

## Paraclete

"The Paraclete as Broker of Truth in Context," *Journal of Adventist Mission Studies*, Vol. 2, No. 1, Spring 2006, pp 92-104. By Doug Matacio

### **Leon Morris**

Morris reminds us that 3 prepositions are used in John 14:16, 17

Meta – meaning with, which is a Greek preposition from Strong's #3326 in John 14:16

Par – meaning with, which is a Greek preposition from Strong's #3844 in John 14:17

In – meaning in, which is a Greek preposition from Strong's #1722 in John 14:17

These 3 prepositions are used to describe the Spirit's association with believers. Meta does not seem to differ much from par. It is possible that both point to the Spirit's presence in the church, whereas en stresses rather his indwelling in the individual Christian.

### **BDAG Lexicon**

#### **591 para, klhtoj**

• **para, klhtoj, ou, o`** (parakale, w) originally meant in the passive sense (BGU 601, 12 [II AD] para, klhtoj de, dwka auvtw/|='when I was asked I gave to him', but p. is restored from parakloj, and the restoration is uncertain), 'one who is called to someone's aid'. Accordingly Latin writers commonly rendered it, in its NT occurrences, with 'advocatus' (Tertullian, Prax. 9; Cyprian, De Domin. Orat. 3, Epist. 55, 18; Novatian, De Trin. 28; 29; Hilary, De Trin. 8, 19; Lucifer, De S. Athanas. 2, 26; Augustine, C. Faust. 13, 17, Tract. in Joh. 94; Tractatus Orig. 20 p. 212, 13 Batiffol. Likew. many [Old Latin] Bible mss.: a c e m q J 14:16; a m q 14:26; e q r 15:26; e m q 16:7. Eus., HE 5, 1, 10 para, klhtoj=advocatus, Rufinus. Field, Notes 102f; cp. the role of the 'patronus' in legal proceedings: J-MDavid, Le patronat judiciaire au dernier siècle de la république romaine '92). But the technical mng. 'lawyer', 'attorney' is rare (e.g. Bion of Borysthenes [III BC] in Diog. L. 4, 50; SEG XXXVIII, 1237, 18 [235/36 AD]). Against the legal association: KGrayston, JSNT 13, '81, 67-82. In the few places where the word is found in pre-Christian and extra-Christian lit. as well it has for the most part a more general sense: **one who appears in another's behalf, mediator, intercessor, helper** (Demosth. 19, 1; Dionys. Hal. 11, 37, 1; Heraclit. Sto. 59 p. 80, 19; Cass. Dio 46, 20, 1; POxy 2725, 10 [71 AD]; cp. p. as the name of a gnostic aeon Iren. 1, 4, 5 [Harv. I 38, 8]; Hippol.; s. also the comments on 2 Cor 5:20 s.v. parakale, w 2). The pass. idea of parakeklh/sqai retreated into the background, and the active idea of parakalei/n took its place (on the justification for equating para, klhtoj with parakalw/n s. Kühner-Bl. II 289). Jews adopted it in this sense as a loanw.

(jyleq.r; P. . Pirqe Aboth 4, 11.—SKrauss, Griech. u. latein. Lehnwörter in Talmud, Midrasch u. Targum 1898/99 I 210; II 496; Dalman, Gramm.<sup>2</sup> 185; Billerb. II 560-62). In [Job 16:2](#) Aq. and Theod. translate ~ymix]n:m. (=comforters) as para, klhtoi; LXX has paraklh, torej. In Philo our word somet. means 'intercessor' (De Jos. 239, Vi. Mos. 2, 134, Spec. Leg. 1, 237, Exsecr. 166, Adv. Flacc. 13; 22), somet. 'adviser', 'helper' (Op. M. 23; 165). The Gk. interpreters of John's gosp. understood it in the active sense=parakalw/n or paraklh, twr (s. Lampe s.v. para, klhto, esp. Eusebius of Caesarea, Theodore of Mopsuestia, and Ammonius; s. also Ephraem the Syrian in RHarris, Fragments of the Comm. of Ephrem Syr. 1895, 86). In our lit. the act. sense **helper, intercessor** is suitable in all occurrences of the word (so Goodsp, Probs. 110f). ti, j h`mw/n para, klhtoj e;stai\* 2 Cl 6:9. plousi, wn para, klhtoi **advocates of the rich** B 20:2; D 5:2.—In **1J 2:1** (as AcJ in a damaged fragment: POxy 850, 10) Christ is designated as

para, klhtoj: para, klhton e; comen pro. j to. n pate, ra VIhsou/n Cristo. n di, kaion e have Jesus Christ the righteous one, who intercedes for us. The same title is implied for Christ by the a;lloj para, klhtoj of J 14:16. It is only the Holy Spirit that is expressly called par.=Helper in the Fourth Gosp.: 14:16, 26; 15:26; 16:7.—HUsener, Archiv für lat. Lexikographie 2, 1885, 230ff; HSasse, Der Paraklet im J: ZNW 24, 1925, 260-77; HWindisch, Johannes u. die Synoptiker 1926, 147f, Die fünf joh. Parakletsprüche: Jülicher Festschr. 1927, 110-37; RAsing, 'Parakleten' i Johannes-evangeliet: Teologi og Kirkeliv. Avh. etc. '31, 85-98; SMowinckel, D. Vorstellungen d. Spätjudentums v. Hl. Geist als Fürsprecher u. d. joh. Paraklet: ZNW 32, '33, 97-130 (supported now by 1QS 3:24f; 1QM 17:6-8); JMusger, Dicta Christi de Paracleto '38; EPercy, Untersuchungen üb. den Ursprung d. joh. Theol. '39; Bultmann, J '40, 437-40; NJohansson, Parakletoi: Vorstellung. v. Fürsprechern f. d. Menschen vor Gott in d. atl. Rel., im Spätjudent. u. Urchristent. '40.; NSnaith, ET 57, '45, 47-50 ('Convincer'); WHoward, Christianity acc. to St. John '47, 71-80; WMichaelis, Con. Neot. 11, '47, 147-62; GBornkamm, RBultmann Festschr. '49, 12-35; CBarrett, JTS, n.s. 1, '50, 8-15; JDavies, ibid. 4, '53, 35-8; TPreiss, Life in Christ, '54, 19-25; OBetz, Der Paraklet, '63; MMiguens, El Paráclito (Juan 14-16) '63; GJohnston, The Spirit-Paraclete in J, '70; RBrown, The Paraclete in Modern Research, TU 102, '68, 158-65; JVeenhof, De Parakleet '77.—DELG s.v. kale, w. M-M. EDNT. TW. Sv.

#### 4834 para, klhtoj

para, klhtoj, ou, o` Helper, Intercessor J 14:16, 26; 15:26; 16:7; 1 J 2:1.\* [Paraclete] [pg 149]  
Gingrich Lexicon

#### PARACLETE

#### PARACLETE

(par'-a-klet):

1. Where Used: This word occurs 5 times in the New Testament, all in the writings of John. Four instances are in the Gospel and one in the First Epistle. In the Gospel the in the Epistle, 1 John 2:1. "Paraclete" is simply the Greek word transferred into English The translation of the word in English Versions of the Bible is "Comforter" in the Gospel, and "Advocate" in the Epistle. The Greek word is parakletos, froth the verb parakaleo. The word for "Paraclete" is passive in form, and etymologically signifies "called to one's side." The active form of the word is parakletor, not found in the New Testament but found in Septuagint in Job 16:2 in the plural, and means "comforters," in the saying of Job regarding the "miserable comforters" who came to him in his distress.

2. General Meaning: In general the word signifies: (1) a legal advocate, or counsel for defense, (2) an intercessor, (3) a helper, generally. The first, or technical, judicial meaning is that which predominates in classical usage, corresponding to our word "advocate," "counsel," or "attorney." The corresponding Latin word is advocatus, "advocate," the word applied to Christ in English Versions of the Bible in the translation of the Greek word parakletos, in 1 John 2:1. There is some question whether the translation "Comforter" in the passages of John's Gospel in the King James Version and the Revised Version (British and American) is warranted by the meaning of the word. It is certain that the meaning "comforter" is not the primary signification, as we have seen. It is very probably, however, a secondary meaning of the word, and some of its cognates clearly convey the idea of comfort in certain connections, both in Septuagint and in the New Testament (Gen 37:35; Zech 1:13; Matt 5:4; 2 Cor 1:3-4). In the passage in 2 Corinthians the word in one form or another is used 5 times and in each means "comfort." In none of these instances, however, do we find the noun "Paraclete," which we are now considering.

3. In the Talmud and Targums: Among Jewish writers the word "Paraclete" came to have a number of meanings. A good deed was called a paraclete or advocate, and a transgression was an accuser. Repentance and good works were called paracletes: "The works of benevolence and mercy done by the people of Israel in this world become agents of peace and intercessors (paracletes) between them and their Father in heaven." The sin offering is a paraclete; the paraclete created by each good deed is called an angel (Jewish Encyclopedia, IX, 514-15, article "Paraclete").

4. **As Employed by Philo:** Philo employs the word in several instances. Usually he does not use it in the legal, technical sense. Joseph is represented as bestowing forgiveness on his brethren who had wronged him and declaring that they needed "no one else as paraclete," or intercessor (De Joseph c. 40). In his *Life of Moses*, iii.14, is a remarkable passage which indicates Philo's spiritualizing methods of interpreting Scripture as well as reflects his philosophic tendency. At the close of a somewhat elaborate account of the emblematic significance of the vestments of the high priest and their jeweled decorations, his words are: "The twelve stones arranged on the breast in four rows of three stones each, namely, the logeum, being also an emblem of that reason which holds together and regulates the universe. For it was indispensable (anagkaion) that the man who was consecrated to the Father of the world should have, as a paraclete, his son, the being most perfect in all virtue, to procure the forgiveness of sins, and a supply of unlimited blessings." This is rather a striking verbal or formal parallel to the statement in 1 John 2:1 where Christ is our Advocate with the Father, although of course Philo's conceptions of the Divine "reason" and "son" are by no means the Christian conceptions.

5. **The Best Translation:** If now we raise the question what is the best translation of the term "Paraclete" in the New Testament, we have a choice of several words. Let us glance at them in order. The translation "Comforter" contains an element of the meaning of the word as employed in the Gospels, and harmonizes with the usage in connection with its cognates, but it is too narrow in meaning to be an adequate translation. Dr. J. Hastings in an otherwise excellent article on the Paraclete in Hastings, *Dictionary of the Bible* (five volumes) says the Paraclete was not sent to comfort the disciples, since prior to His actual coming and after Christ's promise the disciples' sorrow was turned into joy. Dr. Hastings thinks the Paraclete was sent to cure the unbelief or half-belief of the disciples. But this conceives the idea of comfort in too limited a way. No doubt in the mind of Jesus the comforting aspect, of the Spirit's work applied to all their future sorrows and trials, and not merely to comfort for their personal loss in the going of Christ to the Father. Nevertheless there was more in the work of the Paraclete than comfort in sorrow. "Intercessor" comes nearer the root idea of the term and contains an essential part of the meaning. "Advocate" is a closely related word, and is also suggestive of the work of the Spirit. Perhaps there is no English word broad enough to cover all the significance of the word "Paraclete" except the word "Helper." The Spirit helps the disciples in all the above-indicated ways. Of course the objection to this translation is that it is too indefinite. The specific Christian conception is lost in the comprehensiveness of the term. Our conclusion, therefore, is that the term "Paraclete" itself would perhaps be the best designation of the Spirit in the passage in John's Gospel. It would thus become a proper name for the Spirit and the various elements of meaning would come to be associated with the words which are found in the context of the Gospel.

Christianity introduced many new ideas into the world for which current terms were inadequate media of expression. In some cases it is best to adopt the Christian term itself, in our translations, and let the word slowly acquire its own proper significance in our thought and life. If, however, instead of translating we simply transfer the word "Paraclete" as a designation of the Holy Spirit in the Gospel passages, we would need then to translate it in the passage in the Epistle where it refers to Christ. But this would offer no serious difficulty. For fortunately in the Epistle the word may very clearly be translated "Advocate" or "Intercessor."

6. **Christ's Use of the Word:** We look next at the contents of the word as employed by Jesus in reference to the Holy Spirit. In John 14:16 the Paraclete is promised as one who is to take the place of Jesus. It is declared elsewhere by Jesus that it is expedient that He go away, for unless He go away the Paraclete will not come (John 16:7). Is the Paraclete, then, the successor or the substitute for Christ as He is sometimes called? The answer is that He is both and neither. He is the successor of Christ historically, but not in the sense that Christ ceases to act in the church. He is the substitute for Christ's physical presence, but only in order that He may make vital and actual Christ's spiritual presence. As we have seen, the Paraclete moves only in the range of truths conveyed in and through Christ as the historical manifestation of God. A "Kingdom of the Spirit," therefore, is impossible in the Christian sense, save as the historical Jesus is made the basis of the Spirit's action in history. The promise of Jesus in 14:18, "I come unto," is parallel and equivalent in meaning with the preceding promise of the Paraclete. The following are given as the specific forms of activity of the Holy Spirit: (1) to show them the things of Christ, (2) to teach them things to come, (3) to teach them all things, (4) to quicken their memories for past teaching, (5) to

bear witness to Christ, (6) to dwell in believers, (7) other things shown in the context such as "greater works" than those of Christ (see John 14:16-17), (8) to convict of sin, of righteousness and judgment. It is possible to range the shades of meaning outlined above under these various forms of the Spirit's activity. As Comforter His work would come under (1), (2), (3) and (6); as Advocate and Intercessor under (6), (7), (8); as Helper and Teacher under (1), (2), (3), (4), (5), (6), (7), (8).

The manner of the sending of the Paraclete is of interest. In John 14:16 the Paraclete comes in answer to Christ's prayer. The Father will give the Spirit whom the world cannot receive. In 14:26 the Father will send the Spirit in Christ's name. Yet in 15:26 Christ says, "I will send (him) unto you from the Father, even the Spirit of truth," and in 16:7, "If I go, I will send him unto you." See HOLY SPIRIT.

7. As Applied to Christ: It remains to notice the passage in 1 John 2:1 where the term "Paraclete" is applied to Christ: "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous"; verse 2 reads: "and he is the propitiation for our sins; and not for ours only, but also for the whole world." Here the meaning is quite clear and specific. Jesus Christ the righteous is represented as our Advocate or Intercessor with the Father. His righteousness is set over against our sin. Here the Paraclete, Christ, is He who, on the basis of His propitiatory offering for the sins of men, intercedes for them with God and thus averts from them the penal consequences of their transgressions. The sense in which Paraclete is here applied to Christ is found nowhere in the passages we have cited from the Gospel. The Holy Spirit as Paraclete is Intercessor or Advocate, but not in the sense here indicated. The Spirit as Paraclete convicts the world of sin, of righteousness and judgment. Jesus Christ as Paraclete vindicates believers before God. LITERATURE. --Grimm-Thayer, Greek-English Lexicon of the New Testament; Cremer, Biblico-Theological Lexicon; Hastings, Dictionary of the Bible (five volumes), article "Paraclete"; Hastings, Dictionary of Christ and the Gospels, article "Paraclete"; Encyclopaedia Biblica, article "Paraclete"; Jewish Encyclopedia, article "Paraclete"; Hare, Mission of the Comforter; Pearson, On the Creed; Taylor, Sayings of the Jewish Fathers; various comms., Westcott, Godet and others. See list of books appended to article on HOLY SPIRIT.

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John 14:16

And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever,

And I will pray the Father kagoo (NT:2504) erootelesoo (NT:2065) ton (NT:3588) patera (NT:3962). Erootaoo (NT:2065) for prayer, not question (the old use), also in John 16:23 (prayer to Jesus in same sense as aiteoo (NT:154)), John 16:26 (by Jesus as here); John 17:9 (by Jesus), "make request of."

Another Comforter allon (NT:243) parakleeton (NT:3875). Another of like kind allon (NT:243), not heteron (NT:2087), besides Jesus who becomes our Paraclete, Helper, Advocate, with the Father (1 John 2:1, cf. Rom 8:26 f). This old word (Demosthenes), from parakaleoo (NT:3870), was used for legal assistant, pleader, advocate, one who pleads another's cause (Josephus, Philo, in illiterate papyrus), in the New Testament only in John's writings, though the idea of it is in Rom 8:26-34. Compare Deissmann, Light, etc., p. 336. So the Christian has Christ as his Paraclete with the Father, the Holy Spirit as the Father's Paraclete with us (John 14:16,26; 15:26; 16:7; 1 John 2:1).

Forever eis (NT:1519) ton (NT:3588) aioona (NT:165). This the purpose hina (NT:2443) in view and thus Jesus is to be with his people here forever (Matt 28:20). See John 4:14 for the idiom.

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I will ask the Father, and he will give you another Helper, who will stay with you forever. John 14:16

In translating the verb ask, it is important to distinguish clearly between requests for information and requests for benefits. The latter is clearly the meaning in this particular context; Jesus promises "to ask for something" rather than "to inquire of" or "to ask a question about."

One result of the disciples' love for Jesus will be their obedience to his commandments, and the other will be his sending them another Helper. It should be noticed that John speaks of the coming of the Helper in several different ways, though there is no real distinction to be made between them. Here the Helper is "given" by the Father at the request of the Son, while in verse 26 the Father will "send" him "in the name" of the Son. In John 15:26 (see also 16:7) the Helper is "sent" from the Father by the Son.

The rendering another Helper is the form accepted by most translations. However, it is possible to punctuate this sequence by putting a comma after another, with the resultant meaning "another person to be a Helper." Evidently John considers Jesus a "Helper" whose work will be continued by the one who will be sent.

TEV's rendering Helper translates the Greek word *parakleetos*; Mft and Gdsp also use this terminology. It also seems to be essentially the meaning of *Zür* ("Beistand"). "Comforter" is the rendering of the King James Bible (see also Luther Revised "Truster"; and Segond "Consolateur"). However, the Spirit's role is never described as that of "consoling" or "comforting" the disciples, whereas there is support for the meaning of Helper in its every occurrence.

NEB and JB render *parakleetos* as "Advocate," and this meaning is perhaps also intended by Phps ("someone else to stand by you") and GeCL ("*Stellvertreter*" = "representative"). These interpretations take the Greek word etymologically, either in the generic sense of "one called alongside to help" or in the technical sense of "defense attorney." Although Matt 10:20 and Acts 6:10 suggest that the Holy Spirit stands as a defender of the disciples when they are placed on trial, this is not the picture given in the Gospel of John. According to John, the Holy Spirit convicts the world of sin, but there is no intimation that he comes to defend the disciples. In Jewish court procedure no one really played the role of defense attorney. The judge made the interrogation, and those who supported the defense were primarily witnesses. So it is difficult to see how the technical sense of "advocate" or "defense attorney" can be supported for this use in the Gospel of John.

NAB recognizes the difficulty of translating *parakleetos*, and so settles for a transliteration ("Paraclete"). In their footnote the translators point out that none of the terms generally used (such as "defense attorney," "spokesman," or "intercessor") precisely fits the use in John. According to this Gospel, the Spirit is a teacher, a witness to Jesus, and a prosecutor of the world. Since these elements cannot all be gathered into any one term, the translators settle for a transliteration, which amounts to a zero term for most readers. The translator will probably not be fully satisfied with any term he chooses to render the Greek word. However, on the whole, it seems best to use a generic term such as Helper, rather than a specific term defining any one of the particular functions. But if one chooses to translate Helper more specifically the various contexts will assist in defining in what ways the Holy Spirit "helps."

In some languages the concept of Helper may be expressed quite idiomatically. For example, in one language in Central Africa a helper is "one who falls down beside another." This is a figurative expression, relating to circumstances in which one person finds another collapsed from exhaustion along the pathway. The individual who "falls down beside him" is one who stoops down, picks up the exhausted individual, and helps him reach his destination

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#### ADVOCATE

ADVOCATE (Grk. *parakletos*, "paraclete"). One who pleads the cause of another. The term is applied by Jesus to the Holy Spirit (John 14:16; 15:26; 16:7), where it is rendered Helper; and by John to Christ Himself (1 John 2:1). The word advocate (Lat. *advocatus*) might designate a consulting lawyer or one who presents his client's case in open court; or one who, in times of trial or hardship, sympathizes with the afflicted and administers suitable direction and support. See also Helper; Holy Spirit.

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#### HELPER

HELPER (Grk. *parakletos*, "summoned, called to one's side"; "Paraclete," KJV). In the Gk., this word refers to one who pleads another's cause before a judge; the word is rendered "advocate" in 1 John 2:1 where it is applied to Christ. The NIV translates, "one who speaks . . . in our defense." When Jesus promised to His sorrowing disciples to send them the Holy Spirit as a "Helper," He took the title to Himself: "I will ask the Father, and He will give you another Helper" (John 14:16; see marg.). The Grk. *parakletos* applies well to both Jesus and the Spirit. Jesus was eminently a helper to His disciples, teaching, guiding, strengthening, and comforting them; and now that He has gone the Spirit is His substitute to carry on His work in us. In this present age it is, therefore, evident that the Holy Spirit is the believer's *parakletos* on earth, indwelling and helping him, whereas Christ is his *parakletos* in heaven, interceding for him at the Father's right hand. See Advocate; Holy Spirit.

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And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever.  
John 14:16

I will pray erooteesoo (NT:2065). See the note at John 11:22.

Comforter parakleeton (NT:3875). Only in John's Gospel and First Epistle (John 14:16,26; 15:26; 16:7; 1 John 2:1). From para (NT:3844), "to the side of," and kaleoo (NT:2564), "to summon." Hence, originally, "one who is called to another's side to aid him," as an advocate in a court of justice. The later, Hellenistic use of parakalein (NT:3870) and parakleesis (NT:3874), to denote "the act of consoling and consolation," gave rise to the rendering "Comforter," which is given in every instance in the Gospel, but is changed to "advocate" in 1 John 2:1, agreeably to its uniform signification in Classical Greek. The argument in favor of this rendering "throughout" is conclusive. It is urged that the rendering "Comforter" is justified by the fact that, in its original sense, it means more than a mere "consoler," being derived from the Latin confortare, "to strengthen," and that the Comforter is therefore one who strengthens the cause and the courage of his client at the bar: but, as Dr. Lightfoot observes, the history of this interpretation shows that it is not reached by this process, but grew out of a grammatical error, and that therefore this account can only be accepted as an apology after the fact, and not as an explanation of the fact.

The Holy Spirit is, therefore, by the word parakleetos (NT:3875), of which "Paraclete" is a transcription, represented as our "Advocate or Counsel," "who suggests true reasonings to our minds, and true courses of action for our lives, who convicts our adversary, the world, of wrong, and pleads our cause before God our Father." It is to be noted that Jesus as well as the Holy Spirit is represented as Paraclete. The Holy Spirit is to be another Paraclete, and this falls in with the statement in the First Epistle, "we have an advocate with God, even Jesus Christ." Compare Rom 8:26. See the note at Luke 6:24. Note also that the word "another" is allon (NT:243), and not heteron (NT:2087), which means "different." The advocate who is to be sent is not "different" from Christ, but "another" similar to Himself. See the note at Matt 6:24.

(NOTE: The student will find the whole question discussed by Dr. Lightfoot ("On a Fresh Revision of the New Testament," p. 58 following); Julius Charles Hare ("Mission of the Comforter," p. 348); and Dr. Westcott (Introduction to the Commentary on John's Gospel, Speaker's Commentary, p. 211). See also his note on 1 John 2:1, in his Commentary on the Epistles of John.)

With you meth' (NT:3326) humoon (NT:5216). Notice the three prepositions used in this verse to describe the Spirit's relation to the believer. "With" you meta (NT:3326), in fellowship; "by" you para (NT:3844), in His personal presence; "in" you en (NT:1722), as an indwelling personal energy, at the springs of the life.

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And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.

John 14:16

[I will pray the Father] This refers to his intercession after his death and ascension to heaven, for this prayer was to be connected with their keeping his commandments. In what way he makes intercession in heaven for his people we do not know. The fact, however, is clearly made known, Rom 8:34; Heb 4:14-15; 7:25. It is as the result of his intercession in heaven that we obtain all our blessings, and it is through him that our prayers are to be presented and made efficacious before God.

[Another Comforter] Jesus had been to them a counsellor, a guide, a friend, while he was with them. He had instructed them, had borne with their prejudices and ignorance, and had administered consolation to them in the times of despondency. But he was about to leave them now to go alone into an unfriendly world. The other Comforter was to be given as a compensation for his absence, or to perform the offices toward them which he would have done if he had remained personally with them. And from this we may learn, in part, what is the office of the Spirit. It is to furnish to all Christians the instruction and consolation which would be given by the personal presence of Jesus, John 16:14. To the apostles it was particularly to inspire them with the knowledge of all truth, John 14:26; 15:26. Besides this, he came to convince men of sin. See the notes at John 16:8-11. It was proper that such an agent should be sent into the world:

1. Because it was a part of the plan that Jesus should ascend to heaven after his death.
2. Unless some heavenly agent should be sent to carry forward the work of salvation, man would reject it and perish.
3. Jesus could not be personally and bodily present in all places with the vast multitudes who should believe on him. The Holy Spirit is omnipresent, and can reach them all. See the notes at John 16:7.
4. It was manifestly a part of the plan of redemption that each of the persons of the Trinity should perform his appropriate work the Father in sending his Son, the Son in making atonement and interceding, and the Spirit in applying the work to the hearts of men.

The word translated "Comforter" is used in the New Testament five times. In four instances it is applied to the Holy Spirit - John 14:16,26; 15:26; 16:7. In the other instance it is applied to the Lord Jesus - 1 John 2:1: "We have an advocate (Paraclete-Comforter) with the Father, Jesus Christ the righteous." It is used, therefore, only by John. The verb from which it is taken has many significations. Its proper meaning is to call one to us (Acts 27:20); then to call one to aid us, as an advocate in a court; then to exhort or entreat, to pray or implore, as an advocate does, and to comfort or console, by suggesting reasons or arguments for consolation. The word "comforter" is frequently used by Greek writers to denote an advocate in a court; one who intercedes; a monitor, a teacher, an assistant, a helper. It is somewhat difficult, therefore, to fix the precise meaning of the word. It may be translated either advocate, monitor, teacher, or helper. What the office of the Holy Spirit in this respect is, is to be

learned from what we are elsewhere told he does. We learn particularly from the accounts that our Saviour gives of his work that that office was:

1. to comfort the disciples; to be with them in his absence and to supply his place; and this is properly expressed by the word Comforter.
2. to teach them, or remind them of truth; and this might be expressed by the word monitor or teacher, John 14:26; 15:26-27

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John 14:15; John 14:16

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

John 14:16

And I will ... The connection between this and what before is apt to escape observation. But it seems to be this that as the proper temple for the indwelling Spirit of Jesus is a heart filled with an obedient love to Him—a love to Him which at once yields itself obediently to Him and lives actively for Him—so this was the fitting preparation for the promised gift, and He would accordingly get it for them. But how?

I will pray the Father. It is perhaps a pity that the English word "pray" is ever used of Christ's askings of the Father. For of the two words used in the Gospels, that signifying to pray as we do—suppliantly, or as an inferior to a superior [aitein (NT:154)]—is never used of Christ's asking of the Father, except once by Martha (John 11:22), who knew no better. The word invariably used of Christ's askings by Himself [erootan (NT:2065)] signifies what one asks, not suppliantly, but familiarly, as equals do of each other. Bengel notes this, but the subject is fully and beautifully handled by Trench ('Synonyms of the New Testament')

And he shall give you ANOTHER COMFORTER, [allon (NT:243) parakleeton (NT:3875)]. Since this word is used in the New Testament exclusively by John—five times in this discourse of the Holy Spirit (here; John 5:26; 15:26; 16:7), and once in his first Epistle, of Christ Himself (1 John 2:1)—it is important to fix the sense of it. Literally, **the word signifies one 'called beside' or 'to' another, to 'aid' him. In this most general sense the Holy Spirit is undoubtedly sent 'to our aid,' and every kind of aid coming within the proper sphere of His operations.** But more particularly, the word denotes that kind of aid which an Advocate renders to one in a court of justice. So it was used by the Greeks; and so undoubtedly it is used in 1 John 2:1, "If any man sin, we have an Advocate [parakleeton (NT:3875)] with the Father, Jesus Christ the righteous." But it also denotes that kind of aid which a Comforter affords to one who needs such. The question, then, is, Which of these is here intended—the general sense of a Helper; the more definite sense of an Advocate; or the other definite sense of a Comforter? Taking all the four passages in which the Spirit thus spoken of in this discourse, that of a Helper certainly lies at the foundation; but that of a Comforter seems to us to be the kind of help which suits best with the strain of the discourse at this

place. The comfort of Christ's personal presence with the Eleven had been such, that while they had it they seemed to want for nothing; and the loss of it would seem the loss of everything—utter desolation (John 14:18). It is to meet this, as we think, that He says He will ask the Father to send them another Comforter; and in all these four passages, it is an all-sufficient, all-satisfying Substitute for Himself that He holds forth this promised Gift. But this will open up more and more upon us as we advance in this discourse.

That he may abide with you forever - never to go away from them, as in the body Jesus Himself was about to do.

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From Doug Maticio's paper on the Paraclete

<sup>3</sup> References to the term, *paraklētos*, in Demosthenes, Heraclitus, Bion Borysthenes, Dionysius Halicarnassus, and Philo associate it with the concept of “broker” or “mediator” in patron-client relations. In many of the texts the paraclete “stands in the gap” helping the less powerful party access benefits possessed by the more powerful party. The idea of “legal advocate” is almost entirely missing from the Greek literature antedating John's gospel (T. Brown 2003, 170-182).

<sup>5</sup> The Greek noun, *paraklētos*, comes from the preposition, *para*, “beside, in the presence of” in the dative case or “alongside of” in the accusative case (Mounce 2003, 432)—and the verb, *kaleō*, “to call, to summon, to call to a task” (Louw and Nida 1989, 423, 424). Thus the compound word literally means “someone called or summoned to be beside or alongside you or in your presence.”

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#### **4001 para, klhtoj**

**para, klhtoj**, *paraklētos*, ο` (parakale, w), properly, *summoned, called to one's side*, especially called to one's aid; hence,

1. "one who pleads another's cause before a judge, a pleader, counsel for defense, legal assistant; an advocate": Demosthenes, p. 341, 11; Diogenes Laërtius 4, 50, cf. Dio Cassius, 46, 20.
2. universally, *one who pleads another's cause with one, an intercessor*: Philo, de mund. opif. sec. 59; de Josepho sec. 40; in Flaccum sections 3 and 4; so of Christ, in his exaltation at God's right hand, pleading with God the Father for the pardon of our sins, [1 John 2:1](#) (in the same sense, of the divine Logos in Philo, vita Moys. iii. sec. 14).
3. in the widest sense, *a helper, succorer, aider, assistant*; so of the Holy Spirit destined to take the place of Christ with the apostles (after his ascension to the Father), to lead them to a deeper knowledge of gospel truth, and to give them the divine strength needed to enable them to undergo trials and persecutions on behalf of the divine kingdom: [John 14:16,26; 15:26; 16:7](#), cf. [Matt. 10:19f; Mark 13:11; Luke 12:11f](#) (Philo de mund. opif. sec. 6 at the beginning says that God in creating the world had no need of a *para, klhtoj*, an adviser, counsellor, helper. The Targums and Talmud borrow the Greek words

ἰῦλιϙ.ρ;Ρ. and ἀἰ'ῦλιϙ.ρ;Ρ. and use them of any intercessor, defender, or advocate; cf. Baxtorf, Lex. Talm., p. 1843 ((edited by Fischer, p. 916)); so Targ. on [Job 33:23](#) for #ylime ׁa'l.m; , i. e. an angel that pleads man's cause with God; (cf. plousi, wn paraklhtoi in 'Teaching' etc. 5 under the end; the Epistle of Barnabas 20, 2; Apostolic Constitutions 7, 18)). Cf. Knapp, Scripta varii Argumenti, p. 124ff; Düsterdieck on [1 John 2:1](#), p. 147ff; (Watkins, Excursus G, in Ellicott's N. T. Commentary for English Readers; Westcott in the *Speaker's commentary* Additional Note on [John 14:16](#); Schaff in Lange *ibid.*).\*  
*Thayer Greek-English Lexicon of the NT*

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R. A. Torrey

#### One at our side

This becomes clearer still when we bear in mind that the word translated "Comforter" means comforter plus a great deal more beside. The revisers found a great deal of difficulty in translating the Greek word. They have suggested "advocate," "helper" and a mere transference of the Greek word "Paraclete" into the English. The word so translated is Parakleatos, the same word that is translated "advocate" in [1 John 2:1](#); but "advocate" does not give the full force and significance of the word etymologically. Advocate means about the same as Parakleatos, but the word in usage has obtained restricted sense. "Advocate" is Latin; Parakleatos is Greek. The exact Latin word is "advocatus," which means one called to another. (That is, to help him or take his part or represent him). Parakleatos means one called alongside, that is, one who constantly stands by your side as your helper, counsellor, comforter, friend. It is very nearly the thought expressed in the familiar hymn, "Ever present, truest friend." Up to the time that Jesus had uttered these words, He Himself had been the Parakleatos to the disciples, the Friend at hand, the Friend who stood by their side. When they got into any trouble, they turned to Him. On one occasion they desired to know how to pray and they turned to Jesus and said, "Lord, teach us to pray" ([Luke 11:1](#)). On another occasion Peter was sinking in the waves of Galilee and he cried, saying, "Lord, save me. And immediately Jesus stretched forth His hand, and caught him," and saved him ([Matthew 14:30,31](#)). In every extremity they turned to Him. Just so now that Jesus has gone to be with the Father, while we are awaiting His return, we have another Person just as divine as He, just as wise, just as strong, just as able to help, just as loving, always by our side and ready at any moment that we look to Him, to counsel us, to teach us, to help us, to give us victory, to take the entire control of our lives.

#### A Cure for Loneliness

This is one of the most comforting thoughts in the New Testament for the present dispensation. Many of us, as we have read the story of how Jesus walked and talked with His disciples, have wished that we might have been there; but today we have a Person just as divine as Jesus, just as worthy of our confidence and our trust, right by our side to supply every need of our life. If this wonderful truth of the Bible once gets into our hearts and remains there, it will save us from all anxiety and worry. It is a cure for loneliness. Why need we ever be lonely, even though separated from the best of earthly friends, if we realize that a divine Friend is always by our side? It is a cure for breaking hearts. Many of us have been called upon to part with those earthly ones whom we most loved, and their going has left an aching void that it seemed no one and no thing could ever fill; but there is a divine Friend dwelling in the heart of the believer, who can, and who, if we look to Him to do it, will fill every nook and corner and every aching place in our hearts. It is a: cure from the fear of darkness and of danger. No matter how dark the night and how many foes we may fear are lurking on every hand, there is a divine One who walks by our side and who can and will protect us from every danger. He can make the darkest night bright by the glory of His presence.

But it is in our service for Christ that this thought of the Holy Spirit comes to us with greatest helpfulness. Many of us do what service we do for the Master with fear and trembling. We are always afraid that we may say or do the wrong thing; and so we have no joy or liberty in our service. When we stand up to preach, there is an awful sense of responsibility upon us. We tremble with the thought that we are not competent to do the work that we are called to do, and there is the constant fear that we shall not do it as it ought to be done. But if we can only remember that the responsibility is not really upon us but upon another, the Holy Spirit, and that He knows just what ought to be done and just what ought to be said, and then if we will get just as far back out of sight as possible and let Him do the work which He is so perfectly competent to do, our fears and our cares will vanish. All sense of constraint will go and the proclamation of God's truth will become a joy unspeakable, not a worrying care.

#### A Personal Testimony

Perhaps a word of personal testimony would be pardonable at this point. I entered the ministry because I was obliged to. My conversion turned upon my preaching. For years I refused to be a Christian because I was determined that I would not preach. The night I was converted, I did not say, "I will accept Christ," or anything of that sort. I said, "I will preach." But if any man was never fitted by natural temperament to preach, it was I. I was abnormally timid. I never even spoke in a public prayer meeting until after I had entered the theological seminary. My first attempt to do so was an agonizing experience. In my early ministry I wrote my sermons out and committed them to memory, and when the evening service would close and I had uttered the last word of the sermon, I would sink back with a sense of great relief that that was over for another week. Preaching was torture. But the glad day came when I got hold of the thought, and the thought got hold of me, that when I stood up to preach another stood by my side, and though the audience saw me, the responsibility was really upon Him and that He was perfectly competent to bear it, and all I had to do was to stand back and get as far out of sight as possible and let Him do the work which the Father sent Him to do. From that day preaching has not been a burden nor a duty but a glad privilege. I have no anxiety nor care. I know that He is conducting the service and doing it just as it ought to be done, and even though things sometimes may not seem to go just as I think they ought, I know they have gone right. Often times when I get up to preach and the thought takes possession of me that He is there to do it all, such a joy fills my heart that I feel like shouting for very ecstasy.

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Gary M. Bürge, *The Anointed Community: The Holy Spirit in the Johannine Tradition* (Grand Rapids, MI: Wm. B. Eerdmans, 1987), 3-42.

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## The Last Supper in John's Gospel (13:1–17:26)

The Washing of the Feet (13:1-30)  
The Last Supper Discourse (13:31–16:33)  
The Prayer of Jesus (17:1-26)

[\[full NAB text\]](#) [\[see related art\]](#)

**O) 13:1-30** - The Washing of the Feet: An Example of Love and Service [*see chiastic sub-structure below*]

**A) 13:31-38** - Discourse Introduction: Jesus gives a new Love Commandment, and foretells Peter's Denials

**B) 14:1-7** - Don't let your hearts be troubled; I Am the Way, the Truth, and the Life

**C) 14:8-14** - Seeing and Believing in Jesus and in the Father; Mutual Indwelling

**D) 14:15-24** - The Paraclete, the Spirit of Truth; Keeping the Commandments/Words of Jesus

**E) 14:25-31** - The Paraclete, whom the Father will send in my name; I Love the Father

**F) 15:1-10** - The Vine and the Branches; Remain in Me, as I Remain in You

**G) 15:11** - Purpose/Goal: My Joy in You, and Your Joy Complete

**F') 15:12-17** - My Commandment: Love One Another as I Have Loved You

**E') 15:18-27** - The World Hates You; the Paraclete, whom I will send from the Father

**D') 16:1-11** - Opposition from the World; the Paraclete won't come unless I go

**C') 16:12-15** - Speaking and Hearing the Truth; the Glory of the Father

**B') 16:16-24** - You will no longer see me; you will have pain, but later your joy will be complete

**A') 16:25-33** - Discourse Conclusion: Jesus speaks plainly about the Father's Love and the Disciples' Scattering

**O') 17:1-26** - The Prayer of Jesus: A Summary of the Johannine Jesus' Themes [*see chiastic sub-structure below*]

### **Structural Outlines of the Fourth Gospel**

*by Rev. Felix Just, S.J., Ph.D.*

<http://catholicbiblesources.net/John/Outline-John13.html>

March 16, 2011 accessed the web

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Thayer Greek-English Lexicon

NT:3875

parakleetos, parakleetou, ho

(parakaleoo), properly,

summoned, called to one's side, especially called to one's aid;

Hence:

1. one who pleads another's case before a judge, a pleader, counsel for defense, legal assistant; an advocate: Demosthenes (385-322 B.C.), p. 341, 11; Diogenes Laërtius (circa 200 A.D.) 4, 50, compare Dio Cassius (circa 180 A.D.), 46, 20.

2. universally, one who pleads another's case with one, an intercessor: Philo (39 A.D.), de mund. opif. sec. 59; de Josepho sec. 40; in Flaccum sections 3 and 4;

so of Christ, in his exaltation at God's right hand, pleading with God the Father for the pardon of our sins, 1 John 2:1 (in the same sense, of the divine Logos in Philo (39 A.D.), vita Moys. iii. sec. 14).

3. in the widest sense, a helper, succorer, aider, assistant;

so of the Holy Spirit destined to take the place of Christ with the apostles (after his ascension to the Father), to lead them to a deeper knowledge of gospel truth, and to give them the divine strength needed to enable them to undergo trials and persecutions on behalf of the divine kingdom: John 14:16,26; 15:26; 16:7, compare Matt 10:19 f; Mark 13:11; Luke 12:11 f (Philo (39 A.D.) de mund. opif. sec. 6 at the beginning says that God in creating the world had no need of a parakleetos, an adviser, counsellor, helper.

The Targums and the Talmud borrow the Greek words  $\text{p}^{\text{a}}\text{raqlyT}$  and  $\text{p}^{\text{a}}\text{raqlyTaa'}$  and use them of any intercessor, defender, or advocate; compare Baxtorf, *Lex. Talm.*, p. 1843 ((edited by Fischer, p. 916));

so the Targum on Job 33:23 for *mal'aak meeliyts*, i. e. an angel that pleads man's case with God; (compare *plousioon parakletoi* in "Teaching," (2 nd century A.D.?) etc. 5 under the end; the Epistle of Barnabas 20, 2 (circa 100 A.D.); Apostolic Constitutions 7, 18 (3 rd and 4 th centuries A.D.)).

Compare Knapp, *Scripta varii Argumenti*, p. 124 ff; Düsterdieck on 1 John 2:1, p. 147 ff; (Watkins, *Excursus Griesbach*, in *Ellicott's N.T. Commentary for English Readers*; Westcott in the *Speaker's commentary Additional Note on John 14:16*; Schaff in *Lange ibid.*). \*

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12.19 para/klhto\$

12.19 NT:3875 <START GREEK>para/klhto\$<END GREEK>a, <START GREEK>ou<END GREEK> m: (a title for the Holy Spirit) one who helps, by consoling, encouraging, or mediating on behalf of - 'Helper, Encourager, Mediator.' <START GREEK>o( de\ para/klhto\$, to\ pneu=ma to\ a%gion o^ pe/myei o( path\r e)n tw=| o)no/mati/ mou<END GREEK> 'the Helper, the Holy Spirit whom the Father will send in my name' John 14:26.

The principal difficulty encountered in rendering <START GREEK>para/klhto\$<END GREEK> is the fact that this term covers potentially such a wide area of meaning. The traditional rendering of 'Comforter' is especially misleading because it suggests only one very limited aspect of what the Holy Spirit does. A term such as 'Helper' is highly generic and can be particularly useful in some languages. In certain instances, for example, the concept of 'Helper' is expressed idiomatically, for example, 'the one who mothers us' or, as in one language in Central Africa, 'the one who falls down beside us,' that is to say, an individual who upon finding a person collapsed along the road, kneels down beside the victim, cares for his needs, and carries him to safety.

A rendering based upon the concept of legal advocate seems in most instances to be too restrictive. Furthermore, there may be quite unsatisfactory connotations associated with any word which suggests a lawyer, especially since in so many societies, a lawyer is thought of primarily as one who 'bribes the judges' or 'can speak two truths' or, as in one language, is 'a professional liar.' See also 35.16 and especially footnote 517 in Domain 35.

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