

The Four Gospels and Acts

In these references the verbs *didasko* and *manthano* (to teach and to learn) dominate, especially the former which also means to acquire a habit, to be accustomed to. The latter, also to instruct and to make skillful. The Epistles of Paul are omitted. This is specific in order to have the references stay as close to their Old Testament counterparts as much as possible. Acts of the Apostles is included because it recounts the early days of the Church and hence her mission to both *didasko* and *manthano*.

As for the verb *manthano*, references are less frequent but noted. There are other words for “to learn” such as *gignosko*, basically “to know.” In sum, “to learn” has a broader context than *didasko* and can refer to the idea of gaining information.

The noun “teacher” generally referring to Jesus Christ is omitted, *didaskalos* being the word, derived from *didasko*. While going through each of these references, it’s helpful to keep in mind the relationship between *lamad* and *didasko* because they reveal an important connection between the two Testaments. At the end of each entry concerning *didasko* are included references to those verses concerning both the synagogue and the temple. Generally the *didasko* in both places as well as elsewhere goes unrecorded, so we can only surmise what Jesus had communicated.

Each verse has a sequence of the verbs, that is, in English, not Greek, as opposed to the English and Hebrew of the Old Testament verses above. Stringing out the verbs like this can help give an outline to the verse at hand in light of *didasko* or *manthano*, a kind of snapshot of its contexts as well as sequence.

Matthew

To teach

Mt 4.23: And he went about all Galilee, *teaching* in their synagogues and preaching the gospel of the kingdom and healing every disease and every infirmity among the people.

Teaching or *didasko* takes place in religious settings along with preaching the gospel, by this meaning the good news or *euaggelion*. The verb along with *didasko* is *kerusso*, not unlike to herald or to proclaim. Note that both verbs come before healing.

Sequence of the verbs: went about->teaching->preaching->healing.

Mt 5.2: And he opened his mouth and *taught* them, saying (beatitudes).

First comes the opening of Jesus’ mouth followed by teaching or *didasko*, here concerning the beatitudes. Between this opening of Jesus’ mouth and *didasko* there’s a pause of a

nanosecond while everyone's attention is focused upon Jesus, literally holding their breath for that time.

Sequence of the verbs: opening->taught->saying.

Mt 5.19: Whoever then relaxes one of the least of these commandments and *teaches* men so, shall be called least in the kingdom of heaven; but he who does them and *teaches* them shall be called great in the kingdom of heaven.

Luo or relaxes also means to loosen with regard to even minor commandments which then is taught, *didasko*, that is, how to *luo* them. Two uses of the adjective *elaxistos* or least: commandments and the person who teaches a *luo* of them yet still is in the kingdom of heaven. On the other hand is the person who does these commandments plus teaches them will be great in the kingdom of heaven. I.e., both types of persons will be there.

Sequence of the verbs: relaxes->teaches->called->does->teaches->called.

Mt 7.28: And when Jesus finished these sayings, the crowds were astonished at his *teaching*,

Teleo or finished also means to bring to completion. *Ekplasso* or to be astonished means literally to strike out from (*ek-*) with regard to *didache*, the preposition *epi* being used, literally as "upon his teaching." *Oxlos* or crowd also means a mob or throng, generally a more or less negative meaning.

Sequence of the verbs: finished->astonished.

Mt 7.29: for he *taught* them as one who had authority, and not as their scribes.

Didasko = *exousia* means responsibility for one's actions. Jesus has this whereas the scribes do not, that is, despite their access to traditional authority.

Sequence of verbs: taught.

Mt 9.35: And Jesus went about all the cities and villages, *teaching* in their synagogues and preaching the gospel of the kingdom and healing every disease and every infirmity.

Along with *didasko* is *kerusso* as in 4.23 which, as there, comes before healing. In this verse *kerusso* is associated directly with the gospel.

Sequence of the verbs: went about->teaching->preaching->healing.

Mt 11.1: And when Jesus had finished instructing his twelve disciples, he went on from there

to *teach* and *preach* in their cities.

Teleo or finished also means to bring to completion as in vs. 28. Two verbs: *diatasso* and *didasko*. The former means to ordain or to prescribe (*dia-* or through and *tasso*, to draw up, to arrange) whereas the latter is more general. Along with the latter is *kerusso* as in the verse above.

Sequence of verbs: finished->instructing->went on->teach->preach.

Mt 13.54: and coming to his own country he *taught* them in their synagogue so that they were astonished and said, "Where did this man get this wisdom and these mighty works?"

Didasko here is specified as being in Jesus' own country which caused the people to be astonished, *ekplasso* as in 5.19. *Sophia* and *dunamis* (strength or inherent power) or wisdom and mighty works, partly the result of *didasko*.

Sequence of verbs: coming->taught->astonished.

Mt 16.12: Then they understood that he did not tell them to beware of the leaven of bread but of the *teaching* of the Pharisees and Sadducees.

Suniemi is the verb for understood, literally as to be with (*sun-*). *Didache* as from the religious authorities in contrast to the leaven...the rising power...of bread, in reference to Jesus having fed five thousand people. *Prosecho* or to beware literally means to have or to hold against or toward (*pros-*).

Sequence of verbs: understood->tell->beware.

Mt 22.16: And they sent their disciples to him along with the Herodians, saying, "Teacher, we know that you are true, and *teach* the way of God truthfully, and care for no man; for you do not regard the position of men.

Herodians: a group supporting the royal family. Jesus teaches the way of God literally in truth (*aletheia*) while not being concerned of human opinion. "You do not look into the face of man" is the literal reading of the second half of this verse. *Melei soi* or literally "it is a care to you."

Sequence of verbs: sent->know->teach->care for->regard.

Mt 22.33: And when the crowd heard it, they were astonished at his *teaching*.

Reference is to no marriage in the kingdom of heaven. This verse similar to 7.28 with the verb *ekplasso*. For crowd or *ochlos*, cf. 7.28.

Sequence of verbs: heard->astonished.

Didasko with respect to synagogue: 4.23, 9.35 & 13.54

Didasko with respect to temple: 0.

To learn

Mt 9.13: Go and *learn* what this means, 'I desire mercy, and not sacrifice.' For I came not to call the righteous, but sinners."

The first part of this command (*poreuo* or to go, also as to pass and to carry) means try it out in real life from which comes automatically **manthano**. A guideline to this, if you will, is a quote from Hos 6.6.

Sequence of verbs: go->learn->desire->came->call.

Mt 11.29: Take my yoke upon you, and *learn* from me; for I am gentle and lowly in heart, and you will find rest for your souls.

Voluntarily putting on a yoke as in the case of a beast of burden comes before **manthano** without which it would not happen. Instead of work, the person doing so will find rest or *anapausis* (also as repose, relaxation) not for their bodies in the physical sense but for their souls (*psuche*) in the spiritual sense. Such *anapausis* consists of being gentle and lowly or *praus* and *tapeinos* (mild and humble) as Jesus.

Sequence of verbs: take->learn->find rest.

Mt 24.32: "From the fig tree *learn* its lesson: as soon as its branch becomes tender and puts forth its leaves, you know that summer is near.

Manthano with respect to *parabole*, also a parable or juxtaposition. More specifically, **manthano** concerns the coming (*eggus* or near, at hand) of summer even though it isn't present.

Sequence of verbs: learn->becomes tender->puts forth->know.

Mark

To teach

Mk 1.21: And they went into Capernaum; and immediately on the Sabbath he entered the synagogue and *taught*.

Euthus or immediately, common in Mark, with respect to *didasko*.

Sequence of verbs: went into->entered->taught.

Mk 1.22: And they were astonished at his teaching, for he taught them as one who had authority and not as the scribes.

Ekplasso or astonished with the preposition *epi* or literally “upon his *didache*” as in Mt 7.28. Jesus’ authority or *exousia* vis-a-vis the scribes is noted in Mt 7.29.

Sequence of verbs: astonished->taught.

Mk 2.13: He went out again beside the sea; and all the crowd gathered about him, and he *taught* them.

The crowd (*ochlos*, cf. Mt 22.33) gathered (*erchomai*: to common verb to come) about Jesus, the preposition *pros* being used, a direct presence on their part to him. Thus Jesus’ teaching is a reciprocation, if you will, of this *pros*, he *pros* to their *pros*.

Sequence of verbs: went out->gathered about->taught.

Mk 4.1: Again he began to *teach* beside the sea. And a very large crowd gathered about him so that he got into a boat and sat in it on the sea; and the whole crowd was beside the sea on the land.

This is the first of four uses of the verb *archo* or to begin with regard to *didasko*. I.e., Jesus simply didn’t just teach, if you will. He begins to do so in the sense of preparing *didasko* in an authoritative way where what he said at the beginning sustains its force throughout. I.e., when you see *archo* like this, the *didasko* to follows has special impact. Another use of the preposition *pros* as by the sea with respect to the crowd-*pros*-Jesus, a kind of one-on-one attention to his teaching. For *ochlos* or crowd, cf. 2.13. *Pros* also is used with regard to the sea, “beside sea.”

Sequence of verbs: began->teach->gathered about->got into->sat in->was beside.

Mk 4.2: And he *taught* them many things in parables, and in his *teaching* he said to them.

Didasko and *parabole* combined; compared with Mt 24.32 and *manthano*, to learn. As for his *didache*, it concerns a sower and the various seeds he went out to sow.

Sequence of verbs: taught->said.

Mk 6.2: And on the Sabbath he began to *teach* in the synagogue; and many who heard him

were astonished, saying, "Where did this man get all this? What is the wisdom given to him? What mighty works are wrought by his hands!

A second instance of *archo* (cf. 2.13) or to begin with regard to *didasko*. Here we have another example of *didasko* and *ekplasso* (cf. 1.22) followed by two questions more in wonderment than in expectation of a response. Also we have another instance of *sophia* and *dunamis* as in Mt 13.54.

Sequence of verbs: began->teach->heard->were astonished->saying->get->given to->wrought by.

Mk 6.6: And he marveled because of their unbelief. And he went about among the villages *teaching*.

Jesus marveled or *thaumazo*, the preposition *dia* being used with regard to unbelief, alternately as "through." This didn't deter him, for he taught among the villages. This is followed by Jesus sending out his disciples two by two, basically to counter that unbelief as he had just experienced.

Sequence of verbs: marveled->went about->teaching.

Mk 6.30: The apostles returned to Jesus, and told him all that they had done and *taught*.

The context is the beheading of John the Baptist. Interestingly focus is upon what the apostles had both done and taught, not news about John, their teaching considered as being more important, a fact to which John would have concurred. The verb for "returned" is *sunago*, to gather together, to assemble.

Sequence of verbs: returned->told->had done->taught.

Mk 6.34: As he went ashore he saw a great throng, and he had compassion on them because they were like sheep without a shepherd; and he began to *teach* them many things.

Sphlaychnizomai or to have compassion means literally to be moved in the bowels, one's inner-most self. It's intensified with the preposition *epi*, "upon them." The people were shepherd-less which caused Jesus to *didasko* as *sphlaychnizomai*, with his inmost self. This is the third instance of *archo* with regard to *didasko* (cf. 6.2).

Sequence of verbs: went ashore->saw->had compassion->began->teach.

Mk 7.7: In vain do they worship me, *teaching* as doctrines the precepts of men.

A footnote in the RSV says this quote from Is 29.13 is from the Septuagint, hence it's left in

the Greek, not the Hebrew. *Mate* is the noun for vanity and can be applied to the people in their teaching human *entalma*, not divine *didaskalia* which derives from *didsako* and also meanings teaching. *Sebeomai* as worship involves reverence of those worthy of honor, not unlike the Latin *pious* which involves respect. As for the Hebrew, the text runs as follows: "Because this people draws near with their mouth and honors me with their lips, while their hearts are far from me, and their fear of me is a commandment of men learned by rote."

Sequence of verbs: worship->teaching.

Mk 8.31: And he began to *teach* them that the Son of 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 rise again.

This is the fourth and final instance of *archo* with regard to *didasko* (cf. 6.34). The following three comprise this *didasko*: suffer, rejection, being killed and rising. *Anistemi* means to rise, "again" not necessary but from the preposition *ana-* above, upon. "Again" taken literally can imply that Jesus had risen once or more times in the past.

Sequence of verbs: began->teach->suffer->be rejected->be killed->rise.

Mk 9.31: for he was *teaching* his disciples, saying to them, "The Son of man will be delivered into the hands of men, and they will kill him; and when he is killed, after three days he will rise."

Didasko and "saying:" the latter is not unlike *archo* or "began" related to this verb, indicative of the importance of what Jesus is about to communicate.

Sequence of verbs: teaching->saying->delivered->kill->killed->will rise.

Mk 10.1: And he left there and went to the region of Judea and beyond the Jordan, and crowds gathered to him again; and again, as his custom was, he *taught* them.

The verb *sumporeuomai* means literally to go or to travel with (*sum-*) suggesting that the crowds (*ochlos*, cf. 4.1) had accompanied Jesus, he not being able to shake them off. The preposition *pros* of the crowd with respect to Jesus suggests this almost constant accompaniment. *Eiotha* as "custom" fits in with the pressing of the crowds in that Jesus was used to it and after awhile, gave in to *didasko*.

Sequence of verbs: left->went to->gathered->taught.

Mk 11.17: And he *taught* and said to them, "Is it not written, 'My house shall be called a house of prayer for all the nations'? But you have made it a den of robbers.

Didasko with respect to “said” as noted in 9.31. Jesus quotes Is 56.7 which runs in full according to the Hebrew: “These I will bring to my holy mountain and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar.” Jesus alters this, if you will, by including nations or Gentiles.

Sequence of verbs: taught->said->>written->called->made.

Mk 12.14: And they came and said to him, "Teacher, we know that you are true and care for no man; for you do not regard the position of men but truly *teach* the way of God. Is it lawful to pay taxes to Caesar or not?"

This verse mirrors Mt 22.16, both in the context of paying taxes.

Sequence of verbs: came-said->know->care for->regard->teach->pay taxes.

Mk 12.35: And as Jesus *taught* in the temple he said, "How can the scribes say that the Christ is the son of David?"

Didasko is in the temple at Jerusalem where in the next verse Jesus quotes from Ps 110.1 which runs according to the Hebrew: “The Lord says to my lord: ‘Sit at my right hand till I make your enemies a footstool.’” Note the Lord-to-lord...my-to-your, a dialogue of equal partners, if you will.

Sequence of verbs: taught->said->say.

Mk 14.49: Day after day I was with you in the temple *teaching*, and you did not seize me. But let the scriptures be fulfilled.

Pros or the preposition signifying directness with regard to Jesus and those in temple while he was teaching. As to the fulfilling of scripture, no specific reference is given. The NIV suggests Zech 13.7: “Awake, O sword, against my shepherd, against the man who stands next to me,’ says the Lord of hosts. ‘Strike the shepherd, that the sheep may be scattered; I will turn my hand against the little ones.’”

Sequence of verbs: was with->teaching->seize->be fulfilled.

Learn

Mk 13.28: From the fig tree *learn* its lesson: as soon as its branch becomes tender and puts forth its leaves, you know that summer is near.

This verse is echoed in Mt 24.32.

Sequence of verbs: learn->see->becomes tender->puts forth->know->is near.

Mk 15.45: And when he *learned* from the centurion that he was dead, he granted the body to Joseph.

Reference is to Pilate who must have kept a close eye on what had happened to Jesus after condemning him to death. He must have been relieved, especially because it was the beginning of Passover when Jerusalem was filled to capacity and hence any threat against his power was removed.

Sequence of verbs: learned->was dead->granted.

Didasko with respect to synagogue: 1.21 & 6.2.

Didasko with respect to temple: 12.35 & 14.49.

Luke

To teach

Lk 4.15: And he taught in their synagogues, being glorified by all.

Doxazo: to glorify, the result of Jesus' *didasko* which involves celebrating as well as honoring.

Sequence of verbs: taught->glorified.

Lk 4.31: And he went down to Capernaum, a city of Galilee. And he was teaching them on the Sabbath.

The preposition *en* or "in" is used with respect to the Sabbath... "in the Sabbath"... indicative of a presence-in, if you will, with regard to *didasko*.

Sequence of verbs: went down->teaching.

Lk 5.3: Getting into one of the boats which was Simon's, he asked him to put out a little from the land. And he sat down and *taught* the people from the boat.

The distance between shore and the boat was within speaking range. The act of sitting down (most likely Jesus was standing in the boat as it pulled away from the shore) suggests adopting the position and role of a teacher. As soon as the people saw this, they knew Jesus was about to *didasko*, so a quiet fell over them all.

Sequence of verbs: getting in->asked->put out->sat down->taught.

Lk 5.17: On one of those days as he was *teaching*, there were Pharisees and teachers of the

law sitting by who had come from every village of Galilee and Judea and from Jerusalem; and the power of the Lord was with him to heal.

“One of those days” suggests the frequency with which Jesus engaged in teaching. Healing follows *didasko* or more specifically the *dunamis* (cf. Mk 6.2) or inherent power associated with it made all the more remarkable in the presence of Pharisees and teachers. Their sitting by suggests not the sitting as in the previous verse but keeping a close eye on Jesus.

Sequence of verbs: teaching->sitting by->had come->to heal.

Lk 6.6: On another Sabbath, when he entered the synagogue and *taught*, a man was there whose right hand was withered.

Entering and teaching are put in the context of a healing. The preposition *eis* or into is used with *eiserchomai*, also prefaced with the same preposition.

Sequence of verbs: entered->taught->was withered.

Lk 11.1: He was praying in a certain place, and when he ceased, one of his disciples said to him, "Lord, *teach* us to pray as John *taught* his disciples."

This verse intimates that an unidentified disciple was paying close attention to Jesus as he prayed which inspired him to ask Jesus to imitate him. His point of reference was John the Baptist (cf. 5.33) whom he may have been imitating up until now. The response was Jesus teaching the Our Fathers.

Sequence of verbs: praying->ceased->said->teach->pray->taught.

Lk 12.12: for the Holy Spirit will *teach* you in that very hour what you ought to say.

“That very hour” or *hora* is a definite time, not unlike *kairos* which is a bit more general and includes more than time. *Hora* is in reference to being dragged before authorities by acknowledging Jesus. Synonymous with *hora* is *didasko* by the Holy Spirit or *Pneuma*. If the *Pneuma* will speak then, this precludes worry or preparation beforehand.

Sequence of verbs: teach->ought to say.

Lk 13.10: Now he was *teaching* in one of the synagogues on the Sabbath.

As with 4.31 Jesus is teaching literally “in (*en*) the Sabbath.”

Sequence of verbs: teaching.

Lk 13.22: He went on his way through towns and villages, *teaching* and journeying toward Jerusalem.

Jesus is teaching on the move, literally as “into (*eis*) Jerusalem” which suggests he was doing this in haste, knowing it was his last visit to that city.

Sequence of verbs: went->teaching->journeying.

Lk 13.26: Then you will begin to say, “We ate and drank in your presence, and you *taught* in our streets.”

An example of one of his quick stops, if you will, en route to Jerusalem as noted in the verse above. Suggested is a missed opportunity to recognize Jesus for who he is.

Sequence of verbs: begin->say->ate->drank->taught.

Lk 19.47: And he was *teaching* daily in the temple. The chief priests and the scribes and the principal men of the people sought to destroy him;

This is the last time Jesus was teaching in the temple, “daily” meaning every day since his triumphal arrival, i.e., Palm Sunday and has a sense of urgency about it. *Apollumi* as to destroy implies utter destruction.

Sequence of verbs: teaching->sought->destroy.

Lk 20.1: One day as he was *teaching* the people in the temple and preaching the gospel, the chief priests and the scribes with the elders came up 2) and said to him, "Tell us by what authority you do these things or who it is that gave you this authority."

“One day” is within the short period of time between Jesus’ entry into Jerusalem and his arrest. Compare with “daily” of the previous verse. *Didasko* and *euaggelizo* are synonymous, this being the second reference to the latter verb, the other being 9.6. Vs. 2 is added to contrast the two verbs with the scribes and elders who questioned Jesus’ authority or *exousia* (cf. Mk 1.22).

Sequence of verbs: teaching->preaching->came up->said->tell->do->gave.

Lk 21.37: And every day he was *teaching* in the temple, but at night he went out and lodged on the mount called Olivet.

The third reference to day or daily since Jesus had entered Jerusalem, indicative of a certain urgency. This verse has no intimation of any crowds following Jesus to Olivet but leaving him alone.

Sequence of verbs: teaching->went out->lodged.

Lk 23.5: But they were urgent, saying, "He stirs up the people, *teaching* throughout all Judea from Galilee even to this place."

Reference is to the chief priests and multitude of vs. 4. *Epischuo* or "were urgent" means to add up in (literally 'upon,' *epi-*) in strength. To Jesus' accusers, *anaseio* and *didasko* are synonymous, the former literally as to shake up.

Sequence of verbs: were urgent->saying->stirs up->teaching.

Didasko with respect to synagogue: 4.15, 6.6 & 13.10.

Didasko with respect to temple: 19.47, 20.1 & 31.37.

To learn

The Gospel of Luke contains no reference to the verb *manthano*.

John

To teach

Jn 6.45: It is written in the prophets, 'And they shall all be *taught* by God.' Everyone who has heard and learned from the Father comes to me.

A quote from Is 54.13 which runs in full as "All your sons shall be taught by the Lord, and great shall be the prosperity of your sons." *Lamad* is the verb for taught; for information on *lamad*, cf. the entry under Is 54.13 above. Such *lamad* involves hearing and learning (*akouo* and *manthano*) from the Father, *para* being used, in the vicinity or near the Father. Also not *pros* with regard to Jesus, direction toward-which.

Sequence of verbs: written->taught->heard->learned->comes.

Jn 6.59: This he said in the synagogue as he *taught* at Capernaum.

The teaching deals with Jesus as bread of life just described at some length.

Sequence of verbs: said->taught.

Jn 7.14: About the middle of the feast Jesus went up into the temple and *taught*.

Feast of Tabernacles is the context when Jesus taught in the temple, this feast commemorating Israel wandering in the wilderness. Despite having the temple at Jerusalem,

the Israelites still seem to be wandering.

Sequence of verbs: went up->taught.

Jn 7.28: So Jesus proclaimed as he *taught* in the temple, "You know me, and you know where I come from? But I have not come of my own accord; he who sent me is true, and him you do not know.

This proclaiming or *krazo* accompanies Jesus' *didasko*. He puts a rhetorical question to his audience about knowing him and his origin, *eido* also as to perceive or to behold. Instead of speaking of himself, Jesus speaks of his Father whom the people do not *eido* which here is twofold: Jesus himself and his origin which they must have thought in terms of Nazareth.

Jesus makes a distinction, that is, he didn't come on his own volition but was sent. A certain unwillingness intimated here is offset by him calling the sender...Father...true and repeating that the people do not know him even though they worship the God of Abraham.

Sequence of verbs: proclaimed->taught->know->know->come->sent-know.

Jn 7.35: The Jews said to one another, "Where does this man intend to go that we shall not find him? Does he intend to go to the Dispersion among the Greeks and *teach* the Greeks?"

In vs. 34 Jesus' words "where I am you cannot come" uses familiar physical terms, "cannot come" suggesting that the "where" he is speaking isn't a place. This leads to the Jews posing among themselves two questions in place-where terms. Perhaps Jesus intended to visit the Jews scattered abroad, that is, through the Roman Empire or elsewhere. In fact, he may teach the Greeks or Gentiles, giving up on the Jews.

Sequence of verbs: said->intend->go->find->intend->go->teach.

Jn 8.2: Early in the morning he came again to the temple; all the people came to him, and he sat down and *taught* them.

Jesus came early knowing that people were watching him the evening before to see if he would return to the temple. As noted earlier, sitting down can be taken as a prerequisite to teaching as well as symbol of authority. Doing this within the temple precincts must have gotten the authorities' attention, especially at such an early hour. In the meantime, the first sacrifices of the day were getting underway, this being contrasted with the *didasko* of Jesus.

Sequence of verbs: came->came->sat down->taught.

Jn 8.20: These words he spoke in the treasury as he *taught* in the temple; but no one arrested him because his hour had not yet come.

Reference is to Jesus speaking of his Father, especially the people not knowing him which also means not knowing Jesus. "These words" therefore are the *didasko* at hand. Mention of hour or *hora* (cf. Lk 12.12) suggests a specific time not unlike *kairos* which is more general and inclusive. The treasury is where people put their donation for their sacrificial offerings.

Sequence of verbs: spoke->taught->arrested->come.

Jn 8.28: So Jesus said, "When you have lifted up the Son of man, then you will know that I am he, and that I do nothing on my own authority but speak thus as the Father *taught* me.

"Lifted up" could be interpreted by some as being crucified, which seems to be a not uncommon way of speaking about it. Jesus spoke of this in 3.14 in conjunction with Moses lifting up the serpent in the wilderness, so some present may have made the association between that as a means of healing and Jesus' coming "lifting up" as being a fulfilment of it. So Jesus speaking about this lifting up doesn't come from him but from the *didasko* of the Father to him who has the authority where here is rendered literally as "from myself I do nothing."

Sequence of verbs: said->lifted up->know->am->do->speak->taught.

Jn 9.34: They answered him, "You were born in utter sin, and would you *teach* us?" And they cast him out.

Reference is to the man born blind whom Jesus had just cured. Since the accusers have no recourse, they revert to desperate tactics to conceal their blindness which is darker than the man just healed. *Holos* or whole is the adjective for "utter" meaning absolute (sin). Unfortunately the man with newly restored sight could not teach those who are blind.

Sequence of verbs: answered->were born->teach->cast out.

Jn 14.26: But the Counselor, the Holy Spirit, whom the Father will send in my name, he will *teach* you all things and bring to your remembrance all that I have said to you.

This verse represents a shift in *didasko* by Jesus to the Holy Spirit or Counselor, *Parakletos*, literally as someone who calls (*kaleo*) beside (*para-*). In addition to his *didasko* of all things (as universal as it gets), he will remind a person what Jesus had said or most likely *didasko*. *Hupomimnesko* means to remember-under (*hupo-*), this intimating that the Holy Spirit...the one who summons beside (*para-*)...will act as a foundation for our recollective faculty from which all recollection will flow.

Sequence of verbs: send->teach->bring->said.

Jn 18.20: Jesus answered him, "I have spoken openly to the world; I have always *taught* in synagogues and in the temple where all Jews come together; I have said nothing secretly.

The adverb "openly" is the noun *parresia* which fundamentally means to speak freely as a citizen of a Greek city state and to do so without fear of reprisal. Such *parresia* is associated with Jesus' *didasko* in the temple and synagogues and similar to "secretly" or *en krupto*.

Sequence of verbs: answered->spoken->taught->come together->said.

To learn

Jn 6.45: It is written in the prophets, 'And they shall all be taught by God.' Everyone who has heard and *learned* from the Father comes to me.

Here *didasko* and *manthano* are found together, the former with regard to Is 54.13 as noted above. With regard to hearing, it's "beside" (*para*) the Father. With regard to coming to Jesus, it's towards (*pros*) him.

Sequence of verbs: written->taught->heard->learned-comes.

Jn 7.51: "Does our law judge a man without first giving him a hearing and *learning* what he does?"

The preposition *para* with regard to "him" followed by two verbs: *gignosko* (literally to know) and *manthano*.

Sequence of verbs: judge->giving->learning->does.

Jn 12.9: When the great crowd of the Jews *learned* that he was there, they came, not only on account of Jesus but also to see Lazarus, whom he had raised from the dead.

Here *manthano* is used in a base sort of way, that is, by word of mouth.

Sequence of verbs: learned->came->see->raised.

Didasko with respect to synagogue: 6.59 & 18.20.

Didasko with respect to temple: 7.28, 8.2 & 8.20.

Acts of the Apostles

To teach

Acts 1.1: In the first book, O Theophilus, I have dealt with all that Jesus began to do and *teach*.

The verb *archo* (cf. Mk 9.31) or to begin is used along with *poieo* and *didasko*, to do and to teach. Without the import which *archo* signifies we would lose a sense of commencement, of a new beginning.

Sequence of verbs: dealt->began->do->teach.

Acts 4.1-2: And as they were speaking to the people, the priests and the captain of the temple and the Sadducees came upon them, 2) annoyed because they were *teaching* the people and proclaiming in Jesus the resurrection from the dead.

The officials are annoyed or *diaponeomai*, the preposition *dia-* (through) suggesting complete or thorough disgust. It's aimed at the apostles engaged in *didasko* and *kataggello*, the latter's root being prefaced with the preposition *kata-*, in accord with.

Sequence of verbs: speaking->came upon->annoyed->teaching->proclaiming.

Acts 4.18: So they called them and charged them not to speak or *teach* at all in the name of Jesus.

Paraggello or "charged" (the same root or *aggello*, to proclaim, to announce) prefaced with the preposition *para-*, generally as "beside." The preposition *epi* or "upon" is used with regard to the name of Jesus, "upon the name of Jesus."

Sequence of verbs: called->charged->teach->teach.

Acts 5.21: And when they heard this, they entered the temple at daybreak and *taught*.

Teaching in the temple at daybreak suggests that the people were eager to hear the disciples. Also it was close to the time of the morning sacrifice.

Sequence of verbs: heard->entered->taught.

Acts 5.25: And some one came and told them, "The men whom you put in prison are standing in the temple and *teaching* the people."

Standing and teaching are pretty much the same, the latter serving to re-enforce the latter. This is especially notable because it takes place in the temple, center of Jewish worship.

Sequence of verbs: came->told->put in prison->standing->teaching.

Acts 5.28: We strictly charged you not to *teach* in this name, yet here you have filled Jerusalem with your teaching and you intend to bring this man's blood upon us.

“Strictly charged” is rendered so by the noun *paraggellia* and the verb *paraggello*, the latter noted in 4.18. A twofold use of the preposition *epi* or upon: *epago* as to bring and as “upon us.”

Sequence of verbs: charged->teach->filled->intend->bring.

Acts 5.42: And every day in the temple and at home they did not cease *teaching* and preaching Jesus as the Christ.

Note the two locations, temple and home, with regard to *didasko* and *euaggelizo* (cf. Lk 20.1).

Sequence of verbs: cease->teaching->preaching.

Acts 11.26: When he (Barnabas) had found him, he brought him to Antioch. For a whole year they met with the church and *taught* a large company of people; and in Antioch the disciples were for the first time called Christians.

Hikanos as “large” also means substantial and worthy. Note that *didasko* takes place with the church or *ekklesia* which is taking a more distinct form than meeting in the temple.

Sequence of verbs: found->brought->met->taught->called.

Acts 15.1: But some men came down from Judea and were *teaching* the brethren, "Unless you are circumcised according to the custom of Moses, you cannot be saved."

From this point forward in the references, Paul the Apostle is central whereas in all the verses cited thus far his influence isn't present. In a way, this signals a major shift in *didasko* about the person of Jesus Christ.

“Some men” can be taken one of two ways: either a minority or indirectly saying that they are trouble makers. *Ethos* means custom, use or practice.

Sequence of verbs: came down->taching->circumcised->saved.

Acts 15.35: But Paul and Barnabas remained in Antioch, *teaching* and preaching the word of the Lord, with many others also.

Another close identity of *didasko* and *euaggelizo* as in 5.42 above.

Sequence of verbs: teaching->preaching.

Acts 18.11: And he stayed a year and six months, *teaching* the word of God among them.

En ('in') is the preposition for "among (them)," literally as "in them. Here Paul engages in *didasko* with respect to the *logos* or word-as-expression of God.

Sequence of verbs: stayed->teaching.

Acts 18.25: He (a Jew named Apollos) had been instructed in the way of the Lord; and being fervent in spirit, he spoke and *taught* accurately the things concerning Jesus though he knew only the baptism of John.

Katecheo or instructed literally means to sound down upon (*kata-*) or to resound which implies oral teaching in an intense fashion. *Zeo* or fervent means to seethe or to team, here with respect to *pneuma* or spirit. Apollos engages in *didasko* accurately (*akribos*) about Jesus even though he had been familiar with John's baptism. Thus the anonymous person who instructed this man...*katecheo*...did a thorough job.

Sequence of verbs: instructed->being fervent->spoke->taught->knew.

Acts 20.20: how I did not shrink from declaring to you anything that was profitable and *teaching* you in public and from house to house.

Hupostello or to shrink from also means to drawn back from under (*hupo-*). The two activities Paul did not hesitate to proclaim is that which was profitable and *didasko* both in public and in private. *Anaggello* means to declare; compare with *kataggello* as in 4.21 and *euaggelizo* in 15.35, variations (*ana-*, *kata-* and *eu-*) n the theme of *aggello*.

Sequence of verbs: shrink back->declaring->teaching.

Acts 21.21: and they have been told about you that you *teach* all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children or observe the customs.

Katecheo as have been told and defined in 18.25 above, that is, with regard to the elders of Jerusalem. The noun *apostasia* (apostasy) or falling away is intensified by the preposition *apo* relative to Moses. *Peripateo* orto observe means literally to walk around (*peri-*).

Sequence of verbs: told->teaching-forsake->circumcise->observe.

Acts 21.28: Men of Israel, help! This is the man who is *teaching* men everywhere against the people and the law and this place; moreover he also brought Greeks into the temple, and he has defiled this holy place.

A cry for help by Jews from Asia, claiming that Paul had stirred up the people. Besides supposedly teaching against Jewish tradition, Paul defiled the temple, *koimoo* meaning to make common which is opposite that which is *hagios* or holy. This supposed defilement is made worse by two uses of the preposition *eis* (into): *eisago* and *eis* with respect to *topos* or place.

Sequence of verbs: help->teaching->brought->defiled.

Acts 28.31: Preaching the kingdom of God and *teaching* about the Lord Jesus Christ quite openly and unhindered.

The last verse of Acts with *didasko* and *kerusso* as one as in Mt 11.1. opening and unhindered translate as *parresia* (cf. Jn 18.20) and the adverb *akolutos* (alpha privative and the verb *koluo*, to cut off).

Sequence of verbs: preaching->teaching.

To learn

Acts 14.5-7: When an attempt was made by both Gentiles and Jews with their rulers to molest them and to stone them, 6) they *learned* of it and fled to Lystra and Derbe, cities of Lycaonia, and to the surrounding country; 7) and there they preached the gospel.

Most of these reference deal with the verb *manthano* (to learn) in the sense of hearing about something or obtaining a report. Because of this, there are no notations. Nevertheless, they are added simply for information.

Acts 17.13: But when the Jews of Thessalonica *learned* that the word of God was proclaimed by Paul at Berea also, they came there too, stirring up and inciting the crowds.

Acts 21.34: Some in the crowd shouted one thing, some another; and as he could not *learn* the facts because of the uproar, he ordered him to be brought into the barracks.

Acts 23.27: This man was seized by the Jews and was about to be killed by them when I came upon them with the soldiers and rescued him, having *learned* that he was a Roman citizen.

Acts 23.34-35: On reading the letter, he asked to what province he belonged. When he *learned* that he was from Cilicia 35) he said, "I will hear you when your accusers arrive." And he commanded him to be guarded in Herod's praetorium.

Acts 24.8: By examining him yourself you will be able to *learn* from him about everything of which we accuse him."

Acts 28.1: After we had escaped, we then *learned* that the island was called Malta.

Didasko with respect to synagogue: 0

Didasko with respect to temple: 5.21, 5.42 & 21.28.

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