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Were these laws mere ideals, or were they realized, and to what extent? It is difficult to say with certainty. But the mere fact that the prophets denounce their infringement so strongly, shows that they were not a dead letter. 'We can only assert with probability: during the days of the independence of the community we are to regard as civil law, whose validity was guaranteed by the State power, those enactments which bear on life, property, rights of marriage, parents, and inheritance, the latter in their simple outlines; in times

of theocratic enthusiasm those also which guard the bases of the religion of Israel: Monotheism, the Sabbath, the Hallowing of the name of Jehovah. But at all times there was for the faithful in other important relations no other court than the conscience of the individual, or, in religious language, the secret judgment of the God of Israel. Even the law leaves a whole series of open or secret offences to His heart-searching eye and to His justice.'

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## Paraclete.

### A BIBLE WORD STUDY.

BY THE EDITOR.

THE Greek word *παράκλητος* is used by St. John alone. In the Gospel it occurs four times (14<sup>16, 26</sup> 15<sup>26</sup> 16<sup>7</sup>), and in the First Epistle once (2<sup>1</sup>). Some of the early versions, as the Syriac and Egyptian, took over the Greek word and did not translate it. The Old Latin, however, translated it everywhere by *Advocatus*. Jerome altered that; while he retained *Advocatus* in 1 Jn 2<sup>1</sup>, he accepted the Greek word in the Gospel, simply giving it the Latin termination *Paracletus* (or *Paraclitus*). It was Jerome's version, called the Vulgate, which Wyclif translated. Wyclif's purpose being to render the Vulgate into a tongue which the common people of England could understand, he did not retain the form *Paracletus* (as the Rhemish version afterwards did, giving 'Paraclete' in the Gospel), but translated it 'Comforter.' Thus Wyclif (in both versions) has 'Comforter' in all the four places in St. John's Gospel, but 'Advocate' in the Epistle. Tindale, who translated directly from the Greek, chose the very same words in the same places, and Tindale has been followed by all the English versions (except the Rhemish, as already stated), even including the Revised Version of 1881. The Revised Version, however, has a marginal note at Jn 14<sup>16</sup> 15<sup>26</sup> 16<sup>7</sup>—'Or *Advocate*, or *Helper*, Gr. *Paraclete*'; and at 1 Jn 2<sup>1</sup> 'Or *Comforter*, or *Helper*, Gr. *Paraclete*.' Thus in the versions of the New Testament with which we are familiar the same word *παράκλητος* is translated in St. John's Gospel,

where it refers to the Holy Spirit, *Comforter*, but in the First Epistle, where it refers to Christ, *Advocate*, and the point of our Lord's promise of another Paraclete is lost.

In the language of the English versions 'to comfort' is not always to console as it is in the English of the present day, and 'comfort' is not always consolation. Its first meaning, like the Latin *con-fortare* (from *con* intensive prefix, and *fortis* 'strong'), is to strengthen. Thus Wyclif's translation (1382) of Is 41<sup>7</sup> is 'he coumfortide hym with nailes, that it shulde not be moued' (1388, 'he fastenede hym with nailis'). Coverdale translates 2 S 2<sup>7</sup> 'Let youre hande now therfore be comforted, and be ye stronge' (A.V. 'let your hands be strengthened, and be ye valiant'; R.V. 'let your hands be strong'). And A.V. gives in Job 10<sup>20, 21</sup> 'Let me alone, that I may take comfort a little, before I go whence I shall not return,' a translation which R.V. retains, though the same Hebrew word is translated 'recover strength' in Ps 39<sup>13</sup> by both versions. We next find the meaning *exhort* or *exhortation*, as Wyclif's translation of He 12<sup>5</sup> 'And ye han forgete the comfort that spekith to you as to sones.' And then *encouragement* (not necessarily to goodness), as in Wyclif's *Select Works*, iii. 328, 'Not to coumforte hem in here synne'; and in Cranmer's *Works*, i. 209, 'By your comfort the vulgar people conceiveth hatred towards such things as by the prince's commandment are set forth.'

But when Wyclif chose the word 'Comforter' to express the Latin *Paracletus* (he may have coined the word out of the verb to comfort, since the earliest examples of 'comforter' yet discovered are in his writings), it is probable that the sense he desired to convey was 'one who consoles.' His translation (1382) of Job 16<sup>2</sup> is 'Alle yee ben hevye coumfortoures'; and this was the meaning which had been attached to the Greek word *παράκλητος* and the Latin *paracletus* in the Church since the fifth century. Thus Isidore (640 A.D.) says, 'Spiritus sanctus, quod dicitur paracletus, a consolatione dicitur. . . . Consolator enim tristibus mittitur.' In fact, this is the only meaning that the word 'Comforter' seems ever to have had.<sup>1</sup>

Does the Greek word *παράκλητος* mean Comforter, *i.e.* consoler, then? By derivation it is a passive formation from *παρακαλεῖν*. Now *παρακαλεῖν* certainly means to exhort, encourage, or console. But this passive form never has that meaning, until Greek Christian writers, misled by the idea (which a careless reading of the context in Jn 14 might easily suggest) that the Holy Spirit was called a Paraclete because He came to console the disciples for the loss of their Master, began to impose that meaning on it. By derivation and usage, *παράκλητος* means 'called to one's side.' In short, it has exactly the same meaning and origin as the Latin *advocatus* and the English 'advocate.' In all its occurrences, therefore, it should have this uniform rendering, unless there is something in the context to prevent that. A study of the context should in every case show that there is not. It is true that the word 'comfortless' in Jn 14<sup>18</sup> gives a momentary support to the meaning 'consoler.' And English writers have fallen into the pit. Thus in the early work *Mirroure of our Ladye* (1530), we read 'Holy goste conforture of fatherless and motherless.' But when our Lord says, 'I will not leave you comfortless,' the word is *ὀρφανούς*, orphans.

Now an advocate is called to the side of one who is accused, and his business is to get the accused acquitted. He adopts two methods. First he puts the accuser into the witness-box and

<sup>1</sup> At least there is no example of another meaning in the *Oxford English Dictionary*, but I have now found an example in Lord Berners' *Proissart* (1523), where the meaning is clearly 'strengthened': 'Who durst begin such a riot as to enterprise to slay the earl's baily holding the earl's banner in his hands, doing his office, without some bolster or comforter in their deed' (chap. ccci. p. 229, Globe ed.).

endeavours to break down his evidence. He shows up its contradictions, its impossibilities, its absurdities. Then he places the accused himself in the witness-box. Now he draws him on to tell his story in such a way that it will become manifest that he is not and could not be guilty of the charge brought against him. In St. John's Gospel it is the Holy Spirit that is the Advocate: in the First Epistle it is Christ Himself. But this is the office of both Advocates.

The Holy Spirit is in Jn 14<sup>16, 26</sup> 15<sup>26</sup> Christ's Advocate against the disciples' own unbelieving or only half-believing hearts. He will break down their unbelief by recalling to their minds the words of the Old Testament about Christ and Christ's own words about Himself, and by giving them an insight into the meaning of these words. He will also recall Christ Himself to them. His majesty, His absolute truth, His spotless goodness will be allowed to make an impression upon them. They themselves will be judges against their own unbelieving hearts, and Christ will be triumphantly acquitted and declared to be the Son of God with power.

In Jn 16<sup>7</sup> the Holy Spirit is Christ's Advocate against the world, the disciples being again the judges. He will convict the world of sin and of righteousness and of judgment. Though the world crucified Christ as a malefactor, and now persecutes His followers as evil-doers, the Spirit will bring home to the conscience of the men of the world the fact that Jesus Christ and His followers are the right-doers, and that they themselves are the evil-doers, for whom there remaineth a fearful looking-for of judgment and fiery indignation.

Finally, in 1 Jn 2<sup>1</sup> the Advocate is Christ Himself. The believer is the accused. Satan is the accuser. The Father is the judge. It is the perpetual day of judgment, the court of assize that is always sitting, as the believer is guilty of sin. 'My little children, these things write I unto you, that ye sin not,' that is the desire of the apostle, that is how it ought to be with his children. But they will sin. And as they sin Satan stands forth as the accuser before the Father. But the Advocate appears to plead for them.

It is the scene in Zec 3 reproduced. There is Joshua the sinner. His sin is acknowledged; the filthy garments are plain to be seen. So Satan demands judgment against him; he must receive the due reward of his deeds. Then the Angel of

the Lord becomes his Advocate. The judge hears the plea, and gives his verdict. 'The Lord rebuke thee, O Satan. Is not this a brand plucked out of the fire?' Joshua is robed in his high-priestly garments and enters upon his office of 'Holiness to the Lord.'

So always the accused and accuser are there. But now the Angel of the Lord as Advocate becomes Jesus Christ the righteous. The sin is

acknowledged, but the sinner has One who is bone of his bone, who has been tempted in all points like as he is, and yet is the righteous One. So He has a standing with the judge, the right of entrance, the right of intercession. And He is the propitiation for the sinner's sins. The sinner is accepted in the Beloved. The Lord rebuke thee, O Satan; is not this also a brand plucked out of the fire?

## An Archaeological Commentary on Genesis.

BY A. H. SAYCE, LL.D., PROFESSOR OF ASSYRIOLOGY, OXFORD.

*Bêt has-sohar*, or 'prison-house,' is a very peculiar expression, *sohar* not being found elsewhere except Cant. vii. 3 where it signifies 'roundness.' The Hebræo-Samaritan, however, has *sokhar*, and it is therefore probable that the word represents the Egyptian *Suhanu*, which has been assimilated to the derivatives from the Heb. root סוּחַר. In Old Egyptian as well as in the modern Egyptian Arabic final *n* and *r* interchange. *Suhanu* was 'the prison of the temple of Amon' at Thebes (W. Max Müller, *Asien und Europa*, p. 268) to which Thothmes III. carried 'the children of the Syrian chiefs as prisoners.' Maspero remarks that the name indicates 'a prison like those where the princes of the family of the Ottoman sultans were confined by the reigning monarch—a palace usually provided with all the comforts of Oriental life.' In Assyrian *sîru* (the Heb. *sohar*) means 'an enclosure of mud-bricks.'

XL. 1, 2. Among the officials attached to the Egyptian court, we find mention of 'the overseer of the kitchen,' 'the baker,' 'the butcher,' 'the overseer of the confectioners,' 'the overseer of the jar-sealers, who taste the wine,' and 'the milkman.'

8. When a dream could not be explained from the books on the subject, recourse was had to an official interpreter of them. An official of the kind is mentioned on a Greek stele from the Serapeum at Memphis.

11. Wine (*arp*) played a great part in the social life of ancient Egypt. But, instead of hearing of grape-juice being squeezed into the Pharaoh's cup, we ought to hear of the wine being poured into it.

Perhaps there is here some misrendering of the original document, as in the use of the word *saris*, 'eunuch,' for 'officer' (vers. 2, 7).

15. It is noticeable that Canaan is here called 'the land of the Hebrews,' and not 'Canaan' or 'the land of the Amorites.'

16. Translate 'baskets of white bread'; the Egyptian monuments mention various kinds of bread, and show that bread made of fine wheat-flour was especially prized. There are pictures representing the bread carried on the head in baskets.

17. Fancy bread and confectionery occupied a conspicuous place in the food of the ancient Egyptians, and there was a special superintendent of the bakers of fancy bread in the palace of the Pharaoh.

19. For the body of an Egyptian not to be embalmed was the worst of punishments, as it deprived him of personal immortality in the next life. The punishment described in the text was un-Egyptian, and imported from Asia. We find Amenôphis II. similarly hanging the bodies of some Syrian kings of Takhis, after they had been put to death, on the walls of Thebes and Napata in Nubia.

20. The birthday of the Pharaoh was a day of general rejoicing. In the stele of Kubbân it is said of Ramses II., 'Horus and Set rejoiced in heaven the day of his birth.' So, too, on the Rosetta Stone we are told that on 'the birthday of the good god' (in the Greek translation, 'of the king'), which was observed as a festival, there was a gathering of the priests at Memphis and a general amnesty, all prisoners being freed.