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commend ourselves to God. Or, as Bishop Ellicott has drawn the distinction in somewhat similar terms: 'ἐν Χρ. marks the objective ground of the possession, διὰ τῆς πίστ. the subjective medium by which, and ἐν πεποιθ. the subjective state in which it is apprehended' (*Comm. in loco*).

Caputh.

G. MILLIGAN.

Mrs. Lewis tells us that John iv. 38 to v. 5 is on a lost leaf of the Sinaitic Syriac. Would it be possible by counting the words to say whether the lost leaf contained the passage about the troubling of the waters?—K. G.

It is not easy to say confidently that the doubtful passage in Jn 5^{3,4} is not in the text of the Sinai palimpsest. But I think the probabilities are against it.

The whole chapter is amissing in Cureton's MS., but I have counted the words in the Peshitta. Without the doubtful passage the words which ought to be on the lost leaf amount to 271. There are 22, 23, or 24 lines in each of the four columns in the leaves next to it. Take 23 lines as the average, allow 3 words to each line, and you get 276 words as a probable quantity.

The doubtful passage is in the Peshitta, and has 32 words in it. Add these to 271 and you get 303. This would be possible if there were 26 lines in each of the four columns, and such columns may be found in other parts of this book, but not in the neighbourhood of this particular leaf. It is therefore impossible to say with absolute certainty that the passage is absent.

AGNES S. LEWIS.

Cambridge.

Christ's Name for the Holy Spirit.

BY THE REV. PROFESSOR G. G. FINDLAY, B.A., D.D., HEADINGLEY COLLEGE, LEEDS.

OUR Lord in His farewell discourse commended the Holy Spirit to His disciples under a specific title, to which manifestly he attached great importance—the name *Paraclete* (παράκλητος). This is a new word in Scripture, a name never given previously to the Spirit of God nor to any divine agent; and it is introduced four times, with every mark of deliberate intention, in the conversation at the table of the Last Supper. Everything in the situation, in the tone of our Lord's utterances and the nature of the teaching they convey, goes to lend emphasis and meaning to this new appellation for the Spirit of God. 'The hour is come' when Jesus must Himself 'leave the world and go to the Father.' Another is now to take His place with the disciples in the world, who will 'teach' them 'all' that they had hitherto so imperfectly understood of the mind of Christ, who 'will bear witness' along with them for their Master, and will at last 'convict the world' of its crime against Him. For the offices which the Spirit of truth is thus expected to fulfil, as the *alter ego* of Jesus Christ amongst men, as the continuous teacher of the Church and the successful vindicator of His mission, He is designated under this carefully

chosen, this precise and expressive epithet, 'the Paraclete.'

The term was familiar in our Lord's time, and would be readily apprehended by the apostles, however new and perhaps surprising to them in this application. Our Lord does not define or comment upon it, beyond what is involved in the sense of the promises and assurances made concerning the Spirit under this appellation; the expression fits in with and draws to a focus His teaching of the last days respecting the Holy Spirit's work and His future relations to Christ's people and to Christ Himself. Jesus Christ expected His servants to understand the word that He now communicated to them, and to make much of it in time to come. The Evangelist John and his readers doubtless accepted the new name in the sense intended by their Master. Though wanting in the LXX, it is common enough in Philo Judæus. The repeated occurrence of פְּרִקְלִיט or פְּרִקְלִיטָא in the Targums¹ and Talmud, and the striking instance (to be quoted later) of its use in the *Pirque Aboth*, go to show that παρά-

¹ See Hastings' *Dict. of the Bible*, s.v. 'Paraclete'; also Grimm-Thayer's *N.T. Lexicon*.

κλήτος had been naturalized in the Jewish religious speech of Palestine in the Christian era, and that we have here, in all likelihood, no translation on the part of the Greek writer but His *ipsissimum verbum*.

One can hardly read the four passages cited below¹ without feeling that 'the Comforter' forms an inadequate subject for the assertions they contain: as mere Comforter, the Spirit can hardly be said to 'teach all things' and 'bring all' the words of Jesus 'to remembrance,' nor to 'witness' for Christ to the world that hated Him and to 'convict the world of its sin'—this last is the doing of a *discomforter*, of one whose very office it is to disturb and prosecute; and the objection is not met by saying that to convict the world is to comfort and reassure the Church, for it is the action of the Paraclete as He deals with the world on Christ's behalf that the words of Jn 16⁸⁻¹¹ prophetically describe.

Yet the rendering of *paraclete* by *comforter*² has been prevalent for many ages; it was asserted—though never uncontested—by learned Greek Fathers as far back as the third century; some of them, in defiance of etymology, explaining παράκλητος by παρακλήτωρ (see Suicer's *Thesaurus*, Παράκλητος). In challenging this interpretation, we are not insisting on a mere punctilio of grammar, but seeking to discover the mind of Christ upon a point of the gravest practical moment. The substitution is most significant: it springs

¹ 'I will ask the Father, and He will give you another Paraclete, that He may be with you for ever,—the Spirit of truth' (Jn 14^{16, 17}).—'The Paraclete, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said unto you' (Jn 14²⁶).—'When the Paraclete comes, whom I will send you from the presence of the Father, the Spirit of truth, who comes forth from the presence of the Father, He will bear witness of Me; and do you also bear witness, because from the beginning you have been with Me' (Jn 15^{26, 27}).—'It is expedient for you that I go away: for if I go not away, the Paraclete will not come to you; but if I go, I will send Him to you. And when He is come He will convict the world in respect of sin, and of righteousness, and of judgement' (Jn 16^{7, 8}).

² It has been sometimes said that 'Comforter' meant 'Strengthener' in the language of the old English translators. But this seems to be a mistake. It is true that the verb 'comfort' took this sense from the Latin *confortari*; but there is no evidence of the *nom* being so used (see the *New English Dictionary*; and Hastings' *Dict. of the Bible*, as above). Long before the sixteenth century *paraclete* had been interpreted as *consoler*.

from a deeply rooted tendency in Christian human nature—a disposition that has been strengthened by the mistake to which it gave rise. 'Comforter,' say Milligan and Moulton in their excellent commentary upon this Gospel, 'is not the meaning' of *Paraclete*; 'and the unfortunate use of this term, so dear to the Christian amidst the troubles of the world, has tended in no small degree to make believers think less of strength than of comfort, of the experience of a private Christian who needs consolation, instead of that of one who has to face the opposition of the world for his Master's sake.' It is a striking proof of the powerful hold which a mistranslation of Scripture may take upon Christian sentiment, that the Revisers of the English New Testament—with the late Drs. Milligan and Moulton, whose decisive judgment we have just quoted, counting as leading members of the Company—should only have ventured to correct 'Comforter' in the *margin*, notwithstanding the consensus of scholars against the accepted rendering. Bishop Westcott, in the *Speaker's Commentary*, with his characteristic subtlety and breadth, attempts to reconcile the discrepant renderings and preserve both; while the editor of the *Dictionary of the Bible* simply says, 'Comforter' is false to the etymology of the Greek word and to its usage, and it misses the meaning.'

The fact is, that the fourteenth chapter of John's Gospel is read most frequently as a chapter for *mourners*. We fall into what may be called 'the fallacy of chapters,' using this modern and artificial division of the text of Scripture as though it formed a real distinction in the subject-matter, and looking to its opening verses for the purpose and main topic of each chapter. So the three first verses of Jn 14, beginning, 'Let not your heart be troubled,' which contain the divinest cordial ever ministered to the spirit of man in its hours of desolation, have coloured for our minds everything that follows; they have been allowed to set the keynote to the entire discourse. This note, already struck by Chrysostom in his *Homilia* lxxv. on the Gospel of John, is taken up by a chorus of interpreters: Παράκλητον καλεῖ διὰ τὰς συνεχούσας αὐτοῦ τότε θλίψεις, 'He calls (the Spirit) Paraclete because of the afflictions at that time pressing upon them.' But this was far from being the Speaker's purpose. Our Lord does not linger upon the strain of consolation. In the fourth

verse already He rouses us from our sorrow to resume the march: 'Whither I go,' says He, 'you know *the way*.' He goes on to speak of His revelation of the Father, of the 'beautiful works' that He has done already and the 'greater works' that lie before His disciples, for whom He will still work, and with unlimited power, after His departure. In view of all this, He appeals to them to keep His commands and carry forward His mission in the world. Now, it is just at this point that the promise of the Paraclete's coming is made. Vv.⁴⁻¹⁵ have lifted us quite above the clouds of sorrow; we have passed out of the atmosphere of bereavement and consolation into that of activity, achievement, responsibility. This is, after all, the best of comfort, the relief most welcome to a manly heart, which bids the sufferer forget his personal grief in the prospect of new and glorious work to be done for God. From the hands of the dying Captain of salvation a legacy of service and honour is received, a testimony to be handed down, a flag to be carried forward to victory. And with the Paraclete is the secret of this glorious advance; He is to be the presiding influence and animating spirit of the future course of Christ's people, the life and soul of the new dispensation.

In truth, it was not consolation for sorrow that the apostles would require when their Master was finally gone. Not for long will their present grief continue. 'I will see you again,' said He, 'and your heart shall rejoice, and your joy no one taketh from you' (Jn 16²²). In three days He will return from the grave; and when the forty days of His sojourn on earth in the risen life had ended, so effectually were the disciples comforted, that from the scene of His ascension, where they last beheld His earthly form, 'they returned to Jerusalem,' as we are told, 'with great joy, and were continually in the temple, praising and blessing God!' Jesus had taken care to be Himself their comforter, apart from and before the sending of the Paraclete; this office of human friendship He would not forgo. Their Master's shameful death was followed by a glorious restoration; He was exalted by the right hand of God and seated on the Father's throne, as they now surely know. Since they love Him more than themselves, His friends must needs 'rejoice,' as He desired them, 'because' He 'goes to the Father' (Jn 14²⁸). The need that remains, their abiding and supreme necessity, was not sentimental but practical, not

consolation for bereavement but strength and guidance for work—hope, courage, wisdom, moral energy for the stupendous task that lies before them in the conversion to faith in Jesus of the world which had crucified Him. 'Power from on high' was that which our Lord chiefly led His disciples to expect in the advent of the Paraclete. And when Christ's servants are intent upon His business, it is their feebleness, their inefficiency that troubles them; it is spiritual vigour and insight, *strength* of heart and mind, that they crave for above everything.

Not always have the Lord's servants been of this mind; and here lies a reason, all too plain, beside the longing for comfort so natural in this sorrowful world, why 'the Paraclete' has been replaced by 'the Comforter' in the language and desires of the Church. Language is a faithful reflex of thought, especially in its unconscious and unstudied indications; no great change and shifting of emphasis in the sense of any leading term in Christian speech can take place that have not a cause in some underlying change of feeling and of principle. This substitution began to be made so early as the third century, and by the Greek Fathers in spite of their knowledge of St John's language, at a time when Church life was becoming institutional rather than personal, when priestly officiations and magical sacraments encroached on the Holy Spirit's province, when missionary zeal declined amongst the Christian laity and a mainly passive rôle was assumed by the ordinary believer. The merging of the Paraclete in the Comforter is an index of long-continued invalidism and inactivity in the Christian commonwealth, of a condition of things in which a large part of its membership have looked to be nursed and soothed and managed and humoured by their spiritual guides rather than to be led themselves into the field of Christ's warfare, and have consequently sought from the Spirit of Christ peace and consolation rather than power from on high.

Religion is valued by multitudes mainly for its soothing properties, as Matthew Arnold once said of the Anglican liturgy. It is sought as a refuge from the storm and a shadow from the heat, as an anodyne for the pains of life, a pillow for the dying head; not as a grand vocation and enterprise, as life's true business, the sublime function and personal responsibility of each believing man. Not aching and penitent hearts only, not tender,

gentle, chastened spirits, but the indolent, the self-absorbed and soft-hearted, the valetudinarian Christian who nurses his spiritual ailments and lives in the luxuries of doubt and grief, the man constantly fretted and wearied with the world because he loves the world so much, have cherished the name of 'the Comforter' and have built upon the solacing offices of the Paraclete as though these constituted His main and essential function, doing this in a manner and sense far removed from the intention of Jesus when he pronounced the word.

The ancient Latin translators wisely carried the title over into their own language, treating *Paracletus*, like *Christus*, as a proper name—the proper name of the Holy Spirit; the Latin Fathers, perhaps through their more masculine character, have been, on the whole, more faithful to 'the Paraclete' than the Greeks. *Advocate*, as given in the margin of the Revised Bible, is the most literal equivalent (Latin, *Advocatus*) of παρακλητος. Yet this word fails to convey to the modern ear the rich meaning that accrued to Paraclete. Our late Revisers, feeling the inadequacy of *Advocate*, add the synonym *Helper* in their margin. It is to be regretted that 'Paraclete' has never become naturalized in English. Literally, it denotes *called*, or *that may be called, to one's side (to one's aid)*.¹ It implies not merely *help* and *readiness to help* in the person invoked, but a *claim* for help also on the part of the summoner. The Paraclete is to be *at the call* of Christ's people, being their pledged, their covenanted Helper. The Paracletos (or Patronus, *Advocatus*) of Græco-Roman times was no mere professional pleader engaged for the occasion and linked to his client, like a modern barrister, by his brief and his fee; he was the standing counsel of those he represented, the established patron and champion of his humble dependants. Originally this relationship was hereditary, and the Advocate was the head of the clan, bound by sacred family ties to those whom he served, who might expect his aid whenever public speech and influence were necessary to them or advice in difficult affairs. He was the friend at court, the man whose word weighed in the state and with whom his clients were proud to be allied, who was sure to stand by them and to

¹ The word is kindred to Paul's favourite Christian attributive, *called* (e.g. 'Jesus Christ's called ones,' Ro 1⁶). Κλητός = 'called'; παρακλητος = 'called to one's side.'

see them through in their wrongs and quarrels with the world.

The only other instance of the use of this term in the New Testament, beside those of Jn 14-16, occurs in the First Epistle of John (2¹⁻²), where we read of 'Jesus Christ the righteous' as our 'Advocate with the Father,' our patron and intercessor there, through whom, even as sinners, we can make appeal in the heavenly court.² Christ has gone to the Father's presence in the character of His people's Paraclete. He had been this, in some sense, already on earth; for, He says, 'The Father will send you *another* Paraclete, that, He may be with you for ever.' Jesus had Himself been His disciples' champion, praying for them to the Father, standing between them and the world, throwing his shield over them in every peril. This he will still do, from a more exalted sphere. But there is to be *another* immediately with them, who will more than replace His presence, one whom they 'know,' for He has 'dwelt with' them all this time in Jesus and now is to be 'in' themselves (14¹⁷)—the very Spirit of truth and of God, 'the Holy Spirit,' whom He will send from the Father. All that Jesus had done for them and through them, this His other self will do more effectually, since He will build upon the completed work of Jesus, since He will lodge in their hearts invisibly, constantly, universally, dwelling to the full in each man and in all as one. Such aid and direction will perfectly meet their future need.

Nor is this all. The name Paraclete bears a double reference in the mind of Jesus. The Holy Spirit is to be not only the disciples' Advocate, but *His* in the first place—the representative, exponent, and vindicator of Christ in the Church and to the world. 'He shall *take of Mine* and show it unto you. . . . He shall bear witness *about Me*. . . . He shall *glorify Me*. . . . He shall convict the world of sin, *because they believe not on Me*.'

² There is a curious parallel to this passage in Philo, *De Vita Mosis*, 673c, where he writes, speaking of the high priest ministering in the Holy of Holies: 'It was necessary that the man consecrated to the Father of the world should use as Advocate (παρακλητω χρησθαι) one most perfect in virtue, a Son (of God: *scil.*, the Logos), to secure both oblivion of sins and the supply of most abundant blessings.' Add the equally signal instance of this usage in *Pirque Aboth*, iv. 15 (Taylor's *Sayings of the Jewish Fathers*,² p. 69): 'He who performs one precept has gotten to himself one advocate (פְּרָקִיט); and he who commits one transgression has gotten to himself one accuser (רְקִיטוֹר),' cf. Jn 12²⁸.

The Lord Jesus is committing His own credit to the appointed Advocate. The Spirit of truth is charged, from this time forward, with the vindication of Jesus, with the clearing of His reputation and the establishment of His title to be the Son of God and the true life of men; and His guidance of the Church is directed toward this greater end. Not to themselves, but to the Paraclete must the disciples look for the defence of their Master's name and the assertion of His rights. So the event proved. When the Holy Spirit had spoken, the Church could speak; on the ground of His witness the apostles stood. This provided them both argument and audience on the day of Pentecost. St. Peter had only to second and apply what the Paraclete had just affirmed, who validated the mission of Jesus before the sight and hearing of the Jewish multitude. 'He shall testify of Me, —and *do ye also testify.*' The pleading of the Church's spokesman followed up and corroborated that of the Leading Counsel in this grand suit of the ages—the case of Jesus Christ *versus* the world.

The twofold relationship of the Paraclete—to the Lord Himself, and to the Church—is tacitly assumed throughout. So completely has Christ identified the disciples with Himself, that the distinction scarcely seems to occur to His mind. He could not honour them more than by this assumption. *His* Advocate must be *their* Advocate, since they are 'branches' of Him and have no object in the world apart from Him. What they will ask of the Father is *in His name*—that

is, on His business and on the ground of His rights; it is the asking of men who live in and for themselves no longer, since Christ lives in them. The Paraclete is sought by and sent to those who can say, 'We are Christ's; *He* dwells and speaks now in us' (14¹⁴⁻²⁶); through His coming the disciples will realize how completely they and their Master live in each other, while He Himself lives in the Father (14²⁰).

Think of the situation of the eleven disciples left behind by Jesus, with a few hundred besides scattered in Jerusalem and Galilee: and they are to 'make disciples of all the nations!' They have nothing but hearts full of faith and love toward the crucified Jesus—no standing, no prestige, no material resources, no organized agency or means of propagandism; they know little of the great world outside, and are utterly unknown to it. What is the one link between this impotence and that vast success? Just the Paraclete, the power from on high promised by Jesus as He leaves them. However much the situation has changed materially and outwardly in the interval, in all spiritual respects it remains the same. Our visible organizations, our Church plant and Christian institutions, are available for Christ's true work exactly so far as they are the product of the Holy Spirit's past activity and are continuously put at His disposal. The unity, vitality, and real progress of the Church depend always on the influence of the Paraclete; they are due to His sole guidance and initiative.

Recent Foreign Theology.

Jülicher's 'Introduction to the New Testament.'

JÜLICHER'S *Introduction* (which appears in the 'Grundriss' series) was first published in 1894, and already it has reached its fourth edition. The author tells us that in the interval he has worked through all the problems of his subject afresh, and is not ashamed to confess that thereby he has gained a deeper insight at many important

¹ *Einleitung in das Neue Testament.* Von D. Adolf Jülicher, Professor der Theologie in Marburg. Dritte und vierte Auflage. Tübingen und Leipzig, 1901. Price 8s.

points. He has a salutary distrust of omniscient finality in his department. 'We must be content,' he observes (p. 6), 'if for each N.T. book we can state approximately when and for whom it was written, whether the author wrote under his own or another's name, what his chief interest was in writing and to what extent he has succeeded in giving it expression, whether and how far he used other sources, and whether his book has come down to us in its original condition.' Jülicher's manual has been widely used in Germany; nor is its success surprising, for in large measure it combines the living erudition of a notoriously competent scholar with the insight and penetra-