**064 罗马书 12章8 劝慰【劝化】的恩赐**

* **罗12:8 劝慰【劝化】**παρακαλέω parakaléō**(动词)的，就应当照着恩赐劝慰**παράκλησις **paráklēsis (名词)...**
* **字源：**παρα 身旁/旁边 to one’s side καλεω 呼召call [[1]](#footnote-1)
* **圣灵是那**παράκλητος paraklētos **(名词)保惠师helper帮助者, comforter安慰者, Counselor辅导者, Advocate辩护者**[[2]](#footnote-2)
* **上帝是安慰者**παράκλησις **(林后1:3-7)**
* **辅导者效法主，劝慰【劝化】[[3]](#footnote-3)**
* （1）恳求对方 plead （太8:5、8:31、路7:4）
* （2）鼓励/劝勉exhort, encouragement (罗12:8、15:30、提前5:1)
* （3）劝慰/安慰 comforts (太5:4、林后1:3-7、2:7)
* **παρακαλέω 劝慰【劝化】是恩赐。**
* **来3:13趁着还有叫作“今天”的时候，总要天天互相劝勉【相劝】παρακαλέω，免得你们中间有人受了罪恶的诱惑，心里就刚硬了。**
* 虽然大家都能劝慰παρακαλέω**（来3:13），罗12:8劝慰是“恩赐**” [[4]](#footnote-4)
* 有一些弟兄姐妹是有特别的能力，辅导帮助人
* 不仅是劝诫νουθετέω，更懂得如何（鼓励、安慰、劝勉、恳求）人！
* **徒4:36 有一个利未人，生在居比路，名叫约瑟，使徒称他为巴拿巴。巴拿巴翻出来，就是劝慰子παράκλησις “noun”）【安慰者】。(which means son of encouragement/Son of Consolation)**
* 此恩赐包括了鼓励encouragement 与安慰Consolation
* 当无人愿意或敢接触曾逼迫基督徒的保罗时，巴拿巴却选择相信帮助保罗（徒9:26-27）。
* 在一次宣教旅程中，马可后来因软弱而逃跑，离开了他们（徒15:38）。巴拿巴愿意再给马可机会，但因事工艰辛，保罗不愿冒险带着他。二人因此发生争论，最终彼此分开。巴拿巴便带着马可同行（徒15:39）。从历史来看，巴拿巴和保罗的决定都是正确的！后来，在巴拿巴和彼得的栽培下（彼前5:13），马可成长为一位出色的门徒。圣灵后来使用马可，带领他写下《马可福音》。在后来的事奉中，马可再次成为保罗重要的同工（西4:10、门1:24、提后4:11）。
1. παράκλητος paraklētos An intercessor, consoler: - advocate, comforter. summoned, called to one’s side, especially called to one’s aid [↑](#footnote-ref-1)
2. The Greek word is παράκλητος , paráklētos , froth the verb παρακαλέω , parakaléō . The word for "Paraclete" is passive in form, and etymologically signifies "called to one's side." The active form of the word is παρακλήτωρ , paraklḗtōr , not found in the New Testament but found in Septuagint in Job 16:2 in the plural, and means "comforters," in the saying of Job regarding the "miserable comforters" who came to him in his distress. ISBE [↑](#footnote-ref-2)
3. 1 Tim 5:1 and 2Tim 4:2 παρακαλέω (encourage appeal) seems at times to be separated from the harsher form of rebuke ἐπιπλήσσω Rebuke often to be residing within pastoral responsibilities 1 Tim 5:1 and 2Tim 4:2 παρακαλέω (encourage appeal) seems at times to be separated from the harsher form of rebuke ἐπιπλήσσω Rebuke often to be residing within pastoral responsibilities and Titus 2:15, 2Tim 4:2 ἐλέγχω 指正 【责备】convict, rebuke, reprove seems differentiated from παρακαλέω。亚当斯 Jay E Adam圣经辅导Nouthetic counselling 经常使用这词汇νουθετέω nou-the-te- νουθετέω (verb)劝诫、警戒admonishing , warning , exhort 林前4:14、西1:28、3:16、帖前5:12、帖后3:15罗15:14 我的弟兄们,我个人深信你们自己也满有良善,充满丰富的知识,也能够彼此劝导【劝戒】νουθετέω。παρακαλέω与 νουθετέω两者都是劝勉，但有小细微的区分（帖前5:14）νουθετέω着重与劝诫 warn, admonish VS παρακαλέω包括恳求、鼓励、安慰人

http://www.nouthetic.org/about-ins/what-is-nouthetic-counseling

When Adams applied this language to counselling he argued that it included three elements: confrontation happening in a face-to-face manner; confrontation done out of loving concern for the counselee; and confrontation done with the purpose of bringing about change that God desires. In a 1976 book, What About Nouthetic Counseling, Adams said he actually preferred the title “biblical counseling.” He has continued to use the “nouthetic” label to keep his project separate from approaches to counseling that are unfaithful to the Scriptures but increasingly apply the “biblical counseling” label to their work. An historical identification with one generation of leaders over another leads to dispositional differences as leaders in varied ministry contexts emphasize different things. The “nouthetic” and “biblical” streams within this one movement have four dispositional distinctions on their respective sides of the counseling coin. These distinctions are generalized with exceptions, but they are still helpful in organizing our thinking.First, there are dispositional differences with regard to doing and believing. In their counseling theory and practice, nouthetic counselors pay particular attention to behavioral change. Biblical counselors focus on the patterns of belief or unbelief that motivate behavior. True change is not merely behavioral but generates from deep within the heart. From TGC Heath Lambert

帖前 5:14 我们又劝 παρακαλέω 弟兄们，要警戒νουθετέω 不守规矩的人。勉励灰心的人。扶助软弱的人。也要向众人忍耐。 (1 Thess. 5:14 CUS) Note 1 Thess 5:14 παρακαλέω and νουθετέω appears in same verse .  [↑](#footnote-ref-3)
4. 拥有先知讲道恩赐 prophecy 的人也包括了劝勉 **παρακαλέω （徒15:32）**CUS **Acts 15:32** 犹大和西拉也是先知，就用许多话劝勉**παρακαλέω**弟兄，坚固他们。安慰**παράκλησις (林前14:3)** CUS **1 Corinthians 14:3** 但作先知讲道的，是对人说，要造就，安慰**παράκλησις**，劝勉人. Prophetic teaching consist of exhortation (encouragement) 2 Timothy 4:2 [↑](#footnote-ref-4)