

Paralambano

- A. The verb *paralambano* has the following cognates:
1. *Lambano* (λαμβάνω) (verb), “to take, to receive.”
 2. *Analambano* (ἀναλαμβάνω) (verb), “to take up, to take to oneself.”
 3. *Analempsis* (ἀνάληψις) (noun), “reception, a receiving up.”
 4. *Epilambanomai* (ἐπιλαμβάνομαι) (verb), “to take hold of, grasp, catch, to be concerned with, to help.”
 5. *Katalambano* (καταλαμβάνω) (verb), “to take over, obtain, seize, comprehend, understand, take possession.”
 6. *Metalambano* (μεταλαμβάνω) (verb), “to receive a share.”
 7. *Metalempsis* (μετάληψις) (noun), “participation, taking, sharing, receiving.”
 8. *Prolambano* (προλαμβάνω) (verb), “to anticipate, to take, to get.”
 9. *Proslambano* (προσλαμβάνω) (verb), “to take, to receive or accept into one’s society, to take along, to take aside.”
 10. *Proslēmpsis* (πρόσληψις) (noun), “admission, acceptance.”
 11. *Hypolambano* (υπολαμβάνω) (verb), “to take up, to think, to assume, to be of the opinion that, to bear up, to support.”
 12. *Apolambano* (ἀπολαμβάνω) (verb), “to receive, to get back.”
 13. *Anepileptos* (ἀνεπίληπτος) (adjective), “beyond reproach.”
- B. Classical
1. *Paralambano* is a compound verb composed of the following:
 - a. *Para* (παρά) (preposition), “beside.”
 - b. *Lambano* (λαμβάνω) (verb), “to take, receive.”
 2. The compound verb *paralambano* means “to take to oneself, to take over” and with a personal object it means especially “to take into a fellowship,” such as in Herodotus and Plato.
 3. Aristophanes and Plutarch employed the term with a material object meaning “to take over an office,” or a position as ruler, more specifically “to inherit,” especially of intellectual things, also historical and scientific materials.
 4. It could be especially used as a title for the process of tradition along with *paradidonai*.
 5. Over against the general tradition-related understanding (Herodotus, Isocrates) is the verb’s special use in the description school tradition, e.g., in conjunction with the definition of the teacher-student relationship (Plato, *Tht.* 198b), or the designation of intellectual property and influence (Plato, *La.* 197d), which is usually traceable to the paramount position of the person of the philosopher (Plato *R.* 7.520).
 6. The philosopher was a personal leader who had charge of all Greek education and who exercised a decisive influence in all spheres of life (Plato, *Resp.*, VI, 501; VII, 520).
 7. For this reason the *paralambanon* finds in him absolute authority.
 8. He may come into material contradiction with him because he outgrows him (though this is rare enough when there is such a strictly personal relation), but he still recognizes the claim to personal confidence.
 9. With the decay of this true form of Greek pedagogy, which set teacher and pupil in more than an abstract intellectual fellowship, which united them in an *eros*, this understanding of *paralambano* disappeared in the period of middle Hellenism.
 10. It still lived on in Neo-Platonism, but took a rather different direction.
 11. It is obvious that Socrates does not fit smoothly into this scheme, yet he stands consciously outside, and even in opposition to, the normative method of instruction in his day.
 12. In any case, the relation of Socrates to his pupils certainly leaves the impression that their fellowship rests on personal trust between teacher and pupil and that the primary goal is not the mediation of knowledge but the formation of character.
 13. This orientation of the pedagogical method means that even outside the Socratic circle, each in his generation, at least when he himself becomes a teacher, can reach new results of his own which may even be opposed to those of his teacher.
 14. For the content of the tradition is not in the first instance the dead stuff of learning for this would rule out all advance but the basic direction of character and conduct, and even in the sphere of pure scholarship it consists in the formulations of questions rather than in established findings.

15. Even of these it may sometimes be said quite unequivocally that they were preserved with tenacity for centuries and that they thus blocked the possibility of advance by new formulations such as in the understanding of time.
16. The theme of *paralambanein*, however, is not just *ethikos kai politikos logos*, which refers to the nature, meaning and goal of the personal and social shaping of life in the great contexts of all being, but also *ai aporettoi kai bathuteroi didaskaliai* (Plut. Alex. 7, 3 [I, 668a] from Aristotle), doctrines mainly of religious content which in virtue of character as *aporreta* demand the blind confidence of the *paralambanon* and thus force him into strongly authoritarian dependence in respect of philosophical instruction.
17. *Paralambanein* is also a title for the reception of the rites and secrets of the Mysteries.
18. In the Mysteries the reference is to a strict secret, whereas the Christian musterion is the Gospel which is to be declared to the entire world.
19. Again, the legacy which all the Mysteries hand on is a fixed esoteric doctrine, whereas in Christianity it is above all things a living faith.
20. Liddel and Scott (Greek-English Lexicon, New Edition, page 1315):
 - a. Receive from another especially of persons succeeding to an office
 - b. Of persons succeeding by inheritance
 - c. Inherit curses
 - d. Generally, receive
 - e. Take upon oneself, undertake
 - f. Undertakings
 - g. Take to oneself, admit, employ
 - h. Take in pledge
 - i. Take by force or treachery, seize
 - j. Get control of affairs
 - k. Lay hold of
 - l. Receive by hearing or report, ascertain
 - m. Receive by way of lesson
 - n. Passive, to be received, accepted
 - o. The received or traditional doctrines
 - p. Take, receive, or use as a substitute or equivalent
 - q. Grammatically and medically, simply use, employ
 - r. Frequently in passive, to be found, used
 - s. Admit
 - t. Take up, catch up
 - u. Give a resume of, derived
 - v. Take to oneself, associate with oneself, as a wife or mistress, as an adopted son, as a partner, auxiliary or ally
 - w. Get control of
 - x. Call in witnesses
 - y. Invite
 - z. Receive, take over in succession
 - aa. Take prisoner

C. LXX

1. *Paralambano* appears 47 times in the LXX.
2. It is used in the LXX to translate the following Hebrew terms:
 - a. *Yarash* (יָרַשׁ) (verb), “to take possession of, to subdue.”
 - b. *Laqach* (לָקַח) (verb), “to take, to grasp.”
 - c. *Nahagh* (נָהַג) (verb), “lead, drive.”
 - d. *Qabbel* (קָבַל) (verb), “to receive.”
3. In the LXX *paralambano* means “to take to (and with) oneself.”
4. It always appears in the historical books except at Numbers 23:20.
5. The verb is found with a personal object and occasionally with a material object meaning “to take over, to inherit (power, rule).”
6. In the Greek world the relation between teacher and pupil is largely controlled by personal confidence but in the Jewish schools, however, it is the material which is the binding link.

7. *Paralambanein* is achieved in a fellowship which has its sustaining basis, not in the person of the teacher, but in his office.
 8. Personal friendship is not essential.
 9. The relation between student and pupil is strongly authoritarian.
 10. The confidence of the pupil is not in the man, but in the bearer of the doctrine.
- D. NT
1. *Paralambano* appears 49 times in the NT.
 2. Exegetical Dictionary of the New Testament (volume 3, pages 29-30):
 - a. To take
 - b. To accept
 - c. To receive
 - d. To draw to oneself
 - e. To take over
 3. Delling lists the following meanings in the NT (Theological Dictionary of the New Testament, volume 4, pages 13-14):
 - a. With a personal object, "to take to (or with) oneself"
 - b. With material object
 - (1) Active, "to take over" an office, "to inherit."
 - (2) (only in Paul) "to receive in fixed form, in the chain of Christian tradition, "to inherit the formulated laws of Christian morality"; to receive the intellectual and ethical content of religious life," "to inherit it in acceptance of its claim by attachment"
 4. Greek-English Lexicon of the New Testament Based on Semantic Domains (volume 2):
 - a. To take or bring someone along with – 'to take along, to bring along' (page 203).
 - b. To take or lead off to oneself – 'to lead aside, to take aside' (page 205).
 - c. To acquire information from someone, implying the type of information passed on by tradition – 'to learn from someone, to learn about a tradition, to learn by tradition' (page 327).
 - d. To accept the presence of a person with friendliness – 'to welcome, to receive, to accept, to have as a guest' (page 453).
 - e. To receive an appointment for a particular ministry – 'to receive an appointment, to receive a task, to be assigned a ministry' (page 483).
 - f. To receive traditional instruction – 'to receive instruction from, to be taught by' (page 415).
 5. The New Thayers Greek-English Lexicon (pages 484):
 - a. To take to, to take with one's self, to join to one's self, to accept or acknowledge one to be such as he professes to be; not to reject, not to withhold obedience
 - b. To receive something transmitted
 - c. Prop. an office to be discharged
 - d. To receive with the mind; by oral transmission
 1. A Greek-English Lexicon of the New Testament and Other Early Christian Literature (page 619):
 - a. Take (to oneself), take with or along with accusative of the person
 - b. Take over, receive
 - c. Sometimes the emphasis lies not so much on receiving or taking over, as on the fact that the word implies agreement or approval
 - (1) With regard to persons
 - (2) With regard to teaching and preaching
 6. The Analytical Greek Lexicon Revised (page 304):
 - a. To take to one's side; to take, receive to one's self
 - b. To take with one's self
 - c. To receive in charge or possession
 - d. To receive as a matter of instruction
 - e. To receive, admit, acknowledge
 - f. Passive, to be carried off
 7. Vine's Expository Dictionary of Biblical Words, "*paralambano*, "to receive from another" (*para*, "from beside"), or "to take," signifies "to receive," e. g., in (Mark 7:4; John 1:11; 14:3; 1 Cor. 11:23; 15:1,3; Gal. 1:9,12; Phil. 4:9; Col. 2:6; 4:17; 1 Thes. 2:13) (1st part); (4:1; 2 Thes. 3:6; Heb. 12:28)."