

Word Study G3875 *parakleetos* Comforter Advocate

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Introduction

In my studies, I'm very interested in this idea of the comforter/advocate/consoler. I say this because an advocate is a legal term. I'm also interested in this in that it seems to be the role of a Sovereign/Servant/Priest who is duty bound to perform pure religion.

The verse that got my attention for this article was John 14:16. It's also my instinct that this is tied to Jer 31:31-34 which is a prophecy of new covenant given to the House of Israel and put in their inward parts.

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Strong's G3875 *paraklētos*

παράκλητος

An *intercessor*, **consoler**: - advocate, comforter.

KJC: 5. **comforter:** (4); [Joh 14:16](#), [Joh 15:26](#) (2), [Joh 16:7](#); **advocate:** (1) [1Jo 2:1](#)

WordStudy

paraklētos; gen. *paraklētou*, masc. noun from *parakalēō* (G3870), to comfort, encourage or exhort. It is properly a verbal adj. referring to an aid of any kind. In the Greek writers, used of a legal advisor, pleader, proxy, or advocate, one who comes forward in behalf of and as the representative of another. Thus, in [1Jo 2:1](#), Christ is termed our substitutionary, intercessory advocate. Christ designates the Holy Spirit as Paraclete ([Joh 14:16](#)), and calls Him *állos* (G243), another, which means another of equal quality and not *héteros*

(G2087), another of a different quality. Therefore, the Holy Spirit is designated by Jesus Christ as equal with Himself, i.e., God ([1Jo 2:1](#)). This new Paraclete, the Holy Spirit, was to witness concerning Jesus Christ ([Joh 14:26](#); [Joh 16:7](#), [Joh 16:14](#)) and to glorify Him. The Holy Spirit is called a Paraclete because He undertakes Christ's office in the world while Christ is not in the world as the God-Man in bodily form. In addition, the Holy Spirit is also called the Paraclete because He acts as Christ's substitute on earth. When Christ in [Joh 14:16](#) designates Himself as a Paraclete, the same as the Holy Spirit, the word must not be understood as applying to Christ in the same sense as in [1Jo 2:1](#) where it refers to our substitutionary Advocate who pleads our cause with the Father. It should rather be taken as He who pleads God's cause with us (see [Joh 14:7-9](#)). The words *parakalēō* (G3870) and *paráklēsis* (G3874), the act or process of comforting or advocating, do not occur at all in the writings of John.

John 14:16

[Joh 14:16 KJV](#) And I will pray the Father, and he shall give you another Comforter,^{G3875}, that he may abide with you for ever;

JKM: Is this like a Laz-y-boy chair? all warm and fuzzy like? Or is it on the other hand very much like a legal **consoler**. Like a legal consoler who helps you adjudicate things today, not when you dead and it's Judgment day.

Bouvier's Definitions

ADVOCATE

civil and ecclesiastical law.

1. An officer who maintains or defends the rights of his client in the same manner as the counsellor does in the common law.
2. Lord Advocate. An, officer of state in Scotland, appointed by the king, to advise about the making and executing the law, to prosecute capital crimes, &c.
3. College or faculty of advocates. A college consisting of 180 persons, appointed to plead in. all actions before the lords of sessions.
4. Church or ecclesiastical advocates. Pleaders appointed by the church to maintain its rights.
5. - 2. A patron who has the advowson or presentation to a church. Tech. Dict.; Ayl. Per. 53; Dane Ab. c.,31, 20. See Counsellor at law; Honorarium.

ADVOWSON¹

ecclesiastical law.

From advow or advocate, a right of presentation to a church or benefice. He who possesses this right is called the patron or advocate, (q. v.) when there is no patron, or he neglects to exercise his right within six months, it

¹ See also D:\Music\Monday Night Downloads\2014-10-06 - Who are You part 1-3.doc

is called a lapse², i.e. a title is given to the ordinary to collate to a church; when a presentation is made by one who has no right it is called a usurpation³.

2. Advowsons are of different kinds, as Advowson appendant, when it depends upon a manor, &c. - Advowson in gross, when it belongs to a person and not to a manor. - Advowson presentative, where the patron presents to the bishop. - Advowson donative, where the king or patron puts the clerk into possession without presentation. - Advowson of the moiety of the church, where there are two several patrons and two incumbents in the same church. - A moiety of advowson, where two must join the presentation, of one incumbent. - Advowson of religious houses, that which is vested in the person who founded such a house. Techn. Dict.; 2 Bl. Com. 21; Mirehouse on Advowsons; Com. Dig. Advowson, Quare Impedit; Bac. Ab. Simony; Burn's Eccl. Law, h. t.; Cruise's Dig. Index, h. t.

CONSOLS

Eng. law.

1. This is an abbreviation for consolidated annuities. Formerly when a loan was made, authorized by government, a particular part of the revenue was appropriated for the payment of the interest and of the principal. This was called the fund, and every loan had its fund. In this manner the Aggregate fund originated in 1715; the South Sea fund, in 1717; the General fund, 1617 and the Sinking fund, into which the surplus of these three funds flowed, which, although destined for the diminution of the national debt, was applied to the necessities of the government. These four funds were consolidated into one in the year 1787, under the name of consolidated fund⁴.

2. The income arises from the receipts on account of excise, customs, stamps, and other, perpetual taxes. The charges on it are the interest on and the redemption of the public debt; the civil list; the salaries of the judges and officers of state, and the like.

3. The annual grants on account of the army and navy, and every part of the revenue which is considered temporary, are excluded from this fund.

4. Those persons who lent the money to the government, or their assigns, are entitled to an annuity of three per cent on the amount lent, which, however, is not to be returned, except at the option of the government so that the holders of consols are simply annuitants.

RELIGION

1. Real piety in practice, **consisting in the performance of all known duties to God and our fellow men.**

² LAPSE: eccl. law; The transfer, by forfeiture, of a right or power to present or collate to a vacant benefice, from, a person vested with such right, to another, in consequence of some act of negligence of the former. Ayl. Parerg. 331.

³ **USURPATION**, (1): torts. The unlawful assumption of the use of property which belongs to another; an interruption or the disturbing a man in his right and possession. Toml. Law Dict. h. t. 2. According to Lord Coke, there are two kinds of usurpation. 1. When a stranger, without right, presents to a church, and his clerk is admitted; and, 2. When a subject uses a franchise of the king without lawful authority. Co. Litt. 277 b.

USURPATION, (2): government. The tyrannical assumption of the government by force contrary to and in violation of the constitution of the country.

⁴ See https://en.wikipedia.org/wiki/Consolidated_Fund , [https://en.wikipedia.org/wiki/Consol_\(bond\)](https://en.wikipedia.org/wiki/Consol_(bond)), https://en.wikipedia.org/wiki/Gilt-edged_securities

2. There are many actions which cannot be regulated by human laws, and many duties are imposed by religion calculated to **promote the happiness of society**. Besides, there is an infinite number of actions, which though punishable by society, may be concealed from men, and which the magistrate cannot punish. In these cases men are restrained by the knowledge that nothing can be hidden from the eyes of a sovereign intelligent Being; that the soul never dies, that there is a state of future rewards and punishments; in fact that the most secret crimes will be punished. True religion then offers succors⁵ to the feeble, **consolations** to the unfortunate, and fills the wicked with dread.

3. What Montesquieu says of a prince, applies equally to an individual. "A prince," says he, " who loves religion, is a lion, which yields to the hand that caresses him, or to the voice which renders him tame. He who fears religion and bates it, is like a wild beast, which gnaws, the chain which re-strains it from falling on those within its reach. He who has no religion is like a terrible animal which feels no liberty except when it devours its victims or tears them in pieces." Esp. des , Lois, liv. 24, c. 1.

4. But **religion can be useful to man only when it is pure**. The constitution of the United States has, therefore, wisely provided that it should never be united with the state. Art. 6, 3. Vide Christianity; Religious test; Theocracy.

COUNSELLOR

government. A counsellor is a member of a council. In some of the states the executive power is vested in a governor, or a governor and lieutenant governor, and council. The members of such council are called counsellors. See the names of the several states.

COUNSELLOR AT LAW

offices. An officer in the supreme court of the United States, and in some other courts, who is employed by a party in a cause, to conduct the same on its trial on his behalf. He differs from an attorney at law. (q. v.)

2. In the supreme court of the United States, the two degrees of attorney and counsel are kept separate, and no person is permitted to practice both. It is the duty of the counsel to draft or review and correct the special pleadings, to manage the cause on trial, and, during the whole course of the suit, to apply established principles of law to the exigencies of the case. 1 Kent, Com. 307.

3. Generally in the other courts of the United States, as well as in the courts of Pennsylvania, the same person performs the duty of counsellor and attorney at law.

4. In giving their advice to their clients, counsel and others, professional men have duties to perform to their clients, to the public, and to themselves. In such cases they have thrown upon them something which they owe to the fair administration of justice, as well as to the private interests of their employers. The interests propounded for them ought, in their own apprehension, to be just, or at least fairly disputable; and when such interests are propounded, they ought not to be pursued *per fas et nefas* (Latin for through right or wrong). Hag. R. 22.

5. A counsellor is not a hired person, but a mandatory; he does not render his services for a price, but an honorarium, which may in some degree recompense his care, is his reward. Doubtless, he is not indifferent to this remuneration, but nobler motives influence his conduct. Follow him in his study when he examines his cause, and in court on the trial; see him identify himself with the idea of his client, and observe the excitement he feels on his account; proud when he is, conqueror, discouraged, sorrowful, if vanquished; see his whole soul

⁵ **Succors** assistance and support in times of hardship and distress. synonyms: aid, help, a helping hand, assistance; Source Google def.

devoted to the cause he has undertaken, and which he believes to be just, then you perceive the elevated man, ennobled by the spirit of his profession, full of sympathy for his cause and his client. He may receive a reward for his services, but such things cannot be paid for with money. No treasures can purchase the sympathy and devotedness of a noble mind to benefit humanity; these things are given, not sold. See Honorarium.

6. Ridley says, that the law has appointed no stipend to philosophers and lawyers not because they are not reverend services and worthy of reward or stipend, but because either of them are most honorable professions, whose worthiness is not to be valued or dishonored by money. Yet, in these cases many things are honestly taken, which are not honestly asked, and the judge may, according to the quality of the cause, and the still of the advocate, and the custom of the court, and, the worth of the matter that is in hand, appoint them a fee answerable to their place. View of the Civil and Eccles. Law, 38, 39.

James 1:25-27 KJV – Pure Religion

Jas 1:25-27 KJV ²⁵ But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. ²⁶ If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain. ²⁷ **Pure religion** and undefiled before God and the Father is this, To **visit the fatherless and widows in their affliction**, *and* to keep himself unspotted from the world.