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A Study of the Paraclete Passages in the Gospel of St. John

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A STUDY OF THE PARACLETE PASSAGES
IN THE GOSPEL OF ST. JOHN

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Exegesis
in partial fulfillment of the
requirements for the degree of
Bachelor of Divinity

by

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June 1954

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vision of the doctrine for this book had been suggested.
 reading soon showed the value of the study and the impor-
 tance of the work of the Paraclete in the life of the church.
 which had supervised the main portion involved very
 well when he wrote

He let Jesus live the most perfect life that God
 has ever sent into the world, and he lived it for us, that
 we might be saved by his blood. (John 1:14)

This book was published by the American Board of
 Christian Literature, 1880, and is now being re-issued
 by the American Board of Christian Literature, 1911.

-1911, No. 111.

CHAPTER I

INTRODUCTION

The primary acquaintance of the average Christian with the Paraclete, although by a variety of names, is in the devotional literature of the Christian Church. For example, in the Litany in The Lutheran Hymnal¹ we pray God to help us "by the coming of the Holy Ghost, the Comforter." Or in a great hymn like "Creator Spirit" we sing praise to the "Eternal Paraclete."² Before the study of the passages included in this paper my acquaintance with the Paraclete had been limited to references like those cited and devotional reading in the Gospel of John. After the investigation of the passages for this thesis had been suggested, reading soon showed the relevance of the study and the importance of the work of the Paraclete in the life of the church. Bishop Honkel summarized the basic problem involved very well when he wrote:

Wo ist Jesus fuer uns noch greifbar? Wie kann das, was sich vor zweitausend Jahren ereignet hat, unmittelbar zu uns sein und wir zu ihm? Diese Frage geht in verschiedener Gestalt durch die Geschichte der

¹The Lutheran Hymnal authorized by the synods constituting The Evangelical Lutheran Synodical Conference of North America. (St. Louis: Concordia Publishing House, 1941), p. 111.

²Ibid., Hymn 236.

Christenheit, ihre Frömmigkeit, ihr Ethos, ihre Kunst und Theologie.³

Thus the study of the Paraclete touches on the very heart of the Christian Church, the creation of its life, its growth, its outreach into the world, its power to hold its own to Christ and to convict others of sin and direct them to Christ. For the Christian, then, although he may have made no academic study of the questions about the Paraclete, the Paraclete is most personally near and a most intimate acquaintance.

Method

This paper proposes fundamentally to make a study of the passages where the term Paraclete is found in the Gospel of John. The reference in I John 2:1 has been omitted for, although the Greek term used is the same, the reference is clearly to Christ while the Gospel references refer to the Holy Spirit.

Any attempt to define exactly the limits of the passages in which the Paraclete is found must be arbitrary, since an understanding of them relies very heavily on the context. For the purposes of this study the passages studied were delimited as follows:

³Bishop Th. Heckel, Wahrheit in Johannesevangelium und bei Luther Betrachtungen und Texte (Helsinki: Akademische Buchhandlung, 1944), p. 91.

1. John 14:15-17
2. 14:25 f.
3. 15:26 f.
4. 16:7-15

The passages were first studied grammatically for the basic constructions. Then the Greek words used were studied for their content by means of concordance study⁴ and examination of the interpretation in Kittel's Theologisches Woerterbuch⁵. Then followed an examination of the commentators on the Gospel of John with particular reference to the critical commentaries. Since the Paraclete passages are very interrelated in their thought content, they were then studied topically according to the divisions in the Table of Contents.

Because of the nature of this thesis, which proposes to be basically a study of the passages in the Gospel of John, there has been no attempt to relate the development of the Paraclete or intercessor idea in the history of religion. For such material the reader is referred to writers like

⁴W. F. Moulton and A. S. Geden, A Concordance to the Greek New Testament (Edinburgh: T. & T. Clark, 1950).

⁵Theologisches Woerterbuch zum Neuen Testament, edited by Gerhard Kittel (Stuttgart: W. Kohlhammer Verlag, Date by volume and fascicle), passim.

Mowinckel⁶ and Johansson⁷ and to the introduction of the article by Johannes Behm⁸.

Suppositions

The question of the authorship of the Gospel and the first epistle of John has not been studied exhaustively. Whether or not both came from the same pen, as the writer believes, is not vital to the study, for it must be admitted, at the very least, that both are very closely related to one another. Thus the opinion of Johannes Behm has been the basic supposition of this study.

Johannes und 1. Johannesbrief, die allein in Frage kommen, sind hier als literarische Einheiten auf ihren Sprachgebrauch u ihr Begriffsverstaendnis zu untersuchen. Quellen u literarkritische Probleme bleiben ausser Betracht, es sei denn, dass die vorliegende Aufgabe an irgendeinem Punkt ein Eingehen auf sie verlangt.⁹

The order of the passages as found in the Nestle text

⁶Sigmund Mowinckel, "Die Vorstellung des Spaetjudentums vom heiligen Geist als Fuersprecher und der johanneische Paraklet," Zeitschrift fuer die Neutestamentliche Wissenschaft, XXXII (1933), 97-130.

⁷Nils Johansson, Parakletoi (Lund: Hakan Ohlssons Boktryckeri, 1940).

⁸Johannes Behm, "πράκλυτος," Theologisches Woerterbuch zum Neuen Testament, edited by Gerhard Friedrich. V. Lieferung 13 (Stuttgart: W. Kohlhammer Verlag, 1953), 798-812.

⁹Ibid., p. 802.

of the Greek New Testament¹⁰ has been followed. Since the problem of the meaning of these texts is basic to the problem of the order of chapters 13 to 16, rather than vice-versa, this approach seems admissible.

It should be noted that all English quotations from the Bible are from the Revised Standard Version unless otherwise noted¹¹.

¹⁰Eberhard Nestle, Novum Testamentum Graece (19th edition reworked by Erwin Nestle, Stuttgart: Privilegierte Württembergische Bibelanstalt, 1949).

¹¹The New Testament, Revised Standard Version. (New York: Thomas Nelson & Sons, 1946).

CHAPTER II

A STUDY OF THE TERM παράκλητος

The word παράκλητος, which is not used in the New Testament, outside of the Johannine corpus, is derived from the verb παρακαλεῖν. This verb means:

- . . . to call a person to stand by one (παρά), and hence to help in various ways, e.g.
- (a) as a witness, to be present when a thing is done. cf. Demosthenes, c. Phorm. 29.
 - (b) as an adviser. Cf. Xenophon, Anab. I. vi. 5, . . .
 - (c) as an advocate. Cf. Aeschines, Fals. Log.¹

As soon as one moves beyond this statement of the source of derivation, there is much disagreement among commentators as to the word's form and meaning in both extra-Biblical and Biblical literature.

Extra-New Testament Greek Background

In pre-New Testament usage the word means, "called to one's aid, in a court of justice: as Subst., legal assistant, advocate," or is employed adjectivally with the meaning, "summoned."² It designates the activity of a helper or counsel before the court, the representation of one by word,

¹J. H. Bernard, Gospel According to St. John (Edinburgh: T. & T. Clark, 1948), II, 497.

²Henry Liddell and Robert Scott, A Greek-English Lexicon (Oxford: Clarendon Press, 1933), II, 7, 1313.

and is expressed in German by the term Fuersprecher.³ James Moulton defines its original meaning as, "'one called in' to support, hence 'advocate,' 'pleader,' 'a friend of the accused person, called to speak to his character, or otherwise enlist the sympathy of the judges.'"⁴

Dr. Walter Bauer, both in his commentary on the Gospel of John and in his dictionary, posits an essentially common meaning for the word wherever it is used in pre-Christian and extra-Christian literature: namely, he who comes forward in favor of another, "der zugunsten eines anderen Auftretende, der Mittler, d. Fuersprecher, d. Helfer."⁵

Definitely it is not the technical term for an advocate or lawyer in the sense of εὐδίκος or συνήγορος.⁶ Rather, it is a common term for one who speaks in favor of a person,

³Johannes Behn, "παρακλητος," Theologisches Woerterbuch zum Neuen Testament (Stuttgart: W. Kohlhammer Verlag, 1953), V, 799.

⁴James Moulton and George Milligan, The Vocabulary of the Greek New Testament (Grand Rapids: W. B. Eerdmans Publishing Co., 1949), p. 485.

⁵Walter Bauer, Griechisch-Deutsches Woerterbuch zu den Schriften des Neuen Testaments und der uebrigen uechristlichen Literatur (Fourth new and completely revised edition; Berlin: Alfred Topelmann, 1952), col. 1126.

Walter Bauer, "Johannes," Handbuch zum Neuen Testament (Tuebingen: J. G. B. Mohr, 1919), II, 138.

⁶Behn, op. cit., p. 799.

an intercessor.⁷ Rudolph Bultmann states that often the idea is simply that of giving aid, and the word might be simply translated helper.⁸ Nevertheless, in the entire realm of Greek and Hellenistic speech known to us, the history of the word shows that it does stem from legal life.⁹

In the writings of Philo we also find that the word is used in the passive sense of one called for aid. Despite the fact that Bauer argues for the active meaning in one quotation, James Hastings' argument for the passive interpretation still stands as valid.¹⁰

Although Josephus never uses the term παράκλητος itself, he does employ the derivatives δεσπαράκλητον and ἀπαράκλητους. In both instances it is clear that Josephus uses the word in the passive sense.¹¹

Even a strong contender for the active interpretation like Bauer admits that in its early use the word was used basically in the passive sense.¹² But it is contended that

⁷Theodor Zahn, Das Evangelium des Johannes (First and second edition; Leipzig: A. Deichert'sche Verlagsbuchhandlung Nachf., 1908), pp. 554 f.

⁸Rudolf Bultmann, Das Evangelium des Johannes (Goettingen: Vandenhoeck and Ruprecht, 1952), p. 438.

⁹Behm, op. cit., p. 801.

¹⁰James Hastings, "Paraclete," A Dictionary of the Bible (New York: Charles Scribner's Sons, 1901), III, 656.

¹¹Adolf Schlatter, Der Evangelist Johannes (Stuttgart: Calver Vereinsbuchhandlung, 1930), p. 297.

¹²Bauer, Griechisch-Deutsches Woerterbuch, col. 1126.

men soon left off the passive idea of *παρακεκλησθαι* and more and more adopted the active idea of *παρακαλεῖν*. To support this argument it is stated that the translation of $\Pi \rho \alpha \kappa \lambda \eta \tau \omicron \varsigma$ in Job 16:2 with *πράκλιτοι* by Aquila and Theodotion, while the Septuagint uses *παρακλήτορες*, shows that the active and passive forms were interchangeable. Thus *πράκλιτος* is said to have assumed the active meaning of "comforter" or "counselor" rather than the passive idea of "one summoned for help", "called to speak to one's good."¹³ To argue so conclusively from this example seems weak, since it is singular in all Jewish usage. Hastings argues that the very fact that the active form was used by the translators of the Septuagint argues against the active meaning of *πράκλιτος*. There would have been no sense for maintaining two different words with the same meaning.¹⁴ It is more likely that Aquila and Theodotion, who worked between 120 and 150 A.D., had absorbed the associations which had gathered around *πράκλιτος* in the second century works of the Greek fathers.¹⁵

¹³Ibid.

¹⁴Hastings, op. cit., p. 666.

¹⁵Brooks F. Westcott, The Gospel According to St. John (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 1951), p. 212.

Rabbinic Usage

The word *παράκλητος* was taken directly into rabbinic literature in the forms *שׁוֹפְרָן*, *שׁוֹפְרָן*. Also here the word held the idea of intercessor, although the synonym *συνήγορος*, *גִּיבּוֹר* was the technical and legal term.¹⁶

The Greek Fathers

The Greek fathers are the men who began to interpret the word in an active sense, as if it meant the "consoler." We find this interpretation first given by Origen (d. 254), who, according to Rufinus, says that in the Greek the word has two meanings: "'intercessor' and 'consoler' (deprecatorum et consolatorum [sic])."¹⁷ From this time on most of the Greek fathers interpret the word in an active sense.¹⁸

The Latin Fathers

¹⁶Hermann Strack and Paul Billerbeck, Das Evangelium nach Markus, Lukas und Johannes und die Apostelgeschichte erläutert aus Talmud und Midrasch (Munich: C. H. Beck'sche Verlagsbuchhandlung, 1924), p. 560.

¹⁷Westcott, op. cit., p. 212.

¹⁸Eusebius, De Ecclesiastica Theologia, III, 5, 11 f.; Chrysostom, Homily on John 75, Migne 59, 403; Gregory of Nyssa, Eunom. II, Migne, 45, 552B; Theodore of Mopsuestia, Commentary on John. See Bauer, Griechisch-Deutsches Wörterbuch, col. 1126; Westcott, op. cit., p. 212.

In contrast to the Greek fathers, the Latin fathers translated *παράκλητος* with the term advocatus, clearly a perfect passive participle. Thus we find it translated by Tertullian (De Ieiunio 13; Adversus Paraxean 9) and Hilary (De Trinitate VIII 19). But the Latin term advocatus is not limited to the meaning of the Scot term advocate, the barrister whose interest is limited to his success in presenting a case and pocketing his fee. The sense of the word in the Roman law courts is given by Asconius when he explains the use by Cicero thus: "He who defends another in the courts is called either a Patron, if he is a speaker, or Advocate, if he supplies the law or lends his presence on a friend's behalf (In Divinationem ad Q. Caecilium)."¹⁹ The Roman advocate was one who had a personal interest in the person defended; he was his patron, guardian, instructor and protector as well as spokesman.

Grammatical Argument

An attempt has been made to establish the active meaning of the form *παράκλητος* by argument from purely linguistic rules of construction and formation. Bauer suggests this already when arguing concerning the passage in Job 16:2.²⁰

¹⁹R. Birch Hoyle, "The Paraclete in Tertullian's Writings," The Biblical Review, XVI (April, 1931), 171 f.

²⁰Bauer, Griechisch-Deutsches Woerterbuch, col. 1126.

Theodor Zahn asserted that to term it impossible linguistically to equate παράκλιτος with παρακλήων rests on the lack of knowledge of Greek word formation.²¹ Both he and Bauer, in the places cited, refer the reader to Raphael Kuehner's grammar of the Greek language. Examination of the references, however, does not bear out the claim. Kuehner states that verbal adjectives ending in -τος designate either a completed activity, like the perfect passive participle, normally with verbs which express a sense (sinnlich) function; or the concept of possibility, like Latin adjectives ending in -ibilis or German -lich, -bar, which are equivalent to English adjectives ending in -ible or -able. Words of the latter type normally express mental (geistige) functions-- νοητός, μιστός, etc. Only intransitive verbs often have the meaning of the present active participle-- ρυτός, διακτός etc.²² The words μένεταις, πιστός, ρυτός, περίρρυτος, ὑποπτός, λαλιτός, which Zahn cites in his argument, all fall under the category of either derivatives of intransitive verbs or those expressing mental functions. παράκλιτος, however, falls into neither of these categories. Thus Kuehner does not support his claim.

²¹Zahn, op. cit., pp. 555 f.

²²Raphael Kuehner, Ausführliche Grammatik der griechischen Sprache, edited by Friedrich Blass (Third edition; Hannover: Hahn'sche Buchhandlung, 1892), II, 1, 288.

Kuehner makes a further statement concerning compounds of transitive verbs.

Auch die von transitiven Aktiven abgeleiteten Komposita, besonders die, welche mit einem Nomen oder Adverb, selten die, welche mit einer Praepos. zusammengesetzt sind, haben sehr haeufig aktive Bedeut., als ὑποπτος²³

Since παρακλιτος is a copulative composition of the preposition παρά and the verb κλιῖν, the possibility of its active meaning is, at best, only remotely possible. In addition, if the word were active, we would expect the form παρακλιτης, a form which, according to Liddell-Scott and Debrunner, does not exist.²⁴

Thus grammatical study alone cannot determine the meaning of the term παρακλιτος. The difficulty and disagreement have arisen from an endeavor to limit the term to either a passive or active meaning. Grammatically, however, the best conclusion seems to be that the form is passive.

Active Force

In all the writers cited, however, one can easily distinguish an active force in this word. The very passive meaning, summoned for help, implies an active function on the part of the παρακλιτος. This is seen even in the Latin

²³Ibid., p. 269.

²⁴Bohm, op. cit., p. 799.

fathers quoted above, who, although they employ the passive form, still have not forgotten the active work of the advocate. Tertullian writes, "paracletus id est advocatus ad exorandum iudicem" and Hilary says, "cum venerit advocatus ille."²⁵ In both instances the passive form is used but the person named is actively performing some function. Thus a writer like F. Godet, who argues strongly for the passive and legal sense, still interprets the work of the Paraclete as a very active function: "support in moments of weakness, counselor in the difficulties of life, consoler in affliction."²⁶ Thus the conclusion in the commentary of Edwyn Hoskyns is valid:

But any noun, however passive in form, that is used to describe any part of the work or purpose of God, must inevitably acquire active significance in the process, and both translations, advocate as well as comforter, do in fact recognize that more than the mere passive form of the word has conditioned its use.²⁷

²⁵Bauer, "Johannes", p. 139.

²⁶F. Godet, Commentary of the Gospel of St. John, translated by M. D. Cusin (Edinburgh: T. & T. Clark, 1876), III, 143.

²⁷Edwyn C. Hoskyns, The Fourth Gospel, edited by Francis Noel Davey (London: Faber and Faber Limited, 1950), p. 469 f.

CHAPTER III

TO WHOM THE PARACLETE IS SENT

The first Paraclete passage in the Gospel of John (14:15-17) precedes the promise of the Paraclete with a conditional sentence: Ἐὰν ἀγαπήτε με, τὰς ἐντολάς τὰς ἐμὰς τηρήσετε. μὲν ἔρωτώ τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν.

This statement makes clear that the Paraclete will be sent only to people who stand in a relationship of love and obedience to Christ. According to Heinrich Meyer, both uses of καί in this quotation are consecutive.¹ In such a case they would best be translated, "and in that case" or "and so"² and would make the sending of the Paraclete conditional to the love of the disciples toward Christ. Even if the καί is interpreted as coordinate, the verse asserts an activity on the part of the disciples going on at the time when Christ asks the Father to send the Paraclete. At first glance a reader may consider this to imply that the initiative for the sending of the Paraclete must come from the obedience of the

¹Heinrich A. W. Meyer, The Gospel of John, translated from the fifth German edition by Wm. Urwick, the translation revised and edited by Frederick Crombie (New York: Funk and Wagnalls, 1884), p. 414.

²Friedrich Blass, Grammatik des neutestamentlichen Griechisch, Revised by Albert Debrunner (8th edition; Goettingen: Vandenhoeck & Ruprecht, 1949), p. 200, par. 42, 2.

disciples, an idea which is contrary to the analogy of faith. Basic to an understanding is the meaning of the phrase τὰς ἐντολάς τὰς ἐμὰς τηρήσατε. The writer of the Gospel uses the term ἐντολή in a sense not properly or fully expressed by the English word "commandment", which is usually tinged with the idea of law and compulsion.

The Meaning of the Term ἐντολή

The word ἐντολή is often used in the Septuagint, both in the singular and plural forms. Most frequently it is the translation of the word עֲוֹנוֹת, although it is also used for the translation of several other terms.³ In his study on the word, Gottlob Schrenk concludes that it designates "die Einzelgebote des at.l. Gesetzes" and is often used in connection with other words of like meaning.⁴ Throughout the Septuagint and in the apocryphal and patristic writings the word always implies a commandment given by God.⁵

In the New Testament the word takes on very specific meaning, especially in the Gospel of John. First of all, it is used with reference to the work for which Christ had come at the direction of the Father. According to 12:50 this com-

³Gottlob Schrenk, "ἐντολή," Theologische Woerterbuch zum Neuen Testament (Stuttgart: W. Kohlhammer, c.1935), II, 542.

⁴Ibid.

⁵Ibid., p. 543.

mandment means eternal life for men. This may mean that the accomplishment of the mission prescribed by the commandment will produce eternal life⁶, or that the will of God manifested in the commission is eternal life. In the latter sense the ἐντολή is not directed toward life but is life itself.⁷ In either case it is clear that the purpose and content of the commandment of God to Christ is eternal life for men.

The words of Jesus ἄλλ' ἵνα γυνῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα καὶ καθὼς ἐνετείλατό μοι ὁ πατήρ, οὕτως ποιῶ. (14:31) show clearly that his obedience to the ἐντολή did not stem from fear or a mere sense of duty. Rather it stemmed from the Father-Son relationship of love which existed between Christ and the Father. Thus we can agree with the statement of Schrenk:

. . . der Auftrag, der sich auf die Gesamtsendung des Sohnes bezieht, nicht als Zwang und horrisches Gebot, sondern als eine aus vaterlicher Liebe stammende Bestimmung und Ermächtigung, die ausdrücklich von der Freiwilligkeit des Sohnes aufgenommen wird.⁸

Obedience to the commandment of God by Christ was manifested in many activities, in words and actions (12:49,50). But the fullness of its meaning is shown in the one final act toward which the life and activity of Christ moved, His death.

⁶Rudolf Bultmann, Das Evangelium des Johannes (Goettingen: Vandenhoeck and Ruprecht, 1952), p. 263.

⁷Brooks F. Westcott, The Gospel According to St. John (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 1951), p. 187.

⁸Schrenk, op. cit., p. 550.

He, of his own accord, would lay down his life and take it up again for he had received this commandment from his Father (4:9,10). Thus the word ἐντολή becomes a one-word summary of the force and compulsion laid upon him by love to the Father in carrying out the Father's will of redemption for men. The Father had given the ἐντολή and Christ had devoted himself to carrying it out (12:49).

But God had accomplished this work through Christ that men might now display the same obedience in their lives. (Cf. I John 4) But obedience, the keeping of the commandments (ἐντολὰς), is not an action accomplished by men standing alone and dependent upon their own inherent ability. Rather, it is the result of a new life created through Christ and continued in relationship to him. It is clear in this Gospel that faith is still the condition of eternal life (3:15; 6:47; 20:31) and without it there is no rescue from death (8:24). The content of this faith is stated in the words of Bernhard Weisz:

Dann ist der Glaube die Ueberzeugung davon, dass er ist, der er sein will, und sein Folge das Bekenntnis, dass er der Christ (9,22. 12,42) oder der Sohn Gottes sei (I, 4,15. 2,23. Vgl. I,4,2. 3. II,7)⁹

The person of Christ is the object of this faith since we find the expression πιστεῦσιν εἰς ἐμὲ used nine times and

⁹Bernhard Weisz, Lehrbuch der Biblischen Theologie des Neuen Testament (Fourth edition; Berlin: Wilhelm Hertz, 1934), p. 638.

πιστεύειν εἰς αὐτόν used twelve times in the Gospel.

A study of the verb πιστεύειν in the Gospel will show that the expression πιστεύειν εἰς is the strongest expression for faith used by the writer and its object is always the divinity, Father or Son. It seems to be closest to the Pauline idea of faith. The acts of love are now the necessary evidence of the revelation of God and the sign of discipleship, the sign of faith. Weisz summarizes this as follows:

. . . obwohl die Liebe die notwendige Wirkung der vollkommenen Gottesoffenbarung ist (. . .), so proclamirt sie Jesus doch als das neue Gebot (13, 34. 15, 12. 17. Vgl. I, 4, 21), dessen Erfuellung das Zeichen seiner Juengerschaft ist (13, 35) und das darum, . . . als das vornehmste Gebot charakterisiert wird.¹⁰

Thus in I John 3:23 we find the commandment of faith in Christ and the demand for love inseparably joined together. "Das zur Heilserlangung Nothwendige wird auch dargestellt als eine aus der Liebe zu Gott hervorgehende Erfuellung seiner Gebote, die insbesondere den Glauben und die Bruderliebe fordern."¹¹ (The italics are mine.)

This understanding then destroys the possibility of interpreting 14:15 to make the acts and works of love on the part of the disciples the impulse which sets God's work in Christ in motion. The immediate context makes this even more impossible for verse 12 states that deeds such as Christ did

¹⁰Ibid., p. 649.

¹¹Ibid., p. 648.

are done by men only after they have faith in him-- ὁ πιστεύων εἰς ἐμὲ τὰ ἔργα ἃ ἐγὼ ποιῶ καὶ ἐν οἷ ποιήσει.

There is here no room for legalistic motivation by demand and threat. Since the demand of love had been known of old, the real uniqueness of Christ's commandment of love, according to Schrenk, was that it was grounded in man's relationship to Christ.

Die neue ἐντολή Jesu an die Juenger ist das Liebesgebot. Es findet J 13, 34 seine tiefste Begründung. Das 'Neue' besteht nicht im Gebot der Liebe ueberhaupt oder in einem neuen Grad des Liebens, sondern in der neuartigen christologischen Verwurzelung: als die von Jesus Geliebten sollen sie sich untereinander lieben. Sie haben Jesu grundlegendes Lieben zu verwirklichen. So wird das liebende Geben Jesu selbst Grund und Kraft des neuen ἐγγαγίου.¹²

Since the keeping of the commandments by the disciples and the obedience to the orders of the Father by the Son flow out of love, it appears that the directions of law have made way for the personal communion of a relationship of love. Also the goal of obedience, the full joy of the door (15:11), has separated this obedience of the ἐντολαί from all legal understanding.¹³

The plural usage, ἐντολαί, is simply a further development of the idea of the ἐντολή. In the epistles of John

¹²Schrenk, op. cit., p. 550.

¹³Ibid., p. 551.

the ἐντολαί always lead to the ἐντολή, except in the instance of I John 4:21ff., where the order is reversed. Schrenk maintains that this means that the commandment of love is the real content of the many ἐντολαί.¹⁴ The several commandments do not mean a multitude of prescribed directions but expressions of the single ἐντολή in the diversity of an obedient life of love.¹⁵

Thus we see that it is important to note that the promise of the Paraclete is not a promise directed to men who know nothing of Christ. Rather these words are spoken to the followers of Jesus whom he must now leave and whom He wishes to counsel and prepare for the task ahead in the building of the church. This chapter of the Gospel opens with the words μὴ παρεσθῆναι ὑμῶν ἡ καρδία· πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἐμὲ πιστεύετε. These were the men who had accepted Christ to be the holy one of God that he claimed to be. For them Peter had confessed, "We believe and know that you are the holy one of God" (6:68 f.). They had come to faith in him and accepted him as their Lord and the promised Messiah. Nor had this faith been a product of flesh and blood; God had revealed it to them. (Matt. 16:17). Christ now promises to send one who will help them to understand more fully the meaning of his work, especially the work which lay ahead in the passion.

¹⁴Ibid.

¹⁵Ibid., p. 550.

Thus the promise of the Paraclete is made to the disciples for life in the church. E. W. Hengstenberg has summarized this in the following words:

Es scheint auf den ersten Anblick auffallend, dass die Sendung des Heiligen Geistes hier von der Liebe Christi und der Haltung seiner Gebote abhaengig gemacht wird, waehrend doch nach 1 Cor. 12, 3 Niemand Christum den Herrn nennen kann ohne durch den Heiligen Geist. Aber es ist hier nicht von der Sendung des Heiligen Geistes im Allgemeinen die Rede, sondern in einer ganz bestimmten Beziehung, als Paraklet, als Beistand in dem grossen Prozesse, den die Kirche gegen die Welt zu fuehren hat.¹⁶

¹⁶E. W. Hengstenberg, Das Evangelium des Heiligen Johannes (Berlin: Gustav Schlawitz, 1857), III, 39.

CHAPTER IV

THE RELATION OF THE PARACLETE TO THE FATHER AND THE SON

That the Paraclete comes to continue the work of Christ is clear from the expression ἄλλον παράκλητον δώσει. The reference seems to point clearly to Christ as the first Paraclete. Bultmann refutes the argument of Michaelis, who translates ἄλλον παράκλητον, "er wird noch einen Anderen und zwar als Parakl. . . geben."¹ Rather it implies that when the Fourth Gospel was written the term παράκλητος had already been applied to Christ, and this may be confirmed by the direct use of the word with reference to our Lord in I John 2:1.² It might also be surmised that Jesus had used the very term in speaking to the disciples, since the word had been taken over into Aramaic as a loan-word.³

By the very nature of the case, however, the identity of the work of Christ and the work of the Paraclete is not stated explicitly and in detail in the Paraclete passages. The Paraclete was to come after Jesus completed his work by his crucifixion and resurrection, which were imminent when

¹Rudolf Bultmann, Das Evangelium des Johannes, Ergänzungsheft (Goettingen: Vandenhoeck und Ruprecht, 1953), p. 41.

²Henry Barclay Swete, The Holy Spirit in the New Testament (London: Macmillan and Co., 1921), p. 372.

³Supra, p. 10.

these words were spoken. Since the disciples could not at this time understand the significance of these events, Christ could not fully expound the Paraclete's work to them. We must view and study Christ's words in the light of the knowledge which comes after. It should be remembered that this was also the point of view of the Gospel writer.

The dominant tone of the chapters in which the Paraclete passages are found is the imminence of our Lord's departure. The first passage is fitted into the midst of Christ's first extended farewell discourse. At the very beginning of the discourse Christ says *πορεύομαι ἐτοιμάσαι τόπον ὑμῶν* (14:2), and immediately before the text he says *ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι* (v. 11). Shortly after the Paraclete passage he says *οὐκ ἀφίσω ὑμᾶς ὀρφάνους* (v. 18).

The fact that the Paraclete comes upon the departure of Christ is made even clearer in the final Paraclete passage (16:7). Here Christ speaks of the coming opposition of the world to the disciples--they will be cast out of the synagogues and killed (16:2). Jesus had not spoken of these facts before, *ὅτι μεθ' ἑμῶν ἦμην* . But now he must go to Him who had sent him. Until this point the disciples had always had Christ present in time of all opposition, but now he must leave. Therefore he speaks to them that which they must know and remember when he has gone. What is more, the gift of the Paraclete is made completely conditional upon the

going of Christ-- ἀλλ' ἐγὼ τὴν ἀλήθειαν
 λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω.
 εἰ γὰρ μὴ ἀπέλθω ὁ παράκλητος οὐ μὴ
 ἔλθῃ πρὸς ὑμᾶς . Unless Jesus leaves the disciples,

unless he goes to the cross to suffer and die and to reunite them to God, he cannot send to them the Paraclete. Therefore it is beneficial for the disciples that he should leave. The conditional sentence here expresses a fact that is immediately imminent ("das jetzt Bevorstehende").⁴ The causal relationship between the departure of Christ and the sending of the Paraclete has been expressed explicitly by J. Ritchie Smith:

As it is the purpose of the Spirit's ministry to carry forward and complete the work of the Son, the Spirit is sent only when that work has been accomplished.⁵

Since he must now leave, Jesus promises to send a Paraclete, who, on the contrary, will be with the disciples εἰς τὸν αἰῶνα . This phrase expresses the eternity of the Paraclete's dwelling with the disciples.⁶ Jesus had been able to strengthen the disciples while he was with them, but

⁴Friedrich Blass, Grammatik des neutestamentlichen Griechisch, Revised by Albert Debrunner (8th edition; Göttingen: Vandenhoeck & Ruprecht, 1949), p. 165, par. 373.

⁵J. Ritchie Smith, The Holy Spirit in the Gospels (New York: The Macmillan Company, 1926), pp. 303 f.

⁶Walter Bauer, Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literatur (Fourth new and completely revised edition; Berlin: Alfred Toepelmann, 1952), col. 48.

now that he leaves someone must come who is able to stay with the disciples permanently. Someone must make Christ present for the disciples. This is the task of the Paraclete.

Bishop Heckel writes:

Der Geist vergewogenwaertigt in seinem Wirken Christus. Das ist Inhalt und Kanon fuer das Walten des Geistes. Der Geist fuehrt zu Christus hin, nicht von Christus weg. Das ist in immer neuen Wendungen betont.⁷

But why does Jesus say ἄλλον παρακλῆτον? Why does he not promise "another teacher," "another master?" Zahn makes the following observation:

Trotzdem wird er nicht (ἄλλος) διδάσκαλος, sondern παρακλῆτος genannt. Jenes wuerde erstens die irrige Vorstellung nahelegen, als ob der Geist auch eine andere und andersartige Lehre bringen sollte, waehrend es gerade gilt, die von Jesus den Juengern gegebenen Gebote, Worte und Wahrheiten ihnen unausloeschlich einzupraegen und verstaendlich zu machen (14, 15. 24. 26; 16, 13--15). Zweitens handelt es sich ja nicht um theoretische Mittheilung von Erkenntnissen, sondern darum, die in Jesus verkoeorperte und durch ihn als Lehrer verkueendigte Wahrheit so in Herz und Gewissen der Juenger einzupflanzen, dass sie ihnen zu einem unveraeusserlichen Element ihres Lebens, zu einer ihr Wollen und Handeln bestimmenden Macht werde. Ein διδάσκειν mit solchem Zweck und Erfolg ist aber ein παρακαλεῖν.⁸

Christ's primary work, according to this Gospel, was to reveal the Father to men. For this reason the prologue of the Gospel termed him the λόγος. He was the word which God wished to speak to the world in order to make Himself known

⁷Bishop Th. Heckel, Wahrheit in Johannesevangelium und bei Luther Betrachtungen und Texte (Helsinki: Akademische Buchhandlung, 1944), p. 100.

⁸Theodor Zahn, Das Evangelium des Johannes (Leipzig: A. Deichert'sche Verlagsbuchhandlung Nachf., 1905), p. 430.

to men and to give them eternal life. Christ had come to show men all things (4:26); he spoke what the Father had commanded (12:49, 50); those who saw him saw the Father (14:9). At the end of his ministry he affirms in his prayer to the Father that he has made known to men the name of God (17:6, 25). In the knowing of God is tied up eternal life and reconciliation, for to know God and Jesus Christ whom He has sent is eternal life (17:2). This now was to be the function of the Paraclete. Step by step Jesus had led men to know the secret of the kingdom of God. The Paraclete is now to carry on this work. Bultmann has made a more extended comparison of the work of Christ and the Paraclete.⁹ This resemblance becomes clearer as the work of the Paraclete is studied further.

It is on the basis of the statement by Jesus that he was the Paraclete of the disciples up to this time that Zahn presents a theological argument against the idea of a passive interpretation of παρακλήτος.

⁹"... denn auch dieser ist 1. von Gott gesandt (5:30 8:16 usw.) und von Gott ausgegangen (8:42, 13:3 usw., s. S. 224, 4); 2. er ist nicht der Welt, sondern nur den Glaubigen sichtbar als der Offenbarer (1:10, 12; 8:14, 19, 17:8 usw.); 3. er lehrt und fuhrt in die Wahrheit (7:16f. 8:32, 40 ff. usw.); 4. er redet nicht von sich aus (7:16 f. 12:49 f. usw., s. S. 186, 2); 5. er legt Zeugnis ab fuer sich (8:14) und ueberfuehrt die Welt der Suende (3:20, 7:7 usw.)" Rudolf Bultmann, Das Evangelium des Johannes (Goettingen: Vandenhoeck and Ruprecht, 1952), p. 437.

Indem er den Geist, welchen der Vater auf seine Bitte den Juengern schenken werde, einen anderen Parakleten nennt, bezeichnet er sein eigenes, bisher und bis zu seinem Hingang bestehendes Verhaeltnis und Verhalten zu den Juengern als dasjenige eines Parakleten. Nun liegt aber auf der Hand, dass Jesus sich in diesem Verhaeltnis nicht als ein von den Juengern um seinen Beistand gebotener Rechtebeistand angesehen haben kann. Nicht sie haben ihn, sondern er hat sie erwählt und berufen (15, 16; 2 Pt 1, 3). Aber auch nicht unter dem Gesichtspunkt, dass er ein aus eigenem Antrieb sie vor Gott vertretender Fuersprecher gewesen sei, wie es der zu Gott erhechte Jesus ist (1 Jo 2, 1), laeszt sich die Stellung, welche bisher Jesus zu den Juengern eingenommen hat betrachten.¹⁰

But Zahn's interpretation lacks conclusiveness. Jesus said that he had not promised the Paraclete before because he had been with the disciples (16:4). Whenever the disciples had need for help, they were able to go to him. We have seen that the Paraclete is sent to people who are already in a relation of faith and trust in Christ. One might compare the promise of the Paraclete to the promise of the Messiah. God had promised a Messiah; the people had prayed for him to come. This does not imply that the prayers of the people of Israel were the primary cause of the coming of the Messiah. The Paraclete was promised; men might pray for his coming also. Jesus had been sent as one who could be called upon to help. The Paraclete was one who would come when called upon for aid and strength. This is but another example of the paradox between God's total and exclusive action in the work of man's

¹⁰Zahn, op. cit., p. 556.

redemption and salvation and the participation demanded of man, a paradox which is not contradictory but beyond human reason.

In the actual sending of the Paraclete we find ourselves in the midst of one of the most perplexing problems in the Fourth Gospel--the relation between the Father and the Son. In 14:16 Jesus says that he will ask and the Father will send the Paraclete.¹¹ In 14:26 he says that the Father will send the Paraclete in his name; in 15:26 he says that he himself will send the Paraclete from the Father, and in 16:7 he speaks simply of sending the Paraclete himself. The expressions immediately call to mind the nearby prayer passages. In John 14:13 Jesus says, "Whatever you ask in my name, I will do it", while in 15:16 he says, "whatever you ask the Father in my name, he may give it to you."

The intimate relation between the Father and the Son and the identity of their work are expressed frequently in this Gospel. The Jews had accused Christ of blasphemy for claiming to be the Son of God, since this claim made him an equal of God (5:18). The Son is to be honored with an honor equal to that of the Father (5:23). The same life which the Father

¹¹It should be noted in passing that the verb ἐρωτάω, although used in the New Testament to express a request by Jesus in contrast to αἰτέω to express a request of men, here has no special significance. Heinrich A. W. Meyer, The Gospel of John, Translated from the fifth German edition by Wm. Urwick, the translation revised and edited by Frederick Crombie (New York: Funk and Wagnalls, 1884), p. 414 f.

has in himself He has given to the Son also (5:26) so that the Son lives by the Father (6:57). Faith in the Father must mean faith in the Son whom He has sent (6:29). If the Jews had known Christ, they would have known the Father (8:19) for, in reality, he and the Father are one (10:30), the Father in him and he in the Father (10:38). He who believes in Christ really believes not in him but in the Father who sent Him (12:44); for he who has seen Jesus has seen the Father and there is no other way to the Father but by him (14:9).

In this relationship between Father and Son, the relationship between the Father who is revealed and the Son who is the Revealer, we begin to understand the seemingly unclear or contradictory passages concerning who sends the Paraclete. The Father had sent the incarnate Christ to accomplish the redemption. Now the Son completes His work by leaving, but he sends the Paraclete to fulfill the work of bringing men to the acceptance of this salvation. The Father has willed this work. Therefore Jesus can say that he will request and the Father will send--it is a certainty--, or he can himself promise to send the Paraclete.

In 15:26 Jesus says *πέμψω ὑμῖν παρὰ τοῦ πατρὸς*. Bernard argues that the preposition *παρὰ* implies an equality or sharing. He turns to 1:14, *δοξάν ὡς μονογενοῦς παρὰ πατρὸς*. "The glory is at once derivative and on a level with its

source."¹² We might also deduce such an interpretation from passages such as ἔγωγε εἶδα αὐτόν, ὅτι παρ' αὐτοῦ εἶμι (7:29) or εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἔδύνατο ποιεῖν οὕτως. (9:33). Certainly the thought is valid, but in the light of a passage such as 1:6, which states of John the Baptist that he was ἀπεσταλμένος παρὰ θεοῦ, it seems more likely that the idea of equality or sharing comes from the context and cross references than from the preposition itself.

A question has arisen concerning the statement in 15:26 that the Paraclete, the Spirit of truth, παρὰ τοῦ πατρὸς ἐκπορεύεται. Along with others Godet argues that this refers to the eternal procession of the Spirit from the Father, as we confess in our creeds.¹³ Grammatically the verb may be interpreted as a timeless present,¹⁴ but to read into this word the concepts of a doctrine which was not developed until later centuries seems quite dubious. The preposition παρὰ seems to stand in opposition to Godet's interpretation. We have seen that this preposition is used frequently with verbs expressing the coming of the Son. The creeds, in expressing the procession of the Spirit from the Father and the Son, use

¹²J. H. Bernard, Gospel According to St. John (Edinburgh: T. & T. Clark, 1948), I, 23.

¹³F. Godet, Commentary of the Gospel of St. John, translated by M. D. Cusin (Edinburgh: T. & T. Clark, 1876), III, 175.

¹⁴Bultmann, Das Evangelium des Johannes, p. 426.

the preposition ἐκ. The Greek fathers who apply this passage to eternal procession instinctively substitute ἐκ for παρά.¹⁵ Rather the verb simply shows that the Father is the source of the Spirit, that the Spirit comes from Him, but in no way implies an explanation or picture of the mysterious relation between the persons of the Trinity.¹⁶

In 14:26 we read that the Father will send the Paraclete ἐν τῷ ὀνόματί μου. In these four words are compressed the central idea of the work and authority of the Paraclete. At the center stands the term ὄνομα. The term was used in ancient and primitive forms of spiritual and religious experience. In Judaism it took on singular meaning and the name of God was worthy of the highest respect.¹⁷ The name came to represent the person who bears it¹⁸ and stood for God Himself. Julius Schniewind has expressed it with the following words:

Und Gott selbst ist gemeint, wenn von seinem Namen geredet wird. In der Sprache der gesamten Bibel bedeutet der Name Gottes soviel wie Gott selbst. Die religionsgeschichtliche Forschung hat darauf geachtet,

¹⁵Brooks F. Westcott, The Gospel According to St. John (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 1951), p. 225.

¹⁶Bernard, op. cit., II, 499.

¹⁷Bauer, op. cit., col. 1038.

¹⁸"See Phil. iv. 3, Luke x. 20; Acts 1:15, 19:13, 26:9; Eph. 1:21; Lev. 13:12." Hermann Gremer, Biblico-Theological Lexicon of New Testament Greek, translated by William Urwick with additional matter and corrections by the author (Edinburgh: T. & T. Clark, 1878), p. 454.

dass in der weiten Welt ueberall der 'Name' mit der 'Person' gleichgesetzt wird.¹⁹

Yet there is a difference between the person and his name for "name expresses not who one is but what one is."²⁰ In Matt. 10:41 we find a very clear example in the words δ δεχόμενος προφήτην ἐν ὀνόματι προφήτου. He who receives a prophet in the name of a prophet, that is, he who receives a prophet as a prophet, as what he really is. Therefore to have said, "I believe in the Name of Jesus" must be considered to have been more exact than the expression, "I believe in Jesus." The latter simply confesses a vague faith and confidence in Jesus while the former expresses faith and confidence in Christ according to what He really is. Cremer claims, moreover, that, "the name describes, for the sake of others, what the individual is; it expresses what he is for another."²¹ Thus the "name of God" denotes "all that God is for man"; "it is the expression for man of what God is."²² Bietenhard says, "Die Fuelle von Jesus Christi Wesen und Wirken zeigt sich in seinem 'Namen!'"²³

¹⁹Julius Schniewind, Das Evangelium Nach Matthaeus (Goettingen: Vandenhoeck and Ruprecht, 1950), p. 82.

²⁰Cremer, op. cit., p. 454.

²¹Ibid., p. 455.

²²Ibid.

²³Bietenhard, "ὄνομα," Theologisches Woorterbuch zum Noun Testament (Stuttgart: W. Kohlhaeuer Verlag, n.d.), V, 272.

The use of the word $\delta\upsilon\sigma\mu\alpha$ in the expression $\epsilon\upsilon$ $\tau\hat{\eta}$ $\delta\upsilon\sigma\mu\alpha\tau\iota$ still remains one of difficult interpretation. The expression is used frequently in the New Testament.²⁴ Bauer claims that the basic meaning of the phrase in the New Testament is "unter od. mit Nennung, Ausrufung, Anrufung des Namens."²⁵ Thus $\alpha\iota\tau\epsilon\upsilon\iota\nu$ $\tau\hat{\omega}\nu$ $\pi\alpha\tau\epsilon\rho\alpha$ $\epsilon\upsilon$ $\tau\hat{\eta}$ $\delta\upsilon\sigma\mu\alpha\tau\iota$ $\mu\epsilon\upsilon$ (15:16) means "to ask the Father with the use of the name of Jesus." (cf. 14:13, 14, 24, 26) Thus we could interpret the Paraclete passage under consideration, "the Spirit which the Father will send with the use of my name."²⁶ Bietenhard agrees with this interpretation when he writes:

Die allgemeinste Bdtg von $\epsilon\upsilon$ ($\tau\hat{\eta}$) $\delta\upsilon\sigma\mu\alpha\tau\iota$ ist wohl: unter Berufung auf. . . . Wer etwas sagt oder tut 'im Namen jemandes', der beruft sich auf diesen, nimmt dessen Autoritaet fuer sich in Anspruch.²⁷

In the last line, however, we note a new idea. He who says or does anything in the name of someone is appealing

²⁴"Der Ausdruck $\epsilon\upsilon$ $\tau\hat{\eta}$ $\delta\upsilon\sigma\mu\alpha\tau\iota$ wird mit folgenden Verben verbunden: $\epsilon\pi\chi\epsilon\sigma\theta\alpha\iota$ Mt 21, 9 Par; 23, 39 Par (als nt.liches Zitat); J 5, 43; $\epsilon\upsilon\chi\alpha\rho\iota\sigma\tau\epsilon\upsilon\iota\nu$ Eph 5, 20; $\pi\omicron\iota\epsilon\iota\nu$ J 10, 23; Ag 4, 7; Kol 3, 17; $\delta\alpha\iota\mu\acute{\omicron}\nu\iota\alpha$ $\epsilon\kappa\beta\alpha\lambda\lambda\epsilon\upsilon\iota\nu$ Mk 9, 38; 16, 17; Lk 9, 49; $\tau\hat{\alpha}$ $\delta\alpha\iota\mu\acute{\omicron}\nu\iota\alpha$ $\upsilon\pi\omicron$ $\tau\hat{\alpha}$ $\sigma\tau\epsilon\tau\alpha\iota$ Lk 10, 17; $\lambda\alpha\lambda\epsilon\iota\nu$ Jk 5, 10; $\kappa\rho\iota\upsilon\sigma\tau\epsilon\upsilon\iota\nu$ 1 K 5, 4; $\pi\alpha\rho\rho\upsilon\sigma\iota\delta\epsilon\sigma\theta\alpha\iota$ Ag 9, 27f; $\pi\alpha\rho\alpha\chi\chi\acute{\alpha}\lambda\lambda\epsilon\upsilon\iota\nu$ Ag 16, 18; 2 Th 3, 6; $\pi\hat{\alpha}\nu$ $\gamma\omicron\nu\upsilon$ $\kappa\acute{\alpha}\lambda\pi\tau\omicron\iota$ Phil 2, 10; $\delta\iota\kappa\alpha\iota\delta\omicron\sigma\theta\alpha\iota$ 1 K 6, 11; $\lambda\lambda\epsilon\iota\phi\epsilon\iota\nu$ Jk 5, 14; $\alpha\iota\tau\epsilon\upsilon\iota\nu$ J 14, 13, 14; 15, 16; 16, 23f. 26; $\pi\acute{\epsilon}\mu\pi\epsilon\upsilon\iota\nu$ J 14, 26; $\delta\upsilon\upsilon\iota$ $\delta\iota\delta\iota\sigma\iota\nu$ 1 Pt 4, 14; $\pi\omicron\tau\iota\delta\epsilon\iota\nu$ Mk 9, 41; $\delta\upsilon\omega\nu$ $\acute{\epsilon}\chi\epsilon\iota\nu$ J 20, 31; $\tau\eta\rho\epsilon\iota\nu$ J 17, 11; $\acute{\epsilon}\chi\epsilon\iota\rho\epsilon\iota\nu$ $\kappa\alpha\iota$ $\pi\epsilon\rho\iota\pi\alpha\tau\epsilon\upsilon\iota\nu$ Ag 3, 6; $\epsilon\mu\prime$ $\tau\epsilon\sigma\theta\alpha\iota$ Ag 4, 12; $\pi\alpha\rho\iota\sigma\tau\eta\kappa\epsilon\nu$ $\delta\upsilon\lambda\acute{\omicron}\varsigma$ Ag 4, 10; $\beta\alpha\pi\tau\iota\zeta\epsilon\sigma\theta\alpha\iota$ Ag 10, 48(?)."
Ibid., p. 270.

²⁵Bauer, op. cit., col. 1038.

²⁶Ibid., col. 1041.

²⁷Bietenhard, op. cit., p. 270.

to the person, making claim upon his authority. Schniewind argues that to know the name of a man means that one can compel and charm ("bezwingen und bezaubern") him; he who knows how to use the name of a Godhead, can therewith use its power. Thus to do something in someone's name means to do it as though that person himself were doing it, with his power.²⁸ Again and again Jesus can speak of doing things in the name of the Father just as He came in the name of the Father (5:43, 44; 10:25; 12:13). This means that Jesus came or did things in the authority of, with the credit to, claiming the allegiance of the Father. Simply "in the stead of" does not convey the meaning adequately. Jesus not only did these things in the stead of the Father, but with the power that the Father had given unto him. Thus to pray in Jesus' name means to pray with the power that he prayed. We pray believing that the power of the Father is in him, that he has come from the Father, and therefore the Father will hear our prayer. Again the unity of the Father and of the Son are expressed, for the prayer is directed to the Father in the name of the Son.²⁹

Therefore, when the Father sends the Paraclete in Jesus' name he sends him with all the power that Jesus possessed. He has the power to reveal the Father unto men, to bring them

²⁸Schniewind, op. cit., p. 82.

²⁹Bietenhard, op. cit., pp. 275 f.

eternal life, to reprove the world and to judge mankind.

But the power is that same power which Jesus possessed, which he had received from the Father and according to which he acted here on earth and by which he still rules in heaven.

Westcott agrees with this opinion when he writes:

Christ's "name", all, that is, which can be defined as to His nature and His work, is the sphere in which the Spirit acts; and so little by little through the long life of the Church the meaning of the primitive confession "Jesus is Lord" . . . is made more fully known.³⁰

In his article on *ὄνομα* Bietenhard also expresses the same opinion:

Von besonderer Bedeutung ist Johannes 14, 26. Nicht nur Jesus handelt im Namen des Vaters, sondern auch der Vater erfllt den Willen des Christus, indem er im Namen Jesu Christ den Heiligen Geist sendet und so auf das Gebet Jesu hin (J 14, 16) und in Einheit des Willens und Handelns mit dem Auferstandenen (J 16, 26; vgl 15, 7; 20, 22) das Christuswerk durchfhrt.³¹

Here in the name of Jesus is comprehended all that God is for men. Thus the Paraclete is to express to men all that God should mean for them, what He has done and continues to do for them. This thought is summed up in the words of Meyer:

What the name of Jesus comprises in itself forms the sphere in which the divine thought, counsel and will lives. "The name of Jesus is the only name which includes in itself the eternal salvation of men (Acts iv. 12); but God intends and designs, in the mission of the Spirit--of which the causa meritoria lies in

³⁰Westcott, op. cit., pp. 208 f.

³¹Bietenhard, op. cit., p. 273.

this name, and its actual manifestation is connected with the glorification of Jesus (viii. 39)--nothing else than this Name . . . is to be brought about and advanced through the mission of the Spirit.³²

³²Meyer, op. cit., p. 421.

The first chapters of the Gospel of John center their thought about the Holy Spirit and his concern for the individual while chapters 14 to 21 center about his relation to the church, the body of Christ. The Paraclete passages, which are included in this latter section, all speak to the disciples as a group, never as the individual. This fact is well illustrated in the development of Christ's teaching concerning the Paraclete. He would be kept in mind from the very beginning of the study of the Paraclete and the disciples.

The first statement concerning the relationship of the Paraclete and the disciples (14:17) finds expression in the three Greek propositions $\alpha\upsilon\tau\omicron\varsigma$, $\alpha\upsilon\tau\omicron\iota$, and $\alpha\upsilon\tau\omicron\upsilon$. The Father shall give the Paraclete $\alpha\upsilon\tau\omicron\iota$ to the disciples. This marks a fellowship with the Paraclete like that with Jesus, who was with the disciples ($\alpha\upsilon\tau\omicron\upsilon$, John 14:23). This proposition expresses presence with another person and is used interchangeably with $\alpha\upsilon\tau\omicron\iota$. It refers to a close relationship in as active an interchange with another

CHAPTER V

THE RELATION OF THE PARACLETE TO THE DISCIPLES

H. B. Swete has stated that the first chapters of the Gospel of John center their thought about the Holy Spirit and his concern for the individual while chapters 14 to 21 center about his relation to the church, the body of Christ.¹ The Paraclete passages, which are included in this latter section, all speak to the disciples as a group, never as individuals. This fact is made clear in the development of Christ's teaching concerning the Paraclete, but should be kept in mind from the very beginning of the study of the Paraclete and the disciples.

The first statement concerning this relationship of the Paraclete and the disciples (14:17) finds expression in the three Greek prepositions $\mu\epsilon\tau\acute{\alpha}$, $\pi\alpha\rho\acute{\alpha}$ and $\epsilon\upsilon$. The Father shall give the Paraclete $\epsilon\upsilon$ η $\mu\epsilon\theta\prime$ $\epsilon\mu\acute{\omega}\nu$ $\epsilon\iota\varsigma$ $\tau\omicron\upsilon$ $\delta\iota\omega\nu\alpha$. This marks a fellowship with the Paraclete like that with Jesus, who was with the disciples ($\mu\epsilon\tau\acute{\alpha}$ $\epsilon\mu\acute{\omega}\nu$, 14:9; 15:27). This preposition expresses presence with someone or by someone and is used interchangeably with $\sigma\acute{\upsilon}\nu$. It refers to a close relationship in an activity or interchange with another

¹Henry Barclay Swete, The Holy Spirit in the New Testament (London: Macmillan and Co., 1921), p. 143.

and is used with verbs like λέγω , λαλέω , πολεμῶ , εἰρηνεύω .² The Paraclete shall be with the disciples, actively engaged with them in their work.

The idea of the preposition παρά , here used with the dative case, is also that of personal presence, but the emphasis is on the "where."³ This word, too, is used to express Jesus' relationship to the disciples and to the Father. He refers to the things which he saw παρά τῷ πατρὶ (8:38), of the abode he and the Father will make with the man who keeps Christ's word (14:23), of the things he said to the disciples παρά ὑμῶν μένω (14:25), and the glory for which he prays to have in the presence of the Father (17:5). The presence of the Paraclete is not to be merely an idea, a memory to bolster up the spirits, but a real and personal presence with the disciples at the definite historical places in time where they are to be found.

The most intimate relationship between the Paraclete and the disciples, however, is expressed by the statement that the Paraclete will be ἐν ὑμῖν . Both Bernard⁴ and Westcott⁵

²Friedrich Blass, Grammatik des neutestamentlichen Griechisch, Revised by Albert Debrunner (8th edition; Göttingen: Vandenhoeck & Ruprecht, 1949), p. 103, par. 227.

³Ibid., p. 107, par. 238.

⁴J. H. Bernard, Gospel According to St. John (Edinburgh: T. & T. Clark, 1948), II, 546.

⁵F. Westcott, The Gospel According to St. John (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1951), p. 205.

interpret this as a reference to the personal indwelling of the Holy Spirit in the believer. While such a doctrine may be posited on the basis of other references (Rom. 8:9; I John 2:27), this interpretation of the preposition ἐν in the Gospel of John is dubious. In 6:56 Jesus says of him who eats his flesh and drinks his blood that ἐν ἐμοὶ μένει καὶ ἐν αὐτῷ . Again in 12:35, with reference to himself, Jesus says ἔτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἔστί . Here Jesus refers not to the fact that he dwells within each disciple but in their midst. Likewise 1:14 says that the word became flesh and ἐσκήνωσεν ἐν ὑμῖν . In 15:3 Jesus exhorts the disciples μένετε ἐν ἐμοί, καὶ ἐν ὑμῖν , when speaking of the vine and branch picture of their relationship. Again in 14:10 he says, "Do you not believe that ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοὶ ἔστιν ;" and in 17:21 he prays ἵνα πάντες ἐν ᾧ εἶμι καθὼς τὸ πατὴρ ἐν ἐμοὶ καὶ ἐν σοὶ, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ᾧσιν . One cannot speak of our personal indwelling in the Lord Christ or in the Father, nor does the doctrine of the Trinity allow of a mutual indwelling of the Father and the Son in the sense in which Bernard and Westcott speak of the indwelling of the Paraclete in the disciples. Rather the preposition here expresses the relationship between the disciples and the Paraclete which is the most intimate and personal possible. The fact that he will be ἐν ὑμῖν means that he will be as close to the disciples as was Jesus him-

self. There is no stronger term in the fourth Gospel to express the intimacy and personal nature of this relationship.

That this is to be an enduring relationship is brought out not only by the $\epsilon\acute{\iota}\varsigma\ \delta\acute{\iota}\omega\nu\alpha\ \delta$ but also by the verbs $\mu\acute{\epsilon}\nu\epsilon\iota$ and $\chi\acute{\iota}\nu\omega\sigma\kappa\epsilon\tau\epsilon$. These are more likely absolute presents than future presents and express a characteristic relation of the disciples to the Spirit without reference to definite time.⁷ The acceptance of either reading of the verb $\epsilon\acute{\iota}\mu\acute{\iota}$ in verse 17, $\epsilon\acute{\iota}\sigma\tau\alpha\iota$ or $\epsilon\acute{\iota}\sigma\tau\acute{\iota}\nu$, does not change the force or meaning of the passage.

In contrast to the world, which is unable to receive the Paraclete (see below), the disciples do know him. Here again John expresses the relationship between the Paraclete and the disciples which was stated by the preposition $\epsilon\acute{\iota}\nu$. The verb $\chi\acute{\iota}\nu\omega\sigma\kappa\omega$ plays a greater role in the Gospel and first epistle of John than in all other early Christian writings. By it is designated the close relationship between the Father and the Son and the Lord and the disciples. Bultmann writes:

Eine groeazere Rolle als in allen anderen urchristlichen Schriften spielt $\chi\acute{\iota}\nu\omega\sigma\kappa\epsilon\iota\nu$ im Johannesevangelium und 1. Johannesbrief ($\epsilon\acute{\iota}\pi\iota\chi\acute{\iota}\nu\omega\sigma\kappa\epsilon\iota\nu$ fehlt; ebenso, vielleicht absichtlich, $\chi\acute{\iota}\nu\omega\sigma\kappa\epsilon\iota\varsigma$); es bezeichnet (vom alltäglichen

⁶Supra, p. 25.

⁷Heinrich A. W. Meyer, The Gospel of John, Translated from the fifth German edition by Wm. Urwick, the translation revised and edited by Frederick Crombie (New York: Funk and Wagnalls, 1884), p. 416.

Gebrauch ist hier abzusehen) in betonter Weise das Verhaeltnis zu Gott und zu Jesus, und zwar als das einer (persoenlichen) Gemeinschaft, in der jeder durch den andern in seiner Existenz entscheidend bestimmt ist. Wie das Verhaeltnis zwischen dem Vater und dem Sohn, das sonst als εἶναι ἐν (J 10, 38; 14, 11; 17, 21; vgl. bes. 1 J 2, 3. 5; 5, 20), ja als ἐν εἶναι (J 10, 30) beschrieben werden kann, ein wechselseitiges γινώσκειν ist, so das Verhaeltnis der Seinen zu Jesus (J 10, 14 f. 27; vgl. 7, 29; 8, 55), das auch durch εἶναι ἐν bezeichnet werden kann (J 15, 1 ff; 17, 21).

Although Jesus must now leave the disciples, he still had much to teach them. εἶτι πολλὰ ἔχω ὑμῖν λέγειν, ἀλλ' οὐ δύνασθε βασιλεῖν ἄρτι (16:12). The disciples had to learn many facets of the faith more fully--the meaning of Christ's impending death, resurrection and ascension, the doctrine of the church, the meaning of the sacraments, etc. But they cannot receive such teaching now. Often in the past Jesus had spoken to the disciples and they were unable to grasp his teaching. Not until after it had occurred did they understand the prophecy of the resurrection (2:22). When the people welcomed Jesus with palms the disciples did not at first know the meaning of these things. Only after he had been glorified did they remember what had been written and that the people did these things (12:16). Therefore the Paraclete must come to aid them when they shall be ready to receive these teachings with understanding. Zahn relates this fact in the following words:

Rudolf Bultmann, "γινώσκω," Theologisches Woerterbuch zum Neuen Testament (Stuttgart: W. Kohlhammer, 1949), I, 711.

Solange sie den, welcher die Wahrheit in Person ist, als ihren Lehrer bei sich hatten, sahen und hoerten, war die Wahrheit ihnen jederzeit nahe. Damit sie ihnen nicht mit dem Lehrer zugleich entschwinde, beduerfen sie eines anderen Lehrers. Vor allem als Lehrer, welcher die Lehrtaetigkeit Jesu fortsetzt und weiterfuehrt, wird der Paraklet auch 14, 26; 16, 12--15 dargestellt.⁹

ὅταν δὲ ἔλθῃ ἑκείνου, τὸ πνεῦμα τῆς ἀληθείας,
ὁδηγήσει ὑμᾶς εἰς τὴν ἀλήθειαν πάντων Here we are

introduced to the essential work of the Paraclete. Three times he is called the Spirit of Truth (14:17, 15:26, 16:13). In John's meaning of the word truth we meet one of the most difficult concepts in the Gospel. This truth, which is personified in Christ, is the revelation of God in Christ. It is always active, revealing itself, and bringing men into fellowship with God, a fellowship in which man now walks according to the will of God, doing the truth by acting according to that same love which God is.¹⁰

⁹Theodor Zahn, Das Evangelium des Johannes (First and second edition; Leipzig: A. Deichert'sche Verlagsbuchhandlung Nachf., 1908), p. 557.

¹⁰Although the background of the concept of ἀλήθεια in the New Testament may be disputed (for the Hebrew and Hellenistic backgrounds see the articles by Gottfried Quell and R. Bultmann respectively in vol. I of Kittel's Theologisches Woerterbuch), one is able to determine much of its meaning purely on the basis of a study of the New Testament writings. It is not possible to delineate a purely chronological development of the word's various meanings, but it is necessary to distinguish the various connotations the word bears at different times.

The most basic meaning of ἀλήθεια is the reality which lies closest to the fact. It is used most exclusively in this sense by the synoptics, although not limited to them (Mk. 5: 33; II Cor. 12:6; Acts 26:25; Rom. 9:1). In all cases in the

synoptics the word is used in a context of speaking and, except in Mk. 5:33, is used with the preposition $\epsilon\pi\iota$ to express the idea best translated by the English adverb "truly" (Mt. 22:16; Mk. 12:14; Lk. 4:25; 20:21; 22:59). In some instances (Rom. 2:2; I Cor. 13:6) the word refers to an action done in accord with what is true and is translated "rightly" or "justly".

Gradually the word begins to express a concept which is broader and more radical, unique to the New Testament. First it becomes a special truth limited by the phrase "truth of God" (Rom. 1:25; 3:7); then the "truth of the Gospel" (Gal. 2:5, 14). Then it is stated that there is a "word of truth" (II Tim. 2:15) which is defined as the Gospel (Col. 1:5; Eph. 1:13). And finally the truth becomes equated with the Gospel itself. (II Cor. 4:2).

This truth exists in and is found only in Christ (Eph. 4:21). St. Paul was accustomed to draw attention to the historical life of our Lord by speaking of Jesus without adding Christ. Consequently, "As truth is in Jesus" (Eph. 4:21) means that his life, death and resurrection are "truth." This truth becomes the object of faith (II Th. 2:10, 12, 13). In almost Johannine language Paul can speak of "knowing the Truth" when expressing the Christian faith (II Tim. 2:4). And again and again in the Pastoral Epistles truth is made the object of faith or knowledge (I Tim. 3:15; 4:3; II Tim. 2:18; 3:8). That this truth cannot be apprehended by the mind alone is strengthened by the words of Paul, who says that the way to it is prepared by repentance (II Tim. 2:15).

In the writings of John, however, we find the term used in its highest N. T. sense. Fundamental here is the fact that truth has its existence in Christ. Except in him no man can know the truth (1:17); Christ is the embodiment of the truth; he is truth (14:6); his purpose in coming into the world is to make known the truth (8:40); he has heard it from God (8:40) for he has seen God face to face (1:18). He came to bear witness to the truth (18:37).

In his Sacerdotal Prayer Jesus prays, "Consecrate them in the truth; thy word is truth" (17:17). John teaches that Christ is both the word and the truth (1:14; 14:6). Christ is the word come to reveal God to man. This revelation of God is truth; both are synonymous. Thus Christ prays that God will consecrate his followers by the revelation of Himself in Christ.

To accept Christ as the Messiah means to possess all truth (I John 2:21). Yet this truth is not something only for meditation. Knowledge of it places man into a new relationship with God and makes him obedient to the full will of God (I John 2:4). "Thus $\alpha\lambda\epsilon\theta$ appears as the power which rules the man, I John iii. 19 Then as having entered into the man, I John i. 8, ii. 4" (Hermann Gremer, Biblico-Theological Lexicon of New Testament Greek, translated by

Although the genitive form of ἀλήθεια in the expression Spirit of Truth may be interpreted as a genitive of characteristic,¹¹ it here seems more likely to be a genitive of effect.¹² It is the Spirit of Truth, the Paraclete, by

William Urwick with additional matter and corrections by the author (Edinburgh: T. & T. Clark, 1878), p. 89) "Truth, in short, is knowledge of God through Jesus; such knowledge of God as through Jesus makes men veritably sons of God." (E. Hoskyns and N. Davay, The Riddle of the New Testament (London: Faber and Faber, Ltd., 1947), p. 31) "Truth in the intellectual sense is far from being what man needs; the primary thing is not to understand and make sense of the universe, but to know God and live a good life; and Christ's work directs to this end (John 17.3); it is truth of this kind that he offers. . . . Truth so understood is a stimulant of conduct rather than matter for contemplation; something which we do, to be obeyed or disobeyed (John 3.21, I John 1.6; cf. also Gal. 5.7, I Pet. 1.22). . . . It is a means of sanctification for those who receive it (John 17. 17, 19), a thought which is easier to understand if the embodiment of truth in Jesus the Revealer is kept in mind." (E. C. Blackman, "Truth," A Theological Word Book of the Bible (New York: The Macmillan Company, 1951), p. 270.

¹¹Westcott, op. cit., p. 205.

¹²Blass, op. cit., p. 79, par. 166. Reference might here be made to similar expressions such as: ἀνάστασις Ἰωάνη, or κρίσις --a resurrection which produces life or judgment (John 5:29); πνεῦμα νοθεσίας --the Spirit which produces adoption (Rom. 8:15); πνεῦμα ἁγιωσύνης --the Spirit which makes holy (Rom. 1:4); λόγος τῆς σωτηρίας --the word which effects salvation (Acts 13:26); λόγος τῆς πίστεως --the word which effects faith (I Tim. 4:6); λούτρον παλιγγενεσίας --the washing which effects a new or rebirth (Tit. 3:5); ὕδωρ ζωῆς --the water which produces life (Rev. 21:6; 22:1; 17:2). Closely allied to the term πνεῦμα ἀληθείας are the expressions λόγος τῆς ἀληθείας --the word which effects the truth (II Cor. 6:7; Eph. 1:13); πνεῦμα σοφίας (Eph. 1:17)--a spirit which is not only characterized by wisdom but which makes us wise.

whom the truth finds expression and is brought to man's spirit. He is the opposite of the πνεῦμα τῆς πλάνης (I John 4:6), who continually battles against the Spirit of truth for the lives of men. This latter spirit would cause men to deny that Christ has come in the flesh and that Jesus is God. Bernard defines the Spirit of truth with the words:

The phrase τὸ πνεῦμα τῆς ἀληθείας has, like the phrase ὁ ἄγριος τῆς γῆς . . . a double meaning. Primarily (a) it is the Spirit which brings truth and gives true testimony, but (b) this is the case because the Spirit has truth as the essential characteristic of His Being.¹³

Thus both the essential being and the essential work of the Paraclete are defined in the term "Spirit of truth". Bultmann has summarized this:

Die ἀλήθεια ist ja fuer ihn die sich offenbarende goettliche Wirklichkeit, und die Funktion des Geistes besteht ja darin Offenbarung zu spenden in der Fortsetzung des Offenbarungswirkens Jesu, wie durch das μαρτυρήσει περὶ ἐμοῦ gesagt wird.¹⁴

The Spirit of truth, therefore, shall bring men to truth, shall convince the disciples of Christ's work of redemption, shall continue the revelation of God to them, and lead them into the relationship with the Father and Son in which they shall do the truth in their lives.

As the Spirit of truth the Paraclete διδάσκει πάντα καὶ

¹³Bernard, op. cit., II, 499.

¹⁴Rudolf Bultmann, Das Evangelium des Johannes (Goettingen: Vandenhoeck and Ruprecht, 1952), p. 426.

ἔργων αὐτοῦ πάντα ἃ εἶπεν αὐτὸν εἶναι . Parallel to this passage is I John 2:27, which says that if the disciples have the anointing of the Holy Spirit, they need no teacher. The Paraclete reference speaks of the continuation of the work of Jesus by the Spirit, the other is written in view of the false teachers who made claim on the Christians and had to be completely rejected.¹⁵ The term διδάσκω, according to Rengstorf, is here used with the special emphasis of a teaching spoken through God or through the Spirit.¹⁶ For the early Christian church the teaching of Jesus had become absolute.

Seine Lehre war fuer sie Lehre schlechthin, weil er in jedem Worte seine Hoerer mitten hineinstellte in den Willen Gottes, wie er in seinem Worte geoffenbart ist und sich in der Geschichte staendig offenbart.¹⁷

Now the Spirit becomes the source of teaching, a teaching which centers in the work of Christ in whom the revelation of God was perfected and completed. The Spirit becomes the teacher of all the Christian church, working through human agency. St. Paul gives voice to this thought when he writes, "And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual things with

¹⁵Karl Rengstorf, "διδάσκω," Theologisches Woerterbuch zum Neuen Testament (Stuttgart: W. Kohlhammer, 1950), II, 146.

¹⁶Ibid., p. 145.

¹⁷Ibid., p. 143.

spiritual words."

After the resurrection the disciples would understand the words which Jesus now spoke to them (Luke 24:6, 8; John 2:22; 12:16). Thereby the word of Christ would show its power.¹⁸ For then the Spirit would remind them and they would understand and believe the Scripture and the word which Jesus had spoken. The Holy Ghost protects the work of Christ, he "bewahrt, befestigt, erklart das Werk Jesu und bringt dadurch eine endgueltige abschliessende Erinnerung."¹⁹ This remembrance is not simply a historical reconstruction and remembrance of the events in Christ's life. It is the witness in which Christ renews his own witness and which, as His word, places the hearer before the now of the eschatological decision.²⁰ It consists neither in making alive a past tradition or the thoughtful preservation of religious truths, but a definite understanding of the Word of God by the power of the Spirit.²¹ The very apostolic proclamation itself was not simply to be a reminder of what Christ had done but actually demanded remembrance by its hearers. Timothy received the direction from Paul to remember the way which He himself had taught in the congregation at Corinth

¹⁸Otto Michel, "ἀμνήσκουσι," Theologisches Woerterbuch zum Neuen Testament (Stuttgart: W. Kohlhammer, 1942), IV, 631.

¹⁹Ibid.

²⁰Bultmann, Das Evangelium des Johannes, p. 435.

²¹Michel, op. cit., p. 631.

(I Cor. 4:17).²²

It should be noted that in 14:26, 15:26 and 16:8 the writer quotes Jesus as referring to the Paraclete with the pronoun *ἐκεῖνος*. By this word we recognize the personality of the Paraclete. Just like the Latin ille, although used less often, this word is used of a known object or a distinguished or notorious person.²³ The Paraclete is not simply a neutral being or substance but a very personal being.

By his work of teaching and reminding the Paraclete leads men to a full knowledge of God that they may have eternal life. This thought is further expanded in 16:13 when Christ says *ὁδηγήσει ὑμᾶς εἰς τὴν ἀληθειάν πάντων*. The verb *ὁδηγέω* means to "lead one upon his way, guide"²⁴; "einführen, anleiten."²⁵ Here must be noted the variant reading *ἐν τῇ ἀληθείᾳ πάσα* for the reading *εἰς* with the accusative. The manuscript evidence for both readings seems about equal, with the *εἰς* reading, that of Nestle's

²²ibid.

²³Raphael Kuehner, Ausführliche Grammatik der griechischen Sprache (Hannover: Hahnsche Buchhandlung, 1892), I, 2, 650.

²⁴Henry Liddell and Robert Scott, A Greek-English Lexicon (Revised and augmented edition by Henry Stuart Jones; Oxford: Clarendon Press, 1933), II, 1198.

²⁵Walter Bauer, Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literatur (Fourth new and completely revised edition; Berlin: Alfred Toepelmann, 1952), col. 1004.

text, probably a bit stronger. An argument for εἶ has been based on the fact that it is used with ἡδύναμι more frequently than εἶ in the Septuagint translation of the Psalms.²⁶ An attempt has been made to establish a parallel to the text from the reading ἡδύναμι με ἐπὶ τῆν ἀληθείαν σου in ψ 24:5.²⁷ But the argument is doubtful, since the Hebrew word there translated (אֱמוּנָה) stands for fundamental trustworthiness or rectitude rather than truth.²⁸

From the reading εἶ, moreover, has arisen the attempt to translate ἡδύναμι in the sense of instruct, "unterweisen, anleiten" rather than "leiten, fuhren." Certainly this idea of instruction may be ascribed to the word, as seen by the terms λαλεῖν and ἀναγγέλλειν, which follow, and the διδάξει of 14:26. This instruction or teaching then expands and completes the proclamation of Jesus.²⁹

According to Michaelis, the hypothesis that the origins and meaning of the Paraclete are to be based upon an historical study of religion stands or falls with the meaning "lead". He admits that this one citation is too narrow a foundation

²⁶Bernard, op. cit., II, 509.

²⁷Wilhelm Michaelis, "ἡδύναμι, -εἶν," Theologisches Woerterbuch zum Neuen Testament (Stuttgart: W. Kohlhammer, n. d.), V, Lieferung 2, 104.

²⁸G. H. Dodd, The Interpretation of the Fourth Gospel (Cambridge: The Cambridge University Press, 1953), p. 174.

²⁹Michaelis, op. cit., p. 105.

for such wide-reaching conclusions, but the meaning "teach" would remove all possibility of such an interpretation.³⁰

What are the limits of the expression "all truth"? Zahn claims that these words, no matter which reading is accepted, do not contain the promise that the Spirit will successfully lead the disciples to the realization of all truth or protect them from all error, a promise with which neither the apostles in their special office nor the church can comfort itself or boast.

Denn zu erfolgreichem Wegweisen und Führen gehoert nicht nur der kundige und zuverlaessige Fuehrer, sondern auch der folgsame Wanderer. Jesus verheisst vielmehr im Gegensatz zu der vieles fuer die Juenger Wissenswerte ausschliessenden Beschränkung seiner eigenen Lehrtaetigkeit, dass Gegenstand der Lehrtaetigkeit des Parakleten die Wahrheit in ihrem ganzen Umfang sein werde, was nur im Ausdruck verschieden ist, von dem in gleichem Gegensatz gesprochenen $\delta\mu\alpha\varsigma \delta\delta\acute{\alpha}\xi\iota\iota\ \pi\acute{\alpha}\nu\tau\alpha$ II, 26 oben S. 563.³¹

Again the same argument holds in opposition to Zahn as was used concerning his opposition to a passive interpretation of $\pi\alpha\rho\acute{\alpha}\kappa\lambda\eta\tau\omicron\varsigma$.³² Yet Zahn's basic thought is again correct. But it would seem better to center it about the meaning of the term $\alpha\lambda\acute{\alpha}\theta\epsilon\iota\alpha$ rather than the verb $\delta\delta\alpha\chi\acute{\epsilon}\omega$. For this truth is the revelation of God in Christ; it is not an abstractly doctrinal or intellectual knowledge but a revela-

³⁰Ibid.

³¹Zahn, op. cit., p. 583.

³²Supra, pp. 27 f.

tion through which man comes into fellowship with God by faith in Christ, the center of revelation. Trust for deliverance and sonship is not contingent upon complete understanding, rather it is of the essence of faith. Otherwise the apprehension of redemption would be in proportion to intellectual comprehension.

The content of the message and teaching of the Paraclete is more fully defined in the words πάντα ἃ εἶπον ὑμῖν (14:26) and the verses following 16:13. The Paraclete is to teach that which Jesus taught; the content of his message remains the same as that of the Lord. Therefore Christ will be the center of the Paraclete's teaching just as he was the object of the very witness of himself. The goal of the teaching will be the fellowship and redemption of the faithful. Just as Jesus did not speak of his own accord (ἀφ' ἑαυτοῦ) the Paraclete does not speak of himself.³³ Rather, he speaks ὅσα ἀκούει (16:13). The term ὅσα limits this speaking more definitely to the things heard than the more relative ἃ, which would leave an opening for other proclamation and teaching. Again this idea is emphasized by the words ὅτι ἐκ τοῦ ἐμοῦ λαλήσεται καὶ ἀναγγελεῖ ὑμῖν. (16:14). Our Lord makes it most clear and emphatic that the Paraclete will not come with any new teaching nor anything

³³For the frequency and emphasis with which Christ stated that he did not speak from his own will, study the following passages: John 5:30; 7:17 f.; 7:26; 8:13; 8:26; 14:10. Study the thought parallel of 6:38 f.

contradictory to the message which he had proclaimed. Exactly here is excluded all possibility of development of doctrine which is contradictory and out of spirit with the original proclamation of Christ.

Likewise the Spirit τὸ ἐρχόμενα ἀπαγγελεῖ. This is not a reference to predictions of the future, even though such a power may have been given to the Paraclete. Such an interpretation would demand the form μὲλλοντα rather than ἐρχόμενα. More likely this reference speaks of the immediately forthcoming events, the events which were about to come when Jesus was speaking--his suffering, death and resurrection. Both Hoskyns and W. Temple³⁴ assert this interpretation.

That the Paraclete's message centers about Christ is summed up by the expression ἐκεῖνος ἐπὶ δόξῃ (16:14). G. Kittel claims that the idea of glory in the Gospel of John is more concerned with the glory of the earthly Jesus than in the other New Testament writings. This, supposedly, conforms with the pronounced tendency of John to describe the life of Jesus as that of the exalted one. This δόξα in itself was as little visible according to John as the synoptics and yet it was a glory which Christians have beheld (1:14).

³⁴Edwyn G. Hoskyns, The Fourth Gospel, edited by Francis Noel Davy (London: Faber and Faber Limited, 1950), pp. 486 f. William Temple, Readings in St. John's Gospel (London: Macmillan and Co., Ltd., 1940), II, 291.

It is visible in the revelation of the person of Christ and faith in him (Matt. 16:17). Only in this way can expressions as clear as $\sigma\delta\delta\epsilon\acute{\alpha}\tau\omega\ \epsilon\delta\delta\omicron\gamma\acute{\alpha}\tau\theta\alpha$ (7:39) stand next to passages which state that he had already shown his glory (2:11; 11:40; 11:4) and the prayer of Jesus for entrance into his glory and for glorification which moves throughout chapters 12 to 17. The turning point of the glorification is the cross; here the glory of Christ arises out of his death.³⁵

This cross will continue to be the center of the message of the Paraclete. For he will receive the message from Christ and announce it to the disciples. In this way he will continue the work begun by Jesus. He will carry on to its conclusion the revelation of God in Christ and the creation of that fellowship with God which Christ established for all men. In this way Christ will remain the Savior and Lord for all generations. The divine power which works in Christ will continue to work in history in the followers of Christ and their successors. Bishop Neckel summarizes this aptly in the statement:

Jesus ist nicht nur der einmalige historische Durchgangspunkt fuer unser wahres Gottesverhaeltnis, nicht nur die Introduktion der wahren Gottesidee, zu der wir uns dann ohne ihn verhalten, sondern er bleibt der ewige Mittler.³⁶

³⁵Gerhard Kittel, " $\sigma\delta\delta\epsilon\acute{\alpha}$," Theologisches Woerterbuch zum Neuen Testament (Stuttgart: W. Kohlhammer, 1950), II, 252.

³⁶Th. Heckel, Wahrheit in Johannesevangelium und bei Luther Betrachtungen und Texte (Helsinki: Akademische Buchhandlung, 1944), p. 28.

CHAPTER VI

THE RELATION OF THE PARACLETE TO THE WORLD

The Paraclete who comes to teach the disciples also has a purpose to accomplish over against the world. Consideration of this work demands, first of all, a study of what the Gospel writer means by the world.

For the Greeks the world was simply the whole of all individuality and reality united by universal order into one unity.¹ As such it had very little moral meaning. For the New Testament writers, however, the term *κόσμος* took on very definite moral implications. The teachings of John concerning the world, which are outlined below, are also contained in the writings of Paul, but in John the terminology often is more definite and more emphatic.²

In some instances this Gospel writer uses the term to describe the entirety of the creation--heaven and earth. More usually this is its non-Johannine meaning, but it is used in this way in passages such as John 21:25; 17:24. Sometimes *κόσμος* seems to be equal to *τὰ πάντα* (1:10; 1:3). This idea is substantiated by Pauline passages like I Cor.

¹Hermann Sasse, " *κόσμος* ," Theologisches Woerterbuch zum Neuen Testament (Stuttgart: W. Kohlhammer, c.1938), III, 370 f.

²Ibid., p. 394.

8:6; 15:27; Phil. 3:21; Col. 1:16 f.; 1:20; Eph. 1:10.³ As the creation the κόσμος is the realm which defines the circumstances of man's present existence.⁴

This κόσμος is also a realm of temporal limitations; it is a temporal existence. Sometimes the word is used to express the time since the creation, limited time, time with a beginning. Expressions such as ἀπὸ ἀρχῆς κόσμου are used to express this. To say πρὸ καταβολῆς κόσμου (17:24) or πρὸ τοῦ τὸν κόσμον εἶναι (17:5) refers to an existence before the foundation of the world, before the beginning of finite existence.⁵

In so far as κόσμος represents that which is transitory and is opposed to the eternal (I John 2:15 ff.) we find that the idea of corruption comes under emphasis, especially in the phrase ὁ κόσμος οὐτερός. Westcott says that the world, considered in this manner, has no direct connection with God.⁶ In fact, according to Sasse, this phrase seems to be the Johannine equivalent for the Pauline οὐτερός.⁷

⁴Books F. Westcott, The Gospel According to St. John (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 1951), p. 31.

⁵Sasse, op. cit., p. 884.

⁶Westcott, op. cit., p. 31.

⁷Sasse, op. cit., p. 885.

At least it rules out the idea of a future world or existence in the realm of *κόσμος*.

Most definitely the *κόσμος* is a realm which is opposed to Christ. It hates him (7:7) and Jesus is not a part of it (8:23). Its leader is judged by him (12:31) and is his opponent. Christ establishes a kingdom which has no part with the world (18:36); in fact, the world cannot even properly see him (14:9). And exactly as it is opposed to Christ, so the world is also an opponent of the disciples. Christ manifested himself to the disciples but not to the world (14:22) and thus the world hates his followers (15:8) precisely because he chose them (15:19). When Christ died, the world was happy while the disciples wept (16:20). They must pass their present existence in the world, but they must not be a part of it (17:6; 14:16).

Over against its opposition to Christ, however, the world must be understood in the light of the fact that it has a Savior. In fact, it is the stage of the history of salvation.⁸ The world is the essence of the creation of God shattered by man's fall into sin and under the judgment of God. In it Christ appears as the Redeemer.⁹ The Lamb of God comes to take away the sin of the world (1:29), to give his life for the world (6:33) just as the Father had loved it (3:16). He is the light of the world (9:5; 11:9, 27), and he

⁸Ibid., p. 892.

⁹Ibid., p. 893.

speaks to the world what he heard from the Father (8:26) that he might save it (12:47). And now he has conquered it (16:33), and the disciples too can conquer by the victory of faith (I John 5:4).

The world, in summary, is: (1) the realm of creation, limited by time; (2) opposed to God and His followers, and (3) the realm and object of the Redeemer's work. L. Lutkemeyer wishes to differentiate three different types of worlds --that for which Jesus refused to pray, that which we have to fight and overcome, that for which God gave His Son.¹⁰ This distinction seems to be the result of Roman theology rather than the result of exegesis. For one is not able to differentiate three different worlds, but rather must define the one world according to its various characteristics.

It is this world defined by John which is not able to receive the Paraclete ὅτι οὐ δύναται αὐτὸ αὐτὸς χωρὶς αὐτοῦ (14:17). This does not mean that the world is not able to grasp in the sense of taking possession of an object. Here the verb λαμβάνειν refers to spiritual reception by faith, a power which the world lacks. It refers to a reception of the Paraclete like to the apprehension of the Son, the λόγοι, ὅσοι δὲ ἔλαβον αὐτόν . . . τοῖς πιστεύουσιν εἰς τὸ ὄνομα

¹⁰Lawrence J. Lutkemeyer, "The Role of the Paraclete: Jn. 16:7-15," The Catholic Biblical Quarterly, VIII (April, 1946), 223.

αὐτοῦ (1:12). This is shown further by the fact that the world cannot receive the Paraclete because it is unable to θεωρεῖν or γινώσκειν. The verb θεωρεῖν here refers to the perception of insensible or spiritual objects.¹¹ It is that perception of Jesus which the disciples were to have after the death and resurrection, "yet a little while and the world will not see me but you will see me" (14:19). In this sense θεωρεῖν and γινώσκειν¹², which also means to experience personally, are not to be differentiated. To argue that these stand in antithesis and that the disciples possessed recognition of the Paraclete but not sight, since he is spirit and thus not perceptible, is not valid. Bultmann argues against this idea of Zahn and Bernard on the basis of the cross-references cited above.¹³ The three verbs stand together. λαμβάνω stands first as the verb of greater scope while θεωρεῖν and γινώσκειν speak more particularly of the manner of personal apprehension. At this point Bultmann expresses an important insight:

In Wahrheit ist ja der Geist nicht ein Etwas, das man erst kennen und dann haben, oder erst haben und dann kennen kann. Sondern Haben und Kennen faellt zusammen, weil der Geist das Wie der gläubigen Existenz ist; wer sich seine Existenz durch die Offenbarung aufdecken laeszt, existiert in ihrem Lichte.¹⁴

¹¹Cf. passages such as John 4:19, "I see that you are a prophet," or 8:51, "he will not see death forever."

¹²Supra., pp. 41 f.

¹³Rudolf Bultmann, Das Evangelium des Johannes (Goettingen: Vandenhoeck and Ruprecht, 1952), pp. 476 f.

¹⁴Ibid., p. 477.

The Paraclete has also a positive purpose toward the world in his coming. καὶ ἔλθὼν ἐκ ἑαυτοῦ ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως (16:8). It has been said that there are few passages in any Gospel which are more difficult and perplexing to interpreters than this one.¹⁵

The first difficulty is met in the verb ἐλέγχω, which itself admits of many interpretations. In early Greek usage the prevalent sense seems to have been to "reprove, rebuke or reproach" and in Homer both the verb and its derivatives are applied to persons as terms denoting opprobrium. In the courts and in school ἐλέγχω implied demonstration and some sort of conviction.¹⁶ Liddell and Scott say that the first meaning of the word is "to disgrace, put to shame", but it is used in the sense of "cross-examine, question, prove, refute, confute--put right, prove by a reductio ad impossibile--get the better of, expose."¹⁷ Thus the verb implied not only to prove but also to cross-examine for the sake of convincing or refuting an opponent, and was used

¹⁵Lutkemeyer, op. cit., p. 220, quotes the following words of Maldonatus: "Invidimus in locum quo vix alius apud ullum evangelistam est aut maiore impeditus difficultate aut maiorum interpretationum varietate perplexus."

¹⁶Julius C. Hare, The Mission of the Comforter (London: Macmillan and Co., 1877), p. 315.

¹⁷Henry Liddell and Robert Scott, A Greek-English Lexicon, Revised and augmented by Henry Stuart Jones (Oxford: Clarendon Press, 1940), I, 531.

specially in legal proceedings.

In later Greek usage it came to mean convict in the sense of bringing to light the true character of a man and his conduct.¹⁸ It meant "to bring to light," "to convince," or "to prove" a fact to someone. The preposition $\pi\epsilon\rho'$ with the genitive introduced the fact to which the conviction or proof related.¹⁹

Because of its early connotation of opprobrium Gremer says that the word meant "to test, to try, to search out with an unfriendly purpose." Then it came to mean "to convince, to convict, to prove anything that was disputed or denied, and therefore implying opposition."²⁰ Because of this Gremer interprets John 16:8 ff. as a passage concerning the "punitive office of the Holy Ghost."²¹ In direct opposition

¹⁸James Moulton and George Milligan, The Vocabulary of the Greek New Testament (Grand Rapids: W. B. Eerdmans Publishing Co., 1949), p. 202. Moulton specifically ascribes the above meaning to the Johannine usage and cites a writing of about 157 B.C. for corroboration.

¹⁹Walter Bauer, Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literatur (Fourth new and completely revised edition; Berlin: Alfred Töpelmann, 1952), col. 451. Bauer lists the following meanings: 1. ans Licht stellen, an d. Tag bringen, dartun, beweisen, erweisen. 2. indn. einer Sache überführen, indn. etwas nachweisen. " $\pi\epsilon\rho'$ c. gen. führt d. Sache ein, auf die, sich Überführung od. Nachweis beziehen." 3. tadeln, s_u-rechtweisen. 4. strafen.

²⁰Hermann Gremer, Biblico-Theological Lexicon of New Testament Greek, translated by William Urwick with additional matter and corrections by the author (Edinburgh: T. & T. Clark, 1878), p. 248.

²¹Ibid.

we find that Lutkeneyer maintains that in every instance in the New Testament the word "implies the action of a friend, trying to make someone see his mistake or fault or duty or opportunity."²² This position is impossible in the light of passages such as John 8:46, "Which of you convicts me of sin? If I tell the truth, why do you not believe me?" Even a passage such as Eph. 5:11, "Take no part in the unfruitful works of darkness, but instead expose them," does not establish this meaning of the verb. Admittedly the passages where the word is used in the New Testament (but for John 8:46) imply a concern for the welfare of the accused, but the idea is not conveyed by the verb ἐλέγχω but by the context, specific or general. Therefore, the most valid statement is the following one by Johansson: "Der Paraklet klagt hier in seiner Eigenschaft als Wegleiter und Zeuge an. ἐλέγχω ist dasselbe wie 'zurechtweisen', 'bestrafen' in der Absicht zu helfen."²³ The best complete summary is that of Westcott:

The idea of 'conviction' is complex. It involves the conceptions of authoritative examination, of unquestionable proof, of decisive judgment, of punitive power. Whatever the final issue may be, he who 'convicts' another places the truth of the case in dispute in a clear light before him, so that it must be seen and acknowledged as truth. He who then rejects the conclusion which this exposition involves, rejects it with

²²Lutkeneyer, op. cit., pp. 221 f.

²³Nils Johansson, Parakletoi (Lund: Hakan Ohlssons Boktryckeri, 1940), p. 262.

his eyes open and at his peril. Truth seen as truth carries with it condemnation to all who refuse to welcome it.²⁴

It should be noted that the word carries not only the connotation of blame or scolding for reproof but also to make evident in order to show a new way, to direct from sin to repentance.²⁵

The lack of the article with the three words ἁμαρτία, δικαιοσύνη and κρίσις shows that Jesus is not speaking here of three specific instances or types of sin, righteousness or judgment. Rather he is speaking of these objects in an absolute and categorical sense.

Usage of ὅτι

Christ mentions each of the three categories and follows each with a ὅτι clause--e. g., περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ. The question is whether the word ὅτι means "namely that" or "because." The idea "namely that" is excluded since John uses ἵνα to express this meaning (17:3; 13:34). More likely it is the exegetical use of ὅτι in the sense of "in so far as" or "because." In John ἵνα often replaces the exegetical participle, but whenever facts

²⁴Westcott, op. cit., p. 228.

²⁵Friedrich Buechsel, "ἐλέγχω," Theologisches Woerterbuch zum Neuen Testament (Stuttgart: W. Kohlhammer, 1950), II, 471.

express the epexegetical idea ("wenn aber Tatsachen die Epexegeose bilden") John uses not ἵνα but ὅτι.²⁶ In his commentary on John, Bauer has translated ὅτι "insofern als, in Rücksicht darauf, dass."²⁷ It is also stated in the commentary of Hoskyns that it is preferable to preserve the translation because rather than in that.²⁸

περὶ ἀμαρτίας

Sin is behavior which runs counter to divine ordinances, ordinances which correspond to what is right. Thus sin is both ἀνομία and ἀδικία, the contradiction both of what is right and of the will of God. In fact it is the product of the contradiction of God, the outcome of man's godlessness, materialized in unfriendly action. Thus it is universal.²⁹ For man is guilty of sin and absolutely separated from God (John 9:31, I John 3:8).³⁰ The coming of Christ has created

²⁶Friedrich Blass, Grammatik des neutestamentlichen Griechisch, Revised by Albert Debrunner (8th edition; Göttingen: Vandenhoeck & Ruprecht, 1949), p. 175, par. 394. Cf. John 1:50; 5:16; 10:36; 11:47; 12:6, 7; 14:13, 19; 16:30; 18:20; 20:29.

²⁷Walter Bauer, "Johannes," Handbuch zum Neuen Testament (Tübingen: J. C. B. Mohr, 1919), II, 149.

²⁸Edwyn C. Hoskyns, The Fourth Gospel, edited by Francis Noel Davey (London: Faber and Faber Limited, 1950), p. 484.

²⁹Gottfried Quell, et. al., Sin, Translated from the German and edited by J. R. Coates (London: Adam and Charles Black, 1959), p. 72.

³⁰Ibid.

an entirely new situation in sin, a situation which creates division and demands decision. He shows up sin as hatred of God (John 15:22-24), forcing a decision upon men and dividing among them (9:41). If a man rejects Christ, refusing to believe in him, he remains in his sin and dies in it.³¹ Christ had appeared to take away this sin by taking it upon himself and removing it (I John 3:5; John 1:29). The essence of sin now is unbelief toward the one who came to reveal God. The world clings fast to darkness in the very face of Christ (12:46; 9:41; 3:36).³²

The Paraclete must now place before men full proof and evidence that they are sinful. He must convince the world that now that Christ has come there can be no excuse for sin and no plea of innocence. For every man that has not received Christ by faith in him is dead in sin and under the condemnation of God. Johannson summarizes this work of the Paraclete in the following words:

Dem Menschen seine Sünde vor Augen zu führen und ihm zu zeigen, worin diese besteht, ist ueberall eine der wichtigsten und ersten Aufgaben des Fuersprechers. Dies war die Aufgabe der Gottesmaenner und Propheten. . . . Die Sünde, die der Paraklet der Welt nachweist, ist der Unglaube gegenueber Christus.³³

³¹Ibid., p. 73.

³²Dultman, op. cit., p. 434.

³³Johannson, op. cit., p. 263.

περὶ δικαιοσύνης

The Paraclete shall also confront and convince the world περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα ὑπάγω. Outside of the peculiarly Pauline expression δικαιοσύνη θεοῦ, the word righteousness, apart from references to the coming judgment, designates that which corresponds with the will of God, uprightness of life before God. Of course, the fundamental relation to God is always basic to it, and it stands upon the work of revelation by Christ.³⁴ John distinguishes himself by the fact that in his entire usage of the word he makes it Christological and joins righteous action with Christ as the righteous one.³⁵ Thus he connects it with the resurrection and exaltation of Jesus. Westcott's claim that the word is here used in its widest connotation is probably valid. According to him the world was examined in regard to its false ideas of righteousness; in Christ was the one absolute type of righteousness.³⁶ J. Ritchie Smith agrees with this interpretation.³⁷

³⁴Gottlob Schrenk, "δικαιοσύνη," Theologisches Wörterbuch zum Neuen Testament (Stuttgart: W. Kohlhammer, 1950), II, 200.

³⁵Ibid., p. 202.

³⁶Westcott, op. cit., p. 229.

³⁷J. Ritchie Smith, The Holy Spirit in the Gospels (New York: The Macmillan Company, 1926), p. 363.

Jesus speaks of the righteousness which will be revealed when he goes to the Father. Undoubtedly this refers to the immediately following passion, death and resurrection. The phrase οὐκ ἔτι θεωρεῖτε με seems to imply the crucifixion and death, for thereafter they will see Christ (14:19). For when Christ is received again into the presence of the Father the redemption shall have been completed. The Paraclete shall convince the world of the righteousness of Christ to its own shame by pointing to Christ, the righteous one (I John 2:1; I Pet. 3:18; Acts 3:14; 7:52).

περὶ κρίσεως

Finally the Paraclete shall confront and convince the world περὶ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται. Jesus can speak of the judgment of the world as something that has already occurred (12:31). In the moment that he, the Son of God, determined to offer himself up to honor the Father, the prince of this world, the devil, had been judged (12:27-31). Thus, in a certain sense, the prince of this world had been judged from eternity when the plan of salvation had been willed. This explains the perfect form κέκριται. In the Gospel of John we find expressed the complete determination and certainty of the judgment. In the revelation of God in His Son the difference between future and present in the judgment disappears.³⁸ This work of judgment was

³⁸Friedrich Buechsel, "κρίνω," Theologisches Woerter-

placed completely upon the Son. In his earthly life, of course, Jesus came to save rather than to judge (3:17; 8:15; 12:47). But this very work of revelation and redemption cannot help but judge from the very beginning (8:16; 12:48), since life and salvation are unconditionally and directly dependent upon acceptance of this work by faith. This judgment is not only something future but also something present and past.³⁹

The Paraclete must lead the world to the realization that the Son of Man has already judged the prince of the world, that the world in its opposition to God and His revelation of Himself in Christ has been conquered and defeated. It can no longer hope to overcome the Messiah, nor is there any doubt who is the victor. This judgment has now become a divine verdict upon men based upon their reaction to the light offered to them (12:36)⁴⁰.

Lutkenoyer makes a unique but wholly invalid interpretation. Judgment becomes a decision or judgment on the part of man and means not judgment or condemnation but right judgment. According to him *κρίσις* :

buch zum Neuen Testament (Stuttgart: W. Kohlhammer, 1950), II, 200.

³⁹Ibid., p. 943. That the judgment is future is expressed in passages like 5:28, 29 and I John 3:17. That it is already present is clear in 3:18-21; 5:24, 25, 30; 12:31; 16:11.

⁴⁰William Torple, Readings in St. John's Gospel (London: Macmillan and Co., Ltd., 1940), II, 207.

. . . does not mean judgment, but right judgment (cf. Jn. 7:24), and not merely right judgment between what is good and what is evil, but between what is good and what is better; it means judiciousness. It has reference to what the law, rather legislation does not cover. It refers to matters of discretion, of option; to matters of perfection, of goodwill.⁴¹

Here is the case of a man operating with the Greek text but making it support a pre-conceived theological position.

Theodor Zahn relates the sin, righteousness and judgment to one another. Men and the world not only do evil but deny that it is evil, that it is revolt against God's law, in a word, that it is sin. So they do not believe in righteousness, a justice determined by God according to which all the actions of men must be judged; and those who do recognize this see it only as an unreachable goal, as a phantom righteousness. How then should man recognize a judgment of God which will decide the eternal fate of men, according to whether they are sinners or righteous? Of these things the Paraclete must convince the world. But since his task is to witness to Christ (15:26), he must relate his witness to Christ.⁴²

The Witness of the Paraclete

Since the Paraclete must bear witness of Christ, he

⁴¹Lutkemeyer, op. cit., pp. 225 f.

⁴²Theodor Zahn, Das Evangelium des Johannes (First and second edition; Leipzig: A. Deichert'sche Verlagsbuchhandlung Nachf., 1908), pp. 580 f.

must speak to men with words, for he does not work immediately. Here we find that the work of the Paraclete, the world, the disciples, and Christ are all brought together. For the task of the Paraclete, both toward Christians and toward the world, is also the work of the disciples: ἐκείνους μαρτυροῦσιν περὶ ἐμοῦ· καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστέ (15:26 f.)

The Verb μαρτυρεῖν

The verb μαρτυρεῖν means to bear witness to something one knows or has experienced. Usually it refers to something seen or heard,⁴³ but may refer to other facts of personal realization and experience (13:31). That this is the case of the Paraclete and the disciples here mentioned is very explicitly the case. The Paraclete speaks only what he hears from Christ,⁴⁴ and the disciples' witness is founded on the fact that they have been with Jesus since the beginning of his ministry. If the gift of Pentecost had fallen on men who had not been with Jesus, the results would have been far different, just as the lessons learned in the presence of Jesus would have been barren of results without the Paraclete.

Interestingly, the verb form expressing the presence of the disciples with Jesus is ἐστε, a present tense. Bultmann

⁴³cf. John 1:32, 34; 3:32; 4:39; 12:17 etc.

⁴⁴Supra., pp. 52 f.

believes that this shows that Christ's presence with the disciples does not end with his departure. Their witness is not mere historical report, but a remembrance in the light of present fellowship with Him. Thus the testimony of the disciples and that of the Paraclete are identical.⁴⁵ Such an interpretation of present fellowship is necessary, if the witness of the faithful is to continue in later generations.

Just as Jesus had come to bear witness to the Father, the Paraclete comes to bear witness to the truth which is in Christ. In the Gospel of John the idea of witness relates itself to Jesus in a very specific way. In its countless examples it refers not simply to the factuality of history, although this is certainly emphasized, nor to single meaningful acts of Christ's history, but with special reference to the essence and meaning of his person.⁴⁶ There are countless witnesses, but all direct their attention to him. To him witness the Father, Christ himself, the Holy Spirit, the Scriptures, John the Baptist, the works and signs which he performed and the disciples.⁴⁷ That witness which was borne

⁴⁵Bultmann, op. cit., p. 427.

⁴⁶Hermann Strathmann, "μαρτυρία, κτλ.," Theologisches Woerterbuch zum Neuen Testament (Stuttgart: W. Kohlhammer, 1942), III, 502 f.

⁴⁷The father--5:37, 31, 32; 12:28; Christ--8:13, 14, 18; Holy Spirit--15:26; I John 5:7; Scriptures--5:39; Luke 24:27; John the Baptist--1:7, 8, 15, 19 ff.; 3:28; works and signs of Jesus--5:36; 10:25; witness of the disciples--15:27; 4:39; 19:35; 21:24.

to him while on earth continues after his departure through the Paraclete and the disciples.

The content of the witness of the Spirit is like that given by Christ and the Father, "that God gave us eternal life, and this life is in his Son" (I John 5:11). And the man who believes this witness has the witness in himself (v. 10), the testimonium spiritus sancti. But the coming of the Spirit is conditional, for he has no direct connection with the world. His contacts with the world must always be through means, and these means are the disciples of Christ. Thus the contact with the world by the Paraclete can be only indirect.⁴⁸ Through the Paraclete Jesus is not a man who has withdrawn into the past, but, in spite of his death, speaks as a living one, one who has power over history.⁴⁹ Yet this witness is not dependent for its success upon the individuality or vitality, the geniality or heroic proportions of the disciples, but it is founded on the work of the Spirit, the Paraclete. Here alone may be found the key to unlock the door of the secret to the history of Christ in the history of the church.

⁴⁸Bernhard Weiss, Lehrbuch der Biblischen Theologie des Neuen Testaments (Fourth edition; Berlin: Wilhelm Hertz, 1884), p. 674.

⁴⁹Bishop Th. Heckel, Wahrheit im Johannesevangelium und bei Luther Betrachtungen und Texte (Helsinki: Akademische Buchhandlung, 1944), p. 94.

Thus the world stands in opposition to the disciples because it stands opposed to their Lord. The Paraclete comes to confront the world and to convict it of the reality of sin, righteousness, and judgment. Yet he works only through the disciples by whom the message and witness to Christ is preached and proclaimed.

Fundamental to the translation of the term is the principle laid down in Newman's commentary in the following words:

What is perhaps more important than the actual choice of this translation or of that, is that the word chosen should not be open to objection as limiting the active functions of the Spirit of Truth, whether towards the disciples or towards the world, or to obscure the fact that these functions are complementary and Jesus directly from the nature of God's act of Revelation in Christ. When Peter is a recognized saint,

just as the work of the Paraclete goes beyond the scope of the word "counselor," this in its historical and canonical meaning, so any word used to translate it will never, in itself, give a full picture of the Paraclete.

Historical Background

Outside these early Latin versions nearly all other early versions of the New Testament—Coptic, Syriac, Arabic, and Gothic—bear the original word *παράκλητος*; and it is likely that it found early and wide currency in the East.¹

¹Joseph C. Beckwith, *The English Gospel*, edited by Francis Noel Davy (London: Faber and Faber, 1954), p. 476.

²Brooks P. Weston, *The Gospel According to St. John* (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1951), p. 211.

CHAPTER VII

TRANSLATION OF παράκλητος

Study of the Paraclete shows that the scope of his work is so broad that it can scarcely be expressed by one word. Fundamental to the translation of the term is the principle laid down in Hoskyn's commentary in the following words:

What is perhaps more important than the actual choice of this translation or of that, is that the word chosen should not be such as to appear to limit the active functions of the Spirit of Truth, whether towards the disciples or towards the world, or to obscure the fact that these functions are complementary and issue directly from the nature of God's act of Revelation in Christ, whose Word is a two-edged sword.¹

Just as the work of the Paraclete goes beyond the scope of the word παράκλητος, both in its historical and grammatical meaning, so any word used to translate it will never, in itself, give a full picture of the Paraclete.

Historical Background

Outside some early Latin versions nearly all other early versions of the New Testament--Syriac, Memphitic, Arabic, and Aethiopic--keep the original word Paracletus; and it is likely that it found early and wide currency in the East.²

¹Edwyn C. Hoskyns, The Fourth Gospel, edited by Francis Noel Davey (London: Faber and Faber Ltd., 1950), p. 470.

²Brooks F. Westcott, The Gospel According to St. John (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1951), p. 211.

In the early Latin copies we find a division forming, and it is not always consistent. Many use the form paracletus throughout while others use paracletus in the Gospel and advocatus in the epistle (I. John 2:1).³ Gradually the form advocatus takes over and predominates in the writings of Tertullian, although he still uses paraclotus, and in Novatian, Hilary, and Lucifer. Ambrose and Jerome, on the other hand, usually use paracletus. Consolator occurs in a rendering in Hilary, Jerome and Orosius.⁴

In the English versions this double rendering appeared early in the usage of Comforter throughout the Gospel and advocate in the Epistle. We find this division earliest in the translation of Wycliff and followed by that of Tyndale, the Great Bible, the Bishops' Bible, Geneva, and King James.⁵ This rendering is maintained even today by Moffatt, who uses Helper in the Gospel and Advocate in I John; the RSV uses Counselor and advocate. In the case of Goodspeed we find Helper in the Gospel while the verb form "will intercede" is used in the Epistle. Phillips uses someone in John 14:16, divine helper in 16:7 and advocate in I John. Luther uses Troester in the Gospel and Fuersprecher in the Epistle.

³Ibid.

⁴Ibid.

⁵Ibid.

It should be remembered that the Latin advocatus, like the Greek παρακλῆτος, answers more to the general term counsel, having to advise, direct, support, rather than simply to plead; and it is only in this sense that it is applied to the Paraclete.⁶ It is in this sense that Westcott adopts the translation advocate when he says:

In the Gospel again the sense of advocate, counsel, one who pleads, convinces, convicts, in a great controversy, who strengthens on the one hand and defends on the other, meeting formidable attacks, is alone adequate.⁷

Sasse likewise adopts this translation.⁸

It has been shown that a majority of old English translators used the term comforter for their translation of παρακλῆτος. It should be remembered, however, that the English word comfort had in the days of Wycliff a meaning far different from its meaning today. It was closer to its etymological meaning of strength, which is seen when Wycliff translates Phil. 4:13, "I make alle thintis in him that comfortith me."⁹ Also the term Troester in Luther had a different connotation than its English translation comforter. In

⁶Supra., p. 11. See also Julius C. Hare, The Mission of the Comforter (Fourth edition; London: Macmillan and Co., 1877), p. 309.

⁷Westcott, op. cit., p. 212.

⁸Hermann Sasse, "Der Paraklet in Johannesevangelium," Zeitschrift fuer die Neutestamentliche Wissenschaft, XXIV (1925), 261.

⁹R. Birch Hoyle, "The Paraclete in Tertullian's Writings," The Biblical Review, XVI (April, 1931), 171.

Luther "findet sich bes haeufig in religioeser Verwendung die Verbindung Trost u Trotz, was etwa 'Zuversicht u Staerke', 'Schirm u Schutz', 'Schutz u Trutz', 'Vertrauen u Kraft' bedeuten kann."¹⁰ The word always implies opposition.

Bei Luther findet man auch den Ausdruck: Trost wider etwas. So sagt er etwa vom Heiligen Geist, dasz er Staerke gibt u die blooden, verzagten, schwachen Gewissen wider das Anklagen u Anfechtung der Suenden troestet.¹¹

Opinions toward the translation comforter vary widely. Behm¹² and Bernard¹³ reject it completely, also Meyer.¹⁴ Swete claims that it is not "wholly misleading".¹⁵ Hare, on the other hand says that:

. . . if we understand the word Comforter, not merely in its secondary and common sense, as Consoler, but also in its primary and etymological sense, as Strengtheners and Supporter, it would be difficult to find any word in our language so well fitted to express a range of meaning corresponding to that

¹⁰Johannes Behm, "παράκλητος," Theologisches Woerterbuch zum Neuen Testament (Stuttgart: W. Kohlhammer Verlag, 1953), V, 802.

¹¹Ibid.

¹²Ibid.

¹³J. H. Bernard, Gospel According to St. John (Edinburgh: T. & T. Clark, 1948), II, 497.

¹⁴Heinrich A. W. Meyer, The Gospel of John, Translated from the fifth German edition by Wm. Orwick, the translation revised and edited by Frederick Crombie (New York: Funk and Wagnalls, 1934), p. 415.

¹⁵Henry Barclay Swete, The Holy Spirit in the New Testament (London: Macmillan and Co., 1921), p. 373.

embraced by the Greek, παράκλητος, although etymologically different.¹⁶

For the modern reader, who is not usually acquainted with etymological meanings, both historical renderings of παράκλητος --comforter, advocate--seem inadequate. Also the translation counselor, since it, like the other two terms, carries a connotation today which is too limited for translation of παράκλητος. There seem to be only two adequate alternatives. The first is to adopt the translation Helper, which is the second alternate reading of the English and American revisers and used by Moffatt and Goodspeed. The second is to adopt the transliterative form Paraclete. The first word is broad enough to cover all the meaning of the term παράκλητος, although it can give the false idea that the Helper is one called in to do what the caller wants or decides. The translation Paraclete by itself carries no connotation for the reader, but it has the advantage that it can be given, by explanation, the meaning which is precisely Biblical.

In the light of these facts the translation Helper seems the best yet adopted.

¹⁶Here, op. cit., p. 311.

CHAPTER VIII

CONCLUSION

Before stating my own conclusions, I shall notice briefly two radical interpretations.

H. Sasse presents the most radical and unique interpretation of the Paraclete. Since the work of preaching the things to come (τὰ ἐρχόμενα) seems to be the message of the Apocalypse, which is closely connected to the Gospel, and since to "convict the world" belongs to the task of the Fourth Gospel with its strong polemic and apologetic tendencies, and the meanings of sin, righteousness, and judgment stand in the center of the Fourth Gospel, he argues that the Paraclete's message is that of the Fourth Gospel.¹ Since, to Sasse, it seems impossible that the Holy Spirit should not speak ἐφ' ἑαυτοῦ (16:3) or that he speaks what he hears, a human personality must be introduced.² Therefore the Paraclete passages, Sasse claims, throw light on the greatest mystery of Christendom--the development of the Gospel of John. Although, according to Sasse, we do not know where or when he lived, nor his name or personality, nor the hands

¹Hermann Sasse, "Der Paraklet in Johannesevangelium," Zeitschrift fuer die Neutestamentliche Wissenschaft, XXIV (1925), 274.

²Ibid.

through which his writings have gone, nor the changes they have experienced, we recognize that he must have been one of the greatest religious geniuses who have lived on earth, and one in whom were again fulfilled the words, "He must increase, but I must decrease."³ Thus the passages are claimed to be on two levels, some loaded with synoptic ideas speak of the Holy Spirit, although Sasse regards $\tauὸ πνεῦμα τὸ ἅγιον$ as a later addition, others refer to the writer of the Gospel. Since the Paraclete promised does not come until after Jesus departs, the Gospel writer necessarily could not have been an eye-witness. Although Sasse is willing to admit this,⁴ the words of the Gospel itself speak in direct contradiction (21: 24).

The belief in the Paraclete had an interesting development in the writings of Tertullian. He believed that the Paraclete was present in the special prophets of the Montanists and those who did not recognize him in the prophets did not possess the original apostles either.⁵ In the outbursts of these prophets he saw the fulfillment of the Paraclete promise. "The reason why the Lord sent the Paraclete was,

³Ibid., p. 277.

⁴Ibid.

⁵R. Birch Hoyle, "The Paraclete in Tertullian's Writings," The Biblical Review, XVI (April, 1931), 180.

that, since human mediocrity was unable to take in all things at once, discipline should little by little be directed and ordained."⁶ Thus he believed not only in a revelation to complement the teachings of Jesus but one which was to supersede that of old.⁷ This is contradictory to the definite statements that the Paraclete would speak only those things which Jesus spoke and teach and remind of those things which he had done.⁸

Conclusions: 1. The Paraclete is the Holy Spirit come for the special purpose of convicting the world of sin and of strengthening the disciples.

2. He comes to teach the disciples. He operates by means of the disciples' memory of the events and words in the life of Christ. He comes when Christ's work of redemption has been completed to show the meaning of all that Christ did and to convince them to faith.

3. He confronts the world with its sin and need for Christ. He convicts the world of its sin, shows it the meaning of righteousness and proclaims that it has been judged. The force of this conviction, however, is always centered in and related to Christ.

⁶Ibid., p. 182.

⁷Ibid., p. 181.

⁸Supra., pp. 52 f.

4. He bears witness to Christ. This work of witness is carried on both toward the disciples and the world. He makes known what he has seen and heard of Christ. But this work is carried on through the speaking of those who are in fellowship with Christ by faith. He is the power which works in the words of the disciples convicting of sin and convincing to faith.

In all these activities it must be remembered that he is another Paraclete. All his work is a continuation of the work of Christ, the revelation of God and redemption of men. Through his work the world is brought to faith and thereby the redemption worked by Christ is actualized among men.

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