

Chapter Two

Origin, background-history and usage of the word Paraclete

2.1. Introduction

In recent years Johannine pneumatology was studied and discussed quite comprehensively.¹ The seeming inscrutable impenetrability of the Johannine sayings about the παράκλητος has also been the subject of some research for an extended period of time. Many contradictory and divergent views have been suggested, especially with regards to the background and origin of παράκλητος.² We could rightfully ask why so much emphasis has been placed on this area of study.

R. Brown (1966/7:115) points out that if we knew that there was a Hebrew or Aramaic title that παράκλητος translated, we would have a key to the basic meaning of the word. For this very reason scholars like W. Bauer (1933 and 1976), J. Behm (1976), R. Bultmann (1971 and 1976), F. Cross (1961), N. Johansson (1940), L. Johnson (1986), G. Johnston (1970), W. Michaelis (1947), S. Mowinckel (1935), H. Windisch (1968), etc., have attempted to divulge the origins of παράκλητος.³ But none of them have convinced the scholarly community that any of their hypotheses were clearly the most plausible.⁴ Therefore it seems appropriate to sort through the

¹ See, for instance, F. Mussner (1961), O. Betz (1963), G. Locher (1966), R.E. Brown (1966-7), G. Bornkamm (1968), G. Johnston (1970), J. Veenhof (1974), M. Hasitschka (1992 and 1993), N. Watson (1983), and C. Dietzfelbinger (1997:226) apart from the essays in virtually all theological dictionaries, commentaries and theologies.

² For example R. Bultmann (1971) argues that Manichean and Mandeian Gnosticism is the historical background of John's Gospel and R. Schnackenburg (1984a) argues in favour of a Greek Hellenistic background. Both F. Cross (1961) and O. Betz (1963) argue in favour of a Qumran type Jewish background.

³ F. Bauer, R. Bultmann and H. Windisch attempted to find the origins in proto-Mandeian Gnosticism. O. Michaelis and J. Behm have submitted this hypothesis to dynamic evaluation. S. Mowinckel and N. Johansson were strong campaigners for a Jewish milieu.

⁴ R. Brown (1984:1136) points out that no study has yet produced a Hebrew or Aramaic title for which παράκλητος is clearly a translation.

information again in this study in order to attempt to present a plausible solution that might address the παράκλητος enigma.

With that being said, the question begs to be asked: What or who exactly is παράκλητος? How does παράκλητος function in Johannine thought? Does it function as a name revealing the identity of a person? Does παράκλητος function as a title revealing rank, office or attainment? Does παράκλητος function as a description that conveys a mental image of something experienced? Is παράκλητος a metaphor in the same mould as the "Good Shepherd" with reference to Jesus?⁵ Is παράκλητος a more accurate and deeper explication of a function of the Holy Spirit? Should we look at παράκλητος as an occurrence of conceptual integration – also known as "blending" or "mental binding" – a basic mental operation whose uniform structural and dynamic properties apply over many areas of thought and action, including that of metaphor

⁵ In *Metaphors We Live By*, G. Lakoff, a linguist, and M. Johnson, a philosopher, suggest that metaphors not only make our thoughts more vivid and interesting but that they actually structure our perceptions and understanding (see G. Lakoff, 1980). Metaphor (or *metaphora* in Greek) literally means transfer: *meta* - trans and *pherein* - to carry. Metaphors are part of everyday speech and an important part of human communication. There are several ways of communication: words, sounds, body and hand signs, etc. What they all have in common is that all communication, including spoken language, are symbols or signs that symbolize something else. The word "dog" is not a dog but it symbolizes a "dog". According to J. Soskice (1985:1), amongst Greek grammarians metaphors were recognized as a means by which language was both ornamented and extended. By such transfer of a word from an original to a secondary application, one spoke not only of the neck of a person but also of the neck of a bottle, and not only of a person's mouth but of the mouth of a river.

J. Soskice (1985:15) further said that metaphor is that figure of speech whereby we speak about one thing in terms that are seen to be suggestive of another. Similarly a "thing" signifies any object or state of affairs and not necessarily a physical object; the moral life and the growth of the "soul" are all equally "things" in the sense. Finally, seen to be suggestive means seen so by a competent speaker of the language.

According to G. Van den Heever (1992:93) it means that instead of giving a thing its usual common name one designates it by means of a borrowed name, a foreign name.

The rationale behind this transfer of name was understood as the objective similarity between the things themselves or the subjective similarity between the attitudes linked to the grasping of these things. The bearer of metaphoric meaning is not the word but the sentence and even the text as a whole. What distinguishes metaphor from symbol is that it cannot be interpreted literally. A metaphor can also be identified if it complies with three prerequisites; the complete phrase must be deemed as impossible; unenforceable and logically improbable (J. Havemann 1997:88).

and metonymy?⁶ The way we answer these questions will determine our understanding of the function or identity of παράκλητος.

If παράκλητος, for instance, functions as clarification of the Holy Spirit, the implication is that one of the functions of the Holy Spirit in the Gospel according to John is that of παράκλητος.

Interpreted this way παράκλητος explicates one facet of who the Holy Spirit is in a more detailed manner.

Do we have an indication in Johannine literature that John elucidates word/concepts this way? Can we compare the Johannine references to the Holy Spirit as παράκλητος with that of Jesus as the Good Shepherd or the door? If we can, then παράκλητος functions metaphorically. J. Van der Watt (2000:66-67) shows that in John's usage of the Good Shepherd metaphor the functions of the Good Shepherd cannot be severed from Jesus. It is the expression of a specific function that Jesus fulfils. Could it be that παράκλητος is such a closer explication of a specific function of the Holy Spirit? If παράκλητος functions as an explication, how does this explication function? Is this an explication in terms of a title? Or is it an explication of a specific image or description of the Holy Spirit? If we accept that παράκλητος is an explication of the Holy Spirit, how does this explication function?

Can we compare references to παράκλητος with that of Messiah? Does it function in a similar way? If we interpret παράκλητος this way it functions as a title. With Messiah we have a fixed title that is derived from the socio-cultural context with roots in the Old Testament. It is a well-known title that the people living in that environment would recognise the moment they hear it. Interpreted this way it would mean that παράκλητος would have been a well-known title for the Holy Spirit that the people living in that socio-cultural environment would understand.

⁶ Analyses of conceptual integration are given in S. Coulson (1996 and 1997), G. Fauconnier & M. Turner (1994 and 1996).

However, if παράκλητος is a description it functions differently and we have to ask whether this image has got any further elaboration in the Gospel. Can we deduct from the development of the information given in the Gospel what John had in mind when he used this image or description? For instance, can we establish whether the references to παράκλητος function in a similar way as the detailed explication of Jesus as the Good Shepherd in John 10 or Jesus as the Vine in John 15?

If that is the case, we can say that with this more detailed Johannine explication the meaning of παράκλητος is to be found within the framework of the Gospel itself. Then we can compare this usage with that of, for example, the references to Jesus as Good Shepherd. J. Van der Watt (2000) argues that the meaning of "Good Shepherd" is to be found in the revelation that he was willing to lay his life down, that he did not run away from his task, that he cares for his sheep. All of this is apparent from the text.

If we can determine that παράκλητος functions similar to that of metaphors like Good Shepherd and Vine, we can assume that the functioning of παράκλητος is to be found in the framework of the text itself. Then we can say that the meaning of παράκλητος should be derived from activities like that of the guiding of the people in truth, teaching, and to be a witness, etc.

However, if this is the case, in what type of social environment exactly do we get this kind of activities of witnessing, guiding, supporting, teaching, etc., that we find in the παράκλητος texts? Do we find a single figure in the ancient world that would fit the description and that would fulfil all the functions παράκλητος fulfil in the Fourth Gospel? We must ask ourselves what someone like this was called in the ancient world. Or should we just interpret παράκλητος in a metaphorical sense? And if we do, how does παράκλητος function metaphorically?

2.2. The dynamics of metaphor in the Johannine Gospel

J. Van der Watt (2000:76-92) discusses the dynamics of metaphor in the Gospel according to John in depth.⁷ He argues that when images are being used the full scope of the images is seldom thought of. Van der Watt uses the example where Jesus refers to himself as Good Shepherd. He argues that the Johannine Jesus does not call to mind all the different activities of a shepherd, but highlights only specific elements of the shepherd image. He ignores the rest. So the image itself is never the most important aspect addressed, but the message conveyed by the use of the image. This way Jesus can leave the image of shepherd when it becomes too small to convey the message he intended to convey. We can say that the image gets distorted to express the message that the Johannine Jesus wants to emphasise. When this happens images start to function in a metaphorical sense.⁸

Contemporary accounts of metaphor and analogy have focused on structure mapping from a source onto a target.⁹ Such mappings can exploit existing common schematic structure between domains, or project new structure from the source onto the target.¹⁰ The work on conceptual

⁷ J. Van der Watt stated in, *Family of the King. Dynamics of Metaphor in the Gospel of John* (2000), that the Gospel of John communicates its messages by means of refined use of imagery, which mainly consists of metaphors that are inter-related to form a network. The individual metaphors are linked on both syntactic and semantic (thematic) levels and form a unity throughout the Gospel. He has found that those metaphors that belong to the same semantic field, functioning as small building bricks of a larger imagery, should be read as part of this network of metaphors. I want to thank professor Van der Watt for making an electronic copy of the text available to me.

⁸ Van der Watt identified three types of metaphors:

- Metaphors functioning on the basis of substitution. The metaphoric expression may be substituted for the literal expression without loss of meaning. The substitution may take place between words, phrases or even stories, replacing one word, phrase, or story with another.
- Metaphoric function may be defined as comparison or similarity. In this case an attempt is made to explain why the substitution takes place. This kind of metaphor is halfway between the substitution and interactive metaphors. To avoid confusion between metaphors of comparison and actual comparisons, metaphors of comparison will rather also be called metaphors of substitution.
- The third type is the interaction metaphor because there is the view that metaphor functions on the basis of interaction.

⁹ According to J. Van der Watt (2000:396), the writer of the Fourth Gospel uses a wide variety of different types of metaphors for different reasons, namely submerged metaphors (bread, John 6:50-58) suspended metaphors (John 1:12-13), copulative surface metaphors (words which are spirit and life, John: 6:63), and genitive metaphors (kingdom of God, 3:3,5; light of life 8:12). The author uses these techniques in a complicated way. The "complicated way" Van der Watt refers to is that of metaphorical blending.

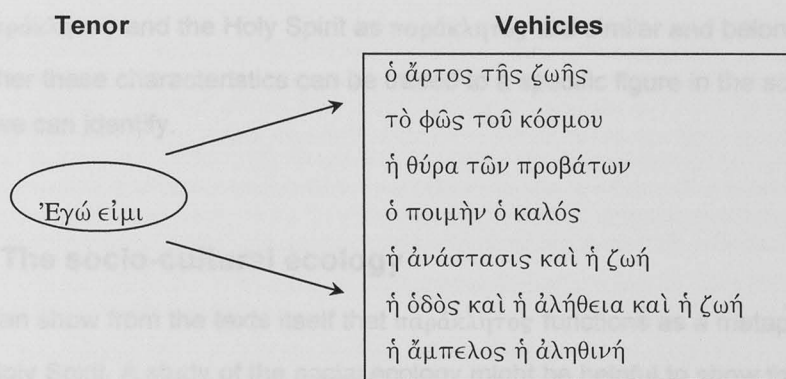
¹⁰ According to G. Van den Heever (1992:95) micro metaphors reciprocally support each other by being organised around the root metaphor of John's Gospel, the concept of life. You must have life through the

blending has shown that in addition to such mappings, there are dynamic integration processes that build up new "blended" mental spaces. Such spaces develop emergent structure that is elaborated in the construction of meaning and serves as an important locus of cognitive activity.

premise that παράκλητος functions in a metonymic-metaphoric way in Johannine thought.

With regards to the functioning of παράκλητος we also have to consider whether it functions as a metonymy. It is my understanding that metonymy is the most familiar of the ancient figures of rhetoric originating in Greek antiquity. What differentiates the metonymy from the metaphor and the synecdoche is the nature of the relationship between the two elements (tenor and vehicle) entering into the substitutions.¹¹

J. Van der Watt (2000:321) provides us with an excellent example of the way tenor and vehicle function metaphorically in Johannine thought. In figure 46 he indicates how Ἐγώ εἰμι functions metaphorically regarding Jesus. Van der Watt indicates that the Ἐγώ εἰμι -sayings illustrate the cohesive function of a shared tenor. The reality of Jesus is described and integrated in this way by means of a textually recognisable feature. There are seven occurrences with predicate and four occurrences without predicate:



life that was the light of mankind, by walking in the light, by drinking living water, by eating and drinking him, by belonging to his flock, by being raised up by him, and by being in Him like a branch to a tree.

¹¹ Whereas the tenor and its vehicle are joined by similarity in the metaphor, the metonymy connects them by means of contiguity (*the attribute of being so near as to be touching* - contiguity specifies that a combination of stimuli which has accompanied a movement will on its recurrence tend to be followed by that movement), and they are related as part to whole in the synecdoche.

Can we say something similar regarding παράκλητος? Is the reality of the Holy Spirit described and integrated this way by means of textually recognisable features? Or is described and integrated in this way by means of textually recognisable features? I am working with the premise that παράκλητος functions in a metonymic-metaphoric way in Johannine thought.

Although the term παράκλητος is not directly used with reference to Jesus, John consistently portrays Jesus functionally as a παράκλητος in the Gospel and reminds us the Holy Spirit is ἄλλον παράκλητον (John 14:16).¹² But what does John have in mind when he describes to Jesus functions of a παράκλητος? We can describe the characteristics of Jesus as that of a παράκλητος and plot it in the social-cultural environment of the day. When Jesus is called παράκλητος in 1 John 2:1 he fulfils the function of an intercessor before the Father on behalf of those who belong to him. However, if we interpret the functions of παράκλητος in the Gospel of John and compare it with Jesus' role as παράκλητος according to the Johannine letters, it differs greatly. We could argue that in the Gospel the incarnated Jesus functions as παράκλητος in his capacity as guide, teacher, consoler and helper. If we can show that the characteristics of Jesus as παράκλητος and the Holy Spirit as παράκλητος are similar and belong together, we can ask whether these characteristics can be traced to a specific figure in the socio-cultural environment that we can identify.

2.3. The socio-cultural ecology

We can show from the texts itself that παράκλητος functions as a metaphoric image describing the Holy Spirit. A study of the social ecology might be helpful to show that this is the case.

¹² This idea will be discussed in more detail in the following chapters.

However, when we are studying the socio-cultural ecology, we need to know what are we looking for in the Johannine environment and what models we are going to use to study this socio-cultural environment.¹³

The Johannine account of Jesus' discourse with the disciples regarding παράκλητος must be interpreted against the backdrop of the socio-cultural functioning of people in an ancient Mediterranean environment in general in the first instance and that we also have to consider its functioning in the context of the socio-cultural environment of Christian communities or groups at the time, in the second instance.

2.3.1. Models of interpretation

In this regard the contribution of scholars like G. Theissen (1978 and 1991)¹⁴, B. Malina (1985, 1994 and 2001)¹⁵, W. Meeks (1997 and 2003)¹⁶, B. Malina and R. Rohrbaugh (1998)¹⁷, A. Malherbe (1983)¹⁸, and the response of scholars like R. Horsley (1994)¹⁹ and B. Holmsberg (1990)²⁰ are of importance.

¹³ B. Malina and J. Neyrey (1988) have been among the most outspoken advocates of an approach to New Testament studies that incorporates the scientific method of model formulation and testing. They argue that their approach differs from more traditional christological investigation in that it "is as interested in the process whereby Jesus was evaluated as in the formulae or labels resulting from the process" (Malina and Neyrey, 1988:135). In order to illuminate the "name-calling" or "labelling" process by which Jesus' contemporaries evaluated him, they utilize models of witchcraft and labelling/deviance theory. They suggest that this approach offers "... accurate, plausible and testable scenarios for understanding aspects of conflict in isolated detail and as coherent patterns of behaviour" (B. Malina and J. Neyrey, 1988:138).

¹⁴ G. Theissen presents us with a challenging sociological scrutiny of early Palestinian Christianity as a renewal faction within Judaism.

¹⁵ In these articles and monograph Malina studies the New Testament from a cultural anthropological perspective and a socio-linguistic perspective respectively.

¹⁶ J. Ashton (1997:16-17) is of the opinion that Meeks' article *The Man from Heaven in Johannine Sectarianism* (originally published in 1972 but I've made use of the 1997 version) deserves great respect and assesses that it has had an epochal influence on Johannine research. I also believe that Meeks' work on the social world of Paul enables us to get a better grasp of the socio-cultural setting of the first century Mediterranean environment.

¹⁷ B. Malina and R. Rohrbaugh (1998) remind us of the fact that the meanings communicated by means of written or spoken language derive ultimately from a social system. They ask whether social context can be inferred from the language people use. And they try to determine what sort of social system might account for the distinctive features of the Johannine Gospel.

¹⁸ A. Malherbe's work has been especially influential in exploring the modes of cultural interaction between early Jews and Christians and their Greco-Roman neighbours.

Douglas' model is very aptly described in the following diagram:

B. Malina (1985)²¹ says: "If it is true that the meanings encoded in a text, derive ultimately from a social system (see M. Douglas 1971), it might be useful to look into the social system revealed in and presupposed by John to generate insight into the distinctive features of this text (see B. Malina 1982; 1983). And if it is true that language is essentially a form of social interaction, and that people 'language' each other in order to mean, then it might be equally useful to consider the type of language in John within the framework of sociolinguistics (see J. Fishman 1971; R. Fowler 1977; M. Halliday 1978; R. Hudson 1980)." He also asks the question: "Given the information communicated in John, can one infer the type of situation in which that sort of information could have been imparted?" To answer this question, Malina believes what is necessary is a comparative set of social locations along with some device for situating a text such as John in a given location with some relative degree of adequacy and accuracy. The next step then is to situate John within the appropriate social location, and then take note of the applicable generalizations that might be forthcoming.

2.3.2. Identification of the Johannine social location

In order to establish an appropriate social location for John, B. Malina (1985) made use of the Grid-Group model²² of M. Douglas²³ and has supplemented it with White's Metahistorical model.²⁴

¹⁹ R. Horsley (1994) gives us a critical exposé of the Socio-scientific approaches in the biblical studies of amongst others, G. Theissen, A. Malherbe, B. Malina and W. Meeks.

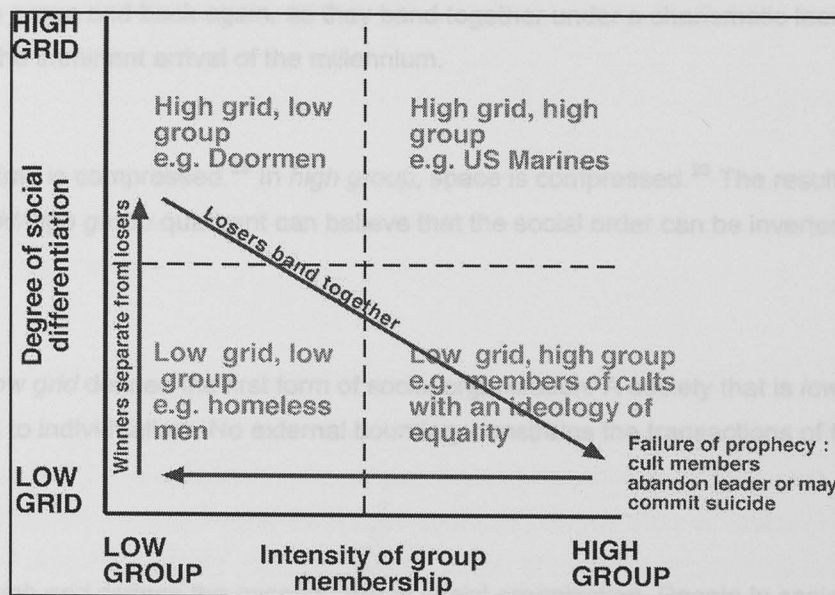
²⁰ B. Holmsberg (1990) discusses the use of sociology in New Testament exegesis. He gives us a balanced perspective on the positives from this approach and also alludes to the hidden dangers.

²¹ Scholars often refer to Meeks' article (W. Meeks 1997) as the groundbreaking work regarding the understanding of John from a socio-cultural perspective. B. Malina (1985) should be seen in a similar light. I have therefore made extensive use of this article in the following discussion.

²² According to Douglas' classification, our society is based more on the grid than the group, pre-occupied with unity and defending frontiers. *Grid*: It measures the specialization of roles within a society, the regulation of transactions among individuals and the definite channels along which they are directed. Thus grid looks to a society's classifying individuals into distinct categories that restrict the scope of personal choice in the time, place, manner and the very partners of interaction. A grid exists when the roles of individuals are "allocated on principles of sex, age and seniority" and represent ego-centred categories that are capable of varying independently of the Group. In other words, a grid represents social relationships that are controlled by sets of rules and impersonal criteria.

The grid rating measures the insulation of individuals from one another within a society. As such, it is inversely proportional to individual autonomy and open competition. A high-grid culture restricts an individual's autonomy to dispose of time and goods freely, to choose collaborators, to determine diet and

Douglas' model is very aptly described in the following diagram:



clothing. It discourages competition between persons for control of one another and of the other persons who have even less autonomy. Thus it hinders one person's control of other persons and freedom from control by them.

Group: As a measure of social organization, group identifies the voluntary cohesiveness of a society and its separation from others. As such, group denotes a definite boundary by which a society makes itself discernible, the recognizable signs of inclusion and exclusion, and the division of insiders from outsiders. The more its members are separated from outsiders and interact with the same limited set of fellow community members, the higher the "group" rating of a society. Shared work, resources and recreation, a common residence, as well as control over association, marriage and kinship are all indicators of a high group rating. In such strong-group cultures face-to-face, personal pressures establishes and ensure conformity with norms and practices. The members are influenced by persons they know and whose influence they can modify by their own response. In high-group cultures, persons in authority are not insulated from feedback. Thus these cultures are voluntary rather than coercive associations, established and maintained by the interactions of their members. As such they tend to increase the personal element in life and to eliminate control by impersonal forces or distant powers. (See I. Hexham 1999)

²³ In her two foundational studies, *Natural Symbols* and *Cultural Bias*, Mary Douglas has proposed an analytical scheme that offers a correlation between forms of social organization and a culture's operative assumptions on such issues as morality, cosmology and ritual. Two indicators, which she terms *group* and *grid*, are used to define four different types of social organization. The system actually postulates a dialectical relationship between a society's form of organization and the bias of its culture rather than a uni-directional causality. In this way of thinking, for example, a belief in the efficacy of ritual practices is both an effect of a particular type of society and one of the means through which that type of society is established.

²⁴ B. Malina (1985) discusses White's model at great length. The work that he refers to is H. White (1973). With White's model in mind, Malina (1985) interprets John's Gospel as a romantic tragedy and the Synoptics as satiric tragedies.

Cult members/ exclusive groups follow a cycle from *low grid/low group* to *high grid/low group* to *low grid/high group* and back again, as they band together under a charismatic leader who prophesies the imminent arrival of the millennium.

In *low grid*, time is compressed.²⁵ In *high group*, space is compressed.²⁶ The result is that those in the *low grid/high group* quadrant can believe that the social order can be inverted by a single act.

Low group/low grid defines the first form of social organization. A society that is *low group/low grid* will tend to individualism. No external boundary constrains the transactions of the members.²⁷

Low group/high grid defines the second form of social organization. People in societies that are controlled by the more effective competitors find themselves in a fatalist culture in a *high grid/low group* environment.²⁸

With a few exceptions, millenarian movements, religious cults and groups invariably fail in their objectives. This leads to either an abandonment of the charismatic leader or, when the boundaries are strong enough and the leader charismatic enough, to mass suicide.

²⁵ A function of the degree of social differentiation: events are believed to happen swiftly while in reality they take a long time.

²⁶ A function of the strength of the group boundary: places outside the boundary are thought of as being closer.

²⁷ The society ascribes no permanent status to any of its members, so that such internal boundaries as might exist are provisional and negotiable. It will be built upon competition for autonomy, upon the attempt to control others and to avoid being controlled by them. Relationships among the members will remain ambiguous and obligations implicit, subject to contractual rules which may be negotiated as necessary to increase autonomy, to gain control and to avoid being controlled. Such a culture has no natural, cosmic or theological justification for differences between persons, since its ideology asserts the equality of all persons as competitors.

²⁸ They have lost a significant degree of voluntary control over their lives. Their activities have been forced into certain channels and subjected to restrictions. They are effectively isolated from the competing individuals or excluding organizations that exercise control over them, since they can exert no personal pressure to change the rules under which they operate.

High group/high grid defines the third form of social organization. It is hierarchical and differs markedly from the fatalistic because its *high group* characteristic accentuates personal relationships.²⁹

High group/low grid defines the fourth form of social organization. It maintains an external boundary against outsiders, finds life support among the insiders and regulates behaviour through personal pressure.³⁰

In terms of the preceding models, B. Malina (1985) argues that John differs from the Synoptic gospels in that John belongs to the *low group/low grid* quadrant while the Synoptics belong to the *high group/low grid* quadrant. In terms of John's social location as it relates to story tellers and their stories, John would be presenting his audience with the story of Jesus (as do Mark, Matthew and Luke), but with a romantic tragedy³¹ mode of emplotment, developing an implicit

²⁹ As *high group*, the members of the society maintain a boundary that both constrains their transactions to their fellows and regulates their contact with outsiders. Life support tends to come from the other members of the community. As *high grid*, the society specifies behaviours that define membership not only in the group but also in each of its several grades or roles. Here behaviour is indeed regulated, guided into specific channels but by personal pressure exercised in the name of the community rather than by impersonal institutions and agencies. The persons applying such face-to-face pressure, moreover, are not insulated from the same kind of feedback; they experience a responsive pressure that tempers and regulates their own behaviour. These personal interactions are integral to the constitution of the community and shape its culture.

³⁰ This *low grid* society rejects formal divisions and specialized roles. Its *high-group* organization, however, means that its ideology is egalitarian rather than individualistic. It has no justification for differences between members and actively strives to eliminate differences that arise and to redistribute goods equally. The absence of the internal differentiation will focus any behavioural morality and efficacious rituals on establishing and maintaining the boundary that defines and protects the group. It will also result in rights and obligations that remain implicit and difficult to adjudicate. Moral standards will perforce attend to intention and internal states rather than primacy to actual behaviour. Relationships between individuals will remain ambiguous, however, and will not prevent competition for dominance that contradicts the egalitarian ideal. Lacking differentiated roles, this community can settle internal conflicts only through expulsion or fission. Such drastic means tend to be avoided and the suppressed conflicts produce covert factions. The intentions of individuals and the interior harmony of the community can become overriding concerns.

³¹ B. Malina (1985) argues that the tragic aspect can be seen in the way Jesus attains his end through sets of contests/conflicts of increasing intensity. There are challenges and ripostes of the sort common to the Synoptic gospels and Mediterranean culture in general, only in John Jesus' successful ripostes do more than demonstrate that Jesus is an honourable teacher and healer. They have evidential value that furnishes those who would see with insight into the regularities of human existence controlled by God (the Father). In what he says and does in his contest against the world, Jesus as John's hero, reveals why experience and values do not match in the world of human living; humankind is stuck in a sort of subhuman, unnatural condition. In his dying on the cross, the ultimate humiliation in first century Mediterranean social experience, Jesus is exalted and thereby reveals a higher order principle that can

formist argument³², and with an anarchic ideology³³. In general this mode of emplotment underscores how new forces and new conditions require and demand social interruption and step level changes to make life liveable since values and experiences do not match. The unique, the individual, the particular are what count, while universalistic and changeless generalities are useless and illusory. The romantic aspect of this plot line focuses on the hero as individual, with the individual's heightened sense of self and self-identification.³⁴

endow life with meaning. Thus the story of Jesus shows that the conditions under which human beings must live in the world are unalterable, hence people must look beyond them for liberation, specifically by "believing into" the one sent by God, Jesus.

J-A.Brant (2004) has written an excellent book in which she discusses elements of Greek tragedy in the Fourth Gospel. One of the benefits of Brant's approach is the fact that she gives plausible arguments in favour of one author for Gospel, no displacements and no additions, especially when you consider the unity of action that drives the Gospel's plot towards a climax.

³² B. Malina (1985) reminds us that the formist mode of argument seeks to identify the unique characteristics of agents, agencies and acts in the historical field and to assign them to classes with general qualities and specific attributes. In the course of his narrative, the author of John does this to an extensive degree that proves rather distinctive for a first century Mediterranean writing. John's signs are to function in a *low group/low grid* context where they are intended to give direction to the individual reader/hearer of the story. They seek to provoke commitment with the insight that in Jesus the biblical promises of God, and not just Deuteronomy 18:15 as in the Synoptics, are fulfilled.

³³ B. Malina (1985) shows that the ideological perspective of a story intimates "what the reader/hearer should do about it." According to John this perspective moves the reader/hearer to look for humanity's best times in the past, when Jesus, the Word of God, "dwelt among us," when "we have beheld his glory" (John 1:14). This past is not irretrievable, since it can be realized and experienced in all its grandeur at any time, if people would only anchor themselves in Jesus, the Messiah (i.e. "believe into" Jesus, with commitment and loyalty; this phrase is used some 34 times in John, only once each in Mark and Matthew and not at all in Luke).

³⁴ B. Malina alludes us to how in John, Jesus repeatedly makes "I am . . ." statements underscoring this sense of self and self-identification (John 6:35.41.48.51; 8:12.18; 9:5; 10:7.9.11.14; 11:25; 14:6; 15:1.5), although the items with which Jesus identifies himself in John's story are items which he previously offered to various persons in the narrative. This is a sort of metaphorical self-identification pointing to new conditions, new forces and new values uniquely bound up with the individual, the unique, i.e. the person of Jesus. Further, even from the viewpoint of raw statistics, note how John employs personal pronouns. For example, "I" (as Greek pronoun) is used 146 times, compared with 18 times in Mark, 23 times in Matthew and 26 times in Luke (the numbers are approximate and probable due to the quality of certain manuscripts). The simple "I am" phrases in John (4:26; 6:20; 7:36; 8:28.58; 9:9; 13:9; 18:5.6) are certainly worth the discussion they receive in most commentaries. The main point here, however, is that John is indeed concerned about the personal claims and individuality of his hero in a way absent from the other gospel stories about Jesus. In line with the romantic plot perspective, Jesus transcends the world of experience. Indeed the prologue to the gospel (John 1:1 ff.) informs the reader/hearer of this fact in no uncertain terms. As the story develops, Jesus overcomes that world and is exalted above it in the end. In the dramatic progression of the story, Jesus moves to overcome evil, the light overcoming darkness. As a unique individual, he overcomes the world in which he is constrained and enveloped. He breaks the fetters of the social group ("his own") and stands out uniquely, alone.

Following M. Halliday (1978) Malina argues that "the early Christian community was an antisociety, and its language was in this sense an antilanguage," the statement as it stands would be most appropriate for John and the group that originally resonated with its story, John's group. Halliday has sketched the notable characteristics of the phenomenon of antilanguage (M. Halliday 1978: 164-182). His description indicates that antilanguage finds its social residence among people following weak group/low grid scripts (e.g. individuals put into prison, the underworld, adolescents) and forming antisocietal groups. Obviously, the description fits John quite well. The rest of the New Testament writings address a counter-society with a counter-language typical of competing groups in *high group/low grid* settings. Malina proposes that among the Gospels only John's Gospel reveals all the salient traits of an antilanguage.³⁵

If this is the case, what uses do antilanguage serve? B. Malina (1985) reminds us of Halliday's observation that antilanguages are generally replications of social forms based on highly distinctive values that are clearly set apart from those of the society from which antisocietal members derive. Like language itself, antilanguage is the bearer of social reality, but of an alternative social reality that runs counter to the social reality of society at large. Therefore, antilanguage serves to maintain inner solidarity under pressure. Malina argues that antilanguage creates and expresses a reality that is inherently an alternative reality, one that is constructed precisely in order to function as an alternative to society at large. In the antilanguage of John, it is the *low group/low grid* variety of a group that emerged from and still lives among a *high group/low grid* society, the society of first century Mediterranean Hellenism in general, and of Judaism in particular. What is significant in antilanguage, therefore, is not its distance from the language of *high group/low grid* society, but the tension between the two. Both the society at large and the antisocietal group share the same overarching system of meaning, just as both are part and parcel of the same overarching social system. Yet they stand in opposition to and in tension with each other. The reason for underscoring this point is that to appreciate the new

³⁵ B. Malina (1985) suggest that the simplest way to discern the presence of antilanguage is to note its distinctive development of and penchant for new words in place of old ones. Antilanguage is language relexicalized, but only partially. Its implicit principle seems to be: same grammar but different vocabulary, though only in certain areas. And these areas are those of central concern to the focal interests and activities of the antisocietal group. In John, this concern is articulated as follows: "that you may continue to believe that Jesus is the Messiah, the Son of God, and that believing you may have life in his name" (John 20:31). In other words, the author of John is concerned with spelling out the meaning of Jesus of Nazareth as Messiah and in developing emotional anchorage "in Jesus" for his collectivity. It is to this end that the author develops his very different vocabulary.

values and perceptions generated by a *low group/low grid*, antisocietal collectivity, one must understand the larger society to which it stands opposed.

B. Malina (1994:167ff) suggests that John points to an expanding number of messages for members of a *low group/low grid* society:

- Now this he said about the πνεῦμα, which those who believed in him were to receive; for as yet the πνεῦμα had not been given, because Jesus was not yet glorified (John 7:39).
- But the παράκλητος, the πνεῦμα τὸ ἅγιον, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you (John 14:26).
- I have yet many things to say to you, but you cannot bear them now. When the πνεῦμα τῆς ἀληθείας comes, he 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 (John 16:12- 13).
- But there are also many other things that Jesus did; were every one of them to be written, I suppose that the world itself could not contain the books that would be written (John 21:25).

B. Malina argues that people in John's group knew about these "things" and shared their information with members of an in-group. If this is the case it becomes even more important to try to identify the socio-cultural context in which this/these group/s function/s.

Malina argues that the abovementioned reflections allude to the fact that an antilanguage is a metaphor for the regular language of society at large.³⁶ In antilanguage, such a metaphorical quality appears all the way through the system. Halliday tells us that it is this metaphorical quality that defines an antilanguage.

³⁶ He reminds us that metaphorization takes place when some common, often implicit, quality proper to one entity is predicated of another, e.g. "My brother is a lion." Here the implicit property is strength or ferocity; thus the explicit sentence would read: "My brother is as strong as/as ferocious as a lion."

Malina suggests that in John, this metaphorical quality can be seen in the "I am . . ." statements where Jesus says of himself: "I am bread, light, a door, life, way, vine," and the like. The metaphorical quality inherent in the list of ambiguity – misunderstanding – clarification sequences noted previously also point to the same thing. Metaphor constitutes the element of antilanguage that is present in all language to some extent.³⁷ Yet the metaphorical quality of everyday language is lost and has come to be identified with regular speech, with reality itself. On the other hand, what distinguishes an antilanguage is that when it is compared with the existing language system of the culture in which it emerges and the society against which it stand, it is itself a metaphorical entity. That is why in antilanguage, metaphorical modes of expression are the norm. Metaphorical modes of expression are an antilanguage's regular pattern of realization.

John's use of παράκλητος is also indicative of antilanguage and due to the use antilanguage. As stated earlier, Malina argued that John is the only Gospel that functions within the social setting of a *low group/low grid* environment. And John is also according to Malina the only Gospel that made use of antilanguage. If Malina's observations regarding John are correct and if we accept Halliday's hypothesis that in antilanguage, metaphorical modes of expression are the norm, it makes sense that παράκλητος is only to be found in the Johannine corpus and that we should interpret it metaphorically. All of this brings us closer to an understanding of who or what παράκλητος is, but still does not reveal enough to enable us to map this Johannine concept in detail. To do this we need to broaden scope in our search to understand the Johannine παράκλητος.

2.4. Three possible socio-cultural back grounds that παράκλητος might originate from

R. Brown (1982:1135) reminds us of the fact that παράκλητος is peculiar in the New Testament to Johannine literature. In 1 John 2:1 Jesus is a παράκλητος. Brown argues that παράκλητος

³⁷ Much of everyday language is in fact metaphorical, e.g. horsepower in an automobile, a cell in biology, conceiving ideas.

does not function as a title here, but refers to a function Jesus fulfils as a heavenly intercessor with the Father.

He suggests that the Johannine Jesus attributes three distinct names or titles to the Spirit of God: τὸ πνεῦμα τὸ ἅγιον, πνεῦμα τῆς ἀληθείας and παράκλητος. It is noteworthy that Brown explicitly refers to παράκλητος as a *title* for the Holy Spirit.³⁸

This interpretation immediately colours our understanding of παράκλητος. Was this a common way of referring to the Holy Spirit? If that were the case, what would the historical background be? Is it Jewish or should we search somewhere else?

The reference to the Spirit of God as τὸ πνεῦμα τὸ ἅγιον appears somewhat tentatively in the Old Testament. The other two, πνεῦμα τῆς ἀληθείας and παράκλητος are, as stated in chapter 1, unique to the Johannine tradition. Jesus refers to the Holy Spirit as καὶ ἄλλον παράκλητον and as ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον. Does it thereby imply that Jesus is the former παράκλητος and the Holy Spirit is a παράκλητος as well? And if so, what is it exactly that a παράκλητος do? Are the functions predominantly those that we would see in a heavenly light or are there more human functions included as well?

Since the reflection in the Gospel parallels the notion of 1 John 2:1, and the setting of that verse is clearly of a forensic nature (Jesus stands as defence counsel before the heavenly court), most scholars searched for references to this type of figure in other settings. But is this really scientific?³⁹

³⁸ See R. Brown (1966/7:113-114, 1982:1135).

³⁹ In accordance with B. Holmsberg (1990) I am convinced that we cannot transfer the meaning of one socio cultural setting just like that onto any other environment. The danger is to read too much into a model and then to allow the model to dictate historical meaning. We need to keep in mind that that a socio-cultural reading of the environment cannot decide historical questions where evidence are lacking, simply because it is merely one interpretive tool amongst many.

If you read the commentaries on John, you find that the majority of scholars refer to the forensic nature of παράκλητος, interpreting the Johannine use as predominantly forensic. I am convinced that this type of approach is not the best way forward. The problem with this approach is that scholars pick one possible meaning and function of Paraclete and then assume that this will describe the word adequately.⁴⁰ It seems to me that this kind of an approach is too simplistic and even naïve. This is especially the case if you take into consideration that the forensic setting is inconsistent.⁴¹ It seems sensible to suggest that John's usage of the word παράκλητος departs from the traditional lexical meaning in Greek.⁴² R. Brown (1982:1136-1137) distinguishes two forensic interpretations of παράκλητος and two non-forensic interpretations. This caused him to suggest that we should restrain ourselves from translating παράκλητος. Instead we should opt for the transliteration.

Another question we need to address is: Is John's usage of παράκλητος a Johannine *hapax legomenon* or can we trace the origins of his thought to other historical settings? The rest of this chapter attempts to address this issue by exploring different possible religio-historical settings that might enable us to understand John's usage of παράκλητος.

⁴⁰ See T. Brodie (1993:9). The preoccupation with historical events prevents scholars from seeing to what extent the focus of a text is not history at all.

⁴¹ John 16:7-11, for instance, presents παράκλητος as a divine accuser of the world. In John 14:25-26 παράκλητος functions as a divine Revealer who will teach the followers of Jesus and who will enable them to remember what Jesus did for them. Even the first παράκλητος announcement departs from this strict forensic meaning. Here παράκλητος is already identified as the Spirit of truth who will be with the disciples forever.

⁴² It is interesting to note that all of the Latin versions translated παράκλητος with *advocatus* in 1 John 2:1. Although many of the Old Latin versions used *advocatus* in the παράκλητος passages in John's gospel, some used the transliteration *paracletus* and *paraclitus* (as does the Vulgate). The Syriac, Ethiopic and other versions employ the Greek loanword as well.

2.4.1 παράκλητος in the Jewish world⁴³

O. Betz (1963) examined a whole series of words used at Qumran to describe people with functions similar to that of παράκλητος. O. Betz (1963) has considered possibilities like witness, teacher, interpreter or mediator, a man with insight, corrector and consoler in his search for the most appropriate meaning of ὁ παράκλητος. However, to O. Betz (1963:147-149) ὁ παράκλητος and πνεῦμα are two different entities. He interprets ὁ παράκλητος as the angel of truth, Michael, and only in that sense, some sort of a spirit. But he interprets πνεῦμα merely as a power.

The titles “Spirit of Truth” and “Paraclete” are totally foreign to the Old Testament. Few doctrines suffer more from neglect of the Old Testament data than the doctrine of the Holy Spirit. Even those scholars who do consider some of the Old Testament evidence quickly summarize it and use it merely as a jumping-off point to address the main pieces of evidence, which are assumed to be in the New Testament.

The question could be asked, however, that if that is so, why Jesus expected Nicodemus, in John 3, to know about the person and work of the Holy Spirit. Where could this “teacher of the Jews” have gained such a doctrine if the Old Testament has such an absence of teaching on this theme?

W. Eichrodt (1982:46) make a case for the idea that the manner and method in which God accomplishes his will in the world contains ideas of various kinds. Among these media of the divine activity an outstanding part is played by the idea of the רוּחַ, the spirit. W. Eichrodt (1983:212) however, makes it abundantly clear that he is convinced that the doctrine of God as spirit in the philosophical sense is absent in the Old Testament. Not until John 4:24 is it possible to declare: “God is a spirit”. To him the רוּחַ is the breath of life without which there can be no life

⁴³ To trace the growth of the spirit-concept in Hebrew thought necessitates the distinguishing between various strands of tradition worked into the Old Testament scriptures. However, J. Breck (1991) did an excellent study focussing on this area. I will not repeat it, but affirm that I align my approach with his. A second point of importance is that the view endorsed here is that although God reveals his person progressively, the seminal roots for identifying the Holy Spirit with a self-disclosure of the Creator/Covenant God is already visible in primitive Hebrew thought.

in any sphere of creation. In contrast, J. Breck (1991:18) suggests that in the time of the classical prophets God revealed himself as Spirit as well as through the Spirit. רִיחַ is the vehicle of God's self-revelation.⁴⁴

However, W. Eichrodt (1983:214-219) mentions at least five forms in which God manifests himself. They are the: messenger or angel (מַלְאָךְ)⁴⁵ of God (אֱלֹהִים); face (פָּנִים)⁴⁶ of God; glory (כְּבוֹד) of Yahweh⁴⁷; the name (שֵׁם)⁴⁸ of Yahweh; a visible manifestation or indwelling (Shekhinah)⁴⁹ of God; and spirit of the Lord (רוּחַ)⁵⁰.

⁴⁴ See E. Jacob (1958:124) who states "the spirit is God himself in creative and saving activity" and W. Kaiser (1974:331-336) who affirms the presence of God in the gift of the Spirit.

⁴⁵ The "angel of his presence" is most likely the person who appears throughout the Old Testament (e.g., Genesis 16:7; Numbers 22:23) as "the angel of Yahweh." This was no ordinary angel, but a visible manifestation of God. Some regard this "angel" as a Christophany. See J. Borland (1978: 5-33).

⁴⁶ See R. Harris (1999:728). R. Price (1966, 4:273) observes: "He who is called God's face (*panim*) can be no less than He by whom God both sees and is seen."

⁴⁷ Over against the transience of human and earthly glory stands the unchanging beauty of the manifest God (Psalm 145:5). In this sense the noun *kābôd* (כְּבוֹד) takes on its most unusual and distinctive meaning. Forty-five times this form of the root relates to a visible manifestation of God and whenever "the glory of God" is mentioned, this usage must be taken account of (R. Harris, 1999:427).

⁴⁸ In some passages *šēm Yahweh* is so inextricably bound up with the being of God, that it functions almost like an appearance of Yahweh (Exodus 23:20-21; Isaiah 30:27). The name of God also signifies the whole self-disclosure of God in his holiness and truth (Psalm 22:22 [Hebrew 23]). This Name can be "walked in," i.e. people are to live according to its teaching (Micah 4:5).

Several important formulas or prepositional phrases using *šēm* must be observed. "To call one's name" over something signifies ownership, possession, and protection, e.g. of David over a city (2 Samuel 12:28), of seven women requesting one man's name (Isaiah 4:1), of God over the nations (Amos 9:12) and over Israel (Isaiah 63:19).

Contrary to the emphasis of G. von Rad (1963: 37-44), "name-theology" does not replace the older "glory-of-the-Lord theology" associated with the ark, cloud, and fire. Von Rad suggests an evolutionary development, whereby material presence was replaced by a more sophisticated tendency toward hypostasis for all these concepts: the ark, the angel of the Lord, the face of the Lord, the glory of God and the Name of the Lord are presented as representations and pledges of Yahweh's presence. Rather it is our Lord's preparation for the full disclosure of the Trinity as well as the Incarnation of his Son to come. See R. Harris (1999:934) and also J. Motyer (1956:3-31) and H. Bietenhard (1976a:252-61, and 1976b:935-62).

⁴⁹ Targumists and Rabbis use "Shekhinah", the radiance, glory or presence of God dwelling in the midst of his people, to signify God himself, for legal Judaism dislikes ascribing form or emotion to deity. Nevertheless the God conceived in purified human terms inspired the noblest prophetic utterances, whereas the legalist God became cold, abstract, and aloof. The Shekhinah, nearest Jewish equivalent to the Holy Spirit, became, with other OT ideas or derivatives (Word, Wisdom, Spirit, etc.) a bridge between man's corporeality and God's transcendence. See D. Wood and I. Marshall (1996).

There are only three uses of the complete expression “Holy Spirit” in the Old Testament: Psalm 51:11⁵¹ and Isaiah 63:10 and 11⁵². To ancient Israel the Spirit of God was seen first of all as a life giving principle.⁵³ Comprised in the word spirit is the mystery of life.⁵⁴ Yahweh is the possessor of the Spirit of life. As the possessor of the Spirit of life Yahweh utters the creative word.

It is the three Major Prophets who use the word “spirit” most often. The term רִיחַ appears fifty-two times in Ezekiel, fifty-one times in Isaiah and eighteen in Jeremiah. Particularly important is Ezekiel 37:1-14, which portrays the life-giving power of God’s Spirit in the Valley of Dry Bones. Only the Spirit of God can put life and spirit back into a nation, such as Israel, that has passed out of existence. It is only the power of the divine spirit, which has endowed his frail body with supernatural strength for the performance of prophetic ministry, that the prophet Ezekiel, as one commissioned by God speaks the word of command which mediates the divine life-giving breath and causes the dry bones to rise again as living men.

According to the 13th century Cabbalists (see *Zohar* 2:99 a-b) God is personified as the *Shekhinah*—or indwelling feminine aspect of God—who is veiled in the exterior garments of exoteric textual sense. This divine Bride beckons *even through* the plain sense of *peshat*. For those who can respond, the textual tokens of her bidding lend exegesis a deep erotic drive and yearning—one that is no less than the love of God—to unveil Scripture and robe the Bride in the garments of mystical splendour. See J. Mays (1996) and G. Scholem (1971).

⁵⁰ The Hebrew term רִיחַ appears 378 times and is translated variously as “wind,” “spirit,” “direction,” “side” and some half-dozen other words.

⁵¹ Psalm 51:11 reads as follows in the BHS:

אֶל־תִּשְׁלִיכֵנִי מִלְּפָנֶיךָ יְיָ וְרוּחַ קְדֹשְׁךָ אֶל־תִּקַּח

מִמֶּנִּי:

⁵² Isaiah 63:10-11 reads as follows in the BHS:

וְהִמָּה מָרוּ וְעִצְבוּ אֶת־רוּחַ קְדֹשׁוֹ וַיִּהְיֶה לָהֶם ¹⁰

וַיִּזְכָּר יְיָ וַיִּמְיַעַלֵם מִשָּׂה עֲמוֹ אֵיחָה הַמַּעֲלָם מִיָּמָּה אֶת רֵעֵי צֹאנוֹ אֵיחָה הַשָּׂוִם ¹¹ לְאוֹיְבֵי הוּא נֶלְחַם־בָּם: בְּקִרְבוֹ אֶת־רוּחַ קְדֹשׁוֹ:

⁵³ See for instance K. Sethe (1929:90-92), J. Hehn (1925:210-12), W. Eichrodt (1982:47-50), and T. Vriezen (1974:229-236).

⁵⁴ See W. Eichrodt (1982:48-49).

What, then, was the operation of the Holy Spirit in the Old Testament? Did the Spirit in the old covenant come upon persons for a short period of time for a special task, while in the New Testament he indwelt the believer, as some have argued? If so, this assumes that the saints of the older covenant became members of the family of God merely by observing the rules and regulations of the Torah. But how could that be true in light of Jesus' stern rebuke to Nicodemus before the cross, a rebuke that demanded knowledge of the Spirit from the Old Testament alone? And how can that be made to square with the Old Testament's demand for a heart religion – Jeremiah's "circumcision of the heart" rather than a mere circumcision of the flesh?

What did Ezekiel mean when, in Ezekiel 36:24-28, he pressed the necessity of a new heart and a new spirit, which was probably the passage that Jesus held Nicodemus in ignorance of? It is my understanding that the Old Testament does teach of a personal Holy Spirit who brought people to faith in the Man of Promise who was to come in the line of Abraham and David – and the Spirit indwelt those saints just as surely as he indwelt believers in the New Testament.

In Isaiah 63:10-11 the people's rebellion is said to grieve Yahweh's קְדוּשָׁתוֹ. Should we interpret this as an offence against his holiness? If we do, as J. Breck (1991:33) suggests, רִוּחַ becomes nearly synonymous with Yahweh as the expression of his personality.⁵⁵ G. Johnson (1942:15) also suggests that רִוּחַ according to the usage of פְּנִיָּם in this context is the extension of Yahweh's personality.⁵⁶

The effect of the concept of the רִוּחַ on religious thought was all the more lasting as a result of the way in which it was shaped by the experience of the spirit's power in the early prophetic movement. The impact with which group ecstasy broke into the life of the people and gave a mighty impetus to the struggle for Israel and Yahweh, made the direct working of God through

⁵⁵ It is interesting to note that it forms a parallel image with the expression "his face" (פְּנִיָּם) in the preceding verse. (See also the LXX on this verse.) פְּנִיָּם is the expression for the presence of God. See for instance Deuteronomy 4:37 and Psalm 139:7.

⁵⁶ G. Johnson's argument is that the רִוּחַ bridges the gap between immanence and the transcendence of God. The רִוּחַ is the mode of presence of the transcendent God within the sphere of human life and affairs.

the Spirit a self-evident certainty for the people. Yahweh was present everywhere in his living breath.⁵⁷ He could therefore engage his power at any point.⁵⁸

In many accounts, the way in which the רִיחַ acquires almost personal characteristics and appears as an independent agent confirms that by far the most prominent feature of רִיחַ was the spiritual and personal operation of the covenant God, Yahweh. In Isaiah especially, we see a direct association of the רִיחַ with the holy personal will of Yahweh. The presence of the Spirit is a personal revelation of Yahweh at work.⁵⁹

In Psalm 51:11 David confessed his sin with Bathsheba. His desire was to have a clean heart and spirit before God. He feared that God might withdraw the indwelling presence and work of his Holy Spirit from him. What David desired was a “steadfast spirit” (Psalm 51:10) to be renewed within him. He feared the removal of God’s Holy Spirit because he had drifted away from God as a result of his sin and decision to ride it out while Bathsheba’s pregnancy was in progress. At last he had confessed his sin, and now he found himself in deep spiritual hunger and desiring to be reconciled with God.⁶⁰

It is my understanding that especially the prophets reveal a picture of God at work in his people internally through his רִיחַ. Man is no longer left to his own efforts. The new life that God promised through his prophets is a life in the presence of the living God who is permanently present through his רִיחַ.

⁵⁷ Could we see this as the clear indication of the omnipotence of God in Israel’s thought?

⁵⁸ In this way faith in the invisible nearness of Yahweh effectively combated the tendency of local limitation inherent in a vivid and concrete conception of the divine personhood. This way God’s transcendence became clearer without his immanence being called into question.

⁵⁹ This is clearly visible in Genesis 1:1-2. The רִיחַ Yahweh is a creative agent that works together with the word of Yahweh to bring forth meaningful existence from lifelessness. By his Spirit and his spoken Word God creates.

⁶⁰ It seems to me that we find the same thought pattern in Psalm 51. The central passage is structured in direct parallelism and focuses on the רִיחַ. On the structure and central theme of this Psalm see J. Breck, 1987:71. The promise of Jeremiah 24:7, 31:33, 32:29 is coupled with the parallel between פָּנִים and רִיחַ. I interpret this passage as the notion that Yahweh’s abiding presence eventuates as the רִיחַ is poured out.

It seems to me that we can say that in the prophetic literature *רוּחַ* is the medium through which God's presence in the midst of his people becomes a reality. The *רוּחַ* is seen as Israel's guide and protector in the present. It is not only corporately that the *רוּחַ* influences the people.⁶¹ The individual receives comfort, help and support from the *רוּחַ*.⁶² Hand in hand with this experience of the *רוּחַ* guidance in the present, goes the effort to bring greater and greater areas of life under the scope of his dominion.⁶³ Manifesting the divine presence, the *רוּחַ* Yahweh is the teaching Spirit whose function is to lead the people to a true knowledge of the Lord and to consequent obedience to his will.⁶⁴

In Numbers 11:29 Moses cries out for the Spirit of God to be poured out on God's people. Isaiah 56-66 depicts this hope as realised in the vision of the new covenant to be sealed in a new age when Yahweh's *רוּחַ* will rest no longer on chosen prophets only, but on all the people. This promised *רוּחַ* is a Spirit of inspiration that make the Word accessible to humanity as a whole. Ultimate fulfilment of this promise must wait for the new age associated with the coming of the Messiah.⁶⁵

It seems plausible to conclude that in the religious life of Israel the *רוּחַ* of God acquired a very real existential significance as the presence of God among his people. Could this be the historical foundation for Jesus' reference to the Holy Spirit as a Paraclete?

⁶¹ See for instance Isaiah 59:21 and Isaiah 4:4.

⁶² See here again Psalm 51:11 and Psalm 143:10.

⁶³ Thus political activity like we get in Deuteronomy 34:9, the whole field of art (whether it be poetry as depicted in 2 Chronicles 25:1-3 or the many varieties of craftsmanship as depicted in Exodus 23:3), are subsumed under the operation of the *רוּחַ*. The aim of all of these is to actualise the will of God in all the forms of human existence.

⁶⁴ See here especially Isaiah 56-66. One prominent example would be Isaiah 57:15-16.

⁶⁵ Jesus interpreted his ministry in line with this way of thinking in Luke 4:18-19. Acts takes up the oracle of Joel that promised a renewal of prophecy by the outpouring of the *רוּחַ* "upon all flesh". It seems to me that we should interpret Pentecost as the commencement of this post-exilic thought about the long-awaited New Era of the *רוּחַ*.

2.4.2. παράκλητος in the Greek world

When focusing on an exposition of the religio-historical background of παράκλητος most scholars refer to J. Behm (1976:800-814). It is noticeable that scholars like J. Ashton (1991), E. Bammel (1973), C. Barrett (1950 and 1982), G. Beasley-Murray (1999), O. Betz (1963), C. Blomberg (2001), J. Boice (1999), G. Bornkamm (1949), J. Breck (1991), P.E. Brown (2002), T. Brown (2003), F. Bruce (1984), R. Bultmann (1971 and 1976), G. Burge (1987, 1992, and 2000), D. Carson (1979, 1980, 1986, and 1991), P. Comfort and W. Hawley (1994), Y. Congar (1983a, b and c), R. Culpepper (1983), C. Dietzfelbinger (1985 and 1997), C. Dodd (1970), J. Dunn (1975), R. Fortna (1989), K. Grayston (1981), E. Haenchen (1984), W. Hendriksen (1961), N. Johansson (1940), B. Johnson (1999), G. Johnston (1970), E. Käsemann (1978), A. Köstenberger (1999 and 2000), C. Kruse (2003), R. Kysar (1983), A. Leaney (197 and 1990), R. Lenski (1961), B. Lindars (1972), E. Malatesta (1973), B. Malina and R. Rohrbaugh (1998), L. Martyn (2003), W. Michaelis (1947), F. Moloney (1998a and b), L. Morris (1988 and 1995), S. Mowinckel (1935), U. Müller (1974), J. Painter (1981), H. Ridderbos (1997), H. Sasse (1925), U. Schnelle (1989 and 1992), F. Segovia (1991), S. Smalley (1996), M. Stibbe (1994a and b), M. Tenney (1997), C. Westermann (1998), B. Westcott (1975), R. Whitacre (1999), H. Windisch (1968), B. Witherington (1995), etc., refer to παράκλητος without much reference to the occurrences of the concept in classical and later Greek. R.E. Brown (1966/7 and 1984) and R. Schnackenburg (1982 and 1984b) would be the exceptions.⁶⁶ Mostly they refer to παράκλητος in classical and later Hellenistic texts as consistently denoting an “advocate”, one who speaks on behalf of the accused.⁶⁷

S. Porter (2002:33) points out that theological lexicography is a topic that features prominently in the exegesis of the New Testament. However, he warns that most theological lexicography attempts to link theological concepts with individual words in the language with the unfortunate result that often, particular words are said to have special theological meaning in and of

⁶⁶ See R. Brown's article in NTS XIII (1966/7:113-132) as well as R. Brown (1984:1135-1144) and Excursus 16 in R. Schnackenburg (1982:138-154) and the Excursus in (1984b: 33-57)

⁶⁷ It is important to note that most of them acknowledge that the ancient usage is far removed from our professional understanding of the word advocate. It had the underlying meaning of a friend or patron who speaks up in favour of the accused.

themselves and in virtually all contexts. The TDNT is the most widely promoted form of a theological lexicography. Porter judges that apart from providing important lists of extra-biblical references, the TDNT should be avoided for discussing meaning.

S. Porter assesses it as unfortunate that most modern scholars take Behm's (1976) article in TDNT as their point of departure. However, since Behm has assembled the semantic material available for παράκλητος, and most scholars take his account as the most authoritative, and seen in the light of Porter's critique, I will give a short précis of his section on the occurrence of παράκλητος in classical and later Greek.⁶⁸

J. Behm indicates that παράκλητος (δέδωκα αὐτῷ) corresponds to the gerundive παρακλητέος.⁶⁹ The use as noun is confirmed in secular Greek from the 4th century BCE in the sense of a "person called in to help, summoned to give assistance," gives us the meaning of "helper in court."⁷⁰ W. Bauer (1996:618) however is of the opinion that the technical meaning of παράκλητος as lawyer or attorney is rare.⁷¹

J. Behm gives the following examples of the occurrences of παράκλητος in classical and later Greek:

⁶⁸ It might be too easy or convenient for scholars to just accept Behm without critical evaluation. It is my intention to share my view regarding his conclusion. I will do so in the footnotes.

⁶⁹ In this form the verb (παρακλητέος) retains verbal properties but turns the whole verbal verb phrase containing it, into a noun phrase. In other words the entire verb phrase functions as subject or direct object of another verb, or the predicate nominal, or the object of a preposition.

⁷⁰ On παράκλητοι in Greek law see K. Hermann and V. Thumper (1889:597f) and on similar ideas in Hellenistic law see L. Mitteis (1891:150, 189-196). See also the bibliography in A. Deissmann (1923:286).

⁷¹ W. Bauer refers to one example, namely that of Bion of Borysthenes [3rd century BCE] in Diogenes Laertius [3rd century CE], 4:50. Bauer mentions that in the few places where the word is found in pre-Christian and extra-Christian literature it has for the most part a more general meaning: "One who appears on another's behalf, mediator, intercessor, and helper." He gave the following examples of occurrences: Demosthenes [4th century BCE], 19:1; Dionysius of Halicarnassus [1st BCE] 11, 37,1; Heraclitus Stoicus [1st century BCE-1st century CE], *Quaestiones Homericae* 59 p.80, 19; Cassius Dio [2nd – 3rd century CE] 46, 20, 1; the Oxyrhynchus Papyri 2727, 10 [70 CE].

1. Demosthenes of Athens (384–322 BCE) in his *Orationes* 19, 1: αἱ ... τῶν παρακλήτων ... δεήσεις καὶ σπουδαὶ τῶν ἰδίων πλεονεξιῶν εἴνεκα γίνονται.
2. The *Mimus fragment* in the British Museum, No number 1984, line 7 following (2nd century CE), where one actor says: οὐ χρώμαί σοι οὔτε κριτῆ —οὔτ'ε παρακρητῶ, and another corrects to παρακλήτῶ (as advocate).
3. Even when there is no reference to a representative in court, the idea is still more or less clearly legal, e.g. Diogenes Laertius, where Bion shakes off a persistent petitioner with the decision: τὸ ἱκανόν σοι ποιήσω, ἐὰν παρακλήτους (representative) πέμψῃς καὶ αὐτὸς μὴ ἔλθῃς.⁷²
4. Heraclitus, a Stoic philosopher, perhaps of the age of Augustus, author of *Ὀμηρικὰ Ἀλληγορίαι*, 59e, which calls Priam's pathetic saying to Achilles about the body of Hector τῆς ἰκετείας παράκλητον (advocate).⁷³
5. There is no instance of παράκλητος, like its Latin equivalent *advocatus*, being used as a technical term for the professional legal adviser or defender of an accused person in the same sense as σύνδικος or συνήγορος.⁷⁴ But the use of παράκλητος for representative is to be understood in the light of legal assistance in court, the pleading of another's case.⁷⁵
6. Dionysius of Halicarnassus, from 30 BCE, a teacher of rhetoric in Rome, an Atticist and historian, and the author of an old Roman history wrote in his *Antiquitates Romanae* XI, 37,1: τῶν τὰ δίκαια λεγόντων παράκλητοι. The active element brought to expression here derives from the functions of such a παράκλητος. We are excluded from seeing a link

⁷² J. Behm differs from W. Bauer here. Bauer is more consistent. See previous footnote.

⁷³ W. Bauer (1976:618) again interprets this occurrence as more general (mediator, intercessor or helper) and not (advocate) in the legal sense.

⁷⁴ According to J. Behm this is still the word for a legal advocate in Modern Greek.

⁷⁵ Although J. Behm suggests that παράκλητος should not be seen as the same as the Latin *advocatus*, he still sees him as a legal aid. Therefore, although the παράκλητος does not function as the professional legal representor of the accused, he still functions in the legal sphere as an aid that helps with the legal presentation. For this very reason Behm feels that he can justify his interpretation of παράκλητος in legal terms. If you take Bauer's interpretation of the same texts it seems to me that Behm's interpretation is too narrowly focused on a juridical interpretation. Could it be that Behm reads more into the texts than what the texts themselves reveal?

with the active παρακαλεῖν,⁷⁶ at least in profane Greek, by the active use of παράκλητος in a sense which is quite alien to the active verb.⁷⁷

7. J. Behm also states that παράκλητος does not occur in the LXX. He mentions that in Job 16:2 the text variants A and Θ have παράκλητοι for מְנַחְמִים (in the LXX it is παρακλήτορες, Σ παρηγοροῦντες).⁷⁸ They interpret the word as active for “comforters.” According to J. Behm this is unusual in Jewish usage.⁷⁹ As example he mentions that Josephus does not have παράκλητος, but has the compounds ἀπαράκλητος and δυσπαρακλήτος, which he takes as passive.⁸⁰ The thought of God as one who may be

⁷⁶ According to J. Behm, N. Snaith postulates a fusion of the ideas of παρακαλεῖν and παράκλητος in general linguistic feeling, with apparent theoretical justification (Kühner-Blass, II, 289). But in practice there is not the attestation, present from classical times on, for παρακλητικός, παρακλήτωρ, παρακλήτρια = παρακαλῶν (Liddell-Scott). One would expect to find παρακλήτης in the active, but (according to Liddell-Scott) this does not exist [Debrunner].

⁷⁷ Again it needs to be mentioned that W. Bauer (1976:618) interprets this occurrence as more general and not specifically in a legal sense.

⁷⁸ The complete text of Job 16:2 in the LXX is: Ἄκ ἤκοα τοιαῦτα πολλά, παρακλήτορες κακῶν πάντες. In the Hebrew (BHS) the text is: שָׁמַעְתִּי כְּאֵלֶּה רַבּוֹת מְנַחְמִים עָמַל כְּלָמָם. The Vulgate translates it with: “*Audivi frequenter talia consolatores onerosi omnes vos estis.*” An English translation (NIV) would be: “I have heard many things like these; miserable comforters are you all!”

⁷⁹ It seems to me that Behm did not consider the Vulgate’s “consolatores” in his deliberation. Maybe we should also consider that the concept of a “comforter” is not uncommon in Job. Elihpaz begins his first discourse (4:1-5:27), for instance, by acknowledging that Job was an inspiring source of comfort. All the commentators consulted consider מְנַחְמִים as comforters. A study of Ecclesiastes 4:1 indicates that the pi’el participle מְנַחֵם in the BHS and παρακαλῶν in the LXX, as well as Psalm 69:21 (68:21 in the LXX and 69:20 in the NIV) מְנַחְמִים in the BHS and παρακαλοῦντας in the LXX could be interpreted as comforters.

Additionally it is worth mentioning that the pi’el participle מְנַחֵם often occurs in the Old Testament with a possible interpretation of comforters or consolers. The following should be considered: “Genesis 37:35 (J), 1 Chronicles 19:3 = 2 Samuel 10:3; Psalm 69:21 Ecclesiastes 4:1 (two times) Zechariah 10:2 Nahum 3:7 Lamentations 1:16 about the deeds of a person. Genesis 50:21 (E) 2 Samuel 12:24 1 Chronicles 7:22; 19:2 Job 2:11; 7:13; 21:34; 29:25 Ruth 2:13 Psalm 23:4; 71:21; 119:76, 82 Isaiah 12:1; 22:4 40:1 (two times) 51:3 (two times), 12, 19; 61:2; 66:13 (two times) Ezra 14:23; 16:54 Zechariah 1:17 Lamentations 2:13 (Brown, Driver and Briggs, 2000:636). It is conspicuous that in many of these cases the NASB, ESV and NIV translated the participles with comforter(s). It seems clear to me that Behm’s interpretation is too narrowly focused on a legal setting. Again, Behm’s preset idea that παράκλητος must be seen in a legal sense has coloured his assessment.

⁸⁰ J. Behm notes as follows: “In keeping with general usage (Liddell-Scott and Moulton-Milligan, under the words), e.g., Plutarchus, of Chaeronea (c. 50–120 CE) in his *De Pythiae Oraculis* 19 (II, 403b): καὶ παρακαλούμενος καὶ ἀπαράκλητος, W. Dittenberger, *Orientalis Graecae Inscriptiones*, 248, 25 (2nd century CE); Johannes Moschus, Byzantine monk (6th century CE), whose work *Λειμῶν (Pratam Spirituale)* is a

called in to help (Antiquities 1, 268: τὸν θεὸν ταῖς εὐχαῖς ... παρακεκλημένον, see previously σύμμαχον ... καὶ συνεργόν) suggests that Josephus understood παράκλητος analogously.

8. J. Behm argues that παράκλητος consistently means, “advocate”⁸¹ in Philo.⁸² According to him “advocates” in the strict legal sense are those who speak before rulers on behalf of the accused in *De Flaccum* 13⁸³, 151⁸⁴, 181.⁸⁵ The same is also true in 22⁸⁶: δεῖ δὴ

collection of anecdotes intended as a contribution to the ascetic life in the form of a description of the exemplary works of famous men (MPG, 87, 2905 B). ἀπαραίτητος is used similarly, e.g., Plutarchus in his *Pyrrhus*, 16, 3 (l, 392e); Poplicola, 3, 5 (l, 98e).”

⁸¹ It is interesting to note that not all translations of Philo’s works agree with Behm’s assessment. For the sake of verification I have included Yonge’s translation in the footnotes.

⁸² As C. Dodd puts it: “Philo is the best known and most representative figure of Hellenistic Judaism” – the ‘world’ of Paul and many of the earliest believers. Although Philo does not speak explicitly about his contemporaries Jesus and Paul, it is from Philo that we learn of the religious and philosophical thought world of first-century Alexandrian Judaism. It simply cannot be overemphasized that Philo affords unique perspectives that not even Josephus permits and that his writings contain a treasury of insights into aspects of the New Testament world—such as the nature of Roman political structures and civic attitudes, or the character of Jewish sects and philosophy. Philo also wrote extensively on the Old Testament Scripture, including allegorical interpretations of Genesis and studies on the lives of Moses, Abraham, and Joseph. Dodd’s famous discussion of these issues bears careful reading, even though the debate over his judgments continues to this day. Dodd argues that in addition to the Prologue’s indebtedness to Old Testament concepts, it cannot be fully understood apart from the ideas of Hellenistic Judaism, especially Philo (see C. Dodd, 1970, 54–73, 263–85).

Because of Philo’s participation in Middle Platonism and Hellenistic philosophical traditions, he is important for the study of Hellenistic philosophy. Philo also participated in the allegorical interpretive traditions, developed and used in Alexandria for understanding Homer and other Greek traditions, characteristic of his Hellenistic culture. Allegorical interpretation became a deep part of Philo’s exegetical and hermeneutical understanding of the Law of Moses. Philo has sometimes been labelled a Gnostic or participant in Gnosticism, but this is a misunderstanding of his Platonism in service to his interpretation of the Mosaic Law. See especially A. Birger (1979:295–342).

Philo is significant for the understanding of first century CE Hellenistic Judaism. He is the main surviving literary figure of the Hellenised Judaism of the Second Temple period of ancient Judaism. Philo is critical for understanding many of the currents, themes, and interpretive traditions that existed in Diaspora and Hellenistic Judaism. Philo confirms the multifaceted character of Second Temple Judaism; it was certainly not a monolithic phenomenon. Judaism, in spite of its concerns for purity and ethnic identity with reference to the Law of Moses, also found considerable freedom to participate in many aspects of Hellenistic culture, as Philo so clearly evidences.

⁸³ C. Dodd (1970:13) And Tiberius, being deceived by all these representations, without being aware of what he was doing, left behind him a most irreconcilable enemy, to himself, and his grandson, and his whole family, and to Macro, who was his chief adviser and *comforter*, and to all mankind.

⁸⁴ It is interesting that it is translated with *intercession*: “(151) And after he had been deprived of all his property, he was condemned to banishment, and was exiled from the whole continent, and that is the greatest and most excellent portion of the inhabited world, and from every island that has any character for fertility or richness; for he was commanded to be sent into that most miserable of all the islands in the Aegean Sea called Gyara, and he would have been left there if he had not availed himself of the

παράκλητον ἡμᾶς εὐρεῖν δυνατώτατον, ὑφ' οὗ Γάιος ἐξευμεισθήσεται, ⁸⁷ 239: μηδενὸς ἑτέρου δεῖσθε παρακλήτου, says Joseph to his brothers to show them his pardoning magnanimity.⁸⁸ Figuratively the idea serves in Philo's *De Opificio Mundi*, 165 to portray the psychological process in sinning.⁸⁹ The senses extend to reason the gifts with which desire has bemused them as servants do to their master, παράκλητον ἐπαγόμεναι πειθῶ (the art of persuasion), that it may not decline them. Applying the spiritualised conception to man's situation before God's judgment throne, Philo speaks especially of παράκλητοι in the religious sense, of advocates for sinners before God. In *De Exsecrationibus* 166 (ταισὶ χρησάμενοι παρακλήτοις τῶν πρὸς τὸν πατέρα καταλλαγῶν) these are God's

intercession of Lepidus, by whose means he obtained leave to exchange Gyara for Andros, which was very near it" C. Yonge (1996:151).

⁸⁵ C. Yonge (1996:181) "And he often repented that he had condemned him to banishment and not to death, and though he had a great respect for Lepidus who had *interceded* for him, he blamed him, so that he was kept in a state of great alarm from fear of punishment impending over him, for he feared lest, as was very likely, he, because he had been the cause of another person having been visited by a lighter punishment, might himself have a more severe one inflicted upon him."

⁸⁶ C. Yonge (1996:22) "All your hope from the child of Tiberius Nero has now perished, and that which was your second best prospect, your companion Macro, is gone too, and you have no chance of favour with the emperor, therefore we must find another *advocate*, by whom Gaius may be made propitious to us

⁸⁷ See 23: ὁ δὲ παράκλητος ... παρακλητεύσει. [C. Yonge (1996:23) "And that *advocate* is the city of Alexandria, which all the family of Augustus has honoured from the very beginning, and our present master above all the rest; and it will be a *sufficient mediator* in our behalf, if it can obtain one boon from you, and you cannot confer a greater benefit upon it than by abandoning and denouncing all the Jews."] The verb "to be, to come forward as an advocate", seems to have been coined in the *Koine* for the activity of the advocate. It occurs on an inscription of Thuria (50 BCE–50 CE.), line 3, ed. N.S. Valmin, "Inscription de la Messénie," *Kungliga Humanistiska vetenskapssamfundet i Lund, Årsberättelse* (1928/29), 123–127.

⁸⁸ C. Yonge (1996:239) "And when they were all amazed at seeing him beyond all their expectation, and were greatly agitated, and, as if under the influence of some violent attraction, cast their eyes down to the ground, and stood motionless, mute, and speechless, he said, 'Be not cast down; I give you complete forgiveness for all the things which you have done to me. Do not think that you want any one else as a *mediator*.'"

⁸⁹ C. Yonge (1996:165) "But its juggleries and deceits pleasure does not venture to bring directly to the man, but first offers them to the woman, and by her means to the man; acting in a very natural and sagacious manner. For in human beings the mind occupies the rank of the man, and the sensations that of the woman. And pleasure joins itself to and associates itself with the sensations first of all, and then by their means cajoles also the mind, which is the dominant part. For, after each of the senses have been subjected to the charms of pleasure, and has learnt to delight in what is offered to it, the sight being fascinated by varieties of colours and shapes, the hearing by harmonious sounds, the taste by the sweetness of flowers, and the smell by the delicious fragrance of the odours which are brought before it, these all having received these offerings, like handmaids, bring them to the mind as their master, leading with them persuasion as an *advocate*, to warn it against rejecting any of them whatever. And the mind being immediately caught by the bait, becomes a subject instead of a ruler, and a slave instead of a master, and an exile instead of a citizen, and a mortal instead of an immortal."

pardoning loving kindness, the pious intercessions of the patriarchs of the people, and the conversion of sinners themselves.⁹⁰ According to *De Specialibus Legibus* I, 237 (ἐπαγόμενος παράκλητον οὐ μεμπτόν τὸν κατὰ ψυχὴν ἔλεγχον) the penitent cheat, who seeks forgiveness for his sins in the sanctuary, brings the accusations of his conscience as advocates against whom no objection can be lodged.⁹¹ In *De Vita Mosis* II, 134 the advocate of the high-priest when he officiates in the temple in search of remission of sins and felicity is the rich adornment of his garment, which symbolises the whole universe, God's perfect son: παράκλητος (οὐδενὶ παρακλήτω.⁹² Even in *De Opificio Mundi* 23, which refers to the equipment of nature with rich and lavish gifts by God's free grace without the co-operation of any παράκλητος (οὐδενὶ παρακλήτω - τίς γὰρ ἦν ἕτερος; - μόνῳ δὲ αὐτῷ χρησάμενος ὁ θεός), the idea of the advocate is dominant in sublimated form.⁹³ According to J. Behm there can be no doubt as to the unequivocal legal meaning that the word παράκλητος had for Philo.⁹⁴

⁹⁰ C. Yonge. On which account an oracle of the all-merciful God has been given, full of gentleness, which shadows forth good hopes to those who love instruction, in these terms: "I will never leave thee, nor forsake thee." For when the chains of the soul, by which it has been used to be held in bondage, are loosened, then the greatest of all calamities follows, namely, the being deserted by God, who has fastened chains which can never be broken round the universe, namely, his own powers, with which he binds everything, willing that it shall never more be released.

⁹¹ The translation of this sections is: "And then, after he has appeased the man who had been injured, the law proceeds to say, 'After this let him go also into the temple, to implore remission of the sins which he has committed, taking with him an *irreproachable mediator*, namely, that conviction of the soul which has delivered him from his incurable calamity, curing him of the disease which would cause death, and wholly changing and bringing him to good health.' And it orders that he should sacrifice a ram, and this victim is expressly mentioned, as it is in the case of the man who has offended in respect of the holy things." Ibid.

⁹² C. Yonge (1996:134) For it was indispensable that the man who was consecrated to the Father of the world, should have as a *paraclete*, his son, the being most perfect in all virtue, to procure forgiveness of sins, and a supply of unlimited blessings.

⁹³ C. Yonge (1996:23) "And God, not being urged on by any *prompter* (for who else could there have been to prompt him?) but guided by his own sole will, decided that it was fitting to benefit with unlimited and abundant favours a nature which, without the divine gift, was unable in itself to partake of any good thing; but he benefits it, not according to the greatness of his own graces, for they are illimitable and eternal, but according to the power of that which is benefited to receive his graces. For the capacity of that which is created to receive benefits does not correspond to the natural power of God to confer them; since his powers are infinitely greater, and the thing created being not sufficiently powerful to receive all their greatness would have sunk under it, if he had not measured his bounty, allotting to each, in due proportion, that which was poured upon it."

⁹⁴ J. Behm bases his view essentially on N. Johansson, 286-295. He argues that "the same insight in Bultmann is weakened by consideration of the meaning 'mediator' or 'helper,' which does not contain the essential thought of παράκλητος, that of speaking on someone's behalf. The general sense of 'adviser'

J. Behm's point of view is that in early Christian literature, so far as it was not influenced by the

J. Behm goes even further stating: "Thus the history of the term in the whole sphere of known Greek and Hellenistic usage outside the New Testament yields the clear picture of a legal adviser or helper or advocate in the relevant court."

According to the *Diatessaron*, 5, 2nd as well as in the epistle of Barnabas, 20, 2nd there are on the

Given the different ways that Yonge⁹⁵ translated παράκλητος in Philo, W. Bauer's suggestion that παράκλητος should be seen as consoler, intercessor, mediator and helper, Behm has pushed the legal interpretation too far. Could it be that scholars who advocate the legal setting have taken Behm's view too uncritically?

representative of Christian culture, one by one and the other are related in meaning.

2.4.3. παράκλητος in New Testament times and the early Church

According to W. Bauer (1996:618) many Bible manuscripts equate παράκλητος with *advocatus*. In this section I will try to review this view. Bauer makes specific reference to the Latin codices⁹⁶ a, c, e, m, and q that translate John 14:16 this way. The Latin codices a, m, and q also translate παράκλητος John 14:26 as *advocatus*. In the codices e, q, and r παράκλητος in John 15:26 is also translated this way. Codices e, m, and q translate παράκλητος in John 16:7 with *advocatus*.

favoured in some cases by Pr.-Bauer, Zn. J. and Lagrange is not in accord with the basic legal conception." Could it be that Behm is pushing the legal idea too far?

⁹⁵ I am well aware of the criticism brought in against C. Yonge's translations of Philo's work. However, it indeed gives us proof of an alternative rendering.

⁹⁶ There are two major ancient Latin versions of the New Testament: the Old Latin and the Latin Vulgate. The "Church Father" Jerome produced the Latin Vulgate in the fourth century CE. It is generally accepted that Jerome's Latin Vulgate is actually a revision and standardization of the Old Latin version. The Old Latin version is clearly a Western Type Text with a close relationship to the Greek of Codex D and the Old Syriac. For this reason the Western Type text is also known as the Syro-Latin text type.

The Old Latin Version of the Gospels has its source in an Aramaic source closely related to the Old Syriac (perhaps a representative of the Old Syriac version) though the various surviving witnesses all show signs of revision toward the Greek. The Latin Vulgate is a revision of the Old Latin Version toward better agreement with the Greek text.

J. Behm's point of view is that in early Christian literature, so far as it was not influenced by the παράκλητος passages in the New Testament, παράκλητος is understood in just the same way as in "later Judaism."⁹⁷

According to the Didaché, 5, 2⁹⁸ as well as in the epistle of Barnabas, 20, 2⁹⁹ there are on the way of death πλουσίων παράκλητοι, πενήτων ἄνομοι κριταί, those who act anti-socially in legal matters, advocates who help the rich, but judge the poor unjustly.

J. Behm mentions that for Flavius Clemens Alexandrinus¹⁰⁰ (150-215 CE), a leading representative of Christian culture, συνήγορος¹⁰¹ and παράκλητος are related in meaning.

⁹⁷ See here especially (Strack, *Einl.*, 51), *Baba Batra*, Mishnah-, Tosefta-, Talmud tractate *Last Gate* (Legal Questions, Immovables). 10a: "All the benevolences and good works which the Israelites do in this world are great advocates [intercessors] between the Israelites and their Father in heaven (פרקליטין שבשמים גדולין בין ישראל לאביהן שבשמים); the *Sifra Leviticus*, Tannaitic Midrash on Leviticus, 277a on 14:19f. (Rabbi Shimon): The sin offering is like the פרקליט, which comes forward to appease (the judge)" (Strack, *Einl.*, 200).; Targum Job 33:23: "If a man has merits, an angel intervenes as advocate among 1000 accusers (הדא פרקליטא מן בני אלה קטיגוריא); see also the Targum on Job 16:20: פרקליטיי חבריי, "my advocates my friends"

⁹⁸ Didaché 5:2 "diwktai agaqrwn, misountev alhqeian, agapwntev yeudov, ou ginwskontev misqon dikaiosunhv, ou kollwmenoi agaqrw oude krisei dikaia, agrupnountev ouk eiv to agaqrwn, all' eiv to ponhron, wn makran prauthv kai upomonh, mataia agapwntev, diwkontev antapodoma, ouk eleountev ptwcon, ou ponountev epi kataponoumenw, ou ginwskontev ton poihsanta autouv, fonciv teknon, fqoreiv plasmatov qeou, apostrefomenoi ton endeomenon, kataponountev ton qlibomenon, **plousiwn paraklhtoi**, penhtwn anomoi kritai, panqamarhtoi, rusqeihite, tekna, apo toutwn apantwn." R. Funk/Bihlmeyer (1924) "Persecutors of good men, hating truth, loving a lie, not perceiving the reward of righteousness, not adhering to the good nor to righteous judgment, wakeful not for that which is good but for that which is evil; From whom gentleness and forbearance stand aloof; Loving vain things, pursuing a recompense, not pitying the poor man, not toiling for him that is oppressed with toil, not recognizing Him that made them, murderers of children, corrupters of the creatures of God, turning away from him that is in want, oppressing him that is afflicted, **advocates of the wealthy**, unjust judges of the poor, altogether sinful. May you be delivered, my children, from all these things." See also N. Pretorius (1980:19).

⁹⁹ Barnabas 20:2 "persecutors of good men, hating the truth, loving lies, not perceiving the reward of righteousness, not *cleaving to the good* nor to the righteous judgment, paying no heed to the widow and the orphan, wakeful not for the fear of God but for that which is evil; men from whom gentleness and forbearance stand aloof and far off; loving vain things, pursuing a recompense, not pitying the poor man, not toiling for him that is oppressed with toil, ready to slander, not recognizing Him that made them murderers of children, corrupters of the creatures of God, turning away from him that is in want, oppressing him that is afflicted, advocates of the wealthy, unjust judges of the poor, sinful in all things."

¹⁰⁰ Titus Flavius Clemens Alexandrinus was a philosopher and author who sought connections between Christianity and Greek thought and culture. Eusebius says that Clement was Origen's teacher at the

Eusebius of Caesarea (260–340 CE) said in his *Historia Ecclesiastica*, V, 1, 10 of Epagathos, who defended the persecuted before the governor, that he was a: παράκλητος Χριστιανῶν χρηματίσας.¹⁰²

We also find the phrase: τίς ἡμῶν παράκλητος ἔσται, ἐὰν μὴ εὐρεθῶμεν ἔργα ἔχοντες ὅσια καὶ δίκαια in 2 Clements 6, 9.¹⁰³ Behm alludes to the fact that this is an exact parallel to the Talmud tractate *Sabbath*, 32a.¹⁰⁴

Catechetical school in Alexandria, but this cannot be confirmed from any other source. Clement was probably not a presbyter, but a layman who taught, perhaps in his own private school, that Christianity was the true philosophy, in this case a kind of Christian Platonism blended with mysticism. He wrote the *Protrepticus*, the *Paedagogus*, and the *Stromateis* – to direct Christian Gnostics toward the third stage of philosophy – *gnosis*. For Clement the only true *gnosis* was that which presupposed the faith of the Church, that is, apostolic and divinely revealed. But for Clement the ideas of Greek philosophy were also a divine gift to mankind. All of his writings reflect this reconciliation of faith and knowledge.

The full title of the *Stromateis* is *Miscellanies of Notes of Revealed Knowledge in Accordance with the True Philosophy*, and the word *stromateis* itself means a kind of patchwork quilt. Clement describes the work as a somewhat unorganized collection of flowers or trees that have grown together naturally. Of the eight books some are fragmented or incomplete, but all show Clement as philosopher, theologian, and biblical commentator. His *Protrepticus* was an invitation to his hearers and readers to study the true philosophy. Much of Clement's beliefs were speculative explanations and elaborations of the principle Christian doctrines. The *Paedagogus* discusses ethics both in general principle and in concrete examples. *Stromateis* continued his wandering treatment of higher ethical principles leading the student to the third stage of philosophy, a kind of Christian Gnosticism.

¹⁰¹ συνήγορος is an attorney.

¹⁰² J. Quasten writes (*Patrology*, vol. 1, 180): "The Letter of the Churches of Vienne and Lyons to the Churches of Asia and Phrygia, which gives a moving account of the sufferings of the martyrs who died in the severe persecution of the Church of Lyons in 177, or 178, and which is preserved by Eusebius (*Hist. eccl.* 5,1,1-2,8), is one of the most interesting documents of the persecutions. It does not conceal the apostasy of some members of the community. Among the courageous martyrs we see Bishop Photinus 'being over ninety years of age and very sick in body, scarcely breathing from the sickness, but strengthened by zeal of the spirit from his vehement desire for martyrdom'; the admirable Blandina, a frail and delicate female slave, who upheld the courage of her companions by her example and words; Maturus, a neophyte of amazing fortitude; Sanctus, a deacon of Vienne; Alexander, the physician; and Ponticus, a boy of fifteen years of age."

¹⁰³ 2 Clements 6:9 "But if even such righteous men as these cannot by their righteous deeds deliver their children, with what confidence shall we, if we keep not our baptism pure and undefiled, enter into the kingdom of God? Or who shall be our advocate, unless we be found having holy and righteous works?"

¹⁰⁴ Behm's reference is problematic in the sense that it is not accurate. The correct reference is: Talmud tractate *Sabbath* 2.6 folio 32a. For the sake of proper evaluation I am giving a larger portion of this reference: "Our Rabbis taught: if one falls sick and his life is in danger, he is told: Make confession, for all who are sentenced to death make confession. When a man goes out into the street, let him imagine that he is given in charge of an officer; when he has a headache, let him imagine that he is put in irons; when

According to Bauer the Greek interpreters of John's gospel understood παράκλητος in the active sense as an equivalent to παρακαλῶν or παρακλητήτωρ. Bauer (1996:618) gives the following references as support of his view: Eusebius¹⁰⁵; Theodore of Mopsuestia¹⁰⁶ in the commentary on John; Ammonius¹⁰⁷ in the Corderius-Catena 365; Ephraem the Syrian¹⁰⁸.

he takes to bed, let him imagine that he ascended the scaffold to be punished. For whoever ascends the scaffold to be punished, if he has great advocates (פרקליטין גדולין), he is saved, but if not, he is not saved. And these are man's advocates פרקליטין : repentance (conversion) and good deeds (works). And even if nine hundred and ninety-nine argue for his guilt, while one argues in his favour, he is saved, for it is said: If there be with him an angel, an advocate (פרקליטין), one among a thousand, to show unto man what is right for him. Then he is gracious unto him, and say: Deliver him from going down to the pit, etc. R. Eliezer the son of R. Jose the Galilean said: 'Even if nine hundred and ninety-nine parts of that angel are in his disfavour and one part is in his favour, he is saved, for it is said, 'an advocate (פרקליטין), one part in a thousand'."

To Behm it is clear that the focus of folio 32a is juridical. It seems to me however, that you could also argue from the context that פרקליטין is an intercessor, a representative or mediator, interceding representing or mediating on behalf of with a view of reconciliation and salvation. It is not such a clear cut case that the context could only be the legal sphere.

It also seems to me that Job 33:23 gives a better rendering of the background of folio 32a. See especially verses 22-24 in the Tanakh: "He comes close to the Pit, his life [verges] on death.²³ If he has a representative, one advocate against a thousand to declare the man's uprightness,²⁴ then He has mercy on him and decrees, "redeem him from descending to the Pit, for I have obtained his ransom" Jewish Publication Society. 1997. *Tanakh: The Holy Scriptures : A new translation of the Holy Scriptures according to the traditional Hebrew text.*. Philadelphia: Jewish Publication Society.

It is worth noting the LXX talks about a messenger (angel) of death. See also the NIV, ESV, NASB translations. The BHS uses the phrase עָלִיוּ מִלְאָךְ מְלִיִּין אֶחָד מִנְיִ-אֶלֶף. And the Vulgate talks about an "angelus loquens unum de milibus".

According to R. Brown (2000:539) מְלִיִּין could be seen as an interpreter, go-between or even an ambassador. It seems to me, given this information, that representative, interpreter or mediator are better renderings than advocate.

¹⁰⁵ As stated earlier. See his *Historia Ecclesiastica*, V, 1, 10.

¹⁰⁶ Theodore was born in Antioch CE 350, and later became a disciple of Diodore of Tarsus. In 381 he was ordained a priest of the Church of Antioch, and elevated to the position of bishop of Mopsuestia in Cilicia in 392. He died in 428, the same year that Nestorius ascended to the throne of the See of Constantinople. We possess only fragmentary evidence of the many commentaries Theodore of Mopsuestia composed.

¹⁰⁷ Both by specific location within his *Lives of Illustrious Men*, and by immediate association with Origen, Jerome (CE 347-419) identified Ammonius as "a talented man of great philosophical learning" distinguished at Alexandria "at the same time as Origen by implication" [Jerome. 55; *Nicene And Post Nicene Fathers* 2, Vol 3 (1892: 374). A century earlier, Eusebius (CE 260-340), quoting however exclusively from the third book of Porphyry's *Against the Christians*, a work of some fifteen books extent, little of which survives (R. Hoffmann. 1994: 164-165). On Porphyry (CE 234-305) see H. Lawlor (1928: 204-205). S. Hornblower and A. Spawforth (1996: 1226-1227), identified Ammonius as one who had taught Origen, thus apparently making him to be the same person as the Platonist philosopher, Ammonius

W. Bauer (1996) concludes: "In our literature the active sense *helper, intercessor* is suitable in all occurrences of the word (here he follows Goodspeed, 1945:110-112 who gives the following examples) τίς ἡμῶν παράκλητος ἔσται (2 Clement 6:9), πλουσίων παράκλητοι *advocates of the rich* (Barnabas 20:2); and Didaché 5:2.

The damaged fragment of the Oxyrhynchus Papyri¹⁰⁹ 850, 10 of 1 John 2:1 refers to Jesus Christ as the designated παράκλητος: παράκλητον ἔχομεν πρὸς τὸν πατέρα Ἰησοῦν Χριστὸν δίκαιον, "we have Jesus Christ the righteous one, who intercedes for us."

Saccas of Alexandria, "famous as the teacher of Plotinus, who studied under him CE 232-42" See also the *Encyclopedia Of The Early Church*, Diberardino, E., ed. 2 Volumes (SLilla, 1992: 31-32), though Eusebius does not make that specific association (*Ecclesiastical History*, Vol 6:19.1-10); on Plotinus (CE 205-269/70) S. Hornblower and A. Spawforth (1996:1198-1200), which association has been called into question (see also J. Quasten, 1986: 101). Otherwise Ammonius is but minimally recalled, and chiefly for two written works, neither of which are preserved.

The first notable Harmony of the Gospels was integrated by Ammonius of Alexandria, the teacher of Origen, his work bears this title for the first time (Greek *Armonia*). It appeared about CE 220, but has been lost. Until recently, it was supposed that the sections into which some early *manuscripts* divide the Gospels were those of Ammonius himself; but, while he did make such divisions, those bearing his name are to be attributed to Eusebius. Ammonius made Matthew the basis of his work, and by his arrangement destroyed the continuity of the separate narratives. Corruptions in the received text of the Gospel of Mark are probably due to the confusion of the separate narratives occasioned by Tatian's *Diatessaron* ("the discovery of an Armenian translation of a commentary upon the *Diatessaron*, by Ephraem the Syrian, has enabled Zahn to reconstruct a large part of the text. The commentary was translated into Latin in 1841, but little attention was paid to it until an edition by Moesinger appeared in 1876). Tregelles, according to T. Horne (1879:40) says that Tatian's work "had more effect apparently in the text of the Gospels in use throughout the Church than all the designed falsifications of Marcion " *The Harmony of the Gospels, Introductory Essay*, by Riddle M.B. 1885, on "*Augustine's Harmony Of The Gospels*"

¹⁰⁸ We learn from the preface to Dionysius bar Salibi's Commentary on Mark (Assemani, Vol I. 1786: 57), that Ephraem wrote a commentary upon the *Diatessaron* of Tatian (*Tatianus Justini Philosophic ac Martyris Discipulus, ex quator Evangeliiis unumdigessit, quod Diatessaron nuncupavit. Hunc librum Sanctus Ephraem commentariis illustravit*). Ephraem's commentary still exists in an Armenian version (published at Venice in 1836, and in Latin in 1876 by Moesinger). There exists also a Latin Harmony of the Gospels, which is without doubt a substantial reproduction of Tatian's *Diatessaron*, and which was known to Victor of Capua (of the 6th century). From these sources T. Zahn (1881) has attempted to reconstruct the text of the *Diatessaron*, and prints the reconstructed text, with a critical commentary, in his *Tatian's Diatessaron*. Zahn maintains that the original work was written in Syriac, and he is followed by J. Lightfoot (1825), A. Hilgenfeld (1854, 1875), and others; but A. Von Harnack (1881, 1883, 1888) has given very strong reasons for supposing that it was composed by Tatian in Greek, and that the Syriac which Ephraem used was a translation of that original, not the original itself.

¹⁰⁹ Oxyrhynchus is the name of an old city in Egypt. It was given a Greek name when Alexander the Great conquered Egypt about 300 BCE. He declared that the "new" language of the country would be Greek. And so it was, even up to the eighth and probably on into the ninth century CE, documents indicate that

Eva virgo Maria fensl-advocata here refers to the sense of intercessor or mediator rather than to the sense of helper.

The same title is implied for Christ by the ἄλλος παράκλητος of John 14:16. It is only the Holy Spirit that is expressly called παράκλητος, *Helper* in the Fourth Gospel: 14:16, 26; 15:26; 16:7.

2.4.4. Background Impasse

It seems to me that παράκλητος is not a description that was only used in Christian circles to refer to Jesus or the Holy Spirit. Schaff & Schaff (1997) indicates that Irenaeus, and Tertullian present Mary as the counterpart of Eve, as a "mother of all living" in the higher, spiritual sense, and teach that she became through her obedience the mediate or instrumental cause of the blessings of redemption to the human race, as Eve by her disobedience was the fountain of sin and death.¹¹⁰ Irenaeus calls Mary the "advocate" of the virgin Eve.¹¹¹ I interpret "uti virginis

There is not enough proof to favour any interpretation of παράκλητος in terms of a specific gender. It may also refer to a female personage. Cf. Schaff (1883) especially for possible links.

the Greek language was still freely used. The Oxyrhynchus papyri are a collection of writings found in and around that ancient city.

¹¹⁰ Irenaeus: *Adversus Haereses* III, chapter 22, section 4: "Consequenter autem et Maria virgo obediens invenitur, dicens: 'Ecce ancilla tua, Domine, fiat mihi secundum verbum tuum' (Luke 1: 38); Eva vero disobediens: non obedivit enim, quum adhuc esset virgo. Quemadmodum illa virum quidem habens Adam, virgo tamen adhuc existens ... inobediens facta, et sibi et universo generi humano causa facta est mortis: sic et Maria habens praedestinatum virum, et tamen virgo obediens, et sibi et universo generi humano causa facta est salutis Sic autem et Evae inobedientia nodus solutionem accepit per obedientiam Mariae. Quod enim allgavit virgo Eva per incredulitatem, hoc virgo Maria solvit per fidem."

"In accordance with this design, Mary the Virgin is found obedient, saying, "Behold the handmaid of the Lord; be it unto me according to thy word." But Eve was disobedient; for she did not obey when as yet she was a virgin. And even as she, having indeed a husband, Adam, but being nevertheless as yet a virgin having become disobedient, was made the cause of death, both to herself and to the entire human race; so also did Mary, having a man betrothed [to her], and being nevertheless a virgin, by yielding obedience, become the cause of salvation, And thus also it was that the knot of Eve's disobedience was loosed by the obedience of Mary. For what the virgin Eve had bound fast through unbelief, this did the virgin Mary set free through faith." (Compare this also with Vol. 5,19, section 1.)

Similar statements occur in Justin Martyr's (Dialogue with Trypho 100), Tertullian's (De carne Christi, 17 where he discusses the similarity of circumstances between the first and the second Adam, as to the derivation of their flesh, as well as an analogy between Eve and Mary as the following quote testifies: "For it was while Eve was yet a virgin, that the ensnaring word had crept into her ear which was to build the edifice of death. Into a virgin's soul, in like manner, must be introduced that Word of God which was to raise the fabric of life; so that what had been reduced to ruin by this sex, might by the selfsame sex be recovered to salvation. As Eve had believed the serpent, so Mary believed the angel. The delinquency which the one occasioned by believing, the other by believing effaced. But (it will be said) Eve did not at the devil's word conceive in her womb. Well, she at all events conceived; for the devil's word afterwards became as seed to her that she should conceive as an outcast, and bring forth in sorrow. Indeed she gave birth to a fratricidal devil; whilst Mary, on the contrary, bare one who was one day to secure salvation to Israel, His own brother after the flesh, and the murderer of Himself. God therefore sent down into the virgin's womb His Word, as the good Brother, who should blot out the memory of the evil brother. Hence it was necessary that Christ should come forth for the salvation of man, in that condition of flesh into which man had entered ever since his condemnation.").

Evae virgo Maria fieret *advocata*" here more in the sense of intercessor or mediator rather than that of a legal aid.¹¹²

2.4.4. Background impasse

Section 2.4.1-3 addressed three possible socio-cultural environments derived from the three prevalent source theories among Johannine scholars that attempt to explain the context from which παράκλητος might have originated and a possible interpretation for its meaning. None of them present us with enough proof to convincingly argue the case in favour of that specific background.

There is not enough proof to favour any interpretation of παράκλητος in terms of a specific socio-cultural environment from a source perspective. O. Betz's (1963) search for parallels between

Epiphanius of Salamis derives Mary's spiritual motherhood from the Eve-Mary parallel: "*She (Mary) is she of whom Eve is the prototype, who, as such received the appellation 'mother of the living' ... as to externals the whole human race stemmed from that Eve.. Thus in truth, through Mary, the very life of the world was born, so that She bore the Living One, and became Mother of the Living*" (*Adversus Haereses*. 78, 18),

See also Ephraem the Syrian (Opp. ii. 318; iii. 607), Jerome (Ep. xxii. ad Eustoch. 21: "Mors per Evam, vita per Mariam"). Even Augustine carries this parallel between the first and second Eve as far as any of the fathers, in a sermon *De Adam et Eva et sancta Maria*, not heretofore quoted, published from Vatican Manuscripts in Angelo Mai's *Nova Patrum Bibliotheca*, tom. i. Rom. 1852, pp. 1-4. Here, after a most exaggerated invective against woman (whom he calls *latrocinium vitae, suavis mors, blanda percussio, interfectio lenis, pernicius delicata, malum libens, sapida jugulatio, omnium calamitas rerum*—and all that in a sermon!), goes on thus to draw a contrast between Eve and Mary: "O mulier ista exsecranda, dum decepit! o iterum beata colenda, dum salvat! Plus enim contulit gratiae, quam doloris. Licet ipsa docuerit mortem, ipsa tamen genuit dominum salvatorem. Inventa est ergo mors per mulierem, vita per virginem Ergo malum per feminam, immo et per feminam bonum: quia si per Evam cecidimus, magis stamus per Mariam: per Evam sumus servituti addicti effeti per Mariam liberi: Eva nobis sustulit diuturnitatem, aeternitatem nobis Maria condonavit: Eva nos damnari fecit per arboris pomum, absolvit Maria per arboris sacramentum, quia et Christus in ligno pependit ut fructus" chapter 3, 2-3). And in conclusion: "Haec mater est humani generis, auctor illa salutis. Eva nos educavit, roboravit et Maria: per Evam cotidie crescimus, regnamus in aeternum per Mariam: per Evam deducti ad terram, ad coelum elevati per Mariam" (chapter 4,4). Compare this with Augustine's *Sermon 232*, chapter 2.

¹¹¹ *Adversus Haereses*, V, chapter 19, section 1: "Quemadmodum illa [Eva] seducta est ut effugeret Deum ... sic haec [Maria] suasa est obedire Deo, uti virginis Evae virgo Maria fieret *advocata* [there are those who see this word as probably a translation of συνήγορος and others who think it might be a translation of παράκλητος]. Et quemadmodum adstrictum est morti genus humanum per virginem, *salvatur per virginem*, aequa lance disposita, virginalis inobedientia per virginalem obedientiam." p 415.

¹¹² A Johannine equivalent would be the account of the wedding in Cana (John 3) where Mary interceded for the bridal couple.

παράκλητος and Qumranic angelic messengers or the angel Michael does not satisfy. Although J. Behm's (1976) connection of παράκλητος with the Old Testament, intertestamental and rabbinic concept of advocate is supported as the principle definition in most pre-Christian and contemporaneous literature and by the Latin Church Fathers who typically translated παράκλητος into the Latin as *advocatus*, it is still too restrictive and does not give us enough proof to accept it as the correct interpretation. We have seen, for instance in the work of Philo and Josephus that παράκλητος, or its cognates, are used in the sense of intercessor, advisor and helper.

R. Bultmann (1971:566-572) debates the interpretation of παράκλητος from a tradition criticism and source criticism perspective. He is convinced that the Evangelist has taken the figure of ὁ παράκλητος from his sources and interpreted it. He also states furthermore that most (if not all) of the references to ὁ παράκλητος are the work of an editor. He argues that the origin of ὁ παράκλητος can only be explained if one can point to a body of opinion in which a figure bore a title, which could be translated with παράκλητος. Bultmann then moves to promote the idea that this figure is to be found in Mandaean Gnosticism. The Mandaean Gnostic figure functions as a parallel for ὁ παράκλητος and enabled the Evangelist to allow Jesus to introduce ὁ παράκλητος who functions as a helper parallel to himself.¹¹³ R. Bultmann's (1971) interpretation of παράκλητος in terms of the Mandaean Yawar and other Gnostic figures or heavenly helpers, does not add up. S. Schulz' (1975) interpretation of παράκλητος in terms of the Mandaean Yawar and the Jewish angelic intercessors does not convince. F. Spitta's (1925) idea that παράκλητος is Elijah, or J. Welhausen (1907), H. Sasse (1925), H. Windisch (1968) and E. Hirsch's (1936) idea that παράκλητος is only a human personality just like the author of the Johannine Gospel is not convincing. The interpretation of J. Grill (1923: 334-337) of παράκλητος as merely a mighty power with personal characteristics does not address the topic satisfactorily. G. Johnston's (1970) search for the meaning of παράκλητος in the early Christian community and specifically in

¹¹³ Bultmann's approach indicates clearly that once you have opted for a specific setting of a text that choice will colour the whole of your interpretation. The discoveries of more recent manuscripts have shown clearly that Bultmann's Gnostic setting, as the origin for the Fourth Gospel, is not correct.

the attempts to combat heretical claims that an angelic mediator was the guide and guardian of the Church does not have much of a basis.

J. Breck (1991) also searches for the origin of Johannine Pneumatology. He planned two volumes on the theme. The first focuses on the origin of Johannine Pneumatology and the second will focus on the Spirit-Paraclete in the Johannine tradition.¹¹⁴ Breck (1991:2) mentions that his study was motivated by the three distinct names that John has given to the Spirit of God: "Holy Spirit", "Spirit of Truth", and "Paraclete. In his book he searches for the conceptual origins of each of these titles in the sacred books of Israel and the writing of other ancient near-eastern cultures. His conclusion is that:

- The Hebrew concept of Spirit is the perception that Spirit is a mysterious divine power.
- The Hebrew *ruach* embodies many characteristics of the Egyptian *ka* and the Babylonian *sharu*.
- The Holy Spirit of the holy God bridges the gulf between the divine and human spheres.
- The Holy Spirit thus serves as mediator between God and the people.
- The Spirit is the inspirational power behind the Word and the bearer of it. Breck sees the closest parallel to the Hebrew concept in Iranian religion.
- Remarkable similarities in the figures of Spenta Mainyu, Vohu Manah and Sraosha and that of the Holy Spirit exists

Breck concludes: "As Paraclete the Spirit defends believers against attacks of an unbelieving world. He is the Advocate or Counsellor who plays out his forensic role before the earthly tribunal of the Jews. Thereby he complements the work of Jesus Christ, the heavenly Paraclete, whose high Priestly self-offering before the Father works expiation for the sins of the world. In the experience of the Johannine communities, the Spirit both reveals and defends this truth about the person and work of Jesus and sanctifies believers in it. Exercising these complementary functions, by which he serves as the earthly counterpart to the glorified Christ,

¹¹⁴ In email correspondence with Deborah Belonick, Associate Editor and Assistant to the Managing Director St Vladimir's Seminary Press, dated 9th January 2004, I was informed that SVS Press has not published the second volume of Fr John Breck's work, and they do not have a time frame from the author as to when this might be completed.

the Spirit manifests Himself as the 'another Paraclete', the Spirit of Truth, whom the Church will honour in the language of its creed as 'Lord and giver of Life'.¹¹⁵

It seems that none of the attempts to reveal the origin of παράκλητος and the background to this concept bring us any closer to a better understanding of who the παράκλητος is. We have arrived at an impasse with our attempt to find an acceptable interpretation of the meaning, role and function of παράκλητος through a background search. How then can we bridge the impasse?

2.5. A possible way ahead to bridge the impasse

The most plausible way forward is to look at interpreting παράκλητος in the socio-cultural setting of the Johannine text itself. The παράκλητος of Johannine literature has many unique characteristics or functions apart from those reflected in the aforementioned search for a possible background from which it might stem. Given the diversity of the Palestinian religious milieu, evidence of interdependence between the literature of the period and the Johannine literature, it seems possible that these theories might have influenced the Johannine conception of παράκλητος. However, in the Johannine literature the word παράκλητος has evolved beyond the limitations of all these source theories. The παράκλητος of Johannine literature has many unique characteristics or functions apart from those reflected in these sources.

But how should we approach the Johannine text? Should we approach it from a source-oriented perspective like e.g. T. Brodie (1993)? Or should we follow scholars like R. Brown (1979), G. Burge (1987), A. Culpepper (1974), D. Smith (1974) and B. Malina (1994) in an attempt to uncover the origin of a distinct Johannine community or Johannine School and to interpret the Johannine Gospel and consequently παράκλητος in the context of that group? Should we follow the approaches of e.g. L. Anderson (1996) J-A. Brant (2004), F. Segovia (1991), M. Stibbe

¹¹⁵ Here Breck refers to the Nicene Creed. Both the Greek (Eastern) and the Latin (Western) church held this creed in honour. Though there is one important difference: the Western church insisted on the inclusion of the phrase and the Son (known as the filioque) in the procession of the Holy Spirit. This phrase is still repudiated by the Eastern Orthodox Church.

(1992) or D. Tolmie (1995) who address παράκλητος in the context of the genre, mode or motive of the text as drama or narrative? Or should we attempt to address the Johannine Gospel the way e.g. R. Burrige (1994, 1998 and 2004), R. Bauckham (1998), S. Porter (2004), A. Lincoln (2000 and 2004), and L. McDonald (2004) interpret the New Testament literature in general and the Gospels in particular?

2.4.1. Positioning myself regarding what John's Gospel is all about

The problem with any approach where we focus on something other than the text itself has the impending danger of eisegesis. Since we "read" the text from a specific perspective, e.g. the socio-cultural setting of the Johannine community, the text "conveys" the message we want it to convey.¹¹⁶ An example of this would be for instance Anderson's comments regarding John's socio-religious environment (P. Anderson, 1996:139, 220, and 245-48).

How will we then approach the text? I have decided to adopt the approach of G. Burge (1992). However, I do not agree with everything Burge has suggested in his approach.¹¹⁷ It seems to me that we need to consider three basic tenets¹¹⁸:

¹¹⁶ C. Barrett's warning against the 'unforgivable exegetical sin', that of 'attempting to make a passage mean something other than the meaning intended by the author and conveyed by the words' (C. Barrett, 2001:231), sometimes sounds like a message from another world and time. It sometimes appears to me that the text as it stands, in the prevailing contemporary climate of a postmodern reader-response hermeneutic, is capable of an almost limitless scope of readings. The interpretive plurality characteristic of the views referred to extends to historical background reconstruction, literary study of the Gospel, and theological evaluation and synthesis of the Johannine data.

¹¹⁷ G. Burge covers a vast scope of material. He organizes his treatment into four parts: backgrounds to the fourth gospel; (the gospel of John's literary characteristics; a strategy for the exegesis of John; and preaching and exegesis from the fourth gospel.

In the section on background G. Burge has give us an excellent synopsis of the history of interpretation of John's gospel. This is followed by a treatment of the fourth gospel's authorship. Burge is remarkably restrained in his support of the "Johannine community hypothesis". Burge sides with D. Carson against the trend in recent Johannine scholarship of depreciating the gospel's historicity in favour of its literary design (32-33).

In the second section Burge focuses on literary questions (57-90). Burge himself has done substantial work on John's parenthetical remarks and literary seams (aporiae) in the fourth gospel. Burge assesses the source-critical studies of John's gospel cautiously (71) and concludes: "the text of John is made up of sources pieced together to form a unified narrative" (81). Burge does not consider the possibility that John used his own sermon material. I agree more with B. Lindars (1972) and L. Morris (1995).

A. Köstenberger (1994:138-140) is right when he says that some of the aporiae listed by Burge (63-66) may exist primarily in the eye of the beholder and can easily be explained (e.g., 3:22 as a reference to Jesus' travels not to Judea, but to the Judean countryside, or the numbering of Jesus' "signs" in 2:11 and 4:54 with reference to Cana of Galilee rather than Jesus' entire ministry of "signs"). The practice of labelling certain passages as "seams" clearly begs the question.

- What is the subject of the Johannine Gospel (what is it about)?
- Who is the author (who is it from)?
- To whom is it addressed (who is it for)?

2.5.1. Positioning myself regarding what John's Gospel is all about

There are many diverging interpretations about how we should read John's Gospel.¹¹⁹ But basically all interpretations might be categorised into one of three basic categories. You can focus on an interpretation of John where you interpret John predominantly 1) as literature¹²⁰, or 2) as history¹²¹ and 3) as theology¹²². It is of course possible to accept and emphasise all three aspects and not to choose between the three.

I concur with H. Ridderbos (1997) who consistently affirms the historical character of John's Gospel.¹²³ He contends that the concept of the incarnation of the Word is an eminently historical notion, so that history and theology in John's gospel must not be separated. I agree with Ridderbos and accept the John 20:31 citation as the purpose of the Gospel: "but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name." John was not only seeking to strengthen the faith of second-generation believers as well as bring about faith in others but also sought to correct a false teaching that

¹¹⁸ I do not plan to discuss any of these views in detail but wish only to mention enough to bring my own presuppositions regarding these questions to the front. I am well aware of the ongoing debates and do not wish to participate in them. Each of these areas deserves a study focusing on them alone.

The purpose here is not to address any of scholars I am mentioning in detail or to compare them extensively with one another. I merely wish to indicate that modern research has made a tremendous contribution in aiding us to obtain a better understanding of the Johannine Gospel, the Farewell Discourses and παράκλητος sayings in particular.

¹¹⁹ See J. Dunn's (1991b and 1999), especially the article, *Let John be John: A Gospel for its Time*, and J. Ashton's (1991 and 1994), but especially his *Understanding the Fourth Gospel*. Also important is the collection of essays edited by R. Culpepper and C. Black (1996), J. Pryor (1992), S. Smalley (1994) and J. Painter (1986).

¹²⁰ See here for instance C. Talbert (1970 and 1992, which deals in particular with literary matters), M. Stibbe (1993, 1994a and b), F. Moloney (1998a and b) and R. Culpepper (1983 and 1989).

¹²¹ See here for instance C. Dodd (1965), R. Kysar (1975, 1986 and 1996) but especially *The Fourth Evangelist and His Gospel*. Also helpful is B. Lindars (1990), J. Robinson (1985), and J. Dunn (1991a).

¹²² See here for instance C. Dodd (1970) and D. Smith (1995).

¹²³ See also C. Blomberg (2001), D. Carson (1991) and A. Köstenberger in this regard.

was spreading. John emphasized Jesus Christ as "the Son of God," fully God and fully man, contrary to that false doctrine which saw the "Christ-spirit" as coming upon the human, Jesus, at His baptism and leaving him at the crucifixion.

C. Keener (2003:51) thinks an evangelistic purpose is unlikely and on the grounds of John 8:31-32 and strongly argue in favour of an edificatory purpose. He examines the Gospel in light of its social-historical context. He suggests that John falls into the general genre category of biography, though he believes that John has taken "more sermonic liberties".¹²⁴ According to C. Keener (2003:46), John is both historian and theologian, presupposing a Jewish salvation-historical perspective in which God reveals his character by his acts in history. The Gospel is clear in its claim (Jesus' claim) that even Jews (and Jews, such as Nicodemus, foremost of all) must recognize Jesus as Messiah in order to enter the kingdom and have eternal life.¹²⁵

I fully agree with T. Lincoln (2000:21-23) that terms relating to witness as well as those pertaining to truth occur with remarkable frequency in the fourth gospel.¹²⁶ I do not, however, interpret a forensic setting and theme as the main focus of the Gospel.

Lincoln rightly reminds us that unlike the Synoptics, John has no account of a Jewish trial before the Sanhedrin. Instead, Jesus is shown as on trial before Israel and its leaders throughout his

¹²⁴ C. Keener provides extensive discussions on genre-related matters, such as the nature of the Johannine discourses, with sections on oral cultures; note taking; disciples, learning, and memorization; and John's discourses in relation to ancient speech-writing. The historical reliability of John's Gospel is not viewed as a foregone conclusion, but Keener is open to establish it upon close investigation (C. Keener, 2003:79-80).

¹²⁵ I share the view of A. Köstenberger (1999:38) that the Johannine Gospel is a document that is not merely designed to edify those who already believe but rather primarily seeks to provide believers with a tool for evangelism. Jesus' vision of the church as "one flock" under "one shepherd" (John 10:16) had the potential of healing both the trauma recently experienced by the Jewish nation and the strained relationship between Jews and Gentiles. John's Gospel is engaged in mission, even at a time when Rome persecutes Christians and Jewish synagogues expel Christians from their midst. As a Christian as well as a Jew, John could do no less, as did Paul, he had "great sorrow and unceasing anguish" in his heart for the people of Israel and believed that the saving message of the gospel of Jesus Christ must be proclaimed among all, "that whoever believes in him shall not perish but have eternal life" (John 3:16).

¹²⁶ Lincoln notes that not only do the lawsuit motif occur in each of the five main sections of John's narrative (prologue, 1:19-12:50, 13-17, 18-20, epilogue), it does so in highly significant ways. He particularly notes John 5:19-47; 8:12-59; 14:16, 26; 15:26-27; 16:7-11; and 18:28-19:16a.

public ministry.¹²⁷ But this still does not constitute that the message is predominantly a message of judgement

According to Lincoln the trial motif and the need to witness are not rendered obsolete subsequent to the crucifixion.¹²⁸ The fourth evangelist testifies by writing his gospel (John 19:35). The disciples must go and testify in the power of the Spirit (John 15:26-27; 20:21-22), who is repeatedly called the Advocate (παράκλητος) by John. In John 3:11, Jesus asserts (in the plural) that, "Truly, truly, I tell you, we ... testify to what we have seen; yet you do not receive our testimony." What is more, the mission of Jesus' followers, too, involves judgment (John 16:8-11; 20:23).

Lincoln deals with the question of why the lawsuit motif is so prominent in the fourth gospel. He points to Isaiah 40-55 and notes how John adapts the model of the "covenant lawsuit" (רִיב; see esp. Isaiah 42:18-25; 43:22-28; 50:1-3). Isaiah, in turn, incorporates the Exodus motif. Lincoln argues that John's motive with the lawsuit approach is to convince the readers that Jesus is the suffering servant from Isaiah whose purpose it is to bring salvation to the world.¹²⁹

According to Lincoln, the lawsuit motif provides "the interpretative framework through which the narrator assigns meaning and value to the Jesus story for himself and his readers" (141). It is

¹²⁷ Jesus, for his part, is not only the chief witness in the trial but also the judge (John 5:22, 27-30; 9:39; 12:47-48). Not to receive his witness is to pass judgment on oneself (John 3:19-21). Thus Jesus' mission inevitably involves judgment (John 18:37). The present crisis calling for decision (John 5:24-29) has as its critical moment Jesus' being lifted up from the earth (John 12:31-32). By the end of the first major section of John's gospel, the Sanhedrin has rendered its verdict (John 11:47-53), and Jesus has accepted it (John 12:27-33). Soon he is put on trial as king of the Jews, royal Messiah, and Son of God (John 20:31). Yet the narrative is also interested in the would-be judges of Jesus-Pilate and "the Jews" — who, it turns out, are the ones actually on trial. Three times Pilate avows that he finds no case against Jesus (John 18:38; 19:4, 6); nonetheless he has Jesus crucified. "The Jews" are even more culpable; in John 19:15, they proclaim that they have no king but the emperor.

¹²⁸ I believe that Lincoln blurs two basic interpretations of the concept of witnessing, knowingly that of testifying in a court case in order to prove someone innocent or guilty, and that of testifying in order to bring someone to faith.

¹²⁹ According to Isaiah, Yahweh engages in a cosmic lawsuit against both the nations and even his own people Israel. Lincoln argues that the influence of Isaiah on John is indicated by the quotations of Isaiah 40:3 in John 1:23; of Isaiah 53:1 in John 12:38; and Isaiah 54:13 in John 6:45. Other points of contact between Isaiah and John's gospel are the imageries of light (e.g., Isaiah 42:6; 49:6; 51:4-5), water (Isaiah 43:20; 48:21), and shepherding (Isaiah 40:11; 43:13).

thus designed to foster "a new way of seeing" in order to evoke a desired faith response (141). In this context, dealing with counterclaims becomes part of the evangelist's narrative strategy.¹³⁰ Third, Lincoln discusses the lawsuit motif in relation to plot, characterization, genre, and the Lincoln declares that the gospel is itself a testimony that calls on its readers to act as judges who must render a verdict regarding the truthfulness of Jesus' claims.

2.5.2. Who wrote it?

Few scholars, outside the evangelical circle, accept the traditional ascription of the Fourth Gospel to John the son of Zebedee. There is little tangible evidence against the traditional.¹³¹

T. Brown (2003:19) argues that when we study the Spirit in the writings of John the issue of authorship is irrelevant. In my view, however, it is far from irrelevant who the author of any given document is. All pieces of literature have an author. A plausible reconstruction of the identity of that author might aid in reconstructing his or her purpose for writing and other important aspects related to the meaning and significance of that document.

John 21:20-24 describes the author as "the disciple whom Jesus loved," and for both historical as well as internal reasons this is traditionally understood to be John the Apostle, one of the sons of Zebedee.¹³²

¹³⁰ Is Jesus a sinner (John 9:24)? Does he have a demon (John 8:48)? Examining these charges enables John to marshal his apologetic for Jesus. The Johannine narrative is then analysed along various lines of inquiry: first, in terms of ethos and pathos; second, with a view toward its narrative opening (the prologue), narrative middle (John 11:1–12:19), and narrative closure (John 21:24–25). Relating these literary units to the lawsuit motif, Lincoln points to John the Baptist as the witness identified in the prologue, while the narrative closure is taken up with the witness of the — "disciple Jesus loved," who occupies a bridge function between the trial of Jesus and his followers' participation in the lawsuit (John 19:35; 20:31; and 21:24).

¹³¹ There have been important studies of the question of authorship, which, if not giving us the allusive name we would like to attach to him, at least give us insights into the character of the evangelist. Of particular importance are M. Hengel (1993) and J. Charlesworth (1995).

¹³² It is often stated that the consensus view today is that John the son of Zebedee did not write the Gospel. L. Morris (1995) states that other than conservative evangelicals no scholar would hold that the author was the apostle John. Scholars like C. Blomberg (2001), F. Bruce (1983), D. Carson (1991), E. Ellis (1999), A. Köstenberger (1999 and 2002), I. Marshall (1980), P. Menoud (1947), L. Morris (1995), J. Robinson (1960, 1962 and 1985), H-J. Schulz (1994), B. Westcott (1975), still affirm the traditional view.

I agree with H. Ridderbos (1997:673-4) who stresses the "beloved disciple's" role as apostolic eyewitness, pointing also to the explicit and pointed identification of this disciple with the gospel's author in John 21:24 (675). The "disciple whom Jesus loved," according to Ridderbos, is emphatically not merely a symbolic figure or an ideal, post-Easter disciple. After all, as Ridderbos (1997:472) is careful to note, this disciple is first introduced in the fourth gospel simply as "one of the disciples" (13:23) — who are presented in John's gospel as neither symbolic nor ideal. Moreover, what makes his witness so important is not merely his identity as an ideal, symbolic figure but precisely "his intimate relationship with the earthly Jesus, whose glory in the flesh he observed and experienced" first-hand.

I disagree with M. Hengel (1993) who like O. Cullman (1979) attributes authorship to "John the elder," referred to by Papias.¹³³ I disagree with Hengel's presupposition that the figure of the "beloved disciple" is a creation of the fourth gospel's editors or of an author other than the apostle John.¹³⁴ He believes that there was an aging founder figure named John whose death gave occasion to the gospel's publication by his disciples. He even contends that the fourth evangelist and the editor/redactor of the fourth gospel are one and the same person, that the fourth evangelist himself edited his own work. Hengel does, however, refrain from taking the final step, concluding that the fourth gospel's author was in fact John the son of Zebedee.¹³⁵

I disagree with Hengel's preference to postulate the rather complicated theory of a Doppelantlitz (dual face) of the fourth gospel's author in the form of "two different Johannine figures", John the son of Zebedee and an "elder John," the founder and head of a school who allegedly came from a Jewish aristocratic milieu, rather than the traditional identification of John the son of Zebedee as the author (M. Hengel, 1993:317).¹³⁶

¹³³ This rejection of the identification of the fourth gospel's "beloved disciple" with John the son of Zebedee is based on the argument that the editors of the fourth gospel could easily have made that identification but refrained from doing so.

¹³⁴ This, however, is the very question that is at issue. What if the apostle John himself created the literary figure of the "beloved disciple" and refrained from identifying himself explicitly with this person in order to remain anonymous?

¹³⁵ This reluctance may be due to Hengel's negative evaluation of the gospel's historical reliability in general (230). See also M. Hengel (1994: 321-357, especially 334-337).

¹³⁶ The latter figure, according to Hengel, was the fourth evangelist, who invented the literary but not necessarily "unhistorical" figure of the "beloved disciple" in order to establish a connection between himself and John the son of Zebedee. Once again, however, there appears to be nothing in Hengel's work

(1995) asks whether the Gospels were written for Christians or for non-Christians?¹³⁷ On this

I agree with C. Keener (2003:83) who states at the outset that the apostolic authorship of John's Gospel has often been opposed out of dogmatism and contends that "traditional conservative scholars have made a better case for Johannine authorship of the Gospel than other scholars have made against it." I agree with his arguments regarding Johannine authorship and that "John [the apostle] is the author of the Gospel as we have it" (83).¹³⁷

2.5.3. To whom was it addressed?

Closely connected with both the question of historicity and the literary development of the Fourth Gospel is the question of the history of the community that produced it.¹³⁸ Klink (2004:60-85) states that for the last few decades the growing assumption has been that a community exists behind each of the four canonical Gospels.¹³⁹ Elaborate reconstructions and reading techniques have been employed to draw out the characteristics of these communities, with the assumption that if we can see 'behind the text', we could better interpret the text itself.¹⁴⁰

Reconstruction of the communities behind the Gospels has been challenged by *The Gospels for All Christians: Rethinking the Gospel Audiences*, edited by Richard Bauckham.¹⁴¹ Bauckham

that speaks against identification of the "beloved disciple" and of the fourth evangelist with John the son of Zebedee. One may legitimately ask whether it would not be more appropriate to consider John the son of Zebedee, the aging apostle, as the fourth gospel's author who, for whatever reason, hid behind the literary pseudonym of the "beloved disciple."

¹³⁷ C. Keener provides a strong critique and refutation of the view (held, among others, by M. Hengel) that Papias distinguished between the apostle John and a "John the elder." He argues that Eusebius had an agenda that rendered him anything but unbiased and skewed his interpretation of Papias. The thesis that the apostle John was the source of a tradition later reworked by others, likewise, according to Keener, is "a workable compromise solution" that "is tenable but probably not necessary" (100).

¹³⁸ One of the most important and influential works in this area has been R. Brown (1979) where he attempts to trace the history of the community, and also provides a survey of earlier attempts.

¹³⁹ Important work in this area is that of D. Rensberger (1988), W. Dörmes (1989), and F. Segovia (1995).

¹⁴⁰ The starting point of most recent interest in this area can be traced back to J. Martyn (1968, I have made use of the 2003 edition) *History and Theology in the Fourth Gospel*, in which he suggested that the Gospel tells a story on two levels, one of which is, at least ostensibly, about the historical figure of Jesus in the second or third decade of the first century CE, the other of which relates to the present situation and needs of the Johannine Christians. See also O. Cullman (1976), J. Ashton (1994), M. Hengel (1993), and the article by U. von Whalde (1995).

¹⁴¹ Since the publication of this publication several discussions have begun concerning the nature of the Gospel communities, as well as the overall methods for reading the Gospels.

(1998) asks whether the Gospels were written for Christians or for non-Christians?¹⁴² On this question he agrees with the general consensus that all Gospels were intended primarily for Christians. His second question is: Were the Gospels written for a specific Christian audience or for a general Christian audience? In other words: Was John written for John's own church, the so-called Johannine community, or was it written for the purpose of circulating widely around the churches? Are a Gospel's implied readers a specific Christian community, or are they the members of any and every Christian community of the late first century to which the Gospel might circulate?

M. Hengel (1993) has rightly fashioned a huge attack on the "Johannine community hypothesis" that currently dominates the scene of Johannine studies. Hengel's essential argument is that the Gospel and the letters are not the expression of a community with many voices, but above all the voice of one towering theologian.¹⁴³ The power in Hengel's attack on the current model lies in the fact that this distinguished historian attacks the "Johannine community hypothesis" on historical grounds. According to Hengel there is no independent historical evidence for the "history" of a Johannine community.

Yet, the option that each Gospel was written for a specific Christian community - has been taken entirely for granted in Gospels scholarship for some decades now.¹⁴⁴ Almost all contemporary writing about the Gospels shares the assumption that each evangelist, himself no doubt a teacher in a particular church, wrote his Gospel for that particular church, with its particular situation and character and needs at the forefront of his mind. The so-called Johannine community may be understood as, not just one church, but also a small group of churches.¹⁴⁵

¹⁴² This question has sometimes been discussed, particularly in the case of the Gospels of Luke and John, since a minority of scholars have argued that those Gospels were written as apologetic or evangelistic works, not for Christians but for outsiders.

¹⁴³ Hengel interprets this figure to be the founder and head of the Johannine School.

¹⁴⁴ As an assumption on which arguments about the Gospels are based, it has come to play a more and more dominant role in Gospels scholarship, which since the late 60s has become increasingly interested in reconstructing the circumstances and character of the community for which, it is assumed, each Gospel was written.

¹⁴⁵ But in that case it is axiomatic that this group of churches be homogeneous in composition and circumstances.

The assumption of the consensus view is that each Gospel addresses a localized community in its own, quite specific context and character.¹⁴⁶

If you browse through most scholarly works on the Fourth Gospel you find that R. Bauckham's observation is correct. An example of this is e.g. the announcement of T. Lincoln (2000:278) that the "Johannine community" was a "community under trial."¹⁴⁷ Lincoln speculates, "that some of the Johannine community's Jewish members had found themselves examined, tried, and then excommunicated by the synagogue for the apostasy and blasphemy of their confession about Jesus (John 9:22; 12:42; 16:1-4)".¹⁴⁸

Another example would be B. Malina and R. Rohrbaugh (1998:19) who sets out to "provide the reader with fresh insight into the social system shared by the unknown author of the Gospel of John and his original, first-century Mediterranean audience".

R. Bauckham (1998) aims to establish the likelihood that someone writing a Gospel in the late first century would have envisaged the kind of general Christian audience which the Gospels in fact very soon achieved through circulation around the churches.

I find myself in essential agreement with J. Motyer (2001:83-100) that the Gospel unfolded in the aftermath of the destruction of the Temple and represents an effort to present Jesus as the new proper focus of Jewish and universal worship.¹⁴⁹ The implications that flow from this belief are

¹⁴⁶ R. Bauckham (1998:11) states that nearly all the literature of the last few decades which makes this assumption and increasingly builds large and highly sophisticated arguments upon it seems to regard this assumption as completely self-evident, as though no alternative could ever have occurred to anyone. There is, of course, a perfectly obvious alternative possibility: that an evangelist writing a Gospel expected his work to circulate widely among the churches, had no particular Christian audience in view, but envisaged as his audience any church (or any church in which Greek was understood) to which his work might find its way.

¹⁴⁷ T. Lincoln (2000:264-65) steers clear of Bauckham's criticism of a "Johannine community hypothesis" but only cites as evidence certain "we" statements in the gospel and the phenomenon of the Johannine epistles.

¹⁴⁸ However, Lincoln doubts that the famous Twelfth Benediction (pronouncing curses on Christians) is directly behind references to synagogue expulsion in the fourth gospel.

¹⁴⁹ If so, the reference to the Ἰουδαῖοι in John's Gospel is best understood in a historical context where the Palestinian Jewish religious establishment rejected Jesus as Messiah, with the Gospel recounting the

manifold. It implies, for instance, that I accept that the general socio-cultural environments in which the young and fledgling Christian communities germinated and developed had much in common – whether you were a follower of Christ in Jerusalem, Ephesus or Rome would not have caused Christians to be treated that much differently by the bureaucracy of the day. Poverty was a universal problem. For this very reason you might not need to identify or accept a unique Johannine community to understand the Gospel.

How do I relate the whole aforementioned discussion stated under sub-heading 2.5 with this study of παράκλητος in John's Gospel? Once we accept the historicity of the Johannine text, the way Ridderbos et al, does, once we have an opinion about the identity of the author, a view on the motive for writing and once we have a basic understanding of the audience, we can advance beyond the deadlock that we experience regarding the identity, roles and functions of παράκλητος. Now we can interpret the text in a socio-historical context.

Authors use specific techniques to convey their messages. The author of the Johannine Gospel used inter alia metaphoric images to convey his message. I am therefore, suggesting that we stop to search for an extra-biblical socio-cultural environment, in which we could plot παράκλητος, that we accept that the interpretation of παράκλητος depends primarily on how we interpret the Johannine text, the Johannine motive for creating the text and the Johannine style of writing and that we accept that the keys to unlock the παράκλητος enigma is to be found in a study of the text.

2.5.4. παράκλητος interpreted from the socio-cultural perspective of Johannine metaphoric images

It is in this situation that J. Van der Watt's approach can help us to bridge the impasse. In chapter 5 Van der Watt (2000) discusses παράκλητος as part of the metaphorical development

escalating conflicts between the historical Jesus and the Jewish authorities of his day. It is hard to see how this must necessarily be construed as anti-Jewishness or anti-Semitism, though (contra J. Charlesworth, 2001:247-278).

of the family imagery in the Fourth Gospel. He asks whether we should interpret the Holy Spirit-Paraclete as part of the family?¹⁵⁰

In his deliberation J. Van der Watt reminds us that John 1:32-33 narrates how the Spirit came down from heaven and remained on Jesus. He interprets this as a sign that Jesus is the Son of God who will baptise with the Holy Spirit. The Spirit, therefore, identifies the Son and the expectation is created that Jesus will continue the presence and work on earth, an expectation which is fulfilled in 20:21-22. A close interactive relation between Jesus and the Spirit is thus established in the narrative.

Van der Watt alludes to the fact that word πνεῦμα occurs sporadically throughout the Gospel. According to him it is not identified with a direct familial expression (like son or child), but reminds us that in John 4:24 God is called πνεῦμα and the πνεῦμα is called παράκλητος in John 14:16, 26; 15:26; and 16:7). He argues further that the functional role of πνεῦμα reveals the relation of the πνεῦμα with the Father and Son. Van der Watt summarises the titles and function of the Spirit in this Gospel as follows:

Verses	Title	Function
1:32	τὸ πνεῦμα	καταβαῖνον ἔμεινεν ἐπ' αὐτόν = Present with the Son
1:33	τὸ πνεῦμα	καταβαῖνον καὶ μένον ἐπ' αὐτόν = Identifying the Son of God
3:5	πνεύματος	γεννηθῆ ἔξ ὕδατος καὶ πνεύματος = Source which enables believers to see God's kingdom
3:6	πνεῦμα/πνεύματος	γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμα ἐστίν = Birth determines character
3:34	πνεῦμα	οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα = Son (v. 35) has Spirit present
4:23	πνεῦμα	προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ = Mode of worshipping Father

¹⁵⁰ If my interpretation of B. Malina (1985) is correct, and if we plot the Johannine Gospel according to M. Douglas' model in a *low group/low grid* social environment, and if M. Halliday is correct in stating that in antilanguage, metaphorical modes of expression are the norm, J. Van der Watt's allusion to a metaphorical interpretation of παράκλητος becomes important in our assessment of who and what παράκλητος is. For this reason it is essential to give a more detailed account of Van der Watt's line of reasoning.

4:24	πνεῦμα πνεύματι	πνεῦμα ὁ θεός = character of God προσκυνούντας αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ = Mode of worshipping
6:63	πνεῦμα	πνεῦμα ἐστὶν τὸ ζωοποιῶν = Gives life τὰ ρήματα ἃ ἐγὼ λελάληκα ὑμῖν πνεῦμα ἐστὶν καὶ ζωὴ ἐστὶν = Life-giving Spirit is mediated through the message of Son
7:39	πνεῦμα /πνεύματος	πνεύματος ὃ ἔμελλον λαμβάνειν οἱ πιστεύσαντες εἰς αὐτόν = Believers receive the Spirit οὕτω γὰρ ἦν πνεῦμα, ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη = Comes after cross events
14:16	παράκλητον	ἵνα μεθ' ὑμῶν εἰς τὸν αἰῶνα ἦ = Intimate relation – Father gives
14:17	τὸ πνεῦμα τῆς ἀληθείας	ὑμεῖς γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μένει καὶ ἐν ὑμῖν ἔσται = Intimate relation with the believer (family context)
14:26	παράκλητος / τὸ πνεῦμα τὸ ἅγιον	ὃ πέμψει ὁ πατήρ ἐν τῷ ὀνόματι μου = Father sends ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν [ἐγώ] = Teaches and reminds what Jesus has said
15:26	παράκλητος / τὸ πνεῦμα τῆς ἀληθείας	ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς ἐκπορεύεται = Sent by Jesus, but going out from the Father ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ = Witness about Jesus
16:7	παράκλητος	πέμψω αὐτὸν πρὸς ὑμᾶς = Jesus sends Paraclete (vv. 8-11) – Convict the world of guilt: * regarding sin, because men do not believe in me; * regarding righteousness, because I am going to the Father, where you can see me no longer; * regarding judgment, because the prince of this world now stands condemned
16:13	τὸ πνεῦμα τῆς ἀληθείας	ὁδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάσῃ· οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἀκούσει λαλήσει καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν = Guides believers in truth; Says what he heard (not on his own) and what is to come (vv. 14-15) Glorify Jesus by making known to the believers who belongs to Jesus; (family context – What belongs to the Father also belongs to Jesus – that is why the Spirit makes it known)
1:33	ἐν πνεύματι ἁγίῳ	οὗτος ἐστὶν ὁ βαπτίζων = The Son baptizes in the Spirit
20:22	πνεῦμα ἅγιον	Jesus gives the Spirit to the believers who has power to forgive sins or not

Van der Watt argues that the close relation between the Father, the Son and the Spirit is evident from the above information. The Spirit identifies the Son (1:34) and stands in an intimate and full relationship with him (1:33; 3:34), since he is the bearer of the Spirit. The intimate relation

between the Spirit and Jesus will be duplicated between the Spirit and believers too. Believers will know the Spirit and the Spirit will be with and in them (7:39; 14:16-17). This will become a reality through and after the cross events (7:39).

It is the Father who will give the Spirit (παράκλητος) to the believers on the request of Jesus (14:16, 26). In footnote 409 Van der Watt states that the view that παράκλητος does not refer to the Holy Spirit is not convincing at all. He refers to J. Du Rand (1990:26) and R. Brown (1972:1140) and reminds us of the fact that Brown mentions that although παράκλητος does not do everything the Spirit does and although he asks the question whether they are the same, he continues in his explanation of John 14:26 that the Spirit and παράκλητος are identified. The Spirit will *teach* and *guide* the believers in the reality (words and actions that belong to Jesus) that were revealed and established by Jesus (John 14:26; 15:26; 16:13). He will *witness* about Jesus and on his behalf (John 15:26), only according to what he has heard (John 16:13) and will say nothing on his own. He can only act on the authority of Jesus and bring him in constant remembrance. This does not mean that παράκλητος fulfils the function of a tape recorder, but rather that the role of the Spirit is 'that of reinterpreting the old to give it contemporary significance and that of revealing the new in a way consistent with the old'. In this regard the mode of the presence of Jesus changes – he is no longer present in flesh, but in Spirit. Van der Watt refers to the fact that R. Brown (1972:1140-1141) illustrated the strong resemblance between the Spirit and Jesus: 'Virtually everything that has been said about the Paraclete has been said elsewhere in the Gospel about Jesus' (1972:1140). What παράκλητος does regarding sin, righteousness and judgment has to do with the mission of Jesus and indeed with Jesus himself (John 16:8-11).¹⁵¹ That is why the Spirit can *glorify* Jesus (John 16:13). When the believers receive the Spirit, they will be able to *do* what only God can do, namely to forgive sin. They will be able to continue the mission of Jesus (John 20:21-23). That is perhaps why the focus falls so strongly on the teaching and guiding functions of παράκλητος. His revelatory function stands central in the light of the eschatological *continuum* of the work of Jesus. In this context it is to be expected that the phrase, which is used in close connection to παράκλητος, is πνεῦμα τῆς ἀληθείας. The latter description is only found in the παράκλητος contexts.

¹⁵¹ See C. Dietzfelbinger (1997:51).

Father (παρὰ τοῦ πατρὸς), witnesses only what he has heard, which is formulated in terms of R. Brown (1984:1141) feels so strongly about the intimate relation between Jesus and ὁ παράκλητος that he states: "The one whom John calls 'another Paraclete' is another Jesus." Although there is much that we could agree with in Brown's analysis, for instance the close connection between Jesus and ὁ παράκλητος, the fact that he sees ὁ παράκλητος as the Holy Spirit and therefore also as the Third Person of the Trinity and not merely a power. We could question however his idea that the passages were part of a later insertion by an editor. His reconstruction of the Johannine community and linked to that the redaction history of the Fourth Gospel is too much of an assumption.¹⁵² His understanding and interpretation of ὁ παράκλητος is dependent on whether or not his four-phased redaction criticism theory is valid. The theological motive then becomes the motive of the editor in an attempt to give new hope to a second generation in the Johannine community. As stated in chapter three, I interpret the παράκλητος sayings as the Johannine narrative perspective of authentic sayings from Jesus in the context of his departure. It makes sense if we take the setting, circumstances and content of what happened during that night in which Jesus uttered these sayings.

The Spirit is also the mode of worshipping the Father, since God is S(s)pirit. Like the Father and Son, the Spirit also gives life (John 6:63). Through the words of Jesus the life-giving Spirit will be mediated (John 6:63).

The intimate relation between Father, Son and Spirit, as well as the consequent synchronization of attitude and actions, draws the Spirit into the sphere of God. To the extent that the Spirit is personified in this Gospel, it can be said that the Spirit is a member of the family. He is from the

¹⁵² In reconstructing a Johannine community life he suggests four phases. Phase one, the pre-Gospel era, involved the origins of the community, and its relation to mid-first-century Judaism. Phase two, involved the life-situation of the Johannine community at the time the Gospel was written. Phase three, involves the life-situation in the now-divided Johannine communities at the time the epistles were written, presumably CE 100. Phase four saw the dissolution of the two Johannine groups after the epistles were written."

Now with this being said we can consider Brown's own warning in the introduction: "I warn the reader that my reconstruction claims at most probability; and if sixty percent of my detective work is accepted, I shall be happy indeed."

I find it difficult to accept that such an important element in the Fourth Gospel should be accepted on the basis of a reconstruction that is, at most, just a probability. See also R. Brown (2003:62-86) where Brown discusses a revised theory that identifies three stages of Gospel formation.

Father (παρὰ τοῦ πατρὸς), witnesses only what he has heard, which is formulated in terms of Jesus and what he did. He then supports the family members who stay behind to continue preaching the message of Jesus. That is why the κόσμος will not recognize or accept the Spirit (John 14:17). They do not know Jesus, which shows that they do not belong to the same group/family.

The Spirit is, however, not directly addressed as member of the family, although he behaves accordingly. The names used for the Spirit show that παράκλητος and πνεῦμα τῆς ἀληθείας are the only alternatives to (Holy) Spirit (τὸ πνεῦμα) in this Gospel. The functional position of the Spirit within the family is described as παράκλητος or special helper.¹⁵³

Van der Watt sees the help that παράκλητος provides mainly in guidance and teaching the believers, but also in giving them life and glorifying the Son. He also convicts the world of guilt, thus protecting the family's identity.

Van der Watt concludes by stating that metaphorically speaking it seems plausible to maintain that the Spirit functions within the framework of the macro-imagery of the family. He emanates from the Father, supports the Son and continues his work, and helps the believers. He stands in intimate relations to all of them and works for the glory and well being of the family. Elements like teaching, convicting and even the title παράκλητος communicate on the basis of analogy. There is a point of comparison, but exactly at that point the difference between the earthly and divine realities are seen, which underlines the metaphorical character.

¹⁵³ In footnote 421 J. Van der Watt states that D. Smith (1995:140) points out that the 'greatest problem in understanding the concept of the Spirit in the Fourth Gospel has been the term παράκλητος itself'. R. Brown (1972:1135-1143) gives a detailed discussion. J. Louw and E. Nida (1988:142) describe the potential of this word as 'one who helps, by consoling, encouraging, or mediating on behalf of'. They then mention the problem that this word may be used for a wide range of meanings, which is also the conclusion of R. Brown (1972:1137), J. Du Rand (1990:26) and D. Carson (1991:499). This causes Van der Watt to comment that this problem makes the interpreter especially dependent on the context.

2.6. Preliminary Summary

What have we learned and affirmed this far regarding παράκλητος and its possible origin and background? It seems to me that among Johannine scholars there are three basic established source theories (with some variation within) that attempt to explain the origin and meaning of παράκλητος as it pertains to Johannine Literature:

- **The proto-Gnostic antecedents (like Bultmann and Bauer).** One answer that was popular for a very long time was R. Bultmann's (1971 and 1976) proposal of a Gnostic background.¹⁵⁴ Bultmann, in keeping with his thesis regarding the origins of the Fourth Gospel, argues that παράκλητος derives its meaning from Gnosticism (Mandaean Literature) and the concept of heavenly helpers. We have shown that this view might not give us a satisfying solution regarding the background and origin of παράκλητος.
- **The pro-Judaistic antecedents (like J. Behm, S. Mowinckel, N. Johansson, U. Müller, G. Bornkamm).** Behm connects παράκλητος with the Old Testament, inter-testamental and rabbinic concept of advocate. This latter connection is supported as the principal definition in most pre-Christian and contemporaneous literature and by the Latin Fathers who typically translated παράκλητος into the Latin as *advocatus*. We have shown that the Jewishness of the Fourth Gospel has come much more sharply into focus, a key reason for this being the realization that Hellenism had influenced all streams of Judaism by the first century CE, and that this meant that 'Hellenistic' elements in the Fourth Gospel did not need to be regarded as evidence of a non-Jewish background of thought. Very important in connection with this change of consensus was the discovery of the Dead Sea Scrolls, which showed in a clearly Jewish group, ideas which bore striking affinities to many aspects of Johannine thought and imagery.¹⁵⁵ S. Mowinckel (1933:97-130 see especially 109-119) interprets παράκλητος as angel intercessor. His point of reference is Job 33:23 where Elihu rebuked Job. Among other things, Elihu said to Job that God will restore man to his righteousness (33:26b): "If there be for him an angel, a

¹⁵⁴ But this suggestion today has lost much of its support, since the Gnostic 'redeemer myth' which R. Bultmann proposed as the background to the Gospel is only found in later literature, and most likely has been influenced by Christianity rather than vice versa.

¹⁵⁵ A useful book to refer to on this topic is a collection of key essays edited by J. Charlesworth (1991).

mediator, one of the thousand to declare to man what is right for him (33:23)¹⁵⁶
Mowinckel interprets the Job references as proof of angelic intercessors that pleads the case of man before God. The argument is that this was the view during Late Judaism (during the New Testament and Talmudic period).¹⁵⁷

N. Johansson (1940, especially chapters 9 and 10) discusses the possibility of interpreting παράκλητος as an angelic intercessor. He readily admits that Jesus was identified as παράκλητος in John 14:16 and 1 John 2:1-2 (Johansson, 1940:258-259). But he prefers to interpret the Johannine references in the Parting Discourses more in line with the Jewish thought presented by for instance the Testament of Judah (Johansson, 1940:262) and with reservations in that of the Hermetic Mandaean concept

¹⁵⁶ See also Job 16:19-21: “¹⁹Also, now, watch: in the heavens *is* my witness, my testifier is in the high places. ²⁰My interpreter *is* my friend, my eye has poured out to God: ²¹And he reasons for a man with God, as a son of man [does] for his friend. ²²When a few years do come, I shall follow a path from which I shall not return.”

¹⁵⁷ My problem with S. Mowinckel's view (and all those who interpret ὁ παράκλητος as an angelic intercessor) is that this approach does not do justice to the text at all. It does not take into account that we are working with at least four different layers of interpretation. We are not the original readers of Job, neither were the Jews of the Talmudic period or better known as Tannaitic Judaism. If you consider the views of W. de Wette (1852:399-400) or J. Eichorn (1783) then the words of Elihu (Job 32:1-37:24) is a later addition, which means that if you accept this view there are at least another two layers of interpretation that we should take into account.

Although Job is commonly seen as Wisdom literature, there is more than one way that scholars interpret the message of the book. Some follow a wisdom model; some follow a poetical model and other follow a juridical model. Furthermore, we need to keep in mind that few books in the Old Testament present such a wide range of critical problems, as does the book of Job. Most significant of these problems in our assessment of Mowinckel reference to Job is the fact that the dating of the book, the establishing of its form and its historical background are interpreted so vastly different by so many scholars. There is no consensus among scholars about these issues.

The two most extreme views would be that we should date Job during the Mosaic age or during the Maccabean age. Certainly, if we want to use these texts to prove the existence of a theology of angelic messengers in Judaic thought, we should determine which period we are talking about. The question as to how the poet himself wished the dialogues to be read and understood has never been clearly answered.

J. Kroeze (1961:11) rightly asks the question whether we could learn anything regarding the message of Job from gleaning the rabbinical literature. He assesses that Talmudic interpretations are so extremely contradictory that we might not learn much from it. He goes so far as to say that considering the rabbinical literature there is no Jewish tradition that can help us in our interpretation of Job. For this very reason, I am suggesting that Mowinckel's interpretation that ὁ παράκλητος is an angelic messenger does not suffice. To me it seems like a case of identification by association. Since the words angel and intercessor are both to be found in Job 33:23, ὁ παράκλητος must be seen as such an angelic intercessor. I interpret the Job texts more in messianic terms. J. Kroeze (1961:378) is right when he states that this 'person' is a very unique person – one out of a thousand means 'the only one of his kind'. Interpreted this way, the Job texts link with what John said regarding Jesus in 1 John 2:1-2. Jesus is that 'only one of his kind' intercessor that mankind has to intercede on his behalf. See also J. Hartley (1988:444-447) and A. De Wilde (1981:316).

of an angel (Johansson, 1940:275-278). However, his final assessment is that we should consider the Israelite-Judaist angelology as the origin of παράκλητος. Job 33 also plays a role in his consideration. However, he does not spend much time expositing the text (N. Johansson, 1940:298-300).

The aforementioned scholars argue that ὁ παράκλητος is a person and not merely a power. I disagree however, that this person is an angelic being.¹⁵⁸

- **The Hellenistic antecedents (C. Dodd).** In the works of Philo and Josephus, παράκλητος, or its cognates, are used in the sense of intercessor, advisor and/or helper. Goodspeed generally supports this understanding of παράκλητος. His definition is not as restrictive as R. Bultmann and J. Behm's suggestions and for this reason suits the occurrence of the word in Johannine Literature better. We have learned that some scholars regarded John as primarily an attempt to restate the Gospel message for readers in the wider Hellenistic world, although he recognized the many points of contact with rabbinic and 'Hellenistic' Judaism as well.¹⁵⁹ We have seen that some scholars have argued that the Fourth Evangelist was the furthest removed of the four Gospels from the Jewish roots of Christianity was taken for granted, and attempts were made to explain why John was so different.

I have affirmed the view that παράκλητος is the passive verbal adjective form of παρακαλέω. It is often argued that the word is a composite from two separate roots, the preposition παρα meaning "alongside" and the verb καλέω meaning "I call." As such, an etymological definition of

¹⁵⁸ What I have said about S. Mowinckel would also apply to these scholars. Regardless of the inventiveness of J. Betz or the creative way he interprets Qumran, his approach is exegetically questionable since he did not focus on identifying the basic tenets of Christian pneumatology. He merely assumed that ὁ παράκλητος and πνεῦμα are not to be interpreted in a Pneumatological sense. This is as a biased and prejudiced approach.

Another criticism would be the acceptance of Betz's initial hypothesis that ὁ παράκλητος has its origin in the legal sphere and should be interpreted that way in John, while it seems quite clear to me that in the Parting Discourse he does not perform that kind of work.

¹⁵⁹ See for instance C. Dodd (1970).

παράκλητος would be "the one who is called alongside." This definition, however, does not sufficiently clarify the sense of the word as it appears in Johannine Literature.

The principal difficulty encountered in the search for the historical roots and a basic meaning of παράκλητος is the fact that this expression envelops potentially such a wide area of meaning.

Given the diversity of the Palestinian religious milieu, evidence of interdependence between the literature of the period and the Johannine Literature, it seems entirely possible that each of these theories could have influenced the Johannine conception of παράκλητος or that none of them influenced John. Yet, in the Johannine Literature, the word παράκλητος has evolved beyond the limitations of all these source theories.

John's usage of παράκλητος is unique and that we should treat John's usage of παράκλητος a Johannine *hapax legomenon* and restrain ourselves from trying to trace the origins of his thought to other historical settings.

I have agreed with Van der Watt (2000) that the Johannine Gospel communicates its messages by means of a refined use of imagery, which consists of metaphors that are inter-related to form a network, that the individual metaphors are linked on both syntactic and semantic levels and that they form a unity throughout the Gospel. Van der Watt's (2000) metaphoric approach is a way forward in our attempt to bridge the impasse.

The Johannine images and symbols, drawn from a variety of sources, are redefined through the Johannine Jesus. Images and symbols are significant in the Johannine symbolic universe are multivalent, interconnected with major themes of the narrative, and function at two levels. At the primary level, these textual strategies evoke and convey theologically the historical and trans-historical realities of the life, ministry and death-glory of Jesus. In this category are such images as life, the shepherd and light. Others, like the grain of wheat, are focused more specifically on the progression of his death-glory/resurrection. On the secondary level, these images are

applied to the disciples, evoking the death-glory/resurrection progression which functions as a paradigm for discipleship in the situation of Christians.

Exegetical Approach to and Analysis of the Paraclete

The conventional interpretation of παράκλητος as *advocate* is confusing because it puts to the fore only one very restricted facet of what the Holy Spirit does. An interpretation founded upon the idea of legal advocate appears to be in most cases too limiting. Expressions such as ‘Helper’, ‘Comforter’, ‘Companion’, ‘Intercessor’, ‘Mediator’, ‘Teacher’, or ‘Equipper’ are highly nonspecific and might be for the most part useful, but I am not convinced that any single one of these possible meanings will enable us to understand παράκλητος properly. This thesis will be developed further in later chapters.

The recognition of J. Louw and E. Nida’s (1996) in footnote 4 in Domain 35.4 stands: “The meaning of παράκλητος overlaps considerably with other domains. It certainly involves psychological factors of encouragement and therefore may very well be treated in Domain 25 *Attitudes and Emotions*. There is also a sense in which παράκλητος inevitably involves some communication, and therefore it may fittingly be analysed in Domain 33 *Communication*. The role of intercession has certain legal implications, and accordingly, παράκλητος is justifiably related to legal procedures in Domain 56 *Courts and Legal Procedures*. It is very rare indeed that any one term in a receptor language will have all of the distinctive features of meaning possessed by παράκλητος, especially in reference to the role of the Holy Spirit.”

Given these varied functions, most English translations cannot convey a complete sense of παράκλητος as intended in Johannine Literature.

Given this analysis of the origin, background and usage of παράκλητος the only way forward in our search to address the enigma of παράκλητος is to study the Johannine texts in their socio-cultural context exegetically. With this being said, we can proceed to an exegetical investigation of the Johannine παράκλητος pronouncements. This is the topic of our next chapter.