

ISSUES OF LIFE MINISTRIES

Self-Help Study Guide

The Two Paracletes

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THE TWO PARACLETES

One of the Greek verbs in the New Testament that is richly freighted with meaning is *parakaleo* (from *para*, “alongside” as in parallel lines, and *kaleo*, “call”). It many occurrences are variously translated exhort, comfort, console, encourage, entreat, beg, and beseech, for no single English word covers its range of meanings. Three typical translations for the related noun *paraklesis* are comfort, encouragement, and exhortation.

Paraclete (Parakletos)

Parakleto occurs five times in the Greek New Testament, four times in Upper Room Discourse (John 13-17), and once in 1 John.

Many Christians know that the Holy Spirit is called “the Paraclete.” What is perhaps less known is that Jesus Himself is called a Paraclete and that the Holy Spirit is “another Paraclete”.

Christ the Paraclete

In John 2:1, the apostle urges his readers not to sin. Yet being a realist, he knows that the most devout believers are subject to failure and do sin. So he adds a word of encouragement. “And if any man sin, we have an advocate [Parakletos] with the Father, Jesus Christ the righteous: and he is the propitiation [sacrifice that satisfies God] for our sins: and not for our only, but also for the sins of the whole world” (1 John 2:1, 2).

The translation “advocate” in the KJV/NKJV comes from a Latin word *advocatus*. It is very similar to the Greek word in origin and meaning. The main part of the word (-vocatus) means “called”, just like the *-kletos* part of Paraclete. Instead of *para* (“alongside”), however, the Latin calls someone “to” (*ad*) his side to help. The meanings are nearly the same. An advocate is someone who takes up your cause. For example, on a professional level he may be a lawyer.

Moulton and Milligan’s valuable *The Vocabulary of the Greek Testament* gives the original idea 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” (p. 485). The word must have been popular

because both the Hebrew and Aramaic languages borrowed the word.

Since we Christians cannot very well plead the merit of our “character” before God’s throne (we have none!)

Christ steps in with His own merits - the merits of His sacrifice on Calvary, which we appropriate by faith.

Another Paraclete (John 14:16)

While the Savior was here on earth the disciples could call Him aside at any time to answer a question or solve a problem. But in the Upper Room Discourse, He was preparing them for the time when He would not be personally present with them. Yes, He would be at God’s right hand pleading their case their needs, but He was going to leave Someone Else on earth for them (and for us) to turn to. This is His “Vicar”, or Personal Representative on earth, the Holy Spirit.

In John 14:6, 17, our Lord made this promise: “And I will pray the Father, and he will give you Comforter [Parakletos], that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.” He was predicting Pentecost, when the Spirit would come in a unique and new way that the Old Testament saints could not enjoy.

Precisely how to translate *Parakletos* in this passage is difficult. No English word is a close match. In 1611, the KJV rendering “Comforter” was better than it is today because at that time all educated Englishmen knew Latin and recognized the root *-fort* in “Comforter” as meaning “strong”.

The NIV uses “Counselor” in John 14. The Living Bible retains the KJV “Comforter”, but with “Helper” in a footnote.

It is noteworthy that Jesus call the Holy Spirit *another* Paraclete (*allos*, “another of the same kind”) He is like Jesus.

The Two Paracletes

Study Lesson:

Gen: 1:2; 6:3; 41:38

Ex: 31:3

Num: 27:18

Job 32:8; 33:4

Ps: 51:11-12 139:7

Is: 4:4;11:2; 28:6; 30:1; 32:15; 40:13 42:1

44:3-4; 48:16; 5:19-21 61:1; 63:10-14

Ezk: 36:27; 37:9-14; 39:29

Joel: 2:28-29

Mic: 2:7; 3:8

Hag: 2:5

Zech: 4:6; 12:10

Mt: 1:18; 3:11-17; 4:1; 10:20; 12:28-32; 28:19

Mk: 1:10; 12:36; 12:11

Luke 1:15; 35,67; 2:25-27; 11:13; 12:10-12 24:49

Jn: 1:32- 33; 3:5-6; 34; 6:63; 7:38-39; 14:16-26; 15:26; 16:7-14; 20:22

Acts: 1:2-8,16, 2:2-4; 33-38, 8, 31; 5:3-9, 32; 6:5, 7:51; 8:15-20; 9:31; 10:19-20; 44:47, 11:15-17; 24; 13:2-9; 52, 16:6-7; 19:2-6; 20:28

Romans 1:4; 5:3-5; 8:1-27; 9:1; 30

I Corinthians 2:4-14; 3:16; 6:11 I Corinthians 19 I Corinthians 12:3-11

II Corinthians 1:22 II Corinthians 3:3-8 II Corinthians 17-18 II Corinthians 5:5, 6:6 II Corinthians 13:14

Galatians 3:2-3 Galatians 14, 4:6, 5:5, 16-25, 6:8

Ephesians 1:12-17 Ephesians 2:18, 22 ; 3:5 Ephesians 16, 4:3-4 Ephesians 30, 5:9, 6:17-18

Phil: 1:19 2:1

Col: 1:8

II Thess: 1:5-6 4:8-9; 5:19 II Thess 2:13

I Tim: 4:1; 1:7, 14

Tit: 3:5-6

Hebrews 3:7; 6:4; 9:14

Hebrews 10:15; 29

I Peter 1:2; 11-12,22; 3:18; 4:14

II Peter 1:24 I John 2:20

I John 3:20 I John 4:2 I John 5:6-8

Jude 19 Revelations 1:4

Revelations 2:7

Revelations 4:5

Revelations 5:6

Revelations 14:13

Revelations 19:10

Revelations 22:17

Examples:

Joseph Gen 41:38

Joshua: Num: 27:18

Ezekiel: Ezekiel: 8:3