

παράκειμαι (X., Pla.; pap, LXX, JosAs, EpArist, Philo; Just., D. 99, 2; Ath. 6, 1) to be present and ready for some purpose or action, *be at hand, ready* (so Hom. et al.) in our lit. only w. dat. of pers. (Περὶ ὕψους p. 6, 10 V. [3, 5]; Lucian, De Merc. Cond. 26; PSI 542, 12 [III BC] ἐμοὶ οὐπω παράκειται κέρμα=‘I do not yet have any money at hand’) **Ro 7:18, 21**. Of inclinations GMary 463, 19 (s. ὄργιλος).—JDerrett, Law in the NT, ’70 (lit. p. 30, n. 1).—M-M. TW.

παρακλήμαι, παρακληθῶ s. παρακαλέω.

παρακελεύω 1 aor. παρεκέλευσα (as a mid. dep. Hdt. et al.; pap; Pr 9:16; EpArist, Philo; Jos., Ant. 12, 300; Just., A I, 4, 7; 16, 5.—The act. Hippocr. et al.; Plut., Mor. 195a; Appian, Bell. Civ. 5, 89 §372; 4 Macc 5:2) to urge strongly, *encourage, exhort* τινά *someone* (Polyb. 16, 20, 8) IMg 14.

παράκλησις, εως, ἡ (παρακαλέω; Thu.+).—**1** act of **emboldening another in belief or course of action, encouragement, exhortation** (Thu. 8, 92, 11; Ps.-Pla., Def. 415e; Polyb. 1, 67, 10; 1, 72, 4; 22, 7, 2; Diod. S. 15, 56, 2; 2 Macc 7:24; Philo, Vi. Cont. 12; Jos., Vi. 87) **1 Th 2:3; 1 Ti 4:13; Hb 12:5**. W. οἰκοδομή; λαλεῖν παράκλησιν *speak words of exhortation* **1 Cor 14:3**. παράκλησις ἐν Χριστῷ *Christian exhortation* **Phil 2:1** (mng. 3 is also prob.). Likew. interpretation varies betw. 1 and 3 for **Ro 12:8** (s. παρακαλέω 2 and 4).—**2 Cor 8:17** could stand under 1, but prob. may better be classed w. 2. λόγος τῆς π. *word of exhortation* (cp. 2 Macc 15:11 ἡ ἐν τοῖς λόγοις παράκλησις; 7:24; Dio Chrys. 1, 9) **Hb 13:22**; cp. **Ac 13:15**. ἰσχυρὰν παράκλησιν ἔχων *be greatly encouraged* **Hb 6:18**.

2 strong request, *appeal, request* (Strabo 13, 1, 1; Appian, Liby. 51 §221; PTebt 392, 26; 36 [II AD]; PLond III, 1164d, 10 p. 159 [212 AD]; in pap VI AD oft. w. δέησις; 1 Macc 10:24; Jos., Ant. 3, 22) μετὰ παρακλήσεως *as Astrampsychus p. 28 Dec. 53, 5*). παράκλησιν ἐδέξατο *he has accepted (my) appeal* vs. **17** (Jos., Vi. 193; s. 1 above; but also Betz p. 70f).

3 lifting of another's spirits, *comfort, consolation* (Epict. 3, 228; Dio Chrys. 80 [30], 6; Phalaris, Ep. 103, 1; Jer 16:7; Hos 13:14; Na 3:7; Job 21:2) **Ac 9:31; 2 Cor 1:4-7; 7:4, 13; Phil 2:1** (s. 1 above); **Phlm 7**. παράκλησις αἰωνία *everlasting (=inexhaustible) comfort* **2 Th 2:16**. ἡ π. τῶν γραφῶν *the consolation that the scriptures give* **Ro 15:4** (cp. 1 Macc 12:9 παράκλησιν ἔχοντες τὰ βιβλία τὰ ἀγια). ὁ θεός τῆς π. vs. **5**; cp. **2 Cor 1:3**. Of comforting circumstances, events, etc. **Lk 6:24; Ac 15:31; 2 Cor 7:7**.—In an eschatol. sense (Ps.-Clem., Hom. 3, 26 ἐν τῷ μέλλοντι αἰῶνι) προσδεχόμενος π. τοῦ Ἰσραὴλ *looking for the consolation of Israel* (i.e. Messianic salvation; s. Is 40:1; 61:2) **Lk 2:25** (s. Dalman, Worte 89f; Billerb. II 124-26.—In later times Jews occasionally called the Messiah himself $\square\pi\alpha\rho\alpha\kappa\lambda\eta\tau\eta\varsigma$ ‘comforter’; s. Billerb. 166; Bousset, Rel.³ 227).—**Ac 4:36** The name Barnabas is translated υἱὸς παρακλήσεως (s. βαρναβᾶς and s. also Dalman, Gramm.², 178, 4).—DELG s.v. καλέω. M-M. TW. Sv.

παράκλητος, ου, ὁ (παρακαλέω) originally meant in the passive sense (BGU 601, 12 [II AD] παράκλητος δέδωκα αὐτῷ=‘when I was asked I gave to him’), but π. is restored from παρακλος, and the restoration is uncertain), ‘one who is called to someone’s aid’. Accordingly Latin writers commonly rendered it, in its NT occurrences, with ‘advocatus’ (Tertullian, Prax. 9; Cyprian, De Domin. Orat. 3, Epist. 55, 18; Novatian, De Trin. 28; 29; Hilary, De Trin. 8, 19; Lucifer, De S. Athanas. 2, 26; Augustine, C. Faust. 13, 17, Tract. in Joh. 94; Tractatus Orig. 20 p. 212, 13 Batiffol. Likew. many [Old Latin] Bible mss.: a c e

m q J 14:16; a m q 14:26; e q r 15:26; e m q 16:7. Eus., HE 5, 1, 10 παράκλητος=advocatus, Rufinus. Field, Notes 102f; cp. the role of the ‘patronus’ in legal proceedings: J-MDavid, Le patronat judiciaire au dernier siècle de la république romaine ’92). But the technical mng. ‘lawyer’, ‘attorney’ is rare (e.g. Bion of Borysthènes [III BC] in Diog. L. 4, 50; SEG XXXVIII, 1237, 18 [235/36 AD]). Against the legal association: KGrayston, JSNT 13, ’81, 67-82. In the few places where the word is found in pre-Christian and extra-Christian lit. as well it has for the most part a more general sense: **one who appears in another’s behalf, mediator, intercessor, helper** (Demosth. 19, 1; Dionys. Hal. 11, 37, 1; Heraclit. Sto. 59 p. 80, 19; Cass. Dio 46, 20, 1; POxy 2725, 10 [71 AD]; cp. π. as the name of a gnostic aeon Iren. 1, 4, 5 [Harv. I 38, 8]; Hippol.; s. also the comments on 2 Cor 5:20 s.v. παρακαλέω 2). The pass. idea of παρακεκλήσθαι retreated into the background, and the active idea of παρακαλεῖν took its place (on the justification for equating παράκλητος with παρακαλῶν s. Kühner-Bl. II 289). Jews adopted it in this sense as a loanw. (שׂוֹמֵר הַחֵן. Pirke Aboth 4, 11.—SKrauss, Griech. u. latein. Lehnwörter in Talmud, Midrasch u. Targum 1898/99 I 210; II 496; Dalman, Gramm.² 185; Billerb. II 560-62). In Job 16:2 Aq. and Theod. translate $\square\pi\alpha\rho\alpha\kappa\lambda\eta\tau\eta\varsigma$ (=comforters) as παρακλήτου; LXX has παρακλήτορες. In Philo our word somet. means ‘intercessor’ (De Jos. 239, Vi. Mos. 2, 134, Spec. Leg. 1, 237, Exsecr. 166, Adv. Flacc. 13; 22), somet. ‘adviser’, ‘helper’ (Op. M. 23; 165). The Gk. interpreters of John’s gospel understood it in the active sense=παρακαλῶν or παρακλητήτωρ (s. Lampe s.v. παράκλητος, esp. Eusebius of Caesarea, Theodore of Mopsuestia, and Ammonius; s. also Ephraem the Syrian in RHarris, Fragments of the Comm. of Ephrem Syr. 1895, 86). In our lit. the act. sense *helper, intercessor* is suitable in all occurrences of the word (so Goodsp, Probs. 110f). τίς ἡμῶν παράκλητος ἔσται; 2 Cl 6:9. πλουσίων παράκλητου *advocates of the rich* B 20:2; D 5:2.—In **1J 2:1** (as AcJ in a damaged fragment: POxy 850, 10) Christ is designated as παράκλητος: παράκλητον ἔχομεν πρὸς τὸν πατέρα Ἰησοῦν Χριστὸν δίκαιον *we have Jesus Christ the righteous one, who intercedes for us*. The same title is implied for Christ by the ἄλλος παράκλητος of **J 14:16**. It is only the Holy Spirit that is expressly called παρ.=*Helper* in the Fourth Gosp.: **14:16, 26; 15:26; 16:7**.—HUsener, Archiv für lat. Lexikographie 2, 1885, 230ff; HSasse, Der Paraklet im J: ZNW 24, 1925, 260-77; HWindisch, Johannes u. die Synoptiker 1926, 147f, Die fünf joh. Parakletsprüche: Jülicher Festschr. 1927, 110-37; RAsting, ‘Parakleten’ i Johannes-evangeliet: Teologi og Kirkeliv. Avh. etc. ’31, 85-98; SMOwinckel, D. Vorstellungen d. Spätjudentums v. Hl. Geist als Fürsprecher u. d. joh. Paraklet: ZNW 32, ’33, 97-130 (supported now by IQS 3:24f; IQM 17:6-8); JMusger, Dicta Christi de Paracletto ’38; EPercy, Untersuchungen üb. den Ursprung d. joh. Theol. ’39; Bultmann, J ’40, 437-40; NJohansson, Parakletoi: Vorstellgen. v. Fürsprechern f. d. Menschen vor Gott in d. atl. Rel., im Spätjudent. u. Urchristent. ’40; NSnaith, ET 57, ’45, 47-50 (‘Convincer’); WHoward, Christianity acc. to St. John ’47, 71-80; WMichaelis, Con. Neot. 11, ’47, 147-62; GBornkamm, RBultmann Festschr. ’49, 12-35; CBarrett, JTS, n.s. 1, ’50, 8-15; JDavies, ibid. 4, ’53, 35-8; TPreiss, Life in Christ, ’54, 19-25; OBetz, Der Paraklet, ’63; MMiguens, El Paracito (Juan 14-16) ’63; GJohnston, The Spirit-Paraclete in J, ’70; RBrown, The Paraclete in Modern Research, TU 102, ’68, 158-65; JVeenhof, De Parakleet ’77.—DELG s.v. καλέω. M-M. EDNT. TW. Sv.

παρακοή, ἡς, ἡ (cp. παρακούω 2; Pla., Ep. 7, 341b; Galen: CMG V 4, 2 p. 178, 14, Suppl. III p. 30, 2) **refusal to listen and so be disobedient, unwillingness to hear, disobedience**