention that the readers identified was the ‘advocate’ role played by the Spirit. By acting as paracletes who speak on behalf of others to continue the mission of Jesus, they expressed the need to continue to partner with the GBC and support their efforts to release Trokosi girls from vestal shrine slavery and train them through BVTI to become responsible persons, empowered to release their potentials for the development of their communities and the Ghanaian society at large.

In chapter four, through the engagement of the exegesis of text and the interpretation of the ordinary readers, the study offered a contribution towards a biblical pastoral of the Spirit for Baptist communities in Ghana. None of the six groups made any reference to prophetic services, but asked for a holistic pneumatological formation, inclusive of the three dimensions: spiritual, cultural and social.

Spiritually, the critical need for a systematic and an integrative biblical formation across board was expressed by the ordinary readers to ensure that the contemporary believers fully comprehend the Christian life controlled, filled and used by the Spirit.

Culturally, it was established that the GBC sought not to condemn any cultural act, practice or ethnicity of their members. Rather, efforts must be allowed to expose Jesus' Gospel light to penetrate the Ghanaian cultural context to challenge, influence and modify members' attitudes. Some of these were identified in the areas of Christians performing traditional naming ceremonies, undertaking widowhood rites and also on body incisions by some ethnic groups in Ghana.

Socially, the identity of the Spirit enabled the readers to identify some social interventions that could be adopted, adapted and applied. As a matter of fact, to some of the groups, especially the Youth and the WMU, the CBS served as a reminder to revisit some social interventions that they had shelved for some reasons. They suggested that they could rely on the Spirit as comforter and offer care to the needy, poor, stigmatized and vulnerable in their communities. Furthermore, they could depend on the Spirit-Paraclete as an advocate who speaks on behalf of the voiceless to administer justice, equity and fairness. As the Spirit of truth who teaches, leads and guides believers into all truth, the Spirit-Paraclete could be relied on by gifted believers to also strategize to

teach, and guide artisans²⁷⁴ in basic book-keeping and self-improvement skills in health,²⁷⁵ finance and leadership within their church communities. These services that will be provided free of charge can serve as a means of outreach to these artisans while at the same time, help them to realize their potentials to contribute their quota to community development. The Spirit-Paraclete was identified as holy; hence believers could continually depend on him to live 'holy' (set-apart) lives, devoid of greed, which fuels bribery and corruption while helping the church to build appropriate bridges to the community.

The presence of the Holy Spirit in the life of believers should enable them to understand the source of their material wealth and as such, they should be inspired and led to be good stewards who use material wealth for their appropriate purposes, worthy of emulation. Spirit-filled believers of Christ could coexist peacefully with Christians from other denominations and non-Christians without proselyting, which can serve as an impetus for religious tolerance required for community development. Some of the ordinary readers, such as the Men's Ministry, suggested inter-denominational (with other Christians) as well as inter-faith (amongst non-Christians) discussions, debates and seminars to ensure peaceful coexistence with other denominations/religions within their church areas. The underlying understanding is that it is the Spirit-Paraclete who convicts the world (non-believers) in the areas of sin, judgement and righteousness to God's glory. As such, believers can trust the Spirit-Paraclete to operate conversions, as they lead and live responsible lives as believers of Jesus Christ within their respective social and ecclesiastic communities.

²⁷⁴ Some of the artisans includes such as mechanics, barbers, dressmakers, plumbers, and vulcanizers.

²⁷⁵ The health aspect of the training could include personal hygiene, preventive diseases and community sanitation.

5.3 Conclusion

The study explored the understanding of the identity and mission of the Spirit in John 14—16, amongst two Baptist Churches in Adentan municipality. To reach this goal, the CBS's approach was employed to solicit the views of ordinary readers on their interpretation of the text and on how appropriate it is in their daily lives as believers and members of a society and culture.

The six groups disclosed a deep understanding of the identity of the Spirit and the desire to receive a solid biblical formation to empower them to appropriate Jesus' teachings according to their specific church's tradition, and to be able to transform their communities in light of the Scriptures.

The engagement aimed towards offering a Baptist Pastoral biblical teaching on the Spirit, viewed from spiritual, cultural and social perspectives. From the spiritual perspective, an integrative catechism and discipleship aimed at both the formative and adult stages was needed to deepen congregants understanding on the Spirit-Paraclete. From the perspective of culture, some cultural practices were muted by the ordinary readers to be adopted, adapted with their Christian beliefs and apply them respectively to ensure that their Christian meanings are duly injected and reflected in them.

From the social perspective, some social interventions were suggested by the ordinary readers to reach to the community. The church was to coach, reach, teach, preach and touch the hearts of some specialized and specified groups such as local artisans, apprentices and shop operators and most importantly, the poor, needy, marginalized and vulnerable who are usually stigmatized in varying degrees and also in the minority.

To the ordinary readers, the CBS was a wake-up call to re-visit some social

interventions and/or activities that for one reason or the other, they had stopped. Emphasis was placed on reaching out in support in cash and kind for vestal shrine slave girls, popularly called Trokosi Girls, to help release them from the shrines, rehabilitate them through the BVTI of the GBC and empower them with skills and start-up capitals for them to be useful and productive citizens who can contribute to the development of their communities.

5.4 Recommendations

At the end of this study, some recommendations are articulated for both academic and pastoral purposes. From the academic perspective, the research indicated some areas that need further study. These include:

1. Comparative pneumatological study of the four gospels;
2. Pneumatological preaching and teaching in the New Testament and its relevance for Ghanaian Christianity;

For pastoral purposes, the research recommends that Baptist churches should avoid organizing prophetic services and rediscover the traditional means, prayer groups and deliverance ministries, to help meet the spiritual needs of their members.

The researcher recommends that the Christian Education Department of the GBC continues to prepare Sunday school teaching resources/materials on pneumatology especially from the fourth Gospel for the GBC churches. Also, the Christian Education Department, under which NUBS (National Union of Baptist Students) operates, should emphasize pneumatology in their NUBS National Bible Quiz.

Additionally, Baptist ministers should be equipped on how to comprehensively meet the spiritual needs of their congregants so far as prayer and deliverance are concerned for effective pastoral practice.

Furthermore, as part of helping congregants to continually live out the identity of the Spirit in their daily lives, GBC can set aside a week within the year to focus on the Holy Spirit in order to emphasize his identity and roles amongst the Baptist faithful.

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