Were these laws mere ideals, or were they realized, and to what extent? It is difficult to say with certainty. But the mere fact that the prophets denounce their infringement so strongly, shows that they were not a dead letter. 'We can only assert with probability: during the days of the independence of the community we are to regard as civil law, whose validity was guaranteed by the State power, those enactments which bear on life, property, rights of marriage, parents, and inheritance, the latter in their simple outlines; in times of theocratic enthusiasm those also which guard the bases of the religion of Israel: Monotheism, the Sabbath, the Hallowing of the name of Jehovah. But at all times there was for the faithful in other important relations no other court than the conscience of the individual, or, in religious language, the secret judgment of the God of Israel. Even the law leaves a whole series of open or secret offences to His heart-searching eye and to His justice.'

J. S. BANKS.

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Paraclete.

A BIBLE WORD STUDY.

BY THE EDITOR.

The Greek word παράκλητος is used by St. John alone. In the Gospel it occurs four times (14:16, 26 15:26 16:7), and in the First Epistle once (2:1). Some of the early versions, as the Syriac and Egyptian, took over the Greek word and did not translate it. The Old Latin, however, translated it everywhere by Advocatus. Jerome altered that; while he retained Advocatus in 1 Jn 2:1, he accepted the Greek word in the Gospel, simply giving it the Latin termination Paracletus (or Paracletus). It was Jerome’s version, called the Vulgate, which Wyclif translated. Wyclif’s purpose being to render the Vulgate into a tongue which the common people of England could understand, he did not retain the form Paracletus (as the Rhemish version afterwards did, giving ‘Paraclete’ in the Gospel), but translated it ‘Comforter.’ Thus Wyclif (in both versions) has ‘Comforter’ in all the four places in St. John’s Gospel, but ‘Advocate’ in the Epistle. Tindale, who translated directly from the Greek, chose the very same words in the same places, and Tindale has been followed by all the English versions (except the Rhemish, as already stated), even including the Revised Version of 1881. The Revised Version, however, has a marginal note at Jn 14:16 15:26 16:7—‘Or Advocate, or Helper, Gr. Paraclete’; and at 1 Jn 2:1 ‘Or Comforter, or Helper, Gr. Paraclete.’ Thus in the versions of the New Testament with which we are familiar the same word παράκλητος is translated in St. John’s Gospel, where it refers to the Holy Spirit, Comforter, but in the First Epistle, where it refers to Christ, Advocate, and the point of our Lord’s promise of another Paraclete is lost.

In the language of the English versions ‘to comfort’ is not always to console as it is in the English of the present day, and ‘comfort’ is not always consolation. Its first meaning, like the Latin con-fortare (from con intensive prefix, and fortis ‘strong’), is to strengthen. Thus Wyclif’s translation (1382) of Is 41:7 is ‘he coumfortide hym with nailes, that it shulde not be moued’ (1388, ‘he fastenede hym with nailis’). Coverdale translates 2 S 2:2 ‘Let youre hande now therfore be comforted, and be ye stronge’ (A. V. ‘let your hands be strengthened, and be ye strong’; R. V. ‘let your hands be strong’). And A. V. gives in Job 10:20–21 ‘Let me alone, that I may take comfort a little, before I go whence I shall not return,’ a translation which R. V. retains, though the same Hebrew word is translated ‘recover strength’ in Ps 39:13 by both versions. We next find the meaning exhort or exhortation, as Wyclif’s translation of He 12:6 ‘And ye han forgete the comfort that spekith to you as to sones.’ And then encouragement (not necessarily to goodness), as in Wyclif’s Select Works, iii. 328, ‘Not to coumforte hem in here synne;’ and in Cranmer’s Works, i. 209, ‘By your comfort the vulgar people conceiveth hatred towards such things as by the prince’s commandment are set forth.’
But when Wyclif chose the word ‘Comforter’ to express the Latin Paracletus (he may have coined the word out of the verb to comfort, since the earliest examples of ‘comforter’ yet discovered are in his writings), it is probable that the sense he desired to convey was ‘one who consoles.’ His translation (1382) of Job 16:8 is ‘Alle yee ben hevye countorture’; and this was the meaning which had been attached to the Greek word παράκλητος and the Latin paracletus in the Church since the fifth century. Thus Isidore (640 A.D.) says, ‘Spiritus sanctus, quod dicitur paracletus, a consolatione dicitur ... Consolator enim tristibus mittitur.’ In fact, this is the only meaning that the word ‘Comforter’ seems ever to have had.1

Does the Greek word παράκλητος mean Comforter, i.e. comforter, then? By derivation it is a passive formation from παρακόλουθος. Now παρακόλουθος certainly means to exhort, encourage, or console. But this passive form never has that meaning, until Greek Christian writers, misled by the idea (which a careless reading of the context in Jn 14 might easily suggest) that the Holy Spirit was called a Paraclete because He came to console the disciples for the loss of their Master, began to impose that meaning on it. By derivation and usage, παράκλητος means ‘called to one’s side.’ In short, it has exactly the same meaning and origin as the Latin advocatus and the English ‘advocate.’ In all its occurrences, therefore, it should have this uniform rendering, unless there is something in the context to prevent that. A study of the context should in every case show that there is not. It is true that the word ‘comfortless’ in Jn 14:18 gives a momentary support to the meaning ‘consoler.’ And English writers have fallen into the pit. Thus in the early work Mirrour of our Ladye (1530), we read ‘Holy goste conforture of fatherless and motherless.’ But when our Lord says, ‘I will not leave you comfortless,’ the word is δφανος, orphans.

Now an advocate is called to the side of one who is accused, and his business is to get the accused acquitted. He adopts two methods. First he puts the accuser into the witness-box and endeavours to break down his evidence. He shows up its contradictions, its impossibilities, its absurdities. Then he places the accused himself in the witness-box. Now he draws him on to tell his story in such a way that it will become manifest that he is not and could not be guilty of the charge brought against him. In St. John’s Gospel it is the Holy Spirit that is the Advocate: in the First Epistle it is Christ Himself. But this is the office of both Advocates.

The Holy Spirit is in Jn 14:16, 26; 15:26 Christ’s Advocate against the disciples’ own unbelieving or only half-believing hearts. He will break down their unbelief by recalling to their minds the words of the Old Testament about Christ and Christ’s own words about Himself, and by giving them an insight into the meaning of these words. He will also recall Christ Himself to them. His majesty, His absolute truth, His spotless goodness will be allowed to make an impression upon them. They themselves will be judges against their own unbelieving hearts, and Christ will be triumphantly acquitted and declared to be the Son of God with power.

In Jn 167 the Holy Spirit is Christ’s Advocate against the world, the disciples being again the judges. He will convict the world of sin and of righteousness and of judgment. Though the world crucified Christ as a malefactor, and now persecutes His followers as evil-doers, the Spirit will bring home to the conscience of the men of the world the fact that Jesus Christ and His followers are the right-doers, and that they themselves are the evil-doers, for whom there remaineth a fearful looking-for of judgment and fiery indignation.

Finally, in 1 Jn 2:1 the Advocate is Christ Himself. The believer is the accused. Satan is the accuser. The Father is the judge. It is the perpetual day of judgment, the court of assize that is always sitting, as the believer is guilty of sin. ‘My little children, these things write I unto you, that ye sin not,’ that is the desire of the apostle, that is how it ought to be with his children. But they will sin. And as they sin Satan stands forth as the accuser before the Father. But the Advocate appears to plead for them.

It is the scene in Zec 3 reproduced. There is Joshua the sinner. ‘His sin is acknowledged; the filthy garments are plain to be seen. So Satan demands judgment against him; he must receive the due reward of his deeds. Then the Angel of

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1 At least there is no example of another meaning in the Oxford English Dictionary; but I have now found an example in Lord Berners’ Froissart (1523), where the meaning is clearly ‘strengtheners’: ‘Who durst begin such a riot as to enterprise to slay the earl’s baily holding the earl’s banner in his hands, doing his office, without some bolsterer or comforter in their deed’ (chap. ceci. p. 229, Globe ed.).
the Lord becomes his Advocate. The judge hears
the plea, and gives his verdict. 'The Lord rebuke
thee, O Satan. Is not this a brand plucked out of
the fire?' Joshua is robed in his high-priestly
garments and enters upon his office of 'Holiness
to the Lord.'

So always the accused and accuser are there.
But now the Angel of the Lord as Advocateecomes Jesus Christ the righteous. The sin is
acknowledged, but the sinner has One who is bone
of his bone, who has been tempted in all points
like as he is, and yet is the righteous One. So He
has a standing with the judge, the right of
entrance, the right of intercession. And He is the
propitiation for the sinner's sins. The sinner is
accepted in the Beloved. The Lord rebuke thee, O Satan; is not this also a brand plucked
out of the fire?

An Archaeological Commentary on Genesis.

By A. H. Sayce, LL.D., Professor of Assyriology, Oxford.

Bet has-sohar, or 'prison-house,' is a very peculiar
expression, sohar not being found elsewhere except
Cant. vii. 3 where it signifies 'roundness.' The
Hebrao-Samaritan, however, has sokhar, and it is therefore probable that the word represents the Egyptian
Suhanu, which has been assimilated to the derivatives from the Heb. root סולו. In Old Egyptian as
well as in the modern Egyptian Arabic final n and r interchange. Suhanu was 'the prison of the
temple of Amon' at Thebes (W. Max Müller, Asien
und Europa, p. 268) to which Thothmes iii. carried
'the children of the Syrian chief's as prisoners.'
Maspero remarks that the name indicates 'a prison
like those where the princes of the family of the
Ottoman sultans were confined by the reigning
monarch—a palace usually provided with all the
comforts of Oriental life.' In Assyrian siru (the
Heb. sohar) means 'an enclosure of mud-bricks.'

XL. 1, 2. Among the officials attached to the
Egyptian court, we find mention of 'the overseer
of the kitchen,' 'the baker,' 'the butcher,' 'the
overseer of the confectioners,' 'the overseer of
the jar-sealers, who taste the wine,' and 'the
milkman.'

8. When a dream could not be explained from
the books on the subject, recourse was had to an
official interpreter of them. An official of the
kind is mentioned on a Greek stele from the
Serapeum at Memphis.

11. Wine (arp) played a great part in the social
life of ancient Egypt. But, instead of hearing of
grape-juice being squeezed into the Pharaoh's cup,
we ought to hear of the wine being poured into it.
Perhaps there is here some misrendering of the
original document, as in the use of the word saris,
'eunuch,' for 'officer' (vers. 2, 7).

15. It is noticeable that Canaan is here called
'the land of the Hebrews,' and not 'Canaan' or
'the land of the Amorites.'

16. Translate 'baskets of white bread'; the
Egyptian monuments mention various kinds of
bread, and show that bread made of fine wheat-flour
was especially prized. There are pictures represent­
ing the bread carried on the head in baskets.

17. Fancy bread and confectionery occupied a
conspicuous place in the food of the ancient
Egyptians, and there was a special superintendent
of the bakers of fancy bread in the palace of the
Pharaoh.

19. For the body of an Egyptian not to be
embalmed was the worst of punishments, as it
deprieved him of personal immortality in the next
life. The punishment described in the text was
un-Egyptian, and imported from Asia. We find
Amenophis ii. similarly hanging the bodies of
some Syrian kings of Takhis, after they had been
put to death, on the walls of Thebes and Napata
in Nubia.

20. The birthday of the Pharaoh was a day of
general rejoicing. In the stele of Kubbân it is
said of Ramses ii., 'Horus and Set rejoiced in
heaven the day of his birth.' So, too, on the
Rosetta Stone we are told that on 'the birthday
of the good god' (in the Greek translation, 'of the
king'), which was observed as a festival, there
was a gathering of the priests at Memphis and a
general amnesty, all prisoners being freed.