Spirit-Baptism in the Fourth Gospel
A Messianic Reading of John 1,33

The concept of "Spirit-baptism" has been a contested issue for a long time — both in NT scholarship and in the church as a whole. Is "the baptism in the Holy Spirit" a "second blessing", an empowerment for Christian service distinct from and subsequent to conversion (so, for example, classical Pentecostalism) (1)? Or does it refer to (the high point in) conversion-initiation, that is, to becoming a Christian (so Dunn) (2)? The greatest efforts of NT scholarship concerning this topic have been put into the examination of the Synoptic material and Acts (3). However, the concept also occurs in the Fourth Gospel — οὗτός [Jesus] ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ (1,33) — yet, it has hardly received attention from Johannine scholarship (4). As a result, the meaning and significance of the concept of Jesus' Spirit-baptism in this Gospel seem to have been overlooked. Hence, the aim of the present article is to elucidate the concept of Spirit-baptism and Jesus as the Spirit-Baptizer in the Fourth Gospel. Although the phrase ὁ βαπτίζων ἐν πνεύματι ἁγίῳ is a *hapax legomenon* in Johannine literature, we expect that the *concept* will be evoked and unfolded in the rest of the Fourth Gospel (5). In this paper, I will attempt to

(1) This view is best defended by R.P. MENZIES, *Empowered for Witness*. The Spirit in Luke-Acts (JPTSS 6; Sheffield 1994) chap. 12.

(2) J.D.G. DUNN, *Baptism in the Holy Spirit*. A Re-examination of the New Testament Teaching on the Gift of the Spirit in relation to Pentecostalism today (Philadelphia 1970).

(3) E.g., R.L. WEBB, *John the Baptizer and Prophet*. A Socio-Historical Study (JSNTSS 62; Sheffield 1991) chap. 8; M. TURNER, *Power from on High*. The Spirit in Israel's Restoration and Witness in Luke-Acts (JPTSS 9; Sheffield 1996) chap. 7. For an overall, semi-popular treatment of the subject "Baptism in the Holy Spirit" in the NT, see C.S. KEENER, *3 Crucial Questions about the Holy Spirit* (Grand Rapids 1996) chap. 1; H.M. ERVIN, *Spirit-Baptism*. A Biblical Investigation (Peabody 1987); ID., *Conversion-Initiation and the Baptism in the Holy Spirit*. A critique of James D.G. Dunn, Baptism in the Holy Spirit (Peabody 1984); H.D. HUNTER, *Spirit-Baptism*. A Pentecostal Alternative (Lanham 1983). However, these works do not deal in detail with the contribution of the Fourth Gospel.

(4) The only notable exception is F. PORSCH, *Pneuma und Wort*. Ein exegetischer Beitrag zur Pneumatologie des Johannesevangeliums (Frankfurt 1974) 42-51.

(5) Either the Evangelist used material from a (written or oral) tradition he had access to without making any changes to it, or he interpreted it somehow. If the

demonstrate that the statement in 1,33 concerning Jesus' baptizing in or with Holy Spirit is programmatic for Jesus' ministry of revelation and cleansing by means of the Spirit.

We start by examining the phrase βαπτίζω ἐν πνεύματι ἁγίῳ and determining its basic meaning (I). Subsequently, we will investigate whether Judaism knew of this concept (II). We shall then return to the Fourth Gospel to elucidate how Jesus' Spirit-baptism is related to particular events or activities in his ministry (both before and after his departure) (III). Finally, we will attempt to establish a more precise meaning of the concept of "Spirit-baptism" in the Fourth Gospel (IV).

I. The Referent of βαπτίζω ἐν πνεύματι ἁγίῳ

The vast majority of scholars think 1,33 means that Jesus will give the Spirit to or bestow the Spirit on people([6]), but is this really what John the Baptist himself (or the Evangelist) would have implied or how a first-century Jew would have understood it? Turner argues that Judaism was probably not able to conceive of any messianic figure bestowing the eschatological Spirit on Israel, and therefore it is unlikely that John the Baptist himself (or any first-century Jew for that matter) would have thought about it([7]). Judaism naturally understood the

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Evangelist used the Baptist tradition and was able to reinterpret the Baptist's ministry rather radically — its purpose being to reveal the identity of the Messiah to Israel (1,31) — then the Evangelist could equally also have reinterpreted the Baptist's prophecy concerning Jesus' baptizing in/with the Holy Spirit and unfolded it in the rest of the Gospel using other images (cf. PORSCH, *Pneuma*, 49-50).

([6]) E.g., P. VAN IMSCHOOT, "Baptême d'Eau et Baptême d'Esprit Saint", *ETL* 13 (1936) 666; R.E. BROWN, *The Gospel according to John*. Introduction, Translation, and Notes (AB 29; London 1971) I, 66; PORSCH, *Pneuma*, 48, 51; C.K. BARRETT, *The Gospel according to St. John*. An Introduction with Commentary and Notes on the Greek Text (London ²1978) 178; G.M. BURGE, *The Anointed Community*. The Holy Spirit in the Johannine Tradition (Grand Rapids 1987) 40, 55; B. WITHERINGTON III, *John's Wisdom*. A Commentary on the Fourth Gospel (Cambridge 1995) 67; H.N. RIDDERBOS, *The Gospel according to John*. A Theological Commentary (Grand Rapids 1997) 76; C.S. KEENER, *The Spirit in the Gospels and Acts*. Divine Purity and Power (Peabody 1997) 138.

([7]) TURNER, *Power*, 179-180; cf. E. BEST, "Spirit-Baptism", *NT* 4 (1960-1961) 236; B. LINDARS, *The Gospel of John* (NCB; London 1972) 111; M.E. ISAACS, *The Concept of Spirit*. A Study of Pneuma in Hellenistic Judaism and its Bearing on the New Testament (Huddersfield 1976) 115; WEBB, *John*, 233; MENZIES, *Witness*, 67. Dunn, however, thinks some possible support from the Qumran scrolls exists for a possible view that the *Testaments of the Twelve Patriarchs* spoke of a Messiah pouring out the Spirit, and although Dunn admits that "the evidence for this conclusion is so slight that it would be foolish to build on it", he nevertheless

eschatological giving or outpouring of the Spirit to be an act of God himself (Isa 32,15; 44,3; Ezek 36,26-27; 39,29; Joel 2,28; Zech 12,10). It is much more likely then that βαπτίζω ἐν πνεύματι ἁγίῳ refers to the *effect on* Israel of the coming of the Messiah mightily endowed with the Spirit, than that it anticipates Jesus *giving* the Spirit *to* Israel ([8]).

In order to understand what the phrase βαπτίζω ἐν πνεύματι ἁγίῳ refers to, it is necessary to determine what kind of language the Evangelist is using. Unlike John the Baptist's baptism in or with water, the baptism with which Jesus will baptize should be understood metaphorically. A literal interpretation (someone being immersed literally in the liquid medium of Spirit) is absurd, and hence invites or points to a metaphorical interpretation ([9]). Moreover, if metaphorical language is used, what correspondence with reality is intended ([10])? What is the point of contact, for example, between Jesus' metaphorical Spirit-baptism and the Baptist's literal water-baptism? How are the two baptisms similar and dissimilar? Some basic linguistic insights may assist in answering these questions.

The obvious starting point for comparing the two baptisms is to investigate the meaning of the verb βαπτίζω. The use of βαπτίζω in John's baptism (1,26.33) is literal, meaning "to dip" or "to immerse", whereas in Jesus' baptism βαπτίζω is used metaphorically ([11]). We shall elucidate the main explanations of interpreting βαπτίζω metaphorically, as given by Dunn, Marshall and Turner ([12]). Dunn proposes an imagery of

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thinks it would have been only a tiny step for John the Baptist to arrive at this concept (J.D.G. DUNN, "Spirit-And-Fire Baptism", *NT* 14 [1972] 89-92). However, perhaps it would have been more probable that the Evangelist rather than the Baptist had made this "tiny" step towards a concept of the Messiah giving/bestowing the Spirit, but this has to be seen in the remainder of this paper.

([8]) TURNER, *Power*, 180.

([9]) Metaphors do *not* have two meanings, one literal and one metaphorical, but one meaning; the alternative is nonsense. A speaker usually has one intended meaning for an utterance — otherwise speech would be impossibly ambiguous (J.M. SOSKICE, *Metaphor and Religious Language* [Oxford 1985] 85-86).

([10]) For the referential relationship to reality of a metaphor, see P. RICOEUR, *The Rule of Metaphor*. Multi-disciplinary studies of the creation of meaning in language (London 1978) chap. 7 (esp. pp. 247-256).

([11]) Βαπτίζω is an intensive form of βάπτω with the meaning "to dip, to immerse" (I.H. MARSHALL, "The meaning of the verb "to baptize'", *EvQ* 45 [1973] 130-31; M.M.B. TURNER, "Spirit Endowment in Luke-Acts: Some Linguistic Considerations", *Vox Evangelica* 12 [1981] 50).

([12]) Although the interpretations of Dunn, Marshall and Turner are based on the Q-saying βαπτίζω ἐν πνεύματι ἁγίῳ καὶ πυρί (as found in Matt 3,11 and Luke 3,16), we merely examine how they have interpreted βαπτίζω.

being submerged in a river of Spirit, which would result in destruction for the unrepentant and salvation for the repentant([13]). However, an attempt to carry through the meaning of βαπτίζω in John's baptism into the Messiah's baptism will run into difficulties: in our pre-Christian sources the Spirit is never represented as a river or pool in which a person might be metaphorically immersed([14]). Marshall argues that βαπτίζω took on the metaphorical meaning of "to overwhelm with", "to drench in"([15]). Initially, Turner followed and developed Marshall's idea, and preferring "to deluge with" for βαπτίζω, he saw in the Spirit-baptism the concept of one single eschatological deluge of Spirit([16]). However, Turner later found some problems with this view: (i) the Messiah pouring out God's Spirit remains improbable; (ii) the transition from βαπτίζω used in a literal sense of "immerse" to a metaphorical sense with the different sense of "deluge with" is highly improbable; (iii) the Aramaic equivalent for βαπτίζω (תבל), which the Baptist probably had used, simply meant "to dip, bath, wash (by immersing)", which would exclude the sense of "deluge with"([17]). Thus, an investigation of the meaning of the verb βαπτίζω in order to elucidate the concept of βαπτίζω ἐν πνεύματι ἁγίῳ has turned out to be a *cul-de-sac*.

We suggest then that the intended point of comparison between John's baptism and Jesus' baptism is not the mode of βαπτίζω, but the *purpose* for which the rite is performed([18]). For a first-century Jew, the Baptist's water-baptism would naturally evoke the concept of cleansing/purification of defilement: the use of water in Judaism referring to cleansing is widespread (e.g., Exod 29,4; 30,18-21; Lev 8,6;

([13]) DUNN, *Baptism*, 13-14; ID., "The Birth of a Metaphor — Baptized in Spirit (Part I)", *ExpTim* 89 (1978) 136.

([14]) MARSHALL, "Meaning", 132, 137. In a recent article, however, Dunn refers to Isa 30,27-28 to counteract such a criticism (J.D.G. DUNN, "'Baptized' as Metaphor", *Baptism, the New Testament and the Church.* Historical and Contemporary Studies in Honour of R.E.O. White [eds. S.E. PORTER – A.R. CROSS] [JSNTSS 171; Sheffield 1999] 304-305). However, it is unlikely that Isa 30,28 refers to the Spirit of the Lord because: (i) God's רוח in Isa 30,28 is paralleled by or identified as God's נשמה in Isa 30,33; (ii) two other texts (Job 4,9 and Ps 18,15) both provide a conceptual parallel to Isa 30,28.33, in that both passages denote God expressing anger or judgement, and they both use רוח and נשמה partially synonymously. Hence, God's רוח is sometimes used to denote (the expression or utterance of) God's anger/wrath/judgement (cf. Exod 15,7-8).

([15]) MARSHALL, "Meaning", 137.

([16]) TURNER, "Endowment", 51. Cf. N. BAUMERT, *Charisma – Taufe – Geisttaufe* (Würzburg 2001) II, 82-83.

([17]) TURNER, *Power*, 182.

([18]) We are indebted to TURNER, *Power*, 183 for this insight.

14,5-9.49-52; 16,4.24; Num 8,7; 19,7-9.17; Ezek 36,25; Zech 13,1; 1QS 3,4-9; 4,21), and occasionally βαπτίζω is used in the LXX to denote this concept (2 Kgs 5,14; Sir 34,25; cf. Jdt 12,7-9) ([19]). In the Fourth Gospel, however, John the Baptist is portrayed as an explicit witness to Jesus as the Messiah (1,6-8.15.19-37; 3,26-30), and even John's baptizing ministry has been subordinated to function merely as the means by which Jesus is revealed to John and, consequently, to Israel (1,29-34). Hence, the purpose of the Baptist's baptism, according to the Evangelist, is to *reveal* the identity of the Messiah/Spirit-Baptizer to Israel (1,31.33), and that through the Baptist's witness people may come to believe (that Jesus is the Messiah) (1,7). *Mutatis mutandis*, the purpose of Jesus' Spirit-baptism may be to *reveal* God (cf. 1,18) in order that people may believe, i.e., accept this revelation, and thus find life/salvation (1,12; 3,14-16.34-36; cf. 20,31). Nevertheless, although for the Evangelist the primary purpose of the Baptist's baptism is revelation, its aspect of *cleansing*, which is naturally evoked by βαπτίζω, has never completely disappeared: Jesus (or in fact his disciples, as 4,2 clarifies) baptized more disciples than the Baptist, which gave rise to a dispute about cleansing/purification (καθαρισμός) (3,22-26) ([20]). Moreover, water is a prominent symbol for cleansing/purification throughout the Fourth Gospel (2,6; 3,5; 4,10-14; 5,7; 7,38; 13,5-10; 19,34) ([21]). Similarly, we may expect that Jesus' Spirit-baptism also contains a cleansing dimension. Consequently, we suggest that βαπτίζω ἐν πνεύματι ἁγίῳ refers to revelation and cleansing.

At the start of this section we suggested that βαπτίζω ἐν πνεύματι ἁγίῳ most likely refers to the effect on Israel of the coming of the Spirit-endowed Messiah rather than the Messiah bestowing the Spirit on Israel. In other words, rather than interpreting πνεῦμα as a gift, it seems more preferable to understand πνεῦμα as the *means* by which the Messiah will act towards Israel ([22]). In this case, ἐν should be taken

([19]) Cf. A. OEPKE, "Βάπτω, βαπτίζω", *TDNT* I, 536-538; WEBB, *John*, chap. 6; TURNER, *Power*, 183.

([20]) Josephus also thought of John's baptism as purificatory (*Ant.* 18,117). Cf. WEBB, *John*, 89-91; G.R. BEASLEY-MURRAY, *John* (WBC 36; Milton Keynes 1991) 29.

([21]) Cf. L.P. JONES, *The Symbol of Water in the Gospel of John* (JSNTSS 145; Sheffield 1997).

([22]) Cf. B.M.F. VAN IERSEL, "He will Baptize you with Holy Spirit (Mark 1,8): The time perspective of βαπτίσει", *Text and Testimony*. Essays on New Testament and Apocryphal Literature in Honour of A.F.J. Klijn (eds. T. BAARDA *et al.*) (Kampen 1988) 135-136.

instrumentally, meaning "with" or "by means of" ([23]). Hence, the Spirit is expected to be the *means* by which Jesus will cleanse people and reveal God.

As a résumé, the most likely referents of the metaphor βαπτίζω ἐν πνεύματι ἁγίῳ are revelation and cleansing ([24]). Jesus' Spirit-baptism refers to some sort of cleansing and is also linked with the revelation of God to people, and Jesus accomplishes this by means of the Spirit. People who accept Jesus' revelation and cleansing find life/salvation, and hence Jesus' Spirit-baptism has soteriological consequences. The point of correspondence between the Baptist's baptism with water and Jesus' baptism with Holy Spirit then is not the mode or medium of baptism but their purpose, namely revelation and cleansing. Nevertheless, the two baptisms are contrasted by virtue of the two baptizers being contrasted: the Baptist denies being the expected eschatological figure and subordinates himself to the Coming One (1,25-27; 3,22-36); the Baptist points his disciples to Jesus (1,35-37); the Baptist functions as a witness to Jesus (1,6-8). The contrast or dissimilarity between the two baptisms lies particularly in their respective means and effects. The Baptist's baptism is by means of water and Jesus' baptism is by means of the Spirit, and although water-baptism effects cleansing it also points to the *greater cleansing* of Jesus' Spirit-baptism. The implication of 3,22-36 is that if Jesus is greater than the Baptist then so are his baptism and ministry, which cleanses from sin (1,29; 13,10; 15,3) ([25]). Moreover, Jesus also provides a *greater revelation* (namely of God) than the Baptist, who "merely" revealed the identity of the Messiah.

The question that still needs to be answered, however, is precisely how the two aspects of revelation and cleansing function within the metaphor βαπτίζω ἐν πνεύματι ἁγίῳ and how the Spirit is related to this. However, before we will provide more substantial (exegetical) evidence from the Fourth Gospel itself in section III, we will first examine whether Judaism already "knew" this concept of Spirit-baptism.

([23]) Cf. BAUMERT, *Charisma*, 82-84, 88.

([24]) There is no semantic relationship between βαπτίζω and revelation (βαπτίζω does not denote or carry the *sense* "to reveal"); we merely suggest that the entire metaphor βαπτίζω ἐν πνεύματι ἁγίῳ *refers* (in the context of the Fourth Gospel) to revelation.

([25]) Cf. Bultmann, who argues that the Baptist's baptism could not have saving significance since the Baptist explicitly denies in 1,20-21 that he is the eschatological bringer of salvation (R. BULTMANN, *The Gospel of John*. A Commentary [Philadelphia 1971] 90).

II. A Conceptual Messianic Background of Jesus' Spirit-Baptism

Although the Fourth Evangelist (and the Synoptic writers) coined a new phrase for the concept of Jesus' role by means of the Spirit (the literal expression βαπτίζω ἐν πνεύματι ἁγίῳ is not known in Judaism), the *concept* of revelation and cleansing by means of the Spirit is present in Judaism. God providing revelation through his Spirit was prevalent in Judaism (e.g., 2 Sam 23,2; Neh 9,30; Isa 48,16-17; 59,21; Ezek 8,3; 11,5.24-25; Zech 7,12; Sir 48,24; Hen(aeth) 91,1; 4 Es 14,22; Jub 31,12; PsPhilo 9,10; 28,6; 31,9; 1QS 8,16; CD 2,12; Josephus, *Ant.* 4,108; Philo, *Jos.* 117; *Som.* 2,252; *Spec. Leg.* 4,49; *Mos.* 2,265). Judaism also knew the concept of cleansing by or in relation to God's Spirit (e.g., Ps 51,10-12; Isa 4,4; 32,15-18; 44,3-5; Ezek 36,25-27; Jub 1,23; 1QS 3,6-9; 4,20-22). Nonetheless, although Judaism clearly depicts God as providing revelation and (eschatological) cleansing by means of his Spirit, the question is whether Judaism could conceive of a messianic figure in such a role. The objective of this section, therefore, is to elucidate to what extent Judaism already envisaged or anticipated a messiah who would perform activities of cleansing and revelation in relation to the Spirit.

In the Fourth Gospel, Jesus is given the title of and confessed as (ὁ) Χριστός (1,17.41; 11,27; 17,3; 20,31), and Jesus also identifies himself as such (4,25-26). More particularly, the language of the Spirit descending on Jesus and "resting" or "remaining" on him (1,32-33) probably alludes to Isaiah 11,2, which presents the Davidic Messiah on whom the Spirit of wisdom, understanding, knowledge and power rests (Isa 42,1 may also be in view if we accept the more difficult reading of ὁ ἐκλεκτός in 1,34) ([26]). This invites an investigation of the Jewish messianic traditions, especially of those texts that are rooted in Isaiah 11 (and 42).

Due to the plurality of messianic expectations in Judaism, we shall use "messianic" rather loosely, namely as referring to an anointed (eschatological) figure who would act as God's agent (in the last days) to redeem/deliver Israel (and to rule over her in justice and peace) ([27]).

([26]) Cf. PORSCH, *Pneuma*, 36-41; R. SCHNACKENBURG, *The Gospel according to St John* (London 1968-1982) I, 303-304; BARRETT, *Gospel*, 178; BURGE, *Community*, 54-62; TURNER, *Spirit*, 58-59.

([27]) Cf. *Judaisms and Their Messiahs at the Turn of the Christian Era* (eds. J. NEUSNER – W.S. GREEN – E.S. FRERICHS) (Cambridge 1987) ix; G.S. OEGEMA, *The Anointed and his People*. Messianic Expectations from the Maccabees to Bar Kochba (JSPE.S 27; Sheffield 1998) 21-27.

Hence, we shall examine those texts that evoke the *concept* of a messiah, even if the literal term משיח or χριστός does not occur. We will neither elucidate Jewish messianism at large ([28]), nor attempt to homogenize the diverse messianic ideas, but merely examine *specific aspects* of the Messiah, namely whether among the *activities* of a messianic figure are those of revelation and cleansing by means of the Spirit, within a context of "salvation" and judgement. An additional difficulty is that the majority of "messianic" texts "merely" mention *that* a messiah will come, and only a few texts actually attribute *specific functions* to the messianic figure. Although we are not focused on one particular type of messiah — messianic hopes were very diffuse and messianic figures could have traits of a priest, prophet, king or any combination of these — we are nevertheless especially interested in those texts that allude to Isaiah 11 (and 42) since the Fourth Evangelist himself alludes to these texts in 1,32-34 ([29]).

From our examination of Jewish literature we will only present the results found in the Palestinian literature (non-rabbinic and non-Qumranian literature written in Palestine) and Qumran literature, because the Diaspora literature (literature written in Greek and/or outside of Palestine) seems little interested in messianic ideas, and rabbinic writings are notoriously difficult to date and rarely attribute specific functions to a messiah.

1. *Palestinian Literature*

Messianism developed primarily in Jewish apocalypticism, viz., the *Psalms of Solomon* (which reflect apocalypticism), the *Similitudes of Enoch*, *4 Ezra*, *2 Baruch* (and possibly the *Testaments of the Twelve Patriarchs*). One reason might be that this literary genre is characterized by revelation, esoteric wisdom and its eschatological/end-time scenarios

([28]) For this, see especially *Judaisms* (ed. NEUSNER *et al.*); *The Messiah.* Developments in Earliest Judaism and Christianity (ed. J.H. CHARLESWORTH) (Minneapolis 1992); J.J. COLLINS, *The Scepter and the Star.* The Messiahs of the Dead Sea Scrolls and Other Ancient Literature (New York 1995); A. LAATO, *A Star Is Rising.* The Historical Development of the Old Testament Royal Ideology and the Rise of the Jewish Messianic Expectations (Atlanta 1997); OEGEMA, *Anointed*; *Qumran-Messianism.* Studies on the Messianic Expectations in the Dead Sea Scrolls (eds. J.H. CHARLESWORTH – H. LICHTENBERGER – G.S. OEGEMA) (Tübingen 1998).

([29]) It should be noted that Collins argues for more coherence within (royal) messianism than some scholars allow for (J.J. COLLINS, "Jesus, Messianism and the Dead Sea Scrolls", *Qumran-Messianism* [eds. J.H. CHARLESWORTH *et al.*], 105).

of judgement and restoration. Another, complementary reason may be a particular *Sitz im Leben*, such as the Roman occupation or the rise of the Hasmonean dynasty. These documents can all be dated between 100 BCE and 100 CE, and the presence of messianic ideas in them is (with the exception of the *Testaments of the Twelve Patriarchs*) virtually agreed on by all scholars.

Psalms of Solomon (composed in the first century BCE) is most prominent for its messianic concept. This document envisages a Davidic messiah who is endowed with the Spirit, wisdom, understanding and might (17, 21.37; 18.7), which echoes Isaiah 11,2. This messiah will destroy the wicked, judge the nations, restore Israel and rule over her as God's appointed king (17,21-46; cf. Isa 11,4-9). It is important to observe *how* the Messiah will accomplish his task. First, he will exercise judgement by the word of his mouth (17,24.35), which reflects the LXX translation of Isaiah 11,4. If we recognize the connection of ideas employed by "word", "might" and "Spirit" in 17,36-37 (ἐν ἰσχύι λόγου; δυνατὸν ἐν πνεύματι ἁγίῳ), in combination with Isaiah 11,2 (πνεῦμα ἰσχύος [LXX]) and Isaiah 11,4 (ἐν πνεύματι χειλέων [LXX]), then we may suggest that the Messiah's words have such powerful effect *because* they are Spirit-imbued words. Second, he will cleanse (καθαρίζω) Jerusalem (i.e., Israel) and make her people holy (17,22.30), and he can do this because he himself is καθαρὸς ἀπὸ ἁμαρτίας (17,36). Third, he will gather a holy people whom he will lead in righteousness, i.e., he will reveal to them God's righteousness so that they can live accordingly (17,26; cf. 17,40-41; 18,8)([30]). Fourth, connecting these second and third aspects of the Messiah, the Messiah will cleanse Israel, make her holy and guide her in righteousness precisely through his revelatory word/teaching. The Messiah himself is taught by God (17,32), and in turn he is expected to instruct/discipline Israel (παιδεύω [17,42]; cf. the knowledge and teaching that the Messiah is expected to bring in Isa 11,9; 42,4). In fact, 17,43 indicates that his words are aimed at having a purifying effect (τὰ ῥήματα αὐτοῦ πεπυρωμένα ὑπὲρ χρυσίον τὸ πρῶτον τίμιον) and are used to discern/"judge" (διακρίνω) among Israel. Moreover, the Messiah will not only destroy the wicked with the word of his mouth, but will also instruct/discipline Israel with this same word (λόγος στόματος αὐτοῦ in 17,24.35 and ῥάβδος παιδείας in 18,7 are parallel terms; cf. Isa 11,4 to which is alluded and

([30]) The verb ἀφηγέομαι denotes "to lead" or "to explain", and has the force of "to reveal". Cf. the verb ἐξηγέομαι in John 1,18 which is partially synonymous with ἀφηγέομαι, and which also has the connotation of revelation.

where the LXX translates שבט ["rod"] by λόγος). In sum, the messianic concept in *Psalms of Solomon* is strongly rooted in Isaiah 11, and the primary means by which the Messiah will carry out his task of judgement and cleansing is his Spirit-imbued revelatory word/teaching.

The *Similitudes of Enoch* or *1 Enoch 37–71* (which can be dated between 50 BCE and 70 CE) also depicts a messianic figure, called "Son of Man", "Elect One" (cf. Isa 42,1), "Righteous One", "Messiah"([31]), who is endowed with the Spirit of wisdom, knowledge, might and righteousness (49,3; 62,2; cf. Isa 11,2), and who will exercise judgement and bring "salvation" to the righteous (e.g., 45,3; 46,4-5; 48,7; 49,4; 50-51; 52,9; 55,4; 61,8-9; 62,2-3; 69,27-29). He will judge the wicked by the word of his mouth (62,2; cf. 61,9), which reflects Isaiah 11,4 (LXX), and he will reveal (life-giving?) wisdom to the righteous (48,7). It would probably not be too wide of the mark to suggest that this messianic figure is able to reveal wisdom because he himself is endowed with the Spirit of wisdom. Moreover, he can judge in righteousness (50,4; 62,3) and wisdom (the word of his mouth in 62,2 corresponds to the wisdom of his mouth in 51,3) precisely because the Spirit has endowed him with these qualities (cf. 51,3). Thus, the *Similitudes* also draws on Isaiah 11 (and 42) to picture a messianic figure who will judge the wicked and reveal wisdom to the righteous by means of his Spirit-imbued word.

4 Ezra (dated at the end of the first century CE) describes a scene of judgement in the so-called "eagle vision" (11,36-12,3) in which the lion is explicitly identified as the Messiah (12,31-32). Although the "man from the sea" in 13,1-13 is not explicitly identified as the Messiah, the similarity in task, the allusions to Isaiah 11, and the parallel between 13,25-26 and 12,32 strongly suggest that this figure is none other than the Messiah. This messianic figure will judge the wicked and deliver the righteous (12,32-34; 13,10-13.25-50)([32]). The Messiah will destroy the wicked by means of, *inter alia*, a flaming רוח from his lips (13,10-11), which resembles closely the killing of the wicked by the רוח of his lips in Isaiah 11,4. Although *2 Baruch* (compiled around the same time as *4*

([31]) These epithets refer to the same individual (J.C. VANDERKAM, "Righteous One, Messiah, Chosen One, and Son of Man in 1 Enoch 37-71", *The Messiah* [ed. J.H. CHARLESWORTH], 169-191; J.H. CHARLESWORTH, "From Jewish Messianology to Christian Christology: Some Caveats and Perspectives", *Judaisms* [eds. J. NEUSNER *et al.*], 238-240).

([32]) In *4 Ezra* the messianic age is not the eschaton because the Messiah will die (7,29).

Ezra) has many references to a messiah (once alluding to Isa 42,1 in 70,10), it does not reveal much of his functions, except the now common picture of a warrior-messiah who will bring judgement and "salvation" (30; 40; 72-73). Regarding the *Testaments of the Twelve Patriarchs*, the *Testament of Levi* 18,2-9 delineates a priestly messiah (but rooted in Isa 11) upon whom the Spirit of understanding and sanctification/cleansing rests, and who will effect judgement and peace ([33]).

2. *Qumran Literature*

In Qumran literature, we find the conceptualization of three eschatological figures — occasionally a Prophet like Moses, and more often the Messiah of Aaron and the Messiah of Israel (1QS 9,11 is the *locus classicus* for this expectation, but cf. CD 7,17-21; 1Q28a col 2,11-22; 4Q174 f1-3 col 1,10-13; 4Q175 5-18) ([34]). We shall first elucidate the messianic ideas in a few individual texts and then determine whether these portrayals contain common elements. 1Q28b col 5,21-26 echoes Isaiah 11 and presents a messiah endowed with the Spirit of knowledge and might who will bring judgement and "salvation" with the power of his mouth, with the רוח of his lips. It would probably not be too wide of the mark to claim that the powerful רוח of his mouth either refers to the Spirit of might or to the *effect* of his Spirit-endowment. Isaiah 11,1-5 is even cited in its entirety in 4Q161 f8-10 col 3,11-16. This suggests that the powerful effect of the רוח of the Messiah's lips is due to his endowment of the Spirit (of might). Perhaps this is why in line 19 the execution of the Messiah's enemies by the רוח of his lips can be directly related (or attributed) to God's support of the Messiah with the Spirit of might. 4Q534 col 1,8-10; 2,7-16 probably alludes to Isaiah 11 and 42 when it depicts God's Chosen

([33]) We regard TestXII.Lev 18,2-9 as pre-Christian, and only consider "in the water" in v. 7 as a Christian redaction (cf. OEGEMA, *Anointed*, 79-80).

([34]) Qumran messianism was not monolithic; for its varieties and developments, see esp. J.H. CHARLESWORTH, "Challenging the Consensus Communis Regarding Qumran Messianism (1QS, 4QS MSS)", *Qumran-Messianism* (eds. J.H. CHARLESWORTH *et al.*), 120-134 and OEGEMA, *Anointed*. Unless indicated otherwise, the references to Qumran literature are taken from F. GARCÍA MARTÍNEZ, *The Dead Sea Scrolls Translated*. The Qumran Texts in English (Leiden ²1996). The clause about the two messiahs in 1QS 9,11, however, is absent in 4QS MS E (CHARLESWORTH, "Consensus", 120-134). Messianic ideas already appear in the earliest stratum of Qumran literature and are based on biblical tradition (e.g., Gen 49,10; Num 24,17; Deut 18,15-18; Isa 11,1-5; Jer 33,15-18; Zech 4,14; 6,12-13) (cf. OEGEMA, *Anointed*, 88-98).

One filled with wisdom and knowledge who will cause destruction by the רוח of his breath ([35]).

4Q175 5-13 speaks both of the eschatological Prophet who will bring God's revelation (with negative consequences for those who reject it) and of a royal-political messiah who will execute judgement. Lines 14-20 of 4Q175 also present the idea of a messiah providing revelation; a priestly messiah who would according to Deuteronomy 33,10 teach the law (cf. the revelatory function implicit in the epithet "the Interpreter/Teacher of the law" in CD 7,18 and 4Q174 f1-3 col 1,11, which probably refers to the same priestly messianic figure) ([36]). 4Q541 f7 4-6 possibly refers to judgement or a sifting of the wicked and the wise ones by means of the Messiah's word/teaching. 4Q541 f9 col 1,2-3 depicts a priestly messiah who will perform acts of atonement/ cleansing, and he will do so by means of the revelation of his wisdom in the form of divine teaching ([37]). In the Damascus Document we can also find reference to an eschatological act of atonement which will cleanse the sins of the community, performed either by a priestly messiah or by God through his messiah (CD 14,19) ([38]).

It appears that Qumran literature draws on a broad nexus of OT texts for the portrayal of its various messianic figures (see n.34), but these descriptions appear to have some common traits ([39]). Judgement is an important function of the Prophet and the royal Messiah, and takes place when the Prophet's revelatory words of his mouth are rejected (4Q175; cf. 4Q541) and when the Spirit-endowed royal

([35]) Puech interprets the entire expression רוח נשמותי in col 1,10 and col 2,7 as "his Spirit" (É. PUECH, *Qumrân Grotte 4.XXII*. Textes araméens première partie 4Q529-549 [DJD 31; Oxford 2001] 134, 143, 146).

([36]) Cf. M.A. KNIBB, *The Qumran Community* (Cambridge 1987) 264-266.

([37]) We have used the text as reconstructed by PUECH, *Qumrân Grotte 4.XXII*, 239-244.

([38]) For a more detailed outworking of the concept of atonement in relation to a priestly messiah, see LAATO, *Star*, 299-307. Other texts rather draw on Isaiah 61 for their portrayal of a messiah who will bring "salvation". 11Q13 col 2, e.g., portrays the concept of atonement and a Spirit-endowed messianic figure who will announce liberty and good news/peace/salvation. 4Q521 f2 col 2 portrays a messiah taken from Isaiah 61,1 (line 1), and although it is unlikely that the Messiah is the subject in lines 11-12, Collins argues that it is likely that God acts through the *agency* of a prophetic messiah (COLLINS, *Scepter*, 117-118; cf. TURNER, *Power*, 117; É. PUECH, *Qumrân Grotte 4.XVIII*. Textes hébreux [4Q521-4Q528, 4Q576-4Q579] [DJD 25; Oxford 1998] 13).

([39]) Other texts that contain messianic expectations are, e.g., 1Q28a, CD, 1QM, 4Q174, 4Q246, 4Q252, 4Q285, but they do not shed more light on our agenda.

Messiah will strike the wicked with the רוח of his mouth (1Q28b, 4Q161, 4Q534). The common denominator in this idea of judgement, then, appears to be what comes out of the mouth of the eschatological figure, whether a revelatory word or the powerful רוח. Acts of atonement/cleansing are occasionally mentioned and performed by a priestly messiah (4Q541; CD; cf. 11Q13). Messianic figures are also expected to bring revelation, either as a means of judgement or for teaching and/or interpreting the law to the people (4Q175; 4Q541; cf. 4Q174, CD). In fact, the Spirit's providing the Messiah with revelatory wisdom (1Q28b, 4Q161) naturally also has a revelatory dimension ([40]). In many of these texts the Spirit is instrumental in the Messiah's eschatological activities of judgement and "salvation".

3. *Synthesis*

Many Jewish messianic texts we have elucidated draw on or allude to Isaiah 11 (esp. v. 4). The issue then is the nature of what exactly comes out of the Messiah's mouth, indicated by רוח שפתיו in Isaiah 11,4. The word שפה can mean "lip" but also "speech", and the semantic domain of רוח contains both "breath" and "Spirit", so that the expression רוח שפתיו may simply mean "the breath of his lips" but it can also refer to the Messiah's Spirit-imbued word. There are good reasons to assume that we do not need to choose between these two references but that probably both are in view. First, the co-text of Isaiah 11,4 clearly mentions the Messiah's endowment with the Spirit of wisdom, of knowledge and of might (v. 2). This suggests that the revelatory wisdom, understanding and knowledge provided by the Spirit are probably the basis for the Messiah's Spirit-imbued speech described in v. 4. Moreover, the powerful effect of the Messiah's words described in Isaiah 11,4 should probably also be attributed to this Spirit of might/power. Second, the LXX translation of Isaiah 11,4 explicitly states that words come out of the Messiah's mouth (οἱ λόγοι τοῦ στόματος αὐτοῦ), and the intended parallelism with πνεῦμα χειλέων suggests that these words are Spirit-infused. Third, some Jewish texts we have elucidated also interpret Isaiah 11,4 in terms of a messiah's judgement by his Spirit-imbued word (*Psalms of Solomon*, *1 Enoch*, *4 Ezra*, 1Q28b, 4Q161, 4Q534). Thus, *the Messiah's Spirit-imbued word is the primary and powerful means by which he executes judgement.*

([40]) Cf. the revelatory aspect of the proclamation of good news by a Spirit-endowed messiah in 11Q13 and 4Q521.

This eschatological judgement contains a dimension of cleansing, in that Israel will be purged, i.e., cleansed, from her enemies (PsSol explicitly uses the term καθαρίζω; cf. TestXII.Lev. 18,2-9). This is due to the Messiah's dual task of judgement and restoration; the judgement of Israel's enemies goes side by side with (or is part of) the "salvation" the Messiah will bring to Israel (cf. Isa 11,1-9; 42,1-7; 61,1-3). In the *Psalms of Solomon*, this cleansing is effected by the Messiah's empowerment with the Spirit. Moreover, some Qumran writings occasionally attribute acts of cleansing to a messiah and/or speak of the cleansing capacity or effect of his word/teaching (4Q541; CD; cf. 11Q13). Hence, *the Messiah's (Spirit-imbued) word seems also instrumental in his activities of cleansing*. It can be argued that those messianic texts which allude to Isaiah 11 naturally expect that the Messiah's Spirit-provided revelatory wisdom, understanding and knowledge form the *basis* for his revelatory speech and teaching, and hence *the Spirit also seems instrumental in the revelation the Messiah provides.*

In conclusion, although there is not one document that explicitly attributes *all* the above functions to a single messiah, some common traits can be detected in the various portrayals of messiahs in messianic Judaism. Many of these messianic texts draw, *inter alia*, on Isaiah 11 and consequently envisage a messiah endowed with the Spirit in order to carry out his task. We may conclude, then, that at least *some* messianic strands within Judaism knew of a messiah who would perform acts of judgement, "salvation", cleansing and revelation by means of the Spirit (or by means of what the Spirit provides, such as wisdom, knowledge and might). If one also realizes that Judaism at large expected that God would bring about Israel's eschatological salvation by means of his Spirit (e.g., Isa 32,15; 44,3; Ezek 36,25-27), then it will come as no surprise that *messianic* Judaism expected this to happen precisely through God's Spirit-endowed Messiah. This conclusion coheres with our suggestion in section I concerning the basic meaning of the Johannine metaphor "to baptize with the Holy Spirit" in terms of Jesus' activities of cleansing and revelation by means of the Spirit. Nevertheless, this idea needs to be substantiated by, and tested against, the presentation of Jesus and his activities in the Fourth Gospel.

III. Spirit-Baptism in the Fourth Gospel

Having suggested that the Johannine concept of Spirit-baptism refers to Jesus' activities of revelation and cleansing through the Spirit,

and is rooted in Jewish messianic expectations, we shall now investigate to what extent the Evangelist adheres to this understanding and throws more light on the metaphor. Bearing in mind that the literal term "to baptize with Spirit" is a *hapax legomenon* in the Fourth Gospel, the Evangelist has probably captured or unfolded this concept of Jesus' baptizing with Holy Spirit by using other images or even metaphors. For even if the literal phrase "to baptize with Holy Spirit" does not occur, the concept can still be evoked. The question then is: how is the concept of Spirit-baptism manifested in the Fourth Gospel? Our strategy in answering this question is twofold. First, we will look at Jesus' ministry and investigate his predominant activity. Second, we will elucidate the role of the Spirit in Jesus' mission. We will dismiss the concept of Jesus' baptizing with water (3,22.26; 4,1) as a clue for interpreting Jesus' Spirit-baptism because the correction of the narrator in 4,2 explains that it was actually not Jesus himself who baptized, and hence it would be unlikely that the water-baptism by Jesus' disciples has suddenly become an interpretation of the Spirit-baptism by Jesus([41]).

1. *The Nature of Jesus' Ministry*

Jesus' main activity in the Fourth Gospel is teaching (cf. the use of διδάσκω and διδαχή in 6,59; 7,14-17.28.35; 8,2.20; 18,19-20) and he is frequently addressed as "Teacher" (1,38; 3,2; 8,4; 11,28; 13,13-14; 20,16). The Johannine presentations of Jesus' teaching are essentially the public discourses in John 1-12 and the private discourses to the disciples in John 13-17. This teaching is revelatory in that it comes from God and is about God whom no one has seen (1,18; 3,34; 7,16-17). In fact, Jesus' revelation and teaching are identical, i.e., Jesus reveals through his teaching and he teaches through revelation. The aim of his revelatory teaching is to reveal the identity and work of the Father and Son and the nature of their relationship (1,18; 3,11-13.31-36; 8,19; 14,9-11; 15,15; 17,6-8.26)([42]). Jesus encounters people with his revelatory teaching, which carries an intrinsic demand for a response; Jesus confronts people with the choice of accepting or rejecting him and his revelation. Moreover, this revelation/teaching leads to life/salvation if accepted but to judgement and death if rejected (e.g., 3,15-18.36; 5,24; 6,35; 9,41).

([41]) See also DUNN, *Baptism*, 20-21.

([42]) Cf. C. BENNEMA, *The Power of Saving Wisdom.* An Investigation of Spirit and Wisdom in Relation to the Soteriology of the Fourth Gospel (WUNT II/148; Tübingen 2002) 117-120.

Besides a revelatory aspect, Jesus' teaching also has a cleansing dimension. Jesus declares to his disciples in 15,3 that they are already clean (καθαροί) by or because of his revelatory word (cf. Jesus' statement in 13,10 that the disciples are clean [καθαρός]). In 17,17 we find the idea of God's word, given by Jesus to the disciples (17,8.14), purifying (ἁγιάζω) the disciples. Both καθαρός and ἁγιάζω (as βαπτίζω) evoke the imagery of cleansing ([43]). More particularly, Jesus' word can cleanse people because it contains truth, which will sanctify and set people free from sin (8,31-36; 17,17). Thus, the picture that emerges is that of Jesus cleansing people by means of his word/teaching because it contains life-giving, liberating, purifying truth. In sum, Jesus' teaching contains both a revelatory and cleansing dimension, and gives life if accepted but results in judgement and death if rejected.

2. *The Role of the Spirit in Jesus' Ministry*

Jesus' revelatory teaching is essentially the communication of what he has seen and heard from the Father (3,12-13.31-34; 5,19-20; 8,26-28.38; 14,24; 15,15). Jesus can bring this revelation from and about God precisely because Jesus is endowed with the Spirit. As we have suggested in section II, 1,32-34 alludes to Isaiah 11,2 and signifies Jesus' endowment with the Spirit of wisdom, knowledge and might. The implication is that the Spirit provides Jesus with revelatory wisdom and knowledge, which would naturally form the basis for revelatory teaching. This would nicely dovetail with 3,34 which indicates that Jesus can speak the words of God, i.e., bring God's revelation, *because* God gives Jesus the Spirit without measure ([44]). Thus, Jesus can be the Revealer of God, and as such provide revelatory teaching, precisely because he is endowed with the Spirit (of wisdom, knowledge and power) ([45]).

The Spirit upon Jesus does not only empower Jesus for his mission but also has an effect on people. The "acceptance" of Jesus' revelatory teaching in order to receive life/salvation is based on an adequate belief-response that recognizes and understands the true identity and work of the Father and Son, and their relationship. People, however, by

([43]) The Louw-Nida lexicon, for example, recognizes that βαπτίζω and ἁγιάζω are partially synonymous, i.e., they can have a shared meaning.

([44]) So, for example, BULTMANN, *Gospel*, 164; SCHNACKENBURG, *Gospel*, I, 386; BARRETT, *Gospel*, 226; BURGE, *Community*, 83-84; TURNER, *Spirit*, 59-60; contra BROWN, *Gospel*, I, 158; PORSCH, *Pneuma*, 104.

([45]) Cf. BENNEMA, *Power*, 160-167.

themselves cannot come to such belief-response and cannot "hear"/understand the words of Jesus/God because they do not know God and are not from God (1,18; 7,28; 8,19.43.47.55; 16,3; 17,3). People are frequently depicted as being dull, as misunderstanding Jesus, or as finding his teaching difficult or unable to understand (Nicodemus in 3,1-15; the Samaritan woman in 4,1-26; the disciples [14,5-9; 16,17-18; 20,9]; cf. 6,60; 10,6). Others blatantly reject Jesus because their eyes are blinded and their hearts are hardened, i.e., their minds are closed for true understanding (12,39-40; cf. 1,10-11). In short, people are not from God and unable of themselves to grasp the meaning and significance of Jesus' life-giving teaching because they lack understanding.

The Spirit is, according to the Fourth Gospel, instrumental in the process of bringing people to understanding belief and hence salvation. First, those people who accept, i.e., believe in Jesus, are born from God (1,12-13). John 3,3.5 subsequently elucidates this birth from God as a birth from the Spirit, which alludes to the eschatological cleansing and transformation of Israel that God will bring about by means of his Spirit (Ezek 36,25-27; 37,1-14). This new birth is accomplished through looking in belief at the one lifted up on the cross (3,14-15). However, 3,9-13 points out that Nicodemus is not able to grasp Jesus' revelation and to respond in belief, and implies that a birth of the Spirit is accomplished through some sort of understanding of Jesus' revelation, especially that of the cross ([46]). Second, the Spirit is actively reaching out to people through Jesus' teaching. In John 4, Jesus is depicted as the source of "living water" (4,10.14), which is a metaphor for Jesus' Spirit-imbued revelatory teaching that cleanses and purifies ([47]), and which leads to eternal life/salvation if it is accepted (4,41-42). In John 6, Jesus states that his words are life-and-Spirit (6,63), i.e., the Spirit gives life (6,63a) precisely in and through Jesus' life-giving words (6,63c). This coheres with the concept of the Spirit of truth in John 13-17. After Jesus' departure, the Spirit will mediate or reveal to people the life-giving truth present in Jesus' teaching (16,13), and, in fact, the disciples already "know", i.e., have experienced, this Spirit as such (ὑμεῖς γινώσκετε αὐτό [πνεῦμα τῆς ἀληθείας] [14,17]).

In sum, the Spirit provides Jesus with revelatory wisdom and

([46]) Cf. TURNER, *Spirit*, 68-69; BENNEMA, *Power*, 168-181.

([47]) "Living water" has four possible referents in Judaism (life/salvation, cleansing/purification, Spirit, divine wisdom/teaching), which are probably all in view (BROWN, *Gospel*, I, 178-179; TURNER, *Spirit*, 61-63; BENNEMA, *Power*, 183-185).

knowledge that is the basis for his revelatory teaching, which cleanses and gives life because it contains liberating and purifying truth/wisdom. People need to *know* God through an understanding and acceptance of Jesus' teaching, and subsequently become *from God* through a new birth. The Spirit functions in this process as the facilitator of true understanding, in that the Spirit mediates to people the life-giving truth present in Jesus' word so that people may come to true understanding and belief, and to a subsequent birth of the Spirit. Thus, Jesus performs activities of revelation and cleansing (through his teaching) by means of the Spirit ([48]).

3. *Jesus' Spirit-Baptism*

After having outlined the nature of Jesus' ministry and the role of the Spirit in this, we are now able to see how this dovetails with a concept of "the baptism with Holy Spirit" as referring to a Spirit-endowed messiah who would reveal God and cleanse people. First, the metaphorical birth of water-and-Spirit denotes the cleansing and transformation of people by means of the Spirit, which is based on a Spirit-provided understanding of the significance of Jesus' revelation (culminating on the cross). Second, the "living water" that Jesus offers denotes the cleansing and life-giving qualities of Jesus' Spirit-imbued revelation. Third, according to John 3 and 6, Jesus' revelatory word/teaching is (or becomes) life-giving if its significance is understood, which is possible because the Spirit is actively reaching out to people through Jesus' teaching and revealing to people the significance of Jesus' revelation, especially the event on the cross.

From our investigation thus far the following picture then seems to emerge. Jesus' main activity in the Fourth Gospel is to provide Spirit-imbued revelatory teaching that cleanses and restores people, in that it brings life/salvation to those who accept Jesus and his revelation. To put it differently, Jesus cleanses and transforms people, and hence gives them eternal life, through his revelatory teaching by means of the Spirit, in that the Spirit empowers Jesus and is active in and through Jesus' life-giving revelation. Jesus reveals God by means of his Spirit-imbued teaching, which, if accepted, cleanses the person and brings life/salvation, or, if rejected, brings judgement and condemnation. This concept could then be an expression or interpretation of Jesus'

([48]) For a fuller elaboration of the Spirit's salvific role in Jesus' ministry, see BENNEMA, *Power*, chap. 4.

baptizing with the Holy Spirit. Hence, I suggest that, according to the Fourth Evangelist, *Jesus' confronting of people with his Spirit-imbued revelatory life-giving teaching is essentially an actualization of Jesus' baptizing with Holy Spirit.* Spirit-baptism then denotes the concept of cleansing through revelation; through Jesus' Spirit-imbued word/teaching, which reveals God, people are cleansed (cf. 13,10; 15,3; 17,17). *All* people who encounter Jesus' teaching, then, undergo this baptism with the Holy Spirit, but the *effect* it has on people depends on one's response towards Jesus; those who accept Jesus' teaching experience the baptism as cleansing and salvific, whereas those who reject it experience this same baptism as causing judgement ([49]).

The Fourth Gospel envisages the time after Jesus' departure to be in continuity with Jesus' earthly ministry, in that there is a strong continuity between Jesus' earthly mission and the mission of the Paraclete and the disciples. First, the Paraclete is modelled on Jesus and will take over Jesus' functions after his departure (14,16) ([50]). Second, as a revelatory Teacher, the Paraclete will enable the disciples to recall Jesus' revelatory words/teaching and reveal to them their meaning and significance (14,26; 16,12-15), which will inform and prepare the disciples' witness to the world (15,26-27) ([51]). Third, connecting 16,8-11 with 16,12-15, the Paraclete will convict the world of sin, righteousness and judgement precisely by revealing and teaching the significance of Jesus' historical revelation to and through the disciples because the world cannot see or know the Paraclete (14,17) ([52]). The Paraclete's conviction of the world, on the basis of the proclamation of Jesus' words through the disciples, also results in either salvation or judgement, dependent on whether one accepts or rejects the correlated witness of the Paraclete and the disciples (15,18 – 16,4; 16,8-11; 17,14.20) ([53]). Fourth, Jesus' mission is paradigmatic for the mission of the disciples (17,18; 20,21).

This strong continuity between Jesus' earthly ministry and the ministry of the Paraclete and the disciples invites the question of how the latter ministry may be related to Jesus' Spirit-baptism, i.e., the

([49]) Cf. DUNN, *Baptism*, 13-14; TURNER, *Power*, 185.

([50]) For the numerous functional parallels between Jesus and the Paraclete, see BULTMANN, *Gospel*, 566-567; BROWN, *Gospel*, II, 1135-1136.

([51]) For the Paraclete's role as Teacher, see BENNEMA, *Power*, 228-234. John 2,22 and 12,16 are most likely examples of the Paraclete's anamnesis (14,26).

([52]) Cf. TURNER, *Spirit*, 87.

([53]) See BENNEMA, *Power*, 234-242.

question of how the mission of the Paraclete and the disciples will then be one of revelation and cleansing. If the disciples were cleansed by Jesus' revelatory word (15,3; 17,17), then further revelation of Jesus' teaching (provided by the Paraclete) will be expected to result in further cleansing (cf. "truth" being the cleansing content of Jesus' word [17,17] that is mediated to people by the Spirit of truth [16,13]). Moreover, the disciples' witness is informed by and based on Jesus' words as the result of the Paraclete's revelatory teaching activity. Hence, if other people may believe in Jesus through the disciples' Paraclete-imbued words (15,26-27; 17,20), then they will also be cleansed by these words. People who are confronted with the combined witness of the Paraclete and the disciples are essentially confronted with the revelatory life-giving teaching of Jesus himself. In fact, the disciples' words are "Paraclete" and "life" (cf. 6,63), and therefore are expected to have the same revelatory and cleansing quality/effect as Jesus' words. Thus, the glorified Jesus will continue his work of revelation and cleansing by means of the Spirit-Paraclete through the disciples, and hence Jesus will continue to baptize people with Holy Spirit, in that people will be confronted with the disciples' Paraclete-imbued witness.

The final text we need to look at is 20,22, concerning the giving of the Spirit. We have argued elsewhere that the "giving" of the Spirit in 20,22 denotes the disciples' reception or experience of a new relationship with the Spirit that secures and sustains their salvation, and that the coming of the Spirit as Paraclete refers to an event beyond the chronological horizon of the Fourth Gospel ([54]). If "to baptize with Holy Spirit" refers to Jesus' confrontation of, for instance, his disciples with his life-giving teaching (in and through which the Spirit is active), and if the giving of the Spirit by Jesus secures and sustains the disciples' saving relationship with Jesus, then the disciples' reception of the Spirit in 20,22 should probably also be included in the concept of Jesus baptizing with Holy Spirit ([55]). Moreover, if "to baptize with Holy Spirit"

([54]) C. BENNEMA, "The Giving of the Spirit in John's Gospel — A New Proposal?", *EvQ* 74 (2002) 195-213. If one wants to talk about a "gift" of the Spirit, then the radical shift towards the Messiah giving/bestowing the Spirit happens only in the NT.

([55]) Contra Michaels, who not only believes that Jesus did not baptize with the Holy Spirit during his ministry, but who also denies a reference to Spirit-baptism in 20,22 (J.R. MICHAELS, "Baptism and Conversion in John: A Particular Baptist Reading", *Baptism, the New Testament and the Church.* Historical and Contemporary Studies in Honour of R.E.O. White [eds. S.E. PORTER – A.R. CROSS] [JSNTSS 171; Sheffield 1999] 136, 140).

also refers to Jesus' continuous ministry of revelation and cleansing after his glorification through the disciples by means of the Spirit-Paraclete, then it is likely that the coming of the Spirit-Paraclete would also come under the heading "to baptize with Holy Spirit". Hence, both the giving of the Spirit in 20,22 and the awaited coming of the Spirit-Paraclete can be included in the concept "to baptize with Holy Spirit".

IV. The Meaning of Spirit-Baptism in the Fourth Gospel

We are now in a position to define more precisely the meaning of the metaphor βαπτίζω ἐν πνεύματι ἁγίῳ in the Fourth Gospel according to John's understanding. Linguistically, we suggested that the two basic referents of βαπτίζω ἐν πνεύματι ἁγίῳ are revelation and cleansing, and that the Spirit would be instrumental (section I). Subsequently, we argued that this concept of revelation and cleansing by means of the Spirit is rooted in Jewish messianic expectations (section II). Assuming that the meaning of βαπτίζω ἐν πνεύματι ἁγίῳ would be further unfolded in the rest of John's Gospel, we examined the nature of Jesus' ministry and the role of the Spirit (before and after Jesus' departure) (section III). This investigation showed that both revelation and cleansing are dominant aspects of Jesus' ministry and frequently related to the Spirit. We suggested that these activities of Jesus by means of the Spirit are in fact an actualization of Jesus' baptizing of people with Holy Spirit. Consequently, John seems to understand βαπτίζω ἐν πνεύματι ἁγίῳ as a metaphor for *the Messiah's ongoing revelation of God to and cleansing of Israel by means of the Spirit*, effecting both salvation and judgement, depending on one's attitude towards the Spirit-Baptizer([56]). Hence, βαπτίζω ἐν πνεύματι ἁγίῳ is soteriologically necessary.

When did the Evangelist think that the Baptist's prophecy concerning Jesus' baptizing with Holy Spirit was fulfilled? Narratively 1,33 creates a tension — when will Jesus start doing it? — and, in the light of this, 3,22 is teasing, until 4,2 resolves the matter. The vast

([56]) Interestingly, Origen probably also understood Jesus' Spirit-baptism in terms of spiritual cleansing (*Contra Celsum*, 1.48.51-68). According to Origen, Jesus cleansed the leper not only physically but also spiritually. Origen then relates (οὕτως οὖν) Jesus' cleansing of the leper to the Johannine account of the event at the Jordan by quoting John 1,32-34 and 1,51. In fact, it seems likely that Origen attributes Jesus' ability to cleanse spiritually to his ability to baptize with the Holy Spirit. Moreover, by connecting 1,32-34 and 1,51, the theme of revelation is not far removed from Origen's thought either.

majority of scholars think that "the baptism in/with Holy Spirit" refers to one single event, and is fulfilled either in 19,30 ([57]) or 20,22([58]), or at an event beyond the text of John's Gospel, such as Pentecost in Acts 2 ([59]). However, we have already seen that "to baptize with Holy Spirit" cannot be restricted to a single event. In fact, the Fourth Gospel depicts Jesus' activity of baptizing with Holy Spirit as a process or nexus of activities which had already started during Jesus' ministry, which continued after his glorification, and which finds its fulfilment at a point in the further future. It would probably not be too wide of the mark to assume that this future point might be the Parousia ([60]).

We are now also able to assess (from a Johannine perspective) the Pentecostal position and that of Dunn. Classical Pentecostalism interprets "the baptism in the Holy Spirit" as the gift of the Spirit for missionary empowerment (so, for example, Ervin and Menzies). However, to interpret "the baptism in the Holy Spirit" in terms of the Messiah giving God's Spirit as empowerment remains problematic and is also too limited since Jesus' Spirit-baptism is not merely a *donum superadditum* without soteriological consequences. Moreover, βαπτίζω in Judaism does not carry the sense of "to empower".

Taking Spirit-baptism as the high-point in conversion-initiation, Dunn sees an initiatory metaphor in the Spirit-baptism: just as Jesus' own anointing at the Jordan was an initiatory experience, a baptism in the Spirit, so he will baptize others in the Spirit, i.e., initiate others into the new age/Kingdom ([61]). Thus, Jesus' own baptism in the Spirit is paradigmatic of all later Spirit-baptisms; Jesus' entry into the new age and covenant is prototypical of every initiate's entry into the new age and covenant ([62]). Finally, based on John 7,39, Dunn argues that Jesus'

([57]) J.-J. SUURMOND, "A Fresh Look at Spirit-Baptism and the Charisms", *ExpTim* 109 (1998) 105.

([58]) DUNN, *Baptism*, 176; BROWN, *Gospel*, II, 1038-1039; G. JOHNSTON, *The Spirit-Paraclete in the Gospel of John* (Cambridge 1970) 10-11; BARRETT, *Gospel*, 89; SCHNACKENBURG, *Gospel*, III, 325; BURGE, *Community*, 126, 148; cf. BEASLEY-MURRAY, *John*, 66.

([59]) ERVIN, *Spirit-Baptism*, 19-20.

([60]) Only a few scholars also see "to baptize with Holy Spirit" in John as some sort of ongoing activity rather than a solitary event (although different from our view and less substantiated): J.E. YATES, *The Spirit and the Kingdom* (London 1963), 2-3, 7, 214-218; H. WINDISCH, "Jesus and the Spirit in the Gospel of John", *The Spirit-Paraclete in the Fourth Gospel* (ed. J. REUMANN) (Philadelphia 1968), 31-33; PORSCH, *Pneuma*, 375; KEENER, *Questions*, 21.

([61]) DUNN, *Baptism*, 14, 22, 31, 41; ID., "Birth", 136.

ministry as Baptizer in the Spirit is postponed until he has been glorified (63). However, Dunn's view is not without difficulties (64). First, there is no evidence that when βαπτίζω is used as a metaphor it ever carried the sense "to initiate" (65). Second, we suggested that, according to 1,32-34 and its allusion to Isaiah 11,2, Jesus' anointing at the Jordan was not an initiation into the new age and covenant but an empowerment of the Spirit to fulfil his messianic task as Spirit-Baptizer. Third, from a Johannine perspective, Jesus did not need to be cleansed and purified himself first in order to baptize with the Holy Spirit, and therefore, Jesus' experience at the Jordan cannot be equated with a baptism in the Spirit. Thus, Jesus' anointing with the Spirit is not paradigmatic for later believers (66). Fourth, concerning the start of Jesus' ministry as Spirit-Baptizer, we argued that Jesus' activity as the Spirit-Baptizer had already started during his ministry.

Excursus: A Comparison of Spirit-Baptism in John and the Synoptics

Comparing the saying in John 1,33 with that in the Synoptics we find that John 1,33 and Mark 1,8 have βαπτίζω ἐν πνεύματι ἁγίῳ, whereas Matthew 3,11 and Luke 3,16 contain βαπτίζω ἐν πνεύματι ἁγίῳ καὶ πυρί (67). From a source-critical perspective it seems that Matthew and Luke reflect their dependence on the Q tradition, which is most probably the original saying (68). We believe that Turner has made a good case for Luke's understanding of the metaphor: he argues that the purpose of Jesus' Spirit-baptism is to *cleanse*

(62) DUNN, *Baptism*, 32. Although Dunn's position is based mainly on the Synoptics, he does not indicate that the Fourth Evangelist thought radically differently (cf. *Baptism*, 29, n. 19, 184, 226-227).

(63) DUNN, *Baptism*, 21.

(64) Although the later Dunn seems to have slightly changed, he still interprets Spirit-baptism as one-off and initiatory, and Jesus' anointing by the Spirit as his own baptism in the Spirit (J.D.G. DUNN, "Baptism in the Spirit: A Response to Pentecostal Scholarship on Luke-Acts", *JPT* 3 [1993] 16-22).

(65) TURNER, *Power*, 182-183.

(66) Ervin also argues that Jesus' baptism in the Holy Spirit at the Jordan provides a theological paradigm for all subsequent Spirit-baptisms; not as initiatory, but for power-in-mission (*Conversion-Initiation*, 5-6). However, "to baptize with the Holy Spirit" implicates more for people than merely missionary empowerment.

(67) Painter observes that John has many close verbal parallels with Mark, and in general John 1-12 follows the order of Mark (J. PAINTER, *The Quest for the Messiah*. The History, Literature and Theology of the Johannine Community [Edinburgh ²1993] 101).

(68) BROWN, *Gospel*, I, 57; DUNN, *Baptism*, 10; ID., "Birth", 135; WEBB, *John*, 264-265, 272-275; TURNER, *Power*, 172-173.

repentant Israel with the Spirit of the contagion of sin, and that John the Baptist did not go further than the traditional expectation of the Messiah mightily endowed with the Spirit (based on Isa 11,1-4), and the arrival of the Messiah, effecting both judgement and salvation, would itself be sufficient to explain the metaphor "to baptize with Holy Spirit-and-fire" (cf. Isa 4,4) ([69]).

How does such an interpretation relate to John's understanding of "to baptize with the Holy Spirit"? We will first suggest why the Fourth Evangelist omitted the "and fire" from the original Q-saying. A possible reason for this omission is because according to the Fourth Gospel Jesus did not visibly introduce a judgement of fire as the Baptist anticipated([70]). Judgement in the Fourth Gospel is not depicted in apocalyptic end-of-the-world language, nor does John portray Jesus as bringing judgement in an active way (3,17; 8,15). Jesus is depicted as the locus of God's revelation and salvation, and there is judgement for those who reject the revelation Jesus brings, i.e., judgement is dependent on one's attitude towards the Spirit-Baptizer (3,17-21.36; 5,24; 9,1-41; 12,47-48). Jesus and his ministry have a κρίσις-effect: judgement is the inevitable and immediate consequence of those who reject Jesus and the revelation he brings in his teaching. Porsch neatly expresses it as follows:

> Das vom Täufer bei Mt und Lk angekündigte Gericht («mit Feuer») ist dadurch bei Joh ganz ins Innere verlegt, insofern die Begegnung mit der Offenbarung Jesu den Menschen in die Krisis stellt und ihn entweder >reinigt< oder nur noch mehr verhärtet ([71]).

Hence, both John and the Synoptics have a similar understanding of the Baptist's prophecy "to baptize with Holy Spirit(-and-fire)", in that Spirit-baptism has the purpose of cleansing and effects salvation or judgement. A possible explanation for this resemblance may be that the Fourth Evangelist knew (part of) Q or the Synoptic tradition, and utilized or shared the same Baptist tradition as the Synoptics but shaped it according to his own theological concerns/purposes ([72]). Even those who challenge John's

([69]) TURNER, *Power*, 183. In fact, van Imschoot was the first to argue for this view, and he concludes that "l'esprit saint, associé au feu, y désigne, suivant la promesse d'*Is.* 4.3 [*sic*], la force divine par laquelle le Messie «ôtera les souillures» de son peuple pour en faire une communauté de «saints»" ("Baptême", 661-662; cf. G.R. BEASLEY-MURRAY, *Baptism in the New Testament* [Grand Rapids 1962] 37-38). Judaism did not only use "fire" to denote both destruction and purification (Isa 31,9; 66,15-16; Amos 7,4; Zech 13,9; Mal 3,2-3; 4,1; Jub 9,15), but also "Spirit" (Ps 51,10-11; Isa 4,4; Ezek 36,25-27; Jub 1,23; Hen(aeth) 62,2; 1QS 3,6-8; 4,20-21) (cf. DUNN, "Spirit-And-Fire Baptism", 87).

([70]) R.E. BROWN, "Three Quotations from John the Baptist in the Gospel of John", *CBQ* 22 (1960) 295.

([71]) PORSCH, *Pneuma*, 211.

([72]) See especially Dunderberg's study, which also shows the influence of the Synoptic material on John 1,32-34 (I. DUNDERBERG, *Johannes und die Synoptiker. Studien zu Joh 1-9* [Helsinki 1994] 62-66, *passim*). Other scholars who think that John's narrative source is Synoptic-like are, for example, BARRETT, *Gospel*, 42-

dependence on the Synoptics still explain the contacts between John and the Synoptics in terms of contacts between the *sources* of the Synoptic writers and those available to the Fourth Evangelist, rather than among the Gospels themselves ([73]).

V. Conclusion

Jesus is depicted in the Fourth Gospel as being empowered by the Spirit in order to provide life-giving revelation that would cleanse Israel. Jesus' eschatological cleansing of Israel by the Spirit is captured by the Evangelist under the metaphor "to baptize with Holy Spirit", which in turn embraces Jesus' ministry of revelatory teaching. In fact, "to baptize with Holy Spirit" *is* Jesus' ministry; it is shorthand for Jesus' salvific programme of revelation and cleansing by means of the Spirit. In other words, 1,33 is *programmatic* for Jesus' ministry, in that it sets the agenda for Jesus' ministry and summarizes in a nutshell Jesus' salvific programme for Israel (and the world).

The Jewish picture of a messianic figure endowed with Spirit and revelatory wisdom who would purge/cleanse Israel of her enemies with his revelatory Spirit-imbued word, rooted in Isaiah 11, fits best the picture of the Johannine Jesus. Since the Jewish concepts of a messiah were diverse and consisted of a large complex of ideas, it is unlikely that John merely had one text or activity of the Messiah in mind. Rather, John probably employed from the traditions or sources to which he had access a metaphor that would succinctly summarize Jesus' dominant activities of cleansing through revelation by means of the Spirit, and that at the same time could be linked to a similar nexus of messianic ideas in Judaism.

Consequently, according to our interpretation, there is no such thing as *the* "baptism in Holy Spirit" — neither as a technical term for a "second blessing" nor as a referent merely to one single event; rather, the metaphor "to baptize with Holy Spirit" is the umbrella-term for the sum total of Jesus' soteriological activities by means of the Spirit.

46; D.A. CARSON, *The Gospel according to John* (Leicester 1991) 49-58; PAINTER, *Quest*, 103, n. 229; R. BAUCKHAM, "John for Readers of Mark", *The Gospels for All Christians*. Rethinking the Gospel Audiences (ed. R. BAUCKHAM) (Grand Rapids 1998) 147-171.

([73]) C.H. DODD, *Historical Tradition in the Fourth Gospel* (Cambridge 1963) 423-432, and this view has been adopted by many recent commentators on John, including Bultmann, Brown, Lindars, Morris and Schnackenburg.

Moreover, because salvation or judgement are dependent on one's attitude towards the Spirit-Baptizer, Jesus' activity "to baptize with Holy Spirit" is a soteriological necessity and not merely a *donum superadditum* (contra classical Pentecostalism). It is our contention that Johannine scholarship has downplayed or neglected the significance of the concept of Jesus as the Spirit-Baptizer, namely that ὁ βαπτίζων ἐν πνεύματι ἁγίῳ is a programmatic statement for Jesus' nexus of soteriological activities (especially of revelation and cleansing) in relation to people by means of the Spirit. Finally, if "to baptize with Holy Spirit" includes the soteriological activities of the glorified Jesus in this world until the Parousia, then this has ongoing significance for every generation of believers. "To baptize with Holy Spirit", then, does not merely involve the process or event of *entering* into salvation, which climaxes with the birth or "reception" of the Spirit, but also the process of *remaining* in salvation, in which that salvation is worked and lived out.

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SUMMARY

The various ways of understanding "baptism in the Holy Spirit" has caused much division in both academic scholarship and the church. Most theories have been based on the Synoptics and Acts, but the phrase ὁ βαπτίζων ἐν πνεύματι ἁγίῳ is also present in the Fourth Gospel (1,33). However, Johannine scholarship has hardly given attention to this concept. This paper will seek to establish that ὁ βαπτίζων ἐν πνεύματι ἁγίῳ is a programmatic statement for Jesus' nexus of soteriological activities in relation to people by means of the Spirit. "To baptize with Holy Spirit" refers to Jesus' programme of cleansing people through revelation by means of the Spirit. Moreover, this concept is rooted in Jewish messianic traditions, which were able to expect a messiah who would judge, restore and cleanse by means of his Spirit-imbued word.