example of how Christians may be led astray. It was only in post-biblical literature that Eve was seen as a type of Mary (e.g. Iren., Haer., 3, 22, 4; 5, 19, 1; cf. H. Graef, Mary: A History of Doctrine and Devotion, 1-11, 1963-65).

C. Brown

**Woman**


Advocate, Paraclete, Helper

παρακλήτος

παράκλητος (parakleitos), helper, intercessor, advocate, paraclete.

cl parakleitos is a cognate of the vb. parakaleō, the meanings of which in cl. GK range from call in, send for, summon, to exhort, encourage, comfort, console. The noun parakleitos is derived from the verbal adj. and means called [to one's aid]. It is first found in a legal context in the court of justice, meaning legal assistant, advocate (Demosthenes, 19, 1; cf. Lycurgus, Frag. 102). "There is no instance of parakleitos, like its Lat. equivalent adversarius, being used as a tt. for the professional legal

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legal advisor or defender of an accused person in the same sense as *synkedos* or *synedros*. But the use of *parakléto* for representative is to be understood in the light of legal assistance in court, the pleading of another's case, Dion. Hal. Ant. Rom. XI. 37, 1 (J. Behm, *TDNT* V 801). The existence of the Lat. legal term *advcnatus* may have led early Christian writers to use it to translate *parakléto* (cf. Tert., *Adv. Prax.*, 9; Caryan, Ep. 55, 18; Novatian, *De trinitate*, 28, 29; Augustin., *Tract. in Joan.*, 94; cf. Arndt, 623). In the history of religions numerous helpers are known. In the Mandaean writings dating from the 2nd and 3rd centuries A.D. there are several helpers, including Yawar (means helper) which has some features in common with the Johannine *parakléto* (*TDNT* V 808).

Job's "comforters" are called *parakléto* (*plur. in Job 16:2 LXX; Aquila and Theodotion have *parakléto*). The Heb. is *nàaladlî* (*pl.). It is significantly the only instance of the word in the LXX. The question may be asked whether there is a correspondence between the "comforters" and Satan (cf. Job 1:6 ff.; 2:11 f. → Accus.) They are ostensibly friends who come to admonish Job but are unable to do so. Philo used the word in the sense of intercessor (Jus. 239; *Vit. Mat.* 2,134; Spec. Leg. 1) and adviser, helper (Op. Mund., 23; 165). Josephus used only the compounds *aparakléto* and *dysparakléto* (War, 6,190; Ant., 16,151) in a similar sense to Philo. The word was transliterated in Rab. Jud. as *p'ráqol* and other similar forms. It was used as a loanword in the sense of advocate, counsel, defender, especially of man before God (SB II 560 ff.; *TDNT* V 802). There is no known corresponding word in Qumran literature. Only later did the meaning of "comforter" penetrate early Christian literature through its connection with *parakalē* (*→ Exhibit, art. parakalē*).

The etymology of *parakléto* suggests that it was used originally in the passive sense of one called in to help. But the passages in which it occurs in the NT show that this is alien to its use in the LXX. The *parakléto* is not called in but sent (Jn. 14:26; 15:26; 16:7), given and received (Jn. 14:16 f.). He does not merely put in a good word, but brings active help. The sense of helper and intercessor is suitable in all occurrences of the word (Arndt, 624; cf. E. J. Goodspeed, *Problems of New Testament Translation*, 1945, 110 f.). 1 Jn. 2:1 f. gives the term a soteriological character in calling "Jesus Christ the righteous" our "advocate" (*parakléto*) and "propitiation" (*hilasmos*) "for the sins of the whole world" (→ Reconciliation, art. *hilaskomai*).

The descriptions of the *parakléto* in Jn. go beyond the task of an intercessor. He will "convince the world of sin and of righteousness and of judgment" (16:8 RSV, cf. vv. 9 ff. → Guilt, art. *elencho*). He will "teach you all things, and bring to your remembrance all that I have said to you" (14:26). Although the world will not know the *parakléto*, the disciples "know him, for he dwells with you, and will be in you" (14:17). He will "bear witness" to Jesus (15:26). All this indicates that his role is to continue the revealing work of Jesus. The Spirit of truth "will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you" (16:13 f.). The purpose is not to satisfy curiosity about the future, but to continue the work of the historical Jesus in the Christ proclaimed by the church.

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The paraclete-sayings lead to a stage in early Christian history which Luke treats in his description of the bestowal of the Spirit (Acts 1, 2 and 10). The Spirit honours Jesus and gives prominence to the time of Jesus. On the other hand, the church has the gift of the Spirit, and to that extent stands in continuity with Jesus and his time that is now past. But this is far removed from the Roman Catholic idea that the Paraclete is bound to an institutional teaching office whose work is to expound the apostolic tradition preserved in the church.

A further question arises out of the fact that the word parakletos in the NT denotes both a person and a power. In Jn. the parakletos is the successor of Jesus who is himself called parakletos (Jn. 14:16; 1 Jn. 2:1). But he is also termed "the Spirit of truth" (so pneuma ous theou, Jn. 14:17; 15:26; 16:13) and "the Holy Spirit" (Jn. 14:26). This leads O. Betz to the conjecture of a being behind which stands a heavenly power (see bibliography). Hence, the question arises whether the parakletos refers to a particular person, perhaps "a prophetic teacher who preserves, develops and completes the revelation of Jesus" (Betz), or is even the evangelist himself (H. Sasse, see bibliography). However, the identification of the parakletos with the Spirit is for Bultmann the decisive factor in assessing the traditional understanding of the teaching of the evangelists. This militates against identifying him with a particular person.

The sole exception is Jesus himself who together with the Spirit is called parakletos (Jn. 14:16; 1 Jn. 2:1). This restriction of the title to Jesus and the Spirit requires a theological interpretation of the term which is at the same time polemical. They alone – and not the multitude of non-Christian revelers and helpers – are the sole and real parakletes. This accounts for the repeated and stressed connection with the Father. The term is a variable concept which cannot be reduced to a single interpretation. On the one hand, it is Jesus who sends the parakletos from the Father (Jn. 15:26). On the other hand, the Father sends the parakletos at the request of Jesus (14:16, 26). According to Jn. 14:26, Jesus himself is a parakletos who is distinct from the other parakletos whom the Father will send in his name.

It is striking that the term parakletos is only found in the Johannine writings, and apart from 1 Jn. 2:1 it occurs only in the discourses (Jn. 14:16; 26; 15:26; 16:7; cf. 16:12 ff.). To that extent the paraclete-sayings belong to the questions raised by the Fourth Gospel and in particular by its discourses. The term is not found in Paul or the Synoptics. Rom. 8:26, 34 (cf. Heb. 7:25) does not form an exact parallel in style or teaching. Such considerations have led critics to question whether there are any traditions apart from Jn. which trace the idea or the teaching back to the historical Jesus. The suggestion has also been made that Jn. was influenced by extraneous thought-forms in the composition of these sayings. Their interpretation will depend on whatever weight may be given to critical considerations and other factors in the history of religions. [Ed.] The question may, however, be asked whether the other evangelists do not express aspects of Jn's paraclete teaching in other ways. Matt., in particular, speaks of the continued presence and help of Christ in a way which does not involve his physical presence (Matt. 18:20). It is linked with the Father and the Holy Spirit (Matt. 28:19 ff.; Lk. 24:48 ff.; cf. Matt. 11:27; Lk. 10:22). As such, it is not known to the world generally but only to those to whom the revelation is given. Moreover, Jesus promised the assistance of the Holy Spirit in enabling them speak under trial (Matt. 10:20; Mk. 13:11; cf. Lk. 21:15). Although witness will convict Jesus to his followers, he who sent him (b of Jesus in those w judgment (Matt. 25: Lk. is depicted as the cession church is depicted [Ed.] The transl difficulties. The won all its legal connotations have overturned all (where RSV also has the other passages, (see bibliography). The weak and misleading fortis strong). J. G. is the original name parakaleo in the LX best in such passag Jn. 16:22; Ezek. 3:15 with the parakletos). Particularly appropriate "paraclete" or help neutral and meaning word and thus does not called in. Neverthebe all the passages in the Spirit, Holy Spirit

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men, Neotestamentica, 11
Lk. 21:15). Although they themselves are being judged, the implication is that their witness will convict their adversaries. Matt. and Lk. speak of a commitment of Jesus to his followers in such a way that those who receive them receive him and him who sent him (Matt. 10:40; Lk. 10:16; cf. Jn. 13:20). Moreover, this presence of Jesus in those who are his forms the basis of the conviction of the nations in judgment (Matt. 25:31-46). This gives rise to the suggestion that what in Matt. and Lk. is depicted as the continuing presence and work of Jesus in the post-resurrection church is depicted by Jn. as the activity of the parakletos of Jesus.

(Ed.) The translation of the word parakletos into English presents obvious difficulties. The word “advocate” reflects the early Christian Lat. equivalent with all its legal connotations, as does the RSV “Counsellor”, though the latter may also have overtones of giving advice. Whilst this may well fit Jn. 16:7 ff. and 1 Jn. 2:1 (where RSV also has “advocate”), the legal connotation seems to be absent from the other passages. The same applies to N. H. Snaith’s suggestion of “convincer” (see bibliography). The translation “comforter” which goes back to Wycliffe is weak and misleading, unless one reads into it an etymological sense (Lat. con with; foris strong). J. G. Davies (see bibliography) has, however, argued that comforter is the original meaning on the basis of the connection between parakletos and parakaleo in the LXX where it means comfort or console. He sees this idea foremost in such passages as Isa. 33:7-10; 35:2-7; 61:1 f.; 66:10-19 [cf. 66:14 with Jn. 16:22]; Ezek. 31:15 ff. However, these passages are not particularly associated with the parakletos in the NT, and the idea of “comforter” does not seem to be particularly appropriate in the parakletos-passages. This leaves either the loanword “paraklete” or “helper”. Paraclete has the advantage and disadvantage of being neutral and meaningless, unless the Gk. background is known. Helper is an active word and thus does not convey the passive sense of the Gk. etymology, i.e. someone called in. Nevertheless, it is the one English word which is both meaningful and fits all the passages in which parakletos occurs in the NT.

G. Braunsen → Spirit, Holy Spirit
