

PARAKLETOS

Authority in the Advocate? 16:6-20

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In this paper I will attempt to use Dr Beatty's "Fab Four" theory to show parallels with standard commentaries, a lack in standard commentaries and evidence to prove my own theory about Parakletos.

Dr Beatty's "Fab Four" theory includes aspect, article, word order and word choice. Aspect is usually significant in the Perfect & Imperfect tense, and in the Present tense except when used with Indicatives. The Aorist tense is most common and shows no significance. Word order is special in a VOS pattern which puts the focus on the Subject and is like a camera changing from one scene to the next. OSV and OVS word order patterns make the Object of the sentence special and usually point to a theme in the passage. The adjective is special after a noun and in a determiner noun, determiner adjective pattern showing that the adjective is important. Word order is also significant when the genitive comes before the noun. Word choice is defined through its relevance in historical context as it relates to modern times.

PARAKLETOS

In John 16:7, one word jumped out at me **παράκλητος**. The word **paraklētos** is used to describe or name the Holy Spirit and translated from the original Greek as “the encourager” For many years now, I have felt a tugging on my heart to be an encourager. The world is consumed with naysayers who are quick to tear each other down and God wants to build us up. Sometimes its just a matter of giving a simple complement, other times I feel prompted to encourage others in the rewards I had hoped for and that is much harder. Either way, I think the Holy Spirit wants us to be encouragers so I really liked that translation.

The King James translates Parakletos as “the comforter” and from the New American Standard, we get “the helper”. I think these translations reflect our more common perception of what the Holy Spirit is and how it is represented in our doctrine. It paints a picture of a spirit that is just kind of there for us to give us a hug in times of need. The New International and New Living Versions both translate Parakletos as “the counselor” which is really quite different from a comforter, or a helper since it is more specific in clarifying what we are suppose to be helped or comforted in doing. A counselor actually helps us make decisions. Strongs defines the word as An intercessor, consoler: - advocate, comforter. The word Advocate takes the word encourager to a whole new level and most scholars agree that in Jesus time, the word Parakletos was most commonly used in a legal sense, such as a lawyer who was actually going to go and fight for you. Wayne Blank says that the literal translation means “called to one’s side”.[\[wi\]](#) The Word Biblical Commentary supports this translation

by clarifying it as a verbal adjective.^{w2} Leon Morris makes the point that English does not have a word to cover all the meanings of Parakletos. ^{w2}

Richard Nickles has a great commentary that shows many different scholars views and interpretations of Parakletos. ^{w2} Nickles article seems to indicate that “comforter” is not necessarily a good translation and something we have adapted in modern times since a counselor brings comfort to people.

Nickles article makes the push that the Holy Spirit is Jesus in us. He supports this theory by saying “the word allos emphasizes similarity or sameness not distinction or difference and also gathers that the word ΕΜΕΥΤΟΥ^{G1683 F-1ASM} the dative case of the pronoun (him) can be translated “to him” or “in him” and is capable of meaning either. I think it is accurate to say that it means the Holy Spirit is Jesus in us, so long as we still refer to the Holy Spirit as a separate entity. John 16:13. ου^{G3756 PRT-N} γαρ^{G1063 CONJ} λαλησει^{G2980 V-FAI-3S} αφ^{G575 PREP} εαυτου^{G1438 F-3GSM} (for he will not speak from himself) uses the word “himself” in the 3rd person singular indicating that the Holy Spirit is another entity that will hear from Jesus, not Jesus. This verse clearly supports the Trinity doctrine of Father, Son, Holy Spirit as being 3 in One.

SUPPORT FOR D.B.'S THEORY IN COMMENTARIES

ASPECT, TENSE, MOOD

In John 16:6 λελαληκα^{G2980 V-RAI-1S} and πεπληρωκεν^{G4137 V-RAI-3S} are in the perfect aspect. “But Because I have spoken these things to you sorrow has filled your heart.” The perfect aspect indicates a completed action with lasting results. RWP supports this theory “Perfect active indicative of **plēroō**. They do not see their way to go on without Jesus.” It also mentions that “This word is not used of Jesus in the Gospels, in John only in this chapter.” This shows that it is special. It shows how deep their sorrow was and that it had lasting effects. Henry commentary seems to notate the importance of sorrow by talking about sorrow, over and over in different ways, nonetheless, both support D.B.'s theory on aspect.

“and concerning judgment, because the ruler of this world has been judged.” John 16:11 The same support is offered with the word **κεκριται**^{G2919 V-RPI-3S} in “Perfect passive indicative of **krinō**. He stands condemned”.RWP The phrase “He stands condemned” supports that the aspect is a completed action with continual results. The commentaries just love to talk about this condemnation, but don't necessarily agree on who stands condemned.. “Of judgment - Of the false judgment of the Jews in condemning the Lord Jesus, who, as some think, is intended here by the ruler of this world: see [Joh 14:30](#). Others think that Satan is meant whose usurped power over the world was now to be

greatly restrained, and by and by totally destroyed” Barnes commentary agrees with the later. “The death of Christ was a judgment or a condemnation of Satan.” This is interesting because it dictates the context of the word judgment. Is the Holy Spirit advocating for God’s judgement of the world, or the world’s judgment of him, specifically legalistic Jews who were God’s chosen people? Both would fit into a sound doctrine, one which would say God judges our sin, the other which would say it is not our place to judge. If worldly judgment condemns the Son of Man, the savior of the world; we need to depend on Parakletos to do this for us.

In John 16:19 the word ηθελον^{G2309 V-IAI-3P} (they were wanting) is imperfect, suggesting continual action by D.B.’s theory on aspect. ερωταν^{G2065 V-PAN} (to ask) is also in the present aspect and infinitive tense marking continual results “Their embarrassment was manifest after four inquiries already”^{RWP} RWP seems to support this by expressing that this question was nagging at them for a while. Henry repeats the phrase “he knew were desirous to ask” a few times while explaining the disciples reluctance to ask which also supports the continual nature of the verb.

John 16:6-22 makes a startling statement which is that we will be better off when Jesus leaves because then “the encourager” can come. It is interesting that the subjunctive mood is used in απελθω^{G565 V-2AAS-1S} (go away) describing Jesus departure. The tense suggest that “it might be true” complementing the word choice that we are better off with the Holy Spirit than Jesus. Most commentaries explain this statement by saying that unlike Jesus in his physical form, the Holy Spirit can be everywhere and in everyone at

one time. It also shares that once the world sees the resurrection they will more likely be convinced that Christ is the savior he proclaimed to be.

In chapter 8 it tells us what the Holy Spirit is going to advocate for which is sin, righteousness and judgement. ελθων^{G2064} V-2AAP-NSM (having come) is in the imperative mood which often makes a demand. Jesus commands the Holy Spirit to reveal these three things in us and to the world.

In verse 9 the word πιστευουσιν^{G4100} V-PAI-3P (believe) is in the present form. “concerning sin because they do not believe in me” I think it is important because it shows that they don’t presently believe, but gives us hope that in the future they will believe or might believe through the resurrection and power of Parakletos.

WORD ORDER

Dr Beattys theory on word order suggests that a OVS or OSV pattern should allow us insight into the theme of a passage based on the object. την^{G3588} T-ASF χαρην^{G5479} N-ASF υμων^{G4771} P-2GP ουδεις^{G3762} A-NSM-N | αρει^{G142} V-FAI-3S | αρει^{G142} V-PAI-3S (the joy of you noone takes) is an OSV word order pattern which makes “joy” the theme of our passage. Most commentaries support the significance of “joy” in chapter 20 without the basis of word order. “Shall be turned into joy - You will not only rejoice at my resurrection, but even my death, now the object of so much grief to you, will be to you a source of unspeakable joy.”^{Barnes} Barnes even uses the word object to show how grief is turned into joy

without understanding the significant word order. Henry spends several paragraphs trying to explain the importance of this “joy” then states “He, more largely than before, assures them of a return of joy, Henry RWP says “the believer is an heir to joy which no one can take away”.

Just above *υμων*^{G4771 P-2GP} *η*^{G3588 T-NSF} *καρδια*^{G2588 N-NSF} (your heart) shows another significant word order of the genitive coming before the noun showing that “your” is special. I think RWP supports this with their statement that “This joy is a permanent possession.” The word possession shows that they see the significance of “your” without using word order to support it. This possessive pronoun is also shown in Barnes “that neither the threats nor persecutions of men shall ever be able to shake your faith and produce doubt or unbelief, and thus take away your joy.”

JOHN 16:13 *οταν*^{G3752 CONJ} *δε*^{G1161 CONJ} *ελθη*^{G2064 V-2AAS-3S} *εκεινος*^{G1565 D-NSM} *το*^{G3588 T-NSN}
πνευμα^{G4151 N-NSN} *της*^{G3588 T-GSF} *αληθειας*^{G225 N-GSF} *οδηγησει*^{G3594 V-FAI-3S} *υμας*^{G4771 P-2AP} | *εις*^{G1519 PREP}
την^{G3588 T-ASF} *αληθειαν*^{G225 N-ASF} *πασαν*^{G3956 A-ASF} | *εν*^{G1722 PREP} *τη*^{G3588 T-DSF} *αληθεια*^{G225 N-DSF}
παση^{G3956 A-DSF} | *ου*^{G3756 PRT-N} *γαρ*^{G1063 CONJ} *λαλησει*^{G2980 V-FAI-3S} *αφ*^{G575 PREP} *εαυτου*^{G1438 F-3GSM} *αλλ*^{G235}
οσα^{G3745 K-APN} | *ακουει*^{G191 V-PAI-3S} | *ακουσει*^{G191 V-FAI-3S} | *λαλησει*^{G2980 V-FAI-3S} *και*^{G2532 CONJ} *τα*^{G3588}
ερχομενα^{G2064 V-PNP-APN} *αναγγελει*^{G312 V-FAI-3S} *υμιν*^{G4771 P-2DP} Howbeit when he, the Spirit of
truth, is come, he will guide you into all truth: for he shall not speak of himself; but
whatsoever he shall hear, that shall he speak: and he will shew you things to come.

This verse is one of the most significant in the passage because it gives us authority in the Holy Spirit and faith in a living God. D.B.'s word order theory on adjectives is especially significant in this verse. εις^{G1519} PREP την^{G3588} T-ASF αληθειαν^{G225} N-ASF πασαν^{G3956} A-ASF (into the truth every) D.B.'s theory that says the adjective is special when it comes after the noun and this would put the focus on "every" truth.

Here is Strongs definition of the adjective in focus **pas**:

Including all the forms of declension; apparently a primary word; all, any, every, the whole: - all (manner of, means) always (-s), any (one), X daily, + ever, every (one, way), as many as, + no (-thing), X thoroughly, whatsoever, whole, whosoever.

Commentaries miss the significance of "every truth" and actually downplay it. Barnes commentary explains that "he would teach them all necessary truth." By adding the word "necessary" it takes away from the word "every" and from the power we have in Parakletos. This commentary and others emphasize this declaration of coming things as being more relevant to the establishment of the early Christian church rather than to us NOW. "Will guide you into all truth - That is, truth which pertained to the establishment of the Christian system, which they were not then prepared to hear. We may here remark that this is a full promise that they would be inspired and guided in founding the new church; and we may observe that the plan of the Saviour was replete with wisdom." Clarke adds "He shall not speak of himself - He shall teach nothing contrary to what I have taught you" These commentaries tend to focus more on what we are not suppose to get from the Holy Spirit than what we are. On the contrary, RWP gathers that "We are still learning the truth in Christ." from the future tense of the word lead

οδηγησει^{G3594 V-FAI-3S} and the neuter plural articular participle of (ta erchomena) "the coming things." It makes no comment on word order but finds support of D.B.s theory on aspect which would agree that the present participle indicates continual action for ερχομενα^{G2064 V-PNP-APN} (coming- the things coming) I think the use of the word αναγγελει^{G312 V-FAI-3S} is interesting also . Strongs translates this word as declare, rehearse, report, show, speak, tell and shows us that the root words are g32 "angel" and g303 "repetition". The word choice almost parallels the "aspect" of ερχομενα^{G2064 V-PNP-APN} and the future tense for αναγγελει^{G312 V-FAI-3S} showing a continual action D.B.'s fab four (aspect, article, word order and word choice) work together in this passage advocating for the evidence of a "living" God who guides us "every" truth. We see all four represented in a continual nature and linked to a future tense which is very encouraging.

CONCLUSION

Christians have a problem with sin, its all we talk about. These commentaries are no exception. While they support D.B.s word order theory expressing Joy as being a significant theme of the passage it becomes lost in a sea of emphasis on sin. They tend to focus on "sin", "righteousness" and "judgement" with a Holy Spirit who reproves. It reflects a modern man-made Christian worldview that seeks retribution for those who do not line up with their set up absolute truths determined by their interpretation of scripture and doctrine.

Here are some examples from Henry:

"See here what the office of the Spirit is, and on what errand he is sent. (1.) To reprove. The Spirit, by the word and conscience, is a reprover; ministers are reprovers by office, and by them the Spirit reproves." **Henry**

He will reprove - **Ἐλεγξει**, He will demonstrate these matters so clearly as to leave no doubt on the minds of those who are simple of heart; and so fully as to confound and shut the mouths of those who are gainsayers. See [Act 2:1](#), etc. **Clarke**

ε λέγχω *elegchō* Of uncertain affinity; to confute, admonish: - convict, **convince**, tell a fault, rebuke, reprove.

The interlinear translations says "to expose"

I don't see how we find joy, comfort or encouragement from a Holy Spirit who keeps reminding us about how bad we are and seeks to punish us and the world for a set of rules that don't even make sense in a modern world. We find joy because Jesus died, fulfilled the prophecy and paid for our sins, then he sent Parakletos to come alongside to guide us into truth about the "coming things". If you google Parakletos you will find law firms and agencies who have adapted the name for their company. I don't see the Holy Spirit as fighting against us in court, but for us, that is why he is the encourager and we are to be encouragers also.

Strong's defines **νόμος** *nomos* (law) as **prescriptive usage**, generally (regulation), specifically (of Moses)

John 1:17 says “For the Law was given through Moses; grace and truth were realized through Jesus Christ.” John 1:16 claims that in his fullness we receive και^{G2532} CONJ χαριν^{G5485} N-ASF αντι^{G473} PREP χαριτος^{G5485} N-GSF (grace as grace)

τας^{G3588} T-APF εντολας^{G1785} N-APF τας^{G3588} T-APF εμας^{G1699} S-1APF τηρησετε^{G5083} V-FAI-2P (“If you love Me, you will keep My commandments”) John 14:15 has an OSV pattern that puts the focus on “my” commandments. The word commandments, like the word law is described in Strongs to mean prescriptive. We have to reflect that Jesus prescription for sin was “Jesus” so sin is not believing in him. In 15:12 εστιν^{G1510} V-PAI-3S η^{G3588} T-NSF εντολη^{G1785} N-NSF η^{G3588} T-NSF εμη^{G1699} S-1NSF (is the commandment of me) uses a VOS pattern which puts the focus on what my commandments are. His commandment was “to love one another” as he loved them and his final instructions were “to feed my sheep”(vs 21).

I’m looking forward to a day when Christians stop beating people over the head with a 2000 year old set of patriarchal rules from their Bibles that they read like a self-help book. We seek Christ for comfort, which is defined in our conservative world view by safety and success, but the disciples were rewarded with neither. If we walk in his grace through the power of Parakletos we will find truth. If our purpose is to find truth rather than safety and success, sin won’t be such a struggle and rules wouldn’t matter so much. If we allow the Holy Spirit to be alive in us, he will convince the world of Christ’s grace through truth, in our love and encouragement rather than the judgement that once condemned even the savior himself, Then we will find comfort in doing God’s work.

The book of John starts out talking about Jesus as “the word” with God since the beginning, shows us how he lives in us continually through the power and authority of the Holy Spirit and ends giving clarity about just how little we actually do know about the works of Christ. We need to let Parakletos be the advocate to ourselves and the world, compare what we do know and admit that we don’t know it all.

The thing I like most about Dr Beattys word order is that he is not afraid to step out and try something new and different from the standard. He follows Parakletos instead of people and allows God to work through him revealing truth about “coming things” with his gift of linguistics. I am excited to learn more about Dr Beattys insights into the Greek language next semester!

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Class Notes Dr. Mark Beatty

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ESWORD

Commentaries: Barnes, Clark, Henry, RWP

Dictionary: Strong's Greek Dictionary, The
New Testament Greek Lexicon