PROCEEDINGS OF THE INTERNATIONAL CONFERENCE
ON THEOLOGY, RELIGION, CULTURE, AND HUMANITIES
Vol. 2, No. 1, June 2025 (42-56)

# The Holy Spirit and Jesus' Identity: an Biblical Analysis Within The Context of The Gospel of John

Adrianus Musu Sili [a,1]
[a] *Faculty of Theology, Universitas Sanata Dharma, Indonesia*

[1]Corresponding Email: atrismusu@gmail.com
DOI: https://doi.org/10.24071/tic.v1i2.12081

**Abstract**

*This research wants to know the identity of The Holy Spirit and of Jesus Christ in the gospel of John. Research employs library search that uses some passage relevant to the topic. There are three passage that tell identity of Jesus Christ and Holy Spirit: baptism of Jesus by John in the Jordan river (John 1: 32-34); The Testimony of John the Baptist concerning the Spirit and water (1: 22-24); and Jesus gives the Holy Spirit to disciples (John 20: 22). From these passage, the identity of Jesus Christ and Holy Spirit be formed: identity of Jesus as Messiah and Son of God and Holy Spirit continue the act of Jesus. The audience can provides new insights about the identity of Holy Spirit and Jesus Christ.*

**Keywords**

*The gospel of John, Son of God, Messiah, Jesus Christ, Holy Spirit*

## INTRODUCTION

Biblical Christology and Pneumatology are an aspect and basic of theology modern. this study no longer use systematic and dogmatic but scholars use hermeneutic and socio analysis to interpretate text. Sometimes, this study focus on subject or just a away to know more a text. They must know the bible author context. It means bible study needs much point of story context to make a hypothesis about a text.

Scholarly interpretations of Christology and Pneumatology offer fresh insights by employing methodologies distinct from traditional systematic theology. These interpretations utilize modern biblical analysis techniques that delve into the social and political contexts surrounding the text, enhancing our understanding of the original meaning intended by the author. This hermeneutic approach prioritizes the historical and cultural circumstances that influenced the writing, ensuring that the

This work is licensed under CC BY-SA 4.0

text is interpreted in light of its true context. While some scholars concentrate solely on the author's perspective, it is essential to recognize that not all possess a comprehensive understanding of the historical events of the time. In contrast, incorporating social and political analysis enriches our interpretation by revealing the broader implications and significance of the text.[1]

In this paper, The research does not discuss methods of bible study but relation of Jesus Christ and Holy Spirit in the gospel of John. This explanations appropriate ways to describe the relationship between the two. Robert Letham asserts that the relationship of Christ and the Holy Spirit is simple but difficult to understand.[2] The simplicity of the relationship between Jesus Christ and the Holy Spirit is easy to find in every word of Jesus. However, it is difficult to understand their respective roles in the New Testament. This literature phenomenon encourages every theologian to scrutinise the relationship between Jesus Christ and the Holy Spirit.[3]

In the life of Christians, the view of the relationship between Jesus Christ and the Holy Spirit has not been given a special place. Francis Chan, in his book *Forgotten God*, questions the way Christians view the Holy Spirit.[4] He understands the reality of Christians paying more attention to Jesus Christ as God. Jesus Christ is considered the main light of the Christian faith. This is not wrong but the figure that enables us to see Jesus Christ as God. This figure is missing from the view of Christians. Often, they say that "*we already have Jesus Christ, why do I need the Holy Spirit again?*"[5] The author would like to provide one perspective on the study of the relationship between the Holy Spirit and Jesus Christ in the Gospel of John. The author only uses verses explaining Jesus about the Holy Spirit. The research proposes new insights into the relationship between these two divine persons.

[1] Andrew Phillips, "The Paralytic," in *Encountering the Gospel*, ed. Bill Bagents (New York: Heritage Christian University, 2024), 15–21.

[2] Robert Letham, "The Holy Trinity and Christian Worship," *Mjt* 13, no. 2 (2002): 87–100, http://www.midamerica.edu/uploads/files/pdf/journal/13-lethamTrinity.pdf.

[3] Cosmas Anayochukwu Ukadike, "The 'I Am' Sayings in The Gospel of John: A Historical Look at The Identity of Jesus," *International Journal of Theology and Reformed Tradition* 7, no. 2 (2023): 129–40.

[4] Francis Chan, *Forgotten God, Angewandte Chemie International Edition*, 6(11), 951–952. (Ontario: David C Cook, 2009), 11.

[5] Chan, *Forgotten God*, 18.

## METHOD

This research use reconstruction history-critical text of John that specific base on qualitative study. The use of literary criticism can help to see the similarities in the pattern and nature of some of John's Gospel texts that the author takes as a reference for interpretation. Literary criticism can help the author find the peculiarities of the text in the Gospel of John that discusses the identity of Jesus and the Holy Spirit. The author fine a verse from the gospel of John that write Jesus teaching or some kind that show their relationship. In the gospel of John, two story that show relation Jesus Christ and Holy Spirit: baptism (John 1: 32-34) and Jesus gives the Holy Spirit to disciples (John 20: 22). In the other text, the gospel of John write mush things that relate to relation Jesus Christ and Holy Spirit. These text to reconstruct to know how the participation of the Holy Spirit to form the identity of Jesus in the Gospel of John. These verses also have contribution to the readers of John the gospel. In the end of the research, the author gives points that reconstruction relation Holy Spirit to form identity of Jesus.

## DISCUSSION

### The Gospel of John

According to A. M. Hunter, the gospel of John is written by beloved disciple. He is John who a follow Jesus. He also writes first, second, third latter of John and book of Revelation.[6] Beasly Murray said that the author of the Gospel of John is the one of disciples of Jesus. Murray thought that show the structure of the gospel from theology and the life of Jesus. He reflects Jesus action and words.[7] The gospel of John write on 1st century. Scholars give attention because they know who the author. In the other hand, this reason makes a speculation about contribution of Christian community too. They see the words “we” in the gospel of John 21: 24. So that, the author and the time written of the gospel of John relate each other.[8]

The gospel of John have taken from much sources. Bart D. Ehrman say that the Synoptic Gospels present a more straightforward and narrative-driven account of Jesus' life, while John offers a more reflective and theological interpretation of Jesus’

[6] A. M. Hunter, *The Gospel According to John* (Cambridge: Cambridge University Press, 2000), 1.

[7] Craig Koester, “Hearing, Seeing, and Believing in the Gospel of John,” *Biblica* 70, no. 3 (1989): 327–48.

[8] Nino Sampe T Sitohang et al., “Kristologi Dalam Injil Yohanes: Yesus Sebagai Jalan, Kebenaran Dan Hidup,” *Damai: Jurnal Pendidikan Agama Kristen Dan Filsafat* 2, no. 1 (2025): 44–52, https://doi.org/https://doi.org/10.61132/damai.v2i1.482.

identity.[9] In the other hand, the source of John the Gospel comes from the community of John. They are Jews that receive proclamation of the gospel of other shepherd.[10] According to Kemp dan Kanagaraj, the gospel of John take from three sources: first, the gospel of Matthew, Mark, and Luke. They research that the gospel of John similarity with synoptic gospels. For example, the events of feeding the five thousand (John 6:1-15; Matthew 14:13-21; Mark 6:30-44; Luke 9:10-17) and Jesus walking on water (John 6:16-21; Matthew 14:22-33; Mark 6:45-52) are recorded in all the Gospels. The testimony of John the Baptist about Jesus as the Lamb of God (John 1:19-34; Matthew 3:1-17; Mark 1:1-11; Luke 3:1-22) and the cleansing of the Temple (John 2:13-22; Matthew 21:12-17; Mark 11:15-19; Luke 19:45-48) are also present in both John and the Synoptics. All Gospels emphasize the importance of love as the greatest commandment (John 13:34-35; Matthew 22:37-40; Mark 12:30-31; Luke 10:27).[11]

Additionally, the resurrection of Lazarus in the Gospel of John (John 11:1-44) though not found in the Synoptic Gospels, has similarities with the raising of Jairus' daughter (Matthew 9:18-26; Mark 5:21-43; Luke 8:40-56). The entry of Jesus into Jerusalem (John 12:12-19; Matthew 21:1-11; Mark 11:1-11; Luke 19:28-40) and the prophecy of Judas' betrayal (John 13:21-30; Matthew 26:20-25; Mark 14:17-21; Luke 22:21-23) are also recorded in all the Gospels. The crucifixion, death, burial, and resurrection of Jesus (John 19:17-20:18; Matthew 27:32-28:10; Mark 15:21-16:8; Luke 23:26-24:12) are central to all the Gospels with varying details but the same overall message. The Gospel of John and the Synoptics complement each other in providing a more complete picture of Jesus Christ's life and ministry.[12]

Second, the thought that relevant with the gospel of John. The author uses the words of the witness that the author need. Third, Jews that become Christian. They are close to the Jesus life in Israel. For example, Jesus visit Jerusalem three times. It means why Jesus goes to Jerusalem and what should he does. Than, the author expand that reason to the Theology aspect.[13] But, this things have a problem that how to

[9] Kanagaraj & Kemp, *Gospel of Jhon* (Bangalore: Theological Book, 2000).

[10] Paulus de Jong, "The 'King of Israel' in the Gospel of John," *Tyndale Bulletin* 75 (2024): 31–53, https://doi.org/10.53751/001c.118105.

[11] Greg Ogden, "What Is Jesus' Definition of a Disciple Embedded in the Great Commission?," *Kairos* (*Croatia*) 18, no. 2 (2024): 141–55, https://doi.org/10.32862/k.18.2.2.

[12] Karoline Lewis, "Resurrection Preaching in the Gospel of John," *Religions* 15, no. 4 (2024): 1–11, https://doi.org/10.3390/rel15040514.

[13] Kanagaraj & Kemp, *Gospel of John*, 29-33.

makes a theologian from the witness of Jesus in Jerusalem. They just reflect what they want to give. In other gospel, the witness is important thing to expand the main topic. The author oh John also take their witness than author makes elaboration to his understanding. That's way, the gospel of John become a great gospel full of theological source of life.[14]

The aim of the gospel of John focus on chapter 20: 30-31, "Now Jesus did many other signs in the presence of his disciples, which are not written in this book. 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." In the old book of the gospel of John, a word of Greek that describe "believing" is πιστεύ[σ]ητε (pisteu(s)ete). It is present subjunctive of how to build somethings. In this gospel, the author use it to make clear that the aim of this gospel is to continue believing in faith to Jesus. The author make strong the audience what they builds in faith. In John 17: 3, the author show how about Jesus mission on every human kind, "This is eternal life: that they know You, the only true God, and Jesus Christ whom You have sent." It means that the audience can know Jesus mission than grow in faith to Jesus.[15]

The gospel write to makes audiences believe and they stay important things because the romans empower force them to deny their faith or become martyrs. So that, they needs motivation to strong in faith. In the other hand, they want together make Eucharist. The Jews don't give them place synagogue. It's a problem that they want to escape from their face.[16]

**Relation Jesus and Holy Spirit in the Gospel of John**

Relation Jesus and Holy Spirit are talking about how far the author makes combination to fulfill the aim of the gospel of John. The aim of this gospel just focus on identity of Jesus as Messiah and Son of God.[17] It is new thing to make it. So that, this paper explore about this topic with compere how far the concept of Holy spirit influence the concept of Messiah and Son of God. Two points explore relationship the Messiah and the Son of God with the concept of Holy Spirit. We can only know this relation just on the words of Jesus and some texts that explicit speak about.

[14] Ukadike, "The 'I Am' Sayings in The Gospel of John: A Historical Look at The Identity of Jesus."
[15] Jordan K Pommerenck, "John the Baptist and Christ: The Greatest Prophet Paradox," n.d.
[16] Kanagaraj & Kemp, *Gospel of John*, 49.
[17] Nora Desriani Purba et al., "Logos Adalah Allah: Kajian Biblikal Atas Yohanes 1:1-5," *Jurnal Teologi Trinity* 1, no. 2 (2024): 97–106.

***Baptism***

This baptism of Jesus with John in the river of Jordan according to English Standard Version (ESV) in John 1: 32-34, "And John bore witness: "I saw the Spirit descend from heaven like a dove, and it remained on him. I myself did not know him, but he who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.' And I have seen and have borne witness that this is the Son of God." This show the witness of John the Baptism who see the present of "spirit" after the baptism of Jesus Christ. But, the present of Spirit looks like a dove.[18]

According to John Wijngaards, this dove makes interpretation to identity of Jesus and spirit.[19] Wijngaards say that like dove is a symbol of the Holy Spirit. But, why a dove? This question means how far God the Father show Him Spirit into Jesus with some metaphor.[20] Book of Deuteronomy (32: 11), "like an eagle that stirs up its nest and hovers over its young, that spreads its wings to catch them and carries them aloft." This text just to combine an makes some other perspective how God speak with a metaphor. The "eagle" and "dove" give new interpretation that the birds has two place when they go, the air, when fly, and the earth, when finish their fly. It means that the dove show God himself come from above to see Jesus (under) the earth.[21]

The text fulfill the vision of Isaiah (11: 2), "The Spirit of the Lord shall rest on him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the Lord." Isaiah gives some interpretation that Jesus comes from God the Father and show Himself trough Holy Spirit. In the other hand, this verse describes a future leader who will be empowered by the Spirit of the Lord. He will govern the earth with wisdom, understanding, knowledge, and strength. He will also lead with the fear of the Lord, which is a deep respect and awe for God. Isaiah makes it be perfect vision, "Here is my servant, whom I uphold, my chosen one in whom I delight". He describes a servant of the Lord who will bring justice to the nations.[22]

---

[18] Ermin Hidayati and Choi Kisuk, "Peran Roh Kudus Bagi Pertumbuhan Rohani Orang Kristen," *Kingdom: Jurnal Teologi Dan Pendidikan Agama Kristen* 4, no. 2 (2024): 158–72.

[19] John Wijngaards, *The Spirit of John*, 78.

[20] Alexey Somov, "The Dove in the Story of Jesus' Baptism: Early Christian Interpretation of a Jewish Image," *The Bible Translator* 69, no. 2 (2018): 240–51, https://doi.org/10.1177/2051677018778740.

[21] Nova Sendow et al., "Logos In John 1 : 1-18 An Analysis of The Implications of Logos for Christian Religious Education," *Educatio Christi* 6, no. 1 (2025): 1–14.

[22] Maogui Zheng and Markus Budiraharjo, "The Symbolism of Water in The Gospel of John," *Paramasastra* 11, no. 2 (2023): 242–55, http://journal.unesa.ac.id/index.php/paramasastra.

In the other hand, the author introduces Holy Spirit as a part of God. The coming Holy Spirit not only makes relation between God and Jesus, but also combine the mission that they show. It is interesting point because the text John 1: 32-34 not the words of Jesus but John the baptism. Alexey Somov interpretates this text base on the author of the gospel of John. He say that John baptism present to give witness of Jews about the identity of Jesus as Son of God. Important point not base on the metaphor but who say that. Than, the interpretation about the present of John baptism figure.[23]

The author wants his audience to gain a deeper understanding of Jesus and the Holy Spirit, emphasizing the importance of their roles in faith.[24] The witness of John's baptism signifies that every individual has the opportunity to come to know the Son of God and the Holy Spirit personally. This witness serves as a powerful symbol of faith, rich with meaning, and it is intended to be lived out in everyday life. By acknowledging the significance of baptism, people are invited to reflect on the transformative presence of Jesus and the Holy Spirit in their lives, inspiring a deeper connection to their faith.[25]

***Jesus Demonstrate Holy Spirit* (*2: 22-24*)**

The gospel of John makes his audience to know well who holy spirit is. The author present the holy spirit as "Spirit". He ignores the "flesh" because it is material things that makes human immortal. John writes, Jesus answered, "Very truly I tell you, no one can enter the kingdom of God unless they are born of water and the Spirit. Flesh gives birth to flesh, but the Spirit gives birth to spirit. You should not be surprised at my saying, 'You must be born again.'[26] The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit." The "water" and "spirit" give much meaning of interpretation.[27]

[23] Somov, "The Dove in the Story of Jesus' Baptism: Early Christian Interpretation of a Jewish Image."

[24] John O'Donnell, "In Him and Over Him: The Holy Spirit in the Life of Jesus," *Gregorianum* 70, no. 1 (1989): 25–45, http://www.jstor.org/stable/23577763.

[25] O'Donnell, 25-45.

[26] Patrick Otto, "The Holy Spirit and Higher Education: Renewing the Christian University," *Journal of the Scholarship of Teaching and Learning for Christians in Higher Education* 14, no. 1 (2024): 65–69, https://doi.org/10.31380/1559-8624.1121.

[27] Neil Taylor, *The Holy Spirit In John's Gospel*, (New York: Trinity College Press, 2016), 34.

Water in the old testament means the clean and renewal. Priest of Temple of God makes ritual with the water. Its function to make offering in front of the God. But, before enter in, they must clean their body with water. It means that they very clear to offer their intention. This practice start from the Aaron, "Then bring Aaron and his sons to the entrance to the tent of meeting and wash them with water" (Exodus 29: 4). This ritual actually to make seance that God is source of living water, "the fountain of living water" (Jer 2:13; 17:13). It is relate with the "spirit."

The Old testament tells "spirit" denote the presence of God. In the Genesis (2: 7), "Then the Lord God formed a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being." This concept means the "spirit" live in all creatures. He animated all things to be know God. In Joel (2:28), "And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions.

Water and spirit talk about the human life begin. The old testament gives a text that give relation of them. Isaiah 44: 3-5, "For I will pour water on the thirsty land, and streams on the dry ground; I will pour my Spirit upon your offspring, and my blessing on your descendants. They shall spring up among the grass like willows by flowing streams. This one will say, 'I am the LORD's,' another will call on the name of Jacob, and another will write on his hand, 'The LORD's,' and name himself by the name of Israel." This text explain well relation between water and spirit. It's emphasize the restoration of Israel. Ezekiel 36:25–27. This text talk, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." This text also emphasize renewal from human itself. The present of water can clean human and put a new spirit into human being.

The gospel of John uses "water and spirit" focus on 3:5; 4:7–15; and 7:38–39. All of this explanation refers to figure of God that gives life. In the other hand, this function just makes sense because its like metaphor of kindness of God to human. So that, these writing gives a theology of Giving. According to Robert V. McCabe, the present of water and spirit in this passage is to rise the reason why God offer His Son, Jesus Christ, to suffer, died, and rise from the that. The theology of John makes focus

on source of life that basic human being. In the other, to know God is the beginning and the last destiny of human.[28]

***Jesus "Gives" Holy Spirit to Disciples***

After see the concept of relation Jesus and Holy spirit, we continue to emphasize last combination Jesus and Holy Spirit into the Church. John (20: 22) writes, "And with that he breathed on them and said, "Receive the Holy Spirit." Jesus "gives" is the one topic that relevant for theology of John the gospel. This passage tells that God doesn't stop to give his Son, but also Holy spirit that continue the salvation plan. Why he do that? First, it tells that so rich in kindness. In the old testament, "Wealth and honors come from you; you are the ruler of all things. In your hands are strength and power to exalt and give strength to all. Now, our God, we give you thanks, and praise your glorious name. "But who am I, and who are my people, that we should be able to give as generously as this? Everything comes from you, and we have given you only what comes from your hand" (1 Chronicles 29:10–14). This passage that Jews always need kindness of God. He has every things.

The gospel of John want to explain the God's giving. In the gospel of John, great God's give is He send his son to the world, become human, died, and save human life. John also adds that "The Father loves the Son and has placed everything in his hands" (John 3: 35). From this passage, Jesus have every thing that he want to does, "Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God" (John 13: 3). At this moment, Jesus gives holy spirit under His will. Jesus also makes statement that, "You did not choose me, but I chose you and appointed you so that you might go and bear fruit—fruit that will last—and so that whatever you ask in my name the Father will give you" (John 15: 16). It gives all things that human need include Holy Spirit.

**Identity of Jesus Christ and Holy Spirit**

The gospel of John tells relation Jesus Christ and Holy spirit. He combine the understanding of Old Testament and the context of audience. Than, he makes good attention to each passage in historical of Jesus. From the research, the research proposes the identity of Jesus and Holy Spirit.

[28] Robert V Mccabe, "The Meaning of 'Born of Water and The Spirit' in John 3:5," *Detroit Baptist Seminary Journal* 4, no. 1 (1999): 85–107.

***Christology of The Gospel of John***

The gospel of John open his gospel with this terms, "In the beginning was the Word, and the Word was with God," (1: 1). The terms, "In the beginning was the Word", (*en arche en ho logos*) give a sign that the Word live with God before create the world. He stay in the eternal God before human being. In the other hand, this prologue makes a different with the philosophical understanding. It seems like to make compare with the mythology of Greek. They saw that the characteristics of Jesus looks like Demiurge. He has a god that create every things include human. But, he comes from a Zeus. In the other word, he not born but a creator of Zeus.[29] Heraclitus is a classic philosopher that speak a identity of words. He speak a different identity of words with mythology of Greek. He identify words like universal soul that move the world. He also adds that the god is source of truth of the world. He also the beginning of the world. This perspective actually different with concept of Word of the gospel of John. This mythology implicate the wrong way to understand the existence of God who show in the gospel of John. This gospel show that the world has identity as divine. So that, scholars saw that the author of the gospel of John just to clarify that Christology is different with mythology of Greek.[30]

Christology of John refers to two different identity Jesus Christ: Son of God and messiah. These identity show God face become more real in human being. It is new concept of god in Jews understanding. They just know that God only one, YHWH. He beyond all else in the earth. So that, Jesus is not God because He is human being. Jesus knows that Jews don't understand his mission on earth. But, He asks them to believe him as Son of God and Messiah because Moses already predicate his coming (John 5: 46). It is enough to show Jesus himself.[31]

This part just to explain about the title of Jesus. First, Son of God. This title in the gospel of John to interpret relation of Jesus and God the Father. In prologue, John already tells that Jesus comes from God the Father. Thomas' confession in John 20:28, where he refers to Jesus as "Lord and God", reinforces the divine identity of Jesus recognized by his disciples. This shows that John was specifically writing to affirm that Jesus was not just a prophet or teacher, but truly God present on earth.[32]

---

[29] Kanagaraj & Kemp, *Gospel of John*, 67.

[30] Kanagaraj & Kemp, *Gospel of John*, 67.

[31] Seung Mi Lee, "The Paracletos in The Gospel of John" (Potchefstroom University for Christian Higher Education, 1982), 35.

[32] John Wijngaards, *The Spirit of John,* 89.

The author of the Gospel of John also presents many characteristics of Jesus that reflect His divinity. According to Gieschen's research, the title "Son of God" ascribed to Jesus indicates that He was the representation of God the Father in the lives of the Israelites. [33] This is evident from the various miracles and teachings that Jesus performed during His life. John seeks to portray Jesus as the center of the fulfillment of God's promises previously revealed in Israel's scriptures.[34]

Second, the Messiah. Jesus' title as messiah requires understanding the concept of messiah in the Old Testament. Where, the messiah is always associated with priests, prophets, and kings (having areas of authority). These three parts become the ideal model of the messiah. The Gospel of John seeks to establish this identity with the actions of Jesus. The priestly identity in Jesus stands out in the description "the Lamb of God who takes away the sin of the world" (John 1:29).[35] The Gospel of John writes of Jesus not as taking on the task of sanctification but as the Lamb who sacrifices himself. Jesus' identity as a prophet appears in many of Jesus' actions. In this position, Jesus places the function of Prophet in the context of eschatology or calling for repentance and the Kingdom of God (John 1:12-13; 3:3; 3:5; 4:23-24; 5:24; 10:9; 11:25-26; 14:6; and 20:21). Jesus always used the formula "I am..." This formula shows that He mediates between the visible and invisible.

The Gospel of John characterizes Jesus as King on three occasions (John 3:3; 3:5; and 18:36). Interestingly, Jesus recognized that the kingdom of God is not of this world. He emphasized this before Pilate (the ruler of the world). This means that Jesus has no territory in this world. The Gospel of John positions Jesus as the Logos made flesh.[36] This also relates to the concept of synoptic Christology (Christology from below).[37]

***Holy Spirit in the Gospel of John***

The gospel of John makes clearly concept of "*pneuma* and *parakletos.*" The "*pneuma*" refers to "spirit". The "*paraclitos*" refers to characteristic of Truther of justification. The gospel use 20 words of *pneuma.* In the Septuagint, pneuma means

[33] Hunter, *The Gospel According to John*, 23.

[34] James D. G. Dunn, *The Christ and the Spirit: Collected Essays of James D.G. Dunn*, vol. 1 (Michigan: William B. Eerdmans Publishing, 1998), 45.

[35] Hunter, *The Gospel According to John*, 33.

[36] Risno Tampilang, "The Power of Logos in Human Rationality and Its Relevance in The Modern Era of Science," *Kamasean: Jurnal Teologi Kristen* 5, no. 2 (2024): 95–112, https://doi.org/10.34307/kamasean.v5i2.315.

[37] John Wijngaards, *The Spirit of John*, 45.

ruach or wind in English words. In the Old Testament, wind is a extraordinary phenomenon because not every one see it but can feel its present.[38]

The book of Ezekiel (13: 13) write the power of wind, "Therefore thus says the Lord GOD: I will cause a whirlwind to break forth in my anger; the rain will beat down in my wrath, and the hail will rage to destroy." This book also add that the power wind (27: 26), "Into the wide sea your rowers carry you. But the eastern storm hit you in the middle of the sea." This book show the power of wind become destruction. Wind become a storms. In Exodus (14: 21), the storms burn the earth and bring rain over the world, "Then Moses stretched out his hand over the sea, and overnight the LORD opened up the waters of the sea by means of a strong east wind, turning the sea into dry land; then the water split."[39]

The idea of *parakletos* means the helper. The gospel of John use four times the word of *parakletos* (14:16-17; 14:26; 15:26; 16:7-11; 16:12-15). These words describe *parakletos* its self (14:26; 15:26; 16:7) and the other *parakletos*, "spirit of truth" (14:17; 15:26; 16:13) and Holy Spirit (14:26). These words makes a correlation to the coming of Jesus. *Pneuma* and *paraklitos* different in some aspect. most of all they are different in how to make correlation the coming of Jesus Christ. But, John Wijngaards say that Holy Spirit have identity like pneuma and *parakletos*. in the other hand, pneuma and *parakletos* combine to teach the audience in first century.

**CONCLUSION**

The Gospel of John combines various elements to illustrate the relationship between Jesus Christ and the Holy Spirit. John introduces new aspects that are crucial for his narrative, helping the audience understand the identities of Jesus and the Holy Spirit. However, this combination also presents challenges in his writing. Firstly, the audience is eager to comprehend who Jesus is in the context of humanity. This quest for understanding leads to multiple perspectives among the audience, as they only gain limited insights from the passage. The integration of the Old Testament provides another layer of interpretation, enriching the narrative. Secondly, the identity of the Holy Spirit is primarily depicted through terms like breath and wind. This portrayal, while evocative, is incomplete and leaves the audience with an unclear understanding of the Holy Spirit's true identity.

[38] John Wijngaards, *The Spirit of John*, 56.
[39] John Wijngaards, *The Spirit of John*, 56.

John's Gospel also emphasizes the significance of the Holy Spirit in the life and ministry of Jesus. This emphasis helps the audience see the Holy Spirit as an active and vital presence, not just a passive force. The narrative shows how the Holy Spirit empowers and guides Jesus, reinforcing the idea of a close and dynamic relationship between them. Moreover, the Gospel of John highlights the transformative power of the Holy Spirit in the lives of believers. This transformation is depicted through various encounters and teachings, illustrating how the Holy Spirit brings about spiritual renewal and growth. The audience is encouraged to seek a deeper connection with the Holy Spirit to experience this transformation in their own lives.

Additionally, John's writing addresses the challenges and misunderstandings that arise from the complex relationship between Jesus and the Holy Spirit. By exploring these challenges, the Gospel invites readers to engage in a deeper theological reflection and to seek a more profound understanding of their faith. The Gospel of John provides a rich and multifaceted portrayal of the relationship between Jesus and the Holy Spirit. While it raises questions and invites diverse interpretations, it also offers valuable insights into the nature of this relationship and its significance for believers.

In conclusion, the Gospel of John presents a complex yet enriching exploration of the dynamic relationship between Jesus Christ and the Holy Spirit. Through innovative narrative techniques and theological insights, John invites readers into a deeper understanding of both figures, prompting them to confront their questions and misconceptions. The interplay of human curiosity and divine revelation invites a broad spectrum of interpretations, reflecting the multifaceted nature of faith.

John's choice to incorporate Old Testament imagery serves not only to anchor his theological assertions but also to challenge his audience to draw connections across the sacred texts, thus deepening their comprehension of divine identity. The multifaceted portrayal of the Holy Spirit—as breath and wind—while evocative, highlights the ongoing struggle to fully articulate the essence of the Spirit's role within the Godhead, beckoning readers to explore this mystery further. Moreover, the active role of the Holy Spirit in Jesus' ministry underscores the indispensable relationship between them, revealing the Spirit as a source of empowerment and guidance. This action-oriented understanding encourages believers to recognize the transformative capability of the Spirit in their lives, prompting spiritual renewal and growth.

## BIBLIOGRAPHY

Andrew Phillips. "The Paralytic." In *Encountering the Gospel*, edited by Bill Bagents, 15–21. New York: Heritage Christian University, 2024.

Desriani Purba, Nora, Salomo Sihombing, Sekolah Tinggi Teologi, and Trinity Parapat. "Logos Adalah Allah: Kajian Biblikal Atas Yohanes 1:1-5." *Jurnal Teologi Trinity* 1, no. 2 (2024): 97–106.

Dunn, James D. G. *The Christ and the Spirit: Collected Essays of James D.G. Dunn*. Vol. 1. Michigan: William B. Eerdmans Publishing, 1998.

Francis Chan. *Forgotten God. Angewandte Chemie International Edition, 6(11), 951–952.* Ontario: David C Cook, 2009.

Hidayati, Ermin, and Choi Kisuk. "Peran Roh Kudus Bagi Pertumbuhan Rohani Orang Kristen." *Kingdom: Jurnal Teologi Dan Pendidikan Agama Kristen* 4, no. 2 (2024): 158–72.

Hunter, A. M. *The Gospel According to Jhon*. Cambridge: Cambridge University Press, 2000.

John Wijngaards. *The Spirit of Jhon*. London: Michael Glazie, Inc., 1988.

Jong, Paulus de. "The 'King of Israel' in the Gospel of John." *Tyndale Bulletin* 75 (2024): 31–53. https://doi.org/10.53751/001c.118105.

Kanagaraj & Kemp. *Gospel of Jhon*. Bangalore: Theological Book, 2000.

Koester, Craig. "Hearing, Seeing, and Believing in the Gospel of John." *Biblica* 70, no. 3 (1989): 327–48.

Lee, Seung Mi. "The Paracletos in The Gospel of Jhon." POTCHEFSTROOM UNIVERSITY FOR CHRISTIAN HIGHER EDUCATION SU, 1982.

Letham, Robert. "The Holy Trinity and Christian Worship." *Mjt* 13, no. 2 (2002): 87–100. http://www.midamerica.edu/uploads/files/pdf/journal/13-lethamTrinity.pdf.

Lewis, Karoline. "Resurrection Preaching in the Gospel of John." *Religions* 15, no. 4 (2024): 1–11. https://doi.org/10.3390/rel15040514.

Mccabe, Robert V. "The Meaning of 'Born of Water and The Spirit' in John 3:5." *Detroit Baptist Seminary Journal* 4, no. 1 (1999): 85–107.

O'Donnell, John. "In Him and Over Him: The Holy Spirit in the Life of Jesus." *Gregorianum* 70, no. 1 (1989): 25–45. http://www.jstor.org/stable/23577763.

Ogden, Greg. "What Is Jesus' Definition of a Disciple Embedded in the Great Commission?" *Kairos* (*Croatia*) 18, no. 2 (2024): 141–55. https://doi.org/10.32862/k.18.2.2.

Otto, Patrick. "The Holy Spirit and Higher Education: Renewing the Christian University." *Journal of the Scholarship of Teaching and Learning for Christians in Higher Education* 14, no. 1 (2024): 65–69. https://doi.org/10.31380/1559-8624.1121.

Petersen Finch, Karen. "Grassroots Ecumenism: The Way of Local Christian Reunion." *The Journal of Social Encounters* 9, no. 1 (2022): 310–12. https://doi.org/https://doi.org/10.69755/2995-2212.1351.

Pommerenck, Jordan K. "John the Baptist and Christ: The Greatest Prophet Paradox," n.d.

Sendow, Nova, Denny Adri Tarumingi, Peggy Sandra Tewu, and Linda Patricia Ratag. "Logos In John 1 : 1-18 An Analysis of The Implications of Logos for Christian Religious Education." *Educatio Christi* 6, no. 1 (2025): 1–14.