

THE GOSPEL OF JOHN

PART FORTY-THREE

The Word Made Flesh



JOHN 16:12ff.

**The Paraclete
of
Empowerment**

1. The Ministry of the Paraclete (vv.12-15)

a. Ministry to the Church

i. Jesus has more to say but they are not yet ready (v.12)

1. Jesus has said enough for the time, but also hints that there will be another time when He will speak with them



2. This occasions us to discuss Jesus' display of sensitivity to the moment

1. He knows they are confused, upset and emotional, and to continue would not be helpful for them



II. Often in conversations or arguments, one party decides that "this has to be discussed right now" often paying no attention to the sensitivity of the moment

III. The result is often a shouting match, where people are fussing at one another, but no real communication is happening because no one is listening



ii. This is the third time John has mentioned the Holy Spirit's name in this fashion--the Spirit of truth (Jn 14:17; 15:26).

1. This communicates that the Spirit of God know the truth, understands the truth, reveals the truth and validates the existence of Truth (with a capital T).



2. Select Passages

I. 1Cor 2:10-13

II. 1Jn 5:6



iii. Jesus Unpacks the Spirit's ministry

1. He will guide you into all truth in your personal life, if you let Him

I. He will guide local church bodies that are in love with truth and its application



II. The Spirit has led and will continue to lead the Universal Church until Jesus returns for her

2. He won't speak on His own authority; hence those who have used Jesus as a prop, but then have altered the message and outcome (Cults & World Religions)

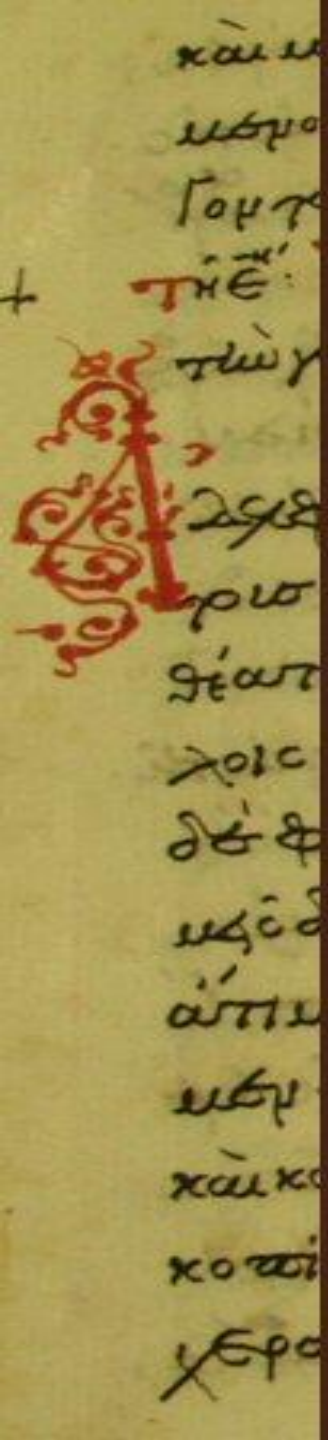


I. Jesus does not say that He will just repeat the same old things, only that the Spirit will not invent things that He has not heard from the Father/Son



3. The Spirit is responsible for helping the Church prepare for things to come (Rev 1:17-19)



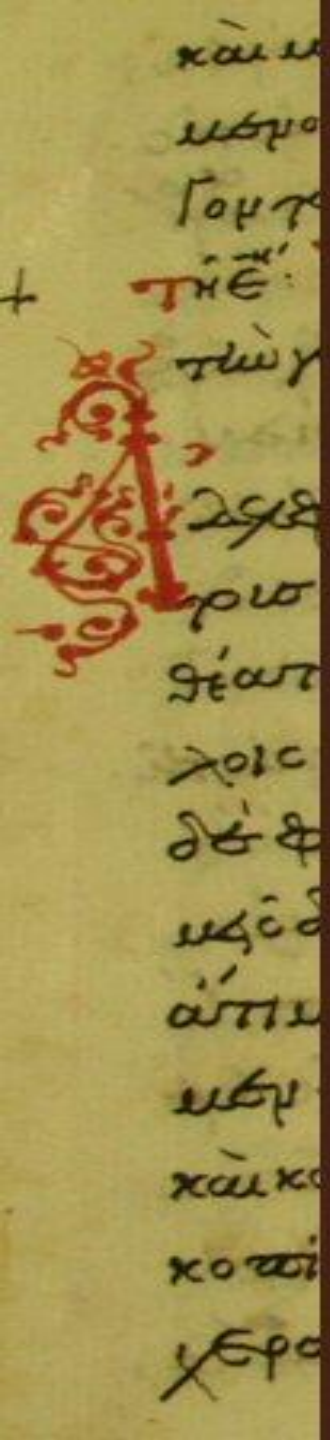


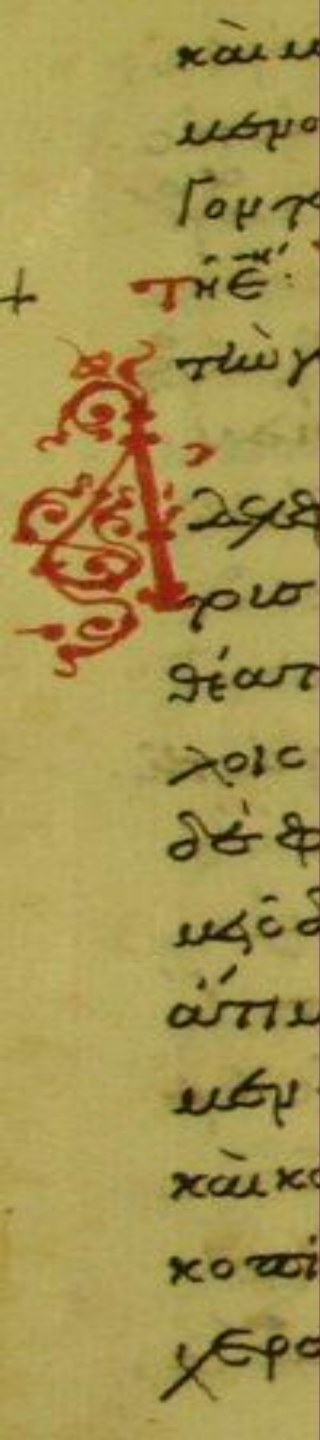
Canon as an Outflow of Creed and Revelation

- The canon (kanon) comes from the Greek and has roots in Akkadian; it has come to be understood as meaning rule (measurement) or standard
- b. The purpose of a canon is to codify the belief of a community; there are many canons for historical groups that we have record of
- c. For the Christian (rooted in the OT; so Jews as well) the formation of a canon begins with the fundamental belief that God has spoken and revealed himself to humanity.

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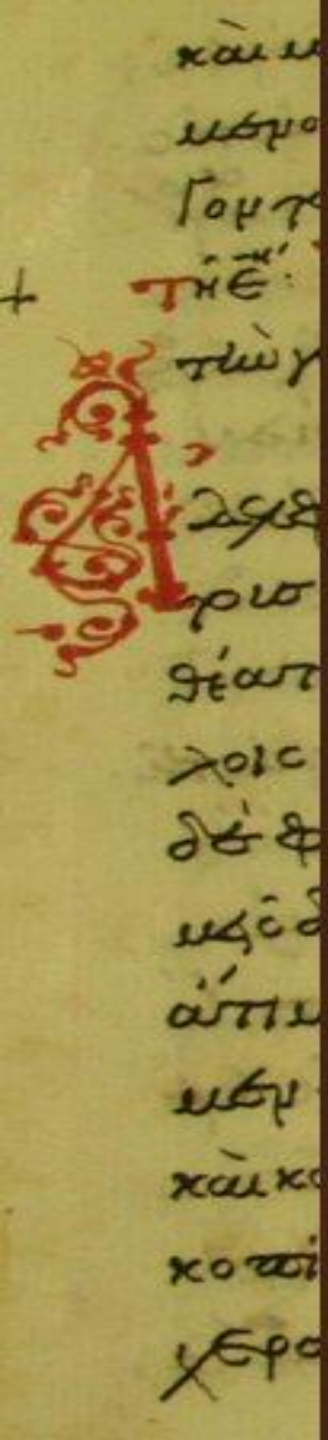
- Jn 1:1ff
- Heb 1:1-3
- Hence, every believing (creedal) community has some form of canon, even if unwritten (Rom 2)





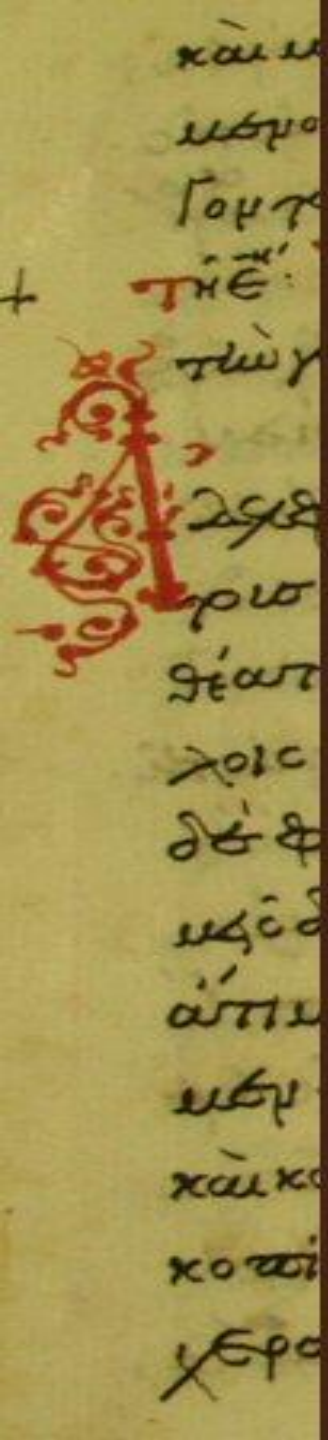
NT Context and Need for a Canon

- a. A personal copy of the Scriptures was foreign
- b. Various books traveled around in individual volumes (Col 4:16; 1Thess 5:27;)
- c. Churches became repositories (libraries) for copies of Scriptures
- d. The rise of heresy encouraged the Church to clarify and codify their convictions concerning Jesus Christ
- e. Also the rise of persecution forced Christians to decide which books they would bleed for versus handing over to imperial authorities



Canon Requirements

- a. Nothing in the NT could be included if it **conflicted with the OT**
- b. The book had to be appreciated and accepted by more than one geographical region
- c. Apostolicity said that the book had to have a connection with one of the 12 apostles.
- d. The Gospel (as taught within the book) has to recognize the bloody slaughter and sacrifice of Jesus Christ; the humanity of Christ in unison with his deity.



Conclusion

"In the most basic sense neither individuals nor councils created the canon; instead, they came to perceive and acknowledge the self-authenticating quality of these writings, which imposed themselves as canonical upon the church" (Metzger, 276).