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Understanding the Paraclete
Title: Any Help from the
Targums?

by John Ronning

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JOHN RONNING

John Ronning, Retired

“Helper” is one suggested meaning of the fairly rare Greek word παράκλητος, found in the NT only in John’s writings.² In a previous study I suggested the possibility that when Jesus promised “another Paraclete, that he may be with you forever” (John 14:16), he may have been using targumic language, since in the extant Targums the divine promise to be with his people is frequently paraphrased with the idea of the divine Word (Aramaic ܫܪܦܘܿܢܐ) being their “Helper.”³ The present paper explores further this possibility.

The term (παράκλητος) is used of the Holy Spirit by Jesus in his upper room discourse (John 14:16-17; 15:26; 16:7). Additionally, it is used by John (1 John 2:1) to describe Jesus after his ascension. Implications for the doctrine of the deity of the Holy Spirit would seem to come not from the definition and possible OT background of the word, but from the fact that the same term is used for both the Son and the Spirit, who carries on the work of the Son after his ascension to the right hand of the Father. This paper suggests that the title παράκλητος should be understood as a divine title equivalent to the OT (Hebrew) depiction of God as the Helper of his people. This thesis, therefore, suggests that “Helper” is a reasonable, perhaps the best translation of the term, and does indeed support the view that the Holy Spirit is the divine Helper sent to be with the Church of Jesus after his ascension.

I have suggested, based on *Targum Pseudo-Jonathan* Numbers 7:89, that Jesus was identified as the divine Word, in targumic terms, at his baptism in the Jordan. Note the following:

And when Moses went into the tent of meeting to speak with him, he heard the voice speaking to him from above the mercy seat that was on the ark of the testimony, from between the two cherubim; so he spoke with him. (MT)

1. This article is adapted from a paper by this title read at the Eastern Region meeting of the Evangelical Theological Society, Liberty University, Lynchburg, VA, April 6, 2019.

2. See for example, NASB, ESV.

3. John Ronning, “The Targum of Isaiah and the Johannine Literature,” *Westminster Theological Journal* 69, no. 2 (2007), 247–78, particularly 257. Available online: https://www.academia.edu/7847884/The_Targum_of_Isaiah_and_the_Johannine_Literature (Accessed: April 2, 2019). See also the Ronning, *The Jewish Targums and John’s Logos Theology* (Grand Rapids: Baker, 2010), 39n86.

And when Moses went into the tent of meeting to speak with him, he heard the voice of the Spirit as he descended from the heaven of heavens over the mercy seat, which was upon the ark of testimony between the two cherubim, and from there was the Word (דבִּירָא) speaking to him. (*Tg. Ps.-J.*)⁴

I have seen the Spirit descending as a dove out of heaven, and he remained upon him . . . “He upon whom you see the Spirit descending and remaining upon him, this is the one who baptizes in the Holy Spirit” (John 1:32-33)

Since (1) John begins his Gospel by identifying Jesus as the divine Word; (2) notwithstanding 100 years of scholarly resistance to the idea, the Gospel and indeed the Johannine literature as a whole support the idea that this title is best explained as being based on the concept of the divine Word in the Targums;⁵ (3) Jesus in the upper room promises to the disciples “another Paraclete who will be with you” after his ascension, the “other” Paraclete being Jesus himself, based on 1 John 2:1; (4) the Targums sometimes use the concept of the divine Word in passages which, on a Christian interpretation, refer to the Holy Spirit, the question seems natural, whether the Paraclete title is based on the targumic concept of the divine Word as Helper. Such a conclusion would (1) support the translation of Paraclete as “Helper,” and (2) would support the doctrine of the distinct personality and deity of the Holy Spirit.

1. Passages Where the Term Paraclete Occurs

If you love me, you will keep my commandments, and I will ask the Father, and he will give you another Paraclete, that he may be with you forever; that is, the Spirit of truth, whom the world cannot receive, because it does not behold him or know him. But you know him because he abides with you and will be in you. (John 14:15-17)

These things I have spoken to you while abiding with you. But the Paraclete, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I said to you. (John 14:25-26)

4. דבִּירָא is used mostly in the Palestinian Targums of the Pentateuch, and functions similarly to the term מִימְרָא, but seems to be more specifically focused on the idea of revelation. For discussion, see Ronning, *Jewish Targums*, 34-37. Further items of interest: (1) the site of John’s testimony, Bethany beyond the Jordan, is the area from which Israel, led by Joshua and the ark (thus also, “the Word,” in targumic thought), prepared to cross the Jordan to begin the conquest of Canaan (Josh 3:16); (2) John’s emphasis on the Spirit “descending and remaining” on Jesus answers to the dual nature of Jesus, since the Spirit was predicted to rest on the Messiah from “the stem of Jesse” (Isa 11:1-2; “descending” points to the divine Word, “remaining” points to the [human] son of David).

5. In addition to the article and book cited above, see the author’s online paper: “When YHWH Became Flesh and Dwelt Among Us: John 1:14 as Programmatic for John’s Gospel”: https://www.academia.edu/7921022/When_YHWH_Became_Flesh_and_Dwelt_Among_Us_John_1_14_as_Programmatic_for_Johns_Gospel.

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When the Paraclete comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness of me. (John 15:26)

But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Paraclete will not come to you; but if I go, I will send him to you. And when he comes, he will convict the world concerning sin, and righteousness, and judgment. Concerning sin, because they do not believe in me. And concerning righteousness, because I go to the Father, and you no longer behold me. And concerning judgment, because the ruler of this world has been judged. I have many more things to say to you, but you cannot bear them now. But when he, the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own initiative, but whatever he hears, he will speak; and he will disclose to you what is to come. He will glorify me, for he shall take of mine, and will disclose it to you. (John 16:7-14)

If anyone sins, we have a Paraclete with the Father, Jesus Christ the righteous. And he himself is the propitiation for our sins (1 John 2:1-2)

Interpreters seek to understand the term παράκλητος based on related words such as the verb παρακαλέω (to comfort, encourage)⁶ or the noun παράκλησις (consolation, comfort), etymology (“one called alongside to help”), and its usage outside the NT, especially in Philo and as a loan word in rabbinic writings. Παράκλητος is not used in the LXX, but this paper will focus on possible OT illumination of the title, looking at MT and the Targums, based on the often suggested meaning of “Helper.”

2. Παράκλητος in Philo and Rabbinic Texts

Philo uses the term a number of times in the sense of advocate or mediator, comparable to 1 John 2:1–2. He speaks of the symbolic meaning of the garments and accessories of the high priest which enable him to represent the whole world before God. “For it was indispensable that the man who was consecrated [the high priest] to the Father of the world, should have as a paraclete, his son [i.e. the Logos], the being most perfect in all virtue, to procure forgiveness of sins, and a supply of unlimited blessings” (*Vita Moses* 2.134). Philo also used the term a number of times with respect to intercession or mediation on a human level. For example, when Joseph revealed himself to his brothers, he gave them “complete forgiveness for all the things which you have done to me. Do not think that you need anyone else as a *paraclete*” (*De Josepho* 1:239). In a passage which talks about an offender bringing a ram for sacrifice to the

6. One could find support for the translation “Comforter” (as in KJV and some others) from Luke’s statement that the church was proceeding “in the comfort of the Holy Spirit” (τῆ παρακλήσει τοῦ Ἁγίου Πνεύματος; Acts 9:31).

temple, he says that it is actually “the conviction of the soul” that acts for him as “an irrefragable *paraclete*” (*De Specialibus Legibus* 1.237)

“Paraclete” was also a loan word which appears in rabbinical writings: “He who performs a single commandment acquires for himself a single advocate (פרקליט), and he who commits a single transgression acquires for himself a single accuser” (קטגור; another Greek loan word which corresponds to the meaning of the name “Satan”) (*Pirq. Abot* iv. 11).⁷

The use of παράκλητος in 1 John 2:1 is consistent with some of these examples from Philo and the rabbinic usage, where the idea of a believer having an advocate before God with respect to his sins is in view. In fact, it is easy to see that John is countering other views of what the believer has as an advocate in such scenarios; not his own good works or conscience, important as they may be, or a sin offering (the temple no longer stands), but “Jesus Christ the righteous.” The usages in the upper room discourse do not fit in this category, however. What does Paraclete mean in the upper room discourse? John wrote his epistles in Greek, and Jesus presumably spoke to his disciples in Aramaic. Could paraclete already have been a loan-word in use at the time, and spoken by Jesus? Could it have been in use in some of the Targums, replaced later by Aramaic words? In our extant Targums, the term is used just twice; in Tg. Job 33:23 for MT מְלִיץ, an angelic “mediator.” It is also used in Tg. Job 16:20 where the word “my scoffers” (מְלִיצִי) was apparently mistaken for מְלִיץ.

The usages of παράκλητος in the upper room discourse are much broader than the idea of “Advocate.” As many interpreters have noted, the range of usage in the upper room discourse suggests that the παράκλητος is an all-around successor to Jesus in the spiritual life of the apostles and the church after the departure of Jesus.⁸

Sometimes an objection is made to the citation of Targums, based on the fact that we do not have texts of 1st century Targums. Such a situation is indeed a tragedy, but it should not become an excuse to close our eyes to what we do have. We will examine the extant Targums under the assumption that there is potential relevance in them for answering questions from the first century. This should not be controversial: scholars look at the Mishnah, the Talmud, other rabbinic writings, the Corpus Hermeticum, etc., all 2nd century and later, for their potential insight into previous times. Why only with respect to the Targums should scholars take a “nothing to see

7. See, for example, Kaufmann Kohler, “Paraclete (פרקליט or פרקליטא),” in *The Jewish Encyclopedia* (New York and London: Funk and Wagnells, 1905–15), 9.514b–515a. Kohler also points to another loan word of similar meaning used of the Holy Spirit as Israel’s defender, or advocate (סניגוריא, στυγγορος) in *Lev. Rab.* 6:1. It is also used of Moses interceding for the people after the golden calf incident, *Deut. Rab.* 3:11.

8. Raymond Brown has a very helpful summary of what Jesus says about the Paraclete, and the reader can easily see how each item of his description can also be applied to Jesus, with or without some modification; see Brown, “Appendix V: The Paraclete,” in *The Gospel According to John (XIII–XXI)* (New York: Doubleday, 1970), 1135–44: 1135, summarized in an Appendix to this paper.

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here, look away” approach to potential light on the NT, especially the Logos title in the Johannine literature?⁹

3. The Two-Part Targumic Explanation for the Concept of God being with His People

“And I will ask the Father, and he will give you another Paraclete, that he may be with you forever” (John 14:16). As stated above, Jesus may have been mixing targumic language with the literal language of the MT, based on the possible meaning “Helper” for *Paraclete*, and the fact that the Targums often use the idea of the divine Word as Helper of his people when rendering the idea of God being “with” (and sometimes “for”) his people. Jesus the Word has been with the disciples as their Helper; after his departure, the Father will send the Holy Spirit, another (divine) Helper, to be with them.

The various Targums passed down to us employ sometimes differing strategies to go beyond literal translations to interpretive explanations, presumably to help the hearers in the Synagogue understand their Scriptures when the literal sense had the potential to be misleading.¹⁰ When a man or group of men is said to be “with” another man or group of men in a spatial sense, the Targums do not have a problem translating “with” literally. But a literal translation for the concept of God being “with” his people could be understood to imply that the God of Israel is limited spatially, so we find in the Targums a fairly consistent two part explanation instead of a literal translation (exceptions to be noted below).

One part of the explanation is to employ the concept of the divine Word (מִיְמָרָא) where MT refers to the God of Israel. The second part is to render the phrase “with

9. To cite just one example, “All our extant targumic evidence is too late to allow us to be certain that *Memra* [the divine Word] was used in a particular manner in the first century” (Craig S. Keener, *The Gospel of John: A Commentary* 2 vols. [Peabody, MA: Hendrickson, 2003]), 349–50. I discuss this and other arguments in “The Superiority of the Targum View,” chap. 12 of *Jewish Targums*, 252–70. Two major factors suggest the likelihood (even if certainty is impossible at this point) that targumic Word theology dates from the intertestamental period. (1) Fairly close analogies can be found in the intertestamental period, with Philo’s Logos, and intertestamental wisdom literature, as will be noted below; (2) the Word theology does not appear in post second temple rabbinic discussions; it would be strange to think therefore that that would be the period in which it originated. Further, discussions of the date of usage of *Memra* and *Dibber/Dibbura* tend to overlook the very numerous passages and themes in the Johannine literature that seem to be enlightened by assuming that our extant Targums reflect a good deal of what would have been in use during New Testament times. Scholars simply ignoring this evidence, rather than discussing it, is not convincing.

10. In many such cases, the potentially misleading word(s) would be labeled an anthropomorphism or anthropopathism. Andrew Chester noted that not all anthropomorphisms are avoided in the Targums, only those that could be misleading to the synagogue worshiper. “The main point is their concern for the most appropriate way to speak of God in the synagogue setting.” Andrew Chester, *Divine Revelation and Divine Titles in the Pentateuchal Targums*, *Texte und Studien zum antiken Judentum* 14 (Tübingen: J. C. B. Mohr, 1986), 383.

you/him/us/them” as “for your/his/our/their help.” A passage where both the human and divine concept of “with” occurs is 2 Chron 32:7, where Hezekiah encourages his people: “For with us [is One] greater than [those] with him [i.e. Sennacherib] (עֲמָנוּ רַב מֵעִמּוֹ).” The extant Targum distinguishes between divine and human “with”: “Because for our help (בסעדנא) [is One] greater than the people who [are] with him [מִן עֲמֵיהּ].” So for human help, Aramaic “with” (עִם) corresponds to Hebrew “with” (עִם), but for divine help, the explanation that God helps his people is used instead of a literal translation that he is “with” them.

Hezekiah goes on to say, “With him is an arm of flesh, but with us is the Lord our God, to help us and to fight our battles” (2 Chron 32:8). The corresponding Targum in this case uses the paraphrastic “help” for both the human and divine assistance. One can also find cases where עִם is used instead of the paraphrase for divine assistance as well (e.g. Tg. 2 Chron 13:12, “The Lord is with us”), so there is no hard and fast rule about how to translate/interpret human or divine assistance, but the rendering of Hezekiah’s words are of further interest in that they show the use of Aramaic סעד for Hebrew עזר. This in turn shows the appropriateness of translating Aramaic סעד with English “help/helper”:

With him (עִמּוֹ) is an arm of flesh, but with us (עֲמָנוּ) is the Lord our God to help us (לְעִזָּרְנוּ), and to fight our battles. (MT)

For his help (בסעדיה) is an arm of flesh, but for our help (בסעדנא) is the Word of the Lord our God (מימרא דיי אלהנא), to help us (inf. const.; למסעד), and to fight our orders of battle.

Although one might rightly use the term “paraphrase” to describe the rendering of language about God being with someone by using language describing God’s help for his people, the example above shows the essential equivalence of “God is with us” and “God helps us.” For Hezekiah says, “God is with us . . . to help us.” So the targumic “paraphrase” is conservative in the sense that it is a careful use of literal language found elsewhere in Scripture. This is often the case with targumic paraphrasis.¹¹

In the case of Jerusalem’s deliverance from Sennacherib in the time of Hezekiah, the people’s trust in the deliverance long promised through Isaiah was vindicated in one of the most remarkable of OT miracles, the destruction of Sennacherib’s army in a single night, “not by bow, sword, battle, horses, or horsemen” (Hos 1:7), when

11. A nice example is Deut 1:32–33, where Moses says of the previous generation, “You did not believe in the Lord your God, who goes before you on your way, to spy out a place for you,” which becomes in the Targums, “You did not believe in the name of the Word of the Lord your God, who leads before you on the way, to prepare a place for your encampments,” borrowing the expression from Exod 23:20, “the place which I have prepared.” The relevance of this paraphrase to John 14:1–3 was noted long ago by Martin McNamara. The frequent substitute “the Word (מימרא) of the Lord” for “the Lord” and so on could similarly be justified by MT of Ps 105:19; “The word of the Lord (אמרת יהוה) tested him [Joseph].” McNamara, *Palestinian Judaism and the New Testament*, Good News Studies 4 (Wilmington, DE: Michael Glazier, 1983), 239–40.

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Jerusalem and the nation of Judah were at the point of perishing. Jewish tradition at some point said that this deliverance took place at Passover (presumably based on the divine promise to “pass over” Jerusalem, Isa 31:5).¹² It is often overlooked that one of the places where this deliverance was promised is Isa 33:10; “Now I will arise, says the Lord, now I will be exalted, now I will be lifted up.” When the divine Word became flesh, he used the words of Isa 33:10 right before another Passover to promise the defeat of the devil in his lifting up on the cross: “Now judgment is upon this world; now the ruler of this world shall be cast out. And I, if I be lifted up from the earth, will draw all men to myself” (John 12:31-32).¹³

4. God with Man in the Targums.

As noted above, the two-part paraphrase is not always carried out. In this section, we look at the usage in the various Targums.

a. God with man in the Pentateuchal Targums

In addition to the three Targums that cover the entire Pentateuch (*Onqelos*, *Neofiti*, and *Pseudo-Jonathan*), we have two types of *Fragment Targums* (*P* and *V*), marginal glosses in *Tg. Neofiti*, and fragments of Targums found in the Cairo Geniza. *Targums Onqelos* and *Pseudo-Jonathan* quite consistently employ the two-part paraphrase mentioned above. The *Fragment Targums* and *Tg. Neofiti* marginal glosses, where extant, almost always agree with them. *Targum Neofiti* (main text) is the outlier. The relevant passages are Gen 21:20, 22; 26:3, 24, 28; 28:15, 20; 31:3, 5; 35:3; 39:2, 3, 21, 23; 46:4; 48:21; 49:25; Exod 3:12; 10:10; Num 14:9, 43; 23:21; Deut 2:7; 20:1; 31:8, 23. In these 26 passages, *Tg. Neofiti* only uses the two-part paraphrase four times: in Gen 31:5 (“the Word of the God of my father has been my help”); Gen 35:3 (“God, . . . whose Word has been for my help”); Gen 49:25 (“the Word of the God of your father will be for your help”); and Deut 31:8 (“the Word of the Lord your God . . . he will be for your help”). *Tg. Neofiti* employs the concept of the divine Word while translating “with” literally in Gen 26:3 (“I will be, in my Word, with you”); also Gen 28:15; 31:3; 35:3; Exod 3:12; 10:10; Num 14:9, 43; 23:21; and Deut 31:23 (nine of the remaining 22 cases), and, conversely, in Deut 2:7, *Tg. Neofiti* does not use the concept of the divine Word but does paraphrase “with” using the idea of God as helper; “These 40 years the Lord your God has been for your help.”

Targums Onqelos and *Pseudo-Jonathan* use the two-part paraphrase in almost all 26 cases. Genesis 46:4 is unique in that instead of a divine promise to “be with” Jacob, it is a promise to “go down with” him to Egypt. *Targum Pseudo-Jonathan*

12. *Targum 2 Chronicles* 32:21; “The Word of the Lord sent the angel Gabriel and he destroyed, on Passover eve . . . every mighty man.”

13. See my discussion in *Jewish Targums*, 121–32.

renders this “I am he who in my Word will go down with you,” while *Tgs. Onqelos* and *Neofiti* are literal here. *Tg. Neofiti* marginal glosses preserve readings agreeing with *Tgs. Onqelos* and *Pseudo-Jonathan* in one or both parts in Gen 21:20; 26:24; 31:3; 39:21; 48:21; Exod 3:12; 10:10; Num 14:9, 43; and Deut 20:1. *Fragment Tgs. P* and *V* are extant in two of these passages, which, interestingly, are cases where all of the Targums agree (Gen 49:25; Num 23:21).

b. God with Man in Targum Jonathan of the Former and Latter Prophets

Of 43 passages, only a few fail to use the two-part paraphrase. In *Tg. Judg* 6:12 the angel of the Lord says to Gideon, “The Word of the Lord is for your help,” which is standard for *Targum Jonathan*, but when Gideon asks back, “If the Lord is with us . . .” the Targum has “if the Shekinah of the Lord is for our help,” with variants “if the Word of the Lord is with / among us . . .” “With” is also translated literally in a variant of 2 Sam 5:10. Immanuel is rendered as a name in Isa 7:14, but in Isa 8:10 “God is with us” is translated “God is for our help.”¹⁴

c. God with Man in the Rest of the Targums

Another 25 cases are found in the *Targums* of *Ruth* (1), *Job* (1), *Psalms* (7), and *1* and *2 Chronicles* (16), and these almost always follow the two part paraphrase.¹⁵ An interesting case is 2 Chr 15:2; for “The Lord is with you when you are with him,” the *Targum* has “The Word of the Lord is for your help when you follow the law.” A similar sentiment is expressed in the upper room as the divine Word promises the disciples that if they keep his commandments, another (divine) Helper will be with them (John 14:15).

5. Targumic Ways of Translating References to the Spirit of God

In a number of passages, the Targums add a reference to God’s Spirit where there is no such reference in MT. And sometimes references to the Spirit of God are interpreted as a spirit of prophecy or wisdom. And there are a few cases where the divine Word is employed for MT references to the Spirit of God.

14. In *Tg. Jonathan* of the Prophets, see: Josh 1:5 (2X), 9, 17; 3:7 (2X); 6:27; 14:12; Judg 1:19; 2:18; 6:12, 13, 16; 1 Sam 3:19; 10:7; 16:18; 17:37; 18:12, 14, 28; 2 Sam 5:10; 7:3, 9; 14:17; 1 Kgs 1:37; 8:57; 11:38; 2 Kgs 18:7; Isa 7:14; 8:10; 41:10; 43:2, 5; Jer 1:8, 19; 15:20; 20:11; 30:11; 42:11; 46:28; Ezek 34:30; Hag 1:13; 2:4; Zech 8:23; 10:5.

15. See the Targums of the following: Ruth 2:4; 1 Chr 9:20; 17:2, 8; 22:16, 18; 28:20; 2 Chr 1:1; 15:2, 9; 17:3; 19:6 (“You judge before the Word of the Lord and his Shekinah dwells with you in the rendering of judgment” [compare. Matt 18:20], 11; 20:17; 25:7; 36:23; Job 29:5; Ps 23:4; 46:7, 11. The “with me/us etc.” language is translated literally in *Tg. Ps.* 91:15 and *Tg. 2 Chr.* 13:12. In Ps 44:9, 60:10, and 108:11 the psalmist speaks of God going out (or not going out) “with (א) our armies.” This language is translated literally in *Tg. Ps.* 60:10 (using the preposition א), while the other cases speak of the Shekinah dwelling among the armies.

a. Targumic Usage of the Divine Word (מִימְרָא, Memra) in Translating References to God's Spirit

Since Jesus refers to the Holy Spirit as “another (divine) Helper” (besides himself), it is of some interest that the concept of the divine Word, adapted by John to apply specifically to the divine Son, is also used in the Targums (at least, *Targum Jonathan* to the Prophets) in passages where, on a Christian interpretation, the Holy Spirit is referred to. Isaiah 48:16 says; “And now, the Lord God has sent me, and his Spirit,” which is in *Tg. Isa.*, “The prophet said: ‘And now the Lord God has sent me, and his Word (ומימרה).” Isaiah 63:14 says of the Israelites who passed through the Red Sea, “The Spirit of the Lord gave them rest,” while the Targum says “The Word of the Lord gave them rest.”¹⁶ Micah 2:7 quotes God's people as asking, “Is the Spirit of the Lord impatient,” which the Targum renders, “Is a word (מִימְרָא) from before the Lord impatient?” “Not by might, not by power, but by my Spirit” (Zech 4:6) is in *Tg. Jonathan* as well as a *Tosefta* (additional) *Targum*, “but by my Word.” Zechariah 7:12 refers to the “words which the Lord of Hosts sent by his Spirit through the former prophets” and the wrath that came upon his people for not listening; the Targum refers to “the words which the Lord of Hosts sent by his Word through the former prophets.”

John does not use the term “the Word” of the Holy Spirit, reserving that title for the Son, but, if “Paraclete” is to be understood as “Helper,” associated with the targumic concept of the divine Word as the divine Helper of Israel, then the Lord's use of this title for the Holy Spirit can be seen as carrying the same implications for the personality and deity of the Holy Spirit.

Since all of our extant Targums post-date NT times, it is helpful, in evaluating whether or not a particular translation or concept can be viewed as going back to the times of the apostles, how widespread a particular targumic usage is. The more widespread is the usage across the various Targums, the more likely it is not to be of recent (i.e. post-apostolic) origin. Since the use of divine “Word” for the Spirit of God in translation is found only in *Targum Jonathan* of the Latter Prophets, does it become less likely that this usage was current when John wrote than if the practice were more widespread in the extant Targums? In my previously mentioned article focusing specifically on the *Isaiah Targum*, I made the point, negatively, that we have no evidence for any “divine Word” theology in rabbinical discussions of post AD 70 Judaism, and positively, the targumic “Word theology” has conceptual parallels

16. For Isa 63:10, “They grieved his Holy Spirit,” the *Tg.* has “They rebelled and incited against the word of (מִימְרָא) his holy prophets.” Chilton translates “the Memra,” (*The Isaiah Targum* [ATBib 11; Wilmington, Del.: Michael Glazier, 1987], 121). This could be another case where the Holy Spirit in Hebrew corresponds to Aramaic divine Word. Isa 63:11 has a similar translation and interpretive issue: (“Where is he who put his Holy Spirit in their midst” is rendered “Where is he who made the word of his holy prophets dwell among them?”). But on the basis of *Tg. Hag.* 2:5, which renders MT “My Spirit is abiding in your midst” with “My prophets are teaching among you,” I would be inclined to take “word” in *Tg. Isa.* 63:10–11 literally.

in intertestamental Wisdom literature, in the Tragedy of Ezekiel's depiction of the burning bush scene, and the Logos of Philo.¹⁷ And with respect to the *Isaiah Targum*, there are numerous places where the reading of the Targum would make excellent sense of what we read in John's Gospel, his Epistles, and the Book of Revelation, including, but not limited to, the Logos title John uses for Jesus.¹⁸ Thus it is certainly plausible, though unprovable (at this point), that the Targum's employment of the divine Word concept in translating MT's references to God's Spirit was current in the first century. And since calling Jesus "the Word" based on a Targum background would be tantamount to calling him YHWH, associating the Holy Spirit with the same title given to the Son carries the same implication for the deity of the Holy Spirit.

The Targums present the God of Israel, in interaction with his people, as the divine Word who helps them in all kinds of trouble. When the divine Word became flesh and dwelt among his people, he continued as their Helper, whether physically present or not (e.g. John 4:46-53), and finally to give us the supreme help we needed for eternal life with him. And when he is about to depart to the Father, he promises the church "another (divine) Helper" who "will be with you forever" (John 14:16).

b. "A spirit of might (גבורה) from before the Lord"

This expression is used in *Tg. Jonathan* of Judges and 1 Samuel: *Tg. Jon.* Judg 6:34; 14:19; 15:14; 1 Sam 16:14. It is also found as a variant of "a spirit of prophecy from before the Lord," in the following (thus overlapping with passages listed in the next point): Judg 3:10; 11:29; 1 Sam 11:6; 16:13.

c. "A spirit of prophecy [from before the Lord.]"

This expression is found (usually including the words in brackets) in the Pentateuchal *Targums Onqelos* and *Pseudo-Jonathan*, one case of *Tg. Neofiti* marginal readings, *Targum Jonathan* of the Former and Latter Prophets, and *Tg. Chronicles: Tgs. Onq.* and *Neof. (mg.)* Exod 31:3 (MT, "Spirit of God"); *Tgs. Onq.* and *Ps.-J.* Exod 35:31; Num 11:26, 29; 24:2; 27:18; *Tg. Ps.-J.* Num 11:17, 25, 28; and in the prophets, *Tg. Jon.* Judg 3:10; 6:34; 11:29; 13:25; 14:6; 1 Sam 10:6, 10; 11:6; 16:13; 19:20, 23; 2 Sam 23:2;

17. In the Greek Tragedy "Exagoge," by a man named Ezekiel, a play about the Exodus, Moses is told at the burning bush (line 99), "God's word shines forth to you from the bush" (ὁ δ' ἐκ βάρτου σοι θεῖος ἐκλάμπει λόγος). Howard Jacobson translates ἐκλάμπει as "rings out," noting that the verb can be used also in this sense (*The Exagoge of Ezekiel* [New York: Cambridge University, 2009], 99–100). Until recently the play was known only from quotes by Eusebius from Polyhistor, but recently it has come to light that portions of the play are among the many thousands of papyri found in 1897 at Oxyrynchus (see <https://www.dailymail.co.uk/news/article-3472392/The-original-Ten-Commandments-Ancient-papyrus-reveals-play-Moses-performed-2-000-years-Charlton-Heston-s-classic-movie.html>]; accessed 8/9/2019).

18. See "The Targum of Isaiah and the Johannine Literature," 274–78, and chap. 12 of *Jewish Targums*, 252–70 for discussions of dating.

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1 Kgs 22:24; 2 Kgs 2:9; Isa 11:2; 61:1; Ezek 11:5, 24; 37:1; Mic 3:8; 1 Chr 12:19; 2 Chr 15:5; 18:23; 20:14; 24:20.

d. “A spirit of holiness [from before the Lord].”

This expression (again, usually with the bracketed words) is found only in the Pentateuchal Targums, mostly *Neofiti: Tgs. Ps.-J.* and *Neof. Exod* 31:3; *Tg. Neof. Exod* 35:31; *Num* 11:17, 25-26, 29; 14:24; 24:2; 27:18; and *Frg. Tg. P, V Num* 11:26.

e. “The Holy Spirit.”

The expressions “a spirit of prophecy” and “a spirit of holiness” sent from God might be taken in an impersonal sense, but there are a number of cases where the Targums add “the Holy Spirit” where there is no reference to the Spirit of God in MT. *Targum Onqelos* Gen 45:27 says that the Holy Spirit rested on Jacob when he found out from his sons that Joseph was alive, and saw the wagons sent by him. Of the same passage, *Tg. Ps.-Jonathan* says that the spirit of prophecy which had left Jacob when Joseph was sold, returned and rested on Jacob. In *Tg. Ps.-Jonathan* Gen 27:5, Rebekah heard “by the Holy Spirit” as Isaac gave instructions to Esau, and again in v. 42 Esau’s words were shown to her “by the Holy Spirit.” Jacob is also said to be the subject of revelation, or to speak, “by the Holy Spirit” in *Tg. Ps.-J.* Gen 30:25; 31:21; 37:33, and 43:14. *Targum Neofiti* Gen 42:1 says that Jacob saw “by the Holy Spirit” that there was grain in Egypt. In *Tg. Ps.-Jonathan* Exod 33:16, Moses in speaking with God says that Israel is distinguished from the nations by the spirit of prophecy being withheld from them, and “by your speaking by the Holy Spirit to me and to your people.”

As we will note below in §8, the divine Word is to be revealed to increase the Holy Spirit “who is with you” (Moses) and put him upon the 70 in *Tg. Neof. Num* 11:17, an experience to be repeated with the giving of the Holy Spirit to the disciples by Jesus (John 20:22). The opposite is the case when God’s people experience judgment: “The Word of the Lord will hide the Holy Spirit from you, when the plagues come upon you and upon your children,” and “I have spoken in my Word, to withhold from them my Holy Spirit” (*Tg. Ps.-J. Deut* 28:59; 32:26).

6. Hebrew עזר and Targumic Aramaic סעד

In translating verbal and nominal forms of Hebrew עזר (help, helper), verbal and nominal forms of Aramaic סעד are the translation of choice throughout the various Targums. This fact makes it likely, that when the Targums use סעד in paraphrase of the Hebrew, rather than in literal translation, it is reasonable to conclude that the meaning is “help/helper.” This consistent relationship between Hebrew עזר and Aramaic סעד seems to have been overlooked by a number of the translators of the Aramaic Bible series, who tend to translate Aramaic סעד according to the sense of

Hebrew סעד, which carries the idea of “support.” Etheridge, in contrast, in his 19th century Pentateuchal Targum translations, almost always used help/helper.¹⁹

a. The Pentateuchal Targums

In the Pentateuch, there are seven passages of interest. For “helper as his complement” (Gen 2:18, 20), none of the Targums use סעד. In Gen 49:25, Exod 18:4 and Deut 33:29, all of the extant Targums use סעד. In Deut 33:7, all of the extant Targums use סעד, but *Tgs. Ps.-Jonathan and Neofiti, Frg. Tg. V*, and *GTg. DD* add another word, סמך/סמך (the same word used in Gen 2:18, 20). In Deut 33:26 (MT, God “rides the heavens to your [i.e. Israel’s] help”), all of the Targums interpret as a statement that his Shekinah (or, glory of his Shekinah in *Tg. Neofiti* and *Frg. Tg. V*) is in the heavens. *Tg. Ps.-Jonathan* comes closest to MT in the sense that the participle “ride” (רכב) is rendered “chariot” (רכוביה); “whose Shekinah and chariot dwell in the heavens.” *Tgs. Onqelos* and *Ps.-Jonathan* go on to use סעד in rendering the Hebrew בְּעֶזְרִי, while *Tg. Neofiti* and *Frg. Tg. V* do not translate “your help.” Exod 18:4 and Deut 33:26 are also of interest in the use of the noun “help” with preposition כִּי, as the Aramaic regularly does with forms of סעד. Note the following for Exod 18:4:

אֱלֹהֵי אָבִי בְּעֶזְרִי The God of my father (has been) for my help (MT)
מִימֵר אֱלֹהֵי דָאבָא דַּבְּסַעְדִּי The Word of the God of my father (has been) for my help (*Tg. Neof.*)

b. Targum Jonathan of the Former and Latter Prophets

In 30 of 31 cases, *Tg. Jonathan* renders forms of Hebrew עזר with forms of Aramaic סעד. In many of these cases, human helpers are in view. When divine help is expressed, the Targum sometimes has the divine Word as Helper. In MT Isa 41:10 the divine promises to Israel “I am with you” and “surely I will help you” are combined, another example to which the targumists could point to justify their usual rendering of the idea of God being “with” his people with the paraphrase that he helps them. *Tg. Isa* 41:10 uses סעד for both promises: “My Word shall be your helper” (בְּסַעְדֵּךָ מִמְרִי), and “I will help you” (אֶסְעֵדֶיךָ). The divine Word is Helper again in vv. 13 and 14. In Isa 63:5, where the divine warrior says “I looked, and there was no one to help,” *Tg. Isaiah* substitutes “It was revealed before me that there is no man who is good,” but for “my own wrath upheld me” (מִקְרָתִי) at the end of the verse, *Tg. Isaiah* has “by the

19. John Wesley Etheridge, *The Targums and Onqelos and Jonathan ben Uzziel on the Pentateuch, with Fragments of the Jerusalem Targum from the Chaldee* 2 vols (London: Longman, Green, Longman, 1862 and 1865).

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Word of my pleasure I helped them” (וּבְמִמֶּר רַעֲוִיתִי סֶעֶדְתִּינֹן).²⁰ Also in *Tg. Hos* 13:9 God says, “My Word is your helper” (מִמְרֵי הָוַי בְּסֶעֶדְכֹן).²¹

c. The Psalms Targum

In 21 out of 28 cases in the *Psalms Targum*, forms of Aramaic סעד are used for forms of Hebrew עזר. The second most common Aramaic root used is סיע (“aid;” six cases). Psalm 20:3 (2) MT says “May he send your help (עֲזָרָה) from the sanctuary, and from Zion support you (סִעָדָךְ). The Targum uses סעדך for Hebrew עֲזָרָה, and יסייעינך for Hebrew סִעָדָךְ.²²

d. Other Targums

The Targums of Chronicles, Job, and Proverbs are presumably of less importance than those discussed above, since there is no evidence that their Hebrew counterparts were read in the Synagogue services, but their usage will be mentioned anyway. In 15 of 25 cases in *Targum Chronicles*, forms of Aramaic סעד are used for various forms of Hebrew עזר.²³ In the other 10 cases, forms of סיע are used.

In the Targum of Job, there are four cases of forms of Hebrew עזר. In two, forms of Aramaic סעד are used (Job 29:12; 30:13), and in two, forms of סיע are used. Lamentations 1:7 says that in Jerusalem’s calamity, there was no helper for her. In the various lengthy targumic paraphrases extant, all use forms of סיע.

7. Hebrew עזר and the LXX

παράκλητος is not used in the LXX. If it is correct to look to targumic סעד as it relates to MT עזר, help/helper to understand the idea of Holy Spirit as divine Helper, the question comes up, why did John not use a well-known word from the LXX in translating the Lord’s words in the upper room?

The noun βοηθός and verb βοηθέω are frequently used in LXX for forms of Hebrew עזר, but the noun βοηθός is used just once in the NT, and that is in an OT quotation (Heb 13:6, quoting Ps 118:6). The verb βοηθέω occurs eight times, once in an OT quotation (2 Cor 6:2; see also Matt 15:25; Mar 9:22, 24; Acts 16:9; 21:8; Heb 2:18; Rev 12:16). If the meaning of παράκλητος is simply “Helper,” why did John not use this word so common in LXX? “[O]ne must insist that παράκλητος does not

20. This passage helps inform the depiction of the returning Jesus as the divine warrior whose name is “the Word of God” in Rev 19:11–13. Ronning, “Targum of Isaiah,” 262–64.

21. See also the following Targum passages: Josh 1:14; 10:4, 6, 33; 1 Sam 7:12 (2X); 2 Sam 8:5; 18:3; 21:17; 1 Kgs 1:7; 20:16; 2 Kgs 14:26; Isa 30:5, 7; 31:3 (2X); 41:6; 44:2; 49:8; 50:7, 9; Jer 47:4; Ezek 12:14; 30:8; 32:21; Zech 1:15.

22. See also Ps 10:14; 20:3; 28:7; 30:11; 33:20; 37:40; 54:6; 70:6; 79:9; 86:17; 89:20; 107:12; 109:26; 115:9, 10, 11; 118:7; 119:86; 121:1, 2; 124:8; 146:5.

23. See 1 Chr 12:19 (2X), 20; 15:26; 2 Chr 14:10 (2X); 25:8; 26:7, 13; 28:16, 23 (2X); 32:3, 8 (2X).

primarily or obviously mean ‘helper’ or ‘friend’ in Greek: βοηθός would have been a much more natural translation of a term meaning ‘helper’.”²⁴

John may have simply gone his own way; this would not be the only time. In the expression “grace and truth” (John 1:14, 17), most interpreters recognize a dependence on the Hebrew מְנַחֵם יְדוּנָה taken from God’s self description to Moses in Exod 34:6 (which, incidentally, is a revelation of the divine Word in a handful of different Targum versions).²⁵ יְדוּנָה is usually rendered with Greek ἔλεος; in Exod 34:6, יְדוּנָה בֵּרַךְ is translated with πολυέλεος. In NT quotations of OT passages where ἔλεος translates יְדוּנָה, NT writers retain the LXX (Matt 9:13 and 12:7 from Hos 6:6; Luke 1:50 from Ps 103:17; “rich in mercy” in Eph 2:4 may be dependent on πολυέλεος from Exod 34:6). In using χάρις instead of ἔλεος, John shows a willingness to use what he deems, for his purposes, a more suitable translation; “grace” goes farther than “mercy” in expressing the riches with which God benefits his people.

Is there a reason that John might have chosen the word παράκλητος over βοηθός to convey the idea of the Holy Spirit as divine Helper? If the sense “one called alongside to help” is valid, it could be seen as an improvement over the general “helper,” as making explicit the presence of the Helper. One need not conclude that the term must be strictly forensic (i.e., “Advocate”). In OT times, believers were encouraged to believe that God was with them in all sorts of trouble, including that which was due to their own sins.²⁶ In the incarnation, believers enjoyed “God with us” in a more immediate sense, and Jesus encourages the disciples that they are actually not disadvantaged by his going away, for the Helper will be with them and in (or, among) them. But even if we think in forensic terms, if we need an advocate because of our sins, it is good to be declared “not guilty,” it is better to be declared “innocent,” and better still that our accuser (the world and the devil) be declared guilty instead. This is a role of the Paraclete described in the upper room discourse: “He will convict the world concerning sin, and righteousness, and judgment” (John 16:8). Perhaps John also wanted to use a Greek word that he was using as a title for Jesus (as in 1 John 2:1), to support the teaching of the personality and deity of the Holy Spirit.

8. The divine Word as Helper in the Crossing of the Sea and in the Wilderness

The reader of the heading just given would probably assume that the crossing of the sea and the wilderness refer to events from Exodus 14 onward, the crossing of the Red Sea, and Israel’s sojourn in the wilderness. But the words have a double

24. George Johnston, *The Spirit-Paraclete in the Gospel of John*, Society for New Testament Studies Monograph Series 12 (Edinburgh: Cambridge, 1970), 92.

25. E.g. *Tg. Neof.* Exod 33:23; “You will see the Word (דְּבָרָא) of the glory of my Shekinah.”

26. E.g. Ps 38:18, 23; 40:12–13, 17; 44:9–16; 26; 79:1–9; 86:5, 17.

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reference, and that is because in John 6 we see a sort of repeat of those ancient events. The feeding of the 5000 (John 6:1-3) obviously recalls the miraculous feeding of Israel with the manna during the wilderness wanderings, which then becomes a topic Jesus uses to point to himself as the bread of life (John 6:22-65). John 6:16-21 describes the crossing of the Sea of Galilee by the disciples, with Jesus coming to them, walking on the water. There are many OT passages that refer to the crossing of the Red Sea by Israel, besides where it is first narrated, Exodus 14. But one would not normally consider Isaiah 43 as one of those passages, unless he was familiar with that passage as we have it in our extant *Isaiah Targum*. In Isa 43:2 the Lord promises to be with his people “when you pass through the waters,” which is interpreted historically in the *Isaiah Targum*: “In the beginning, when you passed through the Red Sea, my Word was for your help.” During Israel’s sea crossing, it was night time, with a strong wind blowing (Exod 14:21); both of these features are present in John 6:16-21 as well.

Apart from any reference to *Tg. Isaiah 43*, interpreters have seen the “I am he (ἐγώ εἰμι), do not be afraid” from John 6:20 as alluding to Isa 43:1, 5 (“do not be afraid”) and 10 (“I am he”), whose context includes a promise to be with his people:²⁷

I am he (ἐγώ εἰμι), do not be afraid. (John 6:20)

Do not be afraid . . . when you pass through the waters, I will be with you . . .
. Do not fear, for I am with you . . . so that you might know and believe me,
and understand that I am he. (Isa 43:1-2, 5, 10)

Do not be afraid . . . when in the beginning you passed through the Red Sea,
my Word was for your help . . . do not be afraid, for my Word is for your help
. . . so that you might know and believe me, and understand that I am he. I am
he who is from the beginning. (*Tg. Isa* 43:1-2, 5, 10; cf. 1 John 2:13-14, where
John calls Jesus “[he] who is from the beginning”)

With the OT background to this chapter, we are invited to see the person and work of Jesus in continuity with his pre-incarnate person and work as the God of Israel saving his people and dwelling among them, helping them in times of trouble and danger. Calling Jesus the divine Word helps the disciples see this continuity, which, Jesus promises, will continue after his departure to the Father, his glorification, through the sending of another divine Helper, the Holy Spirit.

27. See e.g. David Mark Ball, “I Am” in *John’s Gospel: Literary Function, Background and Theological Implications* Journal for the Study of the New Testament Supplement Series 124 (Sheffield: Sheffield Academic Press, 1996), 183-85; and John Paul Heil, *Jesus Walking on the Sea: Meaning and Gospel Functions of Matt 14:22-33, Mark 6:45-52 and John 6:15b-21*, *Analecta Biblica* 87 (Rome: Biblical Institute Press, 1981), 59.

9. The divine Word and the Giving of the Holy Spirit.

Jesus describes his incarnation as “I have come down from heaven” (John 6:38). Sometimes the Targums paraphrase divine descent as a revelation of the divine Word, and John employs this Targum language to describe the incarnation (John 1:14). The Lord’s incarnation should be understood in terms of both continuity and change with respect to his pre-incarnate descents, alluded to in John 3:13 (i.e. he ascended and descended a number of times in the OT). “The Lord came down” is a way of describing his intervention in human affairs, and in the Palestinian Pentateuchal Targums, the language of revelation substitutes for the idea of the Lord coming down, and either the divine Word is said to be revealed, or the Lord’s glory, or the glory of his Shekinah. So we can see that Jesus’s words, “I have come down from heaven” (John 6:38) are patterned after the words of the Hebrew OT, while John’s words, “the Word became flesh” (John 1:14), and “the Son of God was revealed” (1 John 3:8), utilize Targum language to describe the same event.

He came down most notably in the events of the exodus and in the wilderness for a number of purposes: (1) to redeem his people by divine warfare (Exod 3:8); (2) to give the law (Exod 19:11, 18); (3) to reveal his name (Exod 34:5-7); and (4) to give the Holy Spirit (Num 11:17, 25).

For (1), see the above mentioned allusions to Deut 1:32-33 in John 14:1-3 (Jesus going before the disciples to make war against the devil), and to Isa 33:10 in John 12:31-32.²⁸ For (2), see my analysis of the upper room discourse as a “new Sinai” with a new covenant, new commandment, defining love as divine commandment keeping, blessings and curses.²⁹ For (3), see John 17:2, 11-12, 26 where Jesus describes his mission as revealing the divine name, and John 1:14, where “full of grace and truth” is taken from Exod 34:6, his pre-incarnate revelation of his name.³⁰

For (4), which is most relevant to this study, in Numbers 11 the Lord “came down” and took of the Spirit who was upon Moses, and put him upon the 70 chosen to help Moses in bearing “the burden of the people.” The relationship between these elders and those chosen in Exodus 18 roughly correspond to the difference between elders and deacons in the NT church; deacons made their debut in a context similar to Numbers 11 in Acts 6:1-6, where a similar qualification is mentioned: men “full of the Spirit and of wisdom” (v. 3). Note the following comparison:

Num 11:17

Then I will come down and speak with you there, and I will take of the Spirit who is upon you, and will put him upon them. (MT)

28. See “Jesus of Nazareth, Man of War,” chap. 5 of *Jewish Targums*, 116-42.

29. See “Jesus the Lawgiver of His People,” chap. 7, *Jewish Targums*, 156-74.

30. See “The Name of the Father and the Mission of Jesus,” chap. 3, *Jewish Targums* 70-83.

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And I will be revealed, and I will speak with you there, and I will increase some of the spirit which is upon you and place it upon them. (*Tg. Onqelos*)

And I will be revealed in the glory of my Shekinah, and I will speak with you there, and I will increase the spirit of prophecy that is upon you, and place it upon them. (*Tg. Ps.-Jonathan*)

And I will be revealed in my Word, and I will speak with you there, and I will increase some of the Holy Spirit who is with you (אמך; cf. John 14:16), and place him upon them. (*Tg. Neofiti*)

Num 11:25

Then the Lord came down in the cloud and spoke to him, and he took of the Spirit who was upon him, and placed him upon the 70 elders. And when the Spirit rested upon them, they prophesied. (MT)

Then the Lord was revealed in the cloud and spoke with him, and he increased some of the spirit that was upon him, and put it upon the 70 elders. And it came about that when the spirit of prophecy rested upon them, they began to prophecy without ceasing. (*Tg. Onqelos*)

Then the Lord was revealed in the cloud, in the glory of the Shekinah, and he increased some of the spirit of prophecy which was upon him, and Moses did not lack anything, and he placed it upon the 70 elders. And it was that when the spirit of prophecy rested upon them, they prophesied without ceasing. (*Tg. Ps.-Jonathan*)

Then the glory of the Shekinah of the Lord was revealed in the cloud and spoke with him, and he increased some of the Holy Spirit who was upon him, and put him upon the 70 wise men. And it was that when the Holy Spirit rested upon them that they began to prophesy and did not cease. (*Tg. Neofiti*)

While we do not have copies of 1st century Targums, the possibility of contemporary Targum readings which have the divine Word bestowing the Holy Spirit upon his people would obviously be of interest in light of John's designation of Jesus as "the Word," and his narration of the incarnate Word bestowing the Holy Spirit upon the disciples (symbolically in John 20:22) after the promise in the upper room of "another Helper" who is "the Holy Spirit." So we see again that in "the days of his flesh" there is continuity with his pre-incarnate person and work in interaction with his people Israel, and in the upper room Jesus makes provision for continuity of this blessing through the Holy Spirit after Jesus is glorified.

Perhaps the disciples, along with Jesus, sang the pilgrimage “Songs of Ascent” (Psalms 120-134) on their way to Jerusalem for the last supper. Perhaps they sang, “If the Lord had not been for us, when man rose against us,” and “Our help is in the name of the Lord, maker of heaven and earth” on their journey (Ps 124:2, 8). Or in the extant Aramaic version, “If the Word of the Lord had not been for our help,” and “Our help is in the name of the Word of the Lord, who made heaven and earth” (cf. John 1:1). Jesus the divine Word has been with them, as their Helper for the last three years, just as he was the Helper of his people in OT times, and on the eve of his departure he promises another divine Helper, to be with his church, forever.

Appendix: Raymond Brown's Summary on the Paraclete in John 14-16

Brown summarized the information given in John 14-16 under four headings. In each item listed, the reader can see how the Holy Spirit as Paraclete carries on the work of Jesus in his earthly ministry.

- (a) The coming of the Paraclete and the Paraclete's relation to the Father and the Son:
- The Paraclete will *come* (but only if Jesus departs): xv 26, xvi 7, 8, 13.
 - The Paraclete *comes forth* from the Father: xv 26.
 - The Father will *give* the Paraclete at Jesus's request: xiv 16.
 - The Father will *send* the Paraclete in Jesus's name: xiv 26.
 - Jesus, when he goes away, will *send* the Paraclete from the Father: xv 26, xvi 7.
- (b) The identification of the Paraclete:
- He is called "another Paraclete": xiv 16 . . .
 - He is the Spirit of Truth: xiv 17, xv 26, xvi 13.
 - He is the Holy Spirit: xiv 26 . . .
- (c) The role the Paraclete plays in relation to the disciples:
- The disciples recognize him: xiv 17.
 - He will be within the disciples and remain with them: xiv 17.
 - He will teach the disciples everything: xiv 26.
 - He will guide the disciples along the way of all truth: xvi 13.
 - He will take what belongs to Jesus to declare to the disciples: xvi 14.
 - He will glorify Jesus: xvi 14.
 - He will bear witness on Jesus's behalf, and the disciples too must bear witness: xv 26-27.
 - He will remind the disciples of all that Jesus told them: xiv 26.
 - He will speak only what he hears and nothing on his own: xvi 13.
- (d) The role the Paraclete plays in relation to the world:
- The world cannot accept the Paraclete: xiv 17.
 - The world neither sees nor recognizes the Paraclete: xiv 17.
 - He will bear witness to Jesus against the background of the world's hatred for and persecution of the disciples: xv 26 (cf. xv 18-25)
 - He will prove the world wrong about sin, justice, and judgment: xvi 8-11.

Genesis 3:15 in the Pentateuchal Targums and in the New Testament: Enmity as a Spiritual Conflict

IOSIF J. ZHAKEVICH

*Iosif J. Zhakevich is Associate Professor of Old Testament
The Master's Seminary in Los Angeles, CA*

Abstract: The present paper conducts a comparative analysis of Gen 3:15 in the Pentateuchal Targums and of allusions to Gen 3:15 at Rev 12:17 (and its broader context) in order to demonstrate that the Targums and the book of Revelation both interpret the enmity announced at Gen 3:15 to be a spiritual battle, not a mere reference to the animus between humans and snakes. This view of enmity is indeed the point of departure for the broader interpretation of Gen 3:15 as a messianic text in Rev 12 and the Targums, as other scholars have shown. Moreover, to explain the congruity between the Targums and Rev 12, this study concludes, in agreement with the general view in comparative targumic and NT studies, that such an interpretation of the enmity at Gen 3:15 existed in the early Jewish community and was incorporated into the NT and into the Targums in accordance with each author's literary purposes and theological convictions.

Key Words: Targum, New Testament, Messiah, Enmity, Genesis 3:15, Revelation 12:17

Introduction¹

Beginning his discussion on the messianic interpretation of Gen 3:15 with a candid admission, Gordon H. Johnston concedes that “[Gen 3:15] is not an explicitly messianic text.”² Despite this reality, scholars have taken note of a shared messianic perspective of this passage in two historical corpora of literature of distinct compositional development, though from a common general Jewish background—Rev 12 and the Pentateuchal Targums (Targum Onqelos, 1st–2nd c. AD; Targum Neofiti, 2nd–3rd

1. Many thanks to Matthew Nerdahl for reading this article and providing helpful suggestions.
2. Gordon H. Johnston, “Messiah and Genesis 3:15,” in *Jesus the Messiah: Tracing the Promises, Expectations, and Coming of Israel's King*, ed. Herbert W. Bateman IV, Darrell L. Bock, Gordon H. Johnston (Grand Rapids: Kregel, 2012), 459.