

Isaiah 61:1-3
Comfort all Who Mourn
(Parakaleo 2)

Sermon

Hobart, October 2nd, 2011

Old Testament Reading:

Isaiah 61:1-3

The Spirit of the Sovereign LORD is on me,
because the LORD has anointed me
to preach good news to the poor.

He has sent me to bind up the brokenhearted,
to proclaim freedom for the captives
and release from darkness for the prisoners,^a

² to proclaim the year of the LORD's favor
and the day of vengeance of our God,

to comfort all who mourn,

³ and provide for those who grieve in Zion—
to bestow on them a crown of beauty

instead of ashes,

the oil of gladness

instead of mourning,

and a garment of praise

instead of a spirit of despair.

They will be called oaks of righteousness,

a planting of the LORD

for the display of his splendor. ¹

¹*The Holy Bible : New International Version*. 1996, c1984 (electronic ed.) (Is 61:1). Grand Rapids: Zondervan.

New Testament Readings:

Matthew 5:4

⁴ Blessed are those who mourn,
for they will be comforted.²

II Corinthians 7:5-7

⁵ For when we came into Macedonia, this body of ours had no rest, but we were harassed at every turn—conflicts on the outside, fears within. ⁶ But God, who comforts the downcast, comforted us by the coming of Titus, ⁷ and not only by his coming but also by the comfort you had given him. He told us about your longing for me, your deep sorrow, your ardent concern for me, so that my joy was greater than ever. ³

²*The Holy Bible : New International Version*. 1996, c1984 (electronic ed.) (Mt 5:4). Grand Rapids: Zondervan.

³*The Holy Bible : New International Version*. 1996, c1984 (electronic ed.) (2 Co 7:5). Grand Rapids: Zondervan.

INTRODUCTION:

A. WE LIVE IN SUCH A BEAUTIFUL WORLD

1. And we enjoy so many wonderful possessions, comfortable homes, plenty of food, and opportunities to live well and prosper in our lives
2. But none of us have been immune from troubles, trials and tragedies

S.P.S:

B. TODAY I'D LIKE TO CONTINUE ON WITH OUR STUDY INTO THIS PROFOUNDLY IMPORTANT AND MULTIFACETED WORD "PARAKALEO"

1. Last time we saw how it describes the role of the Paraklete, the Holy Spirit, in our lives
 - a) How the Holy Spirit is one called alongside to help us, to be our Advocate, our supporter and comforter, our guide and counsellor
 - b) And how we are called to both receive the blessings of the Paraklete and to be helpers, and supporters for others, sharing the help and comfort we have received
2. This time I'd like to focus on another aspect of the word "Parakaleo"
 - a) That of "comfort"

C. PRAYER

BODY:

Isaiah 61:1-3 NIV

The Spirit of the Sovereign LORD is on me,
because the LORD has anointed me
to preach good news to the poor.
He has sent me to bind up the brokenhearted,
to proclaim freedom for the captives
and release from darkness for the prisoners,^a
² to proclaim the year of the LORD's favor
and the day of vengeance of our God,
to comfort all who mourn,
³ and provide for those who grieve in Zion—
to bestow on them a crown of beauty
instead of ashes,
the oil of gladness
instead of mourning,
and a garment of praise
instead of a spirit of despair.
They will be called oaks of righteousness,
a planting of the LORD
for the display of his splendor.⁴

D. THIS IS SUCH A BEAUTIFUL PASSAGE

1. It speaks prophetically of Jesus Christ
 - a) And of the whole thrust of God's loving intent towards his hurting people
2. Jesus came as a Comforter

⁴*The Holy Bible : New International Version*. 1996, c1984 (electronic ed.) (Is 61:1). Grand Rapids: Zondervan.

Isaiah 61:2-3 to comfort all who mourn, and provide for those who grieve

E. EDITH SCHAEFFER,

1. wife of the famous Dr. Francis Schaeffer who founded "L'abri, a famous Christian helping community in Switzerland, wrote a book called "Affliction: A compassionate Christian look at understanding the reality of pain and suffering in our lives."
2. She writes about the comfort the Trinity brings us in our times of need;

The promise comes to us that God does not forget us, and that nothing will separate us from His Love. The Holy Spirit is making intercession for us when we cannot pray or do not know what we should pray for. The Trinity is involved in comforting us in our times of need.

The One who comforts us and tells us to comfort others with the comfort we have been given in our afflictions, is the One who went without comfort Himself in His terrible time of affliction, so that we could be given comfort.⁵
3. We saw last time, that before his crucifixion, he promised to send another comforter, the Holy Spirit, to carry on his loving, supportive relationship with his people
4. And we saw in II Corinthians how we are comforted by God in order that we might comfort others

F. COMFORT

1. The Greek translation of the OT, uses "parakaleo" in verse Isa. 61:2.
2. It describes God's favour, his grace, his intervention in the lives of his downtrodden and suffering people who have been subject to great calamities
3. His binding up and healing of the broken-hearted
4. His bringing good news to the poor, his coming to rescue and free the captives

⁵ Edith Schaeffer, *Affliction*, Power Books, Fleming H. Revell Co., 1978, p.181

5. To release them from the darkness, the gloom and depression of bondage and imprisonment
6. They are going to receive from God, empathy, emotional support, healing, hope and joy

G. THIS DESCRIBES THE NATURE OF GOD

1. It describes his love for suffering human beings in practical ways

H. JESUS' LIFE EXEMPLIFIED THIS PASSAGE

1. He was much more than a rabbi or a preacher of good news
2. He practiced what he preached
3. He was truly a comforter to the poor, sick, those in bondage, those grieving the loss of freedom, health and loved ones
4. Jesus makes it clear that he is always here, with us, to comfort and console us through the Holy Spirit, whenever life gets tough
5. Whenever we suffer from the types of problems we read about in Isaiah 61

I. IN MATTHEW 5:4, IN THE BEATITUDES;

1. Jesus promised blessings for those who suffer grief and loss

Matthew 5:4

Blessed are those who mourn, for they **will be comforted**.

2. This again is the word "parakaleo"

J. IN 2 CORINTHIANS, PAUL USED THIS WORD OVER AND OVER AGAIN

II Corinthians 7:5-7

⁵ For when we came into Macedonia, this body of ours had no rest, but we were harassed at every turn—conflicts on the outside, fears within. ⁶ But God, who comforts

the downcast, comforted us by the coming of Titus,⁷ and not only by his coming but also by the comfort you had given him. He told us about your longing for me, your deep sorrow, your ardent concern for me, so that my joy was greater than ever.

1. Paul had given a long list of life-threatening troubles he had been through
 - a) He had been to the point where he believed he was going to die many times
2. He had been "harassed at every turn—conflicts on the outside, fears within"
3. Paul tells how God did for him, what we read about in Isaiah 61, and what Jesus spoke about and practiced.

⁶But God, who comforts the downcast, comforted us by the coming of Titus,⁷ and not only by his coming but also by the comfort you had given him:

4. Clearly, God worked through other Christians to comfort Paul
 - a) They were his *Parakletes*, living out the meaning of "parakaleo" towards Paul in his time of grief and hardship
5. ***Parakaleo*** is the verb form of the noun "parakletos", helper of comforter, or Advocate.

K. GREEK-ENGLISH LEXICON OF THE NEW TESTAMENT : BASED ON SEMANTIC DOMAINS:

1. Brings out the *comfort* aspect of *parakaleo*

to cause someone to be encouraged or consoled, either by verbal or non-verbal means - 'to encourage, to console.'¹¹
2. The *Greek-English lexicon of the New Testament renders it;*
3. comfort, encourage, cheer up⁶

⁶Arndt, W., Gingrich, F. W., Danker, F. W., & Bauer, W. (1979; Published in electronic form by Logos Research Systems, 1996). *A Greek-English lexicon of the New Testament and other early Christian literature : A translation and adaption of the fourth revised and augmented edition of Walter Bauer's Griechisch-deutsches Worterbuch zu den Schrift en des Neuen Testaments und der ubrigen urchristlichen Literatur* (electronic ed. of the 2nd ed., rev. and augmented.) (617). Chicago: University of Chicago Press.

4. Dr Gary Gulan discusses how we are to understand "Parakaleo":

4. How are we to understand this word?

- used with someone who is fearful
- used with someone who is agitated
- used with someone who feels loneliness and aloneness
- used with someone whose heart is troubled
- coming alongside
- using gentle words of truth
- giving personal care
- reassuring through truth

Christians are commanded to use this "comfort" with other believers.⁷

5. The "comfort" aspect of "parakaleo" then is particularly focused on consoling and comforting people in times of severe trials, grief, discouragement, loss of health and well-being, and the loss of loved ones.

L. IN I THESSALONIANS, PAUL USES "PARAKALEO" IN REGARD TO THE DEATH OF LOVED ONES

I Thessalonians 4:13-18

¹³ And now, dear brothers and sisters, we want you to know what will happen to the believers who have died* so you will not grieve like people who have no hope. ¹⁴ For since we believe that Jesus died and was raised to life again, we also believe that when Jesus returns, God will bring back with him the believers who have died.

¹⁵ We tell you this directly from the Lord: We who are still living when the Lord returns will not meet him ahead of those who have died.* ¹⁶ For the Lord himself will come down from heaven with a commanding shout, with the voice of the archangel, and with the trumpet call of God. First, the Christians who have died* will rise from their graves. ¹⁷ Then, together with them, we who are still alive and remain on the earth will

⁷ Dr. Gary M. Gulan, "Comfort" Greek "paraklesis – parakletos – parakaleo"©1993 (Rev. 96,10)7

http://www.beyondthepulpit.org/articles/doc_download/1471-qparaklesisq-comfort

* Greek *those who have fallen asleep*; also in 4:14.

* Greek *those who have fallen asleep*.

* Greek *the dead in Christ*.

be caught up in the clouds to meet the Lord in the air. Then we will be with the Lord forever. ¹⁸ So encourage each other with these words.

- 1.V 18 uses the Greek "parakaleo" which some other translations render, "comfort"

M. WE HAVE BEEN SEEING

1. That God is a God of comfort, who is always there to console and encourage us in times of tragedy, loss and grief
2. That Jesus came to comfort and console his people, as Isaiah prophesied
3. That he promised that those who grieve and mourn will be comforted
 - a) That he sent the Holy Spirit to comfort all of his people when we suffer
 - b) And that as his people, we are to comfort one another in our troubles

N. THERE ARE MANY VERY HELPFUL BOOKS AND ARTICLES WRITTEN ON COMFORTING AND SUPPORTING THOSE WHO ARE EXPERIENCING TIMES OF GRIEF AND DISCOURAGEMENT

II. PRACTICAL APPLICATION

1. In a chapter entitled, "School for Comforters" Edith Schaeffer discusses how we all learn to be comforters through suffering and trials of our lives.
 - a) This is a similar point made by Philip Yancey in his best selling book, "Where is God When it Hurts."
2. Schaeffer discusses how first of all we need to experience God's compassion and comfort, as Paul discusses in II Corinthians 1, in order to comfort others.

- a) We are meant to have learned a precious lesson, a very useful and valuable reality about comfort, when we have been comforted and then enabled to take another step in life as God comforted us. We are meant to be able to comfort someone else—not just one, but *plural* persons—with the comfort we have received from God.

We are meant to be able to say, "It is possible to go on. It is possible to dry your tears after a while. He doesn't mind our tears and sorrow, but He does comfort us. He did comfort me. I love you and I'm going to stick by you, too. I'll call you ... and pray for you..."

Or perhaps, "I know just how you feel, and the Lord pulled me out of the same spot so wonderfully. I can go on without my leg and discover a terrific variety of things to do with only one leg. I'll stick with you in these times of adjustment and try to call or write once a week."⁸

- b) She discusses how we grow as Christians as we experience trials, receive God's comfort, and pass it on to others.

Real comfort cannot be silently contained inside a person. There is a spilling over that causes that comfort to help someone else, as an overflowing supply of water would help a thirsty neighbour. ... This is to be a constantly repeated experience, the need for comfort and the giving of comfort to others. We are meant to be using our imaginations as to how to go about this practically, day by day.⁹

3. She talks about how while we cannot take on all of the suffering in the world, we can help those around us;

Each of us is so terribly limited in our finiteness that we can't pray by name for very many people, nor can we go to the hospital, old-folks' home, prison, or the next-door neighbour's home to comfort a succession of many people in one day. However, if every single true Christian... comforted a few people in person,... and prayed seriously and frequently for those who came into each of our minds, what a fantastic lot of comforting would take place. Enough to go around!¹⁰

4. Our sufferings and trials, the struggles God helps us through, equip us to comfort others

⁸ Edith Schaeffer, *Affliction*, Power Books, Fleming H. Revell Co., 1978, p.172:

⁹ Schaeffer, p.173:

¹⁰ Schaeffer, p.175

- a) Jesus learned through the things he suffered, and so do we
- b) Those who have had to deal with cancer have so much to give others who face a similar struggle
- c) Those of us who have lost a loved one and have been comforted by God and brought through it, are empowered to comfort and support others

5. Edith Schaeffer;

No one can really comfort anyone else unless there has been a measure of the same kind of affliction or some kind of suffering which has brought about an understanding and in which we have ourselves experienced the Lord's comfort.

One good thing that can come out of a fresh deluge of trouble can be a fresh flow of understanding, a preparation to be a comfort that will bring about ripples of results which will flow out beyond our wildest imagination.¹¹

6. Later she expands on this principle;

No one who has not known loneliness can comfort anyone else who is lonely as well as one who has been lonely himself or herself. No one who has never known the sharp separation which death brings in stark reality—when a loved one has slipped away from communication—can share the feeling of vast loss which sweeps over a mourner for a loved one as closely as another person who has experienced the same shock. Someone who has faced a frightening trip down a hospital corridor on a stretcher is able to comfort with special understanding another who is about to leave for the emergency room or operating room.

People who have experienced the Lord's help, as they have sat waiting in the crowded waiting room of a hospital for news from the intensive-care unit, are better prepared to help others in that same tense situation.

People who have had pain can comfort others who are suffering similar pain. One who has gone through bankruptcy—and has seen how the Lord has comforted and opened new doors—is ready to comfort and encourage another who is the midst of feeling the "impossibility" of starting all over again. Someone who has never felt depression, anxiety, nervousness, or fear cannot have the same depth of sensitivity to these feelings in another

¹¹ Schaeffer, p.175

as someone who has actually experienced the reality of what would seem "unreasonable" to a constantly cheerful, optimistic person.

The strain of living day by day with another human being who irritates and distresses you is best understood by someone who has lived under the same strain, but has been comforted and shown how to go on.

7. She gives many similar examples, and then continues;

God can give us the needed comfort and sensitivity with which to help others, but going through the same experience with His comfort can be a special preparation which is costly—but thorough.

We are assured that the Lord can comfort us, and that the comfort He gives us in specific and varied situations will be used, through us, to bring comfort to someone else. It is a fantastic economy. Our present affliction contains a tremendous possibility for lasting results.¹²

B. COLIN KRUZE

1. in his commentary on 2 Cor 1 says something similar;

One human being cannot effect divine deliverance *from* affliction for another, but it is possible to share with another sufferer the encouragement received *in* the midst of one's own afflictions.

The testimony of God's grace in one's life is a forceful reminder to others of God's ability and willingness to provide the grace and strength they need.

III. CONCLUSION

A. SO WE SEE HOW GOD IN HIS LOVING WISDOM WORKS

1. We live in a world that has chosen to live apart from him, and thus we all suffer
 - a) But in that suffering God is able to work things out for good for those who turn to him
2. Through our suffering we learn that God comforts us through his Son

¹² Schaeffer, p.182-183.

a) That Jesus came and took on all of the suffering and pain the world could throw on top of him

3. We learn that he is well able to comfort us

a) And that the Holy Spirit is now God's comfort and help in our times of need

4. And that as a result of experiencing God's comfort in so many different circumstances, we are powerfully equipped to share God's comfort with others

B. LET US THEN VALUE THE STRENGTHS;

1. The understanding, the sensitivities and compassion and empathy, the experiences of God's comfort that come through our own personal trials and problems

2. And continually seek the Holy Spirit's guidance to alert us to those who are experiencing difficulties that we are familiar with

a) Where we have been particularly "gifted" and enabled by God to comfort others

3. But also to be able to share the overall comfort and strength we have experienced with those who are suffering in any way

a) In any trial, our knowledge and experience of God's loving comfort is going to be of value to others

There is someone whose combination of needs will be what is closest to the things you are experiencing and through which you are finding the Lord is sufficient in His comfort to keep you going. ...Comforting someone—with the comfort with which you and I have been comforted--speaks

C. PRAYER

1. Edith Schaeffer's prayer;

May I learn, dear Father, in today's hard thing, that which You want to teach me, so that today's school of comforters may have this pupil ready to put to use all that is being discovered.

LORD'S SUPPER

Isaiah 61:1-3

The Spirit of the Sovereign LORD is on me,
because the LORD has anointed me
to preach good news to the poor.
He has sent me to bind up the brokenhearted,
to proclaim freedom for the captives
and release from darkness for the prisoners,

A. JESUS WAS SENT TO BRING US COMFORT

1. To tell us how much God loves us, and wants to include us in his life
2. His life, his, death, and resurrection are the means by which God has come along side us in our human lives, to help us, to comfort us, to lead and guide us

B. JESUS HAS DEFEATED ALL THAT DISCOMFORTS US

1. All that takes us away from God, his love, his life of peace and fulfillment
2. He has released us from guilt and shame
3. From loneliness, from despondency and selfishness

C. THE BREAD:

1. Reminds us
2. He has bound up our broken hearts and minds and made us whole and at one with him
3. He has equipped us to become like him, anointed and sent us to share this same good news, this same comfort and freedom for others
4. So that they may be part of his body, his eternal beloved family

D. THE WINE

1. Is a symbol of Jesus' blood, and all that Jesus suffered to bring us comfort and healing,
2. To free us from the captivity of sin, of living contrary to love, and bringing discomfort to ourselves, others and our world
3. The wine is the symbol of the New Covenant, the promise of God to make us his people
4. To always be with us, and never leave us or forsake us
5. To always be there to comfort us, and equip us to comfort others

IV.

. **Kenneth Wuest** adds that...

The verb **parakaleo** refers to the act of calling someone to one's side in order to help one. The noun **parakletos** refers to the one who is called upon to render aid. It was used in the law courts of one who pleads another's cause before a judge, a counsel for the defence, an advocate. In the widest sense it means "a helper, a succorer, one who aids another." In the three passages in the Gospel noted above, the Holy Spirit is the Comforter to the saint, not that He comforts him in the sense of consoling him merely, but that He is sent to be the One to come to the aid of the Christian in the sense of ministering to him in his spiritual life. In the first epistle of John ([1Jn 2:1](#)), the Lord Jesus is the **parakletos** of the believer in the sense that He pleads our cause before our heavenly Father in relation to sin in the life of the Christian, praying us back into fellowship with God by the way of our confession and the cleansing blood. (Wuest, K. S. *Wuest's Word Studies from the Greek New Testament: Eerdmans or Logos or Wordsearch*)

V. COMFORT

A. PARAKALEO

Parakaleo has a host of renderings in the English (NAS) reflecting the various nuances of meaning of this major NT verb = appeal(4), appealed(1), appealing(2), beg(1), begging(2), beseeching(1), comfort(5), comforted(11), comforts(2), conciliate(1), encourage(6), encouraged(4), encouraging(3), entreat(1), exhort(8), exhortation*(1), exhortations(1), exhorted(2), exhorting(3), exhorts(1), given(1), implore(4), implored(9), imploring(5), invited(2), making an appeal(1), plead(1), pleaded(1), pleading(1), preach(1), requested(1), urge(17), urged(5), urging(1). (The **KJV** versions translates **parakaleo** as beseech 43, comfort 23, exhort 21, desire 8, pray 6, intreat 3, misc 4, vr besought 1)

Parakaleo - 82v in the non-apocryphal **Septuagint (LXX)** - [Ge 24:67](#) (comforted); [Ge 37:35](#) (comforted); [Ge 38:12](#); [50:21](#); [Ex 15:13](#); [Dt 3:28](#); [13:6](#); [32:36](#); [Jdg 2:18](#); [21:6](#), [15](#); [Ru 2:13](#); [1Sa 15:11](#); [22:4](#); [2Sa 10:2](#), [3](#); [12:24](#); [13:39](#); [24:16](#); [1Chr 7:22](#); [19:2](#), ; [Es 5:1](#), [2](#); [Job 2:11](#); [4:3](#); [7:13](#); [21:34](#); [29:25](#); [42:11](#); [Ps 23:4](#); [69:20](#); [71:21](#); [77:2](#); [86:17](#); [90:13](#); [119:50](#), [52](#), [76](#), [82](#); [126:1](#); [135:14](#); [Pr 1:10](#); [8:4](#); [Ec 4:1](#); [Is 10:31](#), [32](#); [13:2](#); [21:2](#); [22:4](#); [33:7](#); [35:4](#); [38:16](#); [40:1](#), [2](#), [11](#); [41:27](#); [49:10](#), [13](#); [51:3](#), [12](#), [18](#), [19](#); [54:11](#); [57:5](#), [18](#); [61:2](#); [66:12](#), [13](#); [Lam 1:2](#), [9](#), [16](#), [21](#); [2:13](#); [Ezek 14:23](#); [24:17](#), [22](#), [23](#), [31:16](#); [32:31](#); [Zech 10:2](#). Notice especially the 16 uses in Isaiah 40-66, chapters in which deliverance is promised to the people, truth which would bring comfort to those (who had ears to hear) who were in Babylonian captivity.

[Isaiah 35:4](#) Say to those with anxious heart, "**Take courage** (a command in Hebrew) (**LXX** = **parakaleo**; Brenton's English translation = "**Comfort** [parakaleo] **one another**" = a command in the [aorist imperative](#) calling for

immediate attention!), fear not. Behold, your God will come with vengeance; The recompense of God will come, But He will save you."

Comment: God is speaking to Israel, but the principle is applicable to any believer who is suffering from an "anxious heart" condition.

Isaiah 40:1 "**Comfort** (**LXX** = **parakaleo** in the **present imperative** = continually comfort is the idea!), O **comfort** (see prior comment) My people," says your God. (**Listen to Handel's beautiful 'Comfort Ye My People' and ponder His comfort for you as His child by grace through faith'**)

Isaiah 51:12 "I, even I, am He who **comforts** (**LXX** = **parakaleo**) you. Who are you that you are afraid of man who dies And of the son of man who is made like grass,

Isaiah 61:2 To proclaim the favorable year of the LORD (The first part of the verse is quoted by Jesus in **Lk 4:19** but not the second part of the verse and he declared these prophecies as fulfilled in **Lk 4:20, 21**. There is a clear gap of time [See discussion of **Prophetic Time Gaps**] between the first part of **Isa 61:2** fulfilled in Messiah's First Coming and the second part which is yet to be fulfilled at His **Second Coming** - notice that although there will be vengeance when Messiah returns, there will be comfort for those who mourn - see **Zech 12:10** for those Jews who will mourn) and the day of vengeance of our God; To **comfort** all who mourn.

Here are all the uses of **parakaleo** in the NT...

Matthew 2:18 "A VOICE WAS HEARD IN RAMAH, WEEPING AND GREAT MOURNING, RACHEL WEEPING FOR HER CHILDREN; AND SHE REFUSED TO **BE COMFORTED**, BECAUSE THEY WERE NO MORE."

Matthew 5:4 "Blessed are those who mourn, for they **shall be comforted**."

2 Corinthians 7:6 But God, who **comforts** the depressed, **comforted** us by the coming of Titus; 7 and not only by his coming, but also by the comfort with which he was **comforted** in you, as he reported to us your longing, your mourning, your zeal for me; so that I rejoiced even more.

2 Corinthians 7:13 For this reason we have been **comforted**. And besides our comfort, we rejoiced even much more for the joy of Titus, because his spirit has been refreshed by you all.

Luke 16:25 "But Abraham said, 'Child, remember that during your life you received your good things, and likewise Lazarus bad things; but now he is **being comforted** here, and you are in agony.

1 Thessalonians 3:7 for this reason, brethren, in all our distress and affliction we were **comforted** about you through your faith;

1 Thessalonians 4:18 Therefore **comfort** (come alongside) one another with these words.

2 Thessalonians 2:17 comfort and strengthen your hearts in every good work and word.

B. BRUCE HURT:

To console, to comfort ([Ep 6:22-note](#), [2Th 2:17](#), In the Greek or **LXX** of [Ps 23:4-note](#) [where God parakaleo's David] and [Ru 2:13-note](#), where Ruth is referring to the **comfort** Boaz had shown her. **Men, do you "comfort" your wives or "combat" with your wives?** cp [Pr 31:28](#)) Notice how the literal meaning of parakaleo (to come alongside) comes into play when comforting someone. We can hardly comfort them if we don't draw near (which can be physically, by phone, email, etc).

Comfort (from Late Latin *confortāre* to strengthen very much, from Latin *con-* = intensives meaning + *fortis* = strong = to strengthen much) means to ease the pain of, to strengthen, to invigorate, to cheer, to enliven, to soothe. Webster's 1828 definition says that to comfort is "*To strengthen the mind when depressed or enfeebled; to console; to give new vigor to the spirits; to cheer, or relieve from depression, or trouble.*"

Note the source of the Psalmist's **comfort** in the following verse which uses **parakaleo**...in each case in some way connected with the Word of God (**Are you going to the Word to be comforted? Or are you looking for comfort in all the wrong places, to make a play on an old country and western song?**)

Psalm 119:50 This is my **comfort** (**LXX** = **parakaleo**) in my affliction, that Your word has revived me.

Spurgeon comments: it is clear that the Psalmist had affliction -- affliction peculiar to himself, which he calls "my affliction"; that he had comfort in it, -- comfort specially his own, for he styles it "my comfort"; and that he knew what the comfort was, and where it came from, for exclaims -- "this is my comfort". The worldling clutches his money bag and says, "this is my comfort"; the spendthrift points to his gaiety, shouts, "this is my comfort"; the drunkard lifts his glass, and sings, "this is my comfort"; but the man whose hope comes from God feels the giving power of the word of the Lord, and he testifies, "this is my fort." Paul said, "I know whom I have believed." Comfort is desirable all times; but comfort in affliction is like a lamp in a dark place. Some unable to find comfort at such times; but it is not so with believers, their Saviour has said to them, "I will not leave you comfortless." have comfort and no affliction, others have affliction and no comfort; the saints have comfort in their affliction.

The **word** frequently **comforts** us by increasing the force of our inner "this is my comfort; thy word hath quickened me." To quicken the is to cheer the whole man. Often the near way to consolation is sanctification and invigoration. If we cannot clear away the fog, it may be to rise to a higher level, and so to get above it. Troubles which weigh down while we are half dead become mere trifles when we are full of Thus have we often been raised in spirit by quickening grace, and the thing will happen again, for the Comforter is still with us, the Consolation of Israel ever liveth, and the very God of peace is evermore our Father. Looking back upon our past life there is one

ground of comfort as to state -- the word of God has made us alive, and kept us so. We were but we are dead no longer. From this we gladly infer that if he had meant to destroy he would not have quickened us. If we were only hypocrites worthy of derision, as the proud ones say, he would not revive us by his grace. An experience of quickening is a fountain of cheer.

Psalm 119:52 I have remembered Your ordinances from of old, O LORD, and **comfort** (**LXX** = **parakaleo**) myself.

When we see no present display of the divine power it is wise to fall back upon the records of former ages, since they are just as available as if the transactions were of yesterday, seeing the Lord is always the same. Our true **comfort** must be found in what our God works on behalf of truth and right, and as the histories of the olden times are full of divine interpositions it is well to be thoroughly acquainted with them (**Ed**: In other words, make sure you spend some time in the Old Testament. It is very "modern" when it comes to its salutary effects to one's soul!). Moreover, if we are advanced in years we have the providence of our early days to review, and these should by no means be forgotten or left out of our thoughts. The argument is good and solid: He who has shown Himself strong on behalf of His believing people is the **immutable** God, and therefore we may expect deliverance at His hands. The grinning of the proud will not trouble us when we remember how the Lord dealt with their predecessors in bygone periods; He destroyed them at the deluge, He confounded them at Babel, He drowned them at the Red Sea, He drove them out of Canaan: He has in all ages bared His arm against the haughty, and broken them as potters' vessels. While in our own hearts we humbly drink of the mercy of God in quietude, we are not without **comfort** in seasons of turmoil and derision; for then we resort to God's justice, and remember how He scoffs at the scoffers: "He that sitteth in the heavens doth laugh, the Lord doth have them in derision." (**Ps 2:4-note**)

When he was greatly derided the Psalmist did not sit down in despair, but rallied his spirits. He knew that **comfort** is needful for strength in service, and for the endurance of persecution, and therefore he comforted himself. In doing this he resorted not so much to the sweet as to the stern side of the Lord's dealings, and dwelt upon His judgments. If we can find sweetness in the divine justice, how much more shall we perceive it in divine love and grace. How thoroughly must that man be at peace with God who can find comfort, not only in His promises, but in His judgments. Even the terrible things of God are cheering to believers. They know that nothing is more to the advantage of all God's creatures than to be ruled by a strong hand which will deal out justice. The righteous man, has no fear of the ruler's sword, which is only a terror to evil doers. When the godly man is unjustly treated he finds **comfort** in the fact that there is a Judge of

all the earth who will avenge his own elect, and redress the ills of these disordered times.

Psalm 119:76-note O may Your lovingkindness **comfort (LXX = parakaleo)** me, According to Your word to Your servant.

Verse 76. -- Comfort

- 1) May be a matter of prayer.
- 2) Is provided for in the Lord.
- 3) Is promised in the word.
- 4) Is of great value to the believer.

Verse 76. --

- 1) The need of comfort.
- 2) The source of comfort: "Thy merciful kindness."
- 3) The rule of comfort: "According to thy word." --G.R.

Psalm 119:82-note My eyes fail with longing for Your word, while I say, "When will You **comfort (LXX = parakaleo)** me?"

--

Let us look next at one of the rare meanings of the word **parakalein** (parakaleo). In ordinary secular Greek the word **parakalein** very rarely means to comfort, in the sense of to console. But it does have that meaning in the Septuagint. It is so used in [Ps 71.21](#), 'Thou shalt increase my greatness and comfort me on every side.' It is the word which is used in the great passage in [Isa 40.1, 2](#), 'Comfort ye, comfort ye, my people, saith your God.' In the two later versions of the Septuagint, those of Aquila and Theodotion, parakletos is the word used in [Job 16.2](#), 'Miserable comforters are ye all.' It is then possible to take parakletos to mean one called in to comfort and to console; but two things have to be noted. First, it is by far the rarest meaning of the word. Second, even if it be taken in that sense, it still has the background of a comfort which makes a man able to stand on his two feet and face life. In [Job 4.4](#) the Moffatt translation is, 'Your words have kept men on their feet,' and that is a description of the effect of the comfort which parakalein describes.

VI. CALL FOR COMFORT

A. PARAKALEO

1. Call alongside for help

B. WE NEED TO CALL ON GOD

C. CALL ON THE COMFORT OF THE SCRIPTURES

D. CALL ON ONE ANOTHER

E. YOU'VE GOT A FRIEND;

1. Call out your name

F. HELP:

1. Whenever I'm in trouble
2. From ME To You;

Just call on me and I'll send it along with love from me to you

William Barclay has a very insightful note on some of the secular uses of **parakaleo** and the derivative word **parakletos**...

(i) At its most general **parakalein** (parakaleo) means to call in, to summon. So a man is said to call in an ally (summachos) (Herodotus, 7.158); to call in a counselor to give advice (sumboulos) (Xenophon, Anabasis 1.6.5); to call in an advocate to plead a case in the law courts (sunegoros) (Aeschines, 2.184).

It is also used of calling upon a man to undertake a public duty such as the duty of gymnasiarch, whose duty it was to maintain and train a team at his own expense to run in the torch race.

Finally, it is used of calling in the gods as helpers (boethoi) (Epictetus, 3.21.12).

It is clear that in every case the summons is to help, to service, to assistance. Therefore at its widest a **parakletos** (derived from parakaleo - used of the Holy Spirit in [Jn 14:16](#), [26](#), [15:26](#), [16:7](#), and Jesus in [1Jn 2:1](#)) is a person who is called in to help in a situation with which a man by himself cannot cope. It is true that the basic meaning of parakletos is helper, but we must now try to put some more definite content into the meaning of the help which is sought and given.

VII. YOUR EXAMPLES:

A. "HELP"

1. Groups; Example of when you have been encouraged by someone
 - a) What did they say, how did it impact you



CONCLUSION:

B. HOMEWORK:

1. With that in mind, I'd like you to think about a time when someone said or did something encouraging for you, that has had a lasting impact in your life
 - a) And be prepared to share it with us

C. PRAYER

NOTES

VIII. SCRIPTURES

Isa 51:3 The LORD will surely comfort Zion and will look with compassion on all her ruins; he will make her deserts like Eden, her wastelands like the garden of the LORD. Joy and gladness will be found in her, thanksgiving and the sound of singing.

Isaiah 61:1-3

The Spirit of the Sovereign LORD is on me,
because the LORD has anointed me
to preach good news to the poor.
He has sent me to bind up the brokenhearted,
to proclaim freedom for the captives
and release from darkness for the prisoners,^a
² to proclaim the year of the LORD's favor
and the day of vengeance of our God,
to comfort all who mourn,
³ and provide for those who grieve in Zion—
to bestow on them a crown of beauty
instead of ashes,
the oil of gladness
instead of mourning,
and a garment of praise
instead of a spirit of despair.
They will be called oaks of righteousness,
a planting of the LORD
to provide shade and shelter.
The LORD will comfort, encourage, cheer up¹³
for the display of his splendor.¹⁴

Ps 23:4 Even though I walk through the valley of the shadow of death, a I will fear no evil, for you are with me; your rod and your staff, they comfort me.

Ps 71:21 You will increase my honor and comfort me once again.

Ps 119:50 My comfort in my suffering is this: Your promise preserves my life.

Ps 119:52 I remember your ancient laws, O LORD, and I find comfort in them.

Ps 119:76 May your unfailing love be my comfort, according to your promise to your servant.

Ps 119:82 My eyes fail, looking for your promise; I say, "When will you comfort me?"

Isa 40:1 Comfort, comfort my people, says your God.

^a Hebrew; Septuagint *the blind*

¹³Arndt, W., Gingrich, F. W., Danker, F. W., & Bauer, W. (1979; Published in electronic form by Logos Research Systems, 1996). *A Greek-English lexicon of the New Testament and other early Christian literature : A translation and adaptation of the fourth revised and augmented edition of Walter Bauer's Griechisch-deutsches Worterbuch zu den Schrift en des Neuen Testaments und der ubrigen urchristlichen Literatur* (electronic ed. of the 2nd ed., rev. and augmented.) (617). Chicago: University of Chicago Press.

¹⁴*The Holy Bible : New International Version*. 1996, c1984 (electronic ed.) (Is 61:1). Grand Rapids: Zondervan.

Isa 51:3 The LORD will surely comfort Zion and will look with compassion on all her ruins; he will make her deserts like Eden, her wastelands like the garden of the LORD. Joy and gladness will be found in her, thanksgiving and the sound of singing.

Isa 51:19 These double calamities have come upon you— who can comfort you?— ruin and destruction, famine and sword— who can console you?

Isa 57:18 I have seen his ways, but I will heal him; I will guide him and restore comfort to him,

Isa 61:2 to proclaim the year of the LORD's favor and the day of vengeance of our God, to comfort all who mourn,

Isa 66:13 As a mother comforts her child, so will I comfort you; and you will be comforted over Jerusalem."

A. MAT 5 BEATITUDE; BLESSED MOURN, COMFORTED

[Matthew 5:4](#) "Blessed are those who mourn, for they **shall be comforted**."

2 Cor 2:7 Now instead, you ought to forgive and comfort him, so that he will not be overwhelmed by excessive sorrow.

[2 Corinthians 7:6](#) But God, who **comforts** the depressed, **comforted** us by the coming of Titus; 7 and not only by his coming, but also by the comfort with which he was **comforted** in you, as he reported to us your longing, your mourning, your zeal for me; so that I rejoiced even more.

[2 Corinthians 7:13](#) For this reason we have been **comforted**. And besides our comfort, we rejoiced even much more for the joy of Titus, because his spirit has been refreshed by you all.

[Luke 16:25](#) "But Abraham said, 'Child, remember that during your life you received your good things, and likewise Lazarus bad things; but now he is **being comforted** here, and you are in agony.

[1 Thessalonians 3:7](#) for this reason, brethren, in all our distress and affliction we were **comforted** about you through your faith;

[1 Thessalonians 4:18](#) Therefore **comfort** (come alongside) one another with these words.

Phil 2:1 If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion,

Col 4:11 Jesus, who is called Justus, also sends greetings. These are the only Jews among my fellow workers for the kingdom of God, and they have proved a comfort to me.

IX. EPHESIANS EXHORTATION'

A.

1. Bruce Hurt

[Ephesians 4:1](#) Commentary

http://www.preceptaustin.org/ephesians_41.htm

Bruce Hurt

Implore (3870) (**parakaleo** from **para** = side of, alongside, beside + **kaleo** [**word study**] = call) means literally to call one alongside, to call someone to oneself, to call for, to summon. **Parakaleo** can include the idea of giving help or aid but the primary sense in the NT is to urge someone to take some action, especially some ethical course of action. Sometimes the word means convey the idea of comfort, sometimes of exhortation but always at the root there is the idea of enabling a person to meet some difficult situation with confidence and with gallantry. See the following discussion for elaboration on the nuances of this great Greek verb.

In the context of [Ephesians 4:1](#), **parakaleo** is not simply a request but a plea, an imploring or begging. The idea of **implore** is to beg earnestly or even desperately. Interestingly, the English word **implore** is from the Latin **implorare** meaning to "invoke with tears"! Clearly, Paul wants the Gentile believers in Ephesus to be all they can be in Christ (cp one of Paul's life goals for all disciples - [Col 1:28-note](#), [Col 1:29-note](#), which is a good goal for all believers to pursue given the fact that we have all been commissioned by our Lord to go and make disciples. [Mt 28:18, 19, 20](#))

The **present tense** indicates that it was Paul's practice (even though separated from them physically in prison) to continually come alongside the believers (via this epistle, and surely also via his prayers for them). It is notable that Paul does not issue a command to walk worthy (even as he did not make [Ro 12:1 a](#) command-see below). Instead Paul based his call upon the glorious truths that had brought his readers from far away to near (to God), and in so doing was gently and tenderly appealing to them in the "language of grace" (cp [Ep 4:29-note](#)). Similarly at the beginning of his practical section in the letter to the saints at Rome Paul wrote...

I **urge** (parakaleo) you **therefore** (Paul uses "**therefore**" as in [Eph 4:1](#) to draw his reader's attention back to the preceding glorious truths, including the mercies of God, cp [Ro 11:30, 31](#)), brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. And **do not be conformed** to this world, but **be transformed** by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect. ([Ro 12:1-note](#); [Ro 12:2-note](#))

Regarding **implore** (beseech) **Ruth Paxson** writes...

Oh! the intensity of desire and the deep sense of responsibility which the aged apostle writes into that word "beseech!" He has already given them a marvellous revelation of their heavenly calling. Now with equal clarity he would show their responsibility for a corresponding conduct. It would well repay you to make a study of such words and phrases as "therefore," "wherefore," "for," "that," "as," "so," "let," "be ye," "be not ye," "see then," in Ephesians to see how Paul's appeals are always made on the ground of one's condition corresponding with one's position. "Ye are" -- "therefore be ye" -- is invariably the basis of Paul's appeal. (Ibid. Page 86)

Here's a great example of **an encouraging illustration** called "**Helpful Honks**"...

Each fall we are visited by flocks of migrating geese who stop off at a meadow near our home. For several weeks those birds fly in long, wavy V-formations over our house, honking as they go. But then, as winter approaches, they are off again on their long flight south.

A student of mine furthered my education and my appreciation for these visitors from the north. I learned that geese fly at speeds of 40 to 50 miles per hour. They travel in formation because as each bird flaps its wings, it creates an updraft for the bird behind it. They can go 70 percent farther in a group than they could if they flew alone.

Christians are like that in a way. When we have a common purpose, we are propelled by the thrust of others who share those same goals. We can get a lot further together than we can alone.

Geese also honk at one another. They are not critics but encouragers. Those in the rear sound off to exhort those up front to stay on course and maintain their speed.

We too move ahead much more easily if there is someone behind us encouraging us to stay on track and keep going.

Is there someone flying in formation with you today to whom you might give some "helpful honks?" --by Haddon W. Robinson ([Our Daily Bread](#), Copyright RBC Ministries, Grand Rapids, MI. Reprinted by permission. All rights reserved) (Bolding and color added)

a) Let's encourage one another
As we seek to stay on track;
If we keep our goal before us,
We will not be looking back. —Sper

**We can go a lot farther together than we can alone.
Correction may mold us, but encouragement will motivate us.**

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X.

XI. BUILD UP, STRENGTHEN, ENCOURAGE EACH OTHER

1 Thessalonians 4:18; 5:11; 5:14

Dr. Gary Gulan;

This type of comfort is "commanded" (Gr. "parakaleite," present active imperative, three times in 1Thessalonians 4:18; 5:11; 5:14) as an on going and continuous responsibility of Christians to other Christians.²⁰

5 Now concerning how and when all this will happen, dear brothers and sisters, * we don't really need to write you. ²For you know quite well that the day of the Lord's return will come unexpectedly, like a thief in the night. ³When people are saying, "Everything is peaceful and secure," then disaster will fall on them as suddenly as a pregnant woman's labor pains begin. And there will be no escape.

⁴But you aren't in the dark about these things, dear brothers and sisters, and you won't be surprised when the day of the Lord comes like a thief. * ⁵For you are all children of the

* Greek *brothers*; also in 5:4, 12, 14, 25, 26, 27.

* Some manuscripts read *comes upon you as if you were thieves*.

light and of the day; we don't belong to darkness and night. ⁶ So be on your guard, not asleep like the others. Stay alert and be clearheaded. ⁷ Night is the time when people sleep and drinkers get drunk. ⁸ But let us who live in the light be clearheaded, protected by the armor of faith and love, and wearing as our helmet the confidence of our salvation.

⁹ For God chose to save us through our Lord Jesus Christ, not to pour out his anger on us. ¹⁰ Christ died for us so that, whether we are dead or alive when he returns, we can live with him forever. ¹¹ So encourage each other and build each other up, just as you are already doing.

Paul's Final Advice

¹² Dear brothers and sisters, honor those who are your leaders in the Lord's work. They work hard among you and give you spiritual guidance. ¹³ Show them great respect and wholehearted love because of their work. And live peacefully with each other.

¹⁴ Brothers and sisters, we urge you to warn those who are lazy. Encourage those who are timid. Take tender care of those who are weak. Be patient with everyone.¹⁵

We go to church for a lot of reasons—worship, giving, learning. According to [Hebrews 10:24-25](#), we are also there to encourage one another. Perhaps today you can offer the kind of encouraging word that lifted Amy.

Thinking It Over

How have you been encouraged by someone recently?

How can you become more responsive to people who need an encouraging word?

A few kind words can make the difference between giving up and going on.

A. ENCOURAGING WORDS

EVEN THE "GREATEST" SAINT NEEDS ENCOURAGEMENT - For years William Wilberforce pushed Britain's Parliament to abolish slavery. Discouraged, he was about to give up. In 1791, his elderly friend, John Wesley, heard of it and from his deathbed called for pen and paper.

With trembling hand, Wesley wrote: "Unless God has raised you up for this very thing, you will be worn out by the opposition of men and devils. But if God be for you, who can be against you? Are all of them stronger than God? Oh be not weary of well-doing! Go on, in the name of God and in the power of his might, till even American slavery shall vanish away before it."

Though Wesley died less than a week after writing that letter, it remained an inspiration to Wilberforce through years of disappointment after disappointment. Wilberforce fought for forty-five more years and in 1833, three days before his own death, saw slavery abolished in Britain. Wilberforce might not have prevailed if it had not been for the encouragement of his friend who strengthened him in the

¹⁵Tyndale House Publishers. (2004). *Holy Bible : New Living Translation*. "Text edition"--Spine. (2nd ed.) (1 Th 5:1-14). Wheaton, Ill.: Tyndale House Publishers.

Lord. Before you pray, "Lord, give me a friend like that," try praying: "Lord, make me a friend like that." Remember, even the greatest ones need encouragement.

A doctor wrote a letter of thanks to a schoolteacher for having given him so much encouragement when he had been in her class 30 years before. He later received this reply: "I want you to know what your note meant to me. I am an old lady in my eighties, living alone in a small room, cooking my own meals, lonely, and seeming like the last leaf on the tree. You will be interested to know that I taught school for 50 years, and yours is the first letter of appreciation I have ever received. It came on a cold, blue morning and cheered my lonely old heart as nothing has cheered me in many years." – A Treasury of Bible Illustrations.

ILLUSTRATION OF OUR NEED FOR ENCOURAGEMENT - Years ago, a Dear Abby column ran a story by a retired schoolteacher. One day she had her students take out two sheets of paper and list the names of the other students in the room. Then she told them to think of the nicest thing they could say about each of their classmates and write it down by their names. She took the papers home that weekend and compiled a list for each student of what the others had said about him or her. On Monday she gave each student his or her list. Before long, everyone was smiling. Really? one whispered. I never knew that meant anything to anyone. I didn't know anyone liked me that much! Years later, the teacher went to the funeral of one of her former students, who had been killed in Vietnam. Many who had been in that class years before were there. After the service, the young mans parents approached the teacher and said, We want to show you something. Mark was carrying this when he was killed. The father pulled out of a wallet the list of all the good things Marks classmates had said about him. Thank you so much for doing that, Marks mother said. As you can see, Mark treasured it. A group of Marks classmates overheard the exchange. One smiled sheepishly and said, I still have my list. Its in my top desk drawer at home. Another said, I have mine, too. Its in my diary. I put mine in our wedding album, said a third. I bet we all saved them, said a fourth. I carry mine with me at all times. At that point, the teacher sat down and cried. And, she used that assignment in every class for the rest of her teaching career. Robert Orben said it well "A compliment is verbal sunshine." **THE LESSON:** We all need encouragement, which is "like oxygen" to our soul. **Nothing succeeds like encouragement. Who have you encouraged this week?**



GROW IN GROVES- If we are going to be spiritually healthy, we need all the encouragement and support we can get. And in this section our "trainer" is telling us that spiritual fitness calls for team effort. Yes, we are to be oaks of righteousness, but God desires us not to be isolated oaks but growing "groves" of oaks, as is so well illustrated in nature by the giant sequoia trees of California that tower up to 300 feet. These beautiful behemoths belie their unusually shallow root systems that reach out in all directions to capture the greatest amount of surface moisture. As their roots extend horizontally, the intertwining roots of the juxtaposed trees weave a network of support which provides stability against violent storms (think "storms of life"). In short, these gentle giants are so constructed by their Creator that they need each other, which explains why you

virtually always see them growing assembled together in clusters ("not forsaking their assembling together"). Seldom do you see a [Giant Redwood](#) standing alone, because the high winds would quickly uproot the shallow root system of these "loners". Because of the opposition to "The Way", the believers of the first century desperately needed to grow in groves and we of the 21st century are no different!

Christian fellowship provides us
With encouragement and love;
It will help us in our journey,
Till we reach our home above. --Sper

><>><>><>

Mark Dever has this note especially for pastors - Giving and receiving godly encouragement and criticism. This is a skill set that too few pastors have deliberately developed among local church leaders. Improving the mechanics and underpinnings of your church comes only through constructive criticism and encouragement. Provide a periodic time for trusted leaders to give godly, gentle, but forthright feedback on the weekly services, your sermons, the prayers or Scripture readings of other leaders, the business/members' meetings, and even the elders' meetings. Providing that periodic time—whether weekly, twice a month, or monthly—will help sharpen the spiritual senses of your leaders, give them practice at encouraging and sharpening you, and give you practice at receiving godly encouragement and criticism. ([The Deliberate Church- Building Your Ministry on the Gospel](#) or [Doxadigital Version](#))

SIX WAYS TO BE A MODERN DAY "BARNABAS"

("Son of Encouragement" - [Acts 4:36](#))

Below are six ways to encourage someone - When was the last time you encouraged someone in any of the following ways? Have you ignored some gentle promptings by the Spirit to encourage someone? Perhaps today you might ask God to whom you might send a note or make a call? Yes, dear brother or sister in Christ, it does cost to encourage another (eg, it always costs our time, our "agenda", etc), but it might just be the most wisely invested moment of your day!

- 1) Provide materially – meet their material needs.
- 2) Drop a line – send notes of encouragement.
- 3) Reach out and touch – give an appropriate touch such as a pat, hug, etc.
- 4) Listen up – listen actively. (Oh my, I need to heed this one!)
- 5) Empathize – comfort others in their pain.

6) Give of your time – give your undivided attention.

Debora Coty summarizes her article encouraging us all to become active, intentional encouragers...

The encouragement we pour into the lives of those around us will spill over into the lives of countless others, even as it buoys our own spirits. [Proverbs 11:25](#) states, "A generous man will prosper; he who refreshes others will himself be refreshed." When we encourage others, we cannot help but be encouraged ourselves. ([Debora M Coty: "Just What They Need - 6 Ways to Encourage Others": Discipleship Journal: Issue 147 - May/June 2005](#))

To whom can you be a "Barnabas" today?

Being an encourager requires thought, time, and energy. Most of us live such fast paced, self-centered lives that it can be very difficult to even see another person's need for encouragement. We need to remember that God commands us to be encouragers ([Heb 3:13](#) **encourage** is [present imperative](#) = command to make it our lifestyle), to **build** each other **up** ([1Th 5:11-note](#) - [present imperative](#)), to **bear** ([present imperative](#)) **one another's** burdens ([Gal 6:2](#), cp [Pr 17:17](#)), to regard **one another** as more important than our self ([Php 2:3-note](#)) and to look out for the interests of others ([Php 2:4-note](#)). In short, being an encourager requires (supernatural) **intentionality**. Encouragement is not doing for someone what they can do for themselves and is not removing pain from their lives, but instead is noticing them, feeling with them, and reminding them of the great hope (absolute assurance of future good) we have in Christ as we persevere in our walk with Him.

It is difficult to improve on God's charge in Isaiah...

**Encourage the exhausted,
and strengthen the feeble.
Say to those with anxious heart,
"Take courage (parakaleo), fear not."
([Isaiah 35:3, 4](#))**

XII.

XIII. EXHORT, URGE

But above all **parakalein** (parakaleo) is used of exhorting troops who are about to go into battle. Aeschylus (Persae 380) says of the ships sailing into battle;

'The long galleys **cheered** (parakalein) each other, line by line.'

Euripides (Phoenissae 1254) describing the plans for battle says:

'So did they hail them, **cheering** them to fight.'

Xenophon uses it of **urging** the soldiers to embark upon the ships and to set out on an adventurous voyage (Anabasis 5.6. 19).

Polybius uses it of Lutatius addressing his troops before a naval battle with the Carthaginians (1.60.5). He uses it of Demetrius rallying his men and addressing the ranks before they embarked upon battle (3.19.4). And the word he uses of embarking upon battle is diakinduneuein, which means to accept the risk of battle.

Again and again we find that parakalein (parakaleo) is the word of the rallying-call; it is the word used of the speeches of leaders and of soldiers who urge each other on. It is the word used of words which send fearful and timorous and hesitant soldiers and sailors courageously into battle. (Ed comment: Brethren, does this not have an excellent application!? Believers are engaged in a continual war with the world, the flesh and the devil -- how important are our encouragements/exhortations to fellow soldiers of the Cross, that they might be thereby strengthened to persevere in the fight, to finish the course, to keep the faith! Who have you encouraged today? this week? Do it while today is still called today [cp Heb 3:13-note].)

A **parakletos** is therefore an encourager, one who puts courage into the faint-hearted, one who nerves the feeble arm for fight, one who makes a very ordinary man cope gallantly with a perilous and a dangerous situation. Here then we have the great work of the Holy Spirit. To put it in modern language, the Holy Spirit makes men able to cope with life. The Holy Spirit is in fact the fulfilment of the promise, 'Lo, I am with you always even unto the end of the world' (Matt. 28.20).

1.

July 20, 1997 — by David C. Egner

XIV. RUOK? DAY

<http://www.ruokday.com.au/>

The screenshot shows the homepage for RUOK? Day 2011. At the top, there is a navigation bar with the RUOK? logo and the tagline "A conversation could change a life." To the right of the logo are links for "ABOUT RUOK?", "RUOK? VIDEOS", "HOW TO ASK RUOK?", "REGISTER NOW", "RUOK? MERCHANDISE", and "MEDIA & POLICY". Further right are social media icons for Facebook, Twitter, and YouTube, and a "NEED HELP NOW? Click here" button.

The main content area features a video player with a play button and a "RUOK? DAY Thursday Sept 15th" overlay. Below the video player is a "MAKE A DONATION" section with links: "How do I get help now?", "How can I help others?", "Accessing free resources", "Dealing with bereavement?", and "Our stories". There are also two video thumbnails: "Watch 2010 Hype" and "Watch Natalie Tran".

Below the main content area are three columns of information:

- WHAT IS RUOK? DAY?** A graphic with yellow smiley faces and the text "RUOK? DAY Thursday 15 September 2011". Below it, text reads: "RUOK? Day 2011 is on 15th September. On this day we want everyone across the country from all backgrounds and all walks of life to ask friends, families and colleagues: 'Are you OK?'. It's so simple. [Read more](#)"
- FREE RESOURCES** A graphic showing a crowd of people holding yellow balloons. Below it, text reads: "RUOK? Day has developed resources to encourage people to connect with friends and loved ones. Sign up for RUOK? at Work, RUOK? at School, RUOK? at Uni, RUOK? in Health and RUOK? in sport. [Read more](#)"
- PRINCIPAL SPONSOR** The Medibank Community Fund logo. Below it, text reads: "As part of its commitment to encouraging all Australians to stay connected and get involved in their local communities, Medibank Community Fund is proud to be the principal sponsor of RUOK? Day. [Read more](#)"

XV. PARAKALEO

A. CALL FOR HELP

B. COMFORT

1. Empathy, emotional support
2. Physical help, food, shelter, nursing the sick

C. ENCOURAGE

1. BE Be Encouraged
 - a) Give strength
2. Words of encouragement

D. SPEAK UP FOR, REPRESENT

E. ADMONISH, URGE

1. In the future we plan to look at each meaning of parakaleo
2. How they are part of who Jesus was, and the life he has called us to participate in, and share with others

XVI. EXAMPLES OF ENCOURAGEMENT

A. COLIN CRUZE;

One human being cannot effect divine deliverance *from* affliction for another, but it is possible to share with another sufferer the encouragement received *in* the midst of one's own afflictions.

The testimony of God's grace in one's life is a forceful reminder to others of God's ability and willingness to provide the grace and strength they need.

B. "HELP"

1. Groups; Example of when you have been encouraged by someone
 - a) What did they say, how did it impact you

XVII. BARNABAS:

A. SON OF ENCOURAGEMENT

B. ENCOURAGING WORDS

July 20, 1997 — by [David C. Egner](#)

Read: [Hebrews 10:19-25](#)

Let us consider one another, . . . exhorting one another. —[Hebrews 10:24-25](#)

Bible in a year:

[Psalms 26-28; Acts 22](#)

Amy had just about had it with her lively 2-year-old. The week had been difficult as she tried to stay ahead of her little tornado. Over and over again Amy had to say no or give patient reminders about correct behavior. It required vast amounts of emotional energy.

Then came the Sunday evening service. There was no junior church, and her little girl was at her wiggly, loud-whisper, constant-motion best. At one point all that could be seen was her feet sticking straight up in the air as she lay on the pew. Amy was frustrated and embarrassed. What must the older couple sitting right behind her be thinking?

As she came into the church the next week, she ran into the older gentleman. "Uh-oh," she said to herself, "Here it comes." She was surprised by what he said. "What a great little girl you have. She's a special gift from God to you." It was just the kind of understanding and encouragement she needed to make the task of mothering her active little girl easier.

We go to church for a lot of reasons—worship, giving, learning. According to [Hebrews 10:24-25](#), we are also there to encourage one another. Perhaps today you can offer the kind of encouraging word that lifted Amy.

Thinking It Over

How have you been encouraged by someone recently?

How can you become more responsive to people who need an encouraging word?

A few kind words can make the difference between giving up and going on.

XVIII. II CORINTHIANS

A. BARNETT;

Some ministers today unhelpfully raise the hopes of their people by promising them immediate health and prosperity, as their due portion from God.

These promises appear to be tailor-made for a society whose need for instant gratification is unprecedented in history.

Paul, by contrast, soberly refers to his readers' *sufferings*, and he promises, not immediate healing and success, but God's *comfort* which they will experience as they patiently endure (verse 6)

B.

The Ministry of Mending

"Comfort" Greek "paraklesis – parakletos – parakaleo"

By Dr. Gary M. Gulan, ©1993 (Rev. 96,10)¹⁶

http://www.beyondthepulpit.org/articles/doc_download/1471-qparaklesisq-comfort

Introduction: At the start of each lesson we want to remind you of the ministry of "comfort." The English word "comfort" is the "anchor word" we are using in our series. Our English word "comfort" comes from two Latin words, "cum" in Latin meaning "with" and "fortis" in Latin meaning "fortification, fortress, or fortify." One commentator stated the English word "comfort" literally means a "strengthened-wither" or more understandably "someone who is with you giving strength."¹

We are going to explore other words that although not translated "comfort," can give "comfort" by their very nature, meaning and usage.

1. Word Usage in Language/Translations

A. forms used (Greek)

This word "parakletos" comes from two Greek words, "para" and "kletos" meaning to "call to one's side."²

B. Times used

This word for comfort is used 142xs in the Greek New Testament its various Greek forms: "paraklesis" is used 29xs; "parakletos" is used 5xs; and "parakaleo" is used 108xs.³

C. Ways used (translated)

"We have no single word in our language that can express the rich, powerful meaning of 'paraclete,' the

English translation of our unique title John uses...."⁴

This word is translated into English many ways:

"parakaleo" translated "beseech" used 43xs

"parakaleo" translated "comfort" used 23xs

"parakaleo" translated "exhort" used 21xs

"parakaleo" translated "desire" used 8xs

"parakaleo" translated "pray" used 6xs

"parakaleo" translated "entreat" used 3xs

"parakaleo" translated "exhortation" used 2xs

"parakaleo" translated "call for" used 1xs

"parakaleo" translated "be of good comfort" used 1xs

"paraklesis" translated "consolation" used 14xs

"paraklesis" translated "exhortation" used 8xs

"paraklesis" translated "comfort" used 6xs

"paraklesis" translated "entreaty" used 1xs

"parakletos" translated "comforter" used 4xs

"parakletos" translated "advocate" used 1xs⁵

2. Word Usage in History

¹⁶ Dr. Gary M. Gulan, *The Ministry of Mending, "Comfort" Greek "paraklesis – parakletos – parakaleo"* ©1993 (Rev. 96,10); http://www.beyondthepulpit.org/articles/doc_download/1471-qparaklesisq-comfort

A. Classic writing

The "calling to one's side" suggests to give aid and help by the use of admonishing, encouraging, consoling, exhorting, inviting, entreating. Its opposite would be "warning" (Gr. "parainesis").⁶

This word for comfort "...can properly mean only 'one called to the side of another,' and that with the secondary notion of counseling or supporting or aiding him."⁷

B. Rabbinical writing

The Rabbinical writers understood the term stating "An advocate is a good intercessor before a magistrate." The "classic usage of the word 'paraklete' was "advocate."⁸

C. The Septuagint writing

The Septuagint (LXX, 250bc-150bc, Greek translation of the Old Testament) used the word "comfort" (Hb. "naham") for the word "comfort" (Gr. "parakaleo").⁹

D. Pre-New Testament writing

The usage of this word prior to the New Testament times was "to make an appeal (102bc)," such as (1.) making an appeal for three soldiers to come to a certain place, and (2.) of the insertion of a name in an agreement of indemnity at the appeal of others.¹⁰

E. During New Testament writing

The usage of this word during the New Testament times was (1.) "calling to one's aid," and (2.) "imploring or appealing on the part of someone."¹¹

This word for comfort "...was used in the first century of one called-in to support another or give him aid. It was a technical term to describe a lawyer in the Greek law courts, one who was called in to aid the accused." "This word denotes one who acts in another's behalf as a mediator, an intercessor, or a comforter."¹²

F. After New Testament

The usage of this word after New Testament times was (1.) "to call to one's side," (2.) "invite," (3.) "summon to one's aid," and it was also used as: (1.) "appeal to, urge, exhort, encourage," (2.) "request, implore, appeal to, entreat," (3.) "comfort, encourage, cheer up," and (4.) "console or conciliate."¹³

In church history by the time you arrive in the 1,300's, this word for comfort was used in several ways in the Roman Catholic and Greek Orthodox churches: (1.) as service of supplication to the Mother of God (theotokos); (2.) as music used: in times of sorrow or distress, and in the supplicatory canon used the first two weeks in August; and (3.) as prayer of intercession to any saint for help in sorrow or distress.

3. Word Usage in the New Testament

A. John 14:16-17; 15:26; 16:17

This word for "comfort" (Gr. "paraklete") recorded by John (John 14:16-17; 15:26; 16:17) was being used by Jesus in a way that was obscure to the disciples but would be a new characteristic of God shared with them through the Holy Spirit.¹⁴

The disciples were going to experience fear, disillusionment, confrontation, and a crushing of their hopes, when Jesus would be put to death and buried. This word shows that Jesus was a "comforter" to them while he was alive because he was "personally along side them." Jesus also taught there was another 'comforter' of the same kind that he would send to them and who would be inside of them.

B. John 14:1,27

This word for comfort is "...used in contexts of fear and where hearts were troubled (John 14:1,27)." ¹⁵

Jesus used "reassurance through comforting words and through a constant reminding of the truths of God." This type of "comfort" can not be given by the world (John 14:27).

C. John 14:18

When Jesus introduces the term "comforter" He assures them he would not leave them "comfortless"

(John 14:18). The word He uses is "orphans" (Gr. "orphanoi"), those who have no one to come along side them and care for them.¹⁶

D. 2 Corinthians 1:3

Paul tells us that "God" is the "originator or source" of this "comfort." God is the only one who can give this type of comfort because it comes from His character.¹⁷

Paul uses the words "of all" (Gr. "pases" genitive) "comfort" which has a couple of ways it is viewed: (1.) the genitive reveals that God has the feeling of pity on the hurting Christian ("mercy" genitive of possession) and He puts forth a special action of comforting ("of all" effective genitive);¹⁸ and (2.) the genitive reveals that God is the "possessor" of the full package of comfort. (possessive genitive).

Paul uses this word "comfort" (Gr. "parakleseos") in two ways: (1.) "comfort" (5xs, 1:4,4,4,4,6) and (2.) "consolation" (4xs, 1:5,6,6,7). God comes "along side" to give His comfort. His special ministry in and with the believer reveal His care and love for them.

Paul uses this word "comfort" (Gr. "parakleseos") in the singular and in the passage he uses the word for "afflicted" (1:6, Gr. "thlibouethe") in the plural; showing that this "comfort" is a package and a one-of-a-kind comfort that addresses and relieves any and all kinds of "distress."

Paul reveals four "purpose clauses" (the word "that") attached with the word "parakelesis:" (1.) In 1:4, Paul reveals that one of the purposes why we receive this comfort from God is so we may minister to other believers; (2.) In 1:7, Paul uses the word "if" (Gr. "eite" with present indicative) which is a first class condition showing the statement is assumed true and should be translated "since."¹⁹ Since the Corinthians were already suffering under affliction, they would also experience the comfort: (3.) In 1:9, Paul reveals through the situation surrounding the giving of God's comfort, that we would "trust not in ourselves" but in God. God's activity within these situations is to develop within us the ability to trust in God; and, (4.) In 1:11, Paul reveals that in God giving comfort that many people can be thankful (Gr. "eucharistethe") for what God has done.

E. 1 Thessalonians 4:18; 5:11; 5:14

This type of comfort is "commanded" (Gr. "parakaleite," present active imperative, three times in 1Thessalonians 4:18; 5:11; 5:14) as an on going and continuous responsibility of Christians to other Christians.²⁰

4. How are we to understand this word?

- used with someone who is fearful
- used with someone who is agitated
- used with someone who feels loneliness and aloneness
- used with someone whose heart is troubled
- coming alongside
- using gentle words of truth
- giving personal care
- reassuring through truth

Christians are commanded to use this "comfort" with other believers.

Perhaps a definition of "paraklesis" or "comfort" would be "called to the side of another, giving aid through comforting, encouraging, or consoling."

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XIX. PARAKALEO

[Ephesians 4:1](#) Commentary

http://www.preceptaustin.org/ephesians_41.htm

Bruce Hurt

Implore (3870) (**parakaleo** from **para** = side of, alongside, beside + **kaleo** [**word study**] = call) means literally to call one alongside, to call someone to oneself, to call for, to summon. **Parakaleo** can include the idea of giving help or aid but the primary sense in the NT is to urge someone to take some action, especially some ethical course of action. Sometimes the word means convey the idea of comfort, sometimes of exhortation but always at the root there is the idea of enabling a person to meet some difficult situation with confidence and with gallantry. See the following discussion for elaboration on the nuances of this great Greek verb.

One writer has said that Paul's use of parakaleo in verses like [Eph 4:1](#), [Ro 12:1](#), [1Th 4:1](#) is "one of the tenderest expressions in all the Bible."

Kent Hughes illustrates the root idea of **parakaleo** "to come alongside and encourage" with the following example

I see this exemplified every time my church has a roller skating party, and the parents put their little ones on skates for the first time. Mom and Dad skate

with their child, holding on to his or her hands, sometimes with the child's feet on the ground and sometimes in the air. But all the time the parents are alongside **encouraging**....[exhortation] is a wonderful gift, and we are to place it at Christ's feet and be willing to be worn out in its use.

Encourage one another - Study the "one anothers" - most positive, some negative

Our English word "**encourage**" means literally "with heart." To encourage in a sense is to give them new heart. Shallow sympathy makes people feel worse --- true spiritual encouragement makes them feel better. It brings out the best in people.

It is worth noting that **parakaleo** is the verb root of **parakletos**, our **Helper** (Comforter = The Holy Spirit) in [Jn 14:16;26;15:26;16:7](#) and our "Advocate" (Jesus)[1Jn 2:1](#); **Kenneth Wuest** adds that...

The verb **parakaleo** refers to the act of calling someone to one's side in order to help one. The noun **parakletos** refers to the one who is called upon to render aid. It was used in the law courts of one who pleads another's cause before a judge, a counsel for the defence, an advocate. In the widest sense it means "a helper, a succorer, one who aids another." In the three passages in the Gospel noted above, the Holy Spirit is the Comforter to the saint, not that He comforts him in the sense of consoling him merely, but that He is sent to be the One to come to the aid of the Christian in the sense of ministering to him in his spiritual life. In the first epistle of John ([1Jn 2:1](#)), the Lord Jesus is the **parakletos** of the believer in the sense that He pleads our cause before our heavenly Father in relation to sin in the life of the Christian, praying us back into fellowship with God by the way of our confession and the cleansing blood. (Wuest, K. S. *Wuest's Word Studies from the Greek New Testament: Eerdmans or Logos or Wordsearch*)

In the context of [Ephesians 4:1](#), **parakaleo** is not simply a request but a plea, an imploring or begging. The idea of **implore** is to beg earnestly or even desperately. Interestingly, the English word **implore** is from the Latin **implorare** meaning to "invoke with tears"! Clearly, Paul wants the Gentile believers in Ephesus to be all they can be in Christ (cp one of Paul's life goals for all disciples - [Col 1:28-note](#), [Col 1:29-note](#), which is a good goal for all believers to pursue given the fact that we have all been commissioned by our Lord to go and make disciples. [Mt 28:18, 19, 20](#))

The **present tense** indicates that it was Paul's practice (even though separated from them physically in prison) to continually come alongside the believers (via this epistle, and surely also via his prayers for them). It is notable that Paul does not issue a command to walk worthy (even as he did not make [Ro 12:1 a](#) command-see below). Instead Paul based his call upon the glorious truths that had brought his readers from far away to near (to God), and in so doing was gently and tenderly appealing to them in the "language of grace" (cp [Ep 4:29-note](#)). Similarly at the beginning of his practical section in the letter to the saints at Rome Paul wrote...

I **urge** (parakaleo) you **therefore** (Paul uses "therefore" as in [Eph 4:1](#) to draw his reader's attention back to the preceding glorious truths, including the mercies of God, cp [Ro 11:30, 31](#)), brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. And **do not be conformed** to this world, but **be transformed** by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect. ([Ro 12:1-note](#); [Ro 12:2-note](#))

Regarding **implore** (beseech) **Ruth Paxson** writes...

Oh! the intensity of desire and the deep sense of responsibility which the aged apostle writes into that word "beseech!" He has already given them a marvellous revelation of their heavenly calling. Now with equal clarity he would show their responsibility for a corresponding conduct. It would well repay you to make a study of such words and phrases as "therefore," "wherefore," "for," "that," "as," "so," "let," "be ye," "be not ye," "see then," in Ephesians to see how Paul's appeals are always made on the ground of one's condition corresponding with one's position. "Ye are" -- "therefore be ye" -- is invariably the basis of Paul's appeal. (Ibid. Page 86)

Since a person can be **called alongside** for many purposes, the Greek word **parakaleo** has a wide range of meanings as evidenced by the many ways it is translated into English in the NAS version ([kaleo](#)). The meanings of parakaleo include to entreat, to appeal to, to summon, to comfort, to exhort, or to encourage.

The familiar English word **paraclete** (transliteration of the Greek term **parakletos**) is derived from **parakaleo**. Webster's 1828 dictionary defines **paraclete** as "Properly, an advocate; one called to aid or support; hence, the consoler, comforter or intercessor, a term applied to the Holy Spirit." **Nelson's New Illustrated Bible Dictionary** adds that **paraclete** is "one who speaks in favor of" as an intercessor, advocate, or legal assistant. The word, translated as "Comforter" or "Counselor," appears only in the Gospel of John. Jesus applied the term to the Holy Spirit, who would be an advocate on behalf of Jesus' followers after His ascension; the Spirit would plead their cause before God ([John 14:16, 26](#); [15:26](#); [16:7](#))." In sum, the idea of **paraclete** is one who speaks or intercedes for someone in the presence of another, often with a legal connotation in the ancient world.

Our Daily Bread Devotionals Related to Encouragement and Comfort:
[Encouraging Words](#); [Ongoing Encouragement](#); [Dying For Encouragement](#);
[Encourage The Faithful](#); [Encouraging Words](#); [Encouraging People](#); [Encouraging Examples](#); [Encourage Yourself](#); [Help Them To Achieve](#); [Teamwork](#); [It Takes Just One \(The "Antonym of Encouragement"\)](#); [A Kind Word](#); [The Gifted Church](#); [Ring The Bell](#); [Life Words](#); [A Good Word](#); [A Letter From Dad](#); [The Value Of Friends](#);
[Comforted To Comfort](#); [Learning To Comfort](#); [I Was Wrong!](#); [Booster Words](#);
[Seize The Day](#); [Cheering Each Other On](#); [Truth And Tenderness](#)

Devotionals from Bible.org: [Light-Weight Championship](#); [Car Accident](#); [The Pianist](#); [Playing Darts](#); [A Compliment—great-motivator](#); [Photographer Nothing Like a Hug](#).

Here's a great example of **an encouraging illustration** called "**Helpful Honks**"...

Each fall we are visited by flocks of migrating geese who stop off at a meadow near our home. For several weeks those birds fly in long, wavy V-formations over our house, honking as they go. But then, as winter approaches, they are off again on their long flight south.

A student of mine furthered my education and my appreciation for these visitors from the north. I learned that geese fly at speeds of 40 to 50 miles per hour. They travel in formation because as each bird flaps its wings, it creates an updraft for the bird behind it. They can go 70 percent farther in a group than they could if they flew alone.

Christians are like that in a way. When we have a common purpose, we are propelled by the thrust of others who share those same goals. We can get a lot further together than we can alone.

Geese also honk at one another. They are not critics but encouragers. Those in the rear sound off to exhort those up front to stay on course and maintain their speed.

We too move ahead much more easily if there is someone behind us encouraging us to stay on track and keep going.

Is there someone flying in formation with you today to whom you might give some "helpful honks?" --by Haddon W. Robinson ([Our Daily Bread](#), Copyright RBC Ministries, Grand Rapids, MI. Reprinted by permission. All rights reserved) (Bolding and color added)

Let's encourage one another
As we seek to stay on track;
If we keep our goal before us,
We will not be looking back. —Sper

**We can go a lot farther together than we can alone.
Correction may mold us, but encouragement will motivate us.
([See Six Ways You Can Encourage Someone Today](#))**

Someone has written that more people fail for **lack of encouragement** than for any other reason. Chuck Swindoll rightly remarked "How many people *stop* because so few say, 'Go!'" Even in the secular world encouragement is a powerful motivator. How much more so when Spirit controlled believers let their light shine by giving encouragement that brings glory to their Father in heaven ([Mt 5:16](#))! Spurgeon once said "It does people good to be told how highly we value them. There is many a Christian man and woman who would do better if now and then someone would speak a kindly word to them, and let them know that they had

done well." Encouragement is like a peanut butter sandwich—the more you spread it around, the better things stick together.

Flatter me, and I may not believe you.
Criticize me, and I may not like you.
Ignore me, and I may not forgive you.
Encourage me, and I will not forget you.
- William Arthur Ward

The meanings of **parakaleo** include the following nuances, with the context determining which is the most appropriate in a given verse. One often encounters different English words when comparing translations of **parakaleo** on the same verse, and this simply reflects the overlap of these various meanings. For example, to make this point notice that **parakaleo** in [Mt 8:5](#) is translated with almost every one of the possible English words -- imploring = **NAS**, asking for help = **NIV, NET**, beseeching = **KJV, Geneva, ASV, RSV**, pleading with = **NKJV**, calling upon = **Young's Literal**, plead with = **Living Bible**, begged = **Good News Translation**, with a request = **Bible in Basic English**, begging = **Amplified**, entreated = **Weymouth**, appealed to = **New American Bible.**, appealing to = **NRSV, ESV**, begged him repeatedly = **International Std Version**, Take a moment and read through the NT occurrences of parakaleo below ([click](#)) to give you a better sense of how this word is used by the NT writers.

(1) **To exhort:** (**Related Resource:** [See Brief Discussion of the Spiritual Gift of Exhortation](#))

Our English word is derived from Latin *exhortari*, from *ex* = out + *hortari* = to excite. **Exhort** = to incite or stimulate to exertion or action by argument or advice, to strongly urge, to persuade someone strongly, to make urgent appeal to someone. Some synonyms for exhort = egg on, goad, prick, prod, prompt, spur. The idea of exhort (giving exhortation) is to motivate someone to action, to rouse them (eg, out of there "spiritual stupor") to their godly duty by virtue of proposing suitable motives (eg, see [Ro 12:8-note](#)). **Do you have the "gift" of exhortation? Are you using your gift in the body in which God has placed you? Does your exhortation sound more like a goad or an appealing appeal?** Remember also that it's difficult for "spiritual hermits" to come alongside other believers unless they come out of their isolation. Like the old secular commercial said "Reach out and touch someone". Good advice for believers!

Closely related to the meaning "**to exhort**" is the meaning "**to urge**" (Urge from Latin *urgere* = to press, push) which means to press, to push, to drive, to impel, to apply force to, to press the mind or will, to press by motives, arguments, persuasion or importunity.

The **New Unger's Bible Dictionary** says that exhortation has been defined as "the act of presenting such motives before a person as may excite him to the performance of duty." (E.g., a good example of motivating one to action is seen in use of parakaleo in the **LXX** of [Dt 3:28](#))

(2) To implore, to beg, to beseech, to entreat, to earnestly ask for, to appeal to ([Mt 8:5](#), [18:32](#), [Mk 1:40](#), [Acts 9:38](#), [16:9](#), [Philemon 1:10](#). In [Lk 8:41](#) clearly parakaleo conveys the sense of to help or bring aid.) - The idea here in part is that one is speaking with persistence to another person, making a strong request.

The demons **entreat** Jesus in [Mt 8:31](#), [18:29](#), [Mk 5:12](#), [Lk 7:4](#). How sad that men **entreated** Jesus to depart ([Mk 5:17](#), [Mt 8:34](#)). On the other hand those who were suffering **entreated** Him for healing and relief ([Mt 14:36](#), [Mk 5:18](#), [6:56](#), [7:32](#), [8:22](#))

Entreat means ask earnestly; to beseech, to petition or plead with urgency and especially in order to persuade, to solicit pressingly, to beg, to importune.

Implore ([see above](#))

Beseech means to ask urgently and fervently for something.

Therefore, we are ;;ambassadors for Christ, ;;as though God **were making an appeal (parakaleo)** through us; we beg you on behalf of Christ, be ;;reconciled to God. ([2 Co 5:20](#)).

(3) To console, to comfort ([Ep 6:22-note](#), [2Th 2:17](#), In the Greek or **LXX** of [Ps 23:4-note](#) [where God parakaleo's David] and [Ru 2:13-note](#), where Ruth is referring to the **comfort** Boaz had shown her. **Men, do you "comfort" your wives or "combat" with your wives?** cp [Pr 31:28](#)) Notice how the literal meaning of parakaleo (to come alongside) comes into play when comforting someone. We can hardly comfort them if we don't draw near (which can be physically, by phone, email, etc).

Comfort (from Late Latin *confortāre* to strengthen very much, from Latin *con-* = intensives meaning + *fortis* = strong = to strengthen much) means to ease the pain of, to strengthen, to invigorate, to cheer, to enliven, to soothe. Webster's 1828 definition says that to comfort is "*To strengthen the mind when depressed or enfeebled; to console; to give new vigor to the spirits; to cheer, or relieve from depression, or trouble.*"

Note the source of the Psalmist's **comfort** in the following verse which uses **parakaleo**...in each case in some way connected with the Word of God (**Are you going to the Word to be comforted? Or are you looking for comfort in all the wrong places, to make a play on an old country and western song?**)

[Psalm 119:50](#) This is my **comfort (LXX = parakaleo)** in my affliction, that Your word has revived me.

Spurgeon comments: it is clear that the Psalmist had affliction -- affliction peculiar to himself, which he calls "my affliction"; that he had

comfort in it, -- comfort specially his own, for he styles it "my comfort"; and that he knew what the comfort was, and where it came from, for exclaims -- "this is my comfort". The worldling clutches his money bag and says, "this is my comfort"; the spendthrift points to his gaiety, shouts, "this is my comfort"; the drunkard lifts his glass, and sings, "this is my comfort"; but the man whose hope comes from God feels the giving power of the word of the Lord, and he testifies, "this is my fort." Paul said, "I know whom I have believed." Comfort is desirable all times; but comfort in affliction is like a lamp in a dark place. Some unable to find comfort at such times; but it is not so with believers, their Saviour has said to them, "I will not leave you comfortless." have comfort and no affliction, others have affliction and no comfort; the saints have comfort in their affliction.

The **word** frequently **comforts** us by increasing the force of our inner "this is my comfort; thy word hath quickened me." To quicken the is to cheer the whole man. Often the near way to consolation is sanctification and invigoration. If we cannot clear away the fog, it may be to rise to a higher level, and so to get above it. Troubles which weigh down while we are half dead become mere trifles when we are full of Thus have we often been raised in spirit by quickening grace, and the thing will happen again, for the Comforter is still with us, the Consolation of Israel ever liveth, and the very God of peace is evermore our Father. Looking back upon our past life there is one ground of comfort as to state -- the word of God has made us alive, and kept us so. We were but we are dead no longer. From this we gladly infer that if he had meant to destroy he would not have quickened us. If we were only hypocrites worthy of derision, as the proud ones say, he would not revived us by his grace. An experience of quickening is a fountain of cheer.

Psalm 119:52 I have remembered Your ordinances from of old, O LORD, and **comfort** (**LXX** = **parakaleo**) myself.

When we see no present display of the divine power it is wise to fall back upon the records of former ages, since they are just as available as if the transactions were of yesterday, seeing the Lord is always the same. Our true **comfort** must be found in what our God works on behalf of truth and right, and as the histories of the olden times are full of divine interpositions it is well to be thoroughly acquainted with them (**Ed**: In other words, make sure you spend some time in the Old Testament. It is very "modern" when it comes to its salutary effects to one's soul!). Moreover, if we are advanced in years we have the providence of our early days to review, and these should by no means be forgotten or left out of our thoughts. The argument is good and solid: He who has shown Himself strong on behalf of His believing people is the **immutable** God, and therefore we may expect deliverance at His hands. The grinning of the proud will not trouble us when we remember how the Lord dealt with their predecessors in by gone periods; He destroyed them at the deluge, He confounded them

at Babel, He drowned them at the Red Sea, He drove them out of Canaan: He has in all ages bared His arm against the haughty, and broken them as potters' vessels. While in our own hearts we humbly drink of the mercy of God in quietude, we are not without **comfort** in seasons of turmoil and derision; for then we resort to God's justice, and remember how He scoffs at the scoffers: "He that sitteth in the heavens doth laugh, the Lord doth have them in derision." ([Ps 2:4-note](#))

When he was greatly derided the Psalmist did not sit down in despair, but rallied his spirits. He knew that **comfort** is needful for strength in service, and for the endurance of persecution, and therefore he comforted himself. In doing this he resorted not so much to the sweet as to the stern side of the Lord's dealings, and dwelt upon His judgments. If we can find sweetness in the divine justice, how much more shall we perceive it in divine love and grace. How thoroughly must that man be at peace with God who can find comfort, not only in His promises, but in His judgments. Even the terrible things of God are cheering to believers. They know that nothing is more to the advantage of all God's creatures than to be ruled by a strong hand which will deal out justice. The righteous man, has no fear of the ruler's sword, which is only a terror to evil doers. When the godly man is unjustly treated he finds **comfort** in the fact that there is a Judge of all the earth who will avenge his own elect, and redress the ills of these disordered times.

[Psalm 119:76-note](#) O may Your lovingkindness **comfort** (**LXX** = **parakaleo**) me, According to Your word to Your servant.

Verse 76. -- Comfort

- 1) May be a matter of prayer.
- 2) Is provided for in the Lord.
- 3) Is promised in the word.
- 4) Is of great value to the believer.

Verse 76. --

- 1) The need of comfort.
- 2) The source of comfort: "Thy merciful kindness."
- 3) The rule of comfort: "According to thy word." --G.R.

[Psalm 119:82-note](#) My eyes fail with longing for Your word, while I say, "When will You **comfort** (**LXX** = **parakaleo**) me?"

(4) To encourage ([Col 2:2-note](#); [Col 4:8-note](#), **LXX** = [Isa 35:3](#)) This sense is often very difficult for me to separate from the idea of exhorting as discussed in #1 above.

MacArthur notes that the "the ministry of exhortation has several elements. It involves persuasion (;[Acts 2:14;14:22;Titus 1:9](#)), pleading ([2Co 8:17](#)), comforting ([1Th 2:11](#)), encouraging ([1Th 4:1](#)), and patient reiterating of important doctrine (;[2Ti 4:2](#));."

Encourage (From French = *encourager* in turn from *en-* + *courage*, which is from *coeur*, = the heart) from it's derivation means "with heart". To **encourage** means to (in a sense) give another person "new heart". Webster's 1828 dictionary says **encourage** means "*To give courage to; to give or increase confidence of success; to inspire with courage, spirit, or strength of mind; to embolden; to animate; to incite; to inspirit.*" To **encourage** means to fill with courage or strength of purpose especially in preparation for a hard task. Synonyms include to animate, buoy up, cheer, embolden, enhearten, hearten, inspire, inspirit, nerve, reassure, rouse, steel, strengthen. Shallow sympathy makes people feel worse-genuine spiritual encouragement makes them not just feel better but most importantly brings out the best in them. It is instructive to study the antonyms of **encourage** including words like "*daunt, depress, deter, discourage, dishearten, dispirit, dissuade, hinder, inhibit, intimidate, prevent, retard, scare, throw cold water on*" (from Collins Thesaurus. Glasgow: HarperCollins) **Dearly beloved of God, would you place yourself in the "synonym" or the "antonym" group?**

Note that this sense of **parakaleo** is found especially in the Epistle to the Hebrews, which the author even refers to as a "**word of exhortation** (or encouragement)" ([He 13:22-note](#))

But (see context [He 3:12-note](#)) **encourage** ([present imperative](#) = not a suggestion but a command for these Hebrew Christians to make this a continual practice in light of the ever present danger he goes on to explain [by way of application there is a continual need for this genre of encouragement in our churches for the same reason - so they do not become hardened!]) one another day after day, as long as it is still called "Today," so that none of you will be hardened by the deceitfulness of sin. ([Heb 3:13-note including in depth discussion about the "deceitful" nature of sin.](#))

[He 10:25-note](#) (context = [He 10:24](#)) not forsaking our own assembling together (Note how forsaking impedes "coming alongside"! You cannot truly "do church" unless you are mingling with the members!), as is the habit of some, but **encouraging** one another; (What should motivate all believers to be encouragers? What "time" is it? What "day" is "drawing near"?) and all the more as you see the day drawing near.

(5) With the nuance of to teach or to instruct ([Titus 1:9](#))

(6) To summon (as to one's aid - [Mt 26:53](#)), to call for, to call to one's side ([Acts 28:20](#)).

(7) To invite ([Acts 28:14](#))

William Barclay has a very insightful note on some of the secular uses of **parakaleo** and the derivative word **parakletos**...

(i) At its most general **parakalein** (parakaleo) means to call in, to summon. So a man is said to call in an ally (summachos) (Herodotus, 7.158); to call in a counselor to give advice (sumboulos) (Xenophon, Anabasis 1.6.5); to call in an advocate to plead a case in the law courts (sunegoros) (Aeschines, 2.184).

It is also used of calling upon a man to undertake a public duty such as the duty of gymnasiarch, whose duty it was to maintain and train a team at his own expense to run in the torch race.

Finally, it is used of calling in the gods as helpers (boethoi) (Epictetus, 3.21.12).

It is clear that in every case the summons is to help, to service, to assistance. Therefore at its widest a **parakletos** (derived from parakaleo - used of the Holy Spirit in [Jn 14:16](#), [26](#), [15:26](#), [16:7](#), and Jesus in [1Jn 2:1](#)) is a person who is called in to help in a situation with which a man by himself cannot cope. It is true that the basic meaning of parakletos is helper, but we must now try to put some more definite content into the meaning of the help which is sought and given.

(ii) Let us look next at one of the rare meanings of the word **parakalein** (parakaleo). In ordinary secular Greek the word **parakalein** very rarely means to comfort, in the sense of to console. But it does have that meaning in the Septuagint. It is so used in [Ps 71.21](#), 'Thou shalt increase my greatness and comfort me on every side.' It is the word which is used in the great passage in [Isa 40.1](#), [2](#), 'Comfort ye, comfort ye, my people, saith your God.' In the two later versions of the Septuagint, those of Aquila and Theodotion, parakletos is the word used in [Job 16.2](#), 'Miserable comforters are ye all.' It is then possible to take parakletos to mean one called in to comfort and to console; but two things have to be noted. First, it is by far the rarest meaning of the word. Second, even if it be taken in that sense, it still has the background of a comfort which makes a man able to stand on his two feet and face life. In [Job 4.4](#) the Moffatt translation is, 'Your words have kept men on their feet,' and that is a description of the effect of the comfort which parakalein describes.

(iii) In ordinary secular Greek by far the most characteristic usage both of **parakalein** (parakaleo) and parakletos is in connexion with **help given in some kind of legal trial**. In Greece the **parakletos** was the friend of the accused person, called in to speak in support of his character, in order to enlist the sympathy of the judges in his favour. In Demosthenes it can be used for the counsel for the defence. It means someone who will present someone else's case to some other person or to some other authority in the most favourable light. Diogenes Laertius (4.50) tells about the answer of the philosopher Bion to a man who was a talkative nuisance. Bion said: 'I will do my of the Law gains for himself one parakletos, advocate; he who commits one transgression gains to himself one kategoros, accuser.' 'In the heavenly judgment a man's parakletoi, advocates, are repentance and good works.' 'All the righteousness and mercy which an Israelite doeth in the world, are great peace and great parakletoi, advocates, between him and his Father in heaven.'...

But above all **parakalein** (parakaleo) is used of exhorting troops who are about to go into battle. Aeschylus (Persae 380) says of the ships sailing into battle;

'The long galleys **cheered** (parakalein) each other, line by line.'

Euripides (Phoenissae 1254) describing the plans for battle says:

'So did they hail them, **cheering** them to fight.'

Xenophon uses it of **urging** the soldiers to embark upon the ships and to set out on an adventurous voyage (Anabasis 5.6. 19).

Polybius uses it of Lutatius addressing his troops before a naval battle with the Carthaginians (1.60.5). He uses it of Demetrius rallying his men and addressing the ranks before they embarked upon battle (3.19.4). And the word he uses of embarking upon battle is diakinduneuein, which means to accept the risk of battle.

Again and again we find that parakalein (parakaleo) is the word of the rallying-call; it is the word used of the speeches of leaders and of soldiers who urge each other on. It is the word used of words which send fearful and timorous and hesitant soldiers and sailors courageously into battle. (Ed comment: Brethren, does this not have an excellent application!? Believers are engaged in a continual war with the [world](#), the [flesh](#) and the [devil](#) -- how important are our encouragements/exhortations to fellow soldiers of the Cross, that they might be thereby strengthened to persevere in the fight, to finish the course, to keep the faith! Who have you encouraged today? this week? Do it while today is still called today [cp [Heb 3:13-note](#)].)

A **parakletos** is therefore an encourager, one who puts courage into the faint-hearted, one who nerves the feeble arm for fight, one who makes a very ordinary man cope gallantly with a perilous and a dangerous situation. Here then we have the great work of the Holy Spirit. To put it in modern language, the Holy Spirit makes men able to cope with life. The Holy Spirit is in fact the fulfilment of the promise, 'Lo, I am with you always even unto the end of the world' ([Matt. 28.20](#)).

It is quite clear that the translation comforted which in the days of Wycliffe was perfectly adequate and correct for **parakletos** has now become much too narrow and much too limited. To limit, even by suggestion, the work of the Holy Spirit to consolation and to comfort is sadly to belittle the work of the Spirit. By the study of the word parakletos we have come to see the wide scope in time and eternity of the parakletos.

(i) The word **parakletos** always means someone called in to help and to render some service; therefore the Holy Spirit is essentially the helper of men.

(ii) The word **parakletos** has a great Septuagint background to that kind of comfort and consolation in distress which keeps a man on his feet, when, left to himself, he would collapse. It is the comfort which enables a man to pass the breaking-point and not to break.

(iii) The word **parakletos** has a great background in Greek law. The parakletos was the prisoner's friend, the advocate and counsel for the defence, the man who bore witness to his friend's character when he most needed it, and when others wished to condemn him; therefore when we describe the glorified Christ as our parakletos we mean that he is there to speak for us before God.

(iv) The word **parakalein** (parakaleo) is the word for exhorting men to noble deeds and high thoughts; it is especially the word of courage before battle. Life is always calling us into battle and the one who makes us able to stand up to the opposing forces, to cope with life and to conquer life is the parakletos, the Holy Spirit, who is none other than the presence and the power of the risen Christ. ([Barclay, William: New Testament Words: Westminster John Know Press, 1964](#))

PARAKALEO

109x in 105v in NAS

Gospel Uses of Parakaleo = [Mt 2:18](#); [5:4](#); [8:5](#), [31](#), [34](#); [14:36](#); [18:29](#), [32](#); [26:53](#); [Mk 1:40](#); [5:10](#), [12](#), [17](#), [18](#), [23](#); [6:56](#); [7:32](#); [8:22](#); [Lk 3:18](#); [7:4](#); [8:31](#), [32](#), [41](#); [15:28](#); [16:25](#);

Acts Uses of Parakaleo = [Acts 2:40](#); [8:31](#); [9:38](#); [11:23](#); [13:42](#); [14:22](#); [15:32](#); [16:9](#), [15](#), [39](#), [40](#); [19:31](#); [20:1](#), [2](#), [12](#); [21:12](#); [24:4](#); [25:2](#); [27:33](#), [28](#); [28:14](#), [20](#);

Pauline Uses of Parakaleo = [Ro 12:1-note](#), [Ro 12:8-note](#); [Ro 15:30-note](#); [Ro 16:17-note](#); [1Cor 1:10](#); [4:13](#), [16](#); [14:31](#); [16:12](#), [15](#); [2Co 1:4](#), [6](#); [2:7](#), [8](#); [5:20](#); [6:1](#); [7:6](#), [7](#), [13](#); [8:6](#); [9:5](#); [10:1](#); [12:8](#), [18](#); [13:11](#); [Ep 4:1-note](#); [Ep 6:22-note](#); [Php 4:2-note](#); [Col 2:2-note](#); [Col 4:8-note](#); [1Th 2:12-note](#); [1Th 3:2-note](#), [1Th 3:7-note](#); [1Th 4:1-note](#), [1Th 4:10-note](#), [1Th 4:18-note](#); [1Th 5:11-note](#), [1Th 5:14-note](#); [2Th 2:17](#); [3:12](#); [1Ti 1:3](#); [2:1](#); [5:1](#); [6:2](#); [2Ti 4:2-note](#); [Titus 1:9-note](#); [Titus 2:6-note](#), [Titus 2:15-note](#); [Philemon 1:9](#), [10](#);

Non-Pauline Uses of Parakaleo = [Heb 3:13-note](#); [He 10:25-note](#); [He 13:19-note](#), [He 13:22-note](#); [1Pe 2:11-note](#); [1Pe 5:1-note](#), [12](#); [Jude 1:3](#)

Parakaleo has a host of renderings in the English (NAS) reflecting the various nuances of meaning of this major NT verb = appeal(4), appealed(1), appealing(2), beg(1), begging(2), beseeching(1), comfort(5), comforted(11), comforts(2), conciliate(1), encourage(6), encouraged(4), encouraging(3), entreat(1), exhort(8), exhortation*(1), exhortations(1), exhorted(2), exhorting(3), exhorts(1), given(1), implore(4), implored(9), imploring(5), invited(2), making an appeal(1), plead(1), pleaded(1), pleading(1), preach(1), requested(1), urge(17), urged(5), urging(1). (The **KJV** versions translates **parakaleo** as beseech 43, comfort 23, exhort 21, desire 8, pray 6, intreat 3, misc 4, vr besought 1)

Parakaleo - 82v in the non-apocryphal **Septuagint (LXX)** - [Ge 24:67](#) (comforted); [Ge 37:35](#) (comforted); [Ge 38:12](#); [50:21](#); [Ex 15:13](#); [Dt 3:28](#); [13:6](#); [32:36](#); [Jdg 2:18](#); [21:6](#), [15](#); [Ru 2:13](#); [1Sa 15:11](#); [22:4](#); [2Sa 10:2](#), [3](#); [12:24](#); [13:39](#); [24:16](#); [1Chr 7:22](#); [19:2](#), ; [Es 5:1](#), [2](#); [Job 2:11](#); [4:3](#); [7:13](#); [21:34](#); [29:25](#); [42:11](#); [Ps 23:4](#); [69:20](#); [71:21](#); [77:2](#); [86:17](#); [90:13](#); [119:50](#), [52](#), [76](#), [82](#); [126:1](#); [135:14](#); [Pr 1:10](#); [8:4](#); [Ec 4:1](#); [Is 10:31](#), [32](#); [13:2](#); [21:2](#); [22:4](#); [33:7](#); [35:4](#); [38:16](#); [40:1](#), [2](#), [11](#); [41:27](#); [49:10](#), [13](#); [51:3](#), [12](#), [18](#), [19](#); [54:11](#); [57:5](#), [18](#); [61:2](#); [66:12](#), [13](#); [Lam 1:2](#), [9](#), [16](#), [21](#); [2:13](#); [Ezek 14:23](#); [24:17](#), [22](#), [23](#), [31:16](#); [32:31](#); [Zech 10:2](#). Notice especially the 16 uses in Isaiah 40-66, chapters in which deliverance is promised to the people, truth which would bring comfort to those (who had ears to hear) who were in Babylonian captivity.

[Isaiah 35:4](#) Say to those with anxious heart, "**Take courage** (a command in Hebrew) (**LXX** = **parakaleo**; Brenton's English translation = "**Comfort** [parakaleo] **one another**" = a command in the **orist imperative** calling for immediate attention!), fear not. Behold, your God will come with vengeance; The recompense of God will come, But He will save you."

Comment: God is speaking to Israel, but the principle is applicable to any believer who is suffering from an "anxious heart" condition.

[Isaiah 40:1](#) "**Comfort** (**LXX** = **parakaleo** in the **present imperative** = continually comfort is the idea!), O **comfort** (see prior comment) My people," says your God. ([Listen to Handel's beautiful 'Comfort Ye My People' and ponder His comfort for you as His child by grace through faith'](#))

[Isaiah 51:12](#) "I, even I, am He who **comforts** (**LXX** = **parakaleo**) you. Who are you that you are afraid of man who dies And of the son of man who is made like grass,

[Isaiah 61:2](#) To proclaim the favorable year of the LORD (The first part of the verse is quoted by Jesus in [Lk 4:19](#) but not the second part of the verse and he declared these prophecies as fulfilled in [Lk 4:20](#), [21](#). There is a clear gap of time [See discussion of [Prophetic Time Gaps](#)] between the first part of [Isa 61:2](#) fulfilled in Messiah's First Coming and the second part which is yet to be fulfilled at His **Second Coming** - notice that although there will be vengeance when Messiah returns, there will be comfort for those who mourn - see [Zech 12:10](#) for those Jews who will mourn) and the day of vengeance of our God; To **comfort** all who mourn.

Here are all the uses of **parakaleo** in the NT...

[Matthew 2:18](#) "A VOICE WAS HEARD IN RAMAH, WEEPING AND GREAT MOURNING, RACHEL WEEPING FOR HER CHILDREN; AND SHE REFUSED TO **BE COMFORTED**, BECAUSE THEY WERE NO MORE."

[Matthew 5:4](#) "Blessed are those who mourn, for they **shall be comforted**."

[Matthew 8:5](#) And when Jesus entered Capernaum, a centurion came to Him, **imploing** (**present tense** = continually) Him,

[Matthew 8:31](#) The demons began to **entreat** Him, saying, "If You are going to cast us out, send us into the herd of swine."

[Matthew 8:34](#) And behold, the whole city came out to meet Jesus; and when they saw Him, they **implored** Him to leave their region.

[Matthew 14:36](#) and they **implored** Him that they might just touch the fringe of His cloak; and as many as touched it were cured.

[Matthew 18:29](#) "So his fellow slave fell to the ground and began to **plead** with him, saying, 'Have patience with me and I will repay you.'

[Matthew 18:32](#) "Then summoning him, his lord said to him, 'You wicked slave, I forgave you all that debt because you **pleaded** with me.'

[Matthew 26:53](#) "Or do you think that I cannot **appeal** to My Father, and He will at once put at My disposal more than twelve legions of angels?"

[Mark 1:40](#) And a leper came to Jesus, **beseeking** Him and falling on his knees before Him, and saying, "If You are willing, You can make me clean."

[Mark 5:10](#) And he began to **implore** Him earnestly not to send them out of the country.

[Mark 5:12](#) The demons **implored** Him, saying, "Send us into the swine so that we may enter them."

[Mark 5:17](#) And they began to **implore** Him to leave their region.

[Mark 5:18](#) As He was getting into the boat, the man who had been demon-possessed was **imploping** Him that he might accompany Him.

[Mark 5:23](#) and **implored** Him **earnestly**, saying, "My little daughter is at the point of death; please come and lay Your hands on her, so that she will get well and live."

[Mark 6:56](#) Wherever He entered villages, or cities, or countryside, they were laying the sick in the market places, and **imploping** Him that they might just touch the fringe of His cloak; and as many as touched it were being cured.

[Mark 7:32](#) They brought to Him one who was deaf and spoke with difficulty, and they **implored** Him to lay His hand on him.

[Mark 8:22](#) And they came to Bethsaida. And they brought a blind man to Jesus and **implored** Him to touch him.

[Luke 3:18](#) So with many other **exhortations** he preached the gospel to the people.

[Luke 7:4](#) When they came to Jesus, they **earnestly implored** Him, saying, "He is worthy for You to grant this to him;

[Luke 8:31](#) They were **imploing** Him not to command them to go away into the abyss. 32 Now there was a herd of many swine feeding there on the mountain; and the demons implored Him to permit them to enter the swine. And He gave them permission.

[Luke 8:41](#) And there came a man named Jairus, and he was an official of the synagogue; and he fell at Jesus' feet, and began to **implore** Him to come to his house;

[Luke 15:28](#) "But he became angry and was not willing to go in; and his father came out and began **pleading** with him.

[Luke 16:25](#) "But Abraham said, 'Child, remember that during your life you received your good things, and likewise Lazarus bad things; but now he is **being comforted** here, and you are in agony.

[Acts 2:40](#) And with many other words he solemnly testified and **kept on exhorting** them, saying, "Be saved from this perverse generation!"

[Acts 8:31](#) And he said, "Well, how could I, unless someone guides me?" And he **invited** Philip to come up and sit with him.

[Acts 9:38](#) Since Lydda was near Joppa, the disciples, having heard that Peter was there, sent two men to him, **imploing** (KJV = desiring) him, "Do not delay in coming to us."

[Acts 11:23](#) Then when he arrived and witnessed the grace of God, he rejoiced and **began to encourage** them all with resolute heart to remain true to the Lord;

Comment: As an aside the call or encouragement to remain faithful is common in Acts - [Acts 2:40](#), [14:22](#), [15:32](#), [16:39](#), [20:1,2](#).

[Acts 13:42](#) As Paul and Barnabas were going out, the people **kept begging** that these things might be spoken to them the next Sabbath.

[Acts 14:22](#) strengthening the souls of the disciples, **encouraging** them to continue in the faith, and saying, "Through many tribulations we must enter the kingdom of God."

[Acts 15:32](#) Judas and Silas, also being prophets themselves, **encouraged** and strengthened the brethren with a lengthy message.

[Acts 16:9](#) A vision appeared to Paul in the night: a man of Macedonia was standing and **appealing** to him, and saying, "Come over to Macedonia and help us."

[Acts 16:15](#) And when she and her household had been baptized, she urged us, saying, "If you have judged me to be faithful to the Lord, come into my house and stay." And she **prevailed** upon us.

[Acts 16:39](#) and they came and **appealed** to them, and when they had brought them out, they kept begging them to leave the city. 40 They went out of the prison and entered the house of Lydia, and when they saw the brethren, they **encouraged** them and departed.

[Acts 19:31](#) Also some of the Asiarchs who were friends of his sent to him and repeatedly **urged** him not to venture into the theater.

[Acts 20:1](#) After the uproar had ceased, Paul sent for the disciples, and when he had **exhorted** them and taken his leave of them, he left to go to Macedonia. 2 When he had gone through those districts and had **given** them much **exhortation**, he came to Greece.

[Acts 20:12](#) They took away the boy alive, and were greatly comforted.

[Acts 21:12](#) When we had heard this, we as well as the local residents began **begging** him not to go up to Jerusalem.

[Acts 24:4](#) "But, that I may not weary you any further, I **beg** you to grant us, by your kindness, a brief hearing.

[Acts 25:2](#) And the chief priests and the leading men of the Jews brought charges against Paul, and they were **urging** him,

[Acts 27:33](#) Until the day was about to dawn, Paul was **encouraging** them all to take some food, saying, "Today is the fourteenth day that you have been constantly watching and going without eating, having taken nothing. 34 "Therefore I **encourage** you to take some food, for this is for your preservation, for not a hair from the head of any of you will perish."

[Acts 28:14](#) There we found some brethren, and were **invited** to stay with them for seven days; and thus we came to Rome.

[Acts 28:20](#) "For this reason, therefore, I **requested** to see you and to speak with you, for I am wearing this chain for the sake of the hope of Israel."

[Romans 12:1](#) Therefore I **urge** you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.

[Romans 12:8](#) or he who **exhorts**, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.

[Romans 15:30](#) Now I **urge** you, brethren, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God for me,

[Romans 16:17](#) Now I **urge** you, brethren, keep your eye on those who cause dissensions and hindrances contrary to the teaching which you learned, and turn away from them.

[1 Corinthians 1:10](#) Now I **exhort** you, brethren, by the name of our Lord Jesus Christ, that you all agree and that there be no divisions among you, but that you be made complete in the same mind and in the same judgment.

[1 Corinthians 4:13](#) when we are slandered, we **try to conciliate**; we have become as the scum of the world, the dregs of all things, even until now.

[1 Corinthians 4:16](#) Therefore I **exhort** you, be imitators of me.

[1 Corinthians 14:31](#) For you can all prophesy one by one, so that all may learn and all may be **exhorted**;

[1 Corinthians 16:12](#) But concerning Apollos our brother, I **encouraged** him greatly to come to you with the brethren; and it was not at all his desire to come now, but he will come when he has opportunity.

[1 Corinthians 16:15](#) Now I **urge** you, brethren (you know the household of Stephanas, that they were the first fruits of Achaia, and that they have devoted themselves for ministry to the saints),

[2 Corinthians 1:4](#) who **comforts** us in all our affliction so that we will be able to **comfort** those who are in any affliction with the comfort (**paraklesis** = act of emboldening another in belief or course of action) with which we ourselves are comforted by God...6 But if we are afflicted, it is for your comfort and salvation; or if we are comforted, it is for your comfort, which is effective in the patient enduring of the same sufferings which we also suffer;

[2 Corinthians 2:7](#) so that on the contrary you should rather forgive and **comfort** him, otherwise such a one might be overwhelmed by excessive sorrow. 8 Wherefore I **urge** you to reaffirm your love for him.

The believers at Corinth were to **come alongside** a repentant sinner and **strengthen** him (cp [Gal 6:1](#)), to lift him up and to **give him aid** so that he is able to walk worthy of his calling henceforth.

[2 Corinthians 5:20](#) Therefore, we are ambassadors for Christ, as though God were **making** an **appeal** through us; we beg (deomai = to ask for with pleading) you on behalf of Christ, be reconciled to God.

[2 Corinthians 6:1](#) And working together with Him, we also **urge** you not to receive the grace of God in vain--

[2 Corinthians 7:6](#) But God, who **comforts** the depressed, **comforted** us by the coming of Titus; 7 and not only by his coming, but also by the comfort with which he was **comforted** in you, as he reported to us your longing, your mourning, your zeal for me; so that I rejoiced even more.

[2 Corinthians 7:13](#) For this reason we have been **comforted**. And besides our comfort, we rejoiced even much more for the joy of Titus, because his spirit has been refreshed by you all.

[2 Corinthians 8:6](#) So we **urged** Titus that as he had previously made a beginning, so he would also complete in you this gracious work as well.

[2 Corinthians 9:5](#) So I thought it necessary to **urge** the brethren that they would go on ahead to you and arrange beforehand your previously promised bountiful gift, so that the same would be ready as a bountiful gift and not affected by covetousness.

[2 Corinthians 10:1](#) Now I, Paul, myself **urge** you by the meekness and gentleness of Christ-- I who am meek when face to face with you, but bold toward you when absent!

[2 Corinthians 12:8](#) Concerning this I **implored** the Lord three times that it might leave me.

Compare uses of **parakaleo** in the Gospels which also convey the sense of implore (([Matt. 8:5](#); [14:36](#); [Mark 1:40](#); [5:23](#); [6:56](#); [7:32](#); [8:22](#); [Luke 7:4](#); [8:41](#)).

[2 Corinthians 12:18](#) I **urged** Titus to go, and I sent the brother with him. Titus did not take any advantage of you, did he? Did we not conduct ourselves in the same spirit and walk in the same steps?

[2 Corinthians 13:11](#) Finally, brethren, rejoice, be made complete, **be comforted**, be like-minded, live in peace; and the God of love and peace will be with you.

[Ephesians 4:1](#) Therefore I, the prisoner of the Lord, **implore** you to walk in a manner worthy of the calling with which you have been called,

In context Paul uses **parakaleo** to convey an intense feeling, strong desire, not simply a request but a plea or a begging.

[Ephesians 6:22](#) I have sent him to you for this very purpose, so that you may know about us, and that he **may comfort** your hearts.

[Philippians 4:2](#) I **urge** Euodia and I **urge** Syntyche to live in harmony in the Lord.

[Colossians 2:2](#) that their hearts **may be encouraged**, having been knit together in love, and attaining to all the wealth that comes from the full assurance of understanding, resulting in a true knowledge of God's mystery, that is, Christ Himself,

Vine: (Parakaleo) denotes either to comfort or encourage or exhort. Here the context points to the meaning to encourage, to kindle spiritual activity
Barclay: It should be a Church of courageous hearts. Paul prays that their hearts **may be encouraged**. The word which he uses is parakalein

(parakaleo). Sometimes that word means to comfort, sometimes to exhort, but always at the back of it there is the idea of enabling a person to meet some difficult situation with confidence and with gallantry. One of the Greek historians uses it in a most interesting and suggestive way. There was a Greek regiment which had lost heart and was utterly dejected. The general sent a leader to talk to it to such purpose that courage was reborn and a body of dispirited men became fit again for heroic action. That is what parakalein means here. It is Paul's prayer that the Church may be filled with that courage which can cope with any situation.

[Colossians 4:8](#) For I have sent him to you for this very purpose, that you may know about our circumstances and that he **may encourage** your hearts;

[1 Thessalonians 2:11](#) (Note some versions have this in [1Th 2:12ESV](#)) just as you know how we were **exhorting** and encouraging (paramutheomai = console, cheer up) and imploring each one of you as a father would his own children,

[1 Thessalonians 3:2](#) and we sent Timothy, our brother and God's fellow worker in the gospel of Christ, to strengthen and **encourage** you as to your faith,

What is the potential effect of encouragement? What will be impacted according to this verse? Beloved, we are all involved in a "good fight of **faith**" and it behooves each of us to seek to intentional encouragers of one another (not flatters, but encouragers).

[1 Thessalonians 3:7](#) for this reason, brethren, in all our distress and affliction we were **comforted** about you through your faith;

[1 Thessalonians 4:1](#) Finally then, brethren, we request and **exhort** you in the Lord Jesus, that as you received from us instruction as to how you ought to walk and please God (just as you actually do walk), that you excel still more.

Notice this exhortation parallels that found in [Eph 4:1](#) and [Ro 12:1](#).

[1 Thessalonians 4:10](#) for indeed you do practice it toward all the brethren who are in all Macedonia. But we **urge** you, brethren, to excel still more,

Paul does not command them to excel but urges or pleads with them.

[1 Thessalonians 4:18](#) Therefore **comfort** (come alongside) one another with these words.

[1 Thessalonians 5:11](#) Therefore encourage one another and build up one another, just as you also are doing.

[1 Thessalonians 5:14](#) We urge you, brethren, admonish the unruly, encourage the fainthearted, help the weak, be patient with everyone.

[2 Thessalonians 2:17](#) comfort and strengthen your hearts in every good work and word.

[2 Thessalonians 3:12](#) Now such persons we command and exhort in the Lord Jesus Christ to work in quiet fashion and eat their own bread.

[1 Timothy 1:3](#) As I **urged** you upon my departure for Macedonia, remain on at Ephesus so that you may instruct certain men not to teach strange doctrines, Here **parakaleo** has the sense of Paul **pleading** with Timothy to stay on at Ephesus.

[1 Timothy 2:1](#) First of all, then, I urge that **entreaties** and prayers, petitions and thanksgivings, be made on behalf of all men,

[1 Timothy 5:1](#) Do not sharply rebuke an older man, but rather **appeal** to him as a father, to the younger men as brothers,
The idea of **parakaleo** in this context is "I **beg** of you".

[1 Timothy 6:2](#) Those who have believers as their masters must not be disrespectful to them because they are brethren, but must serve them all the more, because those who partake of the benefit are believers and beloved. Teach and preach these principles.

[2 Timothy 4:2](#) **preach** the word; **be ready** in season and out of season; **reprove, rebuke, exhort**, with great patience and instruction. (All verbs in red are **aojist imperative** = command to do this now. The need is urgent!)

John MacArthur comments that the meaning of **parakaleo** ranges "from simply calling out to someone to admonishing, which is clearly the meaning in this context. It also carries the idea of encouragement. After having reproved and rebuked disobedient believers under his care, the faithful preacher is then to come alongside them in love and encourage them to spiritual change."

[Titus 1:9](#) holding fast (continually clinging strong to) the faithful word which is in accordance with the teaching, so that he will be able both to **exhort** in sound doctrine and to refute those who contradict.

How can one (context refers primarily to elders, but applicable to all saints) best exhort? Clearly he needs to be holding fast the trustworthy Word, which is the source of sound doctrine and doctrine that counters erroneous teaching.

MacArthur writes: "It is failure in the area of **holding fast the faithful word** that is largely responsible for the superficial, self-elevating preaching and teaching in many evangelical churches. Here is the real culprit in the weak, shallow, insipid "sermonettes for Christianettes;" that are such common church fare today. Here is the real villain that has led so many to be converted to what they consider relevancy and therefore to preach a pampering psychology or become stand-up comics, storytellers, clever speechmakers or entertainers who turn churches into what John Piper in his most excellent book [The Supremacy of God in Preaching](#) has called "the slapstick of evangelical worship;" ([Grand Rapids: Baker, 1990], p. 21)."

William Barclay emphasizes that pastors, elders and overseers "must be able to encourage the (saints)...The navy has a rule which says that no officer shall speak discouragingly to any other officer in the performance of his duties. There is always something wrong with preaching or teaching whose effect is to discourage others. The function of the true Christian preacher and teacher is not to drive a man to despair, but to lift him up to hope." ([Barclay, W: The Daily Study Bible Series, Rev. ed. Philadelphia: The Westminster Press](#))

[Titus 2:6](#) Likewise **urge** the young men to be sensible

The idea of **parakaleo** in this verse is to strongly entreat or admonish.

[Titus 2:15](#) These things speak and **exhort** and reprove with all authority. Let no one disregard you.

[Philemon 1:9](#) yet for love's sake I rather **appeal** to you-- since I am such a person as Paul, the aged, and now also a prisoner of Christ Jesus--10 I **appeal** to you for my child Onesimus, whom I have begotten in my imprisonment,

[Hebrews 3:13](#) But **encourage** one another day after day, as long as it is still called "Today," so that none of you will be hardened by the deceitfulness of sin.

[Hebrews 10:25](#) not forsaking our own assembling together, as is the habit of some, but **encouraging** one another; and all the more as you see the day drawing near.

[Hebrews 13:19](#) And I **urge** you all the more to do this, so that I may be restored to you the sooner.

[Hebrews 13:22](#) But I **urge** you, brethren, bear with this word of exhortation, for I have written to you briefly.

[1 Peter 2:11](#) Beloved, I **urge** you as aliens and strangers to abstain from fleshly lusts which wage war against the soul.

[1 Peter 5:1](#) Therefore, I **exhort** the elders among you, as your fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed,

[1 Peter 5:12](#) Through Silvanus, our faithful brother (for so I regard him), I have written to you briefly, **exhorting** and testifying that this is the true grace of God. Stand firm in it!

[Jude 1:3](#) Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you **appealing** that you contend earnestly for the faith which was once for all handed down to the saints.



EVEN THE "GREATEST" SAINT NEEDS ENCOURAGEMENT - For years William Wilberforce pushed Britain's Parliament to abolish slavery. Discouraged, he was about to give up. In 1791, his elderly friend, John Wesley, heard of it and from his deathbed called for pen and paper.

With trembling hand, Wesley wrote: "Unless God has raised you up for this very thing, you will be worn out by the opposition of men and devils. But if God be for you, who can be against you? Are all of them stronger than God? Oh be not weary of well-doing! Go on, in the name of God and in the power of his might, till even American slavery shall vanish away before it."

Though Wesley died less than a week after writing that letter, it remained an inspiration to Wilberforce through years of disappointment after disappointment. Wilberforce fought for forty-five more years and in 1833, three days before his own death, saw slavery abolished in Britain. Wilberforce might not have prevailed if it had not been for the encouragement of his friend who strengthened him in the Lord. Before you pray, "Lord, give me a friend like that," try praying: "Lord, make me a friend like that." Remember, even the greatest ones need encouragement.



A doctor wrote a letter of thanks to a schoolteacher for having given him so much encouragement when he had been in her class 30 years before. He later received this reply: "I want you to know what your note meant to me. I am an old lady in my eighties, living alone in a small room, cooking my own meals, lonely, and seeming like the last leaf on the tree. You will be interested to know that I taught school for 50 years, and yours is the first letter of appreciation I have ever received. It came on a cold, blue morning and cheered my lonely old heart as nothing has cheered me in many years." – A Treasury of Bible Illustrations.



On the cold days of winter, one often finds that the car battery has lost its charge during the night. The engine will not turn over because the battery is too weak. The **ministry of encouragement** is like a car that comes alongside ours and gives us a jump start. The strength of the operative car is transferred into the weak battery, and the inoperative car is rejuvenated to action. When we see people who are discouraged, saddened by the trials and afflictions, or straying from the path of obedience, we need to recognize these moments as opportunities (see study of [kairos](#), the Greek word for opportunity) and come alongside to give them a spiritual jump start. **Has God placed a someone in your path who is need of a spiritual "jump start"?**



ILLUSTRATION OF OUR NEED FOR ENCOURAGEMENT - Years ago, a Dear Abby column ran a story by a retired schoolteacher. One day she had her

students take out two sheets of paper and list the names of the other students in the room. Then she told them to think of the nicest thing they could say about each of their classmates and write it down by their names. She took the papers home that weekend and compiled a list for each student of what the others had said about him or her. On Monday she gave each student his or her list. Before long, everyone was smiling. Really? one whispered. I never knew that meant anything to anyone. I didn't know anyone liked me that much! Years later, the teacher went to the funeral of one of her former students, who had been killed in Vietnam. Many who had been in that class years before were there. After the service, the young mans parents approached the teacher and said, We want to show you something. Mark was carrying this when he was killed. The father pulled out of a wallet the list of all the good things Marks classmates had said about him. Thank you so much for doing that, Marks mother said. As you can see, Mark treasured it. A group of Marks classmates overheard the exchange. One smiled sheepishly and said, I still have my list. Its in my top desk drawer at home. Another said, I have mine, too. Its in my diary. I put mine in our wedding album, said a third. I bet we all saved them, said a fourth. I carry mine with me at all times. At that point, the teacher sat down and cried. And, she used that assignment in every class for the rest of her teaching career. Robert Orben said it well "A compliment is verbal sunshine." **THE LESSON:** We all need encouragement, which is "like oxygen" to our soul. **Nothing succeeds like encouragement. Who have you encouraged this week?**



GROW IN GROVES- If we are going to be spiritually healthy, we need all the encouragement and support we can get. And in this section our "trainer" is telling us that spiritual fitness calls for team effort. Yes, we are to be oaks of righteousness, but God desires us not to be isolated oaks but growing "groves" of oaks, as is so well illustrated in nature by the giant sequoia trees of California that tower up to 300 feet. These beautiful behemoths belie their unusually shallow root systems that reach out in all directions to capture the greatest amount of surface moisture. As their roots extend horizontally, the intertwining roots of the juxtaposed trees weave a network of support which provides stability against violent storms (think "storms of life"). In short, these gentle giants are so constructed by their Creator that they need each other, which explains why you virtually always see them growing assembled together in clusters ("not forsaking their assembling together"). Seldom do you see a **Giant Redwood** standing alone, because the high winds would quickly uproot the shallow root system of these "loners". Because of the opposition to "The Way", the believers of the first century desperately needed to grow in groves and we of the 21st century are no different!

Christian fellowship provides us
With encouragement and love;
It will help us in our journey,
Till we reach our home above. --Sper



Mark Dever has this note especially for pastors - Giving and receiving godly encouragement and criticism. This is a skill set that too few pastors have deliberately developed among local church leaders. Improving the mechanics and underpinnings of your church comes only through constructive criticism and encouragement. Provide a periodic time for trusted leaders to give godly, gentle, but forthright feedback on the weekly services, your sermons, the prayers or Scripture readings of other leaders, the business/members' meetings, and even the elders' meetings. Providing that periodic time—whether weekly, twice a month, or monthly—will help sharpen the spiritual senses of your leaders, give them practice at encouraging and sharpening you, and give you practice at receiving godly encouragement and criticism. ([The Deliberate Church- Building Your Ministry on the Gospel](#) or [Doxadigital Version](#))

SIX WAYS TO BE A MODERN DAY "BARNABAS"

("Son of Encouragement" - [Acts 4:36](#))

Below are six ways to encourage someone - When was the last time you encouraged someone in any of the following ways? Have you ignored some gentle promptings by the Spirit to encourage someone? Perhaps today you might ask God to whom you might send a note or make a call? Yes, dear brother or sister in Christ, it does cost to encourage another (eg, it always costs our time, our "agenda", etc), but it might just be the most wisely invested moment of your day!

- 1) Provide materially – meet their material needs.
- 2) Drop a line – send notes of encouragement.
- 3) Reach out and touch – give an appropriate touch such as a pat, hug, etc.
- 4) Listen up – listen actively. (Oh my, I need to heed this one!)
- 5) Empathize – comfort others in their pain.
- 6) Give of your time – give your undivided attention.

Debora Coty summarizes her article encouraging us all to become active, intentional encouragers...

The encouragement we pour into the lives of those around us will spill over into the lives of countless others, even as it buoys our own spirits. [Proverbs 11:25](#) states, "A generous man will prosper; he who refreshes others will himself be refreshed." When we encourage others, we cannot help but be encouraged ourselves. ([Debora M Coty: "Just What They Need - 6 Ways to Encourage Others": Discipleship Journal: Issue 147 - May/June 2005](#))

To whom can you be a "Barnabas" today?

Being an encourager requires thought, time, and energy. Most of us live such fast paced, self-centered lives that it can be very difficult to even see another person's need for encouragement. We need to remember that God commands us to be encouragers ([Heb 3:13](#) **encourage** is [present imperative](#) = command to make it our lifestyle), to **build** each other **up** ([1Th 5:11-note](#) - [present imperative](#)), to **bear** ([present imperative](#)) **one another's** burdens ([Gal 6:2](#), cp [Pr 17:17](#)), to regard **one another** as more important than our self ([Php 2:3-note](#)) and to look out for the interests of others ([Php 2:4-note](#)). In short, being an encourager requires (supernatural) **intentionality**. Encouragement is not doing for someone what they can do for themselves and is not removing pain from their lives, but instead is noticing them, feeling with them, and reminding them of the great hope (absolute assurance of future good) we have in Christ as we persevere in our walk with Him.

It is difficult to improve on God's charge in Isaiah...

**Encourage the exhausted,
and strengthen the feeble.
Say to those with anxious heart,
"Take courage (parakaleo), fear not."
([Isaiah 35:3, 4](#))**

[Ephesians 4:1](#) Commentary

http://www.preceptaustin.org/ephesians_41.htm

XX.

Enhanced Strong's Lexicon: 3870 parakaleo { par-ak-al-eh'-o }

3870 parakaleo { par-ak-al-eh'-o }

from 3844 and 2564; TDNT - 5:773,778; v

AV - beseech 43, comfort 23, exhort 21, desire 8, pray 6, intreat 3, misc 4, vr besought 1; 109

GK - 4151 { παρακαλέω }

- 1) to call to one's side, call for, summon
- 2) to address, speak to, (call to, call upon), which may be done in the way of exhortation, entreaty, comfort, instruction, etc.
 - 2a) to admonish, exhort
 - 2b) to beg, entreat, beseech
 - 2b1) to strive to appease by entreaty
 - 2c) to console, to encourage and strengthen by consolation, to comfort
 - 2c1) to receive consolation, be comforted
 - 2d) to encourage, strengthen
 - 2e) exhorting and comforting and encouraging
 - 2f) to instruct, teach

A. GREEK-ENGLISH LEXICON OF THE NEW TESTAMENT
: BASED ON SEMANTIC DOMAINS:

25.150 παρακαλέω, παράκλησις, εως

25.150 παρακαλέω^d; παράκλησις^a, εως *f.* to cause someone to be encouraged or consoled, either by verbal or non-verbal means - 'to encourage, to console, encouragement'.¹¹παρακαλέω^d: ἵνα γνῶτε τὰ περὶ ἡμῶν καὶ παρακαλέση τὰς καρδίας ὑμῶν 'that you may know how we are and that he may encourage you' Eph 6.22.παράκλησις^a: εἴ τις ἐστὶν ἐν ὑμῖν λόγος παρακλήσεως πρὸς τὸν λαόν 'if you have any message of encouragement for the people' Ac 13.15; εἴ τις οὖν παράκλησις ἐν Χριστῷ 'if then there is any encouragement in Christ' Php 2.1.

B. A GREEK-ENGLISH LEXICON OF THE NEW
TESTAMENT AND OTHER EARLY CHRISTIAN
LITERATURE: ΠΑΡΑΚΑΛΕΩ

παρακαλέω

παρακαλέω impf. παρεκάλουν; 1 aor. παρεκάλεσα. Pass.: pf. παρακέκλημαι; 1 aor. παρεκλήθη; 1 fut. παρακληθήσομαι (Aeschyl., Hdt.+; inscr., pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.).

impf. imperfect

aor. aorist

Pass. passive; passage

pf. perfect

fut. future

Aeschyl. Aeschylus, V BC

Hdt. Herodotus, V BC

inscr. inscription(s)

pap. papyrus, -yri

LXX Septuagint

Ep. Arist. Epistle of Aristeas, ed. PWendland 1900, II BC

1. call to one's side, summon—**a.** τινά w. inf. foll., to indicate the purpose of the call; so perh. παρεκάλεσα ὑμᾶς ἰδεῖν *I have summoned you to see you* Ac 28:20 (but s. 3 below).

b. *invite* τινά *someone* w. inf. foll. (this can be supplied fr. context) παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον Lk 8:41. παρεκάλει αὐτόν (i.e. εἰσελθεῖν) 15:28 (but s. 5 below). παρεκάλεσεν τὸν Φίλιππον καθίσει Ac 8:31 (cf. Jos., Ant. 12, 172). The content of the invitation follows in direct discourse 9:38; introduced by λέγουσα 16:15. Cf. ἀνὴρ Μακεδὼν τις ἦν παρακαλῶν αὐτὸν καὶ λέγων. . . βοήθησον ἡμῖν vs. 9. Pass., w. inf. foll. παρακληθέντες δειπνήσαι *when you are invited to dine* Mt 20:28 D=Agr 22.

c. *summon to one's aid, call upon for help* (Hdt.+) so esp. of God, upon whom one calls in time of need (Thu. 1, 118, 3; Pla., Leg. 2 p. 666B; 11 p. 917B; X., Hell. 2, 4, 17; Epict. 3, 21, 12; Jos., Ant. 6, 25; Dit., Syll.³ 1170, 30f in an account of a healing: περὶ τούτου παρεκάλεσα τὸν θεόν. Cf. the restoration in the pap. letter of Zoilus, servant of Serapis, in Dssm., LO 121, 11 [LAE 153, 4]; POxy. 1070, 8) τινά: τὸν πατέρα μου Mt 26:53. ὑπὲρ τούτου τὸν κύριον παρεκάλεσα, ἵνα 2 Cor 12:8.

2. appeal to, urge, exhort, encourage (X. et al.; LXX) w. acc. of the pers. Ac 16:40; 2 Cor 10:1; 1 Th 2:12 (but s. 5 below); 5:11; Hb 3:13; ITr 12:2; IRo 7:2. The acc. is found in

Philo Philo of Alexandria, ed. LCohn and PWendland 1896ff, cited by book and §. Vol. VII 1930 contains the indices by JLeisegang, I AD

Joseph. Josephus, ed. BNiese 1887-95, cited as Jos., with book and §, I AD

Test. 12 Patr. Testaments of the 12 Patriarchs ed. RHCharles 1908

w. with

inf. infinitive

foll. followed, following

perh. perhaps

s. see

fr. from

i.e. id est (that is)

cf. confer (compare)

vs. verse(s)

Agr Agraphon (EPreuschen, Antilegomena² 1905, 26-31: Herrenlose Herrnworte, i.e. non-canonical sayings of Jesus)

esp. especially

Thu. Thucydides, V BC

Pla. Plato

p. page(s)

X. Xenophon, IV BC

Epict. Epictetus, ed. HSchenkl 1894, I-II AD

Dit., Syll. Sylloge Inscriptionum Graecarum, ed. Dittenberger³, 4 vols. 1915-24. The second edition, 3 vols. 1898-1901, was used when an item from the second ed. was not taken over into the third.

f following

Dssm., LO ADeissmann, Licht vom Osten⁴ 1923. LAE=Light from the Ancient East, Engl. transl. by LRMStrachan² 1927.

POxy. Grenfell and Hunt, The Oxyrhynchus Papyri I-XVII 1898-1927.

et al. et alii (and others), etc.

acc. accusative

the immediate context Ac 20:1; 1 Ti 5:1 (but s. 5 below). Pass. 1 Cor 14:31. τινὰ λόγῳ πολλῶ *someone with many words* Ac 20:2; also τινὰ διὰ λόγου πολλοῦ 15:32. τινὰ δι' ὀλίγων γραμμάτων IPol 7:3. W. acc. of the pers. and direct discourse 1 Cor 4:16; 1 Th 5:14; Hb 13:22; 1 Pt 5:1; direct discourse introduced by λέγων (BI-D. §420) Ac 2:40. W. acc. of the pers. and inf. foll. (Dit., Syll.³ 695, 43 [129 BC]) 11:23; 27:33f; Ro 12:1 (EKäsemann, Gottesdienst im Alltag, '60 [Beih. ZNW], 165-71); 15:30; 16:17; 2 Cor 2:8; 6:1; Eph 4:1; Phil 4:2; Tit 2:6; 1 Pt 2:11 (ELohse, ZNW 45, '54, 68-89); Jd 3 (the acc. is found in the immediate context, as Philo, Poster Cai. 138); ITr 6:1; IPhld 8:2; IPol 1:2a; Pol 9:1 al. W. the inf. (acc. in the context), continued by καὶ ὅτι (cf. BI-D. §397, 6; Rob. 1047) Ac 14:22. W. acc. of the pers. and ἵνα foll. (PRyl. 229, 17 [38 AD]; Ep. Arist. 318; Jos., Ant. 14, 168.—BI-D. §392, 1c; Rob. 1046) 1 Cor 1:10; 16:15f; 2 Cor 8:6; 1 Th 4:1 (π. w. ἐρωτάω as BGU 1141, 10; POxy. 294, 29) 2 Th 3:12; Hm 12, 3, 2. The ἵνα-clause expresses not the content of the appeal, as in the pass. referred to above, but its aim: πάντας παρακαλεῖν, ἵνα σώζωνται IPol 1:2b.—Without the acc. of the pers.: w. direct discourse foll. ὡς τοῦ θεοῦ παρακαλοῦντος δι' ἡμῶν, δεόμεθα κτλ. *since God as it were makes his appeal through us: 'We beg' etc.* 2 Cor 5:20; w. inf. foll. 1 Ti 2:1. Abs. Ro 12:8 (mng. 4 is also poss.); 2 Ti 4:2; Tit 1:9; Hb 10:25; 1 Pt 5:12 (w. ἐπιμαρτυρεῖν); B 19:10.—W. acc. of the thing *impress upon someone, urge, exhort* πολλὰ ἕτερα Lk 3:18. ταῦτα δίδασκε καὶ παρακάλει 1 Ti 6:2. ταῦτα λάλει καὶ παρακάλει καὶ ἔλεγχε Tit 2:15. In the case of several of the passages dealt with in this section, it is poss. that they would better be classed under

3. request, implore, appeal to, entreat (H. Gk: Polyb., Diod. S., Epict., Plut., inscr., pap., LXX, Ep. Arist., Philo; Jos., Ant. 6, 143; 11, 338) w. acc. of the pers. Mt 8:5; 18:32;

pers. person(s)

ITr Ignatius to the Trallians

IRo Ignatius to the Romans

IPol Ignatius to Polycarp

BI-D. FBlass, Grammatik d. ntl. Griechisch, bearbeitet v. ADebrunner⁹ 1954; cited by §§; Translation by R. W. Funk, A Greek Grammar of the New Testament and Other Early Christian Literature (1961)

BC Before Christ

ZNW Zeitschr. f. die Ntl. Wissenschaft 1900ff.

IPhld Ignatius to the Philadelphians

Pol Polycarp to the Philippians

al. alibi (elsewhere), aliter (otherwise), alii (others)

Rob. ATRobertson, A Grammar of the Greek NT in the Light of Historical Research⁴ 1923.

PRyl. Catalogue of the Greek Papyri in the John Rylands Library, Manchester, Eng. I; II 1911-15.

AD Anno Domini

BGU Aegyptische Urkunden aus den Museen zu Berlin: Griech. Urkunden I-VIII 1895-1933.

Hm Hermas Mandate

Abs. absolute

mng. meaning(s)

poss. possible, -bly

B Barnabas

H. Hellenistic Greek

Polyb. Polybius, ed. ThBüttner-Wobst 1882-1904, II BC

Diod. S. Diodorus Siculus, ed. [LDindorf-] FVogel-CTFischer [1866ff] 1888ff., I BC

Mk 1:40; 2 Cor 12:18. πολλά *implore urgently* (4 Macc 10:1) Mk 5:23. τινὰ περί τινος *someone concerning someone or for someone* Phlm 10 (for the constr. w. περί cf. POxy. 1070, 8). Acc. w. direct discourse foll. (s. BGU 846, 10 παρακαλώ σαι [=σε], μήτηρ, διαλλάγηθί μοι; PGiess. 12, 4), introduced w. λέγων: Mt 8:31; 18:29; Mk 5:12; Lk 7:4 (v.l. ἡρώτων). W. acc. of the pers. and inf. foll. (PTebt. 12, 21 [II BC]; 1 Macc 9:35; Jos., Ant. 6, 25) Mk 5:17; cf. Ac 19:31. Pass. Ac 28:14. W. acc. of the pers. (easily supplied fr. the context, if not expressed) and ὅπως foll. (Plut., Demetr. 38, 11; Dit., Syll.³ 563, 4; 577, 44f [200/199 BC]; UPZ 109, 9 [98 BC]; PFlor. 303, 3; 4 Macc 4:11; Jos., Ant. 13, 76) Mt 8:34 (v.l. ἴνα); Ac 25:2; IEph 3:2. W. acc. of the pers. and ἴνα foll. (Epict. 2, 7, 11; PRyl. 229, 17; Ep. Arist. 318.-BI-D. §392, 1c; Rob. 1046) Mt 14:36; Mk 5:18; 6:56; 7:32; 8:22; Lk 8:31f; 2 Cor 9:5. πολλά τινα, ἴνα *beg someone earnestly to* (cf. Test. Napht. 9:1) Mk 5:10; 1 Cor 16:12. W. acc. of the pers. and μή w. subj. foll. IRo 4:1. W. acc. and inf. foll. Ac 24:4; pass. 13:42. Foll. by the subst. inf. w. acc. (BI-D. §400, 7; 409, 5; Rob. 1068; 1085) Ac 21:12. παρεκάλεσα ὑμᾶς ἰδεῖν *I have requested to be permitted to see you* 28:20 (but s. 1a above). Abs., but in such a way that the acc. is easily restored fr. the context Phlm 9.

4. *comfort, encourage, cheer up* (Plut., Otho 16, 2; Gen 37:35; Ps 118:50; Job 4:3) w. acc. of the pers. (Sir 48:24; Jos., Bell. 1, 667; Test. Reub. 4:4) 2 Cor 1:4b; 7:6a; 1 Cl 59:4; B 14:9 (Is 61:2); Hm 8:10. παρακαλεῖν τινα ἔν τινι *comfort someone with someth.* 2 Cor 7:6b. π. τινα ἐπί τινι *comfort someone w. regard to someth.* 1:4a. π. τινα ὑπέρ τινος *encourage someone in someth.* 1 Th 3:2. παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις *comfort one another w. these words* 4:18.—Pass. *be comforted, receive comfort* through words, or a favorable change in the situation Mt 5:4; Lk 16:25; Ac 20:12; 2 Cor 1:6; 7:13; 13:11; *let oneself be comforted* Mt 2:18 (Jer 38:15 v.l.). παρεκλήθημεν ἐφ' ὑμῖν *we have been comforted concerning you* 1 Th 3:7. ἐν τῇ παρακλήσει ἢ παρεκλήθη ἐφ' ὑμῖν 2 Cor 7:7. διά τῆς παρακλήσεως, ἧς (on attraction, for ἧ, cf. BI-D. §294, 2; Rob. 716) παρακαλούμεθα αὐτοί *by the comfort with which we ourselves are comforted* 1:4c.—W. acc. of the thing τὰς καρδίας Eph 6:22; Col 4:8; 2 Th 2:17; pass. Col 2:2.—Abs. 2 Cor 2:7; Ro 12:8 (but s. 2 above). παρακαλεῖν ἐν τῇ διδασκαλίᾳ *encourage (others) with the teaching* Tit 1:9.

5. In several places it is poss. that παρ. can mean *try to console or conciliate, speak to in a friendly manner, apologize to* (cf. 2 Macc 13:23) Lk 15:28 (but s. 1b); Ac 16:39; 1

Plut. Plutarch, I-II AD

constr. construction

PGiess. OEger, EKornemann and PMMeyer, Griech. Pap. zu Giessen 1910-12.

v.l. varia(e) lectio(nes) (variant reading(s))

PTebt. Grenfell, Hunt, Goodspeed and Smyly, The Tebtunis Papyri I-III 1, 1902-33.

UPZ Urkunden der Ptolemäerzeit, ed. UWilcken I; II 1927ff.

PFlor. GVitelli and DComparetti, Papiri Fiorentini I-III 1906-15.

IEph Ignatius to the Ephesians

Test. Napht. Testament of Naphtali [Testaments of the 12 Patriarchs ed. RHCharles 1908]

subj. subjunctive; subject

subst. substantive(ly)

Test. Reub. Testament of Reuben [Testaments of the 12 Patriarchs ed. RHCharles 1908]

1 Cl 1 Clement

someth. something

Cor 4:13; 1 Th 2:12 (s. 2 above); 1 Ti 5:1 (s. 2 above).—OSchmitz and GStählin, TW V 771-98. M-M.
17

C. AN INTERMEDIATE GREEK-ENGLISH LEXICON: ΠΑΡΑΚΑΛΕΩ

παρακαλέω

παρακάλλεω, Att. f. -καλώ, later -καλέσω:—*to call to one*, Xen.

II. *to call to aid, call in, send for* Lat. *arcessere*, Hdt., Ag., etc.; π. τινα σύμβουλον Xen.:—*to call on, invoke the Gods*, Id., etc.:—Pass., παρακαλούμενος καὶ ἄκλητος, 'vocatus atque non vocatus,' Thuc.

2. *to summon ones friends to attend one* in a trial (cf. παράκλησις 1. 1):—Pass., παρακεκλημένοι *summoned to attend at a trial*, Aeschin.

3. *to invite*, ἐπὶ δαίτα Eur.; ἐπὶ θήραν Xen.; π. τινα ἐπὶ τὸ βῆμα *to invite him to mount the tribune*, Aeschin.

III. *to call to, exhort, cheer, encourage*, τινά Aesch., Xen.

2. *to comfort, console*: in Pass., N.T.

3. *to excite*, τινὰ ἐξ φόβον, ἐς δάκρυα Eur.:—of things, *to foment*, φλόγα Xen.

4. π. τινά, c. inf., *to exhort one to do*, Eur., Xen.

IV. *to demand, require*, ὁ θάλαμος σκευή π. Xen.

D.

Nestle Aland 26th Edition Greek New Testament

παρακαλέω (109)

verb, aorist, active, imperative

παρακάλεσον

2 Tim 4:2 κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως ἀκαίρως, ἔλεγξον, ἐπιτίμησον, **παρακάλεσον**, ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ.

verb, aorist, active, indicative

παρεκάλεσα (5), παρεκάλεσαν (6), παρεκάλεσας, παρεκάλεσεν (3)

Matt 8:34 καὶ ἰδοὺ πάσα ἡ πόλις ἐξήλθεν εἰς ὑπάντησιν τῷ Ἰησοῦ καὶ ἰδόντες αὐτὸν

παρεκάλεσαν ὅπως μεταβῆ ἀπὸ τῶν ὀρίων αὐτῶν.

Matt 18:32 τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ· δούλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφήκα σοι, ἐπεὶ **παρεκάλεσας** με·

Mark 5:12 καὶ **παρεκάλεσαν** αὐτὸν λέγοντες· πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν.

Luke 8:32 ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένη ἐν τῷ ὄρει καὶ **παρεκάλεσαν** αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν· καὶ ἐπέτρεψεν αὐτοῖς.

Acts 8:31 ὁ δὲ εἶπεν· πῶς γὰρ ἂν δυναίμην ἐὰν μὴ τις ὁδηγήσῃ με **παρεκάλεσεν** τε τὸν Φίλιππον ἀναβάντα καθίσαι σὺν αὐτῷ.

Acts 15:32 Ἰούδας τε καὶ Σιλᾶς καὶ αὐτοὶ προφήται ὄντες διὰ λόγου πολλοῦ **παρεκάλεσαν** τοὺς ἀδελφούς καὶ ἐπεστήριξαν,

TW Theologisches Wörterbuch zum NT, ed. by GerhKittel (d. 1948; succeeded by GFriedrich) I 1933; II 1935; III 1938; IV 1942; V 1954; VI I 1954. English translation by G. W. Bromiley, Theo. Dict. the NT (1964 ff.).

M-M. JHMoulton and GMilligan, The Vocabulary of the Greek NT Illustrated from the Papyri and other Non-Literary Sources 1914-30.

¹⁷Arndt, W., Gingrich, F. W., Danker, F. W., & Bauer, W. (1979; Published in electronic form by Logos Research Systems, 1996). *A Greek-English lexicon of the New Testament and other early Christian literature : A translation and adaption of the fourth revised and augmented edition of Walter Bauer's Griechisch-deutsches Wörterbuch zu den Schrift en des Neuen Testaments und der ubrigen urchristlichen Literatur* (electronic ed. of the 2nd ed., rev. and augmented.) (617). Chicago: University of Chicago Press.

Acts 16:15	ὡς δὲ ἐβαπτίσθη καὶ ὁ οἶκος αὐτῆς, παρεκάλεσεν λέγουσα· εἰ κεκρίκατε με πιστὴν τῷ κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκον μου μένετε· καὶ παρεβιάσατο ἡμᾶς.
Acts 16:39	καὶ ἐλθόντες παρεκάλεσαν αὐτοὺς καὶ ἐξαγαγόντες ἠρώτων ἀπελθεῖν ἀπὸ τῆς πόλεως.
Acts 16:40	ἐξελθόντες δὲ ἀπὸ τῆς φυλακῆς εἰσήλθον πρὸς τὴν Λυδίαν καὶ ἰδόντες παρεκάλεσαν τοὺς ἀδελφούς καὶ ἐξήλθαν.
Acts 28:20	διὰ ταύτην οὖν τὴν αἰτίαν παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλήσαι, ἕνεκεν γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν ἄλυσιν ταύτην περικείμεαι.
1 Cor 16:12	Περὶ δὲ Ἀπολλῶ τοῦ ἀδελφοῦ, πολλὰ παρεκάλεσα αὐτόν, ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ· ἐλεύσεται δὲ ὅταν εὐκαιρήσῃ.
2 Cor 7:6	ἀλλ' ὁ παρακαλῶν τοὺς ταπεινοὺς παρεκάλεσεν ἡμᾶς ὁ θεὸς ἐν τῇ παρουσίᾳ Τίτου,
2 Cor 12:8	ὑπὲρ τούτου τρίς τὸν κύριον παρεκάλεσα ἵνα ἀποστῆ ἀπ' ἐμοῦ.
2 Cor 12:18	παρεκάλεσα Τίτον καὶ συναπέστειλα τὸν ἀδελφόν· μήτι ἐπλεονέκτησεν ὑμᾶς Τίτος οὐ τῷ αὐτῷ πνεύματι περιεπατήσαμεν οὐ τοῖς αὐτοῖς ἴχνεσιν
1 Tim 1:3	Καθὼς παρεκάλεσα σε προσμεῖναι ἐν Ἐφέσῳ πορευόμενος εἰς Μακεδονίαν, ἵνα παραγγείλῃς τισὶν μὴ ἑτεροδιδασκαλεῖν
verb, aorist, active, infinitive	παρακαλέσαι (5)
Matt 26:53	ἢ δοκεῖς ὅτι οὐ δύναμαι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι ἄρτι πλείω δώδεκα λεγιῶνας ἀγγέλων
2 Cor 2:7	ὥστε τουναντίον μᾶλλον ὑμᾶς χαρίσασθαι καὶ παρακαλέσαι , μὴ πως τῇ περισσοτέρᾳ λύπῃ καταποθῆ ὁ τοιοῦτος.
2 Cor 8:6	εἰς τὸ παρακαλέσαι ἡμᾶς Τίτον, ἵνα καθὼς προενήρξατο οὕτως καὶ ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν χάριν ταύτην.
2 Cor 9:5	ἀναγκαῖον οὖν ἠγησάμην παρακαλέσαι τοὺς ἀδελφούς, ἵνα προέλθωσιν εἰς ὑμᾶς καὶ προκαταρτίσωσιν τὴν προεπηγγελμένην εὐλογίαν ὑμῶν, ταύτην ἐτοιμὴν εἶναι οὕτως ὡς εὐλογίαν καὶ μὴ ὡς πλεονεξίαν.
1 Thess 3:2	καὶ ἐπέμψαμεν Τιμόθεον, τὸν ἀδελφὸν ἡμῶν καὶ συνεργὸν τοῦ θεοῦ ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ, εἰς τὸ στηρίξαι ὑμᾶς καὶ παρακαλέσαι ὑπὲρ τῆς πίστεως ὑμῶν
verb, aorist, active, optative	παρακαλέσαι
2 Thess 2:17	παρακαλέσαι ὑμῶν τὰς καρδίας καὶ στηρίζαι ἐν παντὶ ἔργῳ καὶ λόγῳ ἀγαθῷ.
verb, aorist, active, participle, nominative	παρακαλέσας (2)
Acts 20:1	Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον μεταπεμψάμενος ὁ Παῦλος τοὺς μαθητὰς καὶ παρακαλέσας , ἀσπασάμενος ἐξῆλθεν πορευέσθαι εἰς Μακεδονίαν.
Acts 20:2	διελθὼν δὲ τὰ μέρη ἐκεῖνα καὶ παρακαλέσας αὐτοὺς λόγῳ πολλῷ ἦλθεν εἰς τὴν Ἑλλάδα
verb, aorist, active, subjunctive	παρακαλέσῃ (2)
Eph 6:22	ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν.
Col 4:8	ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν,
verb, aorist, passive, indicative	παρεκλήθη, παρεκλήθημεν (2), παρεκλήθησαν
Acts 20:12	ἦγαγον δὲ τὸν παῖδα ζῶντα καὶ παρεκλήθησαν οὐ μετρίως.
Acts 28:14	οὐ εὐρόντες ἀδελφούς παρεκλήθημεν παρ' αὐτοῖς ἐπιμεῖναι ἡμέρας ἑπτὰ· καὶ οὕτως εἰς τὴν Ῥώμην ἦλθαμεν.
2 Cor 7:7	οὐ μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ ἀλλὰ καὶ ἐν τῇ παρακλήσει ἢ παρεκλήθη ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὄδυρμόν, τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ ὥστε με μᾶλλον χαρῆναι.
1 Thess 3:7	διὰ τοῦτο παρεκλήθημεν , ἀδελφοί, ἐφ' ὑμῖν ἐπὶ πάσῃ τῇ ἀνάγκῃ καὶ θλίψει ἡμῶν διὰ τῆς ὑμῶν πίστεως,
verb, aorist, passive, infinitive	παρακληθῆναι
Matt 2:18	φωνῆ ἐν Ῥαμὰ ἠκούσθη, κλαυθμὸς καὶ ὄδυρμὸς πολὺς· Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἤθελεν παρακληθῆναι , ὅτι οὐκ εἰσίν.
verb, aorist, passive, subjunctive	παρακληθῶσιν
Col 2:2	ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν συμβιβασθέντες ἐν ἀγάπῃ καὶ εἰς πᾶν πλοῦτος τῆς πληροφορίας τῆς συνέσεως, εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ θεοῦ, Χριστοῦ,
verb, future, passive, indicative	παρακληθήσονται

Matt 5:4	μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται .
verb, imperfect, active, indicative	παρακάλει (8), παρεκαλοῦμεν, παρεκάλουν (8)
Matt 8:31	οἱ δὲ δαίμονες παρακάλουν αὐτὸν λέγοντες· εἰ ἐκβάλλεις ἡμᾶς, ἀπόστειλον ἡμᾶς εἰς τὴν ἀγέλην τῶν χοίρων.
Matt 14:36	καὶ παρακάλουν αὐτὸν ἵνα μόνον ἄψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἤψαντο διεσώθησαν.
Matt 18:29	πεσὼν οὖν ὁ σύνδουλος αὐτοῦ παρακάλει αὐτὸν λέγων· μακροθύμησον ἐπ' ἐμοί, καὶ ἀποδώσω σοι.
Mark 5:10	καὶ παρακάλει αὐτὸν πολλὰ ἵνα μὴ αὐτὰ ἀποστείλῃ ἔξω τῆς χώρας.
Mark 5:18	Καὶ ἐμβαίνοντος αὐτοῦ εἰς τὸ πλοῖον παρακάλει αὐτὸν ὁ δαιμονισθεὶς ἵνα μετ' αὐτοῦ ἦ.
Mark 6:56	καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας ἢ εἰς πόλεις ἢ εἰς ἀγρούς, ἐν ταῖς ἀγοραῖς ἐτίθεισαν τοὺς ἀσθενοῦντας καὶ παρακάλουν αὐτὸν ἵνα κἄν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἄψωνται· καὶ ὅσοι ἂν ἤψαντο αὐτοῦ ἐσώζοντο.
Luke 7:4	οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν παρακάλουν αὐτὸν σπουδαίως λέγοντες ὅτι ἄξιός ἐστιν ὧ παρέξι τοῦτο·
Luke 8:31	καὶ παρακάλουν αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν.
Luke 8:41	καὶ ἰδοὺ ἦλθεν ἀνὴρ ὧ ὄνομα Ἰαίριος καὶ οὗτος ἄρχων τῆς συναγωγῆς ὑπῆρχεν, καὶ πεσὼν παρὰ τοὺς πόδας [τοῦ] Ἰησοῦ παρακάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ, ὡργίσθη δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν, ὁ δὲ πατήρ αὐτοῦ ἐξελθὼν παρακάλει αὐτόν.
Luke 15:28	ἑτέροις τε λόγοις πλείοσιν διεμαρτύρατο καὶ παρακάλει αὐτοὺς λέγων· σῶθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης.
Acts 2:40	ὁς παραγενόμενος καὶ ἰδὼν τὴν χάριν [τὴν] τοῦ θεοῦ, ἐχάρη καὶ παρακάλει πάντας τῆ προθέσει τῆς καρδίας προσμένειν τῷ κυρίῳ,
Acts 11:23	Ἐξιόντων δὲ αὐτῶν παρακάλουν εἰς τὸ μεταξὺ σάββατον λαληθῆναι αὐτοῖς τὰ ῥήματα ταῦτα.
Acts 13:42	τινὲς δὲ καὶ τῶν Ἀσιαρχῶν, ὄντες αὐτῷ φίλοι, πέμψαντες πρὸς αὐτὸν παρακάλουν μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον.
Acts 19:31	ὡς δὲ ἠκούσαμεν ταῦτα, παρακαλοῦμεν ἡμεῖς τε καὶ οἱ ἐντόπιοι τοῦ μὴ ἀναβαίνειν αὐτὸν εἰς Ἱερουσαλήμ.
Acts 25:	ἐνεφάνισαν τε αὐτῷ οἱ ἀρχιερεῖς καὶ οἱ πρῶτοι τῶν Ἰουδαίων κατὰ τοῦ Παύλου καὶ παρακάλουν αὐτὸν
Acts 27:33	Ἄχρι δὲ οὐ ἡμέρα ἡμελλεν γίνεσθαι, παρακάλει ὁ Παῦλος ἅπαντας μεταλαβεῖν τροφῆς λέγων· τεσσαρεσκαίδεκάτην σήμερον ἡμέραν προσδοκῶντες ἄσπιτοι διατελεῖτε μὴθὲν προσλαβόμενοι.
verb, perfect, passive, indicative	παρακεκλήμεθα
2 Cor 7:13	διὰ τοῦτο παρακεκλήμεθα . Ἐπὶ δὲ τῇ παρακλήσει ἡμῶν περισσοτέρως μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου, ὅτι ἀναπέπαιται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν·
verb, present, active, imperative	παρακάλει (4), παρακαλεῖτε (3)
1 Thess 4:18	Ὅστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις.
1 Thess 5:11	Διὸ παρακαλεῖτε ἀλλήλους καὶ οἰκοδομεῖτε εἰς τὸν ἕνα, καθὼς καὶ ποιεῖτε.
1 Tim 5:1	Πρεσβυτέρῳ μὴ ἐπιπλήξῃς ἀλλὰ παρακάλει ὡς πατέρα, νεωτέρους ὡς ἀδελφούς,
1 Tim 6:2	οἱ δὲ πιστοὺς ἔχοντες δεσπότης μὴ καταφρονεῖτωσαν, ὅτι ἀδελφοὶ εἰσιν, ἀλλὰ μᾶλλον δουλευέτωσαν, ὅτι πιστοὶ εἰσιν καὶ ἀγαπητοὶ οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι. Ταῦτα δίδασκε καὶ παρακάλει .
Titus 2:6	Τοὺς νεωτέρους ὡσαύτως παρακάλει σωφρονεῖν
Titus 2:15	Ταῦτα λάλει καὶ παρακάλει καὶ ἔλεγχε μετὰ πάσης ἐπιταγῆς μηδεὶς σου περιφρονεῖτω.
Heb 3:13	ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ' ἐκάστην ἡμέραν, ἄχρις οὗ τὸ σήμερον καλεῖται, ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν ἀπάτη τῆς ἀμαρτίας·
verb, present, active, indicative	παρακαλεῖ, παρακαλοῦμεν (6), παρακαλοῦσιν (2), παρακαλῶ (20)
Mark 5:23	καὶ παρακαλεῖ αὐτὸν πολλὰ λέγων ὅτι τὸ θυγάτριον μου ἐσχάτως ἔχει, ἵνα ἐλθὼν ἐπιθῆς τὰς χεῖρας αὐτῇ ἵνα σωθῇ καὶ ζήσῃ.
Mark 7:32	Καὶ φέρουσιν αὐτῷ κωφὸν καὶ μογιγάλον καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα.
Mark 8:22	Καὶ ἔρχονται εἰς Βηθσαϊδάν. Καὶ φέρουσιν αὐτῷ τυφλὸν καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἄψῃται.

Acts 24:4	ἵνα δὲ μὴ ἐπὶ πλεῖον σε ἐγκόπτω, παρακαλῶ ἀκούσαι σε ἡμῶν συντόμως τῇ σῆ ἐπεικειῖα.
Acts 27:34	διὸ παρακαλῶ ὑμᾶς μεταλαβεῖν τροφῆς· τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει, οὐδενὸς γὰρ ὑμῶν θριξὶ ἀπὸ τῆς κεφαλῆς ἀπολείται.
Rom 12:1	Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν ἁγίαν εὐάρεστον τῷ θεῷ, τὴν λογικὴν λατρείαν ὑμῶν·
Rom 15:30	Παρακαλῶ δὲ ὑμᾶς [ἀδελφοί,] διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ διὰ τῆς ἀγάπης τοῦ πνεύματος συναγωνίσασθαι μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν θεόν,
Rom 16:17	Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς τὰς διχοστασίας καὶ τὰ σκάνδαλα παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμάθετε ποιοῦντας, καὶ ἐκκλίνετε ἀπ' αὐτῶν·
1 Cor 1:10	Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες καὶ μὴ ἦ ἐν ὑμῖν σχίσματα, ἦτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοί καὶ ἐν τῇ αὐτῇ γνώμῃ.
1 Cor 4:13	δυσφημούμενοι παρακαλοῦμεν ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων περίφημα ἕως ἄρτι.
1 Cor 4:16	Παρακαλῶ οὖν ὑμᾶς, μιμηταὶ μου γίνεσθε.
1 Cor 16:15	Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἶδατε τὴν οἰκίαν Στεφανᾶ, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας καὶ εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς·
2 Cor 2:8	διὸ παρακαλῶ ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγάπην·
2 Cor 6:1	Συνεργοῦντες δὲ καὶ παρακαλοῦμεν μὴ εἰς κενὸν τὴν χάριν τοῦ θεοῦ δέξασθαι ὑμᾶς·
2 Cor 10:1	Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς πραΰτητος καὶ ἐπεικειῖας τοῦ Χριστοῦ, ὃς κατὰ πρόσωπον μὲν ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ θαρρῶ εἰς ὑμᾶς·
Eph 4:1	Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν κυρίῳ ἀξίως περιπατῆσαι τῆς κλήσεως ἣς ἐκλήθητε,
Phil 4:2 (2)	Εὐοδίαν παρακαλῶ καὶ Συντύχην παρακαλῶ τὸ αὐτὸ φρονεῖν ἐν κυρίῳ.
1 Thess 4:1	Λοιπὸν οὖν, ἀδελφοί, ἐρωτῶμεν ὑμᾶς καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ, ἵνα καθὼς παρελάβετε παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκων θεῷ, καθὼς καὶ περιπατεῖτε, ἵνα περισσεύητε μᾶλλον.
1 Th ss 4:10	καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφοὺς [τοὺς] ἐν ὅλῃ τῇ Μακεδονίᾳ.
1 Thess 5:14	Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, νουθετεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε τοὺς ὀλιγοψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε πρὸς πάντας.
2 Thess 3:12	τοῖς δὲ τοιοῦτοις παραγγέλλομεν καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ Χριστῷ, ἵνα μετὰ ἡσυχίας ἐργαζόμενοι τὸν ἑαυτῶν ἄρτον ἐσθίωσιν.
1 Tim 2:1	Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι δεήσεις προσευχὰς ἐντεύξεις εὐχαριστίας ὑπὲρ πάντων ἀνθρώπων,
Philem 9	διὰ τὴν ἀγάπην μᾶλλον παρακαλῶ , τοιοῦτος ὢν ὡς Παῦλος πρεσβύτης νυνὶ δὲ καὶ δέσμιος Χριστοῦ Ἰησοῦ·
Philem 10	παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς, Ὀνήσιμον,
Heb 13:19	περισσότερος δὲ παρακαλῶ τοῦτο ποιῆσαι, ἵνα τάχιον ἀποκατασταθῶ ὑμῖν.
Heb 13:22	Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέχεσθε τοῦ λόγου τῆς παρακλήσεως, καὶ γὰρ διὰ βραχέων ἐπέστειλα ὑμῖν.
1 Pet 2:11	Ἀγαπητοί, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν αἵτινες στρατεύονται κατὰ τῆς ψυχῆς·
1 Pet 5:1	Πρεσβυτέρους οὖν ἐν ὑμῖν παρακαλῶ ὁ συμπρεσβύτερος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός·
verb, present, active, infinitive	παρακαλεῖν (3)
Mark 5:17	καὶ ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὀρίων αὐτῶν.
2 Cor 1:4	ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει διὰ τῆς παρακλήσεως ἣς παρακαλοῦμεθα αὐτοὶ ὑπὸ τοῦ θεοῦ.
Titus 1:9	ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου, ἵνα δυνατὸς ἦ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ καὶ τοὺς ἀντιλέγοντας ἐλέγχειν.
verb, present, active, participle, genitive	παρακαλοῦντος
2 Cor 5:20	Ἵπὲρ Χριστοῦ οὖν πρεσβεύομεν ὡς τοῦ θεοῦ παρακαλοῦντος δι' ἡμῶν· δεόμεθα ὑπὲρ Χριστοῦ, καταλλάγητε τῷ θεῷ.
verb, present, active, participle, nominative	παρακαλοῦντες (4), παρακαλῶν (9)
Matt 8:5	Εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναοὺμ προσήλθεν αὐτῷ ἑκατόνταρχος παρακαλῶν

	αὐτὸν
Mark 1:40	Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς παρακαλῶν αὐτὸν [καὶ γονυπετῶν] καὶ λέγων αὐτῷ ὅτι ἐὰν θέλης δύνασαι με καθαρίσαι.
Luke 3:18	Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν.
Acts 9:38	ἐγγὺς δὲ οὖσης Λύδδας τῇ Ἰόππῃ οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ ἀπέστειλαν δύο ἄνδρας πρὸς αὐτὸν παρακαλοῦντες μὴ ὀκνήσης διελθεῖν ἕως ἡμῶν.
Acts 14:22	ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἐμμένειν τῇ πίστει καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.
Acts 16:9	Καὶ ὄραμα διὰ [τῆς] νυκτὸς τῷ Παύλῳ ὤφθη, ἀνὴρ Μακεδῶν τις ἦν ἐστὼς καὶ παρακαλῶν αὐτὸν καὶ λέγων· διαβάς εἰς Μακεδονίαν βοήθησον ἡμῖν.
Rom 1 :8	εἴτε ὁ παρακαλῶν ἐν τῇ παρακλήσει· ὁ μεταδιδούς ἐν ἀπλότητι, ὁ προϊστάμενος ἐν σπουδῇ, ὁ ἐλεῶν ἐν ἰλαρότητι.
2 Cor 1:4	ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει διὰ τῆς παρακλήσεως ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ θεοῦ.
2 Cor 7:6	ἀλλ' ὁ παρακαλῶν τοὺς ταπεινοὺς παρεκάλεσεν ἡμᾶς ὁ θεὸς ἐν τῇ παρουσίᾳ Τίτου,
1 Thess 2:12	παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι καὶ μαρτυρούμενοι εἰς τὸ περιπατεῖν ὑμᾶς ἀξίως τοῦ θεοῦ τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν.
Heb 10:25	μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος τισίν, ἀλλὰ παρακαλοῦντες , καὶ τοσοῦτῳ μᾶλλον ὅσῳ βλέπετε ἐγγίζουσιν τὴν ἡμέραν.
1 Pet 5:12	Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογίζομαι, δι' ὀλίγων ἔγραψα παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθὴ χάριν τοῦ θεοῦ εἰς ἣν στήτε.
Jude 3	Ἀγαπητοί, πάσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ τῆς κοινῆς ἡμῶν σωτηρίας ἀνάγκην ἔσχον γράψαι ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ ἅπαξ παραδοθείσῃ τοῖς ἀγίοις πίστει.
	verb, present, passive, imperative παρακαλεῖσθε
2 Cor 13:11	Λοιπὸν, ἀδελφοί, χαίρετε, καταρτίζεσθε, παρακαλεῖσθε , τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε, καὶ ὁ θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται μεθ' ὑμῶν.
	verb, present, passive, indicative παρακαλεῖται, παρακαλούμεθα (2)
Luke 16:25	εἶπεν δὲ Ἀβραάμ· τέκνον, μνήσθητι ὅτι ἀπέλαβες τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακὰ· νῦν δὲ ὠδε παρακαλεῖται , σὺ δὲ ὀδυνᾶσαι.
2 Cor 1:4	ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει διὰ τῆς παρακλήσεως ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ θεοῦ.
2 Cor 1:6	εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας· εἴτε παρακαλούμεθα , ὑπὲρ τῆς ὑμῶν παρακλήσεως τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν.
	verb, present, passive, subjunctive παρακαλῶνται
1 Cor 14:31	δύνασθε γὰρ καθ' ἓνα πάντες προφητεύειν, ἵνα πάντες μανθάνωσιν καὶ πάντες παρακαλῶνται .

XXI.

http://books.google.com.au/books?id=6Nu3rAHVwbEC&pg=PA18&lpg=PA18&dq=parakaleo+Paul&source=bl&ots=nWINSirdSH&sig=wi9iPFUx6vMGLI25NaQ6isHQUrI&hl=en&ei=O8BuTpkiiuIB9KSqcUJ&sa=X&oi=book_result&ct=result&resnum=6&ved=0CEYQ6AEwBQ#v=onepage&q=parakaleo%20Paul&f=f

The **Parakaleo** Perspective

I believe the foundation for deacon ministries is not Acts 6:1-7; rather it is from the meaning of the Greek word "**Parakaleo**." To arrive at the heart of deacon ministries we must look beyond food service and table waiting. The mandate of the scripture goes beyond simple tasks into the deeper issues of life.

The Apostle **Paul** provides insight into the ministry to which God calls all Christians, the call to be a comforter and an encourager. **Paul** uses the word comforter or encourager **fifty-nine** times in his letters, of these, **twenty-five** occur in the first nine chapters of the book of Second Corinthians. **Ten** of those are found in chapter one, verses three to eleven.

Literally, **PARAKALEO**, means to come along side with strength or encouragement . . . to strengthen much. 2 Corinthians 1:3-11 remind us that all who receive comfort from God are to share that same comfort with others. Experience qualifies us to bring comfort to others. The ultimate calling of a Christian is to be an encourager. More specifically, all Christians are to be ministers, "coming beside" those in need. That is what the seven men did in the sixth chapter of Acts. They "came beside" the apostles to

XXII.

A. **ROMANS 12:1 - LIVING SACRIFICES**

I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, *which is* your reasonable service.

1. Truth to Learn

We are to turn over ownership of our lives to God.

2. Behind the Words

The word translated "beseech" is *parakaleō*, which means "to call one alongside." It is Paul's polite way of giving a command, as if he's saying, "I am calling on you to come join me."

The word translated "you present" is the Greek word, *parastēmi*, which means "to stand or to place beside." This is the word that was commonly used of bringing and presenting a sacrifice before an altar and standing beside it.

"Service" is from *latreia*, the noun form of the verb *latreuō*, meaning "to worship." *Latreia* refers to "service rendered as a slave, particularly divine service."

3. Meaning Explained

Because our salvation is by grace alone, we who have received this marvelous gift should be immediately humbled at God's feet with gratitude in our heart and a willingness to do whatever He asks of us. Paul now tells us what it is that we should do to show our gratitude to God. He says, "present your bodies a living sacrifice." This implies that the offering is a free and voluntary one. This type of sacrificial offering is at the expense of the one offering it and it is to be destroyed or, as in the case of the drink offering, poured out before God so as to no longer be useful to the one offering it. Here's what Albert Barnes says about this offering in his *Notes on the Bible*:

It implies that he who offers it presents it entirely, releases all claim or right to it, and leaves it to be disposed of for the honor of God. In the case of an animal, it was slain, and the blood offered; in the case of any other offering, as the first-fruits, etc., it was set apart to the service of God; and he who offered it released all claim on it, and submitted it to God, to be disposed of at his will. This is the offering which the apostle entreats the Romans to make: to devote themselves to God, as if they had no longer any claim on themselves; to be disposed of by him; to suffer and bear all that he might appoint; and to promote his honor in any way which he might command.

We are to offer our physical bodies in this way, as a living sacrifice. We are not to be slain in God's presence; rather we are to continue to live, but to do so recognizing that we no longer have any right of ownership to our physical lives. We are to offer our living existence to God for His use in whatever manner He chooses. If God chooses to have us suffer persecution for His sake, it is His choice and we should glorify Him in it. If He chooses that we should be in an accident and become paralyzed, it is His choice and we should glorify Him in it. We no longer have any claim whatsoever to our earthly existence because we have been offered totally to Him.

4. Application

Wow! That's a tall order! Who can do this? None of us can under our own power. We need to prayerfully offer ourselves to God and seek the power of His Spirit to keep us submitted and committed to Him and Him alone.

In God's service, for His glory,

Will

<http://www.ministryofgrace.com/blog/?tag=parakaleo>

XXIII.

Ephesians 4:1 Commentary

Ephesians 4:1 Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called, (NASB: Lockman)

Greek: [Parakalo \(1SPA\)](#) [oun humas ego o desmios en kurio axios peripatesai \(AAN\)](#) [tes kleseos es eklethete, \(2PAPI\)](#)
Amplified: I THEREFORE, the prisoner for the Lord, appeal to and beg you to walk (lead a life) worthy of the [divine] calling to which you have been called [with behavior that is a credit to the summons to God's service, ([Amplified Bible - Lockman](#))
NLT: Therefore I, a prisoner for serving the Lord, beg you to lead a life worthy of your calling, for you have been called by God. ([NLT - Tyndale House](#))
Phillips: As God's prisoner, then, I beg you to live lives worthy of your high calling. ([Phillips: Touchstone](#))
Wuest: I beg of you, please, therefore, I, the prisoner in the Lord, order your behavior in a manner worthy of the divine summons with which you were called, ([Eerdmans](#))
Young's Literal: I, then, the prisoner for the Master's sake, entreat you to live and act as becomes those who have received the call that you have received—

I implore you - I beseech you continually. I beg you continually. I am earnestly asking you. He is urging them in order to stimulate them to begin the process of progressive, step by step (like walking), sanctification (growth in holiness), growing in the grace and knowledge of our Lord and Savior Jesus Christ. He is saying in essence that truth demands an appropriate response. In other words a true understanding of Christian doctrine should stimulate a desire to live a holy life, the character of that life he will outline in these next 3 chapters.

Are you living in the light of the of the unfathomable riches of Christ which you are learning that you possess from your study in Ephesians? Are these great truths in Ephesians making any perceptible difference in your Christian life? If not, why not?

The truths about our **heavenly position and possession** are wonderful but Paul wants to make sure that these believers are not so heavenly minded that they are no earthly good to God and His work!

McGee makes an interesting observation of the flow of these first six verses writing that...

In his discussion of this walk of the believer, Paul speaks first to the individual. The individual is to walk in lowliness and meekness. Then he widens out to the entire church, which is one body and one spirit. Finally, he brings this passage to a great, tremendous crescendo, which pictures the eminence and transcendence of God. ([Ibid](#))

Implore (3870) ([parakaleo](#) from **para** = side of, alongside, beside + [kaleo \[word study\]](#) = call) means literally to call one alongside, to call someone to oneself, to call for, to summon. **Parakaleo** can include the idea of giving help or aid but the primary sense in the NT is to urge someone to take some action, especially some ethical course of action. Sometimes the word means convey the idea of comfort, sometimes of exhortation but always at the root there is the idea of enabling a person to meet some difficult situation with confidence and with gallantry. See the following discussion for elaboration on the nuances of this great Greek verb.

One writer has said that Paul's use of parakaleo in verses like [Eph 4:1](#), [Ro 12:1](#), [1Th 4:1](#) is "one of the tenderest expressions in all the Bible."

Kent Hughes illustrates the root idea of **parakaleo** "to come alongside and encourage" with the following example

I see this exemplified every time my church has a roller skating party, and the parents put their little ones on skates for the first time. Mom and Dad skate with their child, holding on to his or her hands, sometimes with the child's feet on the ground and sometimes in the air. But all the time the parents are alongside **encouraging**....[exhortation] is a wonderful gift, and we are to place it at Christ's feet and be willing to be worn out in its use.

Encourage one another - [Study the "one anothers" - most positive, some negative](#)

Our English word "**encourage**" means literally "with heart." To encourage in a sense is to give them new heart. Shallow sympathy makes people feel worse --- true spiritual encouragement makes them feel better. It brings out the best in people.

It is worth noting that **parakaleo** is the verb root of **parakletos**, our **Helper** (Comforter = The Holy Spirit) in [Jn 14:16;26;15:26;16:7](#) and our "Advocate" (Jesus)[1Jn 2:1](#); **Kenneth Wuest** adds that...

The verb **parakaleo** refers to the act of calling someone to one's side in order to help one. The noun **parakletos** refers to the one who is called upon to render aid. It was used in the law courts of one who pleads another's cause before a judge, a counsel for the defence, an advocate. In the widest sense it means "a helper, a succorer, one who aids another." In the three passages in the Gospel noted above, the Holy Spirit is the Comforter to the saint, not that He comforts him in the sense of consoling him merely, but that He is sent to be the One to come to the aid of the Christian in the sense of ministering to him in his spiritual life. In the first epistle of John ([1Jn 2:1](#)), the Lord Jesus is the **parakletos** of the believer in the sense that He pleads our cause before our heavenly Father in relation to sin in the life of the Christian, praying us back into fellowship with God by the way of our confession and the cleansing blood. (Wuest, K. S. *Wuest's Word Studies from the Greek New Testament: Eerdmans or [Logos](#) or [Wordsearch](#)*)

In the context of [Ephesians 4:1](#), **parakaleo** is not simply a request but a plea, an imploring or begging. The idea of **implore** is to beg earnestly or even desperately. Interestingly, the English word **implore** is from the Latin **implorare** meaning to "invoke with tears"! Clearly, Paul wants the Gentile believers in Ephesus to be all they can be in Christ (cp one of Paul's life goals for all disciples - [Col 1:28-note](#), [Col 1:29-note](#), which is a good goal for all believers to pursue given the fact that we have all been commissioned by our Lord to go and make disciples. [Mt 28:18, 19, 20](#))

The [present tense](#) indicates that it was Paul's practice (even though separated from them physically in prison) to continually come alongside the believers (via this epistle, and surely also via his prayers for them). It is notable that Paul does not issue a command to walk worthy (even as he did not make [Ro 12:1 a](#) command-see below). Instead Paul based his call upon the glorious truths that had brought his readers from far away to near (to God), and in so doing was gently and tenderly appealing to them in the "language of grace" (cp [Ep 4:29-note](#)). Similarly at the beginning of his practical section in the letter to the saints at Rome Paul wrote...

I **urge** (parakaleo) you **therefore** (Paul uses "**therefore**" as in [Eph 4:1](#) to draw his reader's attention back to the preceding glorious truths, including the mercies of God, cp [Ro 11:30, 31](#)), brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. And **do not be conformed** to this world, but **be transformed** by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect. ([Ro 12:1-note](#); [Ro 12:2-note](#))

Regarding **implore** (beseech) **Ruth Paxson** writes...

Oh! the intensity of desire and the deep sense of responsibility which the aged apostle writes into that word "beseech!" He has already given them a marvellous revelation of their heavenly calling. Now with equal clarity he would show their responsibility for a corresponding conduct. It would well repay you to make a study of such words and phrases as "therefore," "wherefore," "for," "that," "as," "so," "let," "be ye," "be not ye," "see then," in Ephesians to see how Paul's appeals are always made on the ground of one's condition corresponding with one's position. "Ye are" -- "therefore be ye" -- is invariably the basis of Paul's appeal. (Ibid. Page 86)

Since a person can be **called alongside** for many purposes, the Greek word **parakaleo** has a wide range of meanings as evidenced by the many ways it is translated into English in the NAS version ([kaleo](#)). The meanings of parakaleo include to entreat, to appeal to, to summon, to comfort, to exhort, or to encourage.

The familiar English word **paraclete** (transliteration of the Greek term **parakletos**) is derived from **parakaleo**. Webster's 1828 dictionary defines **paraclete** as "Properly, an advocate; one called to aid or support; hence, the consoler, comforter or intercessor, a term applied to the Holy Spirit." [Nelson's New Illustrated Bible Dictionary](#) adds that **paraclete** is "one who speaks in favor of" as an intercessor, advocate, or legal assistant. The word, translated as "Comforter" or "Counselor," appears only in the Gospel of John. Jesus applied the term to the Holy Spirit, who would be an advocate on behalf of Jesus' followers after His ascension; the Spirit would plead their cause before God ([John 14:16, 26](#); [15:26](#); [16:7](#))." In sum, the idea of **paraclete** is one who speaks or intercedes for someone in the presence of another, often with a legal connotation in the ancient world.

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