**The Word of God**

**Possible Title:** Can the Bible Be Believed?

**Outline:**

1. Introduction
2. How Does God Reveal Himself and His Will for Us?
3. How Does Divine Inspiration Work?
4. What Are the Attributes of God’s Word?
5. How Might the Words of Men Equal or Approximate God’s Word?
6. The Lie
7. Other Observations

**Proposition 1:** Some of God’s word was written, but some of it only spoken. The spoken word is no less reliable than the written.

**Proposition 2:** Everything that Jesus spoke is the word of God.

**Proposition 3:** Every work and word of Jesus had potential for inclusion in the written word of God. Joh.21:25

**Proposition 4:** The initial NT gospel, beginning with John the Baptist, was proclaimed (spoken) for years before anything was written down by divine authority. Ac.10:36-37

**Proposition 5:** God’s being is inseparable from His word – Christ as “the Word”.

**Key Words** 1. a) *graphē* (scripture, writings), b) *graphō* (write)

2. *gramma* (letter, account, scripture)

3. *engraphō* (record), *prographō* (write before)

4. *periochē* (passage), *periechō* (stand)

5. *logos*, *logos Theou*, etc., *logios* (word, word of God, et al., learned), *legō*

(speak, say), *prolegō* (say before)

6. *rhēma* (word)

7. *omnuō* (swear), *orkos* (oath, vow)

8. *phōnē* (voice), *phēmi* (say), *phēmizō* (spread a report)

9. *biblos*, *biblion* (book, scroll)

10. *kephalis* (scroll)

11. *epistolē* (letter, epistle)

12. *homologeō*, *homologia*, *homologoumenōs* (profess, profession, professedly), *exomologeō* (confess)

13. *entolē* (commandment), *entellomai* (command)

14. *epitagē*, *epitassō* (command – n. & v.)

15. *prostassō* (command), *diatassō* (command), *diastellō* (charge, admonish)

16. *chrēmatizō* (instruct, warn), *chrēmatismos* (oracle)

17. *epitimaō* (rebuke, command)

18. *parangelia*, -*ellō* (command – n. & v.)

19. *paratithēmi* (commit), *parathēkē* (deposit, commitment)

20. *euangelion* (good news), *euangelizō* (bear good news, evangelize), *euangelistēs* (evangelizer)

21. *epangelia*, *epangellomai* (promise – n. & v.), *epangelma* (thing promised), *proepangellō* (promise before)

22. *apangellō* (proclaim, inform), *anangellō* (announce)*, katangellō* (declare), *katangeleus* (declarer)

23. *apophthengomai* (declare), *diēgeomai* (tell), *ekdiēgeomai* (tell)

24. *kērux* (herald), *kērugma* (proclamation), *kērussō* (proclaim)

25. *akoē* (report)

26. *glōssa* (tongue, language) ….. Ac.2:4, *heteroglōssos* (other-tongue), *cheiros* (lip)

27. *phaneroō*, *phaneros*, *phanerōsis*, *phanerōs* (manifest (v. & adj.), manifestation, manifestly), *emphanēs* (manifest, revealed), *emphanizō* (reveal), *phantazō* (appear, reveal), *phainō* (appear)

28. *epiphainō* (appear, shine forth)*, epiphaneia* (appearing, shining forth)*, epiphanēs*(illustrious)

29. *dēloō* (show, indicate)

30. *deiknumi* (show) **… Heb.8:5**

31. *apokaluptō*, *apokalupsis* (reveal, revelation, unveiling)

32. *alētheia*, *alēthēs*, *alēthinos*, *alēthōs* (truth, truthful, true, truly)

33. *sōphrosunē* (sound judgment)

34. *didaktos*, *didaskalia*, *didaskalos*, *didaskō* (taught, teaching, teacher, teach)

35. *martus*, *martururia*, *marturion*, *marturureō* (witness – n conc. & abstr., v.), *diamarturmomai* (declare solemnly) **… \*\*\*Rev.19:10**

36. *nomos* (law), *nomotheteō* (legally founded), *nomikos* (lawyer), *nomodidaskalos* (law-teacher)

37. *dikaiōma* (righteous requirement, regulation)

38. *dogma* (decree)

39. *paradosis* (tradition, regulation)

40. *prophēteia*, *prophētēs*, *prophēteuō* (prophecy, prophet, prophesy)

41. *prooraō* (foresee), *optasia* (vision)

42. *psalmos* (psalm), *paroimia* (proverb), *parabolē* (parable)

43. *sophia* (wisdom)

44. *gnōsis* (knowledge), *gnōrizō* (make known)

45. *mustērion* (secret, mystery)

46. *sēmeion* (sign)

47. *elenchō* (convict)

48. *kaleō* (call), *klēsis* (calling)

49. *parakaleō* (encourage), *paraklēsis* (encouragement)

**1.a) *Graphē***

Mat.21:42 “Did you never read in the scriptures (*graphē*– pl.), ‘A stone which the builders rejected, the same became for a head of a corner” sim. Mar.12:10 (sing.)

Mat.22:29 “You are mistaken, not knowing the scriptures (*graphē*– pl.) nor the power of God” sim. Mar.12:24

Mat.26:54 “How then might the scriptures (*graphē*– pl.) be fulfilled, that it must happen thus?”

Mat.26:56 “But all this happened so that the scriptures (*graphē*– pl.) of the prophets might be fulfilled.”

Mar.14:49 “I was daily with you in the temple teaching and you did not seize Me, but so that the scriptures (*graphē* – pl.) might be fulfilled…”

Luk.4:21 “Today this scripture (*graphē* – sing.) has been fulfilled in your hearing”

Luk.24:27 “And beginning from Moses and from all the prophets, He interpreted to them in all the scriptures (*graphē* – pl.) the things concerning Himself.”

Luk.24:32 “was not our heart burning within us as He spoke to us in the way, as He opened to us the scriptures (*graphē* – pl.)”

Luk.24:45 “then He opened their mind to comprehend the scriptures (*graphē* – pl.)”

Joh.2:21-22 “But He was speaking of the temple of His body. When therefore He was risen from the dead, His disciples remembered that He said this, and they believed the scripture (*graphē* – sing.) and the word (*logos*) which Jesus spoke (*legō*).”

Joh.5:39 “Search the scriptures (*graphē* – pl.) because you consider *yourselves* to have eternal life in them, and they are what testify concerning Me”

Joh.7:38 “He who believes in Me, as said the scripture (*graphē* – sing.), ‘Rivers of living water will flow from his belly.”

Joh.7:42 “Did not the scripture (*graphē* – sing.) say (*legō*) that the Christ comes from the seed of David and from Bethlehem the town where David was?”

Joh.10:35 “If He called them gods to whom **the word** (*logos*) **of God** came – and the scripture (*graphē* – sing.) cannot be broken –

Joh.13:18 “that the scripture (*graphē* – sing.) might be fulfilled, ‘He who eats bread with Me…’”

Joh.17:12 “no one of them was lost except the son of the loss, that the scripture (*graphē* – sing.) might be fulfilled”

Joh.19:24 “that the scripture (*graphē* – sing.) might be fulfilled which says (*legō*), ‘They divided My garments among themselves…”

Joh.19:28 “that the scripture (*graphē* – sing.) might be completed, said, ‘I thirst’”

Joh.19:36 “that the scripture (*graphē* – sing.) might be fulfilled, “His bone will not be broken’”

Joh.19:37 “again another scripture (*graphē* – sing.) says (*legō*), ‘They will look at Him Whom they pierced’”

Joh.20:9 “they had not yet known the scripture (*graphē* – sing.) that He must rise from the dead”

Ac.1:16 “the scripture (*graphē* – sing.) had to be fulfilled which the Spirit the Holy spoke before (*prolegō*) by the mouth of David”

Ac.8:32 “the passage (*periochē*) of the scripture (*graphē* – sing.) which he read was this, ‘As a sheep to slaughter He was led, and as a lamb before the shearer *is* dumb, in the same way He opened not His mouth.’”

Ac.8:35 “Philip opened his mouth and beginning at this scripture (*graphē* – sing.) evangelized (*euangelizō*) Jesus to him.”

Ac.17:2 “Paul … for three Sabbaths reasoned with them from the scriptures (*graphē* – pl.)”

Ac.17:11 “… they received the word (*logos*) with all willingness, examining the scriptures (*graphē* – pl.) daily …”

Ac.18:24 “Apollos … a learned (*logios*) man … powerful in the scriptures (*graphē* – pl.)”

Ac.18:28 “he was vigorously refuting the Jews, publicly showing by the scriptures (*graphē* – pl.) Jesus to be the Christ”

Rom.1:2 “which He promised before through His prophets by holy scriptures (*graphē* – pl.)”

Rom.4:3 “what says the scripture (*graphē* – sing.)? ‘Abraham believed God…’”

Rom.9:17 “for the scripture (*graphē* – sing.) says (*legō*) to Pharaoh, ‘For this very thing I raised you up…”

Rom.10:11 “the scripture (*graphē* – sing.) says (*legō*), ‘All who believe on Him will not be disgraced’”

Rom.11:2 “have you not known what the scripture (*graphē* – sing.) says (*legō*) by Elijah, as he pleads with God against Israel…”

Rom.15:4 “whatever things were written before (*prographō*) were written (*graphō*) for our instruction …by the patience and by the encouragement of the scriptures (*graphē* – pl.) …”

Rom.16:26 “but now was manifested, and by prophetic scriptures (*graphē* – pl.) was made known unto all the nations…”

1 Co.15:3-4 “for I delivered to you at first what I also received, that Christ died for our sins according to the scriptures (*graphē* – pl, and that He was buried and that He has risen the third day according to the scriptures (*graphē* – pl.)”

Gal.3:8 “the scripture (*graphē* – sing.) foreseeing (*prooraō*) that God justifies the nations by faith…”

Gal.3:22 “but the scripture (*graphē* – sing. – the Law of v.21) made all these things prisoner…”

Gal.4:30 “but what says (*legō*) the scripture (*graphē* – sing.)? ‘Cast out the servant and her son…’”

1 Ti.5:18 “the scripture (*graphē* – sing.) says (*legō*), ‘Muzzle not a threshing ox…’”

2 Ti.3:16 “every scripture (*graphē* – sing.) *is* God-breathed and profitable for teaching, for reproof, for correction, for discipline which is in righteousness”

Jam.2:8 “if however, you complete *the* royal law according to the scripture (*graphē* – sing.), “Love your neighbor as yourself…’”

Jam.2:23 “the scripture (*graphē* – sing.) was fulfilled which says (*legō*), ‘Abram believed God…’”

Jam.4:5 “or do you suppose the scripture (*graphē* – sing.) speaks (*legō*) in vain.”

1 Pe.2:6 “Therefore, it also stands (*periechō*) in scripture (*graphē* – sing.), ‘Behold, I set in Zion a stone, a cornerstone…’”

2 Pe.1:20 “Knowing this first, that every prophecy of scripture (*graphē* – sing.) comes not of its own interpretation.”

**\*\***2 Pe.3:15-16 “as also our beloved brother Paul wrote to you according to the wisdom given to him, as also in all *his* epistles (*epistolē*), speaking in them concerning these things, in which are things difficult to understand, which the ignorant and weak distort – as also the remaining scriptures (*graphē* – pl.) – to their own loss.”

**2. *Gramma***

Luk.16:6 “take your account (*gramma* – pl.) and sitting down quickly, write ‘fifty’”

Luk.16:7 “take your account (*gramma* – pl.) and write ‘eighty’”

Joh.5:47 “if you believe not his (Moses’) writings (*gramma* – pl.), how will you believe My words (*rhēma*)?”

Joh.7:15 “and the Jews marveled, saying, ‘How does this Man know letters (*gramma* – pl.), not having learned?’”

Ac.26:24 “You are crazy, Paul. Much learning (*gramma* – pl.) is driving you insane.” v.22 gives Paul’s source.

Ac.28:21 “We neither received letters (*gramma* – pl.) concerning you…”

Rom.2:27 “the uncircumcision by nature who keep *the* law will judge you who, by letter (*gramma* – sing.) and circumcision, are a breaker of law”

Rom.2:29 “but he who is in secret *is* a Jew, and circumcision is of heart by spirit not by letter (*gramma* – sing.)”

Rom.7:6 “but now we were cut off from the law, dying by what we were held fast by, for us to serve by newness of spirit and not by oldness of letter (*gramma* – sing.)”

2 Co.3:6-7 “Who also made us capable as ministers of a new covenant, not of letter (*gramma* – sing.) but of spirit, for the letter (*gramma* – sing.) kills but the spirit makes alive, but if the ministry of death, engraved in letters (*gramma* – pl.) on stones, took place in glory…”

Gal.6:11 “See with how large letters (*gramma* – pl.) I wrote to you by my hand.”

2 Ti.3:15 “and that from childhood you have known **the holy scriptures** (*ta hiera grammata* – pl.), which are able to give you wisdom (*sophia*) for salvation by the faith which is in Christ Jesus”

**1.b) *Graphō***

Mat.2:5 “for thus it has been written (*graphō* – perf. passive indic.) by the prophet (*prophētēs*)”

Mat.4:4 “And He answered and said (*legō*), ‘It has been written (*graphō* – perf. passive indic.): Man shall not live by bread alone, but by every word (*rhēma*) coming out from [the] **mouth of God**.’” sim. Luk.4:4

Mat.4:6 “it has been written (*graphō* – perf. passive indic.), ‘He shall command His angels…’” and Luk.4:10

Mat.4:7 “again it has been written (*graphō* – perf. passive indic.), ‘You shall not tempt the Lord your God’”

Mat.4:10 “it has been written (*graphō* – perf. passive indic.), ‘You shall worship the Lord your God…’” sim. Luk.4:8

Mat.11:10 “concerning whom it has been written (*graphō* – perf. passive indic.), ‘Behold I send My messenger…’” sim. Mar.1:2; Luk.7:27

Mat.21:13 “it has been written (*graphō* – perf. passive indic.), ‘My house shall be called a house of prayer’” sim. Mar.11:17; Luk.19:46

Mat.26:24 “the Son of man goes even as it has been written (*graphō* – perf. passive indic.) concerning Him” and Mar.14:21

Mat.26:31 “it has been written (*graphō* – perf. passive indic.), ‘I will strike the shepherd…’” and Mar.14:21

Mat.27:37 “His accusation written (*graphō* – perf. passive indic.), ‘This is Jesus the king of the Jews’”

Mar.7:6 “it has been written (*graphō* – perf. passive indic.), ‘This people honors Me with the lips…’”

Mar.9:12 “how is it written (*graphō* – perf. passive indic.) about the Son of man…?”

Mar.9:13 “they did to him whatever they wished, even as it has been written (*graphō* – perf. passive indic.) about him”

Mar.10:4 “Moses allowed you to write (*graphō* – aor. inf.) a scroll (*biblion*) of divorce”

Mar.10:5 “against your hard-heartedness he wrote (*graphō* – aor. indic.) to you this commandment”

Mar.12:19 “Moses wrote (*graphō* – aor. indic.) to us that if any brother died…” and Luk.20:28

Luk.1:3 “to write (*graphō* – aor. inf.) to you most excellent Theophilus”

Luk.1:63 “he wrote (*graphō* – aor. indic.) saying, ‘His name is John’”

Luk.2:23 “even as it has been written (*graphō* – perf. passive indic.) in the law of the Lord”

Luk.3:4 “as it has been written (*graphō* – perf. passive indic.) in the book of the words of Isaiah the prophet”

Luk.4:17 “He found the place where it was written (*graphō* – perf. passive part.)

Luk.10:26 “What is written (*graphō* – perf. passive indic.) in the law?”

Luk.16:6 “take your account (*gramma*) and sitting down quickly, write (*graphō* – aor. imper.) ‘fifty’”

Luk.16:7 “take your account (*gramma*) and write (*graphō* – aor. imper.) ‘eighty’”

Luk.18:31 “all that has been written (*graphō* – perf. passive part.) by the prophets on the Son of man”

Luk.20:17 “what is this that is written (*graphō* – perf. passive part.), “The stone which the builders rejected…’”

Luk.21:22 “these are days of retribution, of the fulfilling all that has been written (*graphō* – perf. passive part.)

Luk.22:37 “this which has been written (*graphō* – perf. passive part.) must be completed in Me…”

**\*\*\***Luk.24:44 “must be fulfilled all things which are written (*graphō* – perf. passive part.) in the law (*nomos*) of Moses and the prophets (*prophētēs*) and psalms (*psalmos*) concerning Me”

Luk.24:46 “thus it has been written (*graphō* – perf. passive indic.) the Christ to suffer…”

Joh.1:45 “Him Whom wrote (*graphō* – aor. indic.) Moses in the law…”

Joh.2:17 “it is written (*graphō* – perf. passive part.), ‘The zeal of Your house will consume me’”

Joh.5:46 “if you believed Moses, you would believe Me, for he wrote (*graphō* – aor. indic.) about Me”

Joh.6:31 “even as it is written (*graphō* – perf. passive part.), ‘He gave them bread from heaven to eat’”

Joh.6:45 “it is written (*graphō* – perf. passive part.) in the prophets (*prophētēs*), ‘And all will be taught (*didaktos*) of God’”

Joh.8:8 “again bending down He wrote (*graphō* – aor. indic.) on the ground”

Joh.8:17 “it has been written (*graphō* – perf. passive indic.) in your law (*nomos*) that the testimony (marturia) of two men is true”

Joh.10:34 “is it not written (*graphō* – perf. passive part.) in your law (*nomos*), ‘I said you are gods’?”

Joh.12:14 “Jesus finding a donkey sat upon it, as it is written (*graphō* – perf. passive part.)”

Joh.12:16 “then they remembered that these things were written (*graphō* – perf. passive part.) about Him”

Joh.15:25 “the word (*logos*) which is written (*graphō* – perf. passive part.) in their law (*nomos*), ‘They hated Me for nothing’”

Joh.19:19 “Pilate wrote (*graphō* – aor. indic.) a title and put *it* upon His cross. And it was written (*graphō* – perf. passive part.), ‘ Jesus the Nazarene, king of the Jews’”

Joh.19:20 “it was written (*graphō* – perf. passive part.) in Hebrew, in Latin, in Greek”

Joh.19:21 “the chief priests of the Jews said to Pilate, write (*graphō* – pres. imper.) not the King of the Jews’”

Joh.19:22 “Pilate answered, ‘What I have written (*graphō* – perf. indic. - both), I have written’”

Joh.20:30 “Jesus did many other signs before His disciples, which are not written (*graphō* – perf. passive part.) in this book (*biblion*)”

Joh.20:31 “these are written (*graphō* – perf. passive indic.) that you may believe that Jesus is the Christ”

Joh.21:24 “this is the disciple who testifies these things and who wrote (*graphō* – aor. part.) these things”

Joh.21:25 “many other things which Jesus did, which if they were to be written (*graphō* – pres. passive subj.) one by one, neither I suppose the world itself to contain the books (*biblion*) being written (*graphō* – pres. passive part.)

Ac.1:20 “it is written (*graphō* – perf. passive indic.) in *the* book (*biblos*) of Psalms (*psalmos*), ‘Let his home become a desert’”

Ac.7:42 “and God turned and gave them up to serve the army of the heaven, even as it was written (*graphō* – perf. passive indic.) in the book (*biblos*) of the prophets…”

Ac.13:29 “they fulfilled all that was written (*graphō* – perf. passive part.) concerning Him”

Ac.13:33 “as it is written (*graphō* – perf. passive indic.) in the second Psalm, ‘You are My Son…’”

Ac.15:15 “the words (*logoi*) of the prophets agree with this, even as it is written (*graphō* – perf. passive indic.) …”

Ac.15:23 “writing (*graphō* – aor. part.) by their own hand, ‘The apostles and the elder brothers…’”

Ac.18:27 “the brothers wrote (*graphō* – aor. indic.) to the disciples to receive him”

Ac.23:5 “it is written (*graphō* – perf. passive indic.), ‘You shall not speak badly of the ruler of your people’”

Ac.23:25 “(Lysias) writing (*graphō* – aor. part.) a letter (*epistolē*) having this manner:”

Ac.24:14 “believing all that is written (*graphō* – perf. passive part.) according to the law and in the prophets”

Ac.25:26 “I have not anything definite to write (*graphō* – aor. inf.) to my lord (Caesar) concerning him … I may have something to write (*graphō* – aor. subj.)”

Rom.1:17 “as it is written (*graphō* – perf. passive indic.), ‘But the just by faith will live’”

Rom.2:24 “’the name of God on account of you is blasphemed among the nations’ as it is written (*graphō* – perf. passive indic.)

Rom.3:4 “as it is written (*graphō* – perf. passive indic.), ‘So that You might be justified in Your words (*logos*)…’”

Rom.3:10 “as it is written (*graphō* – perf. passive indic.), ‘There is none righteous – not one’”

Rom.4:17 “as it is written (*graphō* – perf. passive indic.), ‘I have appointed you father of many nations’”

Rom.4:23 “but it was not written (*graphō* – aor. passive indic.) for his (Abraham’s) sake alone that it was imputed to him”

Rom.8:36 “as it is written (*graphō* – perf. passive indic.), ‘For Your sake we are being killed all day…’”

Rom.9:13 “as it is written (*graphō* – perf. passive indic.), ‘Jacob I loved, but Esau I hated’”

Rom.9:33 “as it is written (*graphō* – perf. passive indic.), ‘Behold, I set in Zion a stone of stumbling…’”

Rom.10:5 “Moses writes (*graphō* – pres. indic.) about the righteousness which is by the law, ‘The man doing these things will live by them’”

Rom.10:15 “as it is written (*graphō* – perf. passive indic.), ‘How beautiful the feet of those evangelizing good things’”

Rom.11:8 “as it is written (*graphō* – perf. passive indic.), ‘God gave them a spirit of stupor…’”

Rom.11:26 “as it is written (*graphō* – perf. passive indic.), ‘The Rescuer will come out of Zion…’”

Rom.12:19 “for it is written (*graphō* – perf. passive indic.), ‘Retribution is Mine…’”

Rom.14:11 “as it is written (*graphō* – perf. passive indic.), ‘I live, says the Lord – every knee will bend to Me…’”

Rom.15:3 “as it is written (*graphō* – perf. passive indic.), ‘The insults of those who insulted you fell upon Me’”

Rom.15:4 “whatever things were written before (*prographō*) were written (*graphō* – aor. passive indic.) for our learning (*didaskalia*), so that by the patience and the encouragement of the scriptures (*graphē*) we might have the hope”

Rom.15:9 “as it is written (*graphō* – perf. passive indic.), ‘For this reason I will confess You among the nations…’”

Rom.15:15 “I wrote (*graphō* – aor. indic.) to you rather boldly…”

Rom.15:21 “as it is written (*graphō* – perf. passive indic.), ‘To whom it was not announced (*anangellō*) concerning Him, they will see…’”

Rom.16:22 “I Tertius who wrote (*graphō* – aor. part.) the epistle (*epistolē*)…”

1 Co.1:19 “for it is written (*graphō* – perf. passive indic.), ‘I shall destroy the wisdom of the wise…’”

1 Co.1:31 “as it is written (*graphō* – perf. passive indic.), ‘He who boasts, let him boast in the Lord’”

1 Co.2:9 “as it is written (*graphō* – perf. passive indic.), ‘Eye has not seen and ear has not heard…’”

1 Co.3:19 “for it is written (*graphō* – perf. passive indic.), ‘He Who catches the wise in their cunning’”

1 Co.4:6 “that you might learn in us (Paul and Apollos) not above what has been written (*graphō* – perf. passive indic.)”

1 Co.4:14 “I do not write (*graphō* – pres. indic.) these things to shame you”

1 Co.5:9 “I wrote (*graphō* – aor. indic.) to you in the epistle (*epistolē*) not to associate with lewd persons”

1 Co.5:11 “but now I wrote (*graphō* – aor. indic.) to you not to associate with…”

1 Co.7:1 “but concerning which things you wrote (*graphō* – aor. indic.)…”

1 Co.9:9 “for it is written (*graphō* – perf. passive indic.) in the law (*nomos*) of Moses, ‘You will not muzzle a threshing ox’”

1 Co.9:10 “Or does he say (*legō*) it by all means for our sake? For it was written (*graphō* – aor. passive indic.) for our sake because He who plows must plow in hope…”

1 Co.9:15 “But I have used nothing of these. And nor did I write (*graphō* – aor. indic.) these things so that it be done thus with me…”

1 Co.10:7 “even as it is written (*graphō* – perf. passive indic.), ‘The people sat down to eat and to drink…’”

1 Co.10:11 “these things happened to them as a warning, and they were written (*graphō* – aor. passive indic.) for our admonition”

1 Co.14:21 “in the law (*nomos*) it is written (*graphō* – perf. passive indic.), ‘By other tongues (*heteroglōssos*) and by other lips (*cheilos*) I will speak (*laleō*) to this people’”

1 Co.14:37 “let him acknowledge what I write (*graphō* – pres. indic.) to you, that it is a commandment (*entolē*) of the Lord”

1 Co.15:45 “even as it is written (*graphō* – perf. passive indic.), ‘The first man Adam became a living soul…’”

1 Co.15:54 “then will come to pass the word (*logos*) which has been written (*graphō* – perf. passive part.), ‘The death is swallowed up into victory’”

2 Co.1:13 “For we are not writing (*graphō* – pres. indic.) to you other than what you are either reading or even acknowledging…”

2 Co.2:3 “and I wrote (*graphō* – aor. indic.) this same thing, lest coming I should have grief from them whom I ought to rejoice in”

2 Co.2 :4 “out of much affliction and anxiety of heart I wrote (*graphō* – aor. indic.) to you”

2 Co.2:9 “for this I did even write (*graphō* – aor. indic.), so that I might know the proof of you…”

2 Co.4:13 “according to what has been written (*graphō* – perf. passive part.), ‘I believed, therefore I spoke’”

2 Co.7:12 “therefore if I also wrote (*graphō* – aor. indic.) to you, *it was* not because of the one behaving unrighteously…”

2 Co.8:15 “as it is written (*graphō* – perf. passive indic.), ‘The one with much did not increase…’”

2 Co.9:1 “concerning the ministry which is unto the saints, it is unnecessary for me to write (*graphō* – pres. inf.) to you”

2 Co.9:9 “as it is written (*graphō* – perf. passive indic.), ‘He scattered; He gave to the poor…’”

2 Co.13:10 “I write (*graphō* – pres. indic.) these things being absent…”

Gal.1:20 “But what things I write (*graphō* – pres. indic.) to you, behold, *it is* before God, because I do not lie”

Gal.3:10 “as many as are from works of law are under a curse, for it is written (*graphō* – perf. passive indic.), ‘Accursed *is* everyone who continues not in all things which have been written (*graphō* – perf. passive part.) in the book (*biblion*) of the law to do them”

Gal.3:13 “it is written (*graphō* – perf. passive indic.), ‘Accursed *is* everyone who hangs on a tree’”

Gal.4:22 “for it is written (*graphō* – perf. passive indic.) that Abraham had two sons…”

Gal.4:27 “for it is written (*graphō* – perf. passive indic.), ‘Rejoice barren one who does not bear…’”

Gal.6:11 “See with how large letters (*gramma*) I wrote (*graphō* – aor. indic.) to you with my hand”

Phil.1:19 “I Paul wrote (*graphō* – aor. indic.) with my hand – I will repay”

Phil.1:21 “being persuaded of your obedience, I wrote (*graphō* – aor. indic.) to you, knowing that you will do even above what I speak (*legō*)”

Phi.3:1 “for me to write (*graphō* – pres. inf.) the same things to you…”

1 Th.4:9 “concerning brotherly-love I have not need to write (*graphō* – pres. inf.) to you…”

1 Th.5:1 “concerning the times and the seasons, brother, I have not need to write (*graphō* – pres. inf.) to you”

2 Th.3:17 “the greeting in my hand of Paul, which is a sign in every epistle (*epistolē*); so I write (*graphō* – pres. indic.)”

1 Ti.3:14 “these things I write (*graphō* – pres. indic.) to you, expecting to come to you shortly”

Heb.10:7 “then I said (*legō*), ‘Behold I come – in the scroll (*kephalis*) of the book (*biblion*) it is written (*graphō* – perf. passive indic.) concerning me – to do Your will, God’”

1 Pe.1:16 “because it is written (*graphō* – perf. passive indic.), ‘Be holy, because I am holy’”

1 Pe.5:12 “by Sylvanus … I wrote (*graphō* – aor. indic.) briefly, encouraging and testifying…”

2 Pe.3:1 “I now write (*graphō* – pres. indic.) to you this second epistle (*epistolē*)”

2 Pe.3:15 “as also our beloved brother Paul wrote (*graphō* – aor. indic.) to you according to the wisdom (*sophia*) given to him”

1 Jn.1:4 “these things we write (*graphō* – pres. indic.) to you, so that your joy may be filled”

1 Jn.2:1 “these things I write (*graphō* – pres. indic.) to you, lest you sin”

1 Jn.2:7 “I write (*graphō* – pres. indic.) not a new commandment (*entolē*) to you, but an old commandment (*entolē*) which you had from before. The commandment (*entolē*) the old is the word (*logos*) which you heard.”

1 Jn.2:8 “again a new commandment (*entolē*) I write (*graphō* – pres. indic.) to you, which is true in Him and in you, because the darkness passes and the light the true already shines”

1 Jn.2:12 “I write (*graphō* – pres. indic.) to you, little children, because the sins are forgiven you”

1 Jn.2:13 “I write (*graphō* – pres. indic.) to you, fathers … I write (*graphō* – pres. indic.) to you, young men…”

1 Jn.2:14 “I wrote (*graphō* – aor. indic.) to you, children … I wrote (*graphō* – aor. indic.) to you, fathers … I wrote (*graphō* – aor. indic.) to you, young men…”

1 Jn.2:21 “I did not write (*graphō* – aor. indic.) to you because you have not known the truth”

1 Jn.2:26 “these things I wrote (*graphō* – aor. indic.) to you concerning those deceiving you”

1 Jn.5:13 “these things I wrote (*graphō* – aor. indic.) to you … so that you might know that you have life age-abiding”

2 Jn.1:5 “not as writing (*graphō* – pres. part.) a new commandment (*entolē*) to you, but that which we had from before, that we might love one another”

2 Jn.1:12 “having many things to write (*graphō* – pres. inf.) to you, I wished not *to do it* with paper (*chartēs*) and ink (*melas*), but I expect to come to you and speak (*laleō*) mouth to mouth”

3 Jn.1:9 “I wrote (*graphō* – aor. indic.) to any in the church, but Diotrephes who loves being first among them does not receive us”

3 Jn.1:13 “I had many things to write (*graphō* – aor. inf.) to you, but I do not desire to write (*graphō* – pres. inf.) to you with ink (*melas*) and reed (*kalamos*)”

Jud.1:3 “performing every diligence to write (*graphō* – pres. inf.) to you concerning our common salvation, having necessity to write (*graphō* – aor. inf.) encouraging you to contend…”

Rev.1:3 “happy him who reads and they who hear the words (*logos*) of the prophecy, and who keep the things written (*graphō* – perf. passive part.) in it”

Rev.1:11 “what you see write (*graphō* – aor. imper.) into a book (*biblion*) and send to the seven churches”

Rev.1:19 “write what you saw (*graphō* – aor. imper.) and what is and what is about to happen after these things”

Rev.2:1 “to the messenger of the church at Ephesus write (*graphō* – aor. imper.), ‘These things says (*legō*) He Who holds the seven stars…’”

Rev.2:8 “to the messenger of the church at Smyrna write (*graphō* – aor. imper.), ‘These things says (*legō*) the First and the Last…’”

Rev.2:12 “to the messenger of the church at Pergamos write (*graphō* – aor. imper.), ‘These things says (*legō*) He Who holds the sword the double-edged the sharp…’”

**Rev.2:17** “I will give him a white pebble, and upon the pebble a new name written (*graphō* – perf. passive part.)”

Rev.2:18 “to the messenger of the church at Thyatira write (*graphō* – aor. imper.), ‘These things says (*legō*) the Son of God…’”

Rev.3:1 “to the messenger of the church at Sardis write (*graphō* – aor. imper.), ‘These things says (*legō*) He Who has the seven spirits of God and the seven stars…’”

Rev.3:7 “to the messenger of the church at Philadelphia write (*graphō* – aor. imper.), ‘These things says (*legō*) the Holy, the True, He Who has the key of David…’”

**Rev.3:12** “I will write (*graphō* – fut. indic.) upon him the name of My God, and the name of the city of My God, the New Jerusalem … and My new name”

Rev.3:14 “to the messenger of the church at Laodicea write (*graphō* – aor. imper.), ‘These things says (*legō*) the Amen, the Witness the Faithful and True, the Beginning of the creation of God’”

**Rev.5:1** “in the right hand of Him Who sits upon the throne a scroll (*biblion*) written (*graphō* – perf. passive part.) inside and outside, sealed with seven seals”

**Rev.10:4** “when the seven thunders spoke (*laleō*), I was about to write (*graphō* – pres. inf.) and I heard a voice from the sky saying, ‘Seal what the seven thunders spoke (*laleō*) and write (*graphō* – aor. imper.) it not’”

Rev.13:8 “all those dwelling upon the earth will worship him, whose name has not been written (*graphō* – perf. passive indic.) in the book (*biblion*) of the life of the Lamb, Who has been slaughtered since [the] overthrow of *the* world.”

**Rev.14:1** “the Lamb stood upon the mount Zion and with Him 144,000 having His Father’s name written (*graphō* – perf. passive part.) upon their foreheads”

Rev.14:13“I heard a voice from the sky saying (*legō*), ‘Write (*graphō* – aor. imper.) – Happy are the dead who die in the Lord from now on’”

Rev.17:5 “upon her forehead a name written (*graphō* – perf. passive part.), ‘Mystery (*mustērion*), Babylon the Great, the Mother of the Harlots and of the Abominations of the Earth’”

Rev.17:8“those dwelling upon the earth will marvel, whose name has not been written (*graphō* – perf. passive indic.) in the book of the life since [the] overthrow of *the* world”

Rev.19:9 “He says to me, “Write (*graphō* – aor. imper.) – Happy are those called to the marriage supper of the Lamb’”

**Rev.19:12** “upon His head were many crowns, having a name written (*graphō* – perf. passive part.) which no one has known except Himself”

Rev.19:16“He has upon the robe and upon His thigh a name written (*graphō* – perf. passive part.): King of kings and Lord of lords”

Rev.20:12 “books (*biblion*) were opened and another book (*biblion*) was opened which is of life, and the dead were judged by the things written (*graphō* – perf. passive part.) in the books (*biblion*)”

Rev.20:15“if anyone was not found written (*graphō* – perf. passive part.) in the book (*biblos*) of the life, he was cast into the lake of the fire”

Rev.21:5 “’Behold I make all things new.’ And He says, ‘Write (*graphō* – aor. imper.), because these words (*logos*) are faithful and true’”

Rev.21:27 “by no means may enter into it every common thing … but those written (*graphō* – perf. passive part.) in the book (*biblion*) of the life of the Lamb”

Rev.22:18 “I testify to everyone hearing the words (*logos*) of the prophecy of this book (*biblion*), if anyone should add to these things, God will add to him the plagues which are written (*graphō* – perf. passive part.) in this book (*biblion*)”

Rev.22:19 “if anyone should remove from the words (*logos*) of the prophecy of this book (*biblion*), God will remove his part from the tree of the life and from the city the holy – of the things written (*graphō* – perf. passive part.) in this book (*biblion*)”

**3. *Engraphō, Prographō***

Luk.10:20 “Nevertheless, do not rejoice in this, that the spirits are subordinated to you, but rejoice that your names are recorded (*engraphō*) in the heavens.”

Rom.15:4 “whatever things were written before (*prographō*) were written (*graphō*) for our learning, so that by the patience and the encouragement of the scriptures (*graphē*) we might have the hope”

**2 Co.3:2-3** “You are our epistle (*epistolē*) recorded (*engraphō*) in our hearts, known and read by all men, having been manifested (*phaneroō*) that you are an epistle (*epistolē*) of Christ ministered by us, recorded (*engraphō*) not with ink but by *the* spirit of the living God, not on tablets of stones but on fleshy tablets, *that is* hearts.”

Gal.3:1 “O ignorant Galatians, who bewitched you, before whose eyes Jesus Christ was written before (*prographō*) having been crucified.”

Eph.3:3 “that according to revelation (*apokalupsis*) was made known to me the mystery (*mustērion*), as I wrote before (*prographō*) in brief”

Jud.1:4 “For certain men crept in unnoticed, who have been written about beforehand (*prographō*) long ago for this condemnation, ungodly ones who distort the grace of our God into vice, and who deny the only Master, even our Lord Jesus Christ.”

**4. *Periochē, Periechō***

Ac.8:32 “the passage (*periochē*) of the scripture (*graphē* – sing.) which he read was this, ‘As a sheep to slaughter He was led, and as a lamb before the shearer *is* dumb, in the same way He opened not His mouth.’”

1 Pe.2:6 “Therefore, it also stands (*periechō*) in scripture (*graphē*), ‘Behold, I set in Zion a stone, a cornerstone…’”

**5.a) *Logos Theou***

Mat.15:6 “he will in no wise honor his father, and you cancelled **the word of God** (both arts.) by your tradition” sim. Mar.7:13

Luk.5:1 “and it came to pass in the crowd pressing upon Him and hearing **the word of God** (both arts.)”

Luk.8:11 “but the parable is this, ‘The seed is **the word of God** (both arts.)’”

Luk.8:21 “but answering He said to them, ‘My mother and My brothers are these who hear and perform **the word of God** (both arts.)’”

Luk.11:28 “but He said, ‘Rather, happy are they who hear and keep **the word of God** (both arts.)’”

**\*\*\***Joh.10:35 “If He called them gods to whom **the word** **of God** (both arts.) came – and the **scripture** (*graphē* – sing.) cannot be broken –

Ac.4:31 “and everyone was filled with the holy spirit, and they spoke **the word** **of God** (both arts.) with confidence”

Ac.6:2 “But the twelve summoning the crowd of the disciples said, ‘It is not pleasing for us to abandon **the word** **of God** (both arts.) to wait tables’”

Ac.6:7 “and **the word** **of God** (both arts.) grew, and the number of the disciples increased greatly in Jerusalem”

Ac.8:14 “but the apostles in Jerusalem, hearing that Samaria has accepted **the word** **of God** (both arts.), sent to them Peter and John”

Ac.11:1 “but the apostles and the brothers who were in Judea heard that the nations also received **the word** **of God** (both arts.)”

Ac.12:24 “but **the word** **of God** (both arts.) grew and increased”

Ac.13:5 “and arriving in Salamis, they preached **the word** **of God** (both arts.) in the synagogues of the Jews”

Ac.13:7 “…Sergius Paulus an understanding man. This one summoning Barnabas and Saul sought to hear **the word** **of God** (both arts.)”

Ac.13:46 “Paul and Barnabas waxing bold said, ‘It was necessary to speak **the word** **of God** (both arts.) to you first…’”

Ac.17:13 “but as the Jews from Thessalonica learned that also in Berea **the word** **of God** (both arts.) was preached by Paul…”

Ac.18:11 “and he sat down *there* a year and six months, teaching among them **the word** **of God** (both arts.)”

Ro.9:6 “but *it is* not as though **the word** **of God** (both arts.) has failed…” v.4 supplies context

1 Co.4:20 “for the kingdom of God is not in word (*logos*) but in power” v.19 implies word of man here

1 Co.14:36 “Or from you did **the word** **of God** (both arts.) come forth? Or to you alone did it reach?”

2 Co.2:17 “for we are not, as the many, peddling **the word** **of God** (both arts.), but we speak (*laleō*) as from God, before God, in Christ”

2 Co.4:2 “but we renounced the hidden things of shame, not walking in deceit nor falsifying **the word** **of God** (both arts.), but by the manifestation (*phanerōsis*) of the truth commending ourselves to every conscience of men before God”

Col.1:25 “of which I became a minister according to the stewardship of God which was given to me for you, to fill up **the word** **of God** (both arts.)”

1 Th.2:13 “because receiving **a word** of report from us **of God**, you welcomed *it* not as a word of men, but as it is truly **a word of God** (no arts.)”

1 Ti.4:4-5 “nothing rejected being received with thanksgiving, for it is sanctified by **a word of God** (no arts.) and petition”

2 Ti.2:9 “in which (gospel) I suffer evil to point of chains, but **the word** **of God** (both arts.) is not chained”

Ti.2:5 “subordinated to their own husbands, lest **the word** **of God** (both arts.) be blasphemed”

Heb.4:12-13 “For **the word** **of God** (both arts.) *is* living and powerful and sharper than every double-edged sword and penetrating as far as division of soul and spirit, and joints and marrow, and able to judge imaginations and intents of heart. And there is not a creation hidden before Him, but all things *are* naked and exposed to His eyes – about Whom **the word** is for us.”

Heb.13:7 “Remember those ruling over you, whoever spoke (*laleō*) to you **the word** **of God** (both arts.)…”

1 Pe.1:23 “having been born again, not from corruptible seed but incorruptible by **a word** **of God** (no arts.), living and abiding…”

2 Pe.3:5-7 “for this they ignore willingly, that by **the word** **of God** (both arts., mixed order) heavens were from long ago, and earth consisting out of water and by water, by which the world at that time perished, being flooded with water. But the present heavens and earth by **the same word** are being stored up for fire, kept for a day of judgment and destruction of the ungodly men” likely references to Gen.1:2-31 and Gen.19 (Sodom as an example)

1 Jo.2:14 “I wrote to you young men because you are strong and **the word** **of God** (both arts.) abides in you…”

**Rev.1:2** “who (John) witnessed (*martureō*) **the word** **of God** (both arts.) and the testimony (*marturia*) of Jesus Christ, even as it appeared”

**Rev.1:9** “I John … *was* on the island called Patmos for the sake of **the word** **of God** (both arts.) and the testimony of Jesus”

**Rev.6:9** “And when he opened the fifth seal I saw beneath the altar the lives of those slain for the sake of **the word** **of God** (both arts.) and for the sake of the witness they held”

Rev.17:**17** “For God put it into their hearts to work His purpose and to work one purpose and to give their kingdom to the beast until **the words of God** (both arts., one pl.) will be accomplished”

Rev.19:9“And he says to me, ‘Write: Happy are those called to the marriage feast of the Lamb.’ And he said to me, ‘These are **the true words of God** (both arts., one pl.)’”

Rev.19:13“And He *was* clothed with a robe dipped in blood and His name was called **the Word** **of God** (both arts.).”

**Rev.**20:4 “And I saw … the lives of those beheaded for the sake of the witness of Jesus and for the sake of **the word of God** (both arts.)…”

**5.b) *Prolegō***

2 Co.13:2 “I foresaid (*prolegō*) and do forespeak (*prolegō*), as being present the second time and now being absent, to those having sinned before and to all the rest, ‘If I come, I will not spare further.’”

Gal.5:21 “jealousies, drunkennesses, revelries, and the like, which I tell you beforehand (*prolegō*), even as I told you before (*prolegō*), that those practicing such things will not inherit *the* kingdom of God.”

1 Th.3:4 “for even when we were with you, we told you before (*prolegō*) that we are about to be troubled, as even it happened and you have known *it*”

Also with ***logos***:

The Word of life – **1 Jn.1:1**

The word of the Lord – Ac.8:25; 13:44, 48, 49; 15:35, 36; 16:32; 19:10, 20; 1 Th.1:8; 4:15; 2 Th.3:1

The words of the Lord Jesus – Ac.20:35

The word of the Christ – Col.3:16; Heb.6:1 (mixed order)

The word of His grace – Ac.14:3 (w/*martureō*); 20:32

The word of the grace – Luk.4:22

The word of My patience – Rev.3:10

My word – Joh.5:24; 8:52; 14:23; 15:20; Rev.3:8

my word – 1 Co.2:4

My words – Mat.7:24, 26; 24:35; Mar.13:31; Luk.6:47; 21:33; 24:44; Joh.14:24

my words – Luk.1:20

our word – 2 Co.1:18; 2 Th.3:14

His words – Mar.10:24; Luk.20:20

His word – Luk.4:32; 10:39; Joh.4:41; 5:38; 8:55; Ti.1:3; 1 Jn.1:10; 2:5

his word – Ac.2:41

their word – Joh.17:20

your word – Joh.17:6, 14; Ac.4:29

your words – Mat.10:14; Rom.3:4

this word – Mat.19:11; Luk.4:36; 7:17; Joh.6:60; 7:36, 40; 19:8; Ac.8:21; 22:22

these words – Mat.7:24, 26, 28; 19:1; 26:1; Luk.9:28, 44; 24:44; Joh.10:19; Ac.2:22; 5:5; Rom.9:9 (w/*epangelia*); 13:9; 1 Th.4:18; Rev.19:9; 21:5; 22:6

Every word – Mat.26:1; 1 Co.1:5; 2 Th.2:17 (w/*agathos*)

The word which is of the cross – 1 Co.1:18

The words of the prophets – Ac.15:15; Luk.3:4 (Isaiah); Joh.12:38 (Isaiah)

The words of the prophecy of this book – Rev.22:7, 10, 18

The words of the book of this prophecy – Rev.22:19

The words of this book – Rev.22:9

The word of their testimony (*marturia*) – Rev.1:2; 12:11

The word of the gospel (*euangelion*) – Ac.15:7

The word evangelized (*euangelizō*) – Ac.8:4; 1 Co.15:2

Word of truth – 2 Co.6:7; Jam.1:18; cp. Joh.17:17

The word of the truth – Eph.1:13; Col.1:5 (“…of the gospel” *euangelion*); 2 Ti.2:15

The words faithful and true – Rev.21:5; 22:6

Faithful the word – 1 Ti.1:15; 3:1; 4:9; 2 Ti.2:11; Ti.3:8

Faithful word – Ti.1:9

The word of the kingdom – Mat.13:19

The word of this salvation – Ac.13:26

The word of promise – Rom.9:9

The word of the reconciliation – 2 Co.5:19

The former word – Ac.1:1; cp. 13:46

Sound words – 2 Ti.1:13 (“pattern of…)

Sound words which *are* of our Lord Jesus Christ – 1 Ti.6:13

In word – Mat.22:15; Ac.7:22; 2 Co.6:7; 1 Th.1:5; 4:15; 1 Ti.4:12 (ambig.); 5:17

A door of the word – Col.4:3

**6. *Rhēma***

Mat.4:4 “And He answered and said (*legō*), ‘It has been written (*graphō*): Man shall not live by bread alone, but by every word (*rhēma*) coming out from [the] mouth of God.’” sim. Luk.4:4

Mat.26:75 “And Peter remembered the word (*rhēma*) of Jesus Who said (*legō*), ‘Before the rooster crows, you will deny Me three times.’” Luk.22:61 is similar, but uses “the word of the Lord”.

Mar.9:31-32 “For He taught His disciples and said (*legō*) to them, ‘The Son of the man will be delivered into [the] hands of men, and they will kill Him, and having been killed He will rise after three days.’ But they were ignorant of the word (*rhēma*) and feared to ask Him.” sim. Luk.9:45 (2x); 18:31-34

Mar.17:42 “And immediately a rooster crowed a second time, and Peter recalled the word (*rhēma*) that Jesus spoke (*legō*) to him…”

Luk.1:37 “because with God every matter (*rhēma*) is not impossible” COMMENT: neither the conception of John nor that of Jesus were impossible with God.

Luk.1:38 “And Mariam said, ‘Behold the servant of the Lord. May it happen to me according to your word (*rhēma*).’ And the angel departed from her.”

Luk.2:15 “And it came to pass a s the angels departed from them into the heaven, the shepherds said to each other, ‘Let us go through now to Bethlehem and see this matter (*rhēma*) which has come to pass, which the Lord made known to us.’”

Luk.2:17-19 “But *upon* seeing, they made known concerning the word (*rhēma*) that was spoken (*laleō*) to them concerning this Child. And all who heard marveled concerning the things told to them by the shepherds. But Mariam kept all these words (*rhēma*), pondering *them* in her heart.”

Luk.2:26,29 “And it was disclosed to him by the Holy Spirit to not see death before he might see the Lord’s Anointed. … ‘Master, now you are releasing your servant according to your word (*rhēma*) in peace.’”

Luk.2:49-51 “And He said (*legō*) to them, ‘Why did you seek Me. Had you not known that I must be with the things of My Father?’ And they did not comprehend the word (*rhēma*) which He spoke (*laleō*) to them. And He went down with them and came into Nazareth and was subordinated to them. And His mother kept all the words (*rhēma)* in her heart.”

Luk.3:2 “Annas and Caiaphas having come into high-priesthood, a **word of** (*rhēma*) **God** was upon John son of Zacharias in the desert.”

Luk.5:4-5 “But as He stopped speaking, He said (*legō*) to Simon, ‘Put out into the deep and lower your nets for a catch.’ And answering, Simon said, ‘Master, laboring through [the] whole night, we took nothing, but at Your word (*rhēma*) I will lower the nets.’”

Luk.7:1 “After He completed all His words (*rhēma*) in the ears of the people, He entered into Capernaum.” COMMENT: this refers to Jesus’ discourses of ch.6.

Luk.20:25-26 “But He said (*legō*) to them, ‘Give back the things of Caesar to Caesar, and the things of God to God.’ And they were not able to take hold of Him in His words (*rhēma*) before the people.”

Luk.24:6-8 “He is not here but has risen. Remember how He spoke (*laleō*) to you while He was in Galilee, saying (*legō*) that it was necessary for the Son of the man to be delivered into the hands of sinful men and to be crucified and to rise the third day. And they remembered His words (*rhēma*)”.

**\*\*\***Joh.3:34 “For He Whom God sent speaks (*laleō*) **the words** (*rhēma*) **of God**, for He gives not the spirit by measure *to Him*.”

Joh.5:47 “But if you believe not his (Moses’) writings (*gramma*), how will you believe My words (*rhēma*)?”

Joh.6:63 “The spirit is that which gives life; the flesh profits nothing. The words (*rhēma*) which I have spoken (*laleō*) to you are spirit and are life.”

Joh.6:68 “Simon Peter answered Him, ‘Lord, to whom shall we go? You have *the* **words** (*rhēma*) **of life age-abiding**.”

Joh.8:20 “These words (*rhēma*) He spoke (*laleō*) in the Temple treasury, teaching (*didaskō*) in the Temple…”

Joh.8:47 “’He who is from God Hears the words (*rhēma*) of God. Therefore you do not hear, because you are not from God.’”

Joh.10:21 “Others said (*legō*), ‘These words (*rhēma*) are not of one demon-possessed. Is a demon able to open *the* eyes of *the* blind?’”

Joh.12:47 “’And if anyone hears My words (*rhēma*) and does not keep *them*, I do not judge him, for I came not to judge the world, but to save the world.’”

Joh.12:48 “’He who rejects Me and receives not My words (*rhēma*) has that which judges him. The word (*logos*) that I spoke (*laleō*) – that will judge him at the last day.’”

Joh.14:10 “Do you not believe that I *am* in the Father and the Father in Me? The words (*rhēma*) that I speak (*legō*) to you I speak (*laleō*) not from Myself, but the Father dwelling in Me does His works.’”

Joh.15:7 “If you remain in Me and My words (*rhēma*) remain in you, whatever you desire ask and it will come to pass for you.’”

Joh.17:8 “Because I gave them the words (*rhēma*) which You gave to Me; and they received them and knew truly that I came forth from You, and they believed that You sent Me.’”

Ac.2:14 “But Peter standing with the eleven raised his voice (*phōnē*) and declared (*apophthengomai*) to them, ‘Men of Judea and all those settled in Jerusalem, let this be known to you and give attention to my words (*rhēma*).’” COMMENT: Peter’s speech which follows comes from a prophet of the Lord.

Ac.5:19-20 “But an angel of the Lord by night opening the doors of the prison and leading them out said, ‘Going and standing in the Temple, speak (*laleō*) to the people all the words (*rhēma*) of this life.’”

Ac.10:22 “’Cornelius, a centurion, a just man, and one who fears God, and being attested by the whole nation of the Jews was warned by an angel to summon you to his house and to hear words (*rhēma*) from you’”

Ac.10:36-37 “’The word (*logos*) which He sent to the sons of Israel, evangelizing (*euangelizō*) peace through Jesus Christ – He is Lord of all – you have known the word (*rhēma*) which came down to *the* whole of Judea, beginning from Galilee after the baptism which John proclaimed’”

Ac.10:44 “Peter still speaking these words (*rhēma*), the Holy Spirit fell upon all those hearing the word (*logos*).”

Ac.11:13-14 “’summon Simon who is surnamed Peter, who will speak (*laleō*) to you words (*rhēma*) by which you and all your household will be saved’”

Ac.11:16 “’but I was reminded of **the word** (*rhēma*) **of the Lord**, how He said (*legō*) – John indeed baptized with water, but you will be baptized with holy spirit’”

Ac.13:42 “but on their (the Jews) departure, they (Gentiles) urged for them to speak (*laleō*) these words (*rhēma*) on the next Sabbath”

Ac.26:25 “But Paul *said*, ‘I am not crazy, most excellent Festus, but I declare (*apophthengomai*) words (*rhēma*) of truth (*alētheia*) and sound judgment (*sōphrosunē*).’”

Ac.28:25-26 “but there being disagreements toward one another, they departed *at* Paul speaking (*legō*) one word (*rhēma*), ‘Well spoke (*laleō*) the Holy Spirit by Isaiah the prophet to our fathers, saying (*legō*) - go to this people and say (*legō*), ‘You will hear with hearing and not understand, and seeing you will see and not perceive…’-‘”

Rom.10:8 “but what does it say (*legō*)? ‘The word (*rhēma*) is near you, in your mouth and in your heart’ – this is **the word** (*rhēma*) **of the faith** which we proclaim (*kerussō*)”

Rom.10:17 “therefore the faith *comes* by hearing, but the hearing by [the] **word** (*rhēma*) **of Christ**”

Rom.10:18 “but I say, did they by no means hear? Indeed ‘their voice has gone forth into all the earth and their words (*rhēma*) into the ends of the habitable world’”

2 Cor.12:4 “how he was carried away into the Paradise and heard unwordable (*arrhētos*) words (*rhēma*), which it is not proper for a man to speak (*laleō*)”

Eph.5:25-26 “Husbands love *your* wives, even as Christ also loved the church and delivered Himself for it, so that He might consecrate it, cleansing *it* with the washing of the water by [the] word (*rhēma*)”

Eph.6:17 “…and the sword of the Spirit, which is **God’s word** (*rhēma*)”

Heb.1:3 “Who being *the* radiance of the glory and *the* exact likeness of His nature, and sustaining all these things by **the word** (*rhēma*) **of His power**, performing *the* cleansing of the sins, He sat down at the right hand of the Majesty on high”

Heb.6:5 “and tasting **God’s good word** (*rhēma*), and powers of *the* age that is coming”

Heb.11:3 “by faith we understand the ages to have been mended by **God’s word** (*rhēma*), for that which is seen to come not from phenomenal things”

Heb.12:18-19 “For you have not come to what can be touched and has been burnt with fire and to darkness and to gloom and to whirlwind, and to blare of trumpet and to voice of words (*rhēma*), which those who heard excused themselves for the word (*logos*) not to be given to them more”

1 Pe.1:23, 25 “having been born again not from corruptible seed but incorruptible by [the] **word** (*logos*) **of God** Who lives and abides … but **the word** (*rhēma*) **of *the* Lord** abides unto the age, but this is the word (*rhēma*) which was evangelized (*euangelizō*) to you”

2 Pe.3:1-2 “Beloved, I now write (*graphō*) to you this second epistle (*epistolē*) in which I awaken in you by remembrance the sincere attitude, for *you* to call to mind the words (*rhēma*) spoken before (*prolegō*) by the holy prophets (*prophētēs*), and the commandment (*entolē*) of the Lord and Saviour from us the apostles”

Jud.1:17-18 “But, Beloved, you call to mind the words (*rhēma*) which were spoken before (*prolegō*) by the apostles of our Lord Jesus Christ, that they told (*legō*) you that in last times will be mockers who proceed according to their own ungodly passions.”

**7. *Omnuō, Orkos***

**8. *Phōnē, Phēmi, Phēmizō***

**9. *Biblos, Biblion***

Mat.1:1 “Book (*biblos*) of genealogy of Jesus Christ, Son of David, Son of Abraham.”

Mar.12:26 “But concerning the dead that they rise, did you not read in the book (*biblos*) of Moses at the bush how God spoke to him, saying (*legō*), ‘I *am* the God of Abraham and the God of Isaac and the God of Jacob?’”

Luk.3:4 “as it has been written (*graphō*) in the book (*biblos*) of the words (*logos*) of Isaiah the prophet, ‘A voice of one shouting in the desert – Prepare the way of the Lord…”

Luk.4:17-18 “And they gave him *the* book (*biblion*) of the prophet Isaiah. And opening the book (*biblion*), He found the place where it was written (*graphō*), ‘*The* spirit of the Lord *is* upon Me, because of which He anointed Me to evangelized (*euangelizō*) *the* poor…’”

Luk.4:20 “And closing the book (*biblion*), giving *it* to the assistant, He sat down.”

Luk.20:42 “for David himself says (*legō*) in [the] book (*biblos*) of Psalms (*psalmos*), ‘The Lord said to my lord – Sit by My right hand…’”

Joh.20:30 “Jesus did many other signs before His disciples, which are not written (*graphō*) in this book (*biblion*)”

Joh.21:25 “many other things which Jesus did, which if they were to be written (*graphō* – pres. passive subj.) one by one, neither I suppose the world itself to contain the books (*biblion*) being written (*graphō*)

Ac.1:20 “it is written (*graphō*) in *the* book (*biblos*) of Psalms (*psalmos*), ‘Let his home become a desert’”

Ac.7:42 “and God turned and gave them up to serve the army of the heaven, even as it was written (*graphō*) in the book (*biblos*) of the prophets…”

Gal.3:10 “as many as are from works of law are under a curse, for it is written (*graphō*), ‘Accursed *is* everyone who continues not in all things which have been written (*graphō*) in the book (*biblion*) of the law to do them”

Phi.4:3 “Yes, I beg you also, true yoke-fellow, assist these women who fought together with me in the gospel (*euangelion*), also with Clemens and the rest of my fellow-workers, whose names are in [the] book (*biblos*) of life.”

2 Ti.4:13 “Bring the cloak which I left behind at Troas with Carpus when you come – and the books (*biblion*), especially the parchments.”

Heb.9:19 “For having spoken (*laleō*) every commandment (*entolē*) according to the law by the hand of Moses to all the people, he took the blood … he sprinkled the book (*biblion*) itself and all the people.”

Heb.10:7 “then I said (*legō*), ‘Behold I come – in the scroll (*kephalis*) of the book (*biblion*) it is written (*graphō*) concerning me – to do Your will, God’”

Rev.1:11 “what you see write (*graphō*) into a book (*biblion*) and send to the seven churches”

Rev.**3:5** “He who conquers thus will be dressed with white clothes, and I will in no way wipe his name from the book (*biblos*) of the life, and I will profess (*homologeō*) his name before My Father and before His angels.”

**Rev.5:1-5** “in the right hand of Him Who sits upon the throne a scroll (*biblion*) written (*graphō*) inside and outside, sealed with seven seals. And I saw a strong angel proclaiming in a loud voice, ‘Who *is* worthy to open the scroll (*biblion*) and to loose the seven seals?’ And no one in the heaven nor upon the earth nor under the earth was able to open the scroll (*biblion*) or to see it. And I wept much because no one was found worthy to open the scroll (*biblion*) or to see it. But one of the elders said (*legō*) to me, ‘Do not weep. Behold, the Lion Who *is* out of the tribe of Judah, the Root of David, prevailed to open the scroll (*biblion*) and its seven seals.”

**Rev.5:8-9** “And when He took the scroll (*biblion*), the four living ones and the twenty-four elders fell down before the Lamb … And they sang a new song, saying (*legō*), ‘You are worthy to take the scroll (*biblion*) and to open its seals, because You were slaughtered and redeemed to God with Your blood out of every tribe and tongue and people and nation.’”

**Rev.10:8** “And the voice which I heard from the heaven speaking (*laleō*) again with me and saying (*legō*), ‘Go, take the book (*biblion*) which has been opened in the hand of the angel who has stood upon the sea and upon the earth.’”

Rev.13:8 “all those dwelling upon the earth will worship him, whose name has not been written (*graphō*) in the book (*biblion*) of the life of the Lamb, Who has been slaughtered since [the] overthrow of *the* world.”

Rev.17:8“those dwelling upon the earth will marvel, whose name has not been written (*graphō* – perf. passive indic.) in **the book** (*biblion*) **of the life** since [the] overthrow of *the* world”

Rev.20:12 “books (*biblion*) were opened and another book (*biblion*) was opened which is of the life, and the dead were judged by the things written (*graphō*) in the books (*biblion*)”

Rev.20:15“if anyone was not found written (*graphō*) in **the book** (*biblos*) **of the life**, he was cast into the lake of the fire”

Rev.21:27 “by no means may enter into it every common thing … but those written (*graphō*) in the book (*biblion*) of the life of the Lamb”

Rev.22:7 “And behold, I come quickly. Happy is he who keeps the words (*logos*) of the prophecy (*prophēteia*) of this book (*biblion*).”

Rev.22:9 “And he said to me, ‘Do it not. I am your fellow-servant, and of your brothers the prophets, and of those keeping **the words** (*logos*) **of this book** (*biblion*). Worship God.’”

Rev.22:10 “And he said to me, ‘Do not seal **the words** (*logos*) **of the prophecy** (*prophēteia*) **of this book** (*biblion*), for the season is near.’”

Rev.22:18 “I testify (*martureō*) to everyone hearing **the words** (*logos*) **of the prophecy** (*prophēteia*) **of this book** (*biblion*), if anyone should add to these things, God will add to him the plagues which are written (*graphō*) in this book (*biblion*)”

Rev.22:19 “if anyone should remove from **the words** (*logos*) **of the prophecy** (*prophēteia*) **of this book** (*biblion*), God will remove his part from the tree of the life and from the city the holy – of the things written (*graphō*) in this book (*biblion*)”

**10. *Kephalis***

Heb.10:7 “then I said (*legō*), ‘Behold I come – in the scroll (*kephalis*) of the book (*biblion*) it is written (*graphō* – perf. passive indic.) concerning me – to do Your will, God’”

**11. *Epistolē***

Ac.15:30-31 “These therefore being sent away, they came down to Antioch, and gathering together the assembly, they delivered the epistle (*epistolē* - from James), and reading *it* they were gladdened for the encouragement.”

Rom.16:22 “I, Tertius, who wrote (*graphō*) the epistle (*epistolē*), greet you.”

1 Co.5:9 “I wrote (*graphō*) to you in the epistle (*epistolē*) not to mix with sexually immoral ones.”

2 Co.3:2-3 “You are our epistle (*epistolē*) recorded (*engraphō*) in our hearts, known and read by all men, having been manifested (*phaneroō*) that you are **an epistle** (*epistolē*) **of Christ** ministered by us, recorded (*engraphō*) not with ink but by *the* spirit of the living God, not on tablets of stones but on fleshy tablets, *that is* hearts.”

2 Co.7:8 “because even if I grieved you by the epistle (*epistolē*), I do not regret *it* even if I did regret *it*, for I see that that epistle (*epistolē*) grieved you if even for a moment”

2 Co.10:8-11 “for even if I should boast somewhat more about our authority, which the Lord gave us for edification and not for destruction, I will not be made ashamed, lest I should think to terrify you by the epistles (*epistolē*). ‘Because the letters (*epistolē*) indeed’, they say, ‘are heavy and powerful, but the presence in body weak, and the word (*logos*) to be despised.’ Let such a one reckon this, that such as we are by word (*logos*) in epistle (*epistolē*) being absent, so even in deed being present.”

Col.4:16 “And when the epistle (*epistolē*) should be read among you, see to it that it be read even in the church of Laodiceans, and the one from Laodicea that even you should read *it*.”

1 Th.5:27 “I charge you solemnly by the Lord the epistle (*epistolē*) to be read by all the brothers.”

2 Th.2:15 “Therefore, brothers stand firm and hold fast the traditions (*paradosis*), as you were taught whether by word (*logos*) or by our epistle (*epistolē*).”

2 Th.3:14 “And if anyone does not obey our word (*logos*) by the epistle (*epistolē*), take note of that one not to mix with *him*, in order that he might be made ashamed.”

2 Th.3:17 “The greeting of Paul in my own hand, which is a sign in every epistle (*epistolē*), thus I write (*graphō*).”

2 Pe.3:1-2 “Beloved, I now write (*graphō*) to you this second epistle (*epistolē*) in which I awaken in you by remembrance the sincere attitude, for *you* to call to mind the words (*rhēma*) spoken before (*prolegō*) by the holy prophets, and the commandment (*entolē*) of the Lord and Saviour from us the apostles”

**\*\*\***2 Pe.3:15-16 “as also our beloved brother Paul wrote (*graphō*) to you according to the wisdom (*sophia*) given to him, as also in all *his* epistles (*epistolē*), speaking (*laleō*) in them concerning these things, in which are things difficult to understand, which the ignorant and weak distort – as also the remaining scriptures (*graphē*) – to their own loss.”

**12. *Homologeō, Homologia, Homologoumenōs, Exomologeō***

**Mat.7:22-23** “Many will say to Me in that day, ‘Lord, Lord, did we not prophesy in Your name, and cast out devils in Your name, and worked many acts of power in Your name?’ And then I will profess (*homologeō*) to them, ‘I never knew you. Depart from Me those who perform the lawlessness.’”

**Mat.10:32** “Therefore, everyone who confesses (*homologeō*) in Me before the men, even I will confess (*homologeō*) in him before My Father Who *is* in the heavens.” sim. **Luk.12:18** (“before the angels of God”)

Mat.11:25 “At that time, Jesus answering said (*legō*), ‘I confess (*exomologeō*) to You Father, Lord of the heaven and the earth, that You hid these things from [the] wise and intelligent and revealed (*apokaluptō*) them to infants.’” Sim. Luk.10:21

Joh.1:20 “And he professed (*homologeō*) and did not deny, and he professed (*homologeō*), ‘I am not the Christ.’”

Ac.7:17 “But as drew near the time of the promise (*epangelia*) which God professed (*homologeō*) to Abraham, the people increased and multiplied in Egypt.”

Ac.24:14 “But this I profess (*homologeō*) to you, the according to the way that they call ‘sect’ so I serve the God of the fathers, believing everything which has been written (*graphō*) according to the law (*nomos*) and in the prophets (*prophētēs*).”

Rom.10:9-10 “that if you should profess (*homologeō*) with your mouth *the* Lord Jesus and should believe in your heart that God raised Him from *the* dead, you will be saved. For with *the* heart one believes for righteousness, and with *the* mouth one professes (*homologeō*) for salvation.”

Rom.14:11 “For it has been written (*graphō* – perf. passive indic.), ‘I live’, says the Lord, ‘every knee will bend to Me, and every tongue (*glōssa*) will confess (*exomologeō*) to God.’”

Rom.15:8-9 “For I say Christ has become a servant of *the* circumcision on behalf of [the] truth of God to verify **the promises** (*epangelia*) **of the fathers,** as it has been written (*graphō* – perf. passive indic.), ‘For this reason I will confess (*exomologeō*) You among the nations…’”

2 Co.9:13 “they glorify God for the obedience of your profession (*homologeō*) to the gospel of Christ…”

Phi.2:9-11 “Therefore, God also exalted Him very highly and gave Him the name which *is* above every name, so that in the name of Jesus every knee should bend, of heavenlies and earthlies and under-earthlies, and that every tongue (*glōssa*) should confess (*exomologeō*) that Jesus Christ is Lord for [the] glory of God the Father.”

1 Ti.3:15-16 “A pillar and base of the truth (*alētheia*) and confessedly (*homologoumenōs*) great is **the mystery of the piety**, which was manifest in flesh…”

1 Ti.6:12 “Fight the good fight of the faith; seize the age-abiding life for which you were called and professed (*homologeō*) the good profession (*homologia*) before many witnesses (*martus*).”

1 Ti.6:13 “I command you before the God Who gives life to all these things, and Christ Jesus Who witnessed (*martureō*) the good profession (*homologia*) in presence of Pontius Pilate.”

Heb.3:1 “Therefore, holy brothers, partners in the epouranian calling, think upon the Apostle and High Priest of our profession (*homologia*) – Jesus.”

Heb.4:14 “Therefore having a great High Priest Who has gone through the heavens, Jesus the Son of God, let us hold fast the profession (*homologia*).”

Heb.10:23 “Let us hold firm the profession (*homologia*) of the expectation unwavering, for He Who promised (*epangellomai*) is faithful.”

Heb.11:13 “All these died according to *their* faith, not having received the promises (*epangelia*), but having seen them at a distance, both welcoming *them* and professing (*homologeō*) that they are foreigners and refugees upon the earth.”

Heb.13:15 “By Him, therefore, let us offer a sacrifice of adoration always to God, that is, a fruit of lips professing (*homologeō*) His name.”

1 Jn.2:23 “…he who professes (*homologeō*) the Son has the Father also.”

**1 Jn.4:2** “By this you find out the Spirit of God – every spirit which professes (*homologeō*) Jesus Christ having come in [the] flesh is from God.”

1 Jn.4:3 “and every spirit which professes (*homologeō*) not Jesus is not from God, and this is the *spirit* of the antichrist which you have heard is coming and is now already in the world.”

1 Jn.4:15 “Whoever should profess (*homologeō*) that Jesus is the Son of God, God continues with him, and he with God.”

2 Jn.1:7 “Because many deceivers went forth into the world, not professing (*homologeō*) Jesus Christ coming in flesh. This is the deceiver and the antichrist.”

Rev.**3:5** “He who conquers thus will be dressed with white clothes, and I will in no way wipe his name from the book (*biblos*) of the life, and I will profess (*homologeō*) his name before My Father and before His angels.”

**13. *Entolē,* *Entellomai***

**Mat.4:6** “And he said, ‘If You are a son of God, throw Yourself down. For it has been written (*graphō*) – He will command (*entellomai*) His angels concerning You…’” sim. Luk.4:10

Mat.5:19 “Therefore, whoever breaks one of **the least of these commandments** (*entolē*), and teaches men so, will be called ‘least’ in the kingdom of the heavens, but whoever should do and should teach (*didaskō*) them will be called ‘great’ in the kingdom of the heavens.”

Mat.15:3-4 “But He answering said to them, ‘Why do you also disobey **the commandment** (*entolē*) **of the God** for the sake of your tradition (*paradosis*)? For God said (*legō*) – Honor the father and the mother - and – The one cursing father or mother let him end in death.’”

Mat.17:9 “And *upon* their coming down from the mountain, Jesus commanded (*entellomai*) them, saying (*legō*), ‘Tell the vision to no one until where the Son of the man should rise from [the] dead.’”

Mat.19:7 “They say to Him, ‘Why therefore did Moses command (*entellomai*) to give a bill of divorce and to send her away?’” sim. Mar.10:3

Mat.19:17 “But He said to him, ‘Why do you urge Me concerning the good? The good is one. But if you would enter into the life, keep the commandments (*entolē*).’”

Mat.22:36-40 “’Teacher, what is **the great commandment** (*entolē*) in the law (*nomos*)?’ And He said to him, ‘Love the Lord your God with your whole heart and with your whole self and with your whole understanding. This is **the great and first commandment** (*entolē*). And *the* second *is* like it. Love your neighbor as yourself. On these two commandments (*entolē*) the whole law (*nomos*) and the prophets (*prophētēs*) are suspended.’”

Mat.28:19-20 “’Going therefore disciple all the nations … teaching (*didaskō*) them to keep all things whatsoever I commanded (*entellomai*) you. And behold, I am with you all-days until the end-time of the age.’”

Mar.7:8-9 “’Forsaking **the commandment** (*entolē*) **of the God**, you hold fast the tradition of the men.’ V And He said to them, ‘Well do you reject **the commandment** (*entolē*) **of the God** in order that you may establish your traditions (*paradosis*).’”

Mar.10:4-5 “And they said, ‘Moses permitted *us* to write a bill (*biblion*) of divorce and to send *her* away.’ And Jesus said to them, ‘For your hardness of heart he wrote (*graphō*) to you this commandment (*entolē*).’”

Mar.10:19 “’You have known the commandments (*entolē*): Do not murder, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor your father and mother.’” sim. Luk.18:20

Mar.12:28-31 “And one of the scribes (*grammateus*) having approached, having heard them reasoning, seeing that He answered them well, asked Him, ‘Which is **the first commandment** (*entolē*) of all?’ Jesus answered, ‘First is – Hear, Israel, *the* Lord our God, the Lord is one. And – Love *the* Lord your God with your whole heart and with your whole self and with your whole understanding and with your whole strength. *The* second *is* this – Love your neighbor as yourself. There is **no other commandment** (*entolē*) greater than these.’”

Mar.13:33-34 “See to it, be alert. For you have not known when the time is. *It is* as a man leaving his home for abroad, and giving authority to his servants – to each his work – and commanded (*entellomai*) the doorkeeper that he should watch.’”

Luk.1:6 “And both were righteous before God, proceeding in **all the commandments** (*entolē*) and regulations (*dikaiōma*) of the Lord – blameless.”

Luk.23:56 “And going home, they prepared spices and perfumes. And they rested, indeed, on the Sabbath according to the commandment (*entolē*).”

Joh.8:5 “’But in the law (*nomos*) Moses commanded (*entellomai*) us to stone such a one. Therefore, what do You say?’”

**Joh.10:18** “’No one takes it from Me, but I set it down by Myself. I have authority to set it down and I have authority to take it again. This commandment (*entolē*) I received from (beside) My Father.’”

**Joh.12:49-50** “’Because I spoke (*laleō*) not from Myself, but the Father Who sent me gave Me commandment (*entolē*) what I should say (*legō*) and what I should speak (*laleō*). And I have known that His commandment (*entolē*) is life age-abiding. Therefore, whatever I speak (*laleō*), as the Father has told (*legō*) Me, thus I speak (*laleō*).’”

Joh.13:34 “’A **new commandment** (*entolē*) I give to you, that you should love one another as I loved you, that you should even love one another.’”

Joh.14:15 “’If you love Me, you will keep **My commandments** (*entolē*).’”

Joh.14:21 “’He who has **My commandments** (*entolē*) and keeps them, that one is he who loves Me. And he who loves Me will be loved by My Father and I will love him and manifest (*emphanizō*) Myself to him.’”

**Joh.14:31** “But so that the world may know that I love the Father, and as the Father commanded (*entellomai*) Me, so I do. Arise, let us go from here.’”

Joh.**15:10** “If you should keep **My commandments** (*entolē*), you will remain in My love even as I have kept **My Father’s commandments** (*entolē*) and remain in His love.’”

Joh.15:12 “This is **My commandment** (*entolē* – lit. ‘the commandment the Mine’), that you should love one another even as I loved you.’”

Joh.15:14 “’You are My friends, if you do whatever I command (*entellomai*) you.’”

Joh.15:17 “’These things I command (*entellomai*) you, that you love one another.’”

Ac.1:2 “… until which day He was taken up, having commanded (*entellomai*) by holy spirit the apostles whom He chose.”

Ac.13:46-47 “And Paul and Barnabas growing bold said, ‘To you it was necessary to speak (*laleō*) **the word** (*logos*) **of the God** first. Because you push it aside and judge yourselves not worthy of age-abiding life, behold, we turn unto the nations. For thus the Lord has commanded (*entellomai*) us, ‘I have set you for a light of nations *for* you to be for salvation to [the] end of the earth.’”

Rom.7:8-13 “But the sin taking opportunity by the commandment (*entolē*) worked in me all lust. For apart from [the] law (*nomos*) sin *is* dead. But I was living apart from law (*nomos*) once, but the sin sprang back to life by *the* coming of the commandment (*entolē*). But I died and found in me **the commandment** (*entolē*) **which** *was* **unto life**, the same *was* unto death. For the sin taking occasion by the commandment (*entolē*) deceived me, and by it killed me, so that the law (*nomos*) indeed *is* holy, and the commandment (*entolē*) *is* holy and just and good. Therefore, did the good become death to me? May it not be! But the sin, so that it might appear as sin, working death in me by the good, so that the sin by the commandment (*entolē*) might become surpassing sinful.”

Rom.13:9 “For Do not commit adultery, Do not murder, Do not steal, Do not covet, and if **any other commandment** (*entolē*) – it is summed up in this word (*logos*), ‘Love your neighbor as yourself.”

1 Co.7:19 “The circumcision is nothing and the uncircumcision is nothing, but keeping *the* **commandments** (*entolē*) of **God**.”

1 Co.14:37 “If anyone seems to be a prophet (*prophētēs*) or spiritual, let him acknowledge that what I am writing (*graphō*) to you, because it is a **commandment** (*entolē*) **of** *the* **Lord**.”

Eph.2:15 “…having nullified the law (*nomos*) of commandments (*entolē*) in decrees (*dogma*), so that He might create in Himself the two into one new man, making peace…”

Eph.6:2-3 “’Honor your father and mother’, which is the first commandment (*entolē*) with a promise (*epangelia*), ‘So that it may be well unto you and you will be long-lived upon the earth.’”

Col.4:10 “Aristarchus my fellow-prisoner greets you, and Mark the cousin of Barnabas (concerning whom you received commandments (*entolē*) – if he should come to you, welcome him)”

1 Ti.6:12,14 “Fight the good fight of the faith, take hold of the age-abiding life …. for you to keep the commandment (*entolē*) spotless, beyond reproach until the epiphany of our Lord Jesus Christ”

Ti.1:14 “not paying attention to Jewish myths, even **commandments** (*entolē*) **of men**, who are turning *some* away from the truth”

Heb.7:5 “And indeed those of the sons of Levi receiving the priesthood have a commandment (*entolē*) to tithe the people according to the law (*nomos*)…”

Heb.7:15-19 “And yet it is far more evident if according to the likeness of Melchizedek another priest arises who has come not according to *the* law (*nomos*) of fleshy commandments (*entolē*) but according to *the* power of life indestructible, for it is testified (*martureō*), ‘You are a priest unto the age according to the order of Melchizedek. For there is indeed a nullification of *the* **foregoing commandment** (*entolē*) because of its weakness and unprofitability. For the law (*nomos*) perfected nothing, but *the* bringing in of a greater hope by which we draw near to God.”

Heb.9:19-20 “For **every commandment** (*entolē*) **according to the law** (*nomos*) having been spoken by Moses, taking the blood of the calves and the goats, with water and scarlet wool and hyssop, he sprinkled both the book itself and all the people, saying (*legō*), ‘This is the blood of the covenant which God commanded (*entellomai*) for you.’”

2 Pe.2:21 “For it was better for them not to have acknowledged the way of the righteousness, than having acknowledged to turn back from **the holy commandment** (*entolē*) having been delivered to them.”

2 Pe.3:1-2 “Beloved, I now write (*graphō*) to you this second epistle (*epistolē*) in which I awaken in you by remembrance the sincere attitude, for *you* to call to mind the words (*rhēma*) spoken before (*prolegō*) by the holy prophets (*prophētēs*), and **the commandment** (*entolē*) **of us the apostles of the Lord and Saviour**.”

1 Jo.2:3-4 “And in this we know that we know Him, if we should keep **His commandments** (*entolē*). He who says, ‘I know Him’ and keeps not **His commandments** (*entolē*) is a liar and the truth is not in him.”

1 Jo.2:7-8 “Brothers, I do not write (*graphō*) **a new commandment** (*entolē*) to you, but an **old commandment** (*entolē*) which you had from [the] beginning. **The commandment** (*entolē*) **the old** is the word (*logos*) which you heard.”

1 Jo.3:22-24 “And whatever we might ask we receive from Him, because we keep **His commandments** (*entolē*) and we do those things pleasing before Him. And this is **His commandment** (*entolē*), that we might believe in the name of His Son Jesus Christ and we might love one another, even as He gave us commandment (*entolē*). And he who keeps His commandments (*entolē*) remains in Him, and He in him. And by this we know that He remains in us, by the spirit which He gave us.”

1 Jo.4:21 “And we have this commandment (*entolē*) from Him, that he who loves God should love also his brother.”

1 Jo.5:2-3 “By this we know that we love the children of God, when we love God and perform His commandments (*entolē*).”

2 Jo.1:4-6 “I was cheered greatly that I have found *some* of your children walking in truth (*alētheia*), even as we received commandment (*entolē*) from the Father. And now I urge you, lady, not as writing (*graphō*) **a new commandment** (*entolē*) to you, but what we had from [the] beginning, that we might love one another. And love is this, that we might walk according to **His commandments** (*entolē*). The commandment (*entolē*) is this very thing, even as you heard from [the] beginning, that we might walk in it.”

Rev.12:17 “And the dragon was furious with the woman and he left to make war with the rest of her seed, who keep **the commandments** (*entolē*) **of the God**, who even hold the testimony (*marturia*) of Jesus.”

Rev.14:12 “Here is the perseverance of the saints, who keep **the commandments** (*entolē*) **of God**, even the faith of Jesus.”

**14. *Epitagē, Epitassō***

**Mar.1:27** “And they were all amazed so as to argue among themselves, saying, ‘What is this – a new doctrine (*didachē*) according to authority? And He commands (*epitassō*) the spirits the unclean and they obey Him.’” sim. **Luk.4:36**

**Mar.9:25** “But Jesus, seeing that a crowd is closing in, rebuked (*epitimaō*) the spirit the unclean, saying to him, ‘The spirit dumb and deaf I command (*epitassō*) you – come out of him and enter him no longer.’”

**Luk.8:25** “But He said to them, ‘Where *is* your faith?’ And being afraid they marveled, saying to one another, ‘Who then is this, for He commands (*epitassō*) even the winds and the water and they obey Him?’”

**Luk.8:31** “And they begged Him lest He command (*epitassō*) them to go away into the Abyss.”

Rom.16:25-26 “And to Him Who is able to strengthen you according to my gospel (*euangelion*), even the proclamation (*kērugma*) of Jesus Christ, according to [the] revelation (*apokalupsis*) of a mystery (*mustērion*) silenced for age-times, but now manifested (*phaneroō*) and by the prophetic (*prophētikos*) scriptures (*graphē*) according to the command (*epitagē*) of the age-abiding God, made known (*gnōrizō*) to the nations for faith-obedience”

1 Co.7:5-6 “Do not deny one another, except by mutual consent for a season, so that you may be open for the prayer and you may be together again lest Satan tempt you on account of your lack of control. But I say this according to concession, not according to command (*epitagē*).”

1 Co.7:25 “But concerning virgins I have no command (*epitagē*) of *the* Lord. But I give an opinion as one having been shown mercy by the Lord to be faithful.”

2 Co.8:7-8 “But just as you abound in everything – in faith and in word and in knowledge and in all diligence and in our love to you, so that you may abound in this grace too. I speak not according to command (*epitagē*), but even my genuine testing of your love by the diligence of others.

**1 Ti.1:1** “Paul, apostle of Christ Jesus by command (*epitagē*) of God our Saviour and Christ Jesus our hope.”

Ti.1:2-3“in expectation of age-abiding life, which the unlying God promised (*epangellomai*) before age-times, but manifested (*phaneroō*) in its own seasons His word (*logos*) by [the] proclamation (*kērugma*) which I was entrusted with according to the command (*epitagē*) of our Saviour God.”

Ti.2:13-15 “Looking for the happy hope, even the epiphany of the glory of our great God and Saviour Jesus Christ, Who gave Himself on our behalf so that He might redeem us from every lawlessness and might purify to Himself a peculiar people, zealous for good works. Speak these things and encourage and reprove with all command (*epitagē*). Let no one despise you.”

**Philem.1:8-9** “Therefore, having much boldness in Christ to command (*epitassō*) you what is proper, for the sake of love I beg rather, being such a one as Paul *the* elder, but now even *the* prisoner of Christ Jesus.”

**15. *Prostassō, Diatassō, Diastellō***

**Mat.1:24-25** “But Joseph being roused from the sleep did as the angel commanded (*prostassō*) him, and he took his wife and did not know her until she bore a son and called His name Jesus.”

Mat.8:4“And Jesus says to him, ‘See that you should tell no one, but depart, show yourself to the priest and offer the gift which Moses commanded (*prostassō*) for a witness (*marturia*) to them.” sim. Mar.1:44; Luk.5:14

Mat.11:1 “And it came to pass when Jesus finished commanding (*diatassō*) His twelve disciples, He left there to teach (*didaskō*) and to proclaim (*kērussō*) in their cities.”

Mar.1:43-45 “And harshly warning him, He drove him away immediately, and says (*legō*) to him, ‘See *that* you say nothing to no one, but go, show yourself to the priest and offer for your cleansing what Moses commanded (*prostassō*) for a witness (*marturion*) to them. But going forth he began to proclaim (*kērussō*) *it* much and to spread the word around, so that it was no longer possible *for* Him to enter into a city openly (*phanerōs*), but He was outside in desert places, and they were coming to Him from all directions.”

Luk.3:12-13 “And tax collectors also came to baptize, and they said to him, ‘Teacher (*didaskalos*), what should we do?’ And he said to them, ‘Practice no more than what has been commanded (*diatassō*) to you.’”

Luk.**8:55-56** “And her spirit turned back and she arose immediately, and He commanded (*diatassō*) to give her *something* to eat. And her parents were amazed, but He charged (*parangellō*) them to tell no one what has happened.”

Luk.17:9-10 “’Does he thank the servant because he did what was commanded (*diatassō*)? In the same way even you, when you should do all that was commanded (*diatassō*) you, say, ‘We are worthless servants, who were bound to do what we have done.’”

Ac.7:44 “The tent of the witness was for our fathers in the desert, even as He directed (*diatassō*), telling (*laleō*) Moses to make it according to the pattern which he had seen.”

Ac.10:33 “’Therefore, I sent to you at once, and you did well *by* coming. Now, therefore, we are all present before God to hear all the things commanded (*prostassō*) to you by the Lord.’”

Ac.10:48 “And he (Peter) commanded (*prostassō*) them to be baptized in the name of Jesus Christ. Then they asked him to remain some days.”

**Ac.17:26** “’And He made from one all nations of men dwelling upon [the] whole face of the earth, marking off *the* commanded (*prostassō*) seasons and the boundaries of their habitations.’”

Ac.18:2 “And he found a certain Jew named Aquila, the native of Pontus, having recently come from Italy and Priscilla his wife, on account of Claudius directing (*diatassō*) all the Jews to depart from Rome…”

Ac.20:13 “And we going ahead by ship set sail for Assos, from there intending to pick up Paul. For having thus commanded (*diatassō*), he was intending to go on foot.”

Ac.23:31 “Then indeed the soldiers according to their being commanded (*diatassō*), picking up Paul, brought *him* by night to Antipatris.”

Ac.24:23 “Commanding (*diatassō*) the centurion to keep him, and *him* to have liberty, and to hinder no one of his own *company* to provide for him…”

1 Co.7:17 “If not as the Lord distributed to each one, as God has called each one, even so walk, and even so I command (*diatassō*) in all the churches.”

1 Co.9:14 “Even so the Lord commanded (*diatassō*) those having proclaimed (*katangellō*) the gospel (*euangelion*) to live from the gospel (*euangelion*).”

1 Co.11:34 “If anyone is hungry let him eat at home, lest you come together for judgment. And the rest I will direct (*diatassō*) as I come.”

1 Co.16:1 “And concerning the collection for the saints, even as I commanded (*diatassō*) the churches of Galatia, so also you must do.”

Gal.3:19 “Therefore, what *is* the law (*nomos*)? It was added by reason of the transgressions, until the Seed should come to Whom it has been promised (*epangellomai*), being commanded (*diatassō*) by angels in [the] hand of a mediator.”

Ti.**1:5** “For this reason I left you behind in Crete, so that you should set in order the things lacking, and you should appoint elders by city, as I commanded (*diatassō*) you.”

**16. *Chrēmatizō, Chrēmatismos***

**17. *Epitimaō***

**Mat.8:26** “And He said to them, ‘Why are you cowardly, you little-faithers?’ Then He arose and rebuked (*epitimaō*) the winds and the sea, and a great calm came.” sim. **Mar.4:39; Luk.8:24**

Mat.12:15-16 “But Jesus knowing *it* returned from there. And great crowds followed Him and He healed them all. And He charged (*epitimaō*) them lest they should make Him manifest (*phaneros*).”

Mat.16:22 “And Peter took Him aside and began to rebuke (*epitimaō*) Him, saying, ‘Mercy to You, Lord! This shall in no wise be unto You.’”

**Mat.17:18** “And Jesus rebuked (*epitimaō*) him and the demon came out of him, and the child was healed from that hour.”

Mat.19:13 “Then children were brought to Him so that He might lay the hands on them and pray, but the disciples rebuked (*epitimaō*) them.” sim. Mar.10:13; Luk.18:15

Mat.20:31 “But the crowd rebuked (*epitimaō*) them that they should be silent, but they cried more, saying, ‘Have mercy on us, Lord, Son of David.’” sim. Mar.10:48; Luk.18:39

Mar.1:25 “And Jesus rebuked (*epitimaō*) him, saying, ‘Be silent and come out of him.’”

**Mar.3:11-12** “And the spirits the unclean, whenever they saw Him, fell down before Him and cried, saying, ‘You are the Son of God.’ And He rebuked (*epitimaō*) them much, lest they should make Him manifest (*phaneros*).” sim. **Luk.4:34-35**

Mar.**8:29-30** “And He asked them, ‘But who do you say that I am?’ Peter replying said to Him, ‘You are the Christ.’” And He charged (*epitimaō*) them that they should tell no one about Him.” sim. Luk.**9:20-21**

**Mar.8:31-33** “And He began to teach (*didaskō*) them that the Son of the Man must suffer many things, and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days to rise. And He spoke (*laleō*) the word (*logos*) openly. And Peter taking Him aside began to rebuke (*epitimaō*) Him. But turning around and seeing His disciples, He rebuked (*epitimaō*) Peter and says (*legō*), ‘Get behind Me, Satan, for you do not mind the things of God, but the things of the men.’”

**Mar.9:25** “But Jesus, seeing that a crowd is closing in, rebuked (*epitimaō*) the spirit the unclean, saying to him, ‘The spirit dumb and deaf I command (*epitassō*) you – come out of him and enter him no longer.’”

**Luk.4:39** “And standing over her, He rebuked (*epitimaō*) the fever and it left her. And arising at once, she waited on them.”

**Luk.4:41** “And demons also were coming out of many, shouting and saying, ‘You are the Son of God.’ And rebuking (*epitimaō*) them, He was not allowing them to speak, because they had known Him to be the Christ.”

**Luk.9:42** “And as He is still approaching, the demon attacked and convulsed him. But Jesus rebuked (*epitimaō*) the spirit the unclean, and healed the child, and gave him back to his father.”

**Luk.9:54-55** “But seeing it, the disciples James and John said, ‘Lord, do You want that we should speak fire to descend from the sky and consume them?’ But He turned and rebuked (*epitimaō*) them.”

Luk.17:3 “’Take heed to yourselves. If your brother should sin, rebuke (*epitimaō*) him; and if he should repent forgive him.’”

Luk.19:37-39 “And as He is now nearing the descent of the Mount of the Olives, the whole multitude of the disciples began rejoicing – to praise God with a loud voice concerning all the works of power *they had* seen, saying, ‘Praised be the King Who comes in [the] name of *the* Lord! Peace in heaven, and glory in the highest heights!’ And some of the Pharisees called to Him from the crowd, ‘Teacher (*didaskolos*), rebuke (*epitimaō*) Your disciples.’”

Luk.23:40 “But the other answering *and* rebuking (*epitimaō*) him, said, ‘Do you not even fear God, for you are under the same judgment.’”

2 Ti.4:2 “Proclaim (*kerussō*) the word (*logos*). Keep busy in-season, out-of-season. Convict (*elenchō*), rebuke (*epitimaō*), encourage (*parakaleō*) with all patience and instruction (*didachē*).”

Jud.1:9 “But Michael the archangel, when disputing the devil, was debating about the body of Moses *and* he dared not bring a slanderous charge, but said, ‘May *the* Lord rebuke (*epitimaō*) you.’”

**18. *Parangellō, Parangelia***

Mat.10:5 “Jesus sent out these twelve, commanding (*parangellō*) them *and* saying (*legō*), ‘Do not go forth into [the] way of *the* nations and come not into a city of Samaritans.’”

Mat.**15:34-36** “And Jesus said (*legō*) to them, ‘How many loaves have you?’ And they said, ‘Seven, and a few little fish.’ And commanding (*parangellō*) the crowd to sit down upon the ground, He took the seven loaves and the fish …”

Mar.6:8 “And He commanded (*parangellō*) them that they should take nothing for [the] road except a staff only – no bread, no bag, not one copper coin in the belt.”

Luk.5:14 “And He charged (*parangellō*) them to tell no one at all, ‘But go, show yourself to the priest and offer for your purification even as Moses commanded (*prostassō*) for a testimony (*marturion*) to them.’”

Luk.**8:29** “For He commanded (*parangellō*) the spirit the unclean to come out of the man. For it had seized him many times and he was bound with chains, and being kept with leg-irons, and breaking *his* bonds, he was driven by the demon into the desert.”

Luk.**8:55-56** “And her spirit turned back and she arose immediately, and He commanded (*diatassō*) to give her *something* to eat. And her parents were amazed, but He charged (*parangellō*) them to tell no one what has happened.”

Luk.**9:21** “But warning (*epitimaō*), He commanded (*parangellō*) them to tell this to no one.”

Ac.**1:4** “And being assembled, He commanded (*parangellō*) them not to depart from Jerusalem, but to wait for the promise (*epangelia*) of the Father, which ‘You heard from Me.’”

Ac.4:18 “And calling, they commanded (*parangellō*) them to speak not at all nor to teach (*didaskō*) in the name of Jesus.”

Ac.5:27-28 “But bringing, they set them in the Sanhedrin, and the high priest asked them, saying ‘Did we not command (*parangellō*) you a command (*parangelia*) not to teach (*didaskō*) in this name. And behold, you have filled Jerusalem with your doctrine (*didachē*) and you plan to bring upon us the blood of this Man.’”

Ac.5:40 “And having summoned the apostles, having beaten *them*, they commanded *them* (*parangellō*) not to speak (*laleō*) in the name of Jesus, and they released *them*.”

Ac.10:40-42 “’God raised Him up on the third day and gave Him to become revealed, not to all the people, but to witnesses (*martus*) who were hand-chosen beforehand by God, to us who ate and drank with Him, after His resurrecting from [the] dead. And He commanded (*parangellō*) us to proclaim (*kērussō*) to the people and declare solemnly (*diamarturmomai*) that This One is He Who has been marked out by God *as* Judge of living and dead.’”

Ac.15:5 “But there arose some believers from the sect of the Pharisees, saying, ‘It is necessary to circumcise them, and to command (*parangellō*) *them* to keep the law (*nomos*) of Moses.’”

Ac.**16:17-18** “This girl following after Paul and us cried out, saying ‘These men are servants of the God the Most High, who proclaim (*katangellō*) to you a way of salvation.’ And she did this many days, but Paul being greatly annoyed and turning, said to the spirit, ‘I command (*parangellō*) you in [the] name of Jesus Christ to come out of her.’ And he came out of her *that* moment.”

Ac.16:23-24 “And putting many blows on them, they threw *them* into prison, commanding (*parangellō*) the jailer to keep them under guard, who having received such a command (*parangelia*) threw them into the inner prison and secured their feet in the stocks.”

Ac.17:30 “Indeed, therefore, God having overlooked the times of the ignorance, He now commands (*parangellō*) all men everywhere to repent.”

Ac.23:22 “Indeed, therefore, the tribune sent away the young man, commanding (*parangellō*) *him* to tell no one that ‘You informed these things to me.’”

Ac.23:30 “And it having been disclosed to me a plot being against the man, I sent *him* to you at once, having commanded (*parangellō*) also the accusers to state before you *the charge* against him.’”

1 Co.7:10 “And to the married I command (*parangellō*) – not I, but the Lord – a wife is not to be separated from *her* husband.”

1 Co.11:17 “But commanding (*parangellō*) this, I praise not, because you come together not for the better but for the worse.”

1 Th.4:1-2 “Finally, therefore, brothers, we urge you and encourage in [the] Lord Jesus that even as you accepted from us how you ought to walk and to please God, even so walk so that you might abound more. For you have known what commands (*parangelia*) we gave you by the Lord Jesus.”

1 Th.4:10-11 “… for you even do it toward all the brothers in all Macedonia. But we encourage you, brothers, to abound more and to aspire to live quietly and to practice your own *affairs* and to work with your own hands, even as we commanded (*parangellō*) you.”

2 Th.3:4 “And we have been persuaded in [the] Lord about you, that the things we command (*parangellō*), you both are doing and will do.”

2 Th.3:6 “But we command (*parangellō*) you, brothers, in the name of our Lord Jesus Christ to keep yourselves from every brother walking disorderly and not according to the tradition (*paradosis*) which they received from us.”

2 Th.3:10 “For even when we were with you we commanded (*parangellō*) you this – that if any would not work, neither shall he eat.”

2 Th.3:12 “But we command (*parangellō*) such ones and encourage in [the] Lord Jesus Christ, so that working with quietness they might eat their own loaf.”

1 Ti.**1:3-5** “Even as I encouraged you to remain at Ephesus, *while* I was going into Macedonia, so that you might command (*parangellō*) some not to teach differently, nor to heed myths and endless genealogies, which cause speculations rather than God’s stewardship which *is* in faith. But the goal of the command (*parangelia*) is love from a pure heart and from a good conscience and from unhypocritical faith.”

1 Ti.**1:18** “This command (*parangelia*) I commit to you, child Timothy, according to the prophecies (*prophēteia*) which are going ahead of you, so that you might wage the good warfare by them.”

1 Ti.4:11 “These things command (*parangellō*) and teach (*didaskō*).”

1 Ti.5:7 “And command (*parangellō*) these things, so that they may be beyond reproach.”

1 Ti.6:13-14 “I command (*parangellō*) you before the God Who gives life to all these things, and Christ Jesus Who witnessed (*martureō*) the good profession (*homologia*) in presence of Pontius Pilate, for you to keep the commandment (*entolē*) spotless, beyond reproach until the epiphany of our Lord Jesus Christ”

1 Ti.6:17 “Command (*parangellō*) the rich in the present age not to be high-minded, nor to hope in the uncertainty of riches, but in God Who gives us all things richly for enjoyment.”

**19. *Paratithēmi, Parathēkē***

**20. *Euangelion, Euangelizō, Euangelistēs***

Mat.4:23 “And He went about in the whole of Galilee, teaching (*didaskō*) in their synagogues and proclaiming (*kērussō*) **the gospel** (*euangelion*) **of the kingdom** and healing every illness and every sickness among the people.”

Mat.9:35 “And Jesus went about all the cities and villages, teaching (*didaskō*) in their synagogues and proclaiming (*kērussō*) **the gospel** (*euangelion*) **of the kingdom** and healing every illness and every sickness.”

Mat.11:5 “’*The* blind see and *the* lame walk; lepers are cleansed and *the* deaf hear; and *the* dead are raised and *the* poor are evangelized (*euangelizō*).’” sim. Luk.7:22

Mat.24:14 “’And **this gospel** (*euangelion*) **of the kingdom** will be proclaimed (*kērussō*) in the whole habitable world for a witness (*marturion*) to all the nations, and then the end will come.’”

Mat.26:13 “’Truly I say (*legō*) to you, wherever this gospel (*euangelion*) is proclaimed (*kērussō*) in the whole world, what this woman did will be told for a memorial to her.’” sim. Mar.14:9

Mar.1:1 “*The* beginning of **the gospel** (*euangelion*) **of Jesus Christ**, Son of God.”

Mar.1:14-15 “But after John was delivered up, Jesus came into Galilee proclaiming (*kērussō*) the gospel (*euangelion*) of God, and saying (*legō*), ‘The season has been fulfilled and the kingdom of God has drawn near. Repent and believe in the gospel (*euangelion*).”

Mar.8:35 “’For whoever desires to save his life will lose it. And whoever will lose his life for My sake and the gospel’s (*euangelion*) will save it.’”

Mar.10:29-30 “Jesus said, ‘Truly I say (*legō*) to you there is no one who left a house, or brothers, or sisters, or mother, or father, or children, or lands for My sake and the gospel’s (*euangelion*), except he should receive a hundred-fold now in this season…’”

Mar.13:10 “’And first the gospel (*euangelion*) must be proclaimed (*kērussō*) unto all the nations.’”

Mar.16:15 “And He said (*legō*) to them, ‘Going into the whole world, proclaim (*kērussō*) the gospel (*euangelion*) to the whole creation.’”

**Luk.1:19** “And the angel answering said to him, ‘I am Gabriel, who stands before God, and I was sent to speak to you (Zacharias) and to evangelize (*euangelizō*) these things to you.’”

Luk.**2:10-11** “And the angel said to them, ‘Fear not, for behold I evangelize (*euangelizō*) to you great joy which will be for all the people.’”

Luk.3:18 “Therefore indeed, encouraging (*parakaleō*) many other things also, He (the Baptist) evangelized (*euangelizō*) the people.”

Luk.4:17-20 “And they gave him *the* book (*biblion*) of the prophet (*prophētēs*) Isaiah. And opening the book (*biblion*), He found the place where it was written (*graphō* – perf. passive part.), ‘*The* spirit of *the* Lord *is* upon Me, because of which He anointed Me to evangelize (*euangelizō*) *the* poor. He has sent Me to proclaim (*kērussō*) release to captives and recovery of sight to *the* blind, to send into release the oppressed, to proclaim (*kērussō*) an acceptable year of *the* Lord.’ And closing the book (*biblion*), giving *it* to the assistant, He sat down.”

Luk.4:43 “But He said (*legō*) to them, ‘I must evangelize (*euangelizō*) the kingdom of God to the other cities also, because I was sent for this.’”

Luk.7:22 “And answering He said (*legō*) to them, ‘Go, tell (*apangellō*) John what things you saw and heard: *the* blind see again, *the* lame walk, lepers are cleansed, and *the* deaf hear, *the* dead are raised, *the* poor are evangelized (*euangelizō*).’”

Luk.8:1 “And it came to pass afterward, and He was traveling through by city and by village, proclaiming (*kērussō*) and evangelizing (*euangelizō*) the kingdom of God. And the twelve *were* with Him.”

Luk.9:6 “And going forth, they went through the villages, evangelizing (*euangelizō*) and healing everywhere.”

Luk.16:16 “The law (*nomos*) and the prophets (*prophētēs*) were until John; since then the kingdom of God is being evangelized (*euangelizō*) and everyone is pushing into it.’”

Luk.20:1 “And it happened on one of *those* days, *while* He *is* teaching (*didaskō*) the people in the temple and evangelizing (*euangelizō*), the chief priests and the scribes (*grammateus*) appeared with the elders.”

Ac.5:42 “And every day in the temple, and house by house, they did not cease teaching (*didaskō*) and evangelizing (*euangelizō*) Jesus *as* the Christ.”

Ac.8:4 “Therefore indeed, those who were scattered went about evangelizing (*euangelizō*) the word (*logos* – art.).”

Ac. 8:12 “But when they believed Philip, evangelizing (*euangelizō*) concerning the kingdom of God and the name of Jesus Christ, both men and women were baptized.”

Ac.8:25 “Therefore indeed, having declared solemnly (*diamarturmomai*) and having spoken (*laleō*) the word (*logos* – art.) of the Lord, they turned back to Jerusalem and they evangelized (*euangelizō*) cities and towns of the Samaritans.”

Ac.8:35 “Philip opened his mouth and beginning at this scripture (*graphē* – sing.) evangelized (*euangelizō*) Jesus to him.”

Ac.8:40 “But Philip was found at Azotus. And going through *it*, he evangelized (*euangelizō*) all the cities until he came to Caesarea.”

Ac.10:36-37 “’The word (*logos*) which He sent to the sons of Israel, evangelizing (*euangelizō*) peace through Jesus Christ – He is Lord of all – you have known the word (*rhēma*) which came down to *the* whole of Judea, beginning from Galilee after the baptism which John proclaimed (*kērussō*).’”

Ac.11:20 “But some of them were men, Cypriots and Cyrenaians, who coming to Antioch were speaking even to the Hellenists, evangelizing (*euangelizō*) the Lord Jesus.”

Ac.13:32 “And we evangelize (*euangelizō*) you – the promise (*epangelia*) which came to the fathers.”

Ac.14:7 “And there they were evangelizing (*euangelizō*).”

Ac.14:15 “and saying, ‘Men, why are you doing these things? We also are men of like passions with you, evangelizing (*euangelizō*) you to turn from these empty things toward [the] living God, Who made the sky and the earth and the seas and all that *is* in them.’”

Ac.14:21 “And evangelizing (*euangelizō*) that city and discipling sufficient, they turned back to Lystra, and to Iconium, and to Antioch.”

Ac.15:7 “And there having been much discussion, Peter arising said to them, ‘Men, brothers, you understand that from ancient days God selected among you *for* the nations to hear by my mouth **the word** (*logos* – art.) **of the gospel** (*euangelion*) and to believe.”

Ac.15:35 “But Paul and Barnabas remained at Antioch, teaching (*didaskō*) and evangelizing (*euangelizō*) the word (*logos* – art.) of the Lord with many others also.”

Ac.16:10 “But as we saw the vision, we sought at once to come into Macedonia, deciding that the Lord has summoned us to evangelize (*euangelizō*) them.”

Ac.17:18 “But certain also of the Epicurean and Stoic philosophers met him, and some said, ‘What might this news-monger wish to say?’ But these – ‘He seems to be a proclaimer (*katangeleus*) of foreign demons’, because he was evangelizing (*euangelizō*) Jesus and the resurrection.”

Ac.20:24 “’But with not one word do I make *my* life precious to myself, so as to finish my course and the ministry which I received from the Lord Jesus to declare solemnly (*diamarturmomai*) **the gospel** (*euangelion*) **of the grace of God**.’”

Ac.21:8 “But going out the next day, we came to Caesarea; and entering the house of Philip the evangelizer (*euangelistēs*), being of the seven, we stayed with him.”

Rom.1:1-2 “Paul, slave of Christ Jesus, a called apostle, having been separated for [the] gospel (*euangelion*) of God, which He promised before through His prophets (*prophētēs*) by holy scriptures (*graphē* – pl.)”

Rom.1:9 “For God is my witness, Whom I serve with my spirit in **the gospel** (*euangelion*) **of His Son**, as I constantly make remembrance of you”

Rom.1:15-16 “In such manner as *is* in me, willing to evangelize (*euangelizō*) to you who are at Rome. For I am not ashamed of the gospel (*euangelion*), for it is *the* power of God for salvation to everyone who believes, to Jew first and to Greek”

Rom.2:16 “In [the] day when God judges the secrets of the men by Christ Jesus according to my gospel (*euangelion*)”

Rom.10:15-16 “and how should they proclaim (*kērussō*) unless they are sent, as it is written (*graphō* – perf. passive indic.), ‘How beautiful the feet of those evangelizing (*euangelizō*) the good things.’ But all have not obeyed the gospel (*euangelion*), for Isaiah says (*legō*), ‘Lord, who believed our report (*akoē*).’”

Rom.11:28 “According to the gospel (*euangelion*) *they are* enemies indeed because of you, but according to the election *they are* beloved because of the fathers.”

Rom.15:16 “For me to be an officer of Christ Jesus for the nations, ministering **the gospel** (*euangelion*) **of God** so that the offering of the nations might become acceptable, sanctified by spirit holy.”

Rom.15:19-20 “by power of signs and wonders, by power of spirit of God, so that from Jerusalem even around to Illyricum I have filled up **the gospel** (*euangelion*) **of the Christ**, and so aspiring to evangelize (*euangelizō*) not where Christ was named, lest I should build on another’s foundation.”

Rom.16:25 “But to Him Who is able to establish you according to my gospel (*euangelion*) even the proclamation (*kērugma*) of Jesus Christ, according to the revelation (*apokalupsis*) of a secret (*mustērion*) kept silent for age-times.”

1 Co.1:17 “For Christ did not send me to baptize but to evangelize (*euangelizō*), not with wordy (*logos*) wisdom (*sophia*) lest the cross of the Christ should be made empty.”

1 Co.4:15 “For even if you have ten thousand instructors in Christ, yet *you have* not many fathers, for I begot you in Christ Jesus by the gospel (*euangelion*).”

1 Co.9:12 “If others share in *this* authority over you, *should* not we rather? On the contrary I did not use this authority, but we endure all things lest we should give any hindrance to **the gospel** (*euangelion*) **of the Christ**.”

1 Co.9:14 “Even so the Lord commanded (*diatassō*) those having proclaimed (*katangellō*) the gospel (*euangelion*) to live from the gospel (*euangelion*).”

1 Co.9:16 “For if I evangelize (*euangelizō*), I have no boast, for necessity is imposed on me. For woe is to me, if I do not evangelize (*euangelizō*).”

1 Co.9:18 “What then is my reward? That evangelizing (*euangelizō*) I should present the gospel (*euangelion*) without charge, so as not to make full use of my authority in the gospel (*euangelion*).”

1 Co.9:23 “But I do all things because of the gospel (*euangelion*), so that I might become a fellow-sharer *in it* with you.”

1 Co.15:1-2 “But I make known to you, brothers, the gospel (*euangelion*) which I evangelized (*euangelizō*) to you, which you also received, and in which you have stood, and by which you are saved, if you hold fast any word I evangelized (*euangelizō*) to you, unless you believed in vain.”

2 Co.2:12 “And coming to Troas for **the gospel** (*euangelion*) **of the Christ**, and a door having been opened to me by [the] Lord…”

2 Co.4:3-4 “But even if our gospel (*euangelion*) is hidden, it is hidden to those who are perishing, in whom the god of this age blinded the minds of the unbelieving for not seeing the illumination of **the gospel** (*euangelion*) **of the glory of the Christ**, Who is the image of God.”

2 Co.8:18 “and we sent along with him the brother whose praise is in the gospel (*euangelion*) by all the churches.”

2 Co.9:13 “they glorify God for the obedience of your profession (*homologeō*) to **the gospel** (*euangelion*) **of the Christ**, and for *the* generosity of *your* sharing with them and with all.”

2 Co.10:14 “For we do not overextend ourselves – as not reaching unto you – for even as far as you we came with the gospel (*euangelion*) of Christ.”

2 Co.10:16 “…to evangelize (*euangelizō*) into the *regions* beyond you, not to boast in another’s sphere in the things prepared *by him*.”

2 Co.11:4 “For if indeed he who comes proclaims (*kērussō*) another Jesus Whom we did not proclaim (*kērussō*), or you receive another spirit which you did not receive, or **another gospel** (*euangelion*) which you did not welcome, you endure *it* well!”

2 Co.11:7 “…or did I perform a sin, humbling myself so that you might be exalted, because I evangelized (*euangelizō*) to you **the gospel** (*euangelion* – both arts., introverted order) **of God** without cost?”

Gal.1:6-9 “I marvel that you are so quickly removed from Him Who called you by [the] grace of Christ into **another gospel** (*euangelion*), which is not another, if there are not some who upset you and desire to distort **the gospel** (*euangelion*) **of the Christ**. But even if we or an angel from heaven should evangelize (*euangelizō*) to you apart from what we evangelized (*euangelizō*) to you, let him be accursed. As we have said above, even now I say again – if anyone evangelizes (*euangelizō*) you apart from what you accepted, let him be accursed.”

Gal.1:11 “For I make known to you, brothers, the gospel (*euangelion*) which was evangelized (*euangelizō*) by me, that it is not according to man.”

Gal.1:16 “… to reveal His Son in me, so that I might evangelize (*euangelizō*) Him among the nations, immediately I sought advice not from flesh and blood…”

Gal.1:23 “But they were hearing only, ‘He who once persecuted us now evangelizes (*euangelizō*) the faith which he once destroyed.’”

Gal.2:2 “But I went up according to revelation and presented to them **the gospel** (*euangelion*) **which I proclaim** (*kērussō*) among the nations, but alone to those who are recognized, *lest* somehow I run or did run in vain.”

Gal.2:5 “… to whom we yielded in the submission not even for an hour, so that **the truth of the gospel** (*euangelion*) might continue for your sake.”

Gal.2:7 “But on the contrary, *when* they saw that I was entrusted with **the gospel** (*euangelion*) **of the uncircumcision**, even as Peter *that* of the circumcision…”

Gal.2:14 “But when I saw that they are not consistent toward **the truth of the gospel** (*euangelion*), I said to Cephas before all, ‘If you being a Jew are living nation-like and not Jew-like, how is it you compel the nations to Judaize?’”

Gal.4:13 “But you have known that because of weakness of the flesh I evangelized (*euangelizō*) to you first of all.”

Eph.1:13 “…in Whom even you, having heard **the word** (*logos*) **of the truth** (*alētheia*), **the gospel** (*euangelion*) **of your salvation**, in Whom also having believed, you were sealed by the Spirit the Holy of the promise (*epangelia*).”

Eph.2:17 “And coming, He evangelized (*euangelizō*) peace to you who *were* far away and peace to those nearby.”

Eph.3:6 “…the nations to be fellow-heirs and fellow-bodied and fellow-partakers of the promise in Christ Jesus by the gospel (*euangelion*).”

Eph.3:8 “…to me the lesser of all saints this grace was given, to evangelize (*euangelizō*) to the nations the untraceable riches of the Christ…”

Eph.4:11 “And He Himself gave on the one hand the apostles, and on the other the prophets (*prophētēs*), and the evangelists (*euangelistēs*), and the pastors – even teachers (*didaskolos*).”

Eph.6:15 “…and having shod the feet with [the] **readiness of the gospel** (*euangelion*) **of the peace**…”

Eph.6:19 “…and on my behalf, so that a message (*logos*) may be given me, in opening my mouth with boldness to make known **the Mystery** (*mustērion*) **of the gospel** (*euangelion*) …”

Phi.1:5 “…for your fellowship in the gospel (*euangelion*) from the first day until now…”

Phi.1:7 “Even as it is just for me to think this concerning you all, because of my having you in *my* heart, both in my chains and in the defense and confirmation of the gospel (*euangelion*), you all being my fellow-sharers of the grace.”

Phi.1:12 “But I want you to know, brothers, that my affairs have come rather for [the] advancement of the gospel (*euangelion*).”

Phi.1:15-17 “Some indeed proclaim (*kērussō*) Christ even from spite and strife, but some also from good will. These indeed, knowing from love that I stand for [the] defense of the gospel (*euangelion*), but those from selfish ambition declare (*katangellō*) Christ not with pure motive, supposing to stir up trouble for my chains.”

Phi.1:27 “Only exercise a citizenship worthy of **the gospel** (*euangelion*) **of the Christ**, so that whether coming and seeing you, or being away I should hear the things concerning you, that you stand in one spirit, fighting together with one soul for **the faith of the gospel** (*euangelion*).”

Phi.2:22 “But you know the proof of him, that as a child to a father he served with me in the gospel (*euangelion*).”

Phi.4:3 “Yes, I beg you also, true yoke-fellow, assist these women who fought together with me in the gospel (*euangelion*), also with Clemens and the rest of my fellow-workers, whose names are in [the] book (*biblos*) of life.”

Phi.4:15 “But you Philippians have known also that in [the] **beginning of the gospel** (*euangelion*) when I came from Macedonia not a church shared with me in the matter of giving and receiving except you alone.”

Col.1:5 “…because of the expectation which is stored away for you in the heavens, which (hope) you heard before in **the word** (*logos*) **of the truth** (*alētheia*) **of the gospel** (*euangelion*).”

Col.1:23 “…seeing that you continue in the faith, founded and firmly based and not shifted from **the expectation of the gospel** (*euangelion*) which you heard, which being proclaimed (*kērussō*) in all creation which *is* under the heaven, of which I, Paul, became a deacon.”

1 Th.1:5 “For our gospel (*euangelion*) came not unto you by word (*logos*) only, but also by power and by spirit holy and in much conviction, even as you have known what manner *of men* we became among you, on account of you.”

1 Th.2:2 “But suffering previously and being insulted at Philippi, as you have known, we took courage in our God to speak (*laleō*) to you **the gospel** (*euangelion*) **of God** in much opposition.”

1 Th.2:4 “But as we have been approved by God to be entrusted with the gospel (*euangelion*), even so we speak (*laleō*), not as pleasing men but God, Who proves our hearts.”

1 Th.2:8-9 “Thus yearning for you, we were pleased to impart to you not only **the gospel** (*euangelion*) **of God**, but also our own souls, because you became beloved to us. For you remember, brothers, our labor and hardship, working night and day to not be a financial burden to any of you, we proclaimed (*kērussō*) to you **the gospel** (*euangelion*) **of God**.”

1 Th.3:2 “…and we sent Timothy our brother and fellow-worker of God in **the gospel** (*euangelion*) **of the Christ**, for establishing and encouraging (*parakaleō*) you concerning your faith.”

**1 Th.3:6** “But now Timothy having come to us from you and having evangelized (*euangelizō*) to us your faith and love and that you have a good remembrance of us always, and you longing to see us even as we *do* you – “

2 Th.1:8 “…in fire of flame appointing punishment on those not having known God and those not obeying **the gospel** (*euangelion*) **of our Lord Jesus**.”

2 Th.2:14 “…unto which He even called you by our gospel (*euangelion*), for obtaining *the* glory which *is* of our Lord Jesus Christ.”

1 Ti.1:11 “…according to **the gospel** (*euangelion*) **of the glory of the happy God**, which (gospel) I was entrusted.”

2 Ti.1:8-10 “Therefore may you not be ashamed of **the testimony** (*marturion*) **of our Lord**, norof me His prisoner, but suffer evil together with the gospel (*euangelion*) according to God’s power, Who having saved us and having called us with a holy calling, not according to our works but according to His own purpose and grace, which was given to us in Christ Jesus before age-times, but now having manifested by the epiphany of our Saviour Christ Jesus, having indeed destroyed the death, and having brought to light life and incorruption by the gospel (*euangelion*) …””

2 Ti.2:8 “Remember Jesus Christ having been raised from [the] dead, from [the] seed of David according to my gospel (*euangelion*).”

2 Ti.4:5 “But you be sober in all things, suffer evil, do *the* work of an evangelist (*euangelistēs*), fully accomplish your deaconship.”

Philem.1:13 “…whom (Onesimus) I desired to hold onto for myself, so that he might serve me on your behalf in **the chains of the gospel** (*euangelion*).”

Heb.4:2 “For even we are evangelized (*euangelizō*) just like those also, but the word (*logos*) of the report (*akoē*) did not profit them, not having been united with the faith of those who did hear *it*.”

Heb.4:6 “Because therefore it remains *for* some to enter into it, and the first to be evangelized (*euangelizō*) not to enter because of disobedience.”

1 Pe.1:12 “… to whom it was revealed (*apokaluptō*), not because *it was* to themselves, but to us these things served which were now announced (*anangellō*) to you by those who evangelized (*euangelizō*) you by spirit holy sent from heaven, which things angels covet to look into.”

1 Pe.1:25 “… but **the word** (*rhēma*) **of *the* Lord** abides unto the age, but this is the word (*rhēma*) which was evangelized (*euangelizō*) to you.”

1 Pe.4:6 “…for this reason they were even evangelized (*euangelizō*) to the dead, so that they might be judged indeed according to men in *the* flesh, but they might live according to God in *the* spirit.”

1 Pe.4:17 “For *it is* the season *for* the judgment to begin from the house of God, and if *it begins* first from us what will be the end of those disobeying **the gospel** (*euangelion* – both arts., introverted order) **of God**?”

Rev.10:7 “But in the days of the sound of the seventh angel, when he may be about to blow the trumpet, and **the mystery** (*mustērion*) **of God** did finish, as He evangelized (*euangelizō*) His own servants the prophets (*prophētēs*).”

Rev.14:6-7 “And I saw another angel flying in mid-heaven, having **a gospel** (*euangelion*)**age-abiding** to evangelize (*euangelizō*) to those dwelling upon the earth, and to every nation and tribe and tongue and people, saying (*legō*) with a loud voice, ‘Fear God and give Him glory, for the hour of His judgment has come; and worship Him Who made the heaven and the earth and sea and springs of waters.’”

**21. *Epangelia*, *Epangelomai, Epangelma,* *Proepangellō***

Mar.14:11 “And those hearing *it* rejoiced and promised (*epangellomai*) to give him (Judas) money. And they sought how he might deliver Him up in season.”

Luk.**24:49** “’And, behold, I send the promise (*epangelia*) of My Father upon you, but you stay in the city until what time you may be endued with power from on high.’”

Ac.**1:4** “And being assembled, He commanded (*parangellō*) them not to depart from Jerusalem, but to wait for the promise (*epangelia*) of the Father, which ‘You heard from Me.’”

Ac.**2:33** “’Therefore, being raised up high on the right hand of God, and having received from the Father the promise (*epangelia*) of the Spirit the Holy, He poured out this which you both see and hear.’”

Ac.2:38-39 “And Peter says to them, ‘Repent and be baptized each one of you upon the name of Jesus Christ for [the] forgiveness of your sins, and you will receive the gift of the Holy Spirit. For the promise (*epangelia*) is to you and to your children and to all those in the distance, as many as *the* Lord our God may summon.’”

Ac.7:5 “’And He did not give him an inheritance in it, neither *enough for* a print of a foot. And there not being a child for him, He promised (*epangellomai*) to give *it* to him for his possession and to his seed after him.’”

Ac.7:17 “’But as drew near the time of the promise (*epangelia*) which God professed (*homologeō*) to Abraham, the people increased and multiplied in Egypt.’”

Ac.13:23 “’From the seed of this *man* according to [the] promise (*epangelia*), God brought to Israel a Saviour – Jesus.’”

Ac.13:32 “’And we evangelize (*euangelizō*) you – the promise (*epangelia*) which came to the fathers.’”

Ac.23:21 “Therefore, in no wise be persuaded by them, for men of them more than forty plot against him, who have accursed themselves neither to eat nor drink until what *time* they may kill him, and now they are ready, waiting for the promise (*epangelia*) from you.’”

Ac.26:6 “And now I have stood being judged for the expectation of the promise (*epangelia*) unto our fathers which came by God.’”

Rom.1:1-2 “Paul, slave of Christ Jesus, a called apostle, having been separated for [the] gospel (*euangelion*) of God, which He promised before (*proepangellō*) through His prophets (*prophētēs*) by holy scriptures (*graphē* – pl.)”

Rom.4:13-16 “For the promise (*epangelia*) to Abraham or to his seed, *for* him to be the heir of the world, *was* not by [the] law (*nomos*) but by [the] righteousness of faith. For if those from [the] law (*nomos*) *are* heirs, the faith has been emptied and the promise (*epangelia*) has been destroyed. For the law (*nomos*) brings down wrath, but where there is not law (*nomos*) neither *is there* violation. Therefore it is from faith so that *it might be* according to grace, for the promise (*epangelia*) to be steadfast to all the seed, not only to those from the law but also to those from [the] faith of Abraham, who is father of us all.”

Rom.4:20-21 “And he did not hesitate at the promise (*epangelia*) of God by the unbelief, but he was strengthened by the faith, giving glory to God and being fully assured that what He has promised (*epangellomai*) He is able even to do.”

Rom.9:3-4 “For I myself was wishing to be accursed from the Christ for sake of my brothers, my kinsmen according to [the] flesh, who are Israelites, of whom *are* the adoption and the glory and the covenants and the law-giving (*nomothesia*) and the sacred service and the promises (*epangelia*) …”

Rom.9:6-9 “But *it is* not as though **the word** **of God** (*logos Theou* - both arts.) has failed. For all these *are* not Israel who *are* from Israel, nor that all children are a seed of Abraham, but ‘In Isaac will your seed be called.’ That is, the children of the flesh are not children of God, but the children of the promise (*epangelia*) are counted for *the* seed. For this is **the word** (*logos*) **of promise** (*epangelia*), ‘According to this season I will come and a son will be for Sarah.’”

Rom.15:8 “For I say Christ has become a servant of *the* circumcision on behalf of [the] truth of God to verify the promises (*epangelia*) of the fathers.”

2 Co.1:20 “For so many promises (*epangelia*) of God are in Him the Yes, and therefore by Him the Amen, to God with glory by us.”

2 Co.6:16-7:1 “And what agreement *is there* to God’s temple with idols? For you are a temple of *the* living God, even as God said (*legō*), ‘I will dwell among and walk among them, and I will be their God and they will be My people.’ Therefore, ‘Come out from the midst of them and be separated, says (*legō*) the Lord, ‘do not take hold of uncleanness and I will receive you.’ ‘And I will be as a Father to you, and you as sons and daughters’, says the Lord Almighty. Therefore, having these promises (*epangelia*), beloved, let us cleanse ourselves from every defilement of flesh and spirit, finishing holiness in [the] fear of God.”

Gal.3:13-22 “Christ freed us from **the curse of the law** (*nomos*), having become a curse on our behalf, (for it has been written (*graphō* – indic. perf. passive), ‘Under a curse *is* everyone who hangs upon a tree.’) so that the praise of Abraham might come to pass to the nations in Christ Jesus, so that we might receive **the promise** (*epangelia*) **of the spirit** by the faith. Brothers, I speak according to man, ‘No one sets aside or adds to *it*, though *it be* a man’s will, having been validated.’ But to Abraham and to his seed were spoken (*legō*) the promises (*epangelia*). He says (*legō*) not, ‘And to the seeds’ as upon many, but as upon One, ‘And to your seed’, Who is Christ. And this I say, ‘The law (*nomos*) having come to pass after four hundred thirty years does not invalidate a covenant prevalidated by God, so as to nullify the promise (*epangelia*). For if the inheritance *is* from [the] law (*nomos*), *it is* no longer from [the] promise (*epangelia*), but God dealt graciously with Abraham by promise (*epangelia*). To what *purpose*, therefore, *is* the law (*nomos*)? It was added by reason of the transgressions, until what *time* might come the Seed to Whom it has been promised (*epangellomai*), being commanded (*diatassō*) by angels in [the] hand of a mediator. And the mediator is not of one, but God is one. Therefore, is the law (*nomos*) against **the promises** (*epangelia*) **of God**? May it not be! For if a law (*nomos*) were given which is able to make alive, truly the righteousness would have been from [the] law (*nomos*). But the scripture (*graphē* – sing. – the Law of v.21) made all these things prisoner under sin, so that the promise (*epangelia*) from [the] faithfulness of Jesus Christ might be given to those who believe.”

Gal.3:29 “And if you *are* Christ’s, then you are a seed of Abraham, heirs according to [the] promise (*epangelia*). ”

Gal.4:23 “But indeed, he who *was* from the slave-woman has been born according to [the] flesh, but he who was from the free-woman by [the] promise (*epangelia*).”

Gal.4:28 “But we, brothers, according to Isaac are children of promise (*epangelia*).”

Eph.1:12-13 “…for us to be to [the] praise of His glory, who have prior-expected in the Christ, in Whom even you, having heard **the word** (*logos*) **of the truth** (*alētheia*), **the gospel** (*euangelion*) **of your salvation**, in Whom also having believed, you were sealed by the Spirit the Holy of the promise (*epangelia*).”

Eph.2:12 “… that you were at that season apart from Christ, alienated from the citizenship of Israel, foreigners from **the covenants of the promise** (*epangelia*), not having an expectation and without God in the world.”

Eph.3:2-6 “…seeing that you heard the dispensation of the grace of God, which was given to me for you, that according to revelation (*apokalupsis*) was made known to me the mystery (*mustērion*), as I wrote before (*prographō*) in brief, toward which you are able, reading *it*, to understand my insight into the mystery (*mustērion*) of the Christ, which in other generations was not made known to the sons of the men, as now it was revealed (*apokaluptō*) to His holy apostles and prophets in spirit, the nations to be fellow-heirs and fellow-bodied and **fellow-partakers of the promise** (*epangelia*) **in Christ Jesus** by the gospel (*euangelion*)

Eph.6:2-3 “’Honor your father and mother’, which is the first commandment (*entolē*) with a promise (*epangelia*), ‘So that it may be well unto you and you will be long-lived upon the earth.’”

1 Ti.2:9-10 “Likewise also wives to adorn themselves with modest apparel, with modesty and moderation, not with hair-do’s and gold or pearls or expensive clothing, but by good works, which is fitting for wives professing (*epangellomai*) piety.”

1 Ti.4:8 “For the bodily exercise is profitable for a little, but the godliness is profitable for all things, having a promise (*epangelia*) of the present and the coming life.”

1 Ti.6:20-21 “O Timothy! Guard the deposit (*parathēkē*), turning aside from the vile empty chatterings and contradictions of the falsely-named "knowledge, which some professing (*epangellomai*) have missed the mark concerning the faith…”

2 Ti.1:1 “Paul, apostle of Christ Jesus by means of God's will, according to the promise (*epangelia*) of life which is in Christ Jesus…”

Ti.1:1-3 “Paul, slave of God and apostle of Jesus Christ, according to [the] faith of God's elect and [the] acknowledgment of **truth** (*alētheia*) **which is according to piety**, in hope of eternal life which the unlying God promised (*epangellomai*) before age-times, but in due season manifested (*phaneroō*) **His word** (*logos*) by proclamation (*kērugma*), which I was entrusted with according to [the] **command** (epitag*ē*) **of our Savior God**…”

Heb.3:14-4:1 “For we have become partners of the Christ, if only we hold fast the beginning of our conviction firm until [the] end, in the speaking (*legō*), ‘Today if you should hear His voice (*phōnē*), harden not your hearts, as in the provocation.’ For who having heard provoked? But *was it* not all who came out of Egypt by Moses? And whom was He angry with forty years? *Was it* not with those who sinned, whose corpses fell in the desert? And to whom did He swear (*omnuō*) not to enter His resting-place, if not those who rebelled? And we see that they could not enter in because of unbelief. Therefore, let us fear lest a promise (*epangelia*) being left *us* to enter into His resting-place, it might seem any of you have fallen short *of it*.”

Heb.6:11-17 “And we lust for each one of you to show the same diligence for the conviction of the expectation until [the] end, lest you become lazy, rather than imitators of those inheriting the promises (*`*) by faithfulness and patience. For God promising (*epangellomai*) Abraham swore (*omnuō*) by Himself, because He thought to swear (*omnuō*) by no one greater, saying (*legō*), ‘Surely if praising, I will praise you, and multiplying I will multiply you.’ And thus waiting patiently, he obtained the promise (*epangelia*). For men swear (*omnumi*) by the greater, and the oath (*orkos*) for confirmation *is* to them an end of all dispute, by which God intending to show more to **the heirs of the promise** (*epangelia*) the unchangeableness of His intention guaranteed by oath (*orkos*).”

Heb.7:5-6 “And indeed those of the sons of Levi receiving the priesthood have a commandment (*entolē*) to tithe the people according to the law (*nomos*), that is their brothers, although having come from the loins of Abraham. And he who is not descended from *him* has tithed Abraham and has praised him who has the promises (*epangelia*).”

Heb.8:4-6 “Therefore, if indeed He were upon earth, He would not even be a priest, there being those offering the gifts according to law (*nomos*), who serve as pattern and shadow of the heavenlies, even as Moses has been warned being about to complete the Tent. For He says (*phēmi*), ‘See *that* you make all things according to the pattern which was shown (*deiknumi*) to you in the mount. But now He has obtained a far superior priestly service, even as He is also mediator of a better covenant, which has been legally founded (*nomotheteō*) on better promises (*epangelia*).”

Heb.9:15 “And for this reason He is mediator of a new covenant, that by death happening for redemption of the transgressions under the first covenant the called ones might receive **the promise** (*epangelia*) **of the age-abiding inheritance**.”

Heb.10:23 “Let us hold firm the profession (*homologia*) of the expectation unwavering, for He Who promised (*epangellomai*) is faithful.”

Heb.10:36 “For you have need of perseverance, so that having done the will of God you might receive the promise (*epangelia*).”

Heb.11:9-13 “By faith he (Abraham) sojourned in [the] land of the promise (*epangelia*) as a foreigner, dwelling in tents with Isaac and Jacob the joint-heirs of **the promise** (*epangelia*) **the very same**, for he looked forward to the city having the foundations, whose workman and builder is God. By faith also sterile Sarah herself received strength for founding a posterity, even *when* past [the] season of *her* age, because she considered Him faithful Who promised (*epangellomai*). Therefore even from one *man*, and him having been made dead, were born *such* even as the stars of the heaven in the quantity, and as the sand which *is* by the shore of the sea the innumerable. All these died according to *their* faith, not having received the promises (*epangelia*), but having seen them at a distance, both welcoming *them* and professing (*homologeō*) that they are foreigners and refugees upon the earth.”

Heb.11:17-18 “By faith Abraham, having been tested, offered up Isaac, even he who received the promises (*epangelia*) offered up *his* only-begotten, concerning whom it was spoken (*laleō*), ‘In Isaac your seed will be called (*kaleō*).’”

Heb.11:32-33 “And what yet do I say? For the time would fail me telling about Gideon, Barak, Sampson, Jephthae, David also and Samuel and the prophets (*prophētēs*), who by faith conquered kingdoms, worked righteousness, obtained promises (*epangelia*), muzzled mouths of lions.”

Heb.11:39 “And all these, being testified (*martureō*) by the*ir* faith, were not recompensed the promise (*epangelia*)...”

Heb.12:25-26 “See *that* you reject not Him Who speaks (*laleō*). For if they escaped not who rejected Him Who oracle on [the] earth, much more we who turn away from Him Who *speaks* from [the] heavens, Whose voice (*phōnē*) then shook the earth, but now He has promised (*epangellomai*) saying (*legō*), ‘Yet once, I will shake not only the earth but also the heaven.’”

Jam.1:12 “Happy a man who endures testing, for becoming approved he will receive the crown of the life which He promised (*epangellomai*) to those who love Him.”

Jam.2:5 “Listen, my beloved brothers, has not God chosen the poor of the world, *being* rich in faith and heirs of the kingdom which He promised (*epangellomai*) to those who love Him.”

2 Pe.1:2-4 “Grace and peace be multiplied to you in [the] acknowledgement of God and Jesus our Lord, as of His divine power giving to us all things which *are* concerning life and piety, by the acknowledgement of Him Who called (*kaleō*) us by His own glory and excellence, by which He has given us **the precious and great promises** (*epangelma*), so that by them you might become partakers of divine nature, having escaped the corruption *that is* in the world by passion.”

2 Pe.2:19 “Promising (*epangellomai*) them freedom, they themselves being slaves of the corruption, for by whom anyone has been overcome, by that one he has been enslaved.”

2 Pe.3:1-4 “Beloved, I now write (*graphō*) to you this second epistle (*epistolē*) in which I awaken in you by remembrance the sincere attitude, for *you* to call to mind the words (*rhēma*) spoken before (*prolegō*) by the holy prophets (*prophētēs*), and **the commandment** (*entolē*) **of us the apostles of the Lord and** **Saviour** , knowing this first: that mockers in ridicule will come in the last days, proceeding according to their own passions and saying, ‘Where is **the promise** (*epangelia*) **of His Parousia**, for from what *time* the fathers slept, all things remain thus from [the] beginning of creation.’”

2 Pe.3:9 “*The* Lord is not negligent about the promise (*epangelia*), as some reckon negligence, but He waits patiently on us not desiring any to perish, but to make room for all unto repentance.”

2 Pe.3:13 “But we wait for new heavens and a new earth according to His promise (*epangelia*), in which (new world) dwells righteousness.”

1 Jo.2:15 “And this is the promise (*epangelia*) which He promised (*epangellomai*) us – the life the age-abiding.”

**22. *Apangellō, Anangellō, Katangellō, Katangeleus***

Mat.11:4 “And Jesus answering said (*legō*) to them, ‘Going, tell (*apangellō*) John what you hear and see.’”

Mat.12:16-18 “And He commanded (*epitimaō*) them lest they should make Him manifest (*phanēroō*), so that it might be fulfilled that was spoken (*legō*) by Isaiah the prophet (*prophētēs*), saying (*legō*), ‘Behold My Slave Whom I have chosen, My Beloved in Whom My soul is pleased. I will put My spirit upon Him and He will declare (*apangellō*) judgment to the nations.’”

Mat.28:8 “And coming out quickly from the tomb with fear and great joy, they ran to declare (*apangellō*) it to His disciples.”

Mat.28:10-11 “Then Jesus says (*legō*) to them, ‘Fear not. Go, tell (*apangellō*) My brothers that they should come away into Galilee, and there they will see Me.’ But *as* they were going, behold, some of the guard came into the city and told (*apangellō*) the chief-priests all that happened.”

Mar.5:18-19 “And *as* He embarked into the boat, the one who was demonized begged Him that he might be with Him. And He did not allow him, but says (*legō*) to him, ‘Go into your home to your own and tell (*apangellō*) them whatever the Lord has done for you and had mercy toward you.’”

Mar.6:30 “And the apostles are gathered together toward Jesus and told (*apangellō*) Him all things whatever they did and whatever they taught (*didaskō*).”

Mar.16:9-10 “But having arisen early on the first of the week, He appeared first to Mary the Magdalene from whom He had cast out seven demons. She going away, told (*apangellō*) them who came after Him, mourning and crying.”

Mar.16:13 “And they coming away told (*apangellō*) *it* to the rest, but neither did they believe them.”

Luk.7:15-18 “And the dead one sat up and began to speak. And He gave him to his mother. But fear took hold of all and they were glorifying God, saying ‘A great prophet (*prophētēs*) arose among us,’ and, ‘God visited His people.’ And this word (*logos*) went worth in the whole of Judea concerning Him, and all the surrounding region. And his (John’s) disciples told (*apangellō*) John concerning all these things.”

Luk.7:22 “And answering He said (*legō*) to them, ‘Go, tell (*apangellō*) John what things you saw and heard: *the* blind see again, *the* lame walk, lepers are cleansed, and *the* deaf hear, *the* dead are raised, *the* poor are evangelized (*euangelizō*).’”

Luk.9:30-36 “And behold, two men talked with Him, who were Moses and Elijah, who appearing in glory spoke of His exodus which He was about to fulfill at Jerusalem. But Peter and those with him were weighed down by sleep, and becoming fully awake they saw His glory and the two men who have been standing with Him. And it happened in their departing from Him, Peter said to Jesus, ‘Master, it is good for us to be here, and let us make three tents, one for You and one for Moses and one for Elijah, not having known what he says. And *as* he said this, a cloud came and overshadowed them, and they feared in their entering into the cloud. And a voice (*phōnē*) came out of the cloud, saying (*legō*), ‘This is My Son Who has been chosen. Hear Him.’ And with the coming of the voice (*phōnē*), Jesus was found alone. And they kept silent about them and told (*apangellō*) no one in those days anything of what they have seen.”

Luk.24:6-9 “He is not here but has risen. Remember how He spoke (*laleō*) to you while He was in Galilee, saying (*legō*) that it was necessary for the Son of the man to be delivered into the hands of sinful men and to be crucified and to rise the third day? And they remembered His words (*rhēma*). And returning from the tomb, they told (*apangellō*) all these things to the eleven and to all the rest.”

Joh.16:25 “These things I have spoken (*laleō*) to you in proverbs (*paroimia*). An hour comes when I will no longer speak (*laleō*) to you in proverbs (*paroimia*), but I will tell (*apangellō*) you plainly concerning the Father.”

Ac.11:12-14 “And the Spirit told (*legō*) me to come with them, doubting nothing. And these six brothers also came with me, and we entered into the house of the man. And he told (*apangellō*) us how he saw the angel standing in his house and saying (*legō*), ‘Send into Joppa and summon Simon who is surnamed Peter, who will speak (*laleō*) to you words (*rhēma*) by which you and all your household will be saved.’”

Ac.12:17 “But motioning to them with the hand to be silent, he told (*diēgeomai*) them how the Lord led him out of the prison, and so he said, ‘Tell (*apangellō*) James and the brothers these things.’ And coming out, he went by another way.”

Ac.15:27 “’Therefore, we have sent Judas and Silas, who also telling (*apangellō*) you these same things by word (logos) {“of mouth” implied}.’”

Ac.26:19-20 “’Therefore, King Agrippa, I did not become disobedient to the heavenly vision (*optasia*), but I was declaring (*apangellō*) first to those in Damascus and to Jerusalemites, and all the region of Judea and to the nations to repent and to return to God, practicing works worthy of the repentance.’”

Ac.28:21 “But they said to him, ‘We neither received letters (*gramma* – pl.) concerning you from Judea, nor did any of the arriving brothers tell (*apangellō*) or speak anything evil concerning you.’”

1 Co.14:21-25 “In the law (*nomos*) it is written (*graphō* – perf. passive indic.), ‘By other tongues (*heteroglōssos*) and by other lips (*cheilos*) I will speak (*laleō*) to this people, and not even will they hear Me,’ says (*legō*) the Lord. So that the tongues (*glossa*) are for a sign (*sēmeion*), not to those who believe but to the unbelieving. But the prophecy (*prophēteia*) is not for the unbelieving but to those who believe. Therefore, if the whole church should come together to the same *place*, and all should speak with tongues (*glossa*), and the ignorant or unbelieving should enter, will they not say that you are crazy?. But if all prophesy (*prophēteuo*), and any unbeliever or ignorant one should enter, he is reproved by all, he is examined by all. The secrets of his heart become manifest (*phaneros*), and so falling upon [the] face he will worship God, reporting (*apangellō*) that God is truly among you.”

Heb.2:11-12 “For both He Who sanctifies and they who have been sanctified *are* all from One, for which reason He is not ashamed to call them brothers, saying (*legō*), ‘I will declare (*apangellō*) Your name to My brothers. In [the] midst of *the* church I will sing to You.”

1 Jo.1:1-3 “What was from [the] beginning, which we have heard, which we have seen with our eyes, which we observed and our hands touched, concerning **the Word** (logos) **of the life**. And the life was manifested (*phaneroō*) and we have seen and witness (*martureō*) and declare (*apangellō*) to you the life the age-abiding which was with the Father and was manifested (*phaneroō*) to us. That which we have seen and heard we also declare (*apangellō*) to you, so that you may also have fellowship with us, and also our fellowship with the Father and with His Son Jesus Christ.”

**23. *Apophthengomai, Diēgeomai, Ekdiēgeomai***

Mar.9:9 “And *as* they descended from the mountain, He commanded (*diastellō*) them that they should tell (*diēgeomai*) no one what they saw until the Son of the man should rise from [the] dead.”

Luk.8:39 “’Return to your home and tell (*diēgeomai*) how great things God did for you.’ And he went away proclaiming (*kērussō*) through the whole city how great things Jesus did for him.”

Ac.2:4 “And they were all filled with holy spirit and began to speak (*laleō*) with other tongues (*glossa*) even as the Spirit gave them to declare (*apophthengomai*).”

Ac.2:14 “But Peter standing with the eleven raised his voice (*phōnē*) and declared (*apophthengomai*) to them, ‘Men, Jews, and all who *are* dwelling in Jerusalem, let this be known to you and pay close heed to my words (*rhēma*).’” COMMENT: Peter’s speech which follows comes from a prophet of the Lord.

Ac.8:33 “In His humiliation His judgment was taken away. Who will declare (*diēgeomai*) His generation, for His life is taken away from the earth.”

Ac.9:27 “But Barnabas taking hold of him brought *him* to the apostles. And he declared (*diēgeomai*) to them how he saw the Lord in the way and that He spoke (*laleō*) to him and how he spoke boldly at Damascus in the name of Jesus.”

Ac.12:17 “But motioning to them with the hand to be silent, he told (*diēgeomai*) them how the Lord led him out of the prison, and so he said, ‘Tell (*apangellō*) James and the brothers these things.’ And coming out, he went by another way.”

Ac.13:40-41 “See therefore it should not come upon *you* which has been spoken (*legō*) by the prophets (*prophētēs*), ‘Behold *you* scorners, and marvel and vanish, for I work a work in your days, a work which you should in no wise believe, even if one should declare (*ekdiēgeomai*) *it* to you.’”

Ac.15:3 “Therefore, indeed, those being sent forward by the church were passing through both Phoenicia and Samaria declaring (*ekdiēgeomai*) the conversion of the nations and they caused great joy to all the brothers.”

Ac.26:25 “But Paul *said*, ‘I am not crazy, most excellent Festus, but I declare (*apophthengomai*) words (*rhēma*) of truth (*alētheia*) and sound judgment (*sōphrosunē*).’”

Heb.11:32-33 “And what yet do I say? For the time would fail me telling (*diēgeomai*) about Gideon, Barak, Sampson, Jephthae, David also and Samuel and the prophets (*prophētēs*), who by faith conquered kingdoms, worked righteousness, obtained promises (*epangelia*), muzzled mouths of lions.”

**24. *Kērux, Kērugma, Kērussō***

Mat.3:1-2 “And in those days came John the Baptist proclaiming (*kērussō*) in the desert of the Judea and saying (*legō*), ‘Repent, for the kingdom of the heavens has come near.’”

Mat.4:17 “From then Jesus began to proclaim (*kērussō*) and to say (*legō*), ‘Repent, for the kingdom of the heavens has come near.’”

Mat.4:23 “And He went about in the whole of Galilee, teaching (*didaskō*) in their synagogues and proclaiming (*kērussō*) **the gospel** (*euangelion*) **of the kingdom** and healing every illness and every sickness among the people.”

Mat.9:35 “And Jesus went about all the cities and villages, teaching (*didaskō*) in their synagogues and proclaiming (*kērussō*) **the gospel** (*euangelion*) **of the kingdom** and healing every illness and every sickness.”

Mat.10:7 “And going proclaim (*kērussō*) saying (*legō*), ‘The kingdom of the heavens has come near.’”

Mat.10:27 “’What I tell (*legō*) you in the dark speak (*legō*) in the light; and what you hear in the ear proclaim (*kērussō*) on the housetops.’” Sim. Luk.12:3

Mat.11:1 “And it came to pass when Jesus finished commanding (*diatassō*) His twelve disciples, He left there to teach (*didaskō*) and to proclaim (*kērussō*) in their cities.”

Mat.12:41 “’Men, Ninevites, will rise in the judgment with this generation and they will condemn it, because they repented at the proclamation (*kērugma*) of Jonah and behold a greater then Jonah *is* here.’” Same Luk.11:32

Mat.24:14 “’And **this gospel** (*euangelion*) **of the kingdom** will be proclaimed (*kērussō*) in the whole habitable world for a witness (*marturion*) to all the nations, and then the end will come.’”

Mat.26:13 “’Truly I say (*legō*) to you, wherever this gospel (*euangelion*) is proclaimed (*kērussō*) in the whole world, what this woman did will be told (*laleō*) for a memorial to her.’” Sim. Mar.14:9

Mar.1:4 “John came baptizing in the desert and proclaiming (*kērussō*) a baptism of repentance for forgiveness of sins.”

Mar.1:7 “And he (John) was proclaiming (*kērussō*), saying, ‘There comes after me the One Mightier than me, of Whom I am not fit to stoop down to lose the strap of His sandal.’”

Mar.1:14-15 “But after John was delivered up, Jesus came into Galilee proclaiming (*kērussō*) **the gospel** (*euangelion*) **of God**, and saying (*legō*), ‘The season has been fulfilled and the kingdom of God has drawn near. Repent and believe in the gospel (*euangelion*).”

Mar.1:38-39 “And He says (*legō*) to them, ‘Let us go elsewhere into the neighboring villages so that I might proclaim (*kērussō*) there also, for unto this *purpose* I came forth.’ And He came proclaiming (*kērussō*) in their synagogues in the whole of Galilee, and casting out demons.”

Mar.1:43-45 “And harshly warning him, He drove him away immediately, and says (*legō*) to him, ‘See *that* you say nothing to no one, but go, show yourself to the priest and offer for your cleansing what Moses commanded (*prostassō*) for a witness (*marturion*) to them. But going forth he began to proclaim (*kērussō*) *it* much and to spread the word around, so that it was no longer possible *for* Him to enter into a city openly (*phanerōs*), but He was outside in desert places, and they were coming to Him from all directions.”

Mar.3:14-15 “And He made twelve, which He even named apostles, so that they might be with Him and He might send them forth to proclaim (*kērussō*) and to have authority to cast out the demons.”

Mar.5:18-20 “And *as* He embarked into the boat, the one who was demonized begged Him that he might be with Him. And He did not allow him, but says (*legō*) to him, ‘Go into your home to your own and tell (*apangellō*) them whatever the Lord has done for you and had mercy toward you.’ And he went away and began to proclaim (*kērussō*) in Decapolis as much as Jesus did for him, and all were marveling”

Mar.6:11-12 “And whatever place does not welcome you nor hear you, go out from there and shake off the dust which *is* under your feet for a testimony (*marturion*) to them. And going forth they proclaimed (*kērussō*) that they should repent.”

**Mar.7:36** “And He charged (*diastellō*) them that they should tell no one, but as much as He charged them, they were proclaiming(*kērussō*) *it* more and more.”

Mar.13:10 “’And first the gospel (*euangelion*) must be proclaimed (*kērussō*) unto all the nations.’”

Mar.16:15 “And He said (*legō*) to them, ‘Going into the whole world, proclaim (*kērussō*) the gospel (*euangelion*) to the whole creation.’”

Mar.16:20 “And they going forth proclaimed (*kērussō*) everywhere, the Lord working with them and confirming the word (*logos*) by the signs (*sēmeion*) following after *them*.”

Luk.3:3-4 “And he came into all the neighborhood of the Jordan proclaiming (*kērussō*) a baptism of repentance for forgiveness of sins, as it has been written (*graphō* – perf. passive indic.) in the book (*biblos*) of the words (*logos*) of Isaiah the prophet (*prophētēs*), ‘A voice of one shouting in the desert – Prepare the way of the Lord; make His pathways straight.’”

Luk.4:17-21 “And they gave him *the* book (*biblion*) of the prophet (*prophētēs*) Isaiah. And opening the book (*biblion*), He found the place where it was written (*graphō* – perf. passive part.), ‘*The* spirit of *the* Lord *is* upon Me, because of which He anointed Me to evangelize (*euangelizō*) *the* poor. He has sent Me to proclaim (*kērussō*) release to captives and recovery of sight to *the* blind, to send into release the oppressed, to proclaim (*kērussō*) an acceptable year of *the* Lord.’ And closing the book (*biblion*), giving *it* to the assistant, He sat down. Today this scripture (*graphē* – sing.) has been fulfilled in your hearing”

Luk.4:44 “And He was proclaiming (*kērussō*) in the synagogues of Judea.”

Luk.8:1 “And it came to pass afterward, and He was traveling through by city and by village, proclaiming (*kērussō*) and evangelizing (*euangelizō*) the kingdom of God. And the twelve *were* with Him.”

Luk.8:39 “’Return to your home and tell (*diēgeomai*) how great things God did for you.’ And he went away proclaiming (*kērussō*) through the whole city how great things Jesus did for him.”

Luk.9:2 “And He sent them to proclaim (*kērussō*) the kingdom of God and to heal the sick.”

Luk.24:46-47 “And He said (*legō*) to them, ‘Thus it has been written (*graphō* – perf. passive indic.) the Christ to suffer and to rise from [the] dead the third day, and to proclaim (*kērussō*) in His name repentance for forgiveness of sins unto all the nations, beginning from Jerusalem.’”

Ac.8:5 “And Philip coming down into the city of Samaria was proclaiming (*kērussō*) the Christ to them.”

Ac.9:20 “And immediately he was proclaiming (*kērussō*) Jesus in the synagogues, that He is the Son of God.”

Ac.10:36-37 “’The word (*logos*) which He sent to the sons of Israel, evangelizing (*euangelizō*) peace through Jesus Christ – He is Lord of all – you have known the word (*rhēma*) which came down to *the* whole of Judea, beginning from Galilee after the baptism which John proclaimed (*kērussō*).’”

Ac.10:40-42 “’God raised Him up on the third day and gave Him to become revealed (*emphanēs*), not to all the people, but to witnesses (*martus*) who were hand-chosen beforehand by God, to us who ate and drank with Him, after His resurrecting from [the] dead. And He commanded (*parangellō*) us to proclaim (*kērussō*) to the people and declare solemnly (*diamarturmomai*) that This One is He Who has been marked out by God *as* Judge of living and dead.’”

Ac.15:21 “For Moses from ancient generations has those proclaiming (*kērussō*) him in every city, being read in the synagogues every Sabbath.”

Ac.19:13 “But even some of the itinerant Jewish exorcists attempted to name over those having the spirits the evil the name of the Lord Jesus, saying, ‘We adjure you by the Jesus Whom Paul proclaims (*kērussō*).’”

Ac.20:25 “’And now, behold, I have known that you all will no longer see my face – among whom I have gone about proclaiming (*kērussō*) the kingdom.’”

Ac.28:30-31 “And he remained two whole years in his own rented quarters and he welcomed all those going in to him, proclaiming (*kērussō*) the kingdom of God and teaching (*didaskō*) the things concerning the Lord Jesus Christ with all boldness unhindered.”

Rom.2:21 “Therefore, you teaching (*didaskō*) another, do you not teach (*didaskō*) yourself? You proclaiming (*kērussō*) not to steal, do you steal?”

Rom.10:8 “But what does *it* say (*legō*)? ‘The word (*rhēma*) is near you, in your mouth and in your heart’ – this is **the word** (*rhēma*) **of the faith** which we proclaim (*kērussō*).”

Rom.10:14-16 “How then should they call on Him Whom they did not believe, and how should they believe Him Whom they did not hear, and how should they hear apart from proclaiming (*kērussō*), and how should they proclaim (*kērussō*) unless they are sent? - as it is written (*graphō* – perf. passive indic.), ‘How beautiful the feet of those evangelizing (*euangelizō*) the good things.’ But all have not obeyed the gospel (*euangelion*), for Isaiah says (*legō*), ‘Lord, who believed our report (*akoē*).’”

Rom.16:25-26 “And to Him Who is able to strengthen you according to my gospel (*euangelion*), even the proclamation (*kērugma*) of Jesus Christ, according to [the] revelation (*apokalupsis*) of a mystery (*mustērion*) silenced for age-times, but now manifested (*phaneroō*) and by the prophetic (*prophētikos*) scriptures (*graphē* – pl.) according to the command (*epitagē*) of the age-abiding God, made known (*gnōrizō*) to the nations for faith-obedience.”

1 Co.1:21-24 “For because in the wisdom (*sophia*) of God, the world by the wisdom (*sophia*) discerned not God , God was pleased by the foolishness of the proclamation (*kērugma*) to save those who believe, because both Jews require signs (*sēmeion*) and Greeks seek wisdom (*sophia*), but we proclaim (*kērussō*) Christ crucified, to Jews indeed a cause of stumbling but to nations foolishness, but to the called – both Jews and Greeks – Christ, God’s power and God’s wisdom (*sophia*).”

1 Co.2:4 “And my speech (*logos*) and my proclamation (*kērugma*) were not with persuasive words (*logos*) of wisdom (*sophia*), but in demonstration of spirit and power.”

1 Co.9:27 “But I bruise my body and bring it to serve, not somehow proclaiming (*kērussō*) to others, I myself might become disqualified.”

1 Co.15:11-14 “Therefore, whether I or they, so we proclaim (*kērussō*) and so you believed. But if Christ is proclaimed (*kērussō*) that He has risen from [the] dead, how say some among you that there is not a resurrection of dead *ones*? But if there is not a resurrection of dead *ones*, neither has Christ risen. But if Christ has not risen, then also our proclamation (*kērugma*) *is* vain. Your faith is also vain.”

2 Co.1:19 “For **the of the God Son** , Jesus Christ, Who was proclaimed (*kērussō*) among you by us – by me and Sylvanus and Timothy – did not become ‘Yes’ and ‘No’, but in Him became ‘Yes. ’”

2 Co.4:5 “For we do not proclaim (*kērussō*) ourselves, but Jesus Christ *the* Lord and ourselves your servants for Jesus’ sake.”

2 Co.11:4 “For if indeed he who comes proclaims (*kērussō*) another Jesus Whom we did not proclaim (*kērussō*), or you receive another spirit which you did not receive, or **another gospel** (*euangelion*) which you did not welcome, you endure *it* well!”

Gal.2:2 “But I went up according to revelation (*apokalupsis*) and presented to them **the gospel** (*euangelion*) **which I proclaim** (*kērussō*) among the nations, but alone to those who are recognized, *lest* somehow I run or did run in vain.”

Gal.5:11 “But I, brothers, if I still proclaim (*kērussō*) circumcision, why yet am I persecuted? Then the cause of stumbling of the cross has been destroyed.”

Phi.1:15 “Some indeed proclaim (*kērussō*) the Christ even because of spite and strife, but some also because of good will.”

Col.1:23 “…seeing that you continue in the faith, founded and firmly based and not shifted from **the expectation of the gospel** (*euangelion*) which you heard, which being proclaimed (*kērussō*) in all creation which *is* under the heaven, of which I, Paul, became a deacon.”

1 Th.2:8-9 “Thus yearning for you, we were pleased to impart to you not only **the gospel** (*euangelion*) **of God**, but also our own souls, because you became beloved to us. For you remember, brothers, our labor and hardship, working night and day to not be a financial burden to any of you, we proclaimed (*kērussō*) to you **the gospel** (*euangelion*) **of God**.”

1 Ti.2:5-7 “For *there is* one God, and one Mediator of God and men, *the* Man Christ Jesus, Who giving Himself a ransom on behalf of all, the testimony (*marturion*) *was* for its own seasons, for which I was appointed a proclaimer (*kērux*) and apostle – I speak truth (*alētheia*) I lie not – a teacher (*didaskalos*) of nations in faith and truth (*alētheia*).”

1 Ti.3:15-16 “A pillar and base of the truth (*alētheia*) and confessedly (*homologoumenōs*) great is **the of the piety mystery** (*mustērion*), which was manifested in flesh, was justified in spirit, appeared to angels, was proclaimed (*kērussō*) among [the] nations, was believed in [the] world, was taken up in glory.”

2 Ti.1:8-11 “Therefore may you not be ashamed of **the testimony** (*marturion*) **of our Lord**, norof me His prisoner, but suffer evil together with the gospel (*euangelion*) according to God’s power, Who having saved us and having called us with a holy calling, not according to our works but according to His own purpose and grace, which was given to us in Christ Jesus before age-times, but now having manifested by the epiphany of our Saviour Christ Jesus, having indeed destroyed the death, and having brought to light life and incorruption by the gospel (*euangelion*), unto which I was appointed a proclaimer (*kērux*) and apostle and teacher (*didaskalos*).”

2 Ti.4:2 “Proclaim (*kērussō*) the word (*logos*). Stand ready in-season, out-of-season. Convict (*elenchō*), rebuke (*epitimaō*), encourage (*parakaleō*) with all patience and instruction (*didachē*).”

2 Ti.4:17 “But the Lord stood with me and empowered me, so that by me the proclamation (*kērugma*) might be accomplished and all the nations might hear. And I was delivered from [the] mouth of a lion.”

Ti.1:1-3 “Paul, slave of God and apostle of Jesus Christ, according to [the] faith of God's elect and [the] acknowledgment of **truth** (*alētheia*) **which is according to piety**, in expectation of age-abiding life which the unlying God promised (*epangellomai*) before age-times, but in its own seasons manifested (*phaneroō*) **His word** (*logos*) by [the] proclamation (*kērugma*), which I was entrusted with according to [the] **command** (*epitagē*) **of our Savior God**…”

**1 Pe.**3:18-20 “Because Christ also suffered once for sins, *the* Just on behalf of [the] unjust, so that He might bring us to God, having been killed indeed in *the* flesh but made alive in *the* spirit, by which also going He proclaimed (*kērussō*) to the spirits in prison, disobeying formerly when the patience of God was waiting in [the] days of Noah, an ark being built in which a few, that is eight souls, were saved through [the] water.”

2 Pe.2:5 “And spared not *the* old world but guarded Noah, *the* eighth, a proclaimer (*kērux*) of righteousness, bringing a deluge upon *the* world of ungodly ones.”

Rev.5:2 “And I saw a strong angel proclaiming (*kērussō*) in a great voice (*phōnē*), ‘Who *is* worthy to open the scroll (*biblion*) and to loose the seven seals?’”

**25. *Akoē***

Mat.4:24 “And the report (*akoē*) of Him went out into the whole of Syria, and they brought to Him all those severely having various diseases and pains, and those suffering with being demonized and epileptic and paralytic, and He healed *them*.”

Mat.13:14 “And in them is filled up the prophecy (*prophēteia*) of Isaiah which says (*legō*), ‘By a report (*akoē*) you will hear and should in no wise understand, and seeing you will see and should in no wise perceive.’”

Mat.14:11 “At that season Herod the Tetrarch heard the report (*akoē*) of Jesus.”

Mat.24:6 “’And you will be hearing about wars and reports (*akoē*) of wars. See *that* you are not alarmed, for it is necessary *that* they come to pass, but the end is not yet.’” Sim. Mar.13:7

Mar.1:28 “And immediately the report (*akoē*) of Him went out everywhere into the whole region surrounding Galilee.”

Mar.7:35 “And immediately his ears (*akoē*) were opened and the bond of his tongue (*glossa*) was loosed, and he spoke correctly.”

Luk.7:1 “After He completed all His words (*rhēma*) in the ears (*akoē*) of the people, He entered into Capernaum.” COMMENT: this refers to Jesus’ discourses of ch.6.

Joh.12:37-38 “But His having worked so many signs (*sēmeion*) before them, they did not believe in Him, so that the word (*logos*) of Isaiah the prophet (*prophētēs*) might be fulfilled which he spoke (*legō*), ‘Lord, who believed our report (*akoē*)? And to whom was the arm of the Lord revealed (*apokaluptō*)?’”

Ac.17:19-20 “And taking hold of him, they brought *him* to the Areopagus, saying, ‘Can we know what *is* this new doctrine (*didachē*) of which you speak? For you are bringing certain foreign things to our ears (*akoē*). Therefore, we want to know what these things mean.’”

Ac.28:25-26 “But there being disagreements toward one another, they departed *at* Paul speaking (*legō*) one word (*rhēma*), ‘Well spoke (*laleō*) the Holy Spirit by Isaiah the prophet (*prophētēs*) to our fathers, saying (*legō*) - go to this people and say (*legō*), ‘You will hear by a report (*akoē*) and in no wise understand, and seeing you will see and in no wise perceive…’”

Rom.10:16 “But all have not obeyed the gospel (*euangelion*), for Isaiah says (*legō*), ‘Lord, who believed our report (*akoē*)?’”

Rom.10:17 “Therefore the faith *comes* by hearing (*akoē*), but the hearing (*akoē*) by [the] **word** (*rhēma*) **of Christ.**”

1 Co.12:17 “If the whole body *were* an eye, where *would be* the ear (*akoē*)? If the whole *were* an ear (*akoē*), where the nose?”

Gal.3:2 “This only I want to learn from you, did you receive the spirit by works of law (*nomos*) or by report (*akoē*) of faith?”

Gal.3:5 “Therefore, He Who provides you the spirit and energizes works of power among you, *is it* by works of law (*nomos*) or by report (*akoē*) of faith?”

1 Th.2:13 “And for this *reason* we also thank God constantly, because receiving **a word** of report (*akoē*) from us **of God**, you welcomed *it* not as a word of men, but as it is truly **a word of God** (no arts.), which also energizes in you who believe.”

2 Ti.4:3-4 “For there will be a season when they will not bear with **the sound teaching** (*didaskalia*), but according to their own passions they will heap up teachers (*didaskalos*) to themselves, tickling the ear (*akoē*). And indeed they will turn the ear (*akoē*) away from the truth (*alētheia*) and will wander after the myths.”

Heb.4:2 “For even we are evangelized (*euangelizō*) just like those also, but the word (*logos*) of the report (*akoē*) did not profit them, not having been united with the faith of those who did hear *it*.”

Heb.5:9-11 “And having been perfected, He became to all who obey Him a cause of salvation age-abiding, addressed by God as ‘High-priest according to the order of Melchisedek,’ concerning Whom we have much to say, the word (*logos*) even hard to explain, since you have become lazy in the ears (*akoē*).”

2 Pe.2:8 “For the righteous one dwelling among them day by day tormented *his* righteous soul by seeing and hearing (*akoē*) *their* lawless deeds.”

**26. *Glōssa, Heteroglōssos, Cheiros***

Mar.16:17-18 “And these signs (*sēmeion*) will follow closely those who believe: in My name they will cast out demons, they will speak with new tongues (*glōssa*), and they will pick up serpents by the*ir* hands, and if they should drink any deadly poison it will in no wise harm them, they will place hands on the sick and they will have well.”

Ac.2:3-4 “And there appeared to them dividing tongues (*glōssa*) like fire, and it sat upon each one of them. And all were filled with spirit holy and began to speak (*laleō*) with other tongues (*glōssa*), even as the spirit was giving them to declare (*apophthengomai*).”

Ac.2:8-11 “’And how are we hearing each in our own language (dialektos) in which we were born – Parthians and Medes and Elamites and those living in Mesopotamia, both Judea and Cappadocia, Pontus and Asia, both Phrugia and Pamphylia, Egypt and the borders of Libya next to Cyrene and the visiting Romans, both Jews and proselytes, Cretans and Arabs – we hear them speaking (*laleō*) with our tongues (*glōssa*) the mighty acts of God.’”

Ac.2:25-28 “For David says (*legō*) unto Him, ‘I saw the Lord before me continually, because He is at my right hand lest I should be shaken. Because of this my heart rejoiced and my tongue (*glōssa*) was glad, and yet my flesh will also nest upon expectation., because You will not abandon my soul in Hades; neither will You give Your Holy One to see corruption. You disclosed to me paths of life; You will fill me with gladness in Your presence.’”

Ac.10:46 “For they were hearing them speaking (*laleō*) with tongues (*glōssa*) and magnifying God.”

Ac.19:6 “And *when* Paul laid the hands on them, the Spirit the Holy came upon them, both speaking (*laleō*) with tongues (*glōssa*) and prophesying (*prophēteuō*).”

Rom.3:13 “Their throat *is* an opened tomb; they were deceiving with their tongues (*glōssa*); venom of snakes *is* under their lips (*cheilos*).”

Rom.14:11 “For it has been written (*graphō* – perf. passive indic.), ‘I live’, says the Lord, ‘every knee will bend to Me, and every tongue (*glōssa*) will confess (*exomologeō*) to God.’”

1 Co.12:7-10 “But the manifestation (*phanerōsis*) of the spirit is given to each one for the profiting; for to whom indeed is given by the Spirit a word (*logos*) of wisdom and to another a word (*logos*) of knowledge according to the same Spirit, to another faith by the same spirit, and to another gifts of healings by the one spirit, and to another inworkings of might acts, and to another prophecy (*prophēteia*), and to another discrimination of spirits, to another kinds of tongues (*glōssa*), and to another interpretation of tongues.”

1 Co.12:28-30 “And God indeed appointed them in the church: first apostles, second prophets (*prophētes*), third teachers (*didaskalos*), then acts of power, then gifts of healings, helps, leadership, kinds of tongues (*glōssa*). *Are* all apostles, all prophets (*prophētes*), all teachers (*didaskalos*), all workers of mighty acts? Do all have gifts of healings. Do all speak (*laleō*) with tongues (*glōssa*)? Do all interpret?”

1 Co.13:1 “If I should speak (*laleō*) with the tongues (*glōssa*)of the men and of the angels, but I have not love, I have become noisy brass or clanging cymbal.”

1 Co.13:8 “*The* love never falls. But whether *there be* prophecies (*prophēteia*), they will cease; whether tongues (*glōssa*), they will stop; whether knowledge, it will cease.”

1 Co.14:2-6 “For he who speaks (*laleō*) with a tongue (*glōssa*) does not speak (*laleō*) to men but to God, for no one understands but in spirit he speaks (*laleō*) mysteries (*mustērion*). But he who prophesies (*prophēteuō*) speaks (*laleō*) edification and encouragement and comfort to men. He who speaks in a tongue (*glōssa*) edifies himself, but he who prophesies (*prophēteuō*) edifies *the* church. And I desire you all to speak (*laleō*) with tongues (*glōssa*), but more that you should prophesy (*prophēteuō*), and greater is he who prophesies (*prophēteuō*) than he who speaks with tongues (*glōssa*), except he should interpret so that the church might receive edification. But now, brothers, if I should come to you speaking (*laleō*) in tongues (*glōssa*), what will I profit you unless I speak (*laleō*) to you either by revelation (*apokalupsis*) or by knowledge, or by prophecy (*prophēteia*), or by instruction (*didachē*)?”

1 Co.14:9 “Thus also you, if you give an unintelligible word (*logos*) by the tongue (*glōssa*), how will he know what has been spoken (*laleō*), for it will be speaking (*laleō*) into air?”

1 Co.14:13-14 “Therefore he who speaks with a tongue (*glōssa*), let him pray that he might interpret. For if I pray with a tongue (*glōssa*), my spirit prays but my mind is fruitless.”

1 Co.14:18-19 “I thank God I speak (*laleō*) in tongues (*glōssa*) more than you all. But in [the] church I desire to speak (*laleō*) five words (*logos*) with my understanding so that I might instruct (*katēcheō*) others also, than a myriad words (*logos*) with a tongue (*glōssa*).”

1 Co.14:22-23 “Thus the tongues (*glōssa*) are for a sign (*sēmeion*) not to those who believe, but to the unbelieving, and prophecy (*prophēteia*) not to the unbelieving but to those who believe. Therefore, if the whole church should come together in the same place and all should speak (*laleō*) with tongues (*glōssa*), and there should come in untrained or unbelieving ones will they not say that you are crazy?”

1 Co.14:26-27 “Therefore, what is it brothers? Whenever you should come together each has a psalm (*psalmos*), has instruction (*didachē*), has a revelation (*apokalupsis*), has a tongue (*glōssa*), has an interpretation. Let all things take place for edification. If any speaks (*laleō*) with a tongue (*glōssa*), *let it be* by two or at most three and in turn, and let one interpret.”

1 Cor.14:39 “Thus, my brother, desire to prophesy (*prophēteuō*) and do not forbid to speak in tongues (*glōssa*).”

Phi.2:9-11 “Therefore, God also exalted Him very highly and gave Him the name which *is* above every name, so that in the name of Jesus every knee should bend, of heavenlies and earthlies and under-earthlies, and that every tongue (*glōssa*) should confess (*exomologeō*) that Jesus Christ is Lord for [the] glory of God the Father.”

**27. *Phaneroō, Phaneros, Phanerōsis, Phanerōs, Emphanēs, Emphanizō, Phantazō, Phainō***

Mat.12:15-16 “But Jesus knowing *it* returned from there. And great crowds followed Him and He healed them all. And He charged (*epitimaō*) them lest they should make Him manifest (*phaneros*).”

Mar.1:43-45 “And harshly warning him, He drove him away immediately, and says (*legō*) to him, ‘See *that* you say nothing to no one, but go, show yourself to the priest and offer for your cleansing what Moses commanded (*prostassō*) for a witness (*marturion*) to them. But going forth he began to proclaim (*kērussō*) *it* much and to spread the word around, so that it was no longer possible *for* Him to enter into a city openly (*phanerōs*), but He was outside in desert places, and they were coming to Him from all directions.”

**Mar.3:11-12** “And the spirits the unclean, whenever they saw Him, fell down before Him and cried, saying, ‘You are the Son of God.’ And He rebuked (*epitimaō*) them much, lest they should make Him manifest (*phaneros*).”

Mar.4:21-22 “And He said (*legō*) to them, ‘Does the lamp come so that it might be put under the basket or under the bed? *Is it* not that it might be put on the lampstand? For it is not hidden except in order to manifest (*phaneroō*) *it*;neither did it become secret but so that it might come into visibility (*phaneros*)” Sim. Luk.8:16-17

Mar.6:11-12 “And whatever place does not welcome you nor hear you, go out from there and shake off the dust which *is* under your feet for a testimony (*marturion*) to them. And going forth they proclaimed (*kērussō*) that they should repent. And they cast out many demons and anointed with oil many sick and healed *them*. And King Herod heard *of Him*, for His name became manifest (*phaneros*), and he said, ‘John the Baptist has risen from [the] dead, and because of this the*se* might acts energize Him.’””

Mar.16:12 “And after that He was manifested (*phaneroō*) to two of them in another form as they walked going into [the] countryside.”

Mar.16:14 “And later He was manifested (*phaneroō*) to the eleven as they sat at table, and He reproached their unbelief and hardness of heart because they did not believe those who saw Him having arisen.”

Joh.1:31 “’And I had not known Him, but so that He might be manifested (*phaneroō*) to Israel, on account of this I came baptizing with water.’”

Joh.2:11 “Jesus made this beginning of the signs (*sēmeion*) in Cana of Galilee and manifested (*phaneroō*) His glory, and His disciples believed in Him.”

Joh.3:19-21 “’And this is the judgment, that the light has come into the world and the men loved the darkness rather than the light, for their deeds were wicked. For everyone practicing the wrong hates the light and comes not toward the light, lest his deeds be reproved. But he who does the truth (*alētheia*) comes toward the light so that his deeds might be manifested (*phaneroō*), that they are done in God.’”

Joh.7:10 “But as His brothers went up to the feast, then also He went up – not openly (*phanerōs*), but as it were in secret.”

Joh.9:3 “Jesus answered, ‘Neither this one sinned nor his parents, but so that the works of God might be manifested (*phaneroō*) in him.’”

Joh.14:21-26 “’He who has **My commandments** (*entolē*) and keeps them, that one is he who loves Me. And he who loves Me will be loved by My Father and I will love him and reveal (*emphanizō*) Myself to him.’ Judas (not Iscariot) says to Him, ‘Lord, how has it happened even that You are about to reveal (*emphanizō*) Yourself to us and not to the world?’ Jesus answered and said (*legō*) to him, ‘If anyone loves Me, he will keep **My word** (*logos*), and My Father will love him and we will come to him and make our dwelling with him. He who does not love Me does not keep **My words** (*logos*), and the word (*logos*) which you hear is not Mine but the Father’s Who sent Me. These things I have spoken (*laleō*) to you, *while* dwelling with you. But the Encourager, the Spirit the Holy, Whom the Father will send in My name, He will teach (*didaskō*) you all things and remind you of all things which I spoke (*legō*) to you.’””

Joh.17:5-6 “’And now, Father, glorify Me with Yourself, with the glory which I had with You before the being of the world. I manifested (*phaneroō*) Your name to the men whom You gave to Me out of the world. They were Yours and to Me You gave them, and they have kept **Your word** (*logos*).’”

Joh.21:1 “After these things Jesus manifested (*phaneroō*) Himself again to the disciples at the sea of Tiberias, and He manifested (*phaneroō*) in this way:” (the great catch of fish)

Joh.21:14 “This *was* now the third *time* Jesus was manifested (*phaneroō*) to the disciples, having been raised from [the] dead.”

Ac.4:15-16 “But ordering them to go out from the Sanhedrin they conferred with one another, saying, ‘What shall we do to these men? For indeed that a notable sign (*sēmeion*) has happened by them is manifest (*phaneros*) to all who live in Jerusalem, and we cannot deny *it*.’”

Ac.10:3 “About the ninth hour of the day he saw manifestly (*phanerōs*) in [the] vision (*horama*) an angel of God coming in toward him and saying to him, ‘Cornelius.’”

Ac.10:40-42 “’God raised Him up on the third day and gave Him to become revealed (*emphanēs*), not to all the people, but to witnesses (*martus*) who were hand-chosen beforehand by God, to us who ate and drank with Him, after His resurrecting from [the] dead. And He commanded (*parangellō*) us to proclaim (*kērussō*) to the people and declare solemnly (*diamarturmomai*) that This One is He Who has been marked out by God *as* Judge of living and dead.’”

Rom.1:17-19 “For in it (gospel) God’s righteousness is revealed (*apokaluptō*) from faith unto faith, as it has been written (*graphō* – perf. passive indic.), ‘But the just by faith will live.’ For God’s wrath is revealed (*apokaluptō*) from heaven against all impiety and unrighteousness of men who suppress the truth (*alētheia*) in unrighteousness, because what may be known of God is manifest (*phaneros*) among them for God manifested (*phaneroō*) *it* to them.”

Rom.3:21 “But now God’s righteousness apart from law has been manifested (*phaneroō*), being witnessed (*martureō*) by the Law (*nomos*) and the Prophets (*prophētēs*).”

Rom.10:20 “But Isaiah is bold and says (*legō*), ‘I was found by those not seeking Me; I became revealed (*emphanēs*) to those not asking for Me.’”

Rom.16:25-26 “And to Him Who is able to strengthen you according to my gospel (*euangelion*), even the proclamation (*kērugma*) of Jesus Christ, according to [the] revelation (*apokalupsis*) of a mystery (*mustērion*) silenced for age-times, but now manifested (*phaneroō*) and by the prophetic (*prophētikos*) scriptures (*graphē*) according to the command (*epitagē*) of the age-abiding God, made known (*gnōrizō*) to the nations for faith-obedience”

1 Co.3:13 “Each one’s work will become manifest (*phaneros*), for the day will show (*dēloō*) *it*, because it is revealed (*apokaluptō*) by fire, and the fire will test each one’s work of what sort it is.”

1 Co.4:5 “So that judge not anyone before [the] season, until the Lord should come, Who will both lighten the hidden things of the darkness and will manifest (*phaneroō*) the intentions of the hearts. And then the praise will come to each one from God.”

1 Co.11:19 “For there must also be factions among you, so that those approved among you should become manifest (*phaneros*).”

1 Co.12:7-8 “But the manifestation (*phanerōsis*) of the spirit is given to each one for the profiting; for to whom indeed is given by the Spirit a word (*logos*) of wisdom (*sophia*) and to another a word (*logos*) of knowledge according to the same Spirit.”

1 Co.14:24-25 “But if all prophesy (*prophēteuō*), and some unbeliever or ignorant one comes in, he is convicted by all, he is examined by all. The secret things of his heart become manifest (*phaneros*), and so falling down on the face he will worship God confessing (*apangellō*) that God is really among you.”

2 Co.2:14 “And thanks to God, Who always leads us in triumph in Christ, and manifests (*phaneroō*) the sweet smell of His knowledge (*gnōsis*) by us in every place.”

**2 Co.3:2-3** “You are our epistle (*epistolē*) recorded (*engraphō*) in our hearts, known and read by all men, having been manifested (*phaneroō*) that you are an epistle (*epistolē*) of Christ ministered by us, recorded (*engraphō*) not with ink but by *the* spirit of the living God, not on tablets of stones but on fleshy tablets, *that is* hearts.”

2 Cor.4:2 “But we renounced the hidden things of the shame, not walking in deceit not distorting **the word** (*logos*) **of the God**, but by the manifestation (*phanerōsis*) of the truth (*alētheia*) commending ourselves to every conscience of men before God.”

2 Co.4:10-11 “Always carrying about in the body the killing of Jesus, so that also the life of Jesus might be manifested (*phaneroō*) in our body. For we the living are always delivered unto death on account of Jesus, so that the life of Jesus also might be manifested (*phaneroō*) in our mortal flesh.”

2 Co.5:10-11 “For we must all be manifested (*phaneroō*) in front of the judgment-seat of Christ, so that each one might receive back for the things *done* by the body, according to what he practiced whether good or worthless (wicked). Therefore, having known the fear of the Lord, we persuade men. But we have been manifested (*phaneroō*) to God, and I expect also to have been manifested (*phaneroō*) in your consciences.”

2 Co.7:12 “Therefore, if I also wrote (*graphō* – aor. indic.) to you, *it was* not because of the one having done wrong, nor because of the one having been wronged, but because the manifesting (*phaneroō*) of our diligence toward you before God.”

2 Co.11:5-6 “For I reckon *myself* to have been lacking no one of the outstanding apostles; and if even unskilled in the speech (*logos*), but not in the knowledge (*gnōsis*), but in every way having manifested (*phaneroō*) *ourselves* in all things unto you.”

2 Co.13:7 “And I pray to God, you to do not any evil at all, so that we should not appear (*phainō*) approved, but that you should do the good, and we should be as if disapproved.”

Gal.5:18-19 “But if you are led by spirit, you are not under [the] law (*nomos*). And the works of the flesh are manifest (*phaneros*), which are: lewdness, uncleanness, indecency…”

Eph.5:13-14 “But all these things being reproved are manifested (*phaneroō*) by the light. For everything being manifested (*phaneroō*) is light. Therefore, it says (*legō*), ‘Arouse, you sleeping ones, and arise from the dead, and Christ will shine on you.’”

Phi.1:12-13 “But I want you to know, brothers, that my affairs have come rather for [the] advancement of the gospel (*euangelion*), so as to become manifest (*phaneros*) my chains in Christ to the whole praetorium and to all the rest.”

Col.1:26 “the mystery (*mustērion*) which has been hidden from the ages and from the generations – but now it was manifested (*phaneroō*) to His saints”

**Col.3:4**  “When Christ our life should be manifested (*phaneroō*), then also you will be manifested (*phaneroō*) with Him in [the] glory.”

Col.4:3-4 “that God would open to us a door of the word (*logos*), to speak (*laleō*) the mystery (*mustērion*) of the Christ, because of which I have even been chained, that I might manifest (*phaneroō*) it as it behooves me to speak (*laleō*)”

1 Ti.3:15-16 “A pillar and base of the truth (*alētheia*) and confessedly (*homologoumenōs*) great is **the of the piety mystery** (*mustērion*), which was manifested (*phaneroō*) in flesh, was justified in spirit, appeared to angels, was proclaimed (*kērussō*) among [the] nations, was believed in [the] world, was taken up in glory.”

1 Ti.4:15 “Cultivate these things. Be in these things, so that your advancement may be manifest (*phaneros*) to all.”

2 Ti.1:8-11 “Therefore may you not be ashamed of **the testimony** (*marturion*) **of our Lord**, norof me His prisoner, but suffer evil together with the gospel (*euangelion*) according to God’s power, Who having saved us and having called us with a holy calling, not according to our works but according to His own purpose and grace, which was given to us in Christ Jesus before age-times, but now having manifested (*phaneroō*) by the epiphany (*epiphaneia*) of our Saviour Christ Jesus, having indeed destroyed the death, and having brought to light life and incorruption by the gospel (*euangelion*), unto which I was appointed a proclaimer (*kērux*) and apostle and teacher (*didaskalos*).”

Ti.1:2-3 “…in expectation of age-abiding life, which the unlying God promised (*epangellomai*) before age-times, but manifested (*phaneroō*) in its own seasons His word (*logos*) by the proclamation (*kērugma*) which I was entrusted with…”

Heb.9:7-8 “… and into the second, once in the year, only the high priest, not without blood, which he offers on behalf of himself and the ignorance-sins of the people, the Spirit the Holy indicating (*dēloō*) this, the way of the holies not yet to have been manifested (*phaneroō*), the first tent having yet a standing.”

Heb.9:23-26 “*It is* necessary, therefore, the copy indeed of the things in the heavens to be purified by these, and the upper-heavenly things themselves with better sacrifices than these. For Christ entered not into [the] hand-made Holies, antitypes of the true (*alēthinos*), but into the heaven itself to appear (*emphanizō*) now in the face of God on our behalf; neither that He should offer Himself repeatedly, just as the high-priest enters into the Holies every year with [the] blood of another. Otherwise, it was necessary for Him to suffer repeatedly from [the] overthrow of *the* world, but now once at [the] end-time of the ages He has been manifested (*phaneroō*) for [the] removal of the sin by the sacrifice of Himself.”

Heb.11:13-14 “All these died according to *their* faith, not having received the promises (*epangelia*), but having seen them at a distance, both welcoming *them* and professing (*homologeō*) that they are foreigners and refugees upon the earth. For those saying such things reveal (*emphanizō*) that they seek after a homeland.”

Heb.12:21 “And so fearful was the appearing (*phantazō*) *that* Moses said, ‘I am terrified and trembling.’”

1 Pe.1:19-20 “…but with *the* precious blood of Christ, as of a lamb faultless and spotless, having been foreknown indeed before [the] overthrow of the world, but having been manifested (*phaneroō*) in the last times on account of you.”

1 Pe.4:18 “And if the righteous is scarcely saved, where will the impious and sinful appear (*phainō*)?”

1 Pe.5:4 “And the Chief-Shepherd having been manifested (*phaneroō*), you will receive the unfading crown of the glory.”

2 Pe.1:19 “And we have the reliable, prophetic (*prophētikos*) word (*logos*), to which you do well holding to, as a lamp shining (*phainō*) in a dark place, until which a day may dawn and a morning-star may arise in your hearts.”

1 Jo.1:1-2 “What was from [the] beginning, which we have heard, which we have seen with our eyes, which we observed and our hands touched, **the Word** (*logos*) **of the life**. And the life was manifested (*phaneroō*) and we have seen and witness (*martureō*) and proclaim (*apangellō*) to you the life the age-abiding which was with the Father and was manifested (*phaneroō*) to us.”

1 Jo.2:7-8 “I write (*graphō* – pres. indic.) not **a new commandment** (*entolē*) to you, but **an old commandment** (*entolē*) which you had from before. **The commandment** (*entolē*) **the old** is the word (*logos*) which you heard; again a new commandment (*entolē*) I write (*graphō* – pres. indic.) to you, which is true (*alēthēs*) in Him and in you, because the darkness passes and **the light** (*phōs*) **the true** (*alēthinos*)already shines (*phainō*).”

1 Jo.2:19 “They went out from us but were not from us, for if they were from us, they had stayed with us, but so that they might have been manifested (*phaneroō*) that all are not from us.”

1 Jo.2:28 “And now, little children, continue in Him so that even if He is manifested (*phaneroō*) we may have confidence and might not be shamed from Him at His presence.”

1 Jo.3:2 “Beloved, now we are children of God, and it has not yet been manifested (*phaneroō*) what we shall be. We have known that even if He is manifested (*phaneroō*), we shall be like Him because we shall see Him as He is.”

1 Jo.3:5 “And you have known that He was manifested (*phaneroō*) so that He might remove the sins, and sin is not in Him.”

1 Jo.3:7-10 “Little children, let no one deceive you. He who does the righteousness is righteous, even as That One is righteous. He who does the sin is out of the devil, because from [the] beginning the devil sins. For this the Son of God was manifested (*phaneroō*), so that He might unloose the works of the devil. Everyone who has been born out of God does no sin, because His seed dwells in him, and he cannot sin because he has been born out of God. In this the children of God are manifest (*phaneros*) and the children of the devil. Everyone who is not doing righteousness is not out of God – and who is not loving his brother…”

1 Jo.4:9 “In this the love of God was manifested (*phaneroō*) by us, because God sent His Son, the Only-begotten, into the world so that we might live by Him.”

Rev.3:18 “I advise you to buy from Me gold burned with fire so that you may grow rich, and white robes so that you may dress, and the shame of your nakedness may not be manifested (*phaneroō*), and to anoint your eyes with salve so that you may see.”

Rev.15:3-4 “And they sing **the song** (*ōdē*) **of Moses**, the slave of God, and **the song** (*ōdē*) **of the Lamb**, saying (*legō*), ‘Great and marvelous *are* Your works, Lord God the Almighty, righteous and true (*alēthinos*) are Your ways, King of the nations (or “ages”). Who should not fear You, Lord, and glorify Your name? Because *You* alone *are* holy, because all the nations will come and will worship before You, because Your righteous deeds (*dikaiōma*) were manifested (*phaneroō*).”

**Rev.21:23** “And the city has not need of the sun, nor of the moon so that they might shine (*phainō*) on it, but the glory of God lightened (*phōtizō*) it and its lamp *is* the Lamb.”

**28. *Epiphainō, Epiphaneia, Epiphanēs***

Ac.2:16-20 “But this is what was spoken (*legō*) by the prophet (*prophētes*) Joel, ‘And it will be in the last days, says (*legō*) God, I will pour out from My spirit upon all flesh, and your sons and your daughters will prophesy (*prophēteuō*), and your young men will see visions (*horasis*), and your elders will dream dreams. Additionally, upon My men-servants and upon My maid-servants I will pour out from My spirit in those days and they will prophesy (*prophēteuō*). And I will give wonders (*teras*) in the heavens above and signs (*sēmeion*) upon the earth below: blood and fire and vapor of smoke. The sun will be changed into darkness and the moon into blood before the great and illustrious (*epiphanēs*) day of the Lord comes.’”

2 Th.2:8 “And then the lawless one will be revealed (*apokaluptō*), whom the Lord Jesus will kill by the breath (spirit) of His mouth and will destroy by the shining forth (*epiphaneia*) of His presence.”

1 Ti.6:13-14 “I command (*parangellō*) you before the God Who gives life to all these things, and Christ Jesus Who witnessed (*martureō*) the good profession (*homologia*) in presence of Pontius Pilate, for you to keep the commandment (*entolē*) spotless, beyond reproach until the epiphany (*epiphaneia*) of our Lord Jesus Christ.”

2 Ti.1:8-11 “Therefore may you not be ashamed of **the testimony** (*marturion*) **of our Lord**, norof me His prisoner, but suffer evil together with the gospel (*euangelion*) according to God’s power, Who having saved us and having called us with a holy calling, not according to our works but according to His own purpose and grace, which was given to us in Christ Jesus before age-times, but now having manifested (*phaneroō*) by the epiphany (*epiphaneia*) of our Saviour Christ Jesus, having indeed destroyed the death, and having brought to light life and incorruption by the gospel (*euangelion*), unto which I was appointed a proclaimer (*kērux*) and apostle and teacher (*didaskalos*).”

2 Ti.4:1 “I declare solemnly (*diamarturmomai*) before God and Christ Jesus, Who is about to judge living and dead, both His epiphany (*epiphaneia*) and His kingdom…”

2 Ti.4:8 “*As for the* rest, the of the righteousness crown is stored up for me, which the Lord the righteous Judge will reward me in that day, and not to me only but also to all those having loved His epiphany (*epiphaneia*).”

Ti.2:11-14 “For the grace of God bringing salvation to all men shone forth (*epiphainō*), teaching (*paideuō*) us that denying the impiety and the worldly passions we should live soundly and righteously and piously in the present age, waiting for the happy expectation, even *the* epiphany (*epiphaneia*) of the glory of our great God and Saviour Jesus Christ, Who gave Himself on our behalf so that He might redeem us from every lawlessness and might purify to Himself a peculiar people, zealous for good works.”

Ti.3:4-5 “And when the kindness and the philanthropy of our Saviour God shone forth (*epiphainō*), not by works which *were* in righteousness which we did, but according to His mercy He saved us by a washing of rebirth and renewal of holy spirit…”

**29. *Dēloō***

1 Co.1:11 “For it was shown (*dēloō*) me concerning you, my brothers, by those of Chloe, that strifes are among you.”

1 Co.3:13 “Each one’s work will become manifest (*phaneros*), for the day will show (*dēloō*) *it*, because it is revealed (*apokaluptō*) by fire, and the fire will test each one’s work of what sort it is.”

Col.1:8 “…who (Epaphras) also declared (*dēloō*) to us your love in spirit.”

Heb.9:7-8 “… and into the second, once in the year, only the high priest, not without blood, which he offers on behalf of himself and the ignorance-sins of the people, the Spirit the Holy indicating (*dēloō*) this, the way of the Holies not yet to have been manifested (*phaneroō*), the first tent having yet a standing.”

Heb.12:25-27 “See *that* you reject not Him Who speaks (*laleō*). For if they escaped not who rejected Him Who warns (*chrēmatizō*) on [the] earth, much more we who turn away from Him Who *speaks* from [the] heavens, Whose voice (*phōnē*) then shook the earth, but now He has promised (*epangellomai*) saying (*legō*), ‘Yet once, I will shake not only the earth but also the heaven.’ And the ‘Yet once’ makes clear (*dēloō*) *the* removal of the things shaken, as *what* has been made, so that the things not being shaken might remain.”

\*\*\*1 Pe.1:10-12 “… concerning which salvation prophets (*prophētēs*), who prophesied (*prophēteuō*) concerning the grace unto you, sought out and searched out, searching for what or what kind of season the Spirit of Christ in them was showing (*dēloō*), foretestifying (*promarturomai*) the sufferings for Christ and the glories after these things, to whom it was revealed (*apokaluptō*), not because *it was* to themselves, but to us these things served which were now announced (*anangellō*) to you by those who evangelized (*euangelizō*) you by spirit holy sent from heaven, which things angels covet to look into.”

2 Pe.1:14 “…having known that soon is the putting aside of my tent-body, even as also our Lord Jesus Christ showed (*dēloō*) me.”

**30. *Deiknumi***

Mat.4:8 “Again the devil takes Him along to an exceedingly high mountain and shows (*deiknumi*) Him all the kingdoms of the world and the glory of them.” Sim. Luk.4:5

Mat.8:4 “And Jesus says to him, ‘See that you should tell no one, but depart, show (*deiknumi*) yourself to the priest and offer the gift which Moses commanded (*prostassō*) for a witness (*marturia*) to them.” Sim. Mar.1:44; Luk.5:14

Mat.16:21 “From that time Jesus began to show (*deiknumi*) His disciples that He must go away to Jerusalem and suffer many things from the elders and chief priests and scribes (*grammateus*) and be killed and rise the third day.”

Luk.24:39-40 “See My hands and My feet that I am He. Touch Me and see, because a spirit has not flesh and bones as you see Me having. And speaking this, He showed (*deiknumi*) them the hands and the feet.”

Joh.2:18-19 “The Jews, therefore, answered and said to Him, ‘What sign (*sēmeion*) do You show (*deiknumi*) us that you do these things?’ Jesus answered and said (*legō*) to them, ‘Loose this temple and I will raise it in three days.’”

Joh.5:20 “’…for the Father loves the Son and shows (*deiknumi*) Him all things which He does, and greater works than these will He show (*deiknumi*) Him so that you might marvel.’”

Joh.10:32 “Jesus answered them, ‘Many good works I showed (*deiknumi*) you from the Father – because of which work of them do you stone Me?’”

Joh.14:8-9 “Philip says to Him, ‘Lord, show (*deiknumi*) us the Father and it is enough for us.’ Jesus says to him, ‘So much time I am with you and you have not known Me, Philip. He who has seen Me has seen the Father. How can you say, Show (*deiknumi*) us the Father?’”

Joh.20:19-20 “It being, therefore, evening on that day, on the first of sabbaths, and the doors having been shut where the disciples were because of the fear of the Jews, Jesus came and stood in the midst and says (*legō*) to them, ‘Peace to you.’ And having said (*legō*) this, He showed (*deiknumi*) them the hands and the side. The disciples, therefore, rejoiced seeing the Lord.”

Ac.7:2-3 “And he (Stephen) said, ‘Men, brothers and fathers, listen! The God of the glory appeared to our father Abraham, being in Mesopotamia before his settling in Harran. And He said (*legō*) to him, ‘Go out from your land and from your family and come into the land which I would show (*deiknumi*) you.’”

Ac.10:28 “And he said to them, ‘You understand how forbidden it is for a man, a Jew, to associate with or to approach a foreigner, but God showed (*deiknumi*) me to call no man common or unclean.’”

1 Co.12:31 “But be jealous of the gifts the greater. And yet a way beyond measure I show (*deiknumi*) you.” (the way of love in ch.13)

1 Ti.6:13-15 “I command (*parangellō*) you before the God Who gives life to all these things, and Christ Jesus Who witnessed (*martureō*) the good profession (*homologia*) in presence of Pontius Pilate, for you to keep the commandment (*entolē*) spotless, beyond reproach until the epiphany (*epiphaneia*) of our Lord Jesus Christ, which the happy and only Sovereign, the King of those reigning and Lord of those ruling, will show (*deiknumi*) in its own seasons.”

Heb.8:5 “For He says (*phēmi*), ‘See *that* you make all things according to the pattern (*tupos*) which was shown (*deiknumi*) to you in the mount.”

Jam.2:18 “But someone may say, ‘You have faith and I have works.’ Show (*deiknumi*) me your faith apart from the works, and I will show (*deiknumi*) you the faith out of my works.”

Jam.3:13 “Who is wise and understanding among you? Let him show (*deiknumi*) out of the good conduct his works in meekness of wisdom (*sophia*)…”

Rev.1:1 “A revelation (*apokalupsis*) of Jesus Christ that God gave to Him to show (*deiknumi*) to His servants what things must come to pass shortly, and He signified (*sēmainō*) *it* having sent *it* by His angel to His servant John,”

Rev.4:1 “After this I looked and, Behold a door has been opened in the heaven and the first voice that I heard as a trumpet speaking (*laleō*) with me, saying (*legō*), ‘Ascend here and I will show (*deiknumi*) you what must come to pass after these things.’”

Rev.17:1 “And came one out of the seven angels who are holding the seven vials and spoke (*laleō*) with me saying (*legō*), ‘Come. I will show (*deiknumi*) you the judgment of the prostitute the great who is sitting upon many waters.’”

Rev.21:9 “And came one out of the seven angels who are holding the seven vials, which are full of the seven plagues the last, and he spoke (*laleō*) with me, saying (*legō*), ‘Come. I will show (*deiknumi*) you the bride, the wife of the Lamb.’”

Rev.21:10 “And he carried me away in spirit upon a mountain great and high and showed (*deiknumi*) me the city, the holy Jerusalem descending out of the heaven from God.”

Rev.22:1 “And he showed (*deiknumi*) me a river of water of life, bright as crystal, going out from the throne of God and of the Lamb.”

Rev.22:6 “And he said (*legō*) to me, ‘These words are faithful and true (*alēthinos*), and the Lord God of the spirits of the prophets (*prophētēs*) sent His angel to show (*deiknumi*) His servants what things must come to pass shortly.’”

Rev.22:8 “And I, John, *am* he who is hearing and seeing these things, and when I heard and saw I fell to worship before the feet of the angel who is showing (*deiknumi*) me these things.”

**31. *Apokaluptō, Apokalupsis***

**Mat.10:26** “’Therefore, you should not fear them, for nothing is veiled which will not be revealed (*apokaluptō*), and hidden which will not be known.’” Sim. Luk.12:2

Mat.11:25 “At that time Jesus answering said (*legō*), ‘I confess (*exomologeō*) to You, Father, Lord of the heaven and of the earth, that You hid these things from [the] wise and understanding and revealed (*apokaluptō*) them to babies.’” Sim. Luk.10:21

Mat.11:27 “All things were delivered to Me by My Father, and no one recognizes the Son except the Father, neither does any recognize the Father except the Son, and to whomever the Son intends to reveal (*apokaluptō*) *Him*.’ ” Sim. Luk.10:22

Mat.16:17 “And Jesus answering said (*legō*) to him, ‘Happy are you Simon Bar-Jona, because flesh and blood did not reveal (*apokaluptō*) *it* to you, but My Father Who *is* in the heavens.’”

Luk.2:25-35 “And Behold there was a man in Jerusalem whose name was Simeon, and this man *was* righteous and devout, waiting for the encouragement (*paraklēsis*) of Israel, and spirit holy was upon him. And it was disclosed (*chrēmatizō*) to him by the Spirit the Holy to not see death before he might see the Anointed of *the* Lord. And he came by the Spirit into the temple, and in the parents bringing in the infant Jesus for them to do concerning Him according to the accustomed thing of the law (*nomos*). And he took Him into the arms and praised God and said, ‘Now you are releasing your servant, Master, according to your word (*rhēma*) in peace, because my eyes saw Your salvation-bringing, which You prepared according to [the] face of all the peoples, a light (*phōs*) for [the] revelation (*apokalupsis*) of nations and a glory of Your people Israel.’ And His father and mother were wondering over the things spoken (*laleō*) concerning Him. And Simeon blessed them and said (*legō*) to Mary His mother, ‘Behold, This One is appointed for [the] fall and rising of many in Israel and for a sign (*sēmeion*) being contradicted – and your own soul a sword will go through – that the reasonings by many hearts might be revealed (*apokaluptō*).’”

Luk.10:21-22 “In the very hour He was joyful by the Spirit the Holy, and said (*legō*), ‘I confess (*exomologeō*) to You, Father, Lord of the heaven and of the earth, that You hid these things from [the] wise and understanding, and revealed (*apokaluptō*) them to babies – yes, Father, because thus it became good pleasure before You. All things were delivered to Me by My Father, and no one knows Who the Son is except the Father, and Who the Father is except the Son, and to whomsoever the Son may intend to reveal (*apokaluptō*) *Him*.’”

Luk.12:1-3 “By which the myriads of the crowd having been gathered together, so as to trample one another, He began to say (*legō*) first to His disciples, ‘Be on guard in yourselves from the leaven of the Pharisees, which is hypocrisy. And nothing is covered up which will not be revealed (*apokaluptō*), and hidden which will not be known. Because whatever you said in the darkness will be heard in the light (*phōs*), and what you spoke to the ear in the inner-rooms will be proclaimed (*kērussō*) upon the roofs.’”

**Luk.17:30** “’According to these things it will be, in the day the Son of the man is revealed (*apokaluptō*).’”

Joh.12:38 “so that the word (*logos*) of Isaiah the prophet (*prophētēs*) might be fulfilled which he spoke (*legō*), ‘Lord, who believed our report (*akoē*)? And to whom was the arm of the Lord revealed (*apokaluptō*)?’”

Rom.1:16-18 “For I am not ashamed of the gospel (*euangelion*), for it is *the* power of God for salvation to everyone who believes, to Jew first and to Greek. For in it (gospel) God’s righteousness is revealed (*apokaluptō*) from faith unto faith, as it has been written (*graphō* – perf. passive indic.), ‘But the just by faith will live.’ For God’s wrath is revealed (*apokaluptō*) from heaven against all impiety and unrighteousness of men who suppress the truth (*alētheia*) in unrighteousness,…”

**Rom.2:5** “And according to your hardness and unrepentant heart you store up for yourselves wrath in [the] day of wrath and revelation (*apokalupsis*)of God’s just-judgment.”

**Rom.8:18-19** “For I reckon that the sufferings of the present season *are* not equal to the coming glory to be revealed (*apokaluptō*) in us. For the eager longing of the creation awaits expectantly the revelation (*apokalupsis*)of the sons of God.”

Rom.16:25“And to Him Who is able to strengthen you according to my gospel (*euangelion*), even the proclamation (*kērugma*) of Jesus Christ, according to [the] revelation (*apokalupsis*) of a mystery (*mustērion*) silenced for age-times,…”

**1 Co.1:4-7** “I thank my God always concerning you for the grace of God which was given to you in Christ Jesus, that in everything you were enriched in Him, in all discourse (*logos*) and all knowledge (*gnōsis*), according as the testimony (*marturion*) of the Christ was strengthened in you, so that you lack not in no gift, awaiting expectantly the revelation (*apokalupsis*)of our Lord Jesus Christ.”

\*\*\*1 Co.2:9-10 “But even as it is written (*graphō* – perf. passive indic.), ‘ What things eye did not see and ear did not hear and did not arise in [the] heart of man, what things God prepared for those loving Him.’ But to us God revealed (*apokaluptō*) them by the Spirit, for the Spirit examines all things, even the deep things of God.”

1 Co.3:13 “Each one’s work will become manifest (*phaneros*), for the day will show (*dēloō*) *it*, because it is revealed (*apokaluptō*) by fire, and the fire will test each one’s work of what sort it is.”

1 Co.14:6 “But now, brothers, if I should come to you speaking (*laleō*) in tongues (*glōssa*), what will I profit you unless I speak (*laleō*) to you either by revelation (*apokalupsis*) or by knowledge (*gnōsis*), or by prophecy (*prophēteia*), or by instruction (*didachē*)?”

1 Co.14:26 “Therefore, what is it brothers? Whenever you should come together each has a psalm (*psalmos*), has instruction (*didachē*), has a revelation (*apokalupsis*), has a tongue (*glōssa*), has an interpretation (*hermēneia*).”

1 Co.14:29-30 “And let two or three prophets (*prophētēs*) speak (*laleō*), and let the others evaluate. And if it should be revealed (*apokaluptō*) to another who sits, let the first keep silent.”

2 Co.12:1 “It is necessary to boast, it not being expedient, indeed, but I will come to visions (*optasia*) and revelations (*apokalupsis*) of *the* Lord.”

2 Co.12:7 “And therefore by the excellence of the revelations (*apokalupsis*), lest I might be puffed up there was given me a thorn in the flesh, an angel of Satan so that he might beat me, lest I might be puffed up.”

**32. *Alētheia, Alēthēs, Alēthinos, Alēthōs***

The manifestation (*phanerōsis*) of the truth – 2 Co.4:2

**33. *Sōphrosunē***

**34. *Didaskalia, Didaskolos, Didaskō, Didaktos, Didaktikos***

The sound teaching – 1 Ti.1:10; 2 Ti.4:3; Ti.1:9 (both arts.); 2:1

**35. *Martus, Marturia, Marturion, Martureō***

Rev.1:2, 9; 6:9; 20:4

**36. *Nomos, Nomotheteō, Nomikos, Nomodidaskalos***

**37. *Dikaiōma***

**38. *Dogma***

**39. *Paradosis***

**40. *Prophēteia, Prophētēs, Prophēteuō***

**41. *Prooraō, Optasia***

**42. *Psalmos, Paroimia, Parabolē***

**43. *Sophia***

**44. *Gnōsis, Gnōrizō***

**45. *Mustērion***

**46. *Sēmeion***

**47. *Elenchō***

**48. *Kaleō, Klēsis***

**49. *Parakaleō, Paraklēsis***

***Temporary End***

**Combined Texts**

Mat.1:1 “Book (*biblos*) of genealogy of Jesus Christ, Son of David, Son of Abraham.”

**Mat.1:24-25** “But Joseph being roused from the sleep did as the angel commanded (*prostassō*) him, and he took his wife and did not know her until she bore a son and called His name Jesus.”

Mat.2:5 “for thus it has been written (*graphō* – perf. passive indic.) by the prophet (*prophētēs*)”

Mat.3:1-2 “And in those days came John the Baptist proclaiming (*kērussō*) in the desert of the Judea and saying (*legō*), ‘Repent, for the kingdom of the heavens has come near.’”

Mat.4:4 “And He answered and said (*legō*), ‘It has been written (*graphō* – perf. passive indic.): Man shall not live by bread alone, but by every word (*rhēma*) coming out from [the] mouth of God.’” sim. Luk.4:4

Mat.**4:6** “And he said, ‘If You are a son of God, throw Yourself down. For it has been written (*graphō* – perf. passive indic.) – He will command (*entellomai*) His angels concerning You…’” sim. Luk.4:10

Mat.4:7 “again it has been written (*graphō* – perf. passive indic.), ‘You shall not tempt the Lord your God’”

Mat.4:8 “Again the devil takes Him along to an exceedingly high mountain and shows (*deiknumi*) Him all the kingdoms of the world and the glory of them.” Sim. Luk.4:5

Mat.4:10 “it has been written (*graphō* – perf. passive indic.), ‘You shall worship the Lord your God…’” sim. Luk.4:8

Mat.4:17 “From then Jesus began to proclaim (*kērussō*) and to say (*legō*), ‘Repent, for the kingdom of the heavens has come near.’”

Mat.4:23 “And He went about in the whole of Galilee, teaching (*didaskō*) in their synagogues and proclaiming (*kērussō*) **the gospel** (*euangelion*) **of the kingdom** and healing every illness and every sickness among the people.”

Mat.4:24 “And the report (*akoē*) of Him went out into the whole of Syria, and they brought to Him all those severely having various diseases and pains, and those suffering with being demonized and epileptic and paralytic, and He healed *them*.”

Mat.5:19 “Therefore, whoever breaks one of **the least of these commandments** (*entolē*), and teaches men so, will be called ‘least’ in the kingdom of the heavens, but whoever should do and should teach (*didaskō*) them will be called ‘great’ in the kingdom of the heavens.”

**Mat.7:22-23** “Many will say to Me in that day, ‘Lord, Lord, did we not prophesy in Your name, and cast out devils in Your name, and worked many acts of power in Your name?’ And then I will profess (*homologeō*) to them, ‘I never knew you. Depart from Me those who perform the lawlessness.’”

Mat.8:4“And Jesus says to him, ‘See that you should tell no one, but depart, show (*deiknumi*) yourself to the priest and offer the gift which Moses commanded (*prostassō*) for a witness (*marturia*) to them.” Sim. Mar.1:44; Luk.5:14

**Mat.8:26** “And He said to them, ‘Why are you cowardly, you little-faithers?’ Then He arose and rebuked (*epitimaō*) the winds and the sea, and a great calm came.” sim. **Mar.4:39; Luk.8:24**

Mat.9:35 “And Jesus went about all the cities and villages, teaching (*didaskō*) in their synagogues and proclaiming (*kērussō*) **the gospel** (*euangelion*) **of the kingdom** and healing every illness and every sickness.”

Mat.10:5 “Jesus sent out these twelve, commanding (*parangellō*) them *and* saying (*legō*), ‘Do not go forth into [the] way of *the* nations and come not into a city of Samaritans.’”

Mat.10:7 “And going proclaim (*kērussō*) saying (*legō*), ‘The kingdom of the heavens has come near.’”

Mat.10:27 “’What I tell (*legō*) you in the dark speak (*legō*) in the light; and what you hear in the ear proclaim (*kērussō*) on the housetops.’” Sim. Luk.12:3

**Mat.10:32** “Therefore, everyone who confesses (*homologeō*) in Me before the men, even I will confess (*homologeō*) in him before My Father Who *is* in the heavens.” sim. **Luk.12:18** (“before the angels of God”)

Mat.11:1 “And it came to pass when Jesus finished commanding (*diatassō*) His twelve disciples, He left there to teach (*didaskō*) and to proclaim (*kērussō*) in their cities.”

Mat.11:4 “And Jesus answering said (*legō*) to them, ‘Going, tell (*apangellō*) John what you hear and see.’”

Mat.11:5 “’*The* blind see and *the* lame walk; lepers are cleansed and *the* deaf hear; and *the* dead are raised and *the* poor are evangelized (*euangelizō*).’” sim. Luk.7:22

Mat.11:10 “concerning whom it has been written (*graphō* – perf. passive indic.), ‘Behold I send My messenger…’” sim. Mar.1:2; Luk.7:27

Mat.12:15-18 “But Jesus knowing *it* returned from there. And great crowds followed Him and He healed them all. And He commanded (*epitimaō*) them lest they should make Him manifest (*phaneros*), so that it might be fulfilled that was spoken (*legō*) by Isaiah the prophet (*prophētēs*), saying (*legō*), ‘Behold My Slave Whom I have chosen, My Beloved in Whom My soul is pleased. I will put My spirit upon Him and He will declare (*apangellō*) judgment to the nations.’”

Mat.12:41 “’Men, Ninevites, will rise in the judgment with this generation and they will condemn it, because they repented at the proclamation (*kērugma*) of Jonah and behold a greater then Jonah *is* here.’” Same Luk.11:32

Mat.13:14 “And in them is filled up the prophecy (*prophēteia*) of Isaiah which says (*legō*), ‘By a report (*akoē*) you will hear and should in no wise understand, and seeing you will see and should in no wise perceive.’”

Mat.14:11 “At that season Herod the Tetrarch heard the report (*akoē*) of Jesus.”

Mat.15:3-4 “But He answering said to them, ‘Why do you also disobey **the commandment** (*entolē*) **of the God** for the sake of your tradition (*paradosis*)? For God said (*legō*) – Honor the father and the mother - and – The one cursing father or mother let him end in death.’”

Mat.15:6 “he will in no wise honor his father, and you cancelled **the word of God** (*logos Theou* - both arts.) by your tradition” sim. Mar.7:13

Mat.**15:34-36** “And Jesus said (*legō*) to them, ‘How many loaves have you?’ And they said, ‘Seven, and a few little fish.’ And commanding (*parangellō*) the crowd to sit down upon the ground, He took the seven loaves and the fish …”

Mat.16:21 “From that time Jesus began to show (*deiknumi*) His disciples that He must go away to Jerusalem and suffer many things from the elders and chief priests and scribes (*grammateus*) and be killed and rise the third day.”

Mat.16:22 “And Peter took Him aside and began to rebuke (*epitimaō*) Him, saying, ‘Mercy to You, Lord! This shall in no wise be unto You.’”

Mat.17:9 “And *upon* their coming down from the mountain, Jesus commanded (*entellomai*) them, saying (*legō*), ‘Tell (*legō*) the vision to no one until where the Son of the man should rise from [the] dead.’”

**Mat.17:18** “And Jesus rebuked (*epitimaō*) him and the demon came out of him, and the child was healed from that hour.”

Mat.19:7 “They say to Him, ‘Why therefore did Moses command (*entellomai*) to give a bill of divorce and to send her away?’” sim. Mar.10:3

Mat.19:13 “Then children were brought to Him so that He might lay the hands on them and pray, but the disciples rebuked (*epitimaō*) them.” sim. Mar.10:13; Luk.18:15

Mat.19:17 “But He said to him, ‘Why do you urge Me concerning the good? The good is one. But if you would enter into the life, keep the commandments (*entolē*).’”

Mat.20:31 “But the crowd rebuked (*epitimaō*) them that they should be silent, but they cried more, saying, ‘Have mercy on us, Lord, Son of David.’” sim. Mar.10:48; Luk.18:39

Mat.21:13 “it has been written (*graphō* – perf. passive indic.), ‘My house shall be called a house of prayer’” sim. Mar.11:17; Luk.19:46

Mat.21:42 “Did you never read in the scriptures (*graphē*– pl.), ‘A stone which the builders rejected, the same became for a head of a corner” sim. Mar.12:10 (sing.)

Mat.22:29 “You are mistaken, not knowing the scriptures (*graphē*– pl.) nor the power of God” sim. Mar.12:24

Mat.22:36-40 “’Teacher, what is **the great commandment** (*entolē*) in the law (*nomos*)?’ And He said to him, ‘Love the Lord your God with your whole heart and with your whole self and with your whole understanding. This is **the great and first commandment** (*entolē*). And *the* second *is* like it. Love your neighbor as yourself. On these two commandments (*entolē*) the whole law (*nomos*) and the prophets (*prophētēs*) are suspended.’”

Mat.24:6 “’And you will be hearing about wars and reports (*akoē*) of wars. See *that* you are not alarmed, for it is necessary *that* they come to pass, but the end is not yet.’” Sim. Mar.13:7

Mat.24:14 “’And **this gospel** (*euangelion*) **of the kingdom** will be proclaimed (*kērussō*) in the whole habitable world for a witness (*marturion*) to all the nations, and then the end will come.’”

Mat.26:13 “’Truly I say (*legō*) to you, wherever this gospel (*euangelion*) is proclaimed (*kērussō*) in the whole world, what this woman did will be told (*laleō*) for a memorial to her.’” Sim. Mar.14:9

Mat.26:24 “the Son of man goes even as it has been written (*graphō* – perf. passive indic.) concerning Him” sim. Mar.14:21

Mat.26:31 “it has been written (*graphō* – perf. passive indic.), ‘I will strike the shepherd…’” sim. Mar.14:21

Mat.26:54 “How then might the scriptures (*graphē*– pl.) be fulfilled, that it must happen thus?”

Mat.26:56 “But all this happened so that the scriptures (*graphē*– pl.) of the prophets might be fulfilled.”

Mat.26:75 “And Peter remembered the word (*rhēma*) of Jesus Who said (*legō*), ‘Before the rooster crows, you will deny Me three times.’” Luk.22:61 is similar, but uses “the word of the Lord”.

Mat.27:37 “His accusation written (*graphō* – perf. passive indic.), ‘This is Jesus the king of the Jews’”

Mat.28:8 “And coming out quickly from the tomb with fear and great joy, they ran to declare (*apangellō*) it to His disciples.”

Mat.28:10-11 “Then Jesus says (*legō*) to them, ‘Fear not. Go, tell (*apangellō*) My brothers that they should come away into Galilee, and there they will see Me.’ But *as* they were going, behold, some of the guard came into the city and told (*apangellō*) the chief-priests all that happened.”

Mat.28:19-20 “’Going therefore disciple all the nations … teaching (*didaskō*) them to keep all things whatsoever I commanded (*entellomai*) you. And behold, I am with you all-days until the end-time of the age.’”

Mar.1:1 “*The* beginning of **the gospel** (*euangelion*) **of Jesus Christ**, Son of God.”

Mar.1:4 “John came baptizing in the desert and proclaiming (*kērussō*) a baptism of repentance for forgiveness of sins.”

Mar.1:7 “And he (John) was proclaiming (*kērussō*), saying, ‘There comes after me the One Mightier than me, of Whom I am not fit to stoop down to lose the strap of His sandal.’”

Mar.1:14-15 “But after John was delivered up, Jesus came into Galilee proclaiming (*kērussō*) the gospel (*euangelion*) of God, and saying (*legō*), ‘The season has been fulfilled and the kingdom of God has drawn near. Repent and believe in the gospel (*euangelion*).”

Mar.1:25 “And Jesus rebuked (*epitimaō*) him, saying, ‘Be silent and come out of him.’”

**Mar.1:27** “And they were all amazed so as to argue among themselves, saying, ‘What is this – a new doctrine (*didachē*) according to authority? And He commands (*epitassō*) the spirits the unclean and they obey Him.’” sim. **Luk.4:36**

Mar.1:28 “And immediately the report (*akoē*) of Him went out everywhere into the whole region surrounding Galilee.”

Mar.1:38-39 “And He says (*legō*) to them, ‘Let us go elsewhere into the neighboring villages so that I might proclaim (*kērussō*) there also, for unto this *purpose* I came forth.’ And He came proclaiming (*kērussō*) in their synagogues in the whole of Galilee, and casting out demons.”

Mar.1:43-45 “And harshly warning him, He drove him away immediately, and says (*legō*) to him, ‘See *that* you say nothing to no one, but go, show yourself to the priest and offer for your cleansing what Moses commanded (*prostassō*) for a witness (*marturion*) to them. But going forth he began to proclaim (*kērussō*) *it* much and to spread the word around, so that it was no longer possible *for* Him to enter into a city openly (*phanerōs*), but He was outside in desert places, and they were coming to Him from all directions.”

**Mar.3:11-12** “And the spirits the unclean, whenever they saw Him, fell down before Him and cried, saying, ‘You are the Son of God.’ And He rebuked (*epitimaō*) them much, lest they should make Him manifest (*phaneros*).” sim. **Luk.4:34-35**

Mar.3:14-15 “And He made twelve, which He even named apostles, so that they might be with Him and He might send them forth to proclaim (*kērussō*) and to have authority to cast out the demons.”

Mar.4:21-22 “And He said (*legō*) to them, ‘Does the lamp come so that it might be put under the basket or under the bed? *Is it* not that it might be put on the lampstand? For it is not hidden except in order to manifest (*phaneroō*) *it*;neither did it become secret but so that it might come into visibility (*phaneros*)” Sim. Luk.8:16-17

Mar.5:18-20 “And *as* He embarked into the boat, the one who was demonized begged Him that he might be with Him. And He did not allow him, but says (*legō*) to him, ‘Go into your home to your own and tell (*apangellō*) them whatever the Lord has done for you and had mercy toward you.’ And he went away and began to proclaim (*kērussō*) in Decapolis as much as Jesus did for him, and all were marveling”

Mar.6:8 “And He commanded (*parangellō*) them that they should take nothing for [the] road except a staff only – no bread, no bag, not one copper coin in the belt.”

Mar.6:11-12 “And whatever place does not welcome you nor hear you, go out from there and shake off the dust which *is* under your feet for a testimony (*marturion*) to them. And going forth they proclaimed (*kērussō*) that they should repent. And they cast out many demons and anointed with oil many sick and healed *them*. And King Herod heard *of Him*, for His name became manifest (*phaneros*), and he said, ‘John the Baptist has risen from [the] dead, and because of this the*se* mighty acts energize Him.’””

Mar.6:30 “And the apostles are gathered together toward Jesus and told (*apangellō*) Him all things whatever they did and whatever they taught (*didaskō*).”

Mar.7:6 “it has been written (*graphō* – perf. passive indic.), ‘This people honors Me with the lips…’”

Mar.7:8-9 “’Forsaking **the commandment** (*entolē*) **of the God**, you hold fast the tradition of the men.’ V And He said to them, ‘Well do you reject **the commandment** (*entolē*) **of the God** in order that you may establish your traditions (*paradosis*).’”

Mar.7:35 “And immediately his ears (*akoē*) were opened and the bond of his tongue (*glossa*) was loosed, and he spoke correctly.”

**Mar.7:36** “And He charged (*diastellō*) them that they should tell no one, but as much as He charged them, they were proclaiming(*kērussō*) *it* more and more.”

Mar.**8:29-30** “And He asked them, ‘But who do you say that I am?’ Peter replying said to Him, ‘You are the Christ.’” And He charged (*epitimaō*) them that they should tell no one about Him.” sim. Luk.**9:20-21**

**Mar.8:31-33** “And He began to teach (*didaskō*) them that the Son of the Man must suffer many things, and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days to rise. And He spoke (*laleō*) the word (*logos*) openly. And Peter taking Him aside began to rebuke (*epitimaō*) Him. But turning around and seeing His disciples, He rebuked (*epitimaō*) Peter and says, ‘Get behind Me, Satan, for you do not mind the things of God, but the things of the men.’”

Mar.8:35 “’For whoever desires to save his life will lose it. And whoever will lose his life for My sake and the gospel’s (*euangelion*) will save it.’”

Mar.9:9 “And *as* they descended from the mountain, He commanded (*diastellō*) them that they should tell (*diēgeomai*) no one what they saw until the Son of the man should rise from [the] dead.”

Mar.9:12 “how is it written (*graphō* – perf. passive indic.) about the Son of man…?”

Mar.9:13 “they did to him whatever they wished, even as it has been written (*graphō* – perf. passive indic.) about him”

**Mar.9:25** “But Jesus, seeing that a crowd is closing in, rebuked (*epitimaō*) the spirit the unclean, saying to him, ‘The spirit dumb and deaf I command (*epitassō*) you – come out of him and enter him no longer.’”

Mar.9:31-32 “For He taught His disciples and said (*legō*) to them, ‘The Son of the man will be delivered into [the] hands of men, and they will kill Him, and having been killed He will rise after three days.’ But they were ignorant of the word (*rhēma*) and feared to ask Him.” sim. Luk.9:45 (2x); 18:31-34

Mar.10:4-5 “And they said, ‘Moses permitted *us* to write (*graphō* – aor. inf.) a bill (*biblion*) of divorce and to send *her* away.’ And Jesus said to them, ‘For your hardness of heart he wrote (*graphō*) to you this commandment (*entolē*).’”

Mar.10:19 “’You have known the commandments (*entolē*): Do not murder, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor your father and mother.’” sim. Luk.18:20

Mar.10:29-30 “Jesus said, ‘Truly I say (*legō*) to you there is no one who left a house, or brothers, or sisters, or mother, or father, or children, or lands for My sake and the gospel’s (*euangelion*), except he should receive a hundred-fold now in this season…’”

Mar.12:19 “Moses wrote (*graphō* – aor. indic.) to us that if any brother died…” and Luk.20:28

Mar.12:26 “But concerning the dead that they rise, did you not read in the book (*biblos*) of Moses at the bush how God spoke to him, saying (*legō*), ‘I *am* the God of Abraham and the God of Isaac and the God of Jacob?’”

Mar.12:28-31 “And one of the scribes (*grammateus*) having approached, having heard them reasoning, seeing that He answered them well, asked Him, ‘Which is **the first commandment** (*entolē*) of all?’ Jesus answered, ‘First is – Hear, Israel, *the* Lord our God, the Lord is one. And – Love *the* Lord your God with your whole heart and with your whole self and with your whole understanding and with your whole strength. *The* second *is* this – Love your neighbor as yourself. There is **no other commandment** (*entolē*) greater than these.’”

Mar.13:10 “’And first the gospel (*euangelion*) must be proclaimed (*kērussō*) unto all the nations.’”

Mar.13:33-34 “See to it, be alert. For you have not known when the time is. *It is* as a man leaving his home for abroad, and giving authority to his servants – to each his work – and commanded (*entellomai*) the doorkeeper that he should watch.’”

Mar.14:11 “And those hearing *it* rejoiced and promised (*epangellomai*) to give him (Judas) money. And they sought how he might deliver Him up in season.”

Mar.14:49 “I was daily with you in the temple teaching and you did not seize Me, but so that the scriptures (*graphē* – pl.) might be fulfilled…”

Mar.16:9-10 “But having arisen early on the first of the week, He appeared first to Mary the Magdalene from whom He had cast out seven demons. She going away, told (*apangellō*) them who came after Him, mourning and crying.”

Mar.16:12-14 “And after that He was manifested (*phaneroō*) to two of them in another form as they walked going into [the] countryside. And they coming away told (*apangellō*) *it* to the rest, but neither did they believe them. And later He was manifested (*phaneroō*) to the eleven as they sat at table, and He reproached their unbelief and hardness of heart because they did not believe those who saw Him having arisen.”

Mar.16:15 “And He said (*legō*) to them, ‘Going into the whole world, proclaim (*kērussō*) the gospel (*euangelion*) to the whole creation.’”

Mar.16:17-18 “And these signs (*sēmeion*) will follow closely those who believe: in My name they will cast out demons, they will speak with new tongues (*glōssa*), and they will pick up serpents by the*ir* hands, and if they should drink any deadly poison it will in no wise harm them, they will place hands on the sick and they will have well.”

Mar.16:20 “And they going forth proclaimed (*kērussō*) everywhere, the Lord working with them and confirming the word (*logos*) by the signs (*sēmeion*) following after *them*.”

Mar.17:42 “And immediately a rooster crowed a second time, and Peter recalled the word (*rhēma*) that Jesus spoke (*legō*) to him…”

Luk.1:3 “to write (*graphō* – aor. inf.) to you most excellent Theophilus”

Luk.1:6 “And both were righteous before God, proceeding in **all the commandments** (*entolē*) and regulations (*dikaiōma*) of the Lord – blameless.”

**Luk.1:19** “And the angel answering said to him, ‘I am Gabriel, who stands before God, and I was sent to speak to you (Zacharias) and to evangelize (*euangelizō*) these things to you.’”

Luk.1:37 “because with God every matter (*rhēma*) is not impossible” COMMENT: neither the conception of John nor that of Jesus were impossible with God.

Luk.1:38 “And Mariam said, ‘Behold the servant of the Lord. May it happen to me according to your word (*rhēma*).’ And the angel departed from her.”

Luk.1:63 “he wrote (*graphō* – aor. indic.) saying, ‘His name is John’”

Luk.**2:10-11** “And the angel said to them, ‘Fear not, for behold I evangelize (*euangelizō*) to you great joy which will be for all the people.’”

Luk.2:15 “And it came to pass a s the angels departed from them into the heaven, the shepherds said to each other, ‘Let us go through now to Bethlehem and see this matter (*rhēma*) which has come to pass, which the Lord made known to us.’”

Luk.2:17-19 “But *upon* seeing, they made known concerning the word (*rhēma*) that was spoken (*laleō*) to them concerning this Child. And all who heard marveled concerning the things told to them by the shepherds. But Mariam kept all these words (*rhēma*), pondering *them* in her heart.”

Luk.2:23 “even as it has been written (*graphō* – perf. passive indic.) in the law (*nomos*) of the Lord”

Luk.2:26,29 “And it was disclosed to him by the Holy Spirit to not see death before he might see the Lord’s Anointed. … ‘Master, now you are releasing your servant according to your word (*rhēma*) in peace.’”

Luk.2:49-51 “And He said (*legō*) to them, ‘Why did you seek Me. Had you not known that I must be with the things of My Father?’ And they did not comprehend the word (*rhēma*) which He spoke (*laleō*) to them. And He went down with them and came into Nazareth and was subordinated to them. And His mother kept all the words (*rhēma*) in her heart.”

Luk.3:2 “Annas and Caiaphas having come into high-priesthood, a **word of** (*rhēma*) **God** was upon John son of Zacharias in the desert.”

Luk.3:3-4 “And he came into all the neighborhood of the Jordan proclaiming (*kērussō*) a baptism of repentance for forgiveness of sins, as it has been written (*graphō* – perf. passive indic.) in the book (*biblos*) of the words (*logos*) of Isaiah the prophet (*prophētēs*), ‘A voice of one shouting in the desert – Prepare the way of the Lord; make His pathways straight.’”

Luk.3:4 “as it has been written (*graphō* – perf. passive indic.) in the book (*biblos*) of the words (*logos*) of Isaiah the prophet (*prophētēs*), ‘A voice of one shouting in the desert – Prepare the way of the Lord…”

Luk.3:12-13 “And tax collectors also came to baptize, and they said to him, ‘Teacher (*didaskolos*), what should we do?’ And he said to them, ‘Practice no more than what has been commanded (*diatassō*) to you.’”

Luk.3:18 “Therefore indeed, encouraging (*parakaleō*) many other things also, He (the Baptist) evangelized (*euangelizō*) the people.”

Luk.4:17-21 “And they gave him *the* book (*biblion*) of the prophet (*prophētēs*) Isaiah. And opening the book (*biblion*), He found the place where it was written (*graphō* – perf. passive part.), ‘*The* spirit of *the* Lord *is* upon Me, because of which He anointed Me to evangelize (*euangelizō*) *the* poor. He has sent Me to proclaim (*kērussō*) release to captives and recovery of sight to *the* blind, to send into release the oppressed, to proclaim (*kērussō*) an acceptable year of *the* Lord.’ And closing the book (*biblion*), giving *it* to the assistant, He sat down. Today this scripture (*graphē* – sing.) has been fulfilled in your hearing”

**Luk.4:39** “And standing over her, He rebuked (*epitimaō*) the fever and it left her. And arising at once, she waited on them.”

**Luk.4:41** “And demons also were coming out of many, shouting and saying, ‘You are the Son of God.’ And rebuking (*epitimaō*) them, He was not allowing them to speak, because they had known Him to be the Christ.”

Luk.4:43 “But He said (*legō*) to them, ‘I must evangelize (*euangelizō*) the kingdom of God to the other cities also, because I was sent for this.’”

Luk.4:44 “And He was proclaiming (*kērussō*) in the synagogues of Judea.”

Luk.5:1 “and it came to pass in the crowd pressing upon Him and hearing **the word of God** (*logos Theou* - both arts.)”

Luk.5:4-5 “But as He stopped speaking, He said (*legō*) to Simon, ‘Put out into the deep and lower your nets for a catch.’ And answering, Simon said, ‘Master, laboring through [the] whole night, we took nothing, but at Your word (*rhēma*) I will lower the nets.’”

Luk.5:14 “And He charged (*parangellō*) them to tell no one at all, ‘But go, show yourself to the priest and offer for your purification even as Moses commanded (*prostassō*) for a testimony (*marturion*) to them.’”

Luk.7:1 “After He completed all His words (*rhēma*) in the ears (*akoē*) of the people, He entered into Capernaum.” COMMENT: this refers to Jesus’ discourses of ch.6.

Luk.7:15-18 “And the dead one sat up and began to speak. And He gave him to his mother. But fear took hold of all and they were glorifying God, saying ‘A great prophet (*prophētēs*) arose among us,’ and, ‘God visited His people.’ And this word (*logos*) went worth in the whole of Judea concerning Him, and all the surrounding region. And his (John’s) disciples told (*apangellō*) John concerning all these things.”

Luk.7:22 “And answering He said (*legō*) to them, ‘Go, tell (*apangellō*) John what things you saw and heard: *the* blind see again, *the* lame walk, lepers are cleansed, and *the* deaf hear, *the* dead are raised, *the* poor are evangelized (*euangelizō*).’”

Luk.8:1 “And it came to pass afterward, and He was traveling through by city and by village, proclaiming (*kērussō*) and evangelizing (*euangelizō*) the kingdom of God. And the twelve *were* with Him.”

Luk.8:11 “but the parable (*parabolē*) is this, ‘The seed is **the word of God** (*logos Theou* - both arts.)’”

Luk.8:21 “but answering He said to them, ‘My mother and My brothers are these who hear and perform **the word of God** (*logos Theou* - both arts.)’”

**Luk.8:25** “But He said to them, ‘Where *is* your faith?’ And being afraid they marveled, saying to one another, ‘Who then is this, for He commands (*epitassō*) even the winds and the water and they obey Him?’”

Luk.**8:29** “For He commanded (*parangellō*) the spirit the unclean to come out of the man. For it had seized him many times and he was bound with chains, and being kept with leg-irons, and breaking *his* bonds, he was driven by the demon into the desert.”

**Luk.8:31** “And they begged Him lest He command (*epitassō*) them to go away into the Abyss.”

Luk.8:39 “’Return to your home and tell (*diēgeomai*) how great things God did for you.’ And he went away proclaiming (*kērussō*) through the whole city how great things Jesus did for him.”

Luk.**8:55-56** “And her spirit turned back and she arose immediately, and He commanded (*diatassō*) to give her *something* to eat. And her parents were amazed, but He charged (*parangellō*) them to tell no one what has happened.”

Luk.9:2 “And He sent them to proclaim (*kērussō*) the kingdom of God and to heal the sick.”

Luk.9:6 “And going forth, they went through the villages, evangelizing (*euangelizō*) and healing everywhere.”

Luk.**9:21** “But warning (*epitimaō*), He commanded (*parangellō*) them to tell this to no one.”

Luk.9:30-36 “And behold, two men talked with Him, who were Moses and Elijah, who appearing in glory spoke of His exodus which He was about to fulfill at Jerusalem. But Peter and those with him were weighed down by sleep, and becoming fully awake they saw His glory and the two men who have been standing with Him. And it happened in their departing from Him, Peter said to Jesus, ‘Master, it is good for us to be here, and let us make three tents, one for You and one for Moses and one for Elijah, not having known what he says. And *as* he said this, a cloud came and overshadowed them, and they feared in their entering into the cloud. And a voice (*phōnē*) came out of the cloud, saying (*legō*), ‘This is My Son Who has been chosen. Hear Him.’ And with the coming of the voice (*phōnē*), Jesus was found alone. And they kept silent about them and told (*apangellō*) no one in those days anything of what they have seen.”

**Luk.9:42** “And as He is still approaching, the demon attacked and convulsed him. But Jesus rebuked (*epitimaō*) the spirit the unclean, and healed the child, and gave him back to his father.”

**Luk.9:54-55** “But seeing it, the disciples James and John said, ‘Lord, do You want that we should speak fire to descend from the sky and consume them?’ But He turned and rebuked (*epitimaō*) them.”

Luk.10:20 “Nevertheless, do not rejoice in this, that the spirits are subordinated to you, but rejoice that your names are recorded (*engraphō*) in the heavens.”

Luk.10:26 “What is written (*graphō* – perf. passive indic.) in the law (*nomos*)?”

Luk.11:28 “but He said, ‘Rather, happy are they who hear and keep **the word of God** (*logos Theou* - both arts.)’”

Luk.16:6 “take your account (*gramma* – pl.) and sitting down quickly, write ‘fifty’”

Luk.16:7 “take your account (*gramma* – pl.) and write ‘eighty’”

Luk.16:16 “The law (*nomos*) and the prophets (*prophētēs*) were until John; since then the kingdom of God is being evangelized (*euangelizō*) and everyone is pushing into it.’”

Luk.17:3 “’Take heed to yourselves. If your brother should sin, rebuke (*epitimaō*) him; and if he should repent forgive him.’”

Luk.17:9-10 “’Does he thank the servant because he did what was commanded (*diatassō*)? In the same way even you, when you should do all that was commanded (*diatassō*) you, say, ‘We are worthless servants, who were bound to do what we have done.’”

Luk.18:31 “all that has been written (*graphō* – perf. passive part.) by the prophets (*prophētēs*) on the Son of man”

Luk.19:37-39 “And as He is now nearing the descent of the Mount of the Olives, the whole multitude of the disciples began rejoicing – to praise God with a loud voice concerning all the works of power *they had* seen, saying, ‘Praised be the King Who comes in [the] name of *the* Lord! Peace in heaven, and glory in the highest heights!’ And some of the Pharisees called to Him from the crowd, ‘Teacher (*didaskolos*), rebuke (*epitimaō*) Your disciples.’”

Luk.20:1 “And it happened on one of *those* days, *while* He *is* teaching (*didaskō*) the people in the temple and evangelizing (*euangelizō*), the chief priests and the scribes (*grammateus*) appeared with the elders.”

Luk.20:17 “what is this that is written (*graphō* – perf. passive part.), “The stone which the builders rejected…’”

Luk.20:25-26 “But He said (*legō*) to them, ‘Give back the things of Caesar to Caesar, and the things of God to God.’ And they were not able to take hold of Him in His words (*rhēma*) before the people.”

Luk.20:42 “for David himself says (*legō*) in [the] book (*biblos*) of Psalms (*psalmos*), ‘The Lord said to my lord – Sit by My right hand…’”

Luk.21:22 “these are days of retribution, of the fulfilling all that has been written (*graphō* – perf. passive part.)

Luk.22:37 “this which has been written (*graphō* – perf. passive part.) must be completed in Me…”

Luk.23:40 “But the other answering *and* rebuking (*epitimaō*) him, said, ‘Do you not even fear God, for you are under the same judgment.’”

Luk.23:56 “And going home, they prepared spices and perfumes. And they rested, indeed, on the Sabbath according to the commandment (*entolē*).”

Luk.24:6-9 “He is not here but has risen. Remember how He spoke (*laleō*) to you while He was in Galilee, saying (*legō*) that it was necessary for the Son of the man to be delivered into the hands of sinful men and to be crucified and to rise the third day? And they remembered His words (*rhēma*). And returning from the tomb, they told (*apangellō*) all these things to the eleven and to all the rest.”

Luk.24:27 “And beginning from Moses and from all the prophets (*prophētēs*), He interpreted to them in all the scriptures (*graphē* – pl.) the things concerning Himself.”

Luk.24:32 “was not our heart burning within us as He spoke to us in the way, as He opened to us the scriptures (*graphē* – pl.)”

Luk.24:39-40 “See My hands and My feet that I am He. Touch Me and see, because a spirit has not flesh and bones as you see Me having. And speaking this, He showed (*deiknumi*) them the hands and the feet.”

Luk.24:44 “must be fulfilled all things which are written (*graphō* – perf. passive part.) in the law of Moses and the prophets and psalms concerning Me”

Luk.24:45 “then He opened their mind to comprehend the scriptures (*graphē* – pl.)”

Luk.24:46-47 “And He said (*legō*) to them, ‘Thus it has been written (*graphō* – perf. passive indic.) the Christ to suffer and to rise from [the] dead the third day, and to proclaim (*kērussō*) in His name repentance for forgiveness of sins unto all the nations, beginning from Jerusalem.’”

Luk.**24:49** “’And, behold, I send the promise (*epangelia*) of My Father upon you, but you stay in the city until what time you may be endued with power from on high.’”

Joh.1:20 “And he professed (*homologeō*) and did not deny, and he professed (*homologeō*), ‘I am not the Christ.’”

Joh.1:31 “’And I had not known Him, but so that He might be manifested (*phaneroō*) to Israel, on account of this I came baptizing with water.’”

Joh.1:45 “Him Whom wrote (*graphō* – aor. indic.) Moses in the law…”

Joh.2:11 “Jesus made this beginning of the signs (*sēmeion*) in Cana of Galilee and manifested (*phaneroō*) His glory, and His disciples believed in Him.”

Joh.2:17 “it is written (*graphō* – perf. passive part.), ‘The zeal of Your house will consume me’”

Joh.2:18-19 “The Jews, therefore, answered and said to Him, ‘What sign (*sēmeion*) do You show (*deiknumi*) us that you do these things?’ Jesus answered and said (*legō*) to them, ‘Loose this temple and I will raise it in three days.’”

Joh.2:21-22 “But He was speaking of the temple of His body. When therefore He was risen from the dead, His disciples remembered that He said this, and they believed the scripture (*graphē* – sing.) and the word (*logos*) which Jesus spoke (*legō*).”

Joh.3:19-21 “’And this is the judgment, that the light has come into the world and the men loved the darkness rather than the light, for their deeds were wicked. For everyone practicing the wrong hates the light and comes not toward the light, lest his deeds be reproved. But he who does the truth (*alētheia*) comes toward the light so that his deeds might be manifested (*phaneroō*), that they are done in God.’”

Joh.3:34 “For He Whom God sent speaks (*laleō*) the words (*rhēma*) of God, for He gives not the spirit by measure *to Him*.”

Joh.5:20 “’…for the Father loves the Son and shows (*deiknumi*) Him all things which He does, and greater works than these will He show (*deiknumi*) Him so that you might marvel.’”

Joh.5:39 “Search the scriptures (*graphē* – pl.) because you consider *yourselves* to have eternal life in them, and they are what testify concerning Me”

Joh.5:46 “if you believed Moses, you would believe Me, for he wrote (*graphō* – aor. indic.) about Me”

Joh.5:47 “if you believe not his (Moses’) writings (*gramma* – pl.), how will you believe My words (*rhēma*)?”

Joh.6:31 “even as it is written (*graphō* – perf. passive part.), ‘He gave them bread from heaven to eat’”

Joh.6:45 “it is written (*graphō* – perf. passive part.) in the prophets, ‘And all will be taught of God’”

Joh.6:63 “The spirit is that which gives life; the flesh profits nothing. The words (*rhēma*) which I have spoken (*laleō*) to you are spirit and are life.”

Joh.6:68 “Simon Peter answered Him, ‘Lord, to whom shall we go? You have *the* words (*rhēma*) of life age-abiding.”

Joh.7:10 “But as His brothers went up to the feast, then also He went up – not openly (*phanerōs*), but as it were in secret.”

Joh.7:15 “and the Jews marveled, saying, ‘How does this Man know letters (*gramma* – pl.), not having learned?’”

Joh.7:38 “He who believes in Me, as said the scripture (*graphē* – sing.), ‘Rivers of living water will flow from his belly.”

Joh.7:42 “Did not the scripture (*graphē* – sing.) say (*legō*) that the Christ comes from the seed of David and from Bethlehem the town where David was?”

Joh.8:5 “’But in the law (*nomos*) Moses commanded (*entellomai*) us to stone such a one. Therefore, what do You say?’”

Joh.8:8 “again bending down He wrote (*graphō* – aor. indic.) on the ground”

Joh.8:17 “it has been written (*graphō* – perf. passive indic.) in your law that the testimony of two men is true”

Joh.8:20 “These words (*rhēma*) He spoke (*laleō*) in the Temple treasury, teaching (*didaskō*) in the Temple…”

Joh.8:47 “’He who is from God Hears the words (*rhēma*) of God. Therefore you do not hear, because you are not from God.’”

Joh.9:3 “Jesus answered, ‘Neither this one sinned nor his parents, but so that the works of God might be manifested (*phaneroō*) in him.’”

**Joh.10:18** “’No one takes it from Me, but I set it down by Myself. I have authority to set it down and I have authority to take it again. This commandment (*entolē*) I received from (beside) My Father.’”

Joh.10:21 “Others said (*legō*), ‘These words (*rhēma*) are not of one demon-possessed. Is a demon able to open *the* eyes of *the* blind?’”

Joh.10:32 “Jesus answered them, ‘Many good works I showed (*deiknumi*) you from the Father – because of which work of them do you stone Me?’”

Joh.10:34 “is it not written (*graphō* – perf. passive part.) in your law, ‘I said you are gods’?”

**\*\*\***Joh.10:35 “’If He called them gods to whom **the word** **of God** (*logos Theou* - both arts.) came – and the **scripture** (*graphē* – sing.) cannot be broken – ‘“

Joh.12:14 “Jesus finding a donkey sat upon it, as it is written (*graphō* – perf. passive part.)”

Joh.12:16 “then they remembered that these things were written (*graphō* – perf. passive part.) about Him”

Joh.12:37-38 “But His having worked so many signs (*sēmeion*) before them, they did not believe in Him, so that the word (*logos*) of Isaiah the prophet (*prophētēs*) might be fulfilled which he spoke (*legō*), ‘Lord, who believed our report (*akoē*)? And to whom was the arm of the Lord revealed (*apokaluptō*)?’”

Joh.12:47 “’And if anyone hears My words (*rhēma*) and does not keep *them*, I do not judge him, for I came not to judge the world, but to save the world.’”

Joh.12:48 “’He who rejects Me and receives not My words (*rhēma*) has that which judges him. The word (*logos*) that I spoke (*laleō*) – that will judge him at the last day.’”

**Joh.12:49-50** “’Because I spoke (*laleō*) not from Myself, but the Father Who sent me gave Me commandment (*entolē*) what I should say (*legō*) and what I should speak (*laleō*). And I have known that His commandment (*entolē*) is life age-abiding. Therefore, whatever I speak (*laleō*), as the Father has told (*legō*) Me, thus I speak (*laleō*).’”

Joh.13:18 “that the scripture (*graphē* – sing.) might be fulfilled, ‘He who eats bread with Me…’”

Joh.13:34 “’A **new commandment** (*entolē*) I give to you, that you should love one another as I loved you, that you should even love one another.’”

Joh.14:8-9 “Philip says to Him, ‘Lord, show (*deiknumi*) us the Father and it is enough for us.’ Jesus says to him, ‘So much time I am with you and you have not known Me, Philip. He who has seen Me has seen the Father. How can you say, Show (*deiknumi*) us the Father?’”

Joh.14:10 “Do you not believe that I *am* in the Father and the Father in Me? The words (*rhēma*) that I speak (*legō*) to you I speak (*laleō*) not from Myself, but the Father dwelling in Me does His works.’”

Joh.14:15 “’If you love Me, you will keep **My commandments** (*entolē*).’”

Joh.14:21-26 “’He who has **My commandments** (*entolē*) and keeps them, that one is he who loves Me. And he who loves Me will be loved by My Father and I will love him and reveal (*emphanizō*) Myself to him.’ Judas (not Iscariot) says to Him, ‘Lord, how has it happened even that You are about to reveal (*emphanizō*) Yourself to us and not to the world?’ Jesus answered and said (*legō*) to him, ‘If anyone loves Me, he will keep **My word** (*logos*), and My Father will love him and we will come to him and make our dwelling with him. He who does not love Me does not keep **My words** (*logos*), and the word (*logos*) which you hear is not Mine but the Father’s Who sent Me. These things I have spoken (*laleō*) to you, *while* dwelling with you. But the Encourager, the Spirit the Holy, Whom the Father will send in My name, He will teach (*didaskō*) you all things and remind you of all things which I spoke (*legō*) to you.’””

**Joh.14:31** “But so that the world may know that I love the Father, and as the Father commanded (*entellomai*) Me, so I do. Arise, let us go from here.’”

Joh.15:7 “If you remain in Me and My words (*rhēma*) remain in you, whatever you desire ask and it will come to pass for you.’”

Joh.**15:10** “If you should keep **My commandments** (*entolē*), you will remain in My love even as I have kept **My Father’s commandments** (*entolē*) and remain in His love.’”

Joh.15:12 “This is **My commandment** (*entolē* – lit. ‘**the commandment the Mine**’), that you should love one another even as I loved you.’”

Joh.15:14 “’You are My friends, if you do whatever I command (*entellomai*) you.’”

Joh.15:17 “’These things I command (*entellomai*) you, that you love one another.’”

Joh.15:25 “the word (*logos*) which is written (*graphō* – perf. passive part.) in their law, ‘They hated Me for nothing’”

Joh.16:25 “These things I have spoken (*laleō*) to you in proverbs (*paroimia*). An hour comes when I will no longer speak (*laleō*) to you in proverbs (*paroimia*), but I will tell (*apangellō*) you plainly concerning the Father.”

Joh.17:5-6 “’And now, Father, glorify Me with Yourself, with the glory which I had with You before the being of the world. I manifested (*phaneroō*) Your name to the men whom You gave to Me out of the world. They were Yours and to Me You gave them, and they have kept **Your word** (*logos*).’”

Joh.17:8 “Because I gave them the words (*rhēma*) which You gave to Me; and they received them and knew truly that I came forth from You, and they believed that You sent Me.’”

Joh.17:12 “no one of them was lost except the son of the loss, that the scripture (*graphē* – sing.) might be fulfilled”

Joh.19:19 “Pilate wrote (*graphō* – aor. indic.) a title and put *it* upon His cross. And it was written (*graphō* – perf. passive part.), ‘ Jesus the Nazarene, king of the Jews’”

Joh.19:20 “it was written (*graphō* – perf. passive part.) in Hebrew, in Latin, in Greek”

Joh.19:21 “the chief priests of the Jews said to Pilate, write (*graphō* – pres. imper.) not the King of the Jews’”

Joh.19:22 “Pilate answered, ‘What I have written (*graphō* – perf. indic. - both), I have written’”

Joh.19:24 “that the scripture (*graphē* – sing.) might be fulfilled which says (*legō*), ‘They divided My garments among themselves…”

Joh.19:28 “that the scripture (*graphē* – sing.) might be completed, said, ‘I thirst’”

Joh.19:36 “that the scripture (*graphē* – sing.) might be fulfilled, “His bone will not be broken’”

Joh.19:37 “again another scripture (*graphē* – sing.) says (*legō*), ‘They will look at Him Whom they pierced’”

Joh.20:9 “they had not yet known the scripture (*graphē* – sing.) that He must rise from the dead”

Joh.20:19-20 “It being, therefore, evening on that day, on the first of sabbaths, and the doors having been shut where the disciples were because of the fear of the Jews, Jesus came and stood in the midst and says (*legō*) to them, ‘Peace to you.’ And having said (*legō*) this, He showed (*deiknumi*) them the hands and the side. The disciples, therefore, rejoiced seeing the Lord.”

Joh.20:30 “Jesus did many other signs before His disciples, which are not written (*graphō* – perf. passive part.) in this book (*biblion*)”

Joh.20:31 “these are written (*graphō* – perf. passive indic.) that you may believe that Jesus is the Christ”

Joh.21:1 “After these things Jesus manifested (*phaneroō*) Himself again to the disciples at the sea of Tiberias, and He manifested (*phaneroō*) in this way:” (the great catch of fish)

Joh.21:14 “This *was* now the third *time* Jesus was manifested (*phaneroō*) to the disciples, having been raised from [the] dead.”

Joh.21:24 “this is the disciple who testifies these things and who wrote (*graphō* – aor. part.) these things”

Joh.21:25 “many other things which Jesus did, which if they were to be written (*graphō* – pres. passive subj.) one by one, neither I suppose the world itself to contain the books (*biblion*) being written (*graphō* – pres. passive part.)

Ac.1:2 “… until which day He was taken up, having commanded (*entellomai*) by holy spirit the apostles whom He chose.”

Ac.**1:4** “And being assembled, He commanded (*parangellō*) them not to depart from Jerusalem, but to wait for the promise (*epangelia*) of the Father, which ‘You heard from Me.’”

Ac.1:16 “the scripture (*graphē* – sing.) had to be fulfilled which the Spirit the Holy spoke before (*prolegō*) by the mouth of David”

Ac.1:20 “it is written (*graphō* – perf. passive indic.) in *the* book (*biblos*) of Psalms (*psalmos*), ‘Let his home become a desert’”

Ac.2:3-4 “And there appeared to them dividing tongues (*glōssa*) like fire, and it sat upon each one of them. And all were filled with spirit holy and began to speak (*laleō*) with other tongues (*glōssa*), even as the spirit was giving them to declare (*apophthengomai*).”

Ac.2:8-11 “’And how are we hearing each in our own language (dialektos) in which we were born – Parthians and Medes and Elamites and those living in Mesopotamia, both Judea and Cappadocia, Pontus and Asia, both Phrugia and Pamphylia, Egypt and the borders of Libya next to Cyrene and the visiting Romans, both Jews and proselytes, Cretans and Arabs – we hear them speaking (*laleō*) with our tongues (*glōssa*) the mighty acts of God.’”

Ac.2:14 “But Peter standing with the eleven raised his voice (*phōnē*) and declared (*apophthengomai*) to them, ‘Men, Jews, and all who *are* dwelling in Jerusalem, let this be known to you and pay close heed to my words (*rhēma*).’” COMMENT: Peter’s speech which follows comes from a prophet of the Lord.

Ac.2:16-20 “But this is what was spoken (*legō*) by the prophet (*prophētes*) Joel, ‘And it will be in the last days, says (*legō*) God, I will pour out from My spirit upon all flesh, and your sons and your daughters will prophesy (*prophēteuō*), and your young men will see visions (*horasis*), and your elders will dream dreams. Additionally, upon My men-servants and upon My maid-servants I will pour out from My spirit in those days and they will prophesy (*prophēteuō*). And I will give wonders (*teras*) in the heavens above and signs (*sēmeion*) upon the earth below: blood and fire and vapor of smoke. The sun will be changed into darkness and the moon into blood before the great and illustrious (*epiphanēs*) day of the Lord comes.’”

Ac.2:25-28 “For David says (*legō*) unto Him, ‘I saw the Lord before me continually, because He is at my right hand lest I should be shaken. Because of this my heart rejoiced and my tongue (*glōssa*) was glad, and yet my flesh will also nest upon expectation., because You will not abandon my soul in Hades; neither will You give Your Holy One to see corruption. You disclosed to me paths of life; You will fill me with gladness in Your presence.’”

Ac.**2:33** “’Therefore, being raised up high on the right hand of God, and having received from the Father the promise (*epangelia*) of the Spirit the Holy, He poured out this which you both see and hear.’”

Ac.2:38-39 “And Peter says to them, ‘Repent and be baptized each one of you upon the name of Jesus Christ for [the] forgiveness of your sins, and you will receive the gift of the Holy Spirit. For the promise (*epangelia*) is to you and to your children and to all those in the distance, as many as *the* Lord our God may summon.’”

Ac.4:15-16 “But ordering them to go out from the Sanhedrin they conferred with one another, saying, ‘What shall we do to these men? For indeed that a notable sign (*sēmeion*) has happened by them is manifest (*phaneros*) to all who live in Jerusalem, and we cannot deny *it*.’”

Ac.4:18 “And calling, they commanded (*parangellō*) them to speak not at all nor to teach (*didaskō*) in the name of Jesus.”

Ac.4:31 “and everyone was filled with the holy spirit, and they spoke **the word** **of God** (*logos Theou* - both arts.) with confidence”

Ac.5:19-20 “But an angel of the Lord by night opening the doors of the prison and leading them out said, ‘Going and standing in the Temple, speak (*laleō*) to the people all the words (*rhēma*) of this life.’”

Ac.5:27-28 “But bringing, they set them in the Sanhedrin, and the high priest asked them, saying ‘Did we not command (*parangellō*) you a command (*parangelia*) not to teach (*didaskō*) in this name. And behold, you have filled Jerusalem with your doctrine (*didachē*) and you plan to bring upon us the blood of this Man.’”

Ac.5:40 “And having summoned the apostles, having beaten *them*, they commanded *them* (*parangellō*) not to speak (*laleō*) in the name of Jesus, and they released *them*.”

Ac.5:42 “And every day in the temple, and house by house, they did not cease teaching (*didaskō*) and evangelizing (*euangelizō*) Jesus *as* the Christ.”

Ac.6:2 “But the twelve summoning the crowd of the disciples said, ‘It is not pleasing for us to abandon **the word** **of God** (*logos Theou* - both arts.) to wait tables’”

Ac.6:7 “and **the word** **of God** (*logos Theou* - both arts.) grew, and the number of the disciples increased greatly in Jerusalem”

Ac.7:2-3 “And he (Stephen) said, ‘Men, brothers and fathers, listen! The God of the glory appeared to our father Abraham, being in Mesopotamia before his settling in Harran. And He said (*legō*) to him, ‘Go out from your land and from your family and come into the land which I would show (*deiknumi*) you.’”

Ac.7:5 “’And He did not give him an inheritance in it, neither *enough for* a print of a foot. And there not being a child for him, He promised (*epangellomai*) to give *it* to him for his possession and to his seed after him.’”

Ac.7:17 “’But as drew near the time of the promise (*epangelia*) which God professed (*homologeō*) to Abraham, the people increased and multiplied in Egypt.’”

Ac.7:42 “and God turned and gave them up to serve the army of the heaven, even as it was written (*graphō* – perf. passive indic.) in the book (*biblos*) of the prophets (*prophētēs*)…”

Ac.7:44 “The tent of the witness was for our fathers in the desert, even as He directed (*diatassō*), telling (*laleō*) Moses to make it according to the pattern which he had seen.”

Ac.8:4 “Therefore indeed, those who were scattered went about evangelizing (*euangelizō*) the word (*logos* – art.).”

Ac.8:5 “And Philip coming down into the city of Samaria was proclaiming (*kērussō*) the Christ to them.”

Ac. 8:12 “But when they believed Philip, evangelizing (*euangelizō*) concerning the kingdom of God and the name of Jesus Christ, both men and women were baptized.”

Ac.8:14 “but the apostles in Jerusalem, hearing that Samaria has accepted **the word** **of God** (*logos Theou* - both arts.), sent to them Peter and John”

Ac.8:25 “Therefore indeed, having declared solemnly (*diamarturmomai*) and having spoken (*laleō*) the word (*logos* – art.) of the Lord, they turned back to Jerusalem and they evangelized (*euangelizō*) cities and towns of the Samaritans.”

Ac.8:32-33 “the passage (*periochē*) of the scripture (*graphē* – sing.) which he read was this, ‘As a sheep to slaughter He was led, and as a lamb before the shearer *is* dumb, in the same way He opened not His mouth. In His humiliation His judgment was taken away. Who will declare (*diēgeomai*) His generation, for His life is taken away from the earth.”

Ac.8:35 “Philip opened his mouth and beginning at this scripture (*graphē* – sing.) evangelized (*euangelizō*) Jesus to him.”

Ac.8:40 “But Philip was found at Azotus. And going through *it*, he evangelized (*euangelizō*) all the cities until he came to Caesarea.”

Ac.9:20 “And immediately he was proclaiming (*kērussō*) Jesus in the synagogues, that He is the Son of God.”

Ac.9:27 “But Barnabas taking hold of him brought *him* to the apostles. And he declared (*diēgeomai*) to them how he saw the Lord in the way and that He spoke (*laleō*) to him and how he spoke boldly at Damascus in the name of Jesus.”

Ac.10:3 “About the ninth hour of the day he saw manifestly (*phanerōs*) in [the] vision (*horama*) an angel of God coming in toward him and saying to him, ‘Cornelius.’”

Ac.10:22 “’Cornelius, a centurion, a just man, and one who fears God, and being attested by the whole nation of the Jews was warned by an angel to summon you to his house and to hear words (*rhēma*) from you’”

Ac.10:28 “And he said to them, ‘You understand how forbidden it is for a man, a Jew, to associate with or to approach a foreigner, but God showed (*deiknumi*) me to call no man common or unclean.’”

Ac.10:33 “’Therefore, I sent to you at once, and you did well *by* coming. Now, therefore, we are all present before God to hear all the things commanded (*prostassō*) to you by the Lord.’”

Ac.10:36-37 “’The word (*logos*) which He sent to the sons of Israel, evangelizing (*euangelizō*) peace through Jesus Christ – He is Lord of all – you have known the word (*rhēma*) which came down to *the* whole of Judea, beginning from Galilee after the baptism which John proclaimed (*kērussō*).’”

Ac.10:40-42 “’God raised Him up on the third day and gave Him to become revealed (*emphanēs*), not to all the people, but to witnesses (*martus*) who were hand-chosen beforehand by God, to us who ate and drank with Him, after His resurrecting from [the] dead. And He commanded (*parangellō*) us to proclaim (*kērussō*) to the people and declare solemnly (*diamarturmomai*) that This One is He Who has been marked out by God *as* Judge of living and dead.’”

Ac.10:44 “Peter still speaking these words (*rhēma*), the Holy Spirit fell upon all those hearing the word (*logos*).”

Ac.10:46 “For they were hearing them speaking (*laleō*) with tongues (*glōssa*) and magnifying God.”

Ac.10:48 “And he (Peter) commanded (*prostassō*) them to be baptized in the name of Jesus Christ. Then they asked him to remain some days.”

Ac.11:1 “but the apostles and the brothers who were in Judea heard that the nations also received **the word** **of God** (*logos Theou* - both arts.)”

Ac.11:12-14 “And the Spirit told (*legō*) me to come with them, doubting nothing. And these six brothers also came with me, and we entered into the house of the man. And he told (*apangellō*) us how he saw the angel standing in his house and saying (*legō*), ‘Send into Joppa and summon Simon who is surnamed Peter, who will speak (*laleō*) to you words (*rhēma*) by which you and all your household will be saved.’”

Ac.11:16 “’but I was reminded of **the word** (*rhēma*) **of the Lord**, how He said (*legō*) – John indeed baptized with water, but you will be baptized with holy spirit’”

Ac.11:20 “But some of them were men, Cypriots and Cyrenaians, who coming to Antioch were speaking even to the Hellenists, evangelizing (*euangelizō*) the Lord Jesus.”

Ac.12:17 “But motioning to them with the hand to be silent, he told (*diēgeomai*) them how the Lord led him out of the prison, and so he said, ‘Tell (*apangellō*) James and the brothers these things.’ And coming out, he went by another way.”

Ac.12:24 “but **the word** **of God** (*logos Theou* - both arts.) grew and increased”

Ac.13:5 “and arriving in Salamis, they preached **the word** **of God** (*logos Theou* - both arts.) in the synagogues of the Jews”

Ac.13:7 “…Sergius Paulus an understanding man. This one summoning Barnabas and Saul sought to hear **the word** **of God** (*logos Theou* - both arts.)”

Ac.13:23 “’From the seed of this *man* according to [the] promise (*epangelia*), God brought to Israel a Saviour – Jesus.’”

Ac.13:29 “they fulfilled all that was written (*graphō* – perf. passive part.) concerning Him”

Ac.13:32 “And we evangelize (*euangelizō*) you – the promise (*epangelia*) which came to the fathers.”

Ac.13:33 “as it is written (*graphō* – perf. passive indic.) in the second Psalm, ‘You are My Son…’”

Ac.13:40-41 “See therefore it should not come upon *you* which has been spoken (*legō*) by the prophets (*prophētēs*), ‘Behold *you* scorners, and marvel and vanish, for I work a work in your days, a work which you should in no wise believe, even if one should declare (*ekdiēgeomai*) *it* to you.’”

Ac.13:42 “but on their (the Jews) departure, they (Gentiles) urged for them to speak (*laleō*) these words (*rhēma*) on the next Sabbath”

Ac.13:46-47 “And Paul and Barnabas growing bold said, ‘To you it was necessary to speak (*laleō*) **the word** (*logos Theou* - both arts.) **of the God** first. Because you push it aside and judge yourselves not worthy of age-abiding life, behold, we turn unto the nations. For thus the Lord has commanded (*entellomai*) us, ‘I have set you for a light of nations *for* you to be for salvation to [the] end of the earth.’”

Ac.14:7 “And there they were evangelizing (*euangelizō*).”

Ac.14:15 “and saying, ‘Men, why are you doing these things? We also are men of like passions with you, evangelizing (*euangelizō*) you to turn from these empty things toward [the] living God, Who made the sky and the earth and the seas and all that *is* in them.’”

Ac.14:21 “And evangelizing (*euangelizō*) that city and discipling sufficient, they turned back to Lystra, and to Iconium, and to Antioch.”

Ac.15:3 “Therefore, indeed, those being sent forward by the church were passing through both Phoenicia and Samaria declaring (*ekdiēgeomai*) the conversion of the nations and they caused great joy to all the brothers.”

Ac.15:5 “But there arose some believers from the sect of the Pharisees, saying, ‘It is necessary to circumcise them, and to command (*parangellō*) *them* to keep the law (*nomos*) of Moses.’”

Ac.15:7 “And there having been much discussion, Peter arising said to them, ‘Men, brothers, you understand that from ancient days God selected among you *for* the nations to hear by my mouth **the word** (*logos* – art.) **of the gospel** (*euangelion*) and to believe.”

Ac.15:15 “the words (*logoi*) of the prophets agree with this, even as it is written (*graphō* – perf. passive indic.) …”

Ac.15:21 “For Moses from ancient generations has those proclaiming (*kērussō*) him in every city, being read in the synagogues every Sabbath.”

Ac.15:23 “writing (*graphō* – aor. part.) by their own hand, ‘The apostles and the elder brothers…’”

Ac.15:27 “’Therefore, we have sent Judas and Silas, who also telling (*apangellō*) you these same things by word (logos) {“of mouth” implied}.’”

Ac.15:30-31 “These therefore being sent away, they came down to Antioch, and gathering together the assembly, they delivered the epistle (*epistolē* - from James), and reading *it* they were gladdened for the encouragement.”

Ac.15:35 “But Paul and Barnabas remained at Antioch, teaching (*didaskō*) and evangelizing (*euangelizō*) the word (*logos* – art.) of the Lord with many others also.”

Ac.16:10 “But as we saw the vision, we sought at once to come into Macedonia, deciding that the Lord has summoned us to evangelize (*euangelizō*) them.”

Ac.**16:17-18** “This girl following after Paul and us cried out, saying ‘These men are servants of the God the Most High, who proclaim (*katangellō*) to you a way of salvation.’ And she did this many days, but Paul being greatly annoyed and turning, said to the spirit, ‘I command (*parangellō*) you in [the] name of Jesus Christ to come out of her.’ And he came out of her *that* moment.”

Ac.16:23-24 “And putting many blows on them, they threw *them* into prison, commanding (*parangellō*) the jailer to keep them under guard, who having received such a command (*parangelia*) threw them into the inner prison and secured their feet in the stocks.”

Ac.17:2 “Paul … for three Sabbaths reasoned with them from the scriptures (*graphē* – pl.)”

Ac.17:11 “… they received the word (*logos*) with all willingness, examining the scriptures (*graphē* – pl.) daily …”

Ac.17:13 “but as the Jews from Thessalonica learned that also in Berea **the word** **of God** (*logos Theou* - both arts.) was preached by Paul…”

Ac.17:18 “But certain also of the Epicurean and Stoic philosophers met him, and some said, ‘What might this news-monger wish to say?’ But these – ‘He seems to be a proclaimer (*katangeleus*) of foreign demons’, because he was evangelizing (*euangelizō*) Jesus and the resurrection.”

Ac.17:19-20 “And taking hold of him, they brought *him* to the Areopagus, saying, ‘Can we know what *is* this new doctrine (*didachē*) of which you speak? For you are bringing certain foreign things to our ears (*akoē*). Therefore, we want to know what these things mean.’”

**Ac.17:26** “’And He made from one all nations of men dwelling upon [the] whole face of the earth, marking off *the* commanded (*prostassō*) seasons and the boundaries of their habitations.’”

Ac.17:30 “Indeed, therefore, God having overlooked the times of the ignorance, He now commands (*parangellō*) all men everywhere to repent.”

Ac.18:2 “And he found a certain Jew named Aquila, the native of Pontus, having recently come from Italy and Priscilla his wife, on account of Claudius directing (*diatassō*) all the Jews to depart from Rome…”

Ac.18:11 “and he sat down *there* a year and six months, teaching among them **the word** **of God** (*logos Theou* - both arts.)”

Ac.18:24 “Apollos … a learned (*logios*) man … powerful in the scriptures (*graphē* – pl.)”

Ac.18:27 “the brothers wrote (*graphō* – aor. indic.) to the disciples to receive him”

Ac.18:28 “he was vigorously refuting the Jews, publicly showing by the scriptures (*graphē* – pl.) Jesus to be the Christ”

Ac.19:6 “And *when* Paul laid the hands on them, the Spirit the Holy came upon them, both speaking (*laleō*) with tongues (*glōssa*) and prophesying (*prophēteuō*).”

Ac.19:13 “But even some of the itinerant Jewish exorcists attempted to name over those having the spirits the evil the name of the Lord Jesus, saying, ‘We adjure you by the Jesus Whom Paul proclaims (*kērussō*).’”

Ac.20:13 “And we going ahead by ship set sail for Assos, from there intending to pick up Paul. For having thus commanded (*diatassō*), he was intending to go on foot.”

Ac.20:24 “’But with not one word do I make *my* life precious to myself, so as to finish my course and the ministry which I received from the Lord Jesus to declare solemnly (*diamarturmomai*) **the gospel** (*euangelion*) **of the grace of God**.’”

Ac.20:25 “’And now, behold, I have known that you all will no longer see my face – among whom I have gone about proclaiming (*kērussō*) the kingdom.’”

Ac.21:8 “But going out the next day, we came to Caesarea; and entering the house of Philip the evangelizer (*euangelistēs*), being of the seven, we stayed with him.”

Ac.23:5 “it is written (*graphō* – perf. passive indic.), ‘You shall not speak badly of the ruler of your people’”

Ac.23:21 “Therefore, in no wise be persuaded by them, for men of them more than forty plot against him, who have accursed themselves neither to eat nor drink until what *time* they may kill him, and now they are ready, waiting for the promise (*epangelia*) from you.’”

Ac.23:22 “Indeed, therefore, the tribune sent away the young man, commanding (*parangellō*) *him* to tell no one that ‘You informed these things to me.’”

Ac.23:25 “(Lysias) writing (*graphō* – aor. part.) a letter (*epistolē*) having this manner:”

Ac.23:30 “And it having been disclosed to me a plot being against the man, I sent *him* to you at once, having commanded (*parangellō*) also the accusers to state before you *the charge* against him.’”

Ac.23:31 “Then indeed the soldiers according to their being commanded (*diatassō*), picking up Paul, brought *him* by night to Antipatris.”

Ac.24:14 “But this I profess (*homologeō*) to you, the according to the way that they call ‘sect’ so I serve the God of the fathers, believing everything which has been written (*graphō* – perf. passive part.) according to the law (*nomos*) and in the prophets (*prophētēs*).”

Ac.24:23 “Commanding (*diatassō*) the centurion to keep him, and *him* to have liberty, and to hinder no one of his own *company* to provide for him…”

Ac.25:26 “I have not anything definite to write (*graphō* – aor. inf.) to my lord (Caesar) concerning him … I may have something to write (*graphō* – aor. subj.)”

Ac.26:6 “And now I have stood being judged for the expectation of the promise (*epangelia*) unto our fathers which came by God.’”

Ac.26:19-20 “’Therefore, King Agrippa, I did not become disobedient to the heavenly vision (*optasia*), but I was declaring (*apangellō*) first to those in Damascus and to Jerusalemites, and all the region of Judea and to the nations to repent and to return to God, practicing works worthy of the repentance.’”

Ac.26:24 “You are crazy, Paul. Much learning (*gramma* – pl.) is driving you insane.” v.22 gives Paul’s source, although Festus’ intent was likely different

Ac.26:25 “But Paul *said*, ‘I am not crazy, most excellent Festus, but I declare (*apophthengomai*) words (*rhēma*) of truth (*alētheia*) and sound judgment (*sōphrosunē*).’”

Ac.28:21 “But they said to him, ‘We neither received letters (*gramma* – pl.) concerning you from Judea, nor did any of the arriving brothers tell (*apangellō*) or speak anything evil concerning you.’”

Ac.28:25-26 “But there being disagreements toward one another, they departed *at* Paul speaking (*legō*) one word (*rhēma*), ‘Well spoke (*laleō*) the Holy Spirit by Isaiah the prophet (*prophētēs*) to our fathers, saying (*legō*) - go to this people and say (*legō*), ‘You will hear with hearing (*akoē*) and in no wise understand, and seeing you will see and in no wise perceive…’”

Ac.28:30-31 “And he remained two whole years in his own rented quarters and he welcomed all those going in to him, proclaiming (*kērussō*) the kingdom of God and teaching (*didaskō*) the things concerning the Lord Jesus Christ with all boldness unhindered.”

Rom.1:1-2 “Paul, slave of Christ Jesus, a called apostle, having been separated for [the] gospel (*euangelion*) of God, which He promised before (*proepangellō*) through His prophets (*prophētēs*) by **holy scriptures** (*graphē* – pl.)”

Rom.1:9 “For God is my witness, Whom I serve with my spirit in **the gospel** (*euangelion*) **of His Son**, as I constantly make remembrance of you”

Rom.1:15-16 “In such manner as *is* in me, willing to evangelize (*euangelizō*) to you who are at Rome. For I am not ashamed of the gospel (*euangelion*), for it is *the* power of God for salvation to everyone who believes, to Jew first and to Greek”

Rom.1:17-19 “For in it (gospel) God’s righteousness is revealed (*apokaluptō*) from faith unto faith, as it has been written (*graphō* – perf. passive indic.), ‘But the just by faith will live.’ For God’s wrath is revealed (*apokaluptō*) from heaven against all impiety and unrighteousness of men who suppress the truth (*alētheia*) in unrighteousness, because what may be known of God is manifest (*phaneros*) among them for God manifested (*phaneroō*) *it* to them.”

Rom.2:16 “In [the] day when God judges the secrets of the men by Christ Jesus according to my gospel (*euangelion*)”

Rom.2:21 “Therefore, you teaching (*didaskō*) another, do you not teach (*didaskō*) yourself? You proclaiming (*kērussō*) not to steal, do you steal?”

Rom.2:24 “’the name of God on account of you is blasphemed among the nations’ as it is written (*graphō* – perf. passive indic.)

Rom.2:27 “the uncircumcision by nature who keep *the* law will judge you who, by letter (*gramma* – sing.) and circumcision, are a breaker of law”

Rom.2:29 “but he who is in secret *is* a Jew, and circumcision is of heart by spirit not by letter (*gramma* – sing.)”

Rom.3:4 “as it is written (*graphō* – perf. passive indic.), ‘So that You might be justified in Your words (*logos*)…’”

Rom.3:10 “as it is written (*graphō* – perf. passive indic.), ‘There is none righteous – not one’”

Rom.3:13 “Their throat *is* an opened tomb; they were deceiving with their tongues (*glōssa*); venom of snakes *is* under their lips (*cheilos*).”

Rom.3:21 “But now God’s righteousness apart from law has been manifested (*phaneroō*), being witnessed (*martureō*) by the Law (*nomos*) and the Prophets (*prophētēs*).”

Rom.4:3 “what says the scripture (*graphē* – sing.)? ‘Abraham believed God…’”

Rom.4:13-17 “For the promise (*epangelia*) to Abraham or to his seed, *for* him to be the heir of the world, *was* not by [the] law (*nomos*) but by [the] righteousness of faith. For if those from [the] law (*nomos*) *are* heirs, the faith has been emptied and the promise (*epangelia*) has been destroyed. For the law (*nomos*) brings down wrath, but where there is not law (*nomos*) neither *is there* violation. Therefore it is from faith so that *it might be* according to grace, for the promise (*epangelia*) to be steadfast to all the seed, not only to those from the law but also to those from [the] faith of Abraham, who is father of us all. As it is written (*graphō* – perf. passive indic.), ‘I have appointed you father of many nations’”

Rom.4:20-21 “And he did not hesitate at the promise (*epangelia*) of God by the unbelief, but he was strengthened by the faith, giving glory to God and being fully assured that what He has promised (*epangellomai*) He is able even to do.”

Rom.4:23 “but it was not written (*graphō* – aor. passive indic.) for his (Abraham’s) sake alone that it was imputed to him”

Rom.7:6 “but now we were cut off from the law, dying by what we were held fast by, for us to serve by newness of spirit and not by oldness of letter (*gramma* – sing.)”

Rom.7:8-13 “But the sin taking opportunity by the commandment (*entolē*) worked in me all lust. For apart from [the] law (*nomos*) sin *is* dead. But I was living apart from law (*nomos*) once, but the sin sprang back to life by *the* coming of the commandment (*entolē*). But I died and found in me **the commandment** (*entolē*) **which** *was* **unto life**, the same *was* unto death. For the sin taking occasion by the commandment (*entolē*) deceived me, and by it killed me, so that the law (*nomos*) indeed *is* holy, and the commandment (*entolē*) *is* holy and just and good. Therefore, did the good become death to me? May it not be! But the sin, so that it might appear as sin, working death in me by the good, so that the sin by the commandment (*entolē*) might become surpassing sinful.”

Rom.8:36 “as it is written (*graphō* – perf. passive indic.), ‘For Your sake we are being killed all day…’”

Rom.9:3-4 “For I myself was wishing to be accursed from the Christ for sake of my brothers, my kinsmen according to [the] flesh, who are Israelites, of whom *are* the adoption and the glory and the covenants and the law-giving (*nomothesia*) and the sacred service and the promises (*epangelia*) …”

Rom.9:6-9 “But *it is* not as though **the word** **of God** (*logos Theou* - both arts.) has failed. { v.4 supplies context} For all these *are* not Israel who *are* from Israel, nor that all children are a seed of Abraham, but ‘In Isaac will your seed be called.’ That is, the children of the flesh are not children of God, but the children of the promise (*epangelia*) are counted for *the* seed. For this is **the word** (*logos*) **of promise** (*epangelia*), ‘According to this season I will come and a son will be for Sarah.’”

Rom.9:13 “as it is written (*graphō* – perf. passive indic.), ‘Jacob I loved, but Esau I hated’”

Rom.9:17 “for the scripture (*graphē* – sing.) says (*legō*) to Pharaoh, ‘For this very thing I raised you up…”

Rom.9:33 “as it is written (*graphō* – perf. passive indic.), ‘Behold, I set in Zion a stone of stumbling…’”

Rom.10:5 “Moses writes (*graphō* – pres. indic.) about the righteousness which is by the law, ‘The man doing these things will live by them’”

Rom.10:8 “But what does *it* say (*legō*)? ‘The word (*rhēma*) is near you, in your mouth and in your heart’ – this is **the word** (*rhēma*) **of the faith** which we proclaim (*kerussō*).”

Rom.10:9-10 “that if you should profess (*homologeō*) with your mouth *the* Lord Jesus and should believe in your heart that God raised Him from *the* dead, you will be saved. For with *the* heart one believes for righteousness, and with *the* mouth one professes (*homologeō*) for salvation.”

Rom.10:11 “the scripture (*graphē* – sing.) says (*legō*), ‘All who believe on Him will not be disgraced’”

Rom.10:14-16 “How then should they call on Him Whom they did not believe, and how should they believe Him Whom they did not hear, and how should they hear apart from proclaiming (*kērussō*), and how should they proclaim (*kērussō*) unless they are sent? - as it is written (*graphō* – perf. passive indic.), ‘How beautiful the feet of those evangelizing (*euangelizō*) the good things.’ But all have not obeyed the gospel (*euangelion*), for Isaiah says (*legō*), ‘Lord, who believed our report (*akoē*)?’”

Rom.10:17 “Therefore the faith *comes* by hearing (*akoē*), but the hearing (*akoē*) by [the] **word** (*rhēma*) **of Christ.**”

Rom.10:18 “but I say, did they by no means hear? Indeed ‘their voice has gone forth into all the earth and their words (*rhēma*) into the ends of the habitable world’”

Rom.10:20 “But Isaiah is bold and says (*legō*), ‘I was found by those not seeking Me; I became revealed (*emphanēs*) to those not asking for Me.’”

Rom.11:2 “have you not known what the scripture (*graphē* – sing.) says (*legō*) by Elijah, as he pleads with God against Israel…”

Rom.11:8 “as it is written (*graphō* – perf. passive indic.), ‘God gave them a spirit of stupor…’”

Rom.11:26 “as it is written (*graphō* – perf. passive indic.), ‘The Rescuer will come out of Zion…’”

Rom.11:28 “According to the gospel (*euangelion*) *they are* enemies indeed because of you, but according to the election *they are* beloved because of the fathers.”

Rom.12:19 “for it is written (*graphō* – perf. passive indic.), ‘Retribution is Mine…’”

Rom.13:9 “For Do not commit adultery, Do not murder, Do not steal, Do not covet, and if **any other commandment** (*entolē*) – it is summed up in this word (*logos*), ‘Love your neighbor as yourself.”

Rom.14:11 “For it has been written (*graphō* – perf. passive indic.), ‘I live’, says the Lord, ‘every knee will bend to Me, and every tongue (*glōssa*) will confess (*exomologeō*) to God.’”

Rom.15:3 “as it is written (*graphō* – perf. passive indic.), ‘The insults of those who insulted you fell upon Me’”

Rom.15:4 “whatever things were written before (*prographō*) were written (*graphō* – aor. passive indic.) for our learning (*didaskalia*), so that by the patience and the encouragement of the scriptures (*graphē*) we might have the hope”

Rom.15:8-9 “For I say Christ has become a servant of *the* circumcision on behalf of [the] truth of God to verify **the promises** (*epangelia*) **of the fathers,** as it is written (*graphō* – perf. passive indic.), ‘For this reason I will confess (*exomologeō*) You among the nations…’”

Rom.15:15 “I wrote (*graphō* – aor. indic.) to you rather boldly…”

Rom.15:16 “For me to be an officer of Christ Jesus for the nations, ministering **the gospel** (*euangelion*) **of God** so that the offering of the nations might become acceptable, sanctified by spirit holy.”

Rom.15:19-20 “by power of signs and wonders, by power of spirit of God, so that from Jerusalem even around to Illyricum I have filled up **the gospel** (*euangelion*) **of the Christ**, and so aspiring to evangelize (*euangelizō*) not where Christ was named, lest I should build on another’s foundation.”

Rom.15:21 “as it is written (*graphō* – perf. passive indic.), ‘To whom it was not announced (*anangellō*) concerning Him, they will see…’”

Rom.16:22 “I, Tertius, who wrote (*graphō* – aor. part.) the epistle (*epistolē*), greet you.”

Rom.16:25-26 “And to Him Who is able to strengthen you according to my gospel (*euangelion*), even the proclamation (*kērugma*) of Jesus Christ, according to [the] revelation (*apokalupsis*) of a mystery (*mustērion*) silenced for age-times, but now manifested (*phaneroō*) and by the prophetic (*prophētikos*) scriptures (*graphē* – pl.) according to the command (*epitagē*) of the age-abiding God, made known (*gnōrizō*) to the nations for faith-obedience.”

1 Co.1:11 “For it was shown (*dēloō*) me concerning you, my brothers, by those of Chloe, that strifes are among you.”

1 Co.1:17 “For Christ did not send me to baptize but to evangelize (*euangelizō*), not with wordy (*logos*) wisdom (*sophia*) lest the cross of the Christ should be made empty.”

1 Co.1:19 “for it is written (*graphō* – perf. passive indic.), ‘I shall destroy the wisdom of the wise…’”

1 Co.1:21-24 “For because in the wisdom (*sophia*) of God, the world by the wisdom (*sophia*) discerned not God , God was pleased by the foolishness of the proclamation (*kērugma*) to save those who believe, because both Jews require signs (*sēmeion*) and Greeks seek wisdom (*sophia*), but we proclaim (*kērussō*) Christ crucified, to Jews indeed a cause of stumbling but to nations foolishness, but to the called – both Jews and Greeks – Christ, God’s power and God’s wisdom (*sophia*).”

1 Co.1:31 “as it is written (*graphō* – perf. passive indic.), ‘He who boasts, let him boast in the Lord’”

1 Co.2:4 “And my speech (*logos*) and my proclamation (*kērugma*) were not with persuasive words (*logos*) of wisdom (*sophia*), but in demonstration of spirit and power.”

1 Co.2:9 “as it is written (*graphō* – perf. passive indic.), ‘Eye has not seen and ear has not heard…’”

1 Co.3:13 “Each one’s work will become manifest (*phaneros*), for the day will show (*dēloō*) *it*, because it is revealed (*apokaluptō*) by fire, and the fire will test each one’s work of what sort it is.”

1 Co.3:19 “for it is written (*graphō* – perf. passive indic.), ‘He Who catches the wise in their cunning’”

1 Co.4:5 “So that judge not anyone before [the] season, until the Lord should come, Who will both lighten the hidden things of the darkness and will manifest (*phaneroō*) the intentions of the hearts. And then the praise will come to each one from God.”

1 Co.4:6 “that you might learn in us (Paul and Apollos) not above what has been written (*graphō* – perf. passive indic.)”

1 Co.4:14 “I do not write (*graphō* – pres. indic.) these things to shame you”

1 Co.4:15 “For even if you have ten thousand instructors in Christ, yet *you have* not many fathers, for I begot you in Christ Jesus by the gospel (*euangelion*).”

1 Co.4:20 “for the kingdom of God is not in word (*logos*) but in power” v.19 implies word of man here

1 Co.5:9 “I wrote (*graphō* – aor. indic.) to you in the epistle (*epistolē*) not to associate with lewd persons”

1 Co.5:11 “but now I wrote (*graphō* – aor. indic.) to you not to associate with…”

1 Co.7:1 “but concerning which things you wrote (*graphō* – aor. indic.)…”

1 Co.7:5-6 “Do not deny one another, except by mutual consent for a season, so that you may be open for the prayer and you may be together again lest Satan tempt you on account of your lack of control. But I say this according to concession, not according to command (*epitagē*).”

1 Co.7:10 “And to the married I command (*parangellō*) – not I, but the Lord – a wife is not to be separated from *her* husband.”

1 Co.7:17 “If not as the Lord distributed to each one, as God has called each one, even so walk, and even so I command (*diatassō*) in all the churches.”

1 Co.7:19 “The circumcision is nothing and the uncircumcision is nothing, but keeping *the* **commandments** (*entolē*) of **God**.”

1 Co.7:25 “But concerning virgins I have no command (*epitagē*) of *the* Lord. But I give an opinion as one having been shown mercy by the Lord to be faithful.”

1 Co.9:9 “for it is written (*graphō* – perf. passive indic.) in the law of Moses, ‘You will not muzzle a threshing ox’”

1 Co.9:10 “Or does he say (*legō*) it by all means for our sake? For it was written (*graphō* – aor. passive indic.) for our sake because He who plows must plow in hope…”

1 Co.9:12 “If others share in *this* authority over you, *should* not we rather? On the contrary I did not use this authority, but we endure all things lest we should give any hindrance to **the gospel** (*euangelion*) **of the Christ**.”

1 Co.9:14 “Even so the Lord commanded (*diatassō*) those having proclaimed (*katangellō*) the gospel (*euangelion*) to live from the gospel (*euangelion*).”

1 Co.9:15 “But I have used nothing of these. And nor did I write (*graphō* – aor. indic.) these things so that it be done thus with me…”

1 Co.9:16 “For if I evangelize (*euangelizō*), I have no boast, for necessity is imposed on me. For woe is to me, if I do not evangelize (*euangelizō*).”

1 Co.9:18 “What then is my reward? That evangelizing (*euangelizō*) I should present the gospel (*euangelion*) without charge, so as not to make full use of my authority in the gospel (*euangelion*).”

1 Co.9:23 “But I do all things because of the gospel (*euangelion*), so that I might become a fellow-sharer *in it* with you.”

1 Co.9:27 “But I bruise my body and bring it to serve, not somehow proclaiming (*kērussō*) to others, I myself might become disqualified.”

1 Co.10:7 “even as it is written (*graphō* – perf. passive indic.), ‘The people sat down to eat and to drink…’”

1 Co.10:11 “these things happened to them as a warning, and they were written (*graphō* – aor. passive indic.) for our admonition”

1 Co.11:17 “But commanding (*parangellō*) this, I praise not, because you come together not for the better but for the worse.”

1 Co.11:19 “For there must also be factions among you, so that those approved among you should become manifest (*phaneros*).”

1 Co.11:34 “If anyone is hungry let him eat at home, lest you come together for judgment. And the rest I will direct (*diatassō*) as I come.”

1 Co.12:7-10 “But the manifestation (*phanerōsis*) of the spirit is given to each one for the profiting; for to whom indeed is given by the Spirit a word (*logos*) of wisdom (*sophia*) and to another a word (*logos*) of knowledge (*gnōsis*) according to the same Spirit, to another faith by the same spirit, and to another gifts of healings by the one spirit, and to another inworkings of might acts, and to another prophecy (*prophēteia*), and to another discrimination of spirits, to another kinds of tongues (*glōssa*), and to another interpretation of tongues.”

1 Co.12:17 “If the whole body *were* an eye, where *would be* the ear (*akoē*)? If the whole *were* an ear (*akoē*), where the nose?”

1 Co.12:28-30 “And God indeed appointed them in the church: first apostles, second prophets (*prophētes*), third teachers (*didaskalos*), then acts of power, then gifts of healings, helps, leadership, kinds of tongues (*glōssa*). *Are* all apostles, all prophets (*prophētes*), all teachers (*didaskalos*), all workers of mighty acts? Do all have gifts of healings. Do all speak (*laleō*) with tongues (*glōssa*)? Do all interpret?”

1 Co.12:31 “But be jealous of the gifts the greater. And yet a way beyond measure I show (*deiknumi*) you.” (the way of love in ch.13)

1 Co.13:1 “If I should speak (*laleō*) with the tongues (*glōssa*)of the men and of the angels, but I have not love, I have become noisy brass or clanging cymbal.”

1 Co.13:8 “*The* love never falls. But whether *there be* prophecies (*prophēteia*), they will cease; whether tongues (*glōssa*), they will stop; whether knowledge, it will cease.”

1 Co.14:2-6 “For he who speaks (*laleō*) with a tongue (*glōssa*) does not speak (*laleō*) to men but to God, for no one understands but in spirit he speaks (*laleō*) mysteries (*mustērion*). But he who prophesies (*prophēteuō*) speaks (*laleō*) edification and encouragement and comfort to men. He who speaks in a tongue (*glōssa*) edifies himself, but he who prophesies (*prophēteuō*) edifies *the* church. And I desire you all to speak (*laleō*) with tongues (*glōssa*), but more that you should prophesy (*prophēteuō*), and greater is he who prophesies (*prophēteuō*) than he who speaks with tongues (*glōssa*), except he should interpret so that the church might receive edification. But now, brothers, if I should come to you speaking (*laleō*) in tongues (*glōssa*), what will I profit you unless I speak (*laleō*) to you either by revelation (*apokalupsis*) or by knowledge, or by prophecy (*prophēteia*), or by instruction (*didachē*)?”

1 Co.14:9 “Thus also you, if you give an unintelligible word (*logos*) by the tongue (*glōssa*), how will he know what has been spoken (*laleō*), for it will be speaking (*laleō*) into air?”

1 Co.14:13-14 “Therefore he who speaks with a tongue (*glōssa*), let him pray that he might interpret. For if I pray with a tongue (*glōssa*), my spirit prays but my mind is fruitless.”

1 Co.14:18-19 “I thank God I speak (*laleō*) in tongues (*glōssa*) more than you all. But in [the] church I desire to speak (*laleō*) five words (*logos*) with my understanding so that I might instruct (*katēcheō*) others also, than a myriad words (*logos*) with a tongue (*glōssa*).”

1 Co.14:21-25 “In the law (*nomos*) it is written (*graphō* – perf. passive indic.), ‘By other tongues (*heteroglōssos*) and by other lips (*cheilos*) I will speak (*laleō*) to this people, and not even will they hear Me,’ says (*legō*) the Lord. So that the tongues (*glossa*) are for a sign (*sēmeion*), not to those who believe but to the unbelieving. But the prophecy (*prophēteia*) is not for the unbelieving but to those who believe. Therefore, if the whole church should come together to the same *place*, and all should speak (*laleō*) with tongues (*glossa*), and the ignorant or unbelieving should enter, will they not say that you are crazy?. But if all prophesy (*prophēteuo*), and some unbeliever or ignorant one should enter, he is reproved by all, he is examined by all. The secrets of his heart become manifest (*phaneros*), and so falling upon [the] face he will worship God, reporting (*apangellō*) that God is truly among you.”

1 Co.14:26-27 “Therefore, what is it brothers? Whenever you should come together each has a psalm (*psalmos*), has instruction (*didachē*), has a revelation (*apokalupsis*), has a tongue (*glōssa*), has an interpretation (). Let all things take place for edification. If any speaks (*laleō*) with a tongue (*glōssa*), *let it be* by two or at most three and in turn, and let one interpret ().”

1 Co.14:36 “Or from you did **the word** **of God** (*logos Theou* - both arts.) come forth? Or to you alone did it reach?”

1 Co.14:37 “If anyone seems to be a prophet (*prophētēs*) or spiritual, let him acknowledge that what I am writing (*graphō*) to you, because it is a **commandment** (*entolē*) **of** *the* **Lord**.”

1 Cor.14:39 “Thus, my brother, desire to prophesy (*prophēteuō*) and do not forbid to speak in tongues (*glōssa*).”

1 Co.15:1-2 “But I make known to you, brothers, the gospel (*euangelion*) which I evangelized (*euangelizō*) to you, which you also received, and in which you have stood, and by which you are saved, if you hold fast any word I evangelized (*euangelizō*) to you, unless you believed in vain.”

1 Co.15:3-4 “for I delivered to you at first what I also received, that Christ died for our sins according to the scriptures (*graphē* – pl, and that He was buried and that He has risen the third day according to the scriptures (*graphē* – pl.)”

1 Co.15:11-14 “Therefore, whether I or they, so we proclaim (*kērussō*) and so you believed. But if Christ is proclaimed (*kērussō*) that He has risen from [the] dead, how say some among you that there is not a resurrection of dead *ones*? But if there is not a resurrection of dead *ones*, neither has Christ risen. But if Christ has not risen, then also our proclamation (*kērugma*) *is* vain. Your faith is also vain.”

1 Co.15:45 “even as it is written (*graphō* – perf. passive indic.), ‘The first man Adam became a living soul…’”

1 Co.15:54 “then will come to pass the word (*logos*) which has been written (*graphō* – perf. passive part.), ‘The death is swallowed up into victory’”

1 Co.16:1 “And concerning the collection for the saints, even as I commanded (*diatassō*) the churches of Galatia, so also you must do.”

2 Co.1:13 “For we are not writing (*graphō* – pres. indic.) to you other than what you are either reading or even acknowledging…”

2 Co.1:19 “For **the of the God Son** , Jesus Christ, Who was proclaimed (*kērussō*) among you by us – by me and Sylvanus and Timothy – did not become ‘Yes’ and ‘No’, but in Him became ‘Yes. ’”

2 Co.1:20 “For so many promises (*epangelia*) of God are in Him the Yes, and therefore by Him the Amen, to God with glory by us.”

2 Co.2:3 “and I wrote (*graphō* – aor. indic.) this same thing, lest coming I should have grief from them whom I ought to rejoice in”

2 Co.2 :4 “out of much affliction and anxiety of heart I wrote (*graphō* – aor. indic.) to you”

2 Co.2:9 “for this I did even write (*graphō* – aor. indic.), so that I might know the proof of you…”

2 Co.2:12 “And coming to Troas for **the gospel** (*euangelion*) **of the Christ**, and a door having been opened to me by [the] Lord…”

2 Co.2:14 “And thanks to God, Who always leads us in triumph in Christ, and manifests (*phaneroō*) the sweet smell of His knowledge (*gnōsis*) by us in every place.”

2 Co.2:17 “for we are not, as the many, peddling **the word** **of God** (*logos Theou* - both arts.), but we speak (*laleō*) as from God, before God, in Christ”

**2 Co.3:2-3** “You are our epistle (*epistolē*) recorded (*engraphō*) in our hearts, known and read by all men, having been manifested (*phaneroō*) that you are an epistle (*epistolē*) of Christ ministered by us, recorded (*engraphō*) not with ink but by *the* spirit of the living God, not on tablets of stones but on fleshy tablets, *that is* hearts.”

2 Co.3:6-7 “Who also made us capable as ministers of a new covenant, not of letter (*gramma* – sing.) but of spirit, for the letter (*gramma* – sing.) kills but the spirit makes alive, but if the ministry of death, engraved in letters (*gramma* – pl.) on stones, took place in glory…”

2 Cor.4:2 “But we renounced the hidden things of the shame, not walking in deceit not distorting **the word** (*logos*) **of the God**, but by the manifestation (*phanerōsis*) of the truth (*alētheia*) commending ourselves to every conscience of men before God.”

2 Co.4:3-4 “But even if our gospel (*euangelion*) is hidden, it is hidden to those who are perishing, in whom the god of this age blinded the minds of the unbelieving for not seeing the illumination of **the gospel** (*euangelion*) **of the glory of the Christ**, Who is the image of God.”

2 Co.4:5 “For we do not proclaim (*kērussō*) ourselves, but Jesus Christ *the* Lord and ourselves your servants for Jesus’ sake.”

2 Co.4:10-11 “Always carrying about in the body the killing of Jesus, so that also the life of Jesus might be manifested (*phaneroō*) in our body. For we the living are always delivered unto death on account of Jesus, so that the life of Jesus also might be manifested (*phaneroō*) in our mortal flesh.”

2 Co.4:13 “according to what has been written (*graphō* – perf. passive part.), ‘I believed, therefore I spoke’”

2 Co.5:10-11 “For we must all be manifested (*phaneroō*) in front of the judgment-seat of Christ, so that each one might receive back for the things *done* by the body, according to what he practiced whether good or worthless (wicked). Therefore, having known the fear of the Lord, we persuade men. But we have been manifested (*phaneroō*) to God, and I expect also to have been manifested (*phaneroō*) in your consciences.”

2 Co.6:16-7:1 “And what agreement *is there* to God’s temple with idols? For you are a temple of *the* living God, even as God said (*legō*), ‘I will dwell among and walk among them, and I will be their God and they will be My people.’ Therefore, ‘Come out from the midst of them and be separated, says (*legō*) the Lord, ‘do not take hold of uncleanness and I will receive you.’ ‘And I will be as a Father to you, and you as sons and daughters’, says the Lord Almighty. Therefore, having these promises (*epangelia*), beloved, let us cleanse ourselves from every defilement of flesh and spirit, finishing holiness in [the] fear of God.”

2 Co.7:8 “because even if I grieved you by the epistle (*epistolē*), I do not regret *it* even if I did regret *it*, for I see that that epistle (*epistolē*) grieved you if even for a moment”

2 Co.7:12 “Therefore, if I also wrote (*graphō* – aor. indic.) to you, *it was* not because of the one having done wrong, nor because of the one having been wronged, but because of the manifesting (*phaneroō*) of our diligence toward you before God.”

2 Co.8:7-8 “But just as you abound in everything – in faith and in word and in knowledge and in all diligence and in our love to you, so that you may abound in this grace too. I speak not according to command (*epitagē*), but even my genuine testing of your love by the diligence of others.

2 Co.8:15 “as it is written (*graphō* – perf. passive indic.), ‘The one with much did not increase…’”

2 Co.8:18 “and we sent along with him the brother whose praise is in the gospel (*euangelion*) by all the churches.”

2 Co.9:1 “concerning the ministry which is unto the saints, it is unnecessary for me to write (*graphō* – pres. inf.) to you”

2 Co.9:9 “as it is written (*graphō* – perf. passive indic.), ‘He scattered; He gave to the poor…’”

2 Co.9:13 “they glorify God for the obedience of your profession (*homologeō*) to **the gospel** (*euangelion*) **of the Christ**, and for *the* generosity of *your* sharing with them and with all.”

2 Co.10:8-11 “for even if I should boast somewhat more about our authority, which the Lord gave us for edification and not for destruction, I will not be made ashamed, lest I should think to terrify you by the epistles (*epistolē*). ‘Because the letters (*epistolē*) indeed’, they say, ‘are heavy and powerful, but the presence in body weak, and the word (*logos*) to be despised.’ Let such a one reckon this, that such as we are by word (*logos*) in epistle (*epistolē*) being absent, so even in deed being present.”

2 Co.10:14 “For we do not overextend ourselves – as not reaching unto you – for even as far as you we came with the gospel (*euangelion*) of Christ.”

2 Co.10:16 “…to evangelize (*euangelizō*) into the *regions* beyond you, not to boast in another’s sphere in the things prepared *by him*.”

2 Co.11:4 “For if indeed he who comes proclaims (*kērussō*) another Jesus Whom we did not proclaim (*kērussō*), or you receive another spirit which you did not receive, or **another gospel** (*euangelion*) which you did not welcome, you endure *it* well!”

2 Co.11:5-6 “For I reckon *myself* to have been lacking no one of the outstanding apostles; and if even unskilled in the speech (*logos*), but not in the knowledge (*gnōsis*), but in every way having manifested (*phaneroō*) *ourselves* in all things unto you.”

2 Co.11:7 “…or did I perform a sin, humbling myself so that you might be exalted, because I evangelized (*euangelizō*) to you **the gospel** (*euangelion* – both arts., introverted order) **of God** without cost?”

2 Cor.12:4 “how he was carried away into the Paradise and heard unwordable (*arrhētos*) words (*rhēma*), which it is not proper for a man to speak (*laleō*)”

2 Co.13:2 “I foresaid (*prolegō*) and do forespeak (*prolegō*), as being present the second time and now being absent, to those having sinned before and to all the rest, ‘If I come, I will not spare further.’”

2 Co.13:7 “And I pray to God, you to do not any evil at all, so that we should not appear (*phainō*) approved, but that you should do the good, and we should be as if disapproved.”

2 Co.13:10 “I write (*graphō* – pres. indic.) these things being absent…”

Gal.1:6-9 “I marvel that you are so quickly removed from Him Who called you by [the] grace of Christ into **another gospel** (*euangelion*), which is not another, if there are not some who upset you and desire to distort **the gospel** (*euangelion*) **of the Christ**. But even if we or an angel from heaven should evangelize (*euangelizō*) to you apart from what we evangelized (*euangelizō*) to you, let him be accursed. As we have said above, even now I say again – if anyone evangelizes (*euangelizō*) you apart from what you accepted, let him be accursed.”

Gal.1:11 “For I make known to you, brothers, the gospel (*euangelion*) which was evangelized (*euangelizō*) by me, that it is not according to man.”

Gal.1:16 “… to reveal His Son in me, so that I might evangelize (*euangelizō*) Him among the nations, immediately I sought advice not from flesh and blood…”

Gal.1:20 “But what things I write (*graphō* – pres. indic.) to you, behold, *it is* before God, because I do not lie”

Gal.1:23 “But they were hearing only, ‘He who once persecuted us now evangelizes (*euangelizō*) the faith which he once destroyed.’”

Gal.2:2 “But I went up according to revelation (*apokalupsis*) and presented to them **the gospel** (*euangelion*) **which I proclaim** (*kērussō*) among the nations, but alone to those who are recognized, *lest* somehow I run or did run in vain.”

Gal.2:5 “… to whom we yielded in the submission not even for an hour, so that **the truth of the gospel** (*euangelion*) might continue for your sake.”

Gal.2:7 “But on the contrary, *when* they saw that I was entrusted with **the gospel** (*euangelion*) **of the uncircumcision**, even as Peter *that* of the circumcision…”

Gal.2:14 “But when I saw that they are not consistent toward **the truth of the gospel** (*euangelion*), I said to Cephas before all, ‘If you being a Jew are living nation-like and not Jew-like, how is it you compel the nations to Judaize?’”

Gal.3:1 “O ignorant Galatians, who bewitched you, before whose eyes Jesus Christ was written before (*prographō*) having been crucified.”

Gal.3:2 “This only I want to learn from you, did you receive the spirit by works of law (*nomos*) or by report (*akoē*) of faith?”

Gal.3:5 “Therefore, He Who provides you the spirit and energizes works of power among you, *is it* by works of law (*nomos*) or by report (*akoē*) of faith?”

Gal.3:8 “the scripture (*graphē* – sing.) foreseeing (*prooraō*) that God justifies the nations by faith…”

Gal.3:10 “as many as are from works of law (*nomos*) are under a curse, for it is written (*graphō* – perf. passive indic.), ‘Accursed *is* everyone who continues not in all things which have been written (*graphō* – perf. passive part.) in the book (*biblion*) of the law (*nomos*) to do them”

Gal.3:13-22 “Christ freed us from **the curse of the law** (*nomos*), having become a curse on our behalf, (for it has been written (*graphō* – indic. perf. passive), ‘Under a curse *is* everyone who hangs upon a tree.’) so that the praise of Abraham might come to pass to the nations in Christ Jesus, so that we might receive **the promise** (*epangelia*) **of the spirit** by the faith. Brothers, I speak according to man, ‘No one sets aside or adds to *it*, though *it be* a man’s will, having been validated.’ But to Abraham and to his seed were spoken (*legō*) the promises (*epangelia*). He says (*legō*) not, ‘And to the seeds’ as upon many, but as upon One, ‘And to your seed’, Who is Christ. And this I say, ‘The law (*nomos*) having come to pass after four hundred thirty years does not invalidate a covenant prevalidated by God, so as to nullify the promise (*epangelia*). For if the inheritance *is* from [the] law (*nomos*), *it is* no longer from [the] promise (*epangelia*), but God dealt graciously with Abraham by promise (*epangelia*). To what *purpose*, therefore, *is* the law (*nomos*)? It was added by reason of the transgressions, until what *time* might come the Seed to Whom it has been promised (*epangellomai*), being commanded (*diatassō*) by angels in [the] hand of a mediator. And the mediator is not of one, but God is one. Therefore, is the law (*nomos*) against **the promises** (*epangelia*) **of God**? May it not be! For if a law (*nomos*) were given which is able to make alive, truly the righteousness would have been from [the] law (*nomos*). But the scripture (*graphē* – sing. – the Law of v.21) made all these things prisoner under sin, so that the promise (*epangelia*) from [the] faithfulness of Jesus Christ might be given to those who believe.”

Gal.3:22 “but the scripture (*graphē* – sing. – the Law of v.21) made all these things prisoner…”

Gal.3:29 “And if you *are* Christ’s, then you are a seed of Abraham, heirs according to [the] promise (*epangelia*). ”

Gal.4:13 “But you have known that because of weakness of the flesh I evangelized (*euangelizō*) to you first of all.”

Gal.4:22 “for it is written (*graphō* – perf. passive indic.) that Abraham had two sons…”

Gal.4:23 “But indeed, he who *was* from the slave-woman has been born according to [the] flesh, but he who was from the free-woman by [the] promise (*epangelia*).”

Gal.4:27 “for it is written (*graphō* – perf. passive indic.), ‘Rejoice barren one who does not bear…’”

Gal.4:28 “But we, brothers, according to Isaac are children of promise (*epangelia*).”

Gal.4:30 “but what says (*legō*) the scripture (*graphē* – sing.)? ‘Cast out the servant and her son…’”

Gal.5:11 “But I, brothers, if I still proclaim (*kērussō*) circumcision, why yet am I persecuted? Then the cause of stumbling of the cross has been destroyed.”

Gal.5:18-19 “But if you are led by spirit, you are not under [the] law (*nomos*). And the works of the flesh are manifest (*phaneros*), which are: lewdness, uncleanness, indecency…”

Gal.5:21 “jealousies, drunkennesses, revelries, and the like, which I tell you beforehand (*prolegō*), even as I told you before (*prolegō*), that those practicing such things will not inherit *the* kingdom of God.”

Gal.6:11 “See with how large letters (*gramma*) I wrote (*graphō* – aor. indic.) to you with my hand”

Eph.1:12-13 “…for us to be to [the] praise of His glory, who have prior-expected in the Christ, in Whom even you, having heard **the word** (*logos*) **of the truth** (*alētheia*), **the gospel** (*euangelion*) **of your salvation**, in Whom also having believed, you were sealed by **the Spirit the Holy of the promise** (*epangelia*).”

Eph.2:12 “… that you were at that season apart from Christ, alienated from the citizenship of Israel, foreigners from **the covenants of the promise** (*epangelia*), not having an expectation and without God in the world.”

Eph.2:15 “…having nullified the law (*nomos*) of commandments (*entolē*) in decrees (*dogma*), so that He might create in Himself the two into one new man, making peace…”

Eph.2:17 “And coming, He evangelized (*euangelizō*) peace to you who *were* far away and peace to those nearby.”

Eph.3:2-6 “…seeing that you heard the dispensation of the grace of God, which was given to me for you, that according to revelation (*apokalupsis*) was made known to me the mystery (*mustērion*), as I wrote before (*prographō*) in brief, toward which you are able, reading *it*, to understand my insight into the mystery (*mustērion*) of the Christ, which in other generations was not made known to the sons of the men, as now it was revealed (*apokaluptō*) to His holy apostles and prophets in spirit, the nations to be fellow-heirs and fellow-bodied and **fellow-partakers of the promise** (*epangelia*) in Christ Jesus by the gospel (*euangelion*)

Eph.3:8 “…to me the lesser of all saints this grace was given, to evangelize (*euangelizō*) to the nations the untraceable riches of the Christ…”

Eph.4:11 “And He Himself gave on the one hand the apostles, and on the other the prophets (*prophētēs*), and the evangelists (*euangelistēs*), and the pastors – even teachers (*didaskolos*).”

Eph.5:13-14 “But all these things being reproved are manifested (*phaneroō*) by the light (*phōs*). For everything being manifested (*phaneroō*) is light (*phōs*). Therefore, it says (*legō*), ‘Arouse, you sleeping ones, and arise from the dead, and Christ will shine on you.’”

Eph.5:25-26 “Husbands love *your* wives, even as Christ also loved the church and delivered Himself for it, so that He might consecrate it, cleansing *it* with the washing of the water by [the] word (*rhēma*)”

Eph.6:2-3 “’Honor your father and mother’, which is the first commandment (*entolē*) with a promise (*epangelia*), ‘So that it may be well unto you and you will be long-lived upon the earth.’”

Eph.6:15 “…and having shod the feet with [the] **readiness of the gospel** (*euangelion*) **of the peace**…”

Eph.6:17 “…and the sword of the Spirit, which is **God’s word** (*rhēma*)”

Eph.6:19 “…and on my behalf, so that a message (*logos*) may be given me, in opening my mouth with boldness to make known **the Mystery** (*mustērion*) **of the gospel** (*euangelion*) …”

Phi.1:5 “…for your fellowship in the gospel (*euangelion*) from the first day until now…”

Phi.1:7 “Even as it is just for me to think this concerning you all, because of my having you in *my* heart, both in my chains and in the defense and confirmation of the gospel (*euangelion*), you all being my fellow-sharers of the grace.”

Phi.1:12-13 “But I want you to know, brothers, that my affairs have come rather for [the] advancement of the gospel (*euangelion*), so as to become manifest (*phaneros*) my chains in Christ to the whole praetorium and to all the rest.”

Phi.1:15-17 “Some indeed proclaim (*kērussō*) Christ even from spite and strife, but some also from good will. These indeed, knowing from love that I stand for [the] defense of the gospel (*euangelion*), but those from selfish ambition declare (*katangellō*) Christ not with pure motive, supposing to stir up trouble for my chains.”

Phil.1:19 “I Paul wrote (*graphō* – aor. indic.) with my hand – I will repay”

Phil.1:21 “being persuaded of your obedience, I wrote (*graphō* – aor. indic.) to you, knowing that you will do even above what I speak (*legō*)”

Phi.1:27 “Only exercise a citizenship worthy of **the gospel** (*euangelion*) **of the Christ**, so that whether coming and seeing you, or being away I should hear the things concerning you, that you stand in one spirit, fighting together with one soul for **the faith of the gospel** (*euangelion*).”

Phi.2:22 “But you know the proof of him, that as a child to a father he served with me in the gospel (*euangelion*).”

Phi.3:1 “for me to write (*graphō* – pres. inf.) the same things to you…”

Phi.4:3 “Yes, I beg you also, true yoke-fellow, assist these women who fought together with me in the gospel (*euangelion*), also with Clemens and the rest of my fellow-workers, whose names are in [the] book (*biblos*) of life.”

Phi.4:15 “But you Philippians have known also that in [the] **beginning of the gospel** (*euangelion*) when I came from Macedonia not a church shared with me in the matter of giving and receiving except you alone.”

Col.1:5 “…because of the expectation which is stored away for you in the heavens, which (hope) you heard before in **the word** (*logos*) **of the truth** (*alētheia*) **of the gospel** (*euangelion*).”

Col.1:8 “…who (Epaphras) also declared (*dēloō*) to us your love in spirit.”

Col.1:23 “…seeing that you continue in the faith, founded and firmly based and not shifted from **the expectation of the gospel** (*euangelion*) which you heard, which being proclaimed (*kērussō*) in all creation which *is* under the heaven, of which I, Paul, became a deacon.”

Col.1:25 “of which I became a minister according to the stewardship of God which was given to me for you, to fill up **the word** **of God** (*logos Theou* - both arts.)”

Col.1:26 “the mystery (*mustērion*) which has been hidden from the ages and from the generations – but now it was manifested (*phaneroō*) to His saints”

**Col.3:4**  “When Christ our life should be manifested (*phaneroō*), then also you will be manifested (*phaneroō*) with Him in [the] glory.”

Col.4:3-4 “that God would open to us a door of the word (*logos*), to speak (*laleō*) the mystery (*mustērion*) of the Christ, because of which I have even been chained, that I might manifest (*phaneroō*) it as it behooves me to speak (*laleō*)”

Col.4:10 “Aristarchus my fellow-prisoner greets you, and Mark the cousin of Barnabas (concerning whom you received commandments (*entolē*) – if he should come to you, welcome him)”

Col.4:16 “And when the epistle (*epistolē*) should be read among you, see to it that it be read even in the church of Laodiceans, and the one from Laodicea that even you should read *it*.”

1 Th.1:5 “For our gospel (*euangelion*) came not unto you by word (*logos*) only, but also by power and by spirit holy and in much conviction, even as you have known what manner *of men* we became among you, on account of you.”

1 Th.2:2 “But suffering previously and being insulted at Philippi, as you have known, we took courage in our God to speak (*laleō*) to you **the gospel** (*euangelion*) **of God** in much opposition.”

1 Th.2:4 “But as we have been approved by God to be entrusted with the gospel (*euangelion*), even so we speak (*laleō*), not as pleasing men but God, Who proves our hearts.”

1 Th.2:8-9 “Thus yearning for you, we were pleased to impart to you not only **the gospel** (*euangelion*) **of God**, but also our own souls, because you became beloved to us. For you remember, brothers, our labor and hardship, working night and day to not be a financial burden to any of you, we proclaimed (*kērussō*) to you **the gospel** (*euangelion*) **of God**.”

1 Th.2:13 “And for this *reason* we also thank God constantly, because receiving **a word** of report (*akoē*) from us **of God**, you welcomed *it* not as a word of men, but as it is truly **a word of God** (no arts.), which also energizes in you who believe.”

1 Th.3:2 “…and we sent Timothy our brother and fellow-worker of God in **the gospel** (*euangelion*) **of the Christ**, for establishing and encouraging (*parakaleō*) you concerning your faith.”

1 Th.3:4 “for even when we were with you, we told you before (*prolegō*) that we are about to be troubled, as even it happened and you have known *it*”

**1 Th.3:6** “But now Timothy having come to us from you and having evangelized (*euangelizō*) to us your faith and love and that you have a good remembrance of us always, and you longing to see us even as we *do* you – “

1 Th.4:1-2 “Finally, therefore, brothers, we urge you and encourage in [the] Lord Jesus that even as you accepted from us how you ought to walk and to please God, even so walk so that you might abound more. For you have known what commands (*parangelia*) we gave you by the Lord Jesus.”

1 Th.4:9 “concerning brotherly-love I have not need to write (*graphō* – pres. inf.) to you…”

1 Th.4:10-11 “… for you even do it toward all the brothers in all Macedonia. But we encourage you, brothers, to abound more and to aspire to live quietly and to practice your own *affairs* and to work with your own hands, even as we commanded (*parangellō*) you.”

1 Th.5:1 “concerning the times and the seasons, brother, I have not need to write (*graphō* – pres. inf.) to you”

1 Th.5:27 “I charge you solemnly by the Lord the epistle (*epistolē*) to be read by all the brothers.”

2 Th.1:8 “…in fire of flame appointing punishment on those not having known God and those not obeying **the gospel** (*euangelion*) **of our Lord Jesus**.”

2 Th.2:8 “And then the lawless one will be revealed (*apokaluptō*), whom the Lord Jesus will kill by the breath (spirit) of His mouth and will destroy by the shining forth (*epiphaneia*) of His presence.”

2 Th.2:14 “…unto which He even called you by our gospel (*euangelion*), for obtaining *the* glory which *is* of our Lord Jesus Christ.”

2 Th.2:15 “Therefore, brothers stand firm and hold fast the traditions (*paradosis*), as you were taught whether by word (*logos*) or by our epistle (*epistolē*).”

2 Th.3:4 “And we have been persuaded in [the] Lord about you, that the things we command (*parangellō*), you both are doing and will do.”

2 Th.3:6 “But we command (*parangellō*) you, brothers, in the name of our Lord Jesus Christ to keep yourselves from every brother walking disorderly and not according to the tradition (*paradosis*) which they received from us.”

2 Th.3:10 “For even when we were with you we commanded (*parangellō*) you this – that if any would not work, neither shall he eat.”

2 Th.3:12 “But we command (*parangellō*) such ones and encourage in [the] Lord Jesus Christ, so that working with quietness they might eat their own loaf.”

2 Th.3:14 “And if anyone does not obey our word (*logos*) by the epistle (*epistolē*), take note of that one not to mix with *him*, in order that he might be made ashamed.”

2 Th.3:17 “The greeting of Paul in my own hand, which is a sign in every epistle (*epistolē*), thus I write (*graphō* – pres. indic.).”

**1 Ti.1:1** “Paul, apostle of Christ Jesus by command (*epitagē*) of God our Saviour and Christ Jesus our hope.”

1 Ti.**1:3-5** “Even as I encouraged you to remain at Ephesus, *while* I was going into Macedonia, so that you might command (*parangellō*) some not to teach differently, nor to heed myths and endless genealogies, which cause speculations rather than God’s stewardship which *is* in faith. But the goal of the command (*parangelia*) is love from a pure heart and from a good conscience and from unhypocritical faith.”

1 Ti.1:11 “…according to **the gospel** (*euangelion*) **of the glory of the happy God**, which (gospel) I was entrusted.”

1 Ti.**1:18** “This command (*parangelia*) I commit to you, child Timothy, according to the prophecies (*prophēteia*) which are going ahead of you, so that you might wage the good warfare by them.”

1 Ti.2:5-7 “For *there is* one God, and one Mediator of God and men, *the* Man Christ Jesus, Who giving Himself a ransom on behalf of all, the testimony (*marturion*) *was* for its own seasons, for which I was appointed a proclaimer (*kērux*) and apostle – I speak truth (*alētheia*) I lie not – a teacher (*didaskalos*) of nations in faith and truth (*alētheia*).”

1 Ti.2:9-10 “Likewise also wives to adorn themselves with modest apparel, with modesty and moderation, not with hair-do’s and gold or pearls or expensive clothing, but by good works, which is fitting for wives professing (*epangellomai*) piety.”

1 Ti.3:14 “these things I write (*graphō* – pres. indic.) to you, expecting to come to you shortly”

1 Ti.3:15-16 “A pillar and base of the truth (*alētheia*) and confessedly (*homologoumenōs*) great is **the of the piety mystery** (*mustērion*), which was manifested (*phaneroō*) in flesh, was justified in spirit, appeared to angels, was proclaimed (*kērussō*) among [the] nations, was believed in [the] world, was taken up in glory.”

1 Ti.4:4-5 “nothing rejected being received with thanksgiving, for it is sanctified by **a word of God** (no arts.) and petition”

1 Ti.4:8 “For the bodily exercise is profitable for a little, but the godliness is profitable for all things, having a **promise** (*epangelia*) **of the present and the coming life**.”

1 Ti.4:11 “These things command (*parangellō*) and teach (*didaskō*).”

1 Ti.4:15 “Cultivate these things. Be in these things, so that your advancement may be manifest (*phaneros*) to all.”

1 Ti.5:7 “And command (*parangellō*) these things, so that they may be beyond reproach.”

1 Ti.5:18 “the scripture (*graphē* – sing.) says (*legō*), ‘Muzzle not a threshing ox…’”

1 Ti.6:12 “Fight the good fight of the faith; seize the age-abiding life for which you were called and professed (*homologeō*) the good profession (*homologia*) before many witnesses (*martus*).”

1 Ti.6:13-15 “I command (*parangellō*) you before the God Who gives life to all these things, and Christ Jesus Who witnessed (*martureō*) the good profession (*homologia*) in presence of Pontius Pilate, for you to keep the commandment (*entolē*) spotless, beyond reproach until the epiphany (*epiphaneia*) of our Lord Jesus Christ, which the happy and only Sovereign, the King of those reigning and Lord of those ruling, will show (*deiknumi*) in its own seasons.”

1 Ti.6:17 “Command (*parangellō*) the rich in the present age not to be high-minded, nor to hope in the uncertainty of riches, but in God Who gives us all things richly for enjoyment.”

1 Ti.6:20-21 “O Timothy! Guard the deposit (*parathēkē*), turning aside from the vile empty chatterings and contradictions of the falsely-named "knowledge, which some professing (*epangellomai*) have missed the mark concerning the faith…”

2 Ti.1:1 “Paul, apostle of Christ Jesus by means of God's will, according to **the promise** (*epangelia*) **of life which is in Christ Jesus**…”

2 Ti.1:8-11 “Therefore may you not be ashamed of **the testimony** (*marturion*) **of our Lord**, norof me His prisoner, but suffer evil together with the gospel (*euangelion*) according to God’s power, Who having saved us and having called us with a holy calling, not according to our works but according to His own purpose and grace, which was given to us in Christ Jesus before age-times, but now having manifested (*phaneroō*) by the epiphany (*epiphaneia*) of our Saviour Christ Jesus, having indeed destroyed the death, and having brought to light (*phōtizō*) life and incorruption by the gospel (*euangelion*), unto which I was appointed a proclaimer (*kērux*) and apostle and teacher (*didaskalos*).”

2 Ti.2:8 “Remember Jesus Christ having been raised from [the] dead, from [the] seed of David according to my gospel (*euangelion*).”

2 Ti.2:9 “in which (gospel) I suffer evil to point of chains, but **the word** **of God** (*logos Theou* - both arts.) is not chained”

2 Ti.3:15 “and that from childhood you have known the holy scriptures (*ta hiera grammata* – pl.), which are able to give you wisdom for salvation by the faith which is in Christ Jesus”

**\*\*\***2 Ti.3:16 “every scripture (*graphē* – sing.) *is* God-breathed and profitable for teaching, for reproof, for correction, for discipline which is in righteousness”

2 Ti.4:1 “I declare solemnly (*diamarturmomai*) before God and Christ Jesus, Who is about to judge living and dead, both His epiphany (*epiphaneia*) and His kingdom…”

2 Ti.4:2 “Proclaim (*kērussō*) the word (*logos*). Stand ready (or ‘keep busy’) in-season, out-of-season. Convict (*elenchō*), rebuke (*epitimaō*), encourage (*parakaleō*) with all patience and instruction (*didachē*).”

2 Ti.4:3-4 “For there will be a season when they will not bear with **the sound teaching** (*didaskalia*), but according to their own passions they will heap up teachers (*didaskalos*) to themselves, tickling the ear (*akoē*). And indeed they will turn the ear (*akoē*) away from the truth (*alētheia*) and will wander after the myths.”

2 Ti.4:5 “But you be sober in all things, suffer evil, do *the* work of an evangelist (*euangelistēs*), fully accomplish your deaconship.”

2 Ti.4:8 “*As for the* rest, the of the righteousness crown is stored up for me, which the Lord the righteous Judge will reward me in that day, and not to me only but also to all those having loved His epiphany (*epiphaneia*).”

2 Ti.4:13 “Bring the cloak which I left behind at Troas with Carpus when you come – and the books (*biblion*), especially the parchments (*membrana*).”

2 Ti.4:17 “But the Lord stood with me and empowered me, so that by me the proclamation (*kērugma*) might be accomplished and all the nations might hear. And I was delivered from [the] mouth of a lion.”

Ti.1:1-3 “Paul, slave of God and apostle of Jesus Christ, according to [the] faith of God's elect and [the] acknowledgment of **truth** (*alētheia*) **which is according to piety**, in expectation of age-abiding life which the unlying God promised (*epangellomai*) before age-times, but in its own seasons manifested (*phaneroō*) **His word** (*logos*) by [the] proclamation (*kērugma*), which I was entrusted with according to [the] **command** (*epitagē*) **of our Savior God**…”

Ti.**1:5** “For this reason I left you behind in Crete, so that you should set in order the things lacking, and you should appoint elders by city, as I commanded (*diatassō*) you.”

Ti.1:14 “not paying attention to Jewish myths, even **commandments** (*entolē*) **of men**, who are turning *some* away from the truth”

Ti.2:5 “subordinated to their own husbands, lest **the word** **of God** (*logos Theou* - both arts.) be blasphemed”

Ti.2:11-14 “For the grace of God bringing salvation to all men shone forth (*epiphainō*), teaching (*paideuō*) us that denying the impiety and the worldly passions we should live soundly and righteously and piously in the present age, waiting for the happy expectation, even *the* epiphany (*epiphaneia*) of the glory of our great God and Saviour Jesus Christ, Who gave Himself on our behalf so that He might redeem us from every lawlessness and might purify to Himself a peculiar people, zealous for good works.”

Ti.2:13-15 “Looking for the happy hope, even the epiphany (*epiphaneia*) of the glory of our great God and Saviour Jesus Christ, Who gave Himself on our behalf so that He might redeem us from every lawlessness and might purify to Himself a peculiar people, zealous for good works. Speak these things and encourage and reprove with all command (*epitagē*). Let no one despise you.”

Ti.3:4-5 “And when the kindness and the philanthropy of our Saviour God shone forth (*epiphainō*), not by works which *were* in righteousness which we did, but according to His mercy He saved us by a washing of rebirth and renewal of holy spirit…”

**Philem.1:8-9** “Therefore, having much boldness in Christ to command (*epitassō*) you what is proper, for the sake of love I beg rather, being such a one as Paul *the* elder, but now even *the* prisoner of Christ Jesus.”

Philem.1:13 “…whom (Onesimus) I desired to hold onto for myself, so that he might serve me on your behalf in **the chains of the gospel** (*euangelion*).”

**Heb.1:3** “Who being *the* radiance of the glory and *the* exact likeness of His nature, and sustaining all these things by **the word** (*rhēma*) **of His power**, performing *the* cleansing of the sins, He sat down at the right hand of the Majesty on high”

Heb.2:11-12 “For both He Who sanctifies and they who have been sanctified *are* all from One, for which reason He is not ashamed to call them brothers, saying (*legō*), ‘I will declare (*apangellō*) Your name to My brothers. In [the] midst of *the* church I will sing to You.”

Heb.3:1 “Therefore, holy brothers, partners in the epouranian calling, think upon the Apostle and High Priest of our profession (*homologia*) – Jesus.”

Heb.3:14-4:1 “For we have become partners of the Christ, if only we hold fast the beginning of our conviction firm until [the] end, in the speaking (*legō*), ‘Today if you should hear His voice (*phōnē*), harden not your hearts, as in the provocation.’ For who having heard provoked? But *was it* not all who came out of Egypt by Moses? And whom was He angry with forty years? *Was it* not with those who sinned, whose corpses fell in the desert? And to whom did He swear (*omnuō*) not to enter His resting-place, if not those who rebelled? And we see that they could not enter in because of unbelief. Therefore, let us fear lest a promise (*epangelia*) being left *us* to enter into His resting-place, it might seem any of you have fallen short *of it*.”

Heb.4:2 “For even we are evangelized (*euangelizō*) just like those also, but the word (*logos*) of the report (*akoē*) did not profit them, not having been united with the faith of those who did hear *it*.”

Heb.4:6 “Because therefore it remains *for* some to enter into it, and the first to be evangelized (*euangelizō*) not to enter because of disobedience.”

Heb.4:12-13 “For **the word** **of God** (*logos Theou* - both arts.) *is* living and powerful and sharper than every double-edged sword and penetrating as far as division of soul and spirit, and joints and marrow, and able to judge imaginations and intents of heart. And there is not a creation hidden before Him, but all things *are* naked and exposed to His eyes – about Whom **the word** (*logos*) is for us.”

Heb.4:14 “Therefore having a great High Priest Who has gone through the heavens, Jesus the Son of God, let us hold fast the profession (*homologia*).”

Heb.5:9-11 “And having been perfected, He became to all who obey Him a cause of salvation age-abiding, addressed by God as ‘High-priest according to the order of Melchisedek,’ concerning Whom we have much to say, the word (*logos*) even hard to explain, since you have become lazy in the ears (*akoē*).”

Heb.6:5 “and tasting **God’s good word** (*rhēma*), and powers of *the* age that is coming”

Heb.6:11-17 “And we lust for each one of you to show the same diligence for the conviction of the expectation until [the] end, lest you become lazy, rather than imitators of those inheriting the promises (*epangelia*) by faithfulness and patience. For God promising (*epangellomai*) Abraham swore (*omnuō*) by Himself, because He thought to swear (*omnuō*) by no one greater, saying (*legō*), ‘Surely if praising, I will praise you, and multiplying I will multiply you.’ And thus waiting patiently, he obtained the promise (*epangelia*). For men swear (*omnumi*) by the greater, and the oath (*orkos*) for confirmation *is* to them an end of all dispute, by which God intending to show more to **the heirs of the promise** (*epangelia*) the unchangeableness of His intention guaranteed by oath (*orkos*).”

Heb.7:5-6 “And indeed those of the sons of Levi receiving the priesthood have a commandment (*entolē*) to tithe the people according to the law (*nomos*), that is their brothers, although having come from the loins of Abraham. And he who is not descended from *him* has tithed Abraham and has praised him who has the promises (*epangelia*).”

Heb.7:15-19 “And yet it is far more evident if according to the likeness of Melchizedek another priest arises who has come not according to *the* law (*nomos*) of fleshy commandments (*entolē*) but according to *the* power of life indestructible, for it is testified (*martureō*), ‘You are a priest unto the age according to the order of Melchizedek. For there is indeed a nullification of *the* **foregoing commandment** (*entolē*) because of its weakness and unprofitability. For the law (*nomos*) perfected nothing, but *the* bringing in of a greater hope by which we draw near to God.”

Heb.8:4-6 “Therefore, if indeed He were upon earth, He would not even be a priest, there being those offering the gifts according to law (*nomos*), who serve as pattern and shadow of the heavenlies, even as Moses has been warned being about to complete the Tent. For He says (*phēmi*), ‘See *that* you make all things according to the pattern (*tupos*) which was shown (*deiknumi*) to you in the mount. But now He has obtained a far superior priestly service, even as He is also mediator of a better covenant, which has been legally founded (*nomotheteō*) on better promises (*epangelia*).”

Heb.9:7-8 “… and into the second, once in the year, only the high priest, not without blood, which he offers on behalf of himself and the ignorance-sins of the people, the Spirit the Holy indicating (*dēloō*) this, the way of the Holies not yet to have been manifested (*phaneroō*), the first tent having yet a standing.”

Heb.9:15 “And for this reason He is mediator of a new covenant, that by death happening for redemption of the transgressions under the first covenant the called ones might receive **the promise** (*epangelia*) **of the age-abiding inheritance**.”

Heb.9:19-20 “For **every commandment** (*entolē*) **according to the law** (*nomos*) having been spoken (*laleō*) by Moses, taking the blood of the calves and the goats, with water and scarlet wool and hyssop, he sprinkled both the book (*biblion*) itself and all the people, saying (*legō*), ‘This is the blood of the covenant which God commanded (*entellomai*) for you.’”

Heb.9:23-26 “*It is* necessary, therefore, the copy indeed of the things in the heavens to be purified by these, and the upper-heavenly things themselves with better sacrifices than these. For Christ entered not into [the] hand-made Holies, antitypes of the true (*alēthinos*), but into the heaven itself to appear (*emphanizō*) now in the face of God on our behalf; neither that He should offer Himself repeatedly, just as the high-priest enters into the Holies every year with [the] blood of another. Otherwise, it was necessary for Him to suffer repeatedly from [the] overthrow of *the* world, but now once at [the] end-time of the ages He has been manifested (*phaneroō*) for [the] removal of the sin by the sacrifice of Himself.”

Heb.10:7 “then I said (*legō*), ‘Behold I come – in the scroll (*kephalis*) of the book (*biblion*) it is written (*graphō* – perf. passive indic.) concerning me – to do Your will, God’”

Heb.10:23 “Let us hold firm the profession (*homologia*) of the expectation unwavering, for He Who promised (*epangellomai*) is faithful.”

Heb.10:36 “For you have need of perseverance, so that having done the will of God you might receive the promise (*epangelia*).”

Heb.11:3 “by faith we understand the ages to have been mended by **God’s word** (*rhēma*), for that which is seen to come not from phenomenal things”

Heb.11:9-14 “By faith he (Abraham) sojourned in [the] land of the promise (*epangelia*) as a foreigner, dwelling in tents with Isaac and Jacob the joint-heirs of **the promise** (*epangelia*) **the very same**, for he looked forward to the city having the foundations, whose workman and builder is God. By faith also sterile Sarah herself received strength for founding a posterity, even *when* past [the] season of *her* age, because she considered Him faithful Who promised (*epangellomai*). Therefore even from one *man*, and him having been made dead, were born *such* even as the stars of the heaven in the quantity, and as the sand which *is* by the shore of the sea the innumerable. All these died according to *their* faith, not having received the promises (*epangelia*), but having seen them at a distance, both welcoming *them* and professing (*homologeō*) that they are foreigners and refugees upon the earth. For those saying such things reveal (*emphanizō*) that they seek after a homeland.”

Heb.11:17-18 “By faith Abraham, having been tested, offered up Isaac, even he who received the promises (*epangelia*) offered up *his* only-begotten, concerning whom it was spoken (*laleō*), ‘In Isaac your seed will be called (*kaleō*).’”

Heb.11:32-33 “And what yet do I say? For the time would fail me telling (*diēgeomai*) about Gideon, Barak, Sampson, Jephthae, David also and Samuel and the prophets (*prophētēs*), who by faith conquered kingdoms, worked righteousness, obtained promises (*epangelia*), muzzled mouths of lions.”

Heb.11:39 “And all these, being testified (*martureō*) by the*ir* faith, were not recompensed the promise (*epangelia*)...”

Heb.12:18-19 “For you have not come to what can be touched and has been burnt with fire and to darkness and to gloom and to whirlwind, and to blare of trumpet and to voice of words (*rhēma*), which those who heard excused themselves for the word (*logos*) not to be given to them more”

Heb.12:21 “And so fearful was the appearing (*phantazō*) *that* Moses said, ‘I am terrified and trembling.’”

Heb.12:25-27 “See *that* you reject not Him Who speaks (*laleō*). For if they escaped not who rejected Him Who warns (*chrēmatizō*) on [the] earth, much more we who turn away from Him Who *speaks* from [the] heavens, Whose voice (*phōnē*) then shook the earth, but now He has promised (*epangellomai*) saying (*legō*), ‘Yet once, I will shake not only the earth but also the heaven.’ And the ‘Yet once’ makes clear (*dēloō*) *the* removal of the things shaken, as *what* has been made, so that the things not being shaken might remain.”

Heb.13:7 “Remember those ruling over you, whoever spoke (*laleō*) to you **the word** **of God** (*logos Theou* - both arts.)…”

Heb.13:15 “By Him, therefore, let us offer a sacrifice of adoration always to God, that is, a fruit of lips professing (*homologeō*) His name.”

Jam.1:12 “Happy a man who endures testing, for becoming approved he will receive the crown of the life which He promised (*epangellomai*) to those who love Him.”

Jam.2:5 “Listen, my beloved brothers, has not God chosen the poor of the world, *being* rich in faith and heirs of the kingdom which He promised (*epangellomai*) to those who love Him.”

Jam.2:8 “if however, you complete *the* royal law according to the scripture (*graphē* – sing.), “Love your neighbor as yourself…’”

Jam.2:18 “But someone may say, ‘You have faith and I have works.’ Show (*deiknumi*) me your faith apart from the works, and I will show (*deiknumi*) you the faith out of my works.”

Jam.2:23 “the scripture (*graphē* – sing.) was fulfilled which says (*legō*), ‘Abram believed God…’”

Jam.3:13 “Who is wise and understanding among you? Let him show (*deiknumi*) out of the good conduct his works in meekness of wisdom (*sophia*)…”

Jam.4:5 “or do you suppose the scripture (*graphē* – sing.) speaks (*legō*) in vain.”

\*\*\*1 Pe.1:10-12 “… concerning which salvation prophets (*prophētēs*), who prophesied (*prophēteuō*) concerning the grace unto you, sought out and searched out, searching for what or what kind of season the Spirit of Christ in them was showing (*dēloō*), foretestifying (*promarturomai*) the sufferings for Christ and the glories after these things, to whom it was revealed (*apokaluptō*), not because *it was* to themselves, but to us these things served which were now announced (*anangellō*) to you by those who evangelized (*euangelizō*) you by spirit holy sent from heaven, which things angels covet to look into.”

1 Pe.1:16 “because it is written (*graphō* – perf. passive indic.), ‘Be holy, because I am holy’”

1 Pe.1:19-20 “…but with *the* precious blood of Christ, as of a lamb faultless and spotless, having been foreknown indeed before [the] overthrow of the world, but having been manifested (*phaneroō*) in the last times on account of you.”

1 Pe.1:23, 25 “having been born again not from corruptible seed but incorruptible by [the] **word** (*logos*) **of God** Who lives and abides … but **the word** (*rhēma*) **of *the* Lord** abides unto the age, but this is the word (*rhēma*) which was evangelized (*euangelizō*) to you”

1 Pe.2:6 “Therefore, it also stands (*periechō*) in scripture (*graphē* – sing.), ‘Behold, I set in Zion a stone, a cornerstone…’”

**1 Pe.**3:18-20 “Because Christ also suffered once for sins, *the* Just on behalf of [the] unjust, so that He might bring us to God, having been killed indeed in *the* flesh but made alive in *the* spirit, by which also going He proclaimed (*kērussō*) to the spirits in prison, disobeying formerly when the patience of God was waiting in [the] days of Noah, an ark being built in which a few, that is eight souls, were saved through [the] water.”

1 Pe.4:6 “…for this reason they were even evangelized (*euangelizō*) to the dead, so that they might be judged indeed according to men in *the* flesh, but they might live according to God in *the* spirit.”

1 Pe.4:17 “For *it is* the season *for* the judgment to begin from the house of God, and if *it begins* first from us what will be the end of those disobeying **the gospel** (*euangelion* – both arts., introverted order) **of God**?”

1 Pe.4:18 “And if the righteous is scarcely saved, where will the impious and sinful appear (*phainō*)?”

1 Pe.5:4 “And the Chief-Shepherd having been manifested (*phaneroō*), you will receive the unfading crown of the glory.”

1 Pe.5:12 “by Sylvanus … I wrote (*graphō* – aor. indic.) briefly, encouraging and testifying…”

2 Pe.1:2-4 “Grace and peace be multiplied to you in [the] acknowledgement of God and Jesus our Lord, as of His divine power giving to us all things which *are* concerning life and piety, by the acknowledgement of Him Who called (*kaleō*) us by His own glory and excellence, by which He has given us **the precious and great promises** (*epangelma*), so that by them you might become partakers of divine nature, having escaped the corruption *that is* in the world by passion.”

2 Pe.1:14 “…having known that soon is the putting aside of my tent-body, even as also our Lord Jesus Christ showed (*dēloō*) me.”

2 Pe.1:19 “And we have **the reliable**, **prophetic** (*prophētikos*) **word** (*logos*), to which you do well holding to, as a lamp shining (*phainō*) in a dark place, until which a day may dawn and a morning-star may arise in your hearts.”

\*\*\*2 Pe.1:20 “Knowing this first, that every prophecy (*prophēteia*) of scripture (*graphē* – sing.) comes not of its own interpretation.”

2 Pe.2:5 “And spared not *the* old world but guarded Noah, *the* eighth, a proclaimer (*kērux*) of righteousness, bringing a deluge upon *the* world of ungodly ones.”

2 Pe.2:8 “For the righteous one dwelling among them day by day tormented *his* righteous soul by seeing and hearing (*akoē*) *their* lawless deeds.”

2 Pe.2:19 “Promising (*epangellomai*) them freedom, they themselves being slaves of the corruption, for by whom anyone has been overcome, by that one he has been enslaved.”

2 Pe.2:21 “For it was better for them not to have acknowledged the way of the righteousness, than having acknowledged to turn back from **the holy commandment** (*entolē*) having been delivered to them.”

2 Pe.3:1-4 “Beloved, I now write (*graphō*) to you this second epistle (*epistolē*) in which I awaken in you by remembrance the sincere attitude, for *you* to call to mind the words (*rhēma*) spoken before (*prolegō*) by the holy prophets (*prophētēs*), and **the commandment** (*entolē*) **of us the apostles of the Lord and** **Saviour** , knowing this first: that mockers in ridicule will come in the last days, proceeding according to their own passions and saying, ‘Where is **the promise** (*epangelia*) **of His Parousia**, for from what *time* the fathers slept, all things remain thus from [the] beginning of creation.’”

2 Pe.3:5-7 “for this they ignore willingly, that by **the word** **of God** (*logos Theou* - both arts., mixed order) heavens were from long ago, and earth consisting out of water and by water, by which the world at that time perished, being flooded with water. But the present heavens and earth by **the same word** are being stored up for fire, kept for a day of judgment and destruction of the ungodly men” likely references to Gen.1:2-31 and Gen.19 (Sodom as an example)

2 Pe.3:9 “*The* Lord is not negligent about the promise (*epangelia*), as some reckon negligence, but He waits patiently on us not desiring any to perish, but to make room for all unto repentance.”

2 Pe.3:13 “But we wait for new heavens and a new earth according to His promise (*epangelia*), in which (new world) dwells righteousness.”

**\*\*\***2 Pe.3:15-16 “as also our beloved brother Paul wrote to you according to the wisdom (*sophia*) given to him, as also in all *his* epistles (*epistolē*), speaking (*laleō*) in them concerning these things, in which are things difficult to understand, which the ignorant and weak distort – as also the remaining scriptures (*graphē* – pl.) – to their own loss.”

1 Jo.1:1-3 “What was from [the] beginning, which we have heard, which we have seen with our eyes, which we observed and our hands touched, concerning **the Word** (logos) **of the life**. And the life was manifested (*phaneroō*) and we have seen and witness (*martureō*) and proclaim (*apangellō*) to you the life the age-abiding which was with the Father and was manifested (*phaneroō*) to us. That which we have seen and heard we also declare (*apangellō*) to you, so that you may also have fellowship with us, and also our fellowship with the Father and with His Son Jesus Christ.”

1 Jo.1:4 “these things we write (*graphō* – pres. indic.) to you, so that your joy may be filled”

1 Jo.2:1 “these things I write (*graphō* – pres. indic.) to you, lest you sin”

1 Jo.2:3-4 “And in this we know that we know Him, if we should keep **His commandments** (*entolē*). He who says, ‘I know Him’ and keeps not **His commandments** (*entolē*) is a liar and the truth is not in him.”

1 Jo.2:7-8 “I write (*graphō* – pres. indic.) not **a new commandment** (*entolē*) to you, but **an old commandment** (*entolē*) which you had from before. **The commandment** (*entolē*) **the old** is the word (*logos*) which you heard; again a new commandment (*entolē*) I write (*graphō* – pres. indic.) to you, which is true (*alēthēs*) in Him and in you, because the darkness passes and **the light** (*phōs*) **the true** (*alēthinos*)already shines (*phainō*).”

1 Jo.2:12 “I write (*graphō* – pres. indic.) to you, little children, because the sins are forgiven you”

1 Jo.2:13 “I write (*graphō* – pres. indic.) to you, fathers … I write (*graphō* – pres. indic.) to you, young men…”

1 Jo.2:14 “I wrote (*graphō* – aor. indic.) to you, children … I wrote (*graphō* – aor. indic.) to you, fathers … I wrote (*graphō* – aor. indic.) to you, young men because you are strong and **the word** **of God** (*logos Theou* - both arts.) abides in you…”

1 Jo.2:15 “And this is the promise (*epangelia*) which He promised (*epangellomai*) us – the life the age-abiding.”

1 Jo.2:19 “They went out from us but were not from us, for if they were from us, they had stayed with us, but so that they might have been manifested (*phaneroō*) that all are not from us.”

1 Jo.2:21 “I did not write (*graphō* – aor. indic.) to you because you have not known the truth”

1 Jo.2:23 “…he who professes (*homologeō*) the Son has the Father also.”

1 Jo.2:26 “these things I wrote (*graphō* – aor. indic.) to you concerning those deceiving you”

1 Jo.2:28 “And now, little children, continue in Him so that even if He is manifested (*phaneroō*) we may have confidence and might not be shamed from Him at His presence.”

1 Jo.3:2 “Beloved, now we are children of God, and it has not yet been manifested (*phaneroō*) what we shall be. We have known that even if He is manifested (*phaneroō*), we shall be like Him because we shall see Him as He is.”

1 Jo.3:5 “And you have known that He was manifested (*phaneroō*) so that He might remove the sins, and sin is not in Him.”

1 Jo.3:7-10 “Little children, let no one deceive you. He who does the righteousness is righteous, even as That One is righteous. He who does the sin is out of the devil, because from [the] beginning the devil sins. For this the Son of God was manifested (*phaneroō*), so that He might unloose the works of the devil. Everyone who has been born out of God does no sin, because His seed dwells in him, and he cannot sin because he has been born out of God. In this the children of God are manifest (*phaneros*) and the children of the devil. Everyone who is not doing righteousness is not out of God – and who is not loving his brother…”

1 Jo.3:22-24 “And whatever we might ask we receive from Him, because we keep **His commandments** (*entolē*) and we do those things pleasing before Him. And this is **His commandment** (*entolē*), that we might believe in the name of His Son Jesus Christ and we might love one another, even as He gave us commandment (*entolē*). And he who keeps His commandments (*entolē*) remains in Him, and He in him. And by this we know that He remains in us, by the spirit which He gave us.”

**1 Jn.4:2** “By this you find out the Spirit of God – every spirit which professes (*homologeō*) Jesus Christ having come in [the] flesh is from God.”

1 Jn.4:3 “and every spirit which professes (*homologeō*) not Jesus is not from God, and this is the *spirit* of the antichrist which you have heard is coming and is now already in the world.”

1 Jo.4:9 “In this the love of God was manifested (*phaneroō*) by us, because God sent His Son, the Only-begotten, into the world so that we might live by Him.”

1 Jn.4:15 “Whoever should profess (*homologeō*) that Jesus is the Son of God, God continues with him, and he with God.”

1 Jo.4:21 “And we have this commandment (*entolē*) from Him, that he who loves God should love also his brother.”

1 Jo.5:2-3 “By this we know that we love the children of God, when we love God and perform His commandments (*entolē*).”

1 Jn.5:13 “these things I wrote (*graphō* – aor. indic.) to you … so that you might know that you have life age-abiding”

2 Jo.1:4-6 “I was cheered greatly that I have found *some* of your children walking in truth (*alētheia*), even as we received commandment (*entolē*) from the Father. And now I urge you, lady, not as writing (*graphō* – pres. part.) **a new commandment** (*entolē*) to you, but what we had from [the] beginning, that we might love one another. And love is this, that we might walk according to **His commandments** (*entolē*). The commandment (*entolē*) is this very thing, even as you heard from [the] beginning, that we might walk in it.”

2 Jn.1:7 “Because many deceivers went forth into the world, not professing (*homologeō*) Jesus Christ coming in flesh. This is the deceiver and the antichrist.”

2 Jn.1:12 “having many things to write (*graphō* – pres. inf.) to you, I wished not *to do it* with paper (*chartēs*) and ink (*melas*), but I expect to come to you and speak (*laleō*) mouth to mouth”

3 Jn.1:9 “I wrote (*graphō* – aor. indic.) to any in the church, but Diotrephes who loves being first among them does not receive us”

3 Jn.1:13 “I had many things to write (*graphō* – aor. inf.) to you, but I do not desire to write (*graphō* – pres. inf.) to you with ink (*melas*) and reed (*kalamos*)”

Jud.1:3 “performing every diligence to write (*graphō* – pres. inf.) to you concerning our common salvation, having necessity to write (*graphō* – aor. inf.) encouraging you to contend…”

Jud.1:4 “For certain men crept in unnoticed, who have been written about beforehand (*prographō*) long ago for this condemnation, ungodly ones who distort the grace of our God into vice, and who deny the only Master, even our Lord Jesus Christ.”

Jud.1:9 “But Michael the archangel, when disputing the devil, was debating about the body of Moses *and* he dared not bring a slanderous charge, but said, ‘May *the* Lord rebuke (*epitimaō*) you.’”

Jud.1:17-18 “But, Beloved, you call to mind the words (*rhēma*) which were spoken before (*prolegō*) by the apostles of our Lord Jesus Christ, that they told (*legō*) you that in last times will be mockers who proceed according to their own ungodly passions.”

Rev.1:1 “A revelation (*apokalupsis*) of Jesus Christ that God gave to Him to show (*deiknumi*) to His servants what things must come to pass shortly, and He signified (*sēmainō*) *it* having sent *it* by His angel to His servant John,”

**Rev.1:2** “who (John) witnessed (*martureō*) **the word** **of God** (*logos Theou* - both arts.) and the testimony (*marturia*) of Jesus Christ, even as it appeared”

Rev.1:3 “happy him who reads and they who hear the words (*logos*) of the prophecy (*prophēteia*), and who keep the things written (*graphō* – perf. passive part.) in it”

**Rev.1:9** “I John … *was* on the island called Patmos for the sake of **the word** **of God** (*logos Theou* - both arts.) and the testimony of Jesus”

Rev.1:11 “what you see write (*graphō* – aor. imper.) into a book (*biblion*) and send to the seven churches”

Rev.1:19 “write what you saw (*graphō* – aor. imper.) and what is and what is about to happen after these things”

Rev.2:1 “to the messenger of the church at Ephesus write (*graphō* – aor. imper.), ‘These things says (*legō*) He Who holds the seven stars…’”

Rev.2:8 “to the messenger of the church at Smyrna write (*graphō* – aor. imper.), ‘These things says (*legō*) the First and the Last…’”

Rev.2:12 “to the messenger of the church at Pergamos write (*graphō* – aor. imper.), ‘These things says (*legō*) He Who holds the sword the double-edged the sharp…’”

**Rev.2:17** “I will give him a white pebble, and upon the pebble a new name written (*graphō* – perf. passive part.)”

Rev.2:18 “to the messenger of the church at Thyatira write (*graphō* – aor. imper.), ‘These things says (*legō*) the Son of God…’”

Rev.3:1 “to the messenger of the church at Sardis write (*graphō* – aor. imper.), ‘These things says (*legō*) He Who has the seven spirits of God and the seven stars…’”

Rev.**3:5** “He who conquers thus will be dressed with white clothes, and I will in no way wipe his name from the book (*biblos*) of the life, and I will profess (*homologeō*) his name before My Father and before His angels.”

Rev.3:7 “to the messenger of the church at Philadelphia write (*graphō* – aor. imper.), ‘These things says (*legō*) the Holy, the True, He Who has the key of David…’”

**Rev.3:12** “I will write (*graphō* – fut. indic.) upon him the name of My God, and the name of the city of My God, the New Jerusalem … and My new name”

Rev.3:14 “to the messenger of the church at Laodicea write (*graphō* – aor. imper.), ‘These things says (*legō*) the Amen, the Witness the Faithful and True, the Beginning of the creation of God’”

Rev.3:18 “I advise you to buy from Me gold burned with fire so that you may grow rich, and white robes so that you may dress, and the shame of your nakedness may not be manifested (*phaneroō*), and to anoint your eyes with salve so that you may see.”

Rev.4:1 “After this I looked and, Behold a door has been opened in the heaven and the first voice that I heard as a trumpet speaking (*laleō*) with me, saying (*legō*), ‘Ascend here and I will show (*deiknumi*) you what must come to pass after these things.’”

**Rev.5:1-5** “in the right hand of Him Who sits upon the throne a scroll (*biblion*) written (*graphō* – perf. passive part.) inside and outside, sealed with seven seals. And I saw a strong angel proclaiming in a loud voice, ‘Who *is* worthy to open the scroll (*biblion*) and to loose the seven seals?’ And no one in the heaven nor upon the earth nor under the earth was able to open the scroll (*biblion*) or to see it. And I wept much because no one was found worthy to open the scroll (*biblion*) or to see it. But one of the elders said (*legō*) to me, ‘Do not weep. Behold, the Lion Who *is* out of the tribe of Judah, the Root of David, prevailed to open the scroll (*biblion*) and its seven seals.”

**Rev.5:8-9** “And when He took the scroll (*biblion*), the four living ones and the twenty-four elders fell down before the Lamb … And they sang a new song, saying (*legō*), ‘You are worthy to take the scroll (*biblion*) and to open its seals, because You were slaughtered and redeemed to God with Your blood out of every tribe and tongue and people and nation.’”

**Rev.6:9** “And when he opened the fifth seal I saw beneath the altar the lives of those slain for the sake of **the word** **of God** (*logos Theou* - both arts.) and for the sake of the witness they held”

**Rev.10:4** “when the seven thunders spoke (*laleō*), I was about to write (*graphō* – pres. inf.) and I heard a voice from the sky saying, ‘Seal what the seven thunders spoke (*laleō*) and write (*graphō* – aor. imper.) it not’”

Rev.10:7 “But in the days of the sound of the seventh angel, when he may be about to blow the trumpet, and **the mystery** (*mustērion*) **of God** did finish, as He evangelized (*euangelizō*) His own servants the prophets (*prophētēs*).”

**Rev.10:8** “And the voice which I heard from the heaven speaking (*laleō*) again with me and saying (*legō*), ‘Go, take the book (*biblion*) which has been opened in the hand of the angel who has stood upon the sea and upon the earth.’”

Rev.12:17 “And the dragon was furious with the woman and he left to make war with the rest of her seed, who keep **the commandments** (*entolē*) **of the God**, who even hold **the testimony** (*marturia*) **of Jesus**.”

Rev.13:8 “all those dwelling upon the earth will worship him, whose name has not been written (*graphō* – perf. passive indic.) in the book (*biblion*) of the life of the Lamb, Who has been slaughtered since [the] overthrow of *the* world.”

**Rev.14:1** “the Lamb stood upon the mount Zion and with Him 144,000 having His Father’s name written (*graphō* – perf. passive part.) upon their foreheads”

Rev.14:6-7 “And I saw another angel flying in mid-heaven, having **a gospel** (*euangelion*)**age-abiding** to evangelize (*euangelizō*) to those dwelling upon the earth, and to every nation and tribe and tongue and people, saying (*legō*) with a loud voice, ‘Fear God and give Him glory, for the hour of His judgment has come; and worship Him Who made the heaven and the earth and sea and springs of waters.’”

Rev.14:12 “Here is the perseverance of the saints, who keep **the commandments** (*entolē*) **of God**, even **the faith of Jesus**.”

Rev.14:13“I heard a voice from the sky saying (*legō*), ‘Write (*graphō* – aor. imper.) – Happy are the dead who die in the Lord from now on’”

Rev.15:3-4 “And they sing **the song** (*ōdē*) **of Moses**, the slave of God, and **the song** (*ōdē*) **of the Lamb**, saying (*legō*), ‘Great and marvelous *are* Your works, Lord God the Almighty, righteous and true (*alēthinos*) are Your ways, King of the nations (or “ages”). Who should not fear You, Lord, and glorify Your name? Because *You* alone *are* holy, because all the nations will come and will worship before You, because Your righteous deeds (*dikaiōma*) were manifested (*phaneroō*).”

Rev.17:1 “And came one out of the seven angels who are holding the seven vials and spoke (*laleō*) with me saying (*legō*), ‘Come. I will show (*deiknumi*) you the judgment of the prostitute the great who is sitting upon many waters.’”

Rev.17:5 “upon her forehead a name written (*graphō* – perf. passive part.), ‘Mystery, Babylon the Great, the Mother of the Harlots and of the Abominations of the Earth’”

Rev.17:8“those dwelling upon the earth will marvel, whose name has not been written (*graphō* – perf. passive indic.) in the book (*biblion*) of the life since [the] overthrow of *the* world”

Rev.17:**17** “For God put it into their hearts to work His purpose and to work one purpose and to give their kingdom to the beast until **the words of God** (*logos Theou* - both arts., one pl.) will be accomplished”

Rev.19:9“And he says to me, ‘Write (*graphō* – aor. imper.): Happy are those called to the marriage feast of the Lamb.’ And he said to me, ‘These are **the true words of God** (*logos Theou* - both arts., one pl.)’”

Rev.19:13“And He *was* clothed with a robe dipped in blood and His name was called **the Word** **of God** (*Logos Theou* - both arts.).”

**Rev.19:12** “upon His head were many crowns, having a name written (*graphō* – perf. passive part.) which no one has known except Himself”

Rev.19:16“He has upon the robe and upon His thigh a name written (*graphō* – perf. passive part.): King of kings and Lord of lords”

**Rev.**20:4 “And I saw … the lives of those beheaded for the sake of the witness of Jesus and for the sake of **the word of God** (*logos Theou* - both arts.)…”

Rev.20:12 “books (*biblion*) were opened and another book (*biblion*) was opened which is of life, and the dead were judged by the things written (*graphō* – perf. passive part.) in the books (*biblion*)”

Rev.20:15“if anyone was not found written (*graphō* – perf. passive part.) in the book (*biblos*) of the life, he was cast into the lake of the fire”

Rev.21:5 “’Behold I make all things new.’ And He says, ‘Write (*graphō* – aor. imper.), because these words (*logos*) are faithful and true’”

Rev.21:9 “And came one out of the seven angels who are holding the seven vials, which are full of the seven plagues the last, and he spoke (*laleō*) with me, saying (*legō*), ‘Come. I will show (*deiknumi*) you the bride, the wife of the Lamb.’”

Rev.21:10 “And he carried me away in spirit upon a mountain great and high and showed (*deiknumi*) me the city, the holy Jerusalem descending out of the heaven from God.”

**Rev.21:23** “And the city has not need of the sun, nor of the moon so that they might shine (*phainō*) on it, but the glory of God lightened (*phōtizō*) it and its lamp *is* the Lamb.”

Rev.21:27 “by no means may enter into it every common thing … but those written (*graphō* – perf. passive part.) in the book (*biblion*) of the life of the Lamb”

Rev.22:1 “And he showed (*deiknumi*) me a river of water of life, bright as crystal, going out from the throne of God and of the Lamb.”

Rev.22:6 “And he said (*legō*) to me, ‘These words are faithful and true (*alēthinos*), and the Lord God of the spirits of the prophets (*prophētēs*) sent His angel to show (*deiknumi*) His servants what things must come to pass shortly.’”

Rev.22:7 “And behold, I come quickly. Happy is he who keeps the words (*logos*) of the prophecy (*prophēteia*) of this book (*biblion*).”

Rev.22:8 “And I, John, *am* he who is hearing and seeing these things, and when I heard and saw I fell to worship before the feet of the angel who is showing (*deiknumi*) me these things.”

Rev.22:9 “And he said to me, ‘Do it not. I am your fellow-servant, and of your brothers the prophets (*prophētēs*), and of those keeping the words (*logos*) of this book (*biblion*). Worship God.’”

Rev.22:10 “And he said to me, ‘Do not seal the words (*logos*) of the prophecy (*prophēteia*) of this book (*biblion*), for the season is near.’”

Rev.22:18 “I testify to everyone hearing the words (*logos*) of the prophecy (*prophēteia*) of this book (*biblion*), if anyone should add to these things, God will add to him the plagues which are written (*graphō* – perf. passive part.) in this book (*biblion*)”

Rev.22:19 “if anyone should remove from the words (*logos*) of the prophecy (*prophēteia*) of this book (*biblion*), God will remove his part from the tree of the life and from the city the holy – of the things written (*graphō* – perf. passive part.) in this book (*biblion*)”

**OT Texts:**

Dan.10:21 “But I declare to you the inscribing in **the writing of truth** (or ‘**faithfulness**’) (*bîkthâb ‘emeth*), and *there is* no one strengthening himself with me concerning these *things* but Michael your captain.”