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A table of contents for *The Expository Times* can be found here:

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

the fields and vineyards. Buttenwieser follows Kohler in reading 'lords of the field,' that is, the elves or gnomes who belong to the same class as the satyrs.

I quote from my own comment in the *Century Bible* to lead up to the communication which it is the object of this note to bring before the reader :

'There runs through much of the Old Testament a deep sense of the sympathy between man and nature, which often finds expression in the prophetic descriptions of the happy future. Here the thought is poetically expressed that he need not fear famine (verse 22), for the stones will keep out of his field. It can surely hardly be meant that the very stones will bring forth corn and fruit, we might in that case compare Matt. iii. 9, iv. 3.'

I have received the following from the Rev. T. J. Chapman of the Rectory, Alcester :

'In your commentary on Job, *Century Bible*, I note your remarks on v. 23. It may interest you that a certain sheep station near Longreach in Queensland was the stoniest of all the stations I visited there. They varied in size up to that of a big turnip. When I remarked upon this peculiarity, the manager said the stones helped to grow the best grass anywhere, because they retained the heat after sundown and acted as a forcing-house on the grass.'

I do not know whether this confirms the general text or suggests the right interpretation, but I thought it sufficiently interesting to ask Mr. Chapman's permission to communicate it to the readers of THE EXPOSITORY TIMES.

ARTHUR S. PEAKE.

Manchester.

St. Matt. xxv. 36 ; 2 Tim. i. 16-18.

IN Mt 25³¹⁻⁴⁶ we have a description of the Judgment Day; and in the list of deeds of mercy for which the righteous are rewarded is the visitation of those in prison: 'I was in prison and ye came unto me.' There is surely a very distinct and unmistakable reference to this passage in 2 Ti 1¹⁶⁻¹⁸, where St. Paul mentions the kindness of Onesiphorus, who visited him in prison: 'He oft refreshed me and was not ashamed of my chain: but, when he was in Rome, he sought me out very diligently and found me. The Lord grant unto

him that he may find mercy of the Lord *in that day.*' In none of the commentaries which I have at hand is there the faintest allusion to what seems to me the remarkable and interesting fact that in this epistle there should be such a definite reference to the Gospel of St. Matthew. The date of 2nd Timothy is, I presume, A.D. 66 or 67, and evidently at that time the First Gospel was in current use.

JOHN WILLCOCK.

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Concerning the Name 'Paraclete.'

FOUND only (of Holy Writ) in the writings ascribed to St. John, the word 'paraclete' is rendered 'Advocate' in the First Epistle, but 'Comforter' in the Gospel. Yet *παράκλητος* is the exact equivalent of *advocatus*, and, like it, is a word of passive meaning, and it is never used in the classics or in Rabbinical writings except as meaning 'advocate'—that is to say, as meaning a third person called in to speak for a second person before a first.

The paraclete is one of three, not of two: one of these sits to hear a cause pleaded, one stands on trial before that first; and there is also this third party who is called in to answer for that second party and act the part of his advocate.

This being so, it seems scarcely permissible to accept (unless for devotional reading) the rendering 'Comforter' as satisfying and giving truly the sense of the Scripture in question.

The suggestion here diffidently offered would permit the student as such to read 'Advocate' for *παράκλητος* in the Gospel as in the Epistle. He would conceive of Christ Jesus in the days of His flesh as God's advocate with men—he would think of God as sending in Christ's name 'Another Advocate' to plead for Christ with the Church and the disciple (and, by the Church and the disciple, with the world and men). Our Lord did, in the days of His flesh, do the work of an advocate for the Father—giving men the truth about God, showing men the things of God, revealing God as He is in truth. He advocated God's cause and His claim on men; He vindicated God's ways with men and pled for belief in His Fatherhood, His impartiality, His nearness and forgivingness. He fulfilled that word, 'Let us reason together . . . let us plead together.' To the last, till we lost