

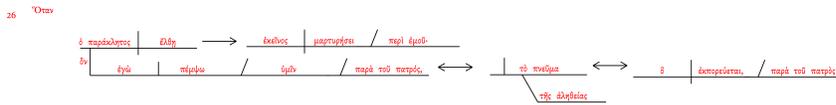
CHAPTER ONE

v. 26

V.26

V. 26			
Ὅταν	Adverb of time	whenever	
ἔλθῃ	3s pasub	He might come	
ὁ παράκλητος <sup>1</sup>	msnom	The helper	Comforter.
ὃν	Personal pronoun	whom	
ἐγὼ	Personal pronoun	I	
πέμψω	1s fasin	I will send	
ὑμῖν	Mpldat	To you all	
παρὰ	Prep	from	
τοῦ πατρὸς	mngen	Of the Father	Ablative
τὸ πνεῦμα	nsnom	The Spirit	
τῆς ἀληθείας	fngen	Of truth	
ὃ	article	That one/He	
παρὰ	prep	from	alongside
τοῦ πατρὸς	mngen	Of the Father	
ἐκπορεύεται	3s paid	He goes out from	

ἐκεῖνος	msnom	That one	
μαρτυρήσει	3s faind	He will testify/bear witness	
περὶ	prep	concerning	
ἐμοῦ	mngen	Of Me	Emphatic. His task is to testify (where?) of Jesus Christ.



V.26 "Whenever the Helper might come, whom I will send to you all from the Father, the Spirit of truth, who goes out from the Father, that one will testify concerning Me..."

"Whenever the Helper might come..."

**ὅταν** a temporal conjunction used to show indefinite time for repeated or contingent action whenever, at the time that, when; (1) with the present subjunctive to indicate action contemporaneous with the main clause whenever, as long as, every time that (MT 6.2); (2) with the aorist subjunctive to indicate action preceding the main clause when (MT 5.11); (3) with the indicative to indicate definite repeated action whenever, at the time when (RV 8.1)<sup>2</sup>

Adverb with present Subjunctive indicates an action that is contemporaneous with the main clause.

What is the main clause?

"...He will testify concerning Me..."

His coming, then, is when He initiates and works the testimony ministry of Christ.

That is, this is when He testifies of Jesus Christ.

So, this is not simply open-ended time. This is contemporaneous time.

Isn't the Holy Spirit present here today?  
Or, wasn't the Holy Spirit present with the disciples then?

Why does Jesus say that He will come?

In what way was the Holy Spirit present, or not, in the days of the disciples?

וְרוּחַ אֱלֹהִים

Genesis 1:2

2 Chronicles 24:20

Summary:

In the world/creation:

Genesis 1:1-2

Job 33:4

4 "The Spirit of God has made me,  
And the breath ("soul") of the Almighty gives me life.<sup>3</sup>

"The work of your hands" = Job 10:8; 14:15; Ps 138:8; Is 64:8.

In Israel:

**With the prophets:**

Numbers 11:16-17, 23-30

**With the nation:**

Joel 2:28<sup>4</sup>

The Holy Spirit will recreate the topography of the land of Palestine.<sup>5</sup> Much like His creation work in Genesis 1:1-2, He will work the work of "re-creation" in the days of the

Millennium.

Ezekiel 36:33-37

- 33** 'Thus says the Lord God, "On the day that I cleanse you from all your iniquities, I will cause the cities to be inhabited, and the waste places will be rebuilt.
- 34** "The desolate land will be cultivated instead of being a desolation in the sight of everyone who passes by.
- 35** "They will say, 'This desolate land has become **like the garden of Eden**; and the waste, desolate and ruined cities are fortified and inhabited.'
- 36** "Then the nations that are left round about you will know that I, the Lord, have rebuilt the ruined places and planted that which was desolate; I, the Lord, have spoken and will do it."
- 37** 'Thus says the Lord God, "This also I will let the house of Israel ask Me to do for them: I will increase their men like a flock.

Isaiah 65:17.<sup>6</sup>

Isaiah 32:15-20

- 15** Until the Spirit is poured out upon us from on high,  
And the wilderness becomes a fertile field,  
And the fertile field is considered as a forest.
- 16** Then justice will dwell in the wilderness  
And righteousness will abide in the fertile field.
- 17** And the work of righteousness will be peace,  
And the service of righteousness, quietness and confidence forever.
- 18** Then my people will live in a peaceful habitation,  
And in secure dwellings and in undisturbed resting places;
- 19** And it will hail when the forest comes down,  
And the city will be utterly laid low.
- 20** How blessed will you be, you who sow beside all waters,  
Who let out freely the ox and the donkey.

### **Against Saul:**

1 Samuel 16:12-14<sup>7</sup>

- 12** So he sent and brought him in. Now he was ruddy, with beautiful eyes and a handsome appearance. And the Lord said, "Arise, anoint him; for this is he."
- 13** Then Samuel took the horn of oil and anointed him in the midst of his brothers; and the Spirit of the Lord came mightily upon David from that day forward. And Samuel arose and went to Ramah.
- 14** Now the Spirit of the Lord departed from Saul, and an evil spirit<sup>8</sup> from the Lord terrorized him.

### **Intermittent empowerment:**

2 Chronicles 15:1-7      1      Now the Spirit of God came<sup>9</sup> on Azariah the son of Oded,

- 2      and he went out to meet Asa and said to him, "Listen to me, Asa, and all Judah and Benjamin: the Lord is with you when you are with Him. And if you seek Him, He will let you find Him; but if you forsake Him, He will forsake you.
- 3      "For many days Israel was without the true God and without a teaching priest and without law.
- 4      "But in their distress they turned to the Lord God of Israel, and they sought Him, and He let them find Him.
- 5      "In those times there was no peace to him who went out or to him who came in, for many disturbances afflicted all the inhabitants of the lands.
- 6      "Nation was crushed by nation, and city by city, for God troubled them with every kind of distress.
- 7      "But you, be strong and do not lose courage, for there is reward for your work."

Deuteronomy 34:9-12

- 9      Now Joshua the son of Nun was filled with the spirit of wisdom, for Moses had laid his hands on him; and the sons of Israel listened to him and did as the Lord had commanded Moses.
- 10     Since that time no prophet has risen in Israel like Moses, whom the Lord knew face to face,
- 11     for all the signs and wonders which the Lord sent him to perform in the land of Egypt against Pharaoh, all his servants, and all his land,
- 12     and for all the mighty power and for all the great terror which Moses performed in the sight of all Israel.

With God:

"My Spirit"

Haggai 2:4-9

- 4      'But now take courage, Zerubbabel,' declares the Lord, 'take courage also, Joshua son of Jehozadak, the high priest, and all you people of the land take courage,' declares the Lord, 'and work; for I am with you,' declares the Lord of hosts.
- 5      'As for the promise which I made you when you came out of Egypt, My Spirit is abiding in your midst; do not fear!
- 6      "For thus says the Lord of hosts, 'Once more in a little while, I am going to shake the heavens and the earth, the sea also and the dry land.
- 7      'I will shake all the nations; and they will come with the wealth of all nations, and I will fill this house with glory,' says the Lord of hosts.
- 8      'The silver is Mine and the gold is Mine,' declares the Lord of hosts.
- 9      'The latter glory of this house will be greater than the former,' says the Lord of hosts, 'and in this place I will give peace,' declares the Lord of hosts."

Isaiah 40:13-14

- 13 Who has directed the Spirit of the Lord,  
Or as His counselor has informed Him?
- 14 With whom did He consult and who gave Him understanding?  
And who taught Him in the path of justice and taught Him knowledge  
And informed Him of the way of understanding?

So, from creation to the nation of Israel, to whom was given the promise to Abraham of the inheritance of the world (Psalm 2; Romans 4:13; cf. Genesis 12:3), to the re-creation of the heavens and the earth (cf. Genesis 1:1-2; Isaiah 65:17), the OT shows the "breath" of God, the Spirit of God, as a separate Person of the Godhead and desires to do the work of the command of the Father.

What is not clear in the OT is the creation of the elect assembly of Gentiles and the New Covenant that is given to them.

Ezekiel 36:25-27

- 25 "Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols.
- 26 "Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh.
- 27 "I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances.

The same Spirit/breath of God Who created the heavens and the earth, empowered judges, empowered Moses and the elders, who gave strength and comfort to David, who terrorized Saul, who caused Ezekiel and others to stand in the face of God who was speaking to him<sup>10</sup> is the same Spirit who will inhabit believers in the church.

This is the Spirit of God who is promised to come to these men, of all men, and empower them.

"...Whom I will send to you from the Father..."

Here, the Spirit is with the Father.

Before Christ, He was sent from the Father and returned.  
He continued that same ministry in the days of the Son of God.

And, in order to enter His next main phase of service to God, and His eternal plan, He will have to be sent in order to "remain" with these men.

Remember, John 7:38-39

- 38 "He who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water.' "
- 39 But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified.

Jesus must return to heaven in order for the Holy Spirit to come and initiate the effect of the massive New Covenant.

Ezekiel 36:27

- 27 "I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances.

This covenant, which was designed by God to "cause" Israel to keep her covenant thereby allowing the Abrahamic promise to happen, is the hope of Israel.

Without this, Israel would forever be in sin and the plan of God could not occur, which would bring about the restoration of everything and the new creation.

Therefore, Jesus must send Him and He will perform His ministry to them, in them, and through them.

He is the "Helper" = παράκλητος (also used in 1 John 2:1 = "advocate").

"Thus the history of the term in the whole sphere of known Greek and Hellenistic usage outside the NT<sup>11</sup> yields the clear picture of a legal adviser or helper or advocate in the relevant court. The passive form does not rule out the idea of the παράκλητος as an active speaker "on behalf of someone before someone,"<sup>23</sup><sub>12</sub> nor is there any need of recourse to the active of παράκαλέω in this connection."<sup>24</sup><sub>13</sub> That in one instance the rendering of the Hebrew OT<sup>14</sup> into Greek produces the subsidiary sense of "comforter" for παράκλητος is an exception which the history of the word alone can hardly explain,<sup>25</sup><sub>15</sub> → 801, 21 ff."<sup>16</sup>

Jesus in 14:16) παράκλητος seems to have the broad and general sense of "helper."<sup>29</sup><sub>17</sub> The only thing one can say for certain is that the sense of "comforter," favoured by, e.g., Wycliffe, Luther and the A.V. in John's Gospel,<sup>30</sup><sub>18</sub> does not fit any of the NT<sup>19</sup> passages.<sup>31</sup><sub>20</sub> Neither Jesus nor the Spirit is described as a "comforter."<sup>32</sup><sub>21</sub> There is no sign in the texts that παράκλητος is taken to be equivalent to παράκαλῶν."<sup>22</sup>

Therefore, to call the Holy Spirit a mere "emotional comforter" is to miss what would be a more accurate depiction of His work among the apostles and the church at large.

He is the advocate.

Not before God, but before the world.

The Holy Spirit, like Jesus Christ, testifies that these men represent and speak for the true God.

By this, then, the Holy Spirit will convict the world of:

John 16:8-11

Sin

Righteousness

Judgement

"...The Spirit of truth...He will testify of Me..."

John 14:16-17

16 "I will ask the Father, and He will give you another Helper, that He may be with you forever;

17 that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you.

Therefore, it is the "truth" that will vindicate the the message of the apostles, as insane as the world believes it is (and THEY are).

Hebrews 2:1-4

- 1 For this reason we must pay much closer attention to what we have heard, so that we do not drift away from it.
- 2 For if the word spoken through angels proved unalterable, and every transgression and disobedience received a just penalty,
- 3 how will we escape if we neglect so great a salvation? After it was at the first spoken through the Lord, it was confirmed to us by those who heard,
- 4 God also testifying with them, both by signs and wonders and by various miracles and by gifts of the Holy Spirit according to His own will.

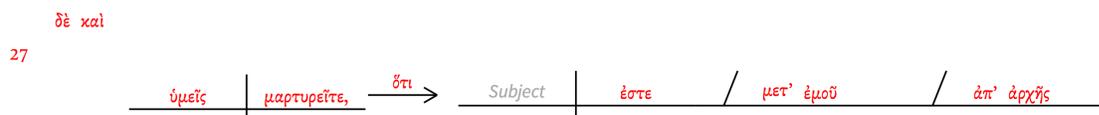
#

CHAPTER TWO

v. 27

V.27

καὶ	conj	and	
ὕμεις	Mpldat	You all	
δὲ	conj	and	
μαρτυρεῖτε	2pl paind	You testify	
ὅτι	explanatory	that	
ἀπ'	prep	From/apart from/	
ἀρχῆς	fsnom	Of the beginning	
μετ'	Prep	With	
ἐμοῦ	msgen	Of me	
ἐστε	2pl paind	You are	



V.27 "But also you all will testify because you are with Me from the beginning..."

The testimony ministry of the apostles is spoken of here.

These men will perform the same work of the Holy Spirit.

He will vindicate them, advocacy, and they will speak as testimony for Christ and against the world.

The fact that they do not repent is testimony against them and vindication of these men.

What gives them the right to do this?

Because, these men have been "with" Him since He began His messianic teaching ministry.

They can attest to Him, His teaching, His credibility, and the validity of all that He said He was.

A failure to do this is a breach of obedience.

See 1 John 1:1-3

1 John 4:14

14 We have seen and testify that the Father has sent the Son to be the Savior of the world.

Therefore, the Holy Spirit's work among the apostles, and the disciples, is that of one who vindicates the message of the disciples, insofar as that message is the same as Jesus' message.




---

<sup>1</sup> 1 John 2:1

**1** My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous;

<sup>2</sup> Timothy Friberg, Barbara Friberg, and Neva F. Miller, Analytical Lexicon of the Greek New Testament, Baker's Greek New Testament Library (Grand Rapids, MI: Baker Books, 2000), 286.

<sup>3</sup> Job 33:4

4 רִיחַ אֱלֹהִים עֲשָׂתִּי וְנִשְׁמַת שְׂדֵי תַחְנִינִי :

<sup>4</sup> This probably refers to the nation Israel directly and not the entire planet, all nations. Is 32:15; 44:3; Ezek 39:29; Zech 12:10.

<sup>5</sup> See also Zechariah 14:1-11.

<sup>6</sup> Is 66:22; 2 Pet 3:13; Rev 21:1

<sup>7</sup> 1 Samuel 16:14-15

14 וְרוּחַ יְהוָה סָרָה מֵעַם שָׁאֻל וּבָעֲתָתוֹ רוּחַ רָעָה  
מֵאֵת יְהוָה :

15 וַיֹּאמְרוּ עַבְדֵי שָׁאֻל אֵלָיו הֲיֵהָּ נָא רוּחַ אֱלֹהִים  
רָעָה מִבְּעֵתְךָ :

<sup>8</sup> This seems to indicate that a "spirit" that is evil came to Saul from God. But the same word is used for a holy "spirit" who came to both David and Saul, but left Saul.

<sup>9</sup> See also 2 Chr 20:14; 24:20

<sup>10</sup> Ezekiel 2:1-2

- 1 Then He said to me, "Son of man, stand on your feet that I may speak with you!"  
 2 As He spoke to me the Spirit entered me and set me on my feet; and I heard Him speaking to me.

<sup>11</sup> NT New Testament.

<sup>12</sup><sup>23</sup> Bu. J., 438: Mowinckel, 118: "The one who represents and helps another with words."

<sup>13</sup><sup>24</sup> Mowinckel, 118, n. 75: "It is philologically unjustifiable to define the living sense of a current word by the customary and not even the etym. meaning of the underlying verb; in innumerable cases verbs and nouns have gone their separate ways."

<sup>14</sup> OT Old Testament.

<sup>15</sup><sup>25</sup> May one conclude with Bu. J., 438 that the twofold definition of the structure of the παράκλητος concept is sometimes abandoned under the influence of the sense "to comfort" for παρακαλεῖν?

<sup>16</sup> Johannes Behm, "Παράκλητος," ed. Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, Theological Dictionary of the New Testament (Grand Rapids, MI: Eerdmans, 1964–), 803.

<sup>17</sup><sup>29</sup> To say that this is the exclusive sense in the Fourth Gospel (e.g., Bau. J. on 14:16 and Bu. J., 437–440) is to leave out of account one aspect of the Johannine understanding.

<sup>18</sup><sup>30</sup> Calvin on Jn. 14:16 (In Joh. Comm., ed. A. Tholuck, III [1833], 274) tried to combine the meanings consolator and patronus. The attempt of Snaith "Meaning" to give to παράκλητος in Jn. the new sense of "convincer" ("he who convinces men of the things of God, and accomplishes in them a change of heart") is neither semasiologically nor exegetically tenable.

<sup>19</sup> NT New Testament.

<sup>20</sup><sup>31</sup> Lagrange, 382 f. and Büchsel, 499 n. have made this abundantly clear. Nevertheless it should be remembered that Luther was influenced by the older concrete meaning of Trost. The root is the same as that of Treue and Trotz, and corresponds to the English "trust." At bottom is an Indo-European deru or dreu, which is etym. related to the Gk. δρῦς ("oak"), and the Gothic triu, and which thus means "strong, firm, hard, lasting as a tree" (cf. also the English "comfort" as distinct from "consolation"). The original content, then, is that of one who gives protection, help or security, with concrete ref. to an act or intervention for someone. In this sense the group is often used in law for the "security" and more rarely for the "advocate." In the religious sphere the word Trost was used c. 700 in S. W. German missionary circles for consolatio, solamen, etc., since there was no real equivalent. Only gradually did it make its way northward against the words chosen by Heliand and the German Tatian (frôfra frôfor frôbra), and not until the Reformation period did it hold sway in the whole Germanic world, including the North. There Trost often has the sense of strength or help (cf. "comfort"), and is frequently personified, esp. with ref. to Jesus. In Luther we often find the religious combination Trost und Trotz, in the sense of "confidence and strength," "refuge and might" etc. One can even find in Luther the idea of Trost against something. Thus he says that the Holy Spirit gives strength and comforts the shy and weak and timid conscience against the accusations and assaults of sins. Only in New High German usage does the term cease to denote an action

and come to be used almost exclusively to express varied emotions in the manifold spheres of human life and experience. Acc. to the older meaning of the group the nomen agentis "comforter" denotes the helper or support in the legal sense of "guarantor" or more rarely "advocate," "representative." It can thus be used for God or Christ, but more esp. for the Holy Spirit on the basis of Jn. 14:16, 26; 15:26; 16:7. Cf. J. W. Grimm, Deutsches Wörterb., XI, 1 (1937), 901–943, s.v. "Trost"; F. Kluge, and A. Götze, Etym. Wörterb. d. deutschen Sprache<sup>15</sup> (1951), 809 [Bertram].

<sup>21</sup> <sup>32</sup> The Johannine Paraclete bears no relation to the later Jewish Messianic title מְנַחֵם "comforter" (Str.-B., I, 66; W. Staerk, Soter [1933], 113), as against Bousset-Gressm., 227; (cf. H. Gressmann, Der Messias [1929], 460 f.); v. Bu. J., 439, n. 4.

<sup>22</sup> Johannes Behm, "Παράκλητος," ed. Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, Theological Dictionary of the New Testament (Grand Rapids, MI: Eerdmans, 1964–), 804.