Expectation and Fulfillment of the Gift of the Holy Spirit in the Gospel of John

Abstract
This study seeks to delineate the pneumatological themes that the author of John develops to create expectation and demonstrate fulfillment of the gift of the Holy Spirit. The primary question asked in this investigation focuses on the extent to which Johannine pneumatological expectation can be said to have been fulfilled within the narrative of the Fourth Gospel. A common expression of this question has been debated in terms of the relationship of the Johannine gift on Easter in John 20:19-23 to the Lukan outpouring on Pentecost in Acts 2. In chapter 1 the three major positions on the relationship are surveyed including the Johannine Pentecost view, the Symbolic view, and the Two Gift view. Chapters 2 and 3 consist of an exegetical analysis of what are often referred to as the πνεῦμα (1:29-34; 3:5-8; 3:34; 4:4-30; 6:63; 7:37-39) and παράκλητος passages (John 14:16-17; 14:25-26; 15:26-27; 16:7-11, 12-15). This exegesis focuses on the development of pneumatological expectation regarding the themes of revelation, witness, mission, dwelling, life and empowerment and the conditions of exaltation, the coming hour, glorification, asking, and departure. In chapter 4 the texts that show how the narrative demonstrates the fulfillment of the giving of the Spirit are discussed (John 12:20-50; 13:1-4, 31-35; 17:1-5; 19:28-37; 20:1-18, 19-23, 24-29; 21). Chapter 5 explores the relationship between the Johannine themes that have been identified in the previous chapters with Lukan pneumatology. A harmonization between the Johannine and Lukan accounts of the giving of the Spirit is not only possible but preferable. In chapter 6 the results of the
The Holy Spirit is also the one who gives spiritual gifts to all followers of Jesus so that we all can play our role in the Body of Christ. Paul gave us a sampling of those gifts in his first letter to the Corinthian church: "Now to each one the manifestation of the Spirit is given for the common good. When Peter and John stood accused before powerful leaders, Luke reported that Peter was filled with the Holy Spirit and boldly proclaimed that Jesus Christ of Nazareth, the One they had crucified, was the only way to salvation (Acts 4:5-12). This is the same Peter who only two months earlier had denied Jesus. And now, standing in the very place where Jesus had been condemned, Peter accused these religious elite that they had crucified the Messiah. The Person and Work of the Holy Spirit in John. A research paper submitted to dr. campbell in partial fulfillment of the requirements for the course nbst 655 liberty baptist theological seminary by stephanie browning. LYNCHBURG, VIRGINIA December 10, 2010. TABLE OF CONTENTS Introduction 1 The Holy Spirit is an Identifier of Christ to Believers (John 1:33-34; 3:34) 1 The Holy Spirit is the Initiator of Salvation (John 3:5-8; 16:7-11) 3 The Holy Spirit is the Instrument of Worship (John 4:1-26) 5 The Holy Spirit is the Infuser of Life (John 6:63; 7 In Christian theology, baptism with the Holy Spirit (also called baptism in the Holy Spirit or Spirit baptism) or baptism with the Holy Ghost, is distinguished from baptism with water. It is frequently associated with incorporation into the Christian Church, the bestowal of spiritual gifts, and empowerment for Christian ministry. The term baptism with the Holy Spirit originates in the New Testament, and all Christian traditions accept it as a theological concept. Nevertheless, different Christian