

# **WORD STUDIES**

Interpreting The Scriptures

## **BIBLE SERIES**

(for use in Mentoring)

by  
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## A Word of Appreciation

I need to express my thanks to Buck Hatch, my hermeneutics professor in graduate school at Columbia Bible College. He first introduced me to the system of hermeneutics described herein and the statements of the general laws. I have taken the start he gave and have run with it. Of course if I have erred in any way from his outstanding teaching the blame is mine, not his.

I am thankful for the numerous students who have used this material in its earlier formats and who have done words studies. I have amassed a collection of word studies (and continue to do so).

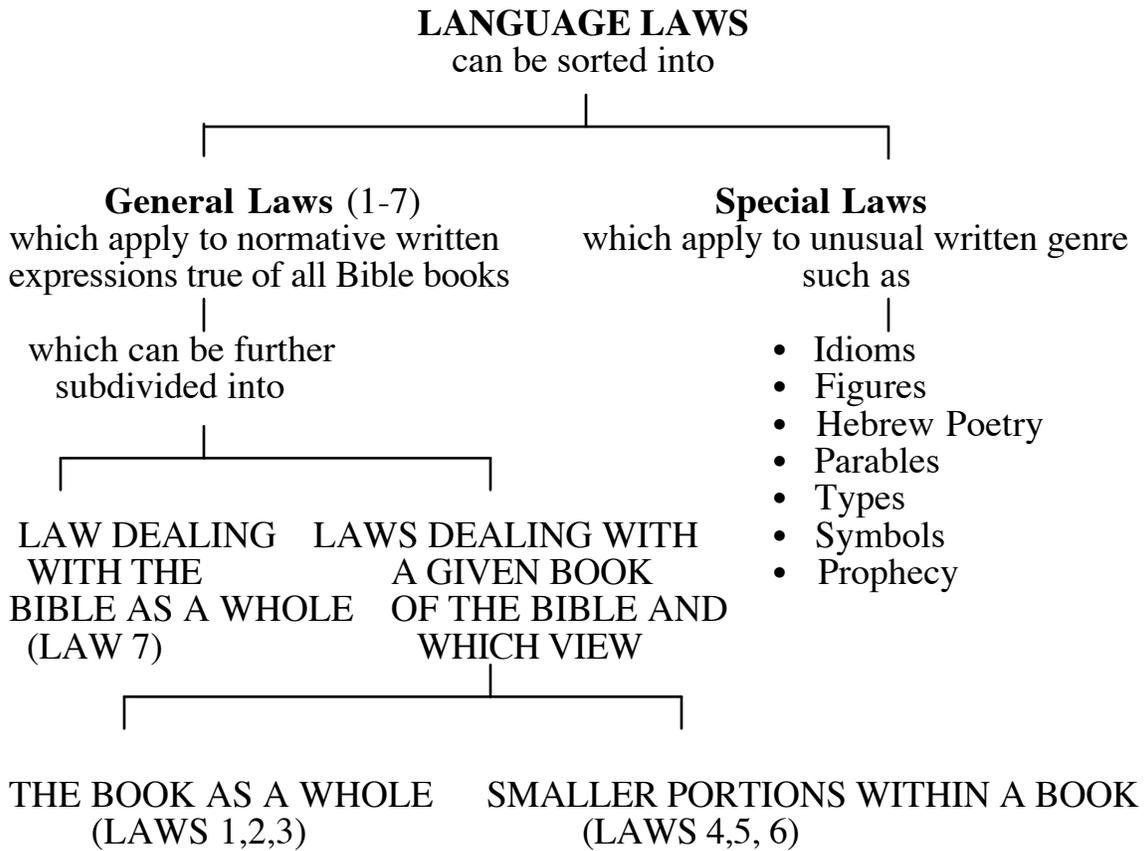
I especially appreciate Shelley Trebesch and Cathy Schaller who did a six month Bible study with me in the Psalms. Our studies in the Psalms have been greatly enriched because of their meaningful insights into word studies. They studied this booklet and then applied it with careful and enthusiastic insight to the various Psalms we studied together. They supplied several sample studies of words using the Word Study sheet which I have included in Appendix A along with some of my own. You will notice that they (like you will probably do), have modified the study sheet to fit their own unique way of doing things.

Let me suggest that well used maxim today. *Begin with the end in mind.* You may wish to turn to Appendix A and see the results of this booklet even before you begin your own study of it. Seeing what you will be able to produce may be one of the best motivations for doing the study.

## Preface

This unit is one of a series related to the Biblical science known as hermeneutics. The series as a whole is intended to give a unified, systematic approach to the interpretation of the Scriptures. The principles are valid whether used with the original languages or Bible translations, though there is always a loss of accuracy when working with translations.

Hermeneutics is a science made up of rules discovered in the Scriptures and indeed in other literature also which when used will yield the meaning of Scripture. Like any science, the findings or principles will be biased by the worldviews of the people who derive the principles or use them. But a deliberate use of the principles yields results which are useful for our purposes today though perhaps they can always be improved upon Diagram 1 categorizes the basic hermeneutical principles.



**Diagram 1. Overall Scheme of Hermeneutical System**

Each of these general language laws are stated in Table 1 which follows. Note especially laws 4, 5, and 6. These are the detailed laws within which the study of words takes place.

**Table 1. Statement of General Language Laws**

<u>LAW DEALING WITH</u>	<u>STATEMENT</u>
1 Historical Background	IN THE SPIRIT, PRAYERFULLY STUDY THE HISTORICAL BACKGROUND OF THE BOOK WHICH INCLUDES SUCH INFORMATION AS: a. the author of the book and the <i>historical perspective</i> from which he/she wrote. b. the <i>occasion</i> for the book c. the <i>purpose</i> for the book including where pertinent the people for whom it was intended and their situation. d. any geographical or cultural factors bearing on the communication of the material.
2 Structure Of The Book	IN THE SPIRIT, PRAYERFULLY STUDY THE BOOK AS A WHOLE UNTIL YOU SEE THE AUTHOR'S PLAN OR STRUCTURE OR THE WAY HE RELATES HIS PARTS TO THE WHOLE BOOK TO ACCOMPLISH HIS PURPOSE OR DEVELOP HIS THEME.
3 Theme Of The Book	IN THE SPIRIT, PRAYERFULLY STUDY THE BOOK AS A WHOLE UNTIL YOU CAN IDENTIFY AND STATE CONCISELY THE AUTHOR'S THEME OF THE BOOK.
4 Context	IN THE SPIRIT, PRAYERFULLY STUDY THE AUTHOR'S PARAGRAPHS AND SECTIONS IN RELATION TO EACH OTHER SO THAT YOU CAN CONCISELY STATE THE CENTRAL IDEA OF EACH.

**Table 1. Statement of General Language Laws continued**

<u>LAW DEALING WITH</u>	<u>STATEMENT</u>
5 Grammar/ Syntax	IN THE SPIRIT, PRAYERFULLY STUDY THE AUTHOR'S GRAMMAR (i.e. the way he/she relates words, phrases, and sentences to develop paragraphs and larger sections) IN ORDER THAT YOU CAN STATE NOT ONLY THE CONTEXT OF A PARAGRAPH BUT THE FLOW OF THOUGHT IN DEVELOPING THE CONTEXT IN THE PARAGRAPH OR LARGER SECTION.
6 Words	IN THE SPIRIT, PRAYERFULLY STUDY THE AUTHOR'S WORDS TO DETERMINE THE SENSE IN WHICH HE/SHE USES THEM IN DEVELOPING A GIVEN CONTEXT.
7 Book And Books	IN THE SPIRIT, PRAYERFULLY STUDY THE BOOK AS A WHOLE IN TERMS OF ITS RELATIONSHIP TO OTHER BOOKS IN THE BIBLE (i.e. the Bible as a whole) TO INCLUDE: a. its place in the progress of revelation, b. its overall contribution to the whole of Bible literature, and c. its abiding contribution to present time.

The series includes 10 basic booklets. Five of the booklets deal with topics usually discussed under the category--General Hermeneutics. Five booklets handle subjects generally discussed under the category--Special Hermeneutics. In addition to the 10 basic booklets, a number of supplementary booklets deal with specific aspects of applied hermeneutics.

<u>Unit</u>	<u>Title</u>	<u>Unit</u>	<u>Title</u>
1	Historical Background	7	Hebrew Poetry
2	Structure and Theme	8	Parables
3	Context and Grammar	9	Types
4	Words	10	Symbols, Prophecy
5	Book and Books		
6	Idioms and Figures of Speech		

## WHERE YOU ARE IN THE SERIES

### This Unit Deals With

<u>GENERAL HERMENEUTICS</u>	
LAW 1	HISTORICAL BACKGROUND
LAW 2	STRUCTURE
LAW 3	THEME
LAW 4	CONTEXT
LAW 5	GRAMMAR
LAW 6	WORDS
LAW 7	BOOK AND BOOKS

### SPECIAL HERMENEUTICS

IDIOMS  
FIGURES OF SPEECH  
HEBREW POETRY  
PARABLES  
TYPES  
SYMBOLS  
PROPHECY

This unit will require the use of a Strong's Exhaustive Concordance which contains Hebrew and Greek Word lists coded with a reference number system. The principles of this unit are good and can be applied generally to the study of words whether or not you have a Strong's Concordance. However, this unit helps the student get at the original Hebrew and Greek words and hence necessitates the use of Strong's work. Those who can already use Hebrew or Greek sources can skip (and hence probably speed up) the explanation of using Strong's to get the location of Hebrew and Greek words.

I have personally found the whole *Interpret the Scripture* series invaluable in my mentoring relationships with those who want to learn Biblical skills. The resource materials serve as the basis for assignments. Accountability is easy when there is specific concepts and skills to be learned. If you are interested in mentoring in general and motivating toward a Bible centered ministry in particular, then you will find the *Interpreting The Scriptures* materials to be effective tools to use in empowering others.

## How To Study Programmed Instruction

This booklet is written in a self-study format called programmed instruction which contains items called frames. You are expected to do certain things to take advantage of this initial learning technique.

### Actively Respond

As you go through this book read actively. Interact mentally with what you read. Ask questions to yourself as you read. Think of related ideas which the material might suggest. In addition to your own musing you will be asked to think out answers to questions or problems. Many times you will be asked to give some kind of written answer (at the conclusion of each frame there is a question or exercise). Other questions will ask for you just to think your answer. However, it may be a good idea to write out answers to all the questions. Most learn much better when they have a definite written answer. I'll leave space for you to write your answers, even to the *thought* questions. But whether you write out your answers or think them aloud--remember, your active response and interaction with the material plays a very big part in your learning process. Don't give up without some definite response to each question or problem.

### Use an Answer Shield

Use a blank sheet of paper to cover up my answer while you are forming your own answer. Never look at my answer first. You cannot honestly think for yourself if you have peeked at my answer first. So when you come to a new frame, slide your answer shield down to the answer line which looks like this



-----  
**ANSWER**

Then after making your answer, remove the shield and check it with mine.

### What Is A Frame?

Perhaps you are asking yourself, "What is he talking about when he says frame?" This book is made up of a number of frames. A frame is a small unit of teaching. Normally each frame concentrates on teaching one

concept. The frame not only introduces the concept but it will also ask you to answer a question or two to see if you understood the concept. You are expected to work through a frame, do what it says and then go on to the next one. Each frame is numbered and sequenced to teach concepts in a progressive manner. Here is what a frame looks like.

A line indicates the beginning of the frame. Notice the frame is numbered in the upper left hand corner with a bold faced number.

---

1. This space will contain teaching information. Then follows a question or exercise or other requested response based on the teaching information.. The request will be given in all CAPS.

HERE WILL BE THE QUESTION OR OTHER KIND OF RESPONSE WHICH YOU ARE SUPPOSED TO ANSWER.

-----  
**ANSWER**

The actual answer will be given here. Now after you have answered you can slide your answer shield past this answer and check to see how well you did.

You should read carefully the **teaching information** in a frame. Then read the **question** and **respond with your answer**. Finally, check **my answer**. If all is well, go on to the next frame and continue the process. After answering and checking sometimes you may want to go back and reread the frame.

The dark line across the page, the frame number, information, response, dashed answer line, and the answer itself make up a frame. Occasional there will be some explanatory remarks following the answer to give further detail. And sometimes there will be a lead in introductory sort of paragraph to prepare for the next frame. If the lead-in material is lengthy it will be identified and called a panel. Sometimes several frames will then follow and refer to a given panel of information.

You may not always agree exactly with my answer. If your answer is equivalent, fine! Go on to the next frame. If your answer is not O.K. perhaps you will want to review the teaching portion again. I hope you will enjoy this challenging method of learning.

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## Word Studies

### Introduction

Lets look at the basic law that we will be studying. Then I want to present an overview, lay out some goals, and give some motivational quotes about the importance of words. Then we'll be ready for Section I.

#### The Basic Hermeneutical Law Stated

**"IN THE SPIRIT PRAYERFULLY STUDY THE INDIVIDUAL WORDS OF THE AUTHOR TO BE SURE YOU HAVE THE AUTHOR'S USE OF THESE WORDS."**

#### Overview

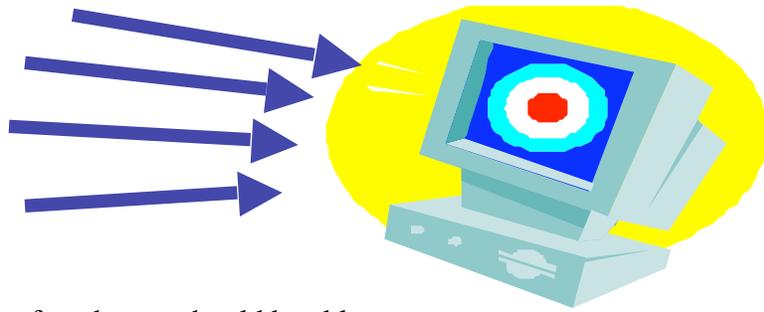
In the study of context we are dealing with paragraph size (or slightly larger) size meaning units. There we are seeking to approach the study of a unit of writing from the overall viewpoint. More specifically we are dealing with that unit of writing usually identified in English literature as a paragraph. We want to identify the overall unifying thought of the paragraph. We usually use grammatical analysis to identify that weaving thought.

Now we want to look at a paragraph from a different standpoint. This booklet seeks to look at the paragraph from within. It views the paragraph in a detailed way. More specifically it seeks to point out the importance that words play in the development of a paragraph. It also brings out the role that a paragraph plays in building content into a word.

We need to be aware of several fundamental ideas when we are dealing with words. Here are some important considerations we should know in order to study words:

- 1) What is a word?
- 2) What are some of the basic cautions we should know in studying words?
- 3) What basic procedure should we use in analyzing words?
- 4) What are some tools that are available and how can we use them?

This booklet purposes then to give some helpful information concerning these important considerations about words.



### Goals for this Booklet

When you finish this unit of study you should be able to:

- 1) recognize several *cautions* about studying words because a word is a symbol.
- 2) use a *four-step procedure* to study Hebrew or Greek words which includes:
  - a. studying the original use of a word and its development along with its related words.
  - b. studying the present use(s) of the word by analyzing different contexts in which the word is used.
  - c. selecting the significant use of a word in any specific context.
  - d. recognizing the area meaning of a word as well as the significant use in any specific context.
- 3) *write a paraphrase* which reflects what you have studied about the word.
- 4) *confidently use* the Strong's Exhaustive Concordance as a tool in the four-step procedure for the study of words.

## Importance of Words

Consider the following quotation taken from Milton Terry (1964:175 ).<sup>1</sup>

"Language," says Whitney, "has, in fact, no existence save in the minds and mouths of those who use it; it is made up of separate articulated signs of thought, each of which is attached by a mental association to the idea it represents, is uttered by voluntary effort, has its value and currency only by the agreement of speakers and hearers."

To understand, therefore, the language of a speaker or writer, it is necessary first of all to know how he uses his words. Ramm (1950:66) using metaphorical language identifies words as units of thought which are likened to the bricks of conceptual construction. He points out that any study of scripture must commence with a study of words ...<sup>2</sup> Mortimer J. Adler in his book on How to Read a Book stresses the importance of words.<sup>3</sup> He says that you must be able to identify the important words which an author uses and must be able to know what the author meant by them in the specific context. He calls that process "coming to terms." He suggests in a pun-like play of words that while "coming to terms" is the final stage of a business negotiation it is the first stage in the process of interpretation. (Adler 1967:185,186).

As a Bible student you should become one who habitually studies words. You should seek always to "come to terms" with the various Biblical authors and the words they employ. The following program should get you started on what we hope will become a lifetime activity for you—the study of Biblical words .

Now we are ready for Section I and some basic definitions and cautions about words.

---

<sup>1</sup>See **Biblical Hermeneutics** by Milton Terry. I actually studied this text on my own the year before I went to Bible college. His chapter on Word Studies is very helpful. This is a most detailed and helpful text even though it is outdated.

<sup>2</sup>Ramm's **Protestant Biblical Hermeneutics** is another helpful reference in hermeneutics. He is not as detailed as Terry but also is not as outdated as Terry. Both Terry and Ramm tend toward naive realism as their epistemology and hence are out of step with most post-modern epistemologists and modern day hermeneuts. But they have much that is useful for a critical realists like myself.

<sup>3</sup>Adler's excellent principles for reading a book show how general principles in literature dovetail with hermeneutical principles. Adler's expression *coming to terms* hits the nail right on the head. That is exactly what we are trying to do in this booklet.

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## SECTION I. WORDS AND CAUTIONS ABOUT WORDS

### Looking Forward

This section of the program is designed to give some understanding concerning the use of a word as a symbol and 5 cautions which arise out of the fact that a word is a symbol.

### Getting A Working Definition of Word

What is a word? The next several frames work on this concept.

---

1. What is a word? Everyone knows what a word is (at least we think we do). We use them everyday in our conversations with others. Each of us has quite a large number of words which are familiar to us. Linguists have found that though everyone is familiar with words and uses them everyday, not everyone can define exactly what a word is.

TAKE OUT A SCRATCH SHEET OF PAPER AND WRITE DOWN YOUR IDEA OF THE DEFINITION OF A WORD. DON'T SKIP THIS LITTLE EXERCISE AS IT IS IMPORTANT FOR YOU TO TRY TO DEFINE A WORD BEFORE I GIVE MY ANSWER.

-----  
**ANSWER**

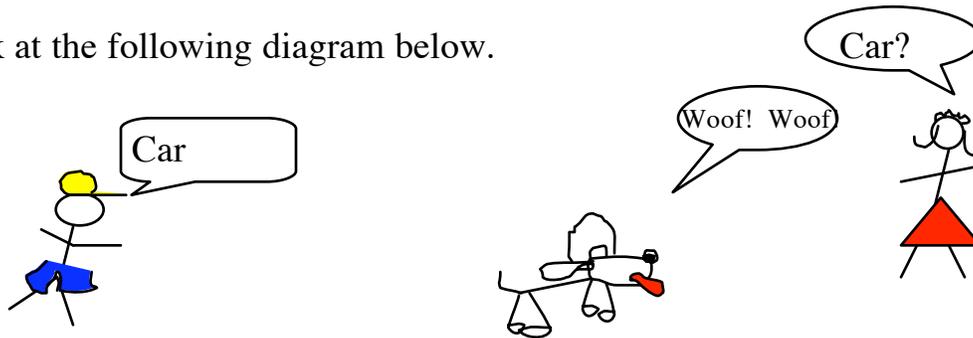
Actually linguists themselves can't agree on the definition of a word as it turns out to be quite a difficult task. I am not sure what definition you finally selected but here is the one I wrote down.

A word is the smallest symbol commonly recognized as referring to a given thing.

Now I am sure your definition didn't totally agree with mine. Your definition may have been better, if so, send me a copy of it and I will use it next time. Your definition may not have been as good as mine. Whether or not our definitions agreed one thing we do agree on—writing a good definition for a word is difficult. Did your definition indicate the important idea that a word is a *symbol* referring to something?

---

2. Look at the following diagram below.



WHAT SEEMS TO BE THE PROBLEM?

-----  
**ANSWER**

I think most of us agree that "car" is a legitimate English word. It is certainly a small symbol. John is using it to refer to a thing—the thing making the barking noise of woof. The problem lies in the fact that "car" is not commonly recognized by both parties as referring to the same thing. John thinks that "car" represents the little four legged animal making the barking noise. Mary does not think that "car" refers to the four legged animal making the barking noise. Herein lies the problem of meaning—a common understanding of what the word symbols refer to.

**Scholar's Note:**

*Read this if you are interested in a more detailed explanation of my definition of a word. Otherwise move on to the next piece of information.*

*Look again at the working definition I have just given. Notice particularly the important parts of this definition which are underlined.*

*A word is the smallest symbol commonly recognized by more than one person as referring to a given thing.*

*You will notice that I consider 3 ideas in the definition worthy of special notice. Look again at these three ideas:*

- (1) smallest symbol*
- (2) commonly recognized by more than one person*
- (3) referring to a given thing.*

*Let me say an explanatory phrase or two about each one.*

*By "smallest symbol" I mean to exclude larger units of language called by such names as phrases, clauses, sentences, paragraphs, sections, divisions or discourses. I am including in the concept of symbol that the symbol could be voiced or written.*

*By "commonly recognized" by more than one person I am indicating the usefulness of a word. There can be a transfer of meaning from one person to another when a symbol is jointly recognized by both as referring to the same thing.*

*By "as referring to a given thing" I am trying to indicate that a word is identified with something and that the word itself is not as important as that something to which it refers. There are four basic kinds of things that words refer to:*

- (1) objects such as cat, dog, man, boy, sun.*
- (2) events made up of actions or processes, or happenings such as are described by run, jump, shine, talk, mix.*
- (3) abstracts or descriptive qualities or quantities of objects or events—such as few or two or many.*
- (4) relations which are a category of expression which serve to connect other words. Such words as with, of, is, and, but, are examples.*

## **END Scholar's Notes**

### A Simplified Look at Meaning

Now if you have been reading carefully you will notice that I have tried to avoid using the term "meaning of a word." What are we are talking about when we speak of meaning? There are probably a number of things involved in the meaning of a word. I have been concentrating only on one aspect which I feel is important to what I am trying to accomplish in this chapter. I have been concentrating on what is known as the referential aspect of



must have gotten the idea that given the word alone you cannot tell its meaning. Move on to the next frame where further light is hopefully shed.

---

**4.** Now read the following

- (1) Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe. Beware of dogs, beware of evil workers, beware of the concision. For we are of the circumcision, which worship God in the spirit and rejoice in Christ Jesus, and have no confidence in the flesh.
  
- (2) The sailor was tired and hungry. All day long as the ship neared port he was thinking of one thing—scouse. He could just see himself sitting in the Three Flags Inn and enjoying that nourishing and tasty baked dish. He could just see the baked dish as the waitress placed it hot and steaming before him. He could almost taste the mixture of stewed meat, vegetables, and sailors biscuit. There was no finer combination than the scouse served at the Three Flags Inn. A tired and hungry sailor could certainly be refreshed at the end of a long day at sea by a good baked casserole of scouse.

**SEE IF YOU CAN WRITE THE DEFINITION OF THE TWO WORDS, DOGS AND SCOUSE, AS I HAVE USED THEM ABOVE.**

**ANSWER** -----

Of course you probably recognized that (1) was taken from the book of Philippians, Chapter 3 and verses 1-3. Dogs here is a symbol referring to evil workers. They evidently don't worship God in the spirit nor rejoice in Christ Jesus. We may not be able to recognize everything that dogs is referring to but we can say for sure that dogs = evil workers of whom the Philippians are told to beware.

How did you do with the word scouse? I intended that symbol to refer to a baked dish including stew meat, vegetables, and a sailor biscuit which when served hot tastes mighty good.

- 
5. Now consider what I have been trying to accomplish with the preceding two frames. First, in Frame 3, I gave the two words alone and asked you to give my meaning. In theory, you couldn't give the meaning. Then, in Frame 4, I also gave these same two words and provided enough of a supporting context so that you could identify the object to which I referred when I used the symbols.

WHAT CAUTION DO YOU THINK I AM HINTING AT IN THE EXAMPLES WITH THESE TWO WORDS?

---

**ANSWER**

Caution 1. A WORD IS SIMPLY A SYMBOL AND DOES NOT INDICATE ITS USE BY THE SYMBOL ALONE. IT NEEDS A SUPPORTING CONTEXT TO CUE COMMUNICATOR AND RECEIVER.

Somehow we seem to think that a word carries its own meaning and seem to forget it is merely a symbol. We must have an idea of how the symbol is being used by a given author if we are to get a meaning for the word. Primarily, this caution informs us that the use of each word must be determined by examining the word in the context or situation in which it is used.

- 
6. WRITE DOWN SOME OF THE COMMON WAYS (one or more) IN WHICH THE FOLLOWING WORDS COULD BE USED BY AN AUTHOR OF SOME COMMUNICATION.

- 1) artillery
- 2) conversation
- 3) prevent

NOW READ THE FOLLOWING PASSAGES OF SCRIPTURE CONTAINING THESE WORDS.

*artillery*—1 Sam 20:35–40. "And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and had a little lad with him. And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee? And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master. But the lad knew not anything: only Jonathan and David knew the matter. And Jonathan gave his artillery unto his lad, and said unto him, Go, carry them to the city."

*conversation*—Philippians 3:17–21. "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

*prevent*—1 Thessalonians 4:13–18. But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with the words.

IN WHAT WAY IS THE AUTHOR USING THESE THREE WORDS, ARTILLERY, CONVERSATION, PREVENT? ARE THE COMMON USES YOU WROTE OF ANY HELP IN IDENTIFYING THE AUTHOR'S INTENDED USE?

-----  
**ANSWER**

**ARTILLERY** — The word artillery in 1 Sam 20:40 in this passage means a bow and arrow. Artillery was the word employed in the 16th and 17th centuries to identify almost any instrument for hurling missiles. As the instruments improved and changed, the name continued. Now this King James translation seems almost ridiculous, for most people think of artillery today as referring to a cannon. Can you imagine a small boy struggling to carry Jonathan's cannon back to the city. Most likely your definition of artillery didn't include bow and arrow and hence wasn't helpful in determining the author's use.

**CONVERSATION** — Normally, today we use conversation to describe the informal discussion between people. But this is certainly not the sense intended by Paul in Philippians 3:20. Here Paul is indicating that the Philippians realize that spiritual things are more important than material things as far as the Philippian Christians are concerned. That is so because the Philippians belong to God's special company of saved people who someday will live in heaven. They are citizens first of all of heaven. The ASV and New Scofield better translate the KJV "conversation" as citizenship.

**PREVENT** — If I were asked to give some common uses of this word I would say to stop, to hinder, to keep from happening. Yet that is not the intended use of the word in the passage of 1 Thessalonians. Paul was actually using this word in the sense of precede. He was trying to encourage the believers at Thessalonica who were not certain what happened to their loved one who trusted Christ but had died. Paul here says that when Christ comes back the believers on earth will not go before (precede) those who have already died. The dead in Christ will rise first. Certainly this use of prevent (to go before) is not a common use today.

- 
7. Now I was trying to indicate a special caution about words by the use of the three examples, artillery, conversation, and prevent. This caution is especially applicable to those who use the KJV which was printed in 1611.

**CAN YOU GUESS THE CAUTION I HAVE HINTED AT BY USING THESE THREE EXAMPLES?**

-----  
**ANSWER**

Caution 2. WORDS CHANGE IN THEIR USE OVER PERIODS OF TIME.

Since the KJV was printed over 350 years ago words such as artillery, conversation, and prevent have changed considerably in their use. And what is true of English, that words change over time, is true of all words. It follows then that we must study the use of the words during the time the particular word was used. It follows too that we are primarily interested in the words of the original language. But we certainly can use this caution when using an older translation such as the KJV.

- 
8. The next several frames taken together illustrate a third important caution about words. Read the following sentences noting the underlined word.

Illustration 1. Yesterday he scratched the car again. But in this case he was not to blame. It was the fault of the other driver.

PUT INTO YOUR OWN WORDS THE USE I HAVE INTENDED FOR THE WORD "CASE."

-----  
**ANSWER**

Here case = a particular instance, a special occurrence.

- 
9. Now read the next several illustrations noting again the underlined word.

Illustration 2. Yesterday the minister of home affairs spoke to the Prime Minister. He made a strong case against the upcoming bill.

Illustration 3. The trial lasted for several days. Finally the law court settled the case.

Illustration 4. He was very very sick. The doctor said he had never seen a case like this. He thought it might have been some form of the plague.

WOULD YOU SAY THAT THE INTENDED USE OF THE WORD "CASE" IN ILLUSTRATION 2, 3, 4 DIFFERS FROM ITS USE IN ILLUSTRATION 1? HOW WOULD YOU DESCRIBE THE INTENDED USE OF THE WORD "CASE" IN ILLUSTRATION 2, 3, 4?

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**ANSWER**

Yes, I would say that the use of the word "case" differs in all the illustrations. I would describe the uses as follows:

illustration 2 case = an argument, or set of arguments, especially convincing  
illustration 3 case = a suit or action at law between two parties  
illustration 4 case = an instance of sickness or a patient having that sickness

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**10.** In the above 4 illustrations I have shown 4 different uses of the word case. Actually I could have illustrated several more

- (1) case = a leather bag for carrying office papers
- (2) case = a particular brand name of tractors used on farms
- (3) case = a window housing
- (4) case = a box

WHAT BASIC CAUTION HAVE I ILLUSTRATED BY SHOWING THESE DIFFERENT USES OF THE WORD CASE?

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**ANSWER**

Caution 3. ANY WORD AT A GIVEN TIME IN ITS HISTORY CAN HAVE MANY USES.

Therefore, it is important that a Bible student be aware of the different uses that authors make of words and that he be able to find the particular use intended in a given contextual situation.

- 
11. Eugene A. Nida introduces us to two more cautions in the study of words. Read carefully the following quote taken from his book Learning a Foreign Language (Nida 1957:190). See if you can guess the cautions as you read. <sup>4</sup>

We are entirely too accustomed to thinking of words as having precise points of meaning, while we should regard them as having *areas of meaning*. Some areas are very extensive and others very restrictive but all are areas, even though their limits may be difficult to define. For example, the word "love" in English covers a great area of meaning. Compare the following expressions: I love my wife, I love to do it, I love apples, I love God, I love that sunset, love'em and leave'em, love me, love my dog. Where English could use *one word to describe the various phases of such emotional situations, Greek would use at least three*: eros—physical love, phileo—love resulting from association, and agapao—love resulting from appreciation of worth. Nevertheless, these three Greek words are not covered entirely by the English word love, and *there are some uses of English love which cannot be translated by these three Greek words*.

In certain instances it is very valuable to be able to describe such areas of meaning in terms of a *central meaning and several peripheral meanings*. For example, we may describe "sucker" as having a central meaning "one who or that which sucks" but there are also several peripheral meanings, e.g., a particular variety of fish, a type of hard candy, a shoot rising from the main body of a plant, and a person who is easily cheated. (italics mine)

The above quotation brings out two more important cautions. Perhaps you thought of them as you read the above quotation. Notice especially the italicized words. Can you guess what the two cautions might be?

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<sup>4</sup>Nida is one of my culture and linguistic heroes. My master's thesis at Columbia Bible College utilized much of his thinking. I am indebted to him for much of what I have learned about language. Much of his discussion is highly technical but his explanation on areas of meaning given above will help us as we begin to study words in the Bible.

LOOK AT THE CAUTIONS GIVEN BELOW. STRIKE OUT THE WORD IN PARENTHESIS WHICH IS INCORRECT.

Caution 4. MANY WORDS EXHIBIT (~~NARROW~~/BROAD) AREAS OF USE.

Caution 5. A WORD IN ONE LANGUAGE (~~DOES HAVE~~/ DOES NOT HAVE) AN EXACT EQUIVALENT WORD IN ANOTHER LANGUAGE.

-----  
**ANSWER**

Caution 4. MANY WORDS EXHIBIT (~~NARROW~~/BROAD) AREAS OF USE.

Caution 5. A WORD IN ONE LANGUAGE (~~DOES HAVE~~/ DOES NOT HAVE) AN EXACT EQUIVALENT WORD IN ANOTHER LANGUAGE.

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**12.** I have talked about 5 cautions concerning words.

WITHOUT LOOKING BACK HOW MANY OF THEM CAN YOU RECALL?

I have also stressed some important concepts about words.

WHAT DO YOU FEEL IS THE MOST IMPORTANT CONCEPT THAT HAS BEEN STRESSED IN THIS SECTION?

-----  
**ANSWER**

The five cautions are:

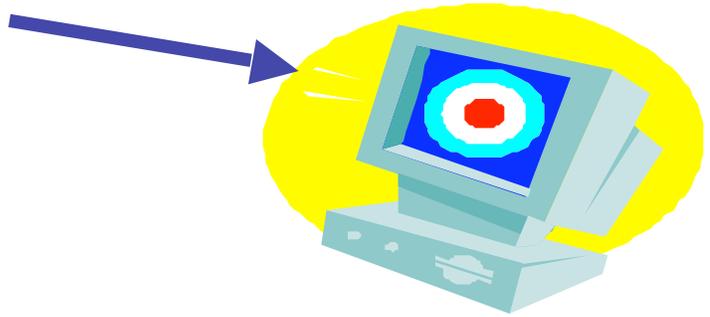
1. A WORD IS SIMPLY A SYMBOL AND DOES NOT INDICATE ITS USE BY THE SYMBOL ALONE. (See frames 3, 4, 5)
2. WORDS CHANGE IN THEIR USE OVER PERIODS OF TIME. (see frames 6, 7)
3. ANY WORD AT A GIVEN TIME IN ITS HISTORY CAN HAVE MANY USES. (See frames 8, 9 10)
4. MANY WORDS EXHIBIT BROAD AREAS OF USE. (See frame 11)
5. NO WORD IN A LANGUAGE HAS AN EXACT EQUIVALENT WORD IN ANOTHER LANGUAGE. (See frame 11)

If you are uncertain about any of the above cautions reread the frames indicated to refresh your mind. You should be thoroughly familiar with these cautions and what I meant by them before you proceed further in the program.

The second question called for your answer. Perhaps something different impressed you and I would say the concept of a word standing as a symbol for something else is probably the most important concept developed in this section. Another important concept is the necessity of having a context surrounding a word to determine how it is used.

At this point in the program I would urge you to make certain that you understand the above cautions and recognize the important idea of a word being a symbol.

Lets note our progress!



At this stage of our study we have worked on Goal 1.

- 1) We must learn to recognize several *cautions* about studying words because a word is a symbol.

Now we are ready to move toward Goal 2, which is the aim of Section II which follows:

- 2) We will learn how to use a *four-step procedure* to study Hebrew or Greek words (see next page for a detailed listing of the steps).

If necessary, this is a convenient point in the program to take a break. Why don't you get a cup of coffee or chat with a friend or do anything that will break the tension of intense study. Then, having relaxed, you will be ready for Section II.

## **SECTION II. BASIC PROCEDURE FOR THE STUDY OF WORDS**

### Overview

Our procedure for studying a word involves several processes:

1. If possible, we will trace the history of the word and notice related words based on the same root.
2. We will study the various uses of the word by analyzing various contexts which contain the word.
3. We will select the use which most readily fits the context in which we are studying the word.
4. We will paraphrase the verse(s) containing the word by using phrases which will indicate connotation and area meaning as well as the specific use of the word in the given context.

### The History of a Word

We are using the history of a word in a fairly broad sense. By it we mean the earliest known use of the word along with subsequent changes in its use over a period of time. Also included in this term is the study of related words derived from the same root.<sup>5</sup>

- 
- 13.** The history of a word can be profitable for a Bible student. Part of the history of a word involves the study of the meaning of a word when it first came into the language. This branch of a study of a word is called etymology. In most modern dictionaries the etymology of a word (if available) is given in brackets immediately following the guide to pronunciation or the label of the parts of speech.

**LOOK AT THE FOLLOWING ENTRY FOR THE ENGLISH WORD "hob."  
WHAT OBVIOUS PROBLEM DO YOU SEE CONCERNING THE STUDY OF  
THE ETYMOLOGY OF A WORD?**

Hob (hob), noun [origin uncertain] 1. A projection at the back or side of a fireplace on which something may be kept warm. 2. A peg, pin, or mark used as a target in some games, as in quoits; also, the game.

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<sup>5</sup>Related words, that is, words that have a kinship because of some root idea are called cognates.

-----  
**ANSWER**

Notice in this case the information in the brackets says [origin uncertain], that is, the origin of the word cannot be determined. And of course that is one obvious problem in dealing with etymology. The meaning of a word when it first came into the language often is not known nor is there enough information available to determine it.

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14. Look at the etymology of the following dictionary entry for the English word "nostalgia."

nos.tal'gi.a (nos.tal'ji.a), noun [NL., fr. Gr. nostos—a return home + algia—pain] 1. a Orig., med., a severe melancholia caused by protracted absence from home, as of military recruits. b Homesickness; especially, a brooding or poignant, enervating homesickness. 2. Any wistful or excessively sentimental, sometimes morbid, yearning for return to or of some past period or irrevocable condition.<sup>6</sup>

THE ETYMOLOGY OF THE WORD NOSTALGIA (IS/IS NOT) HELPFUL IN GETTING A PICTURE OF THE WORD SINCE IT (IS/IS NOT) CLOSELY RELATED TO THE PRESENT DAY USE OF THE WORD.

-----  
**ANSWER**

is is Look at the two parts of the word from which nostalgia comes—nostos and algia. Look at what each means. Nostos = return home and algia = pain. I believe this gives a good picture that is familiar to most people. Most anyone who has been away from home for any length of time has had a strong desire to return home—even to the extent of being sick about it. This etymology helps us get a familiar picture of the feeling involved in a person who has nostalgia.

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<sup>6</sup>I hope you are familiar with normal dictionary abbreviations. In this case: NL = New Latin; fr = from; Gr = Greek.

- 
15. In the last frame we saw that the etymology of a word can be helpful because it sometimes gives a familiar picture which proves useful in understanding the word. But this isn't always the case. Read the following quotation taken from Milton Terry's Biblical Hermeneutics, (Terry 1964:175).

To understand, therefore, the language of a speaker or writer, it is necessary, first of all, to know the meaning of his words. The interpreter, especially needs to keep in mind the difference, so frequently apparent, between the *primitive signification* (etymology) of a word and that which it subsequently obtains.

Notice that Terry refers to the etymology of a word by the words— "primitive signification."

WHAT CAUTION PREVIOUSLY SEEN IN OUR STUDY ABOUT THE DEFINITION OF A WORD IS BROUGHT TO MIND BY THIS QUOTE? IF YOU CAN'T REMEMBER THIS CAUTION, TURN BACK TO FRAME 12 AND REVIEW THE CAUTIONS. WHY IS THIS CAUTION ESPECIALLY IMPORTANT WHEN CONSIDERING THE ETYMOLOGY OF WORDS?

---

**ANSWER**

Do you remember caution 2 discussed in frames 6 and 7? Caution 2—WORDS CHANGE IN THEIR USE OVER PERIODS OF TIME. This caution is especially important when considering etymology for if the use of the word changes too much the original etymology of the word may not help at all. It may not only not give us a picture of the word, it may lead us astray. Let me restate caution in terms of a warning to be used when studying etymology. THE ETYMOLOGY OF A WORD WHICH HAS CHANGED ITS USAGE CONSIDERABLY MAY BE OF LITTLE OR NO VALUE.

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16. Let's summarize what we have discussed thus far on the history of a word by answering the following questions.

UNDERLINE THE ONE CORRECT ANSWER (in the parenthesis) FOR EACH OF THE FOLLOWING STATEMENTS.

- (1) The original meaning of a word when it comes into the language is called (genealogy, etymology, theology).
- (2) The etymology of a word is (sometimes, never, always) helpful.
- (3) The etymology of a word is (sometimes, never, always) available.
- (4) One way that the etymology of a word is helpful is that (it gives a descriptive paragraph, it gives several synonyms, it suggests a familiar picture) of the word.
- (5) The etymology of a word may not be useful if (the present word has changed in spelling, the present word has changed in meaning, the present word has not changed in spelling, the present word has not changed in meaning).

-----  
**ANSWER**

(1) etymology (2) sometimes (3) sometimes (4) it gives a familiar picture (5) the present word has changed in meaning

Panel 1. Development of Words

The history of a word includes not only the etymology (meaning when it first came into the language) but also its subsequent change in meanings and the derivation of other words from the same root. Normally when a word first comes into a language it will describe an event (usually in verb form) or a simple object (usually a noun form). As the word gains further acceptance and wider usage it also begins to acquire meanings which are less simple. In other words, words generally move from the simple and concrete to the complex and abstract. Take the Greek word, telos, for example. Most likely its development is as follows. It came from a word tello which meant "to set out for a definite point or goal" —probably of one going on foot. It then began to be applied to the point or goal aimed at in the sense of the "limit." Later it began to be used in a wider sense to generally mean completion of an act or state. It could also be used to describe the result of something completed. Metzger describes some of this development. Particularly does he emphasize how a word moves from the simple to the more complex.

Words do not grow haphazardly or in isolation from the rest of the vocabulary. To see how verbs, nouns, objectives, adverbs, and particles can be traced to a relatively few basic roots is not only a fascinating study in itself, but it also lessens quite considerably the drudgery of piecemeal memorization of individual words. Thus, for example, the root "tel" meaning "end" forms the noun *telos* with the same meaning. From the noun a verb is produced, *teleo*, meaning I finish or fulfill (that is, I make an appropriate end). From the noun comes also the adjective *teleios*, meaning complete, perfect, mature (that is, brought to its appropriate end). The adjective, again is made into the verb *teleioo*, which means I complete, make perfect—being equivalent to *teleion*. Moreover, the same root *tel* appears in *teleutao*, a verb formed ultimately from *telos* and which means I die (that is, I come to the end of my life). Finally, to complete the list of all the words from this root which appear in the New Testament five times or more, by composition with prepositions the compound words *epiteleio*, *sunteleia*, and *sunteleo* are formed, each of which involves some aspect of the root idea of end.

This example illustrates the principle of the building of Greek words. The root is the primitive part of the word. It conveys the meaning or abstract idea apart from its relations. From the root there are produced various verb-stems and noun-stems (the latter of which produce both nouns and adjectives). These stems are built by (1) the addition of various suffixes and (2) by an internal modification of the stem. (Metzger 1946:53,54)

Can you see how a word develops from the simple to the more complex and how it is related to other words which are derived from it? If not read again this important description, for the next several frames will question your basic understanding of this development of words.

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17. In the previous description of the development of a word the following words were mentioned:

telos	noun, meaning end.
teleo	verb, meaning I finish, I fulfill, I make an appropriate end
teleios	adjective, meaning completion, perfect, mature
teleioo	verb, meaning I complete, I make perfect
teleutao	verb, meaning I die, I bring life to an end

The root is that primary part of a word which carries a basic meaning and is used to form other words.

LOOK AT THE LIST OF WORDS ABOVE. WHAT IS THE ROOT? WHAT BASIC SENSE DOES IT CONVEY?

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**ANSWER**

"tel" is the root, it carries the sense of "end."

---

18. Look at the following words.

baptistes	- noun, meaning one who washes in the sense of purification
baptismos	- noun, meaning a washing, a purification
baptisma	- noun, the abiding fact resulting from the cleansing, that is, the actual cleansing in its affect

WHAT IS THE ROOT FOR THIS WORD?

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**ANSWER**

baptis

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19. FOR THE SAME FRAME JUST GIVEN, IN WHAT SENSE IS THE ROOT BAPTIS USED? THAT IS, WHAT IS COMMON TO ALL THE WORDS?

- baptistes - noun, meaning one who washes in the sense of purification
- baptismos - noun, meaning a washing, a purification
- baptisma - noun, the abiding fact resulting from the cleansing, that is, the actual cleansing in its affect

---

**ANSWER**

baptis has the sense of washing or cleansing which shows up in the various words derived from this stem.

---

20. In our description of the development of a word we said that from the root there are produced various verb-stems and noun-stems. These stems are built by the addition of various suffixes.<sup>7</sup>

LOOK AGAIN AT THE THREE WORDS BUILT FROM THE STEM baptis. NAME ONE SUFFIX WHICH IS ADDED TO THE STEM.

- baptistes - noun, meaning one who washes in the sense of purification
- baptismos - noun, meaning a washing, a purification
- baptisma - noun, the abiding fact resulting from the cleansing, that is, the actual cleansing in its affect

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<sup>7</sup>Roots can have pre-fixes, that is, forms which go in front of the stem; they can have in-fixes, that is forms which go in the middle of a stem; they can have suffixes, that is, forms which follow the stem. In-fixes are rarer.

-----  
**ANSWER**

You may have chosen any one of the following:

- tes suffix indicating an agent is involved (one who)
- mos suffix indicating action involved (points out the act of)
- ma suffix indicating the result of the action (the effect)

See Appendix C for a list of suffixes and their uses which can be helpful in word studies.

- 
21. Sometimes in the development of a word one word is compounded (two or more words are put together). The two or more words put together thus form a new word. Look at the following examples:

English Example

black (a dark color) + board (a smooth wooden surface) = blackboard (a dark writing surface)

Greek New Testament Example

pseudo (false) + profetes (prophet) = pseudoprofetes (one who prophesies falsely)

Greek New Testament Example

Anti (against, over against) + para (side, beside) + elthen (passed) = antiparaelthen (passed by on the other side) [used of the priest and the Levite in the Good Samaritan]

LOOK AT THE FOLLOWING WORD. WHAT DO YOU THINK IT MEANS?

a (not) + dikos (just) = adikos

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**ANSWER**

adikos = not just or as we would say it, unjust.

- 
22. A special form of compounds is formed when prepositions are added to verbs. This adding of prepositions to verbs is usually done to **complete** or **emphasize** the action conveyed by the simple verb alone.

kata – preposition meaning down, down from  
kaiomai – verb, I burn

kata + kaiomai = katakaiomai meaning I burn down or as we would say it I burn up (the idea of burning something completely)

Look at the following compound.

kata – preposition meaning down, down from

ergadzomai – I work

kata + ergadzomai = theoretically kataergadzomai<sup>8</sup> but the last a of kata actually gets dropped in the combining of the two words so that the actual compound is katergadzomai.

HOW WOULD YOU EXPRESS THE MEANING OF THIS COMPOUND?

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**ANSWER**

literally it would mean to work down, or to work to the finish, to work till completed. This compound is used in Phil 2:12 where Paul exhorts the believers at Philippi to work to completion their salvation. It is usually translated in Phil 2:12 as "work out." See Appendix C for a list of prepositions used in compounds.

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<sup>8</sup>This is probably due to some phonetic reason, i.e. pronunciation. Languages actually add or drop something sometimes to make the word easier to say or follow known sound patterns.

## Mid-Course Summary

Well, we have finished the first process of the basic procedure for the study of words. Let me remind you of that first step:

First, if possible, we will trace the history of the word and notice related words based on the same root.

The last few frames may have seemed complicated to you. But they contain important principles in the study of words which we will later use. A basic understanding of what a word originally meant, how it developed, and related words based on the same root are extremely helpful to us as we study words. A study of the history of a word (origin + development) and related words helps us to arrive at a clearer understanding of the present use of a word. And too we will know that we must study the actual meanings that were in use during the time a given book was written. The word may have changed meaning in its later history after the book was written. But we want to look at it during the time the book was written.

Let me summarize in concise form several principles that I have hinted at in these frames dealing with the history of a word:

### SUMMARY: 7 PRINCIPLES CONCERNING THE HISTORY OF A WORD

1. WHENEVER POSSIBLE SEEK TO IDENTIFY THE ORIGINAL USAGE OF A WORD.
2. RELATE THE ORIGINAL USE TO THE PRESENT USE OF A WORD.
3. BE CAUTIOUS ABOUT USING THE ETYMOLOGY WHEN THE PRESENT USE DIFFERS CONSIDERABLY.
4. IDENTIFY THE ROOT OF A WORD AND ITS BASIC USAGE.
5. IDENTIFY THE RELATED WORDS AND THEIR USES.
6. IDENTIFY THE SUFFIXES AND THEIR USES.
7. IDENTIFY THE VARIOUS COMPOUNDS BY ISOLATING THE WORDS WHICH FORM THE COMPOUND AND NOTICE THE EFFECT EACH CREATES UPON THE TOTAL USE OF THE COMPOUND.

Time for a **stretch break**. This is a good point to interrupt your heavy concentration.



### Determining Various Uses from Contextual Studies

Just what are we seeking to do in this section? Do you remember the paragraph describing scouse? Read it again.

The sailor was tired and hungry. All day long as the ship neared port he was thinking of one thing—*scouse*. He could just see himself sitting in the Three Flags Inn and enjoying that nourishing and tasty baked dish. He could just see the baked dish as the waitress placed it hot and steaming before him. He could almost taste the mixture of stewed meat, vegetables, and sailors biscuit. There was no finer combination than the *scouse* served at the Three Flags Inn. A tired and hungry sailor could certainly be refreshed at the end of a long day at sea by a good baked casserole of *scouse*.

From a careful reading of this paragraph we decided that we could describe scouse as follows:

Scouse describes a baked dish including stew meat, vegetables, and sailor biscuit which when served hot tastes mighty good.

Now that kind of thing is what we are seeking to do in this short section of program. We want to learn some simple principles which will help us write descriptions of the use of a word in a given context. The technical name for a use of a word in a given context is a Latin term—usus loquendi (local use or the usual way of speaking).

- 
- 23.** The first and simplest principle to use in looking at a word in context is seen in the following example. Notice the word artios in the following context.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be artios, thoroughly furnished unto all good works. II Tim. 3:16, 17 (KJV)

Perhaps another translation may be helpful. Read again this portion of scripture.

All scripture is by inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be artios, equipped for every good work.

II Tim. 3:16, 17 (NASV)

WHAT PHRASE GIVEN RIGHT IN THE CONTEXT HELPS EXPLAIN THE USE OF artios? DESCRIBE IN YOUR OWN WORDS THE USE OF artios IN THIS CONTEXT.

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**ANSWER**

KJV = thoroughly (thoroughly) furnished unto all good works  
NASV = equipped for every good work

This phrase is a parenthetical phrase which is obviously added by the author to explain the word artios. I would describe in my own words the use of artios as follows. Artios describes the state of readiness of a person. It describes a person who because of a thorough use of scripture is ready, or prepared or fitted to meet each task that faces him/her.

---

24. The principle we just applied can be stated as follows:

**Principle 1.** Read carefully the context to see if the author defines his use of a word with an explanatory phrase.

A second principle for determining the local use of a word is:

**Principle 2.** Read carefully the context to see if the author defines his use of a word by contrasting it with another word.

Lets apply these ideas. Read the following passage:

... in order that the requirement of the law might be fulfilled in us, who do not walk according to the flesh, but according to the spirit. For those who are according to the flesh set their minds on the things of the flesh, but those

who are according to the spirit, the things of the spirit. For the mind set on the flesh is death, but the mind set on the spirit is life and peace; because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is to even able to do so; and those who are in the flesh cannot please God. However, you are not in the flesh but in the spirit if indeed the spirit of God dwells in you. But if anyone does not have the spirit of Christ he does not belong to him. But if Christ is in you, though the body is dead because of sin, the spirit is alive because of righteousness. But if the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will also give life to your mortal bodies also through his spirit that indwells you. Rom 8:4–11 (NASV)

WHAT TWO WORDS ARE REPEATEDLY CONTRASTED IN THIS CONTEXT? II Tim. 3:16, 17 (KJV)

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**ANSWER**

flesh and spirit, or according to the flesh and according to the spirit.

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25. READ AGAIN THE ABOVE CONTEXT. IN HOW MANY WAYS ARE THESE WORDS CONTRASTED?

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**ANSWER**

I see about 8 ways these two words are contrasted:

1. walk (according to the flesh versus according to the spirit).
2. set their minds (on fleshly things versus spiritual things).
3. Death/life and peace (flesh leads to death versus spirit leads to life and peace)
4. hostile toward God (Implied contrast—a person in the spirit is not hostile toward God)
5. Not willingly subject to law (implied contrast—a person in the spirit is willingly subject to God's law)
6. cannot please God (implied contrast—a person in the spirit does please God)
7. spirit dwells within (implied contrast—a person in the flesh does not have the spirit within.
8. gives life (implied contrast—a person in the flesh will not have this life).

- 
26. We have seen two principles for helping us to get the use of a word in a given context. Read them again.

Read carefully the context to see if the author defines his use of a word:

- 1) by giving an explanatory phrase, or
- 2) by contrasting it with another word.

WITH THESE TWO PRINCIPLES IN MIND READ THE FOLLOWING PASSAGE. FOCUS ON THE WORD--teleioi.

Concerning Him we have much to say, and much that it would be difficult to make clear to you, since you have become so dull of apprehension. For although, considering the long time you have been believers, you ought now to be teachers of others, you really need someone to teach you over again the very rudiments of the truths of God, and you have come to require milk instead of solid food. By people who live on milk I mean those who are imperfectly acquainted with the teaching concerning righteousness. Such persons are mere babes. But solid food is for teleioi—that is, for those who through constant practice have their spiritual faculties carefully trained to distinguish good from evil. Hebrews 5:11–14 (Weymouth)

WHICH OF THE TWO PRINCIPLES ABOVE IS OF HELP IN DESCRIBING THE USE OF teleioi?

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**ANSWER**

Both

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27. WHAT IS THE PHRASE WHICH EXPLAINS THE AUTHOR'S USE OF teleioi?

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**ANSWER**

for those who through constant practice have their spiritual faculties carefully trained to distinguish good from evil.

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**28. WITH WHAT WORD IS teleioi BEING CONTRASTED?**

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**ANSWER**

babes—those who are imperfectly acquainted with teaching on righteousness.

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**29. HOW WOULD YOU IN YOUR OWN WORDS DESCRIBE THE USE OF teleioi?**

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**ANSWER**

I would probably say that teleioi is standing for mature Christians, adult Christians. It describes people who have been taught and have applied that teaching to life. Their experience in life has deepened the teaching so that they have sharp discernment between good and bad.

---

**30. Thus far we have given two helpful principles for describing a given use of a word. Read them again:**

- 1) Read carefully the context to see if the author defines his use of a word with an explanatory phrase.
- 2) Read carefully the context to see if the author defines his use of the word by contrasting it with another word.

**WHAT GENERAL PRINCIPLE IS COMMON TO BOTH OF THESE PRINCIPLES?**

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**ANSWER**

Read carefully the context to see if the author defines the use of the word.

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**31.** A special case of the following principle,

Read carefully the context to see if the author defines his use of a word with an explanatory phrase,

occurs in the poetical literature of the Old Testament Hebrew writers. Often the poetical writings will have one phrase parallel to another phrase (for a more detailed explanation of Hebrew Poetry, see the Hebrew Poetry Booklet in the *Interpreting the Scripture* series). The parallel phrases help to explain each other. Look below

Phrase 1—Blessed is everyone that feareth Jehovah

Phrase 2—that walketh in his ways. Psa. 128:1

ACCORDING TO THE PARALLEL PHRASE WHAT DOES IT MEAN TO FEAR JEHOVAH?

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**ANSWER**

"feareth Jehovah" is obviously explained by the parallel phrase "walketh in his ways." Hence in this case the Psalmist explains what he means by fearing God. He means to be obedient to what God says in everyday life.

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**32.** A further principle for obtaining the author's use of a word involves the extensive and careful comparison of similar or parallel passages of Scripture. If a writer has treated a given subject in different parts of his writings, or when more than one writer deals with the same subject it is well worthwhile to compare each of the occurrences. In order for parallel passages to be helpful we should observe the following cautions.

- 1) It is not enough that the same term or phrase be found in both: they must be used in a somewhat similar way.
- 2) Further, it is necessary that the phrase or expression that is being described be clearer in one passage than it is in the other. Hence, the clear use in the parallel can be used to explain the not so clear use in the other passage.

Read below Jeremiah 17:9-10 noting the Hebrew anash. Then read the parallel passages in which anash is used in a somewhat similar way.

Jer 17:9           The heart is deceitful above all things,  
and it is anash.  
Who can understand it?

- 1) 2 Sam 12:15      And Jehovah struck the child that Uriah's wife bare unto David,  
and it was anash. David therefore besought God for the child; and  
David fasted and went in, and lay all night upon the earth ... and it  
came to pass on the seventh day, that the child died.
- 2) Micah 1:8–9     For this (idolatry) will (Micah) lament and wail;  
I will go stripped and naked;  
I will make a wailing like the jackals,  
and a lamentation like the ostriches.  
For her (Israel) wounds are anash.
- 3) Job 34:6         Not withstanding my right ,  
I am accounted a liar,  
my wound is anash  
though I am without transgression.
- 4) Jer 15:18        Why is my pain perpetual  
and my wound anash,  
which refuseth to be healed.

WHICH OF THESE PARALLEL PASSAGES IS MOST HELPFUL IN GETTING  
AN UNDERSTANDING OF HOW THE WORD ANASH IS USED? WHY?  
WITH THIS HELP DESCRIBE THE USE OF ANASH IN JER 17:9.

-----  
**ANSWER**

The 4th parallel passage is of the most help since the use of ANASH is clearly given by the parallel expression "refuseth to be healed." Hence anash has in it the idea of an incurable wound. This basic idea fits all the parallel passages. It might be helpful at this point to see how anash was translated in each of the parallel passages.

- 2 Sam 12:15        anash = very sick (context shows how sick—unto death)  
Micah 1:9         anash = incurable  
Job 34:6           anash = incurable  
Jer 15:18         anash = incurable

In 2 Sam 12:15 anash is used to describe the condition of David and Bathshebas' baby. It had an illness which could not be cured.

In Micah 1:9 anash was used to describe the awful condition of idolatry which existed in the Kingdom of Israel. The condition was so bad that it was considered impossible to correct.

In Job 34:6 Job describes his own physical sufferings and pain as being beyond help.

In Jer 15:18 the parallel phrase—"which refuseth to be healed"—clearly shows us the idea of incurably sick.

Anash then has the idea of a diseased and incurable condition. Hence, I would say that Jeremiah is describing the heart in Jer 17:9 as being incurably diseased (with sin). I would put Jer 17:9, 10 in my own words this way.

A person's heart is very deceitful because it has an incurable sickness—sin. Only God who searches people's thoughts and motivations can know the real thinking and motivation of their doings.

### Mid-Stream Summary

Let me summarize all that I have been saying:

1. READ CAREFULLY THE SURROUNDING CONTEXT IN WHICH A WORD IS USED FOR ANY CLUES THE AUTHOR GIVES CONCERNING ITS USE.
2. THE CONTEXT MAY CONTAIN AN EXPLANATORY PHRASE OR A PHRASE WHICH CONTRASTS.
3. READ CAREFULLY OTHER PASSAGES IN WHICH THE SAME WORD IS USED IN A SIMILAR MANNER. PERHAPS ONE OF THE OTHER PASSAGES WILL HAVE A HELPFUL CLUE WHICH EXPLAINS THE USE OF THE WORD.

The next several sections of the program are rather detailed. If you feel inclined to stop, now is a good place to do so. TAKE A BREAK.

### **SECTION III. USE THE WORD STUDY SHEET**

Lets give a more comprehensive review about everything we have done thus far.

Thus far in our program we have:

1) **given a working definition for a word.**

Definition: A word is the smallest symbol commonly recognized by more than one person as referring to a given thing. (Frame 1 and following)

2) **given 5 cautions about words as a result of our definition.**

- a. A word is simply a symbol and does not indicate its use by the symbol alone (Frames 3, 4, 5) but needs a context to define its use.
- b. Words change in their use over periods of time (Frames 6, 7).
- c. Any word at a given time in its history can have many uses (Frames 8–10)
- d. Many words exhibit broad areas of use (Frame 11).
- e. No word in a language has an exact equivalent word in another language (Frame 11).

3) **listed a 4 step procedure for studying a word.**

- a. First, if possible we will trace the history of a word and notice related words based on the same root (Frames 13–22).
- b. Second, we will study the various uses of the word by analyzing various contexts which contain the word (Frames 23–32).
- c. Third, we will select the use which most readily fits the context in which we are studying the word (Demonstrated in Frame 32).
- d. Fourth, we will paraphrase the verse(s) containing the word by using phrases which will indicate connotation and area meaning as well as the specific use of the word in the given context (Demonstrated in Frame 32)

## Looking Ahead

Now, this part of the program will demonstrate the use of a study sheet for analyzing words. The study sheet brings together the principles listed above in the form of questions and searching exercises.

This section of the program will also teach the use of the Strong's Exhaustive Concordance. The Strong's Exhaustive Concordance is a very useful tool for doing studies since it has a reference system which allows us to study the original Hebrew or Greek word behind the translated English word in our Bibles.

By the time you finish this section of the program you should be able to:

- 1) do a word study on a given Hebrew or Greek word by giving written answers to questions on the question sheet.
- 2) use the Strong's Concordance to locate the various contexts in which a Hebrew or Greek word is used.
- 3) use the Strong's Concordance to do a basic etymological study on a word.
- 4) recognize the concept of area meaning for the word demonstrated.

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**33.** Glance through the word study sheet given on page 39.

HOW MANY MAJOR SECTIONS OF STUDY ARE GIVEN FOR THIS STUDY SHEET?

-----  
**ANSWER**

There are three major sections:

- A. ORIGINAL WORK
- B. REFERENCE WORK
- C. FINAL DEFINITION

You can guess from these three that we will basically attempt to do our own original work first and then modify or clarify it by going to outsiders for help. And then finally we will come up with our revised and improved definition. **YOU SHOULD FEEL FREE TO ZEROX AND USE THE WORD STUDY SHEET BOTH FOR YOURSELF AND FOR OTHERS.**

\_\_\_\_\_ Date \_\_\_\_\_ Time Spent \_\_\_\_\_  
(Strong's Reference Number)

## WORD STUDY SHEET

I Tim 4:15 Meditate upon these things ... that thy pioneer effort may help others.

Name \_\_\_\_\_ WORD \_\_\_\_\_ Basic Passage \_\_\_\_\_

### **A. ORIGINAL WORK**

1. The word you are studying may be translated by several different English words. List each different English word used.
2. Now locate a passage for each different English word used. List the verse references beside the English word. You may also want to note the locations of passages where the same English word translates the word in a different sense.
3. Now read in context each of the passages you located above. Describe in your own words how the word is used in each passage.
4. Form a tentative descriptive definition. Be sure you list all the different uses you have seen.

### **B. OUTSIDE AIDS (REFERENCE WORK)**

1. Use the Strong's Concordance or other suitable aid to trace the etymology of the word. What word(s) did this word come from? If the word is a compound word then study each part of the compound. Note here any picture that the etymology brings to mind. List also any help from cognate words.
2. Read several modern versions of the basic passage to get further clarification of the use of the word. List here any significant help from modern translations.
3. If you have access to some references such as a lexicon or concordance then compare your definition with the one given in the lexicon or concordance. Revise your earlier tentative descriptive definition if necessary.
4. Check the remarks on the word given in commentaries, word study books, or Bible Dictionaries. Again revise your definition if necessary.

### **C. FINAL DEFINITION**

1. List the final results of your word study here. You may want to rewrite your definition or list some practical thing learned or note some spiritual truth seen as a result of your study.
2. Now go back to the basic passage under study and write the verse in your own words paraphrasing the word studied. Use the element of your definition which is in focus in the given context. If there is a special connotation associated with the word include phrasing to bring that out. If the word has a broad inclusive area of use then include phrasing to show that.

## IMPORTANT NOTICE!!!!

### AT THIS POINT IN THE PROGRAM IT IS NECESSARY THAT YOU HAVE A STRONG'S EXHAUSTIVE CONCORDANCE AVAILABLE FOR USE.<sup>9</sup>

As a matter of fact it would be to your advantage if you purchased one to keep in your personal Bible study library. The Strong's Exhaustive Concordance has recently been reprinted by a publishing house in the United States is available at a reasonable price. You can also pick one up in a used books store that sells Bible materials.<sup>10</sup> Whether you buy one or not you will need one for this section of the program. You should also have a KJV Bible ready to look up verses (not because the KJV is the best but because the Strong's Concordance was based on the KJV).

This would be a good time for you to get familiar with the general layout of the Strong's Concordance. Appendix D has a suggested Table of Contents for Strong's (at least it fits my printed edition). You will want to be able to find the main concordance (the major portion of the whole book), the Hebrew and Chaldee Dictionary (near the back), and the Concise Dictionary<sup>11</sup> of the Words in the Greek Testament (comes just after the Hebrew dictionary).

Now let's continue our study and learn how to use the study sheet and the Strong's Concordance.

---

34. As a demonstration passages I have chosen I Peter 4:7–11.

7. But the end of Get all things is at hand: be ye therefore sober, and watch unto prayer. 8. and above all things have fervent charity among your selves: for charity shall cover the multitude of sins. 9. Use hospitality one to another without grudging. 10. As everyone hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. 11. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

Now note the word "cover" in verse 8. What does it mean that charity (an old English word for love) covers a multitude of sins? That word "cover" should prove an interesting word to study. Lets proceed by looking up the word "cover" in the main

---

<sup>9</sup> Since doing this program a number of years ago, there are a number of Bible programs on computer which will do a lot of the work described in this section. And do it very accurately and very quickly. So you may simply learn what is asked for in this section and learn how to do it on your computer.

<sup>10</sup>If you buy one be sure you don't get an abridged edition. You want a full edition which contains Hebrew and Greek Dictionaries.

<sup>11</sup>Sometimes the word "lexicon" is used by Bible experts in the same way as us commoners use "dictionary" in English.

concordance of Strong's. The main concordance lists words alphabetically. Keep turning pages till you come to the word "cover". The word cover occurs in heavy dark letters in the lower left hand column of printing on page 224.<sup>12</sup> It looks like this:

cover    See also COVERED; COVERETH, COVERING;  
DISCOVER; RECOVER; UNCOVER.

Have you located "cover" in the concordance? Proceed down the column until you come to the next heavy dark lettered entry, that is, the next word just after "cover."

WHAT IS THE WORD?

-----  
**ANSWER**

covered    It occurs about midway down the middle column of page 224. It is the next alphabetical entry immediately following cover.

---

**35.** The first verse entry is given below just as it occurs in the concordance.

cover    See also COVERED; COVERETH; COVERING; DISCOVER;  
RECOVER; UNCOVER.

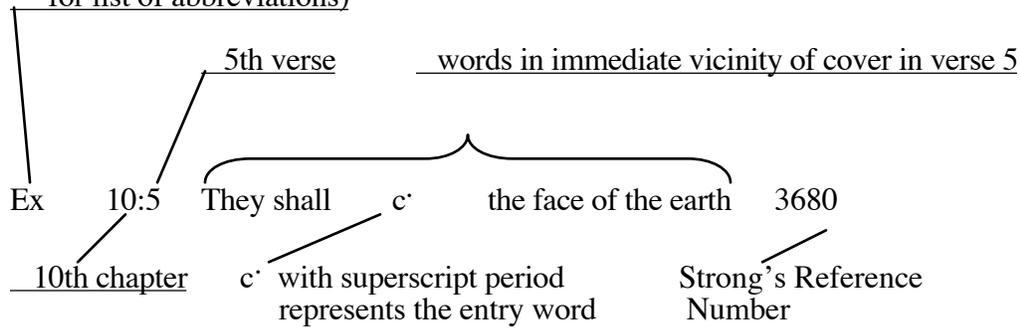
Ex 10:5    They shall c· the face of the earth    3680

---

<sup>12</sup>The actual page number will vary with the print edition. My edition is the Twenty-six Printing, May 1965. The Strong's concordance is a valuable tool

Look below to the illustrated explanation of the entry:

abbreviation for book of Exodus (see front of main concordance for list of abbreviations)



WHAT IS THE STRONG'S REFERENCE NUMBER FOR THE FINAL VERSE ENTRY FOUND UNDER THE WORD COVER? WHAT IS THE BOOK, CHAPTER, AND VERSE FOR THIS FINAL ENTRY.

-----  
**ANSWER**

2572 This occurs at the extreme right of the entry.

1 Pet 4:8 charity shall c' the multitude of 2572

The book of course is 1 Peter, the 4th chapter and 8th verse.

- 
- 36.** You will recall from frame 34 that "cover" in 1 Pet 4:8 is the word we wish to study. We have just noticed that the Strong's Reference Number (SRN) is 2572. This reference number is very important. Look back at the word study sheet. Notice that in the upper left hand corner there is a place to record the Strong's Reference Number. This number is used to refer us to the original Hebrew (if our verse is from the Old Testament) or original Greek word (if our verse is from the New Testament). Mr. Strong has two sections in the back of the concordance:

- 1) Hebrew and Chaldee Dictionary
- 2) Concise Dictionary of the Words in the Greek Testament

TURN BACK TO THE GREEK DICTIONARY SECTION AND LOCATE THE STRONG'S REFERENCE NUMBER. WHAT IS THE FIRST THING YOU SEE TO THE RIGHT OF 2572?

-----  
**ANSWER**

The first thing you see is something you may not recognize. It is the Greek word associated with 2572 which the English word "cover" translates. We will use the nearest English spelling for it (called a transliteration). kalupto is the English spelling.

---

**37.** The complete entry for 2572 is given below with an illustrated explanation. I have spread the entry out a bit to make it more readable. Read carefully the illustrated explanations of each part of the entry.

<u>Strong's Reference Number (SRN)</u>	<u>English letters for Greek word</u>	<u>Guide to pronunciation</u>	<u>Historical Information</u>
2572	kalupto	kal-ooop;-to;	akin to 2813 and 2928;
καλυπτο	to cover up (lit. or fig.)	:-	cover, hide
Greek Word associated with SRN 2572	Strong's Concise definition	Descriptive information about definition. See front of dictionary for abbreviations	Different English words which are used to translate the Greek word.

the colon with dash indicates that all that follows are English words used to translate the given word.

WHAT DO THE ABBREVIATIONS lit. and fig. STAND FOR?

-----  
**ANSWER**

lit. = literal  
fig. = figurative

You would find out what these abbreviations stand for by looking in the front of the Greek Dictionary where the abbreviations are listed. This shows that SRN 2572 is used both literally and in a figurative sense.

---

**38.** Now lets consider question A. 1 taken from the study sheet on page 39 which is repeated below:

**A. ORIGINAL WORK**

A.1. The word you are studying may be translated by several different English words. List each different English word used.

WHAT ANSWER(S) WOULD YOU WRITE FOR THIS QUESTION?

-----  
**ANSWER**

According to the entry for 2572 two English words are used to translate kalupto. They are cover, hide. Notice they come after the symbol " :- "

---

**39.** Look at the first part of question A.2.

A.2 Now locate a passage for each different English word used. List the verse references beside the English word.

Well, we have two English words, cover, hide.

What you must do is look these words up in the main concordance and note each time 2572 is used with the word. We have already looked "cover" up so why don't you look up "hide" and see if you can find a passage that uses 2572.

LIST HERE WHAT YOU FIND.

-----  
**ANSWER**

You should have listed Jas 5:20.

---

**40.** Look back to the heavy dark printed "hide."

hide See also HID; HIDDEN; HIDEEST; HIDEETH; HIDING.

There was only one verse entry for 2572 under hide itself, however, some variation of hide (HID; HIDDEN; HIDEEST; HIDEETH; HIDING) may contain a verse entry for 2572.

CHECK OUT EACH OF THESE WORDS AND LIST HERE YOUR FINDINGS.

-----  
**ANSWER**

hid — 2 Cor 4:3 if our gospel be h' , it is h' to them            2572

---

**41.** So far our answer to question A.2 looks like this:

hide — Jas 5:20  
hid — 2 Cor 4:3 (twice)  
cover — 2 Pet 4:8

Now look at the second part of question A.2

A.2...you may also want to note the locations of passages where the same English word translates the word (being studied) in a different sense.

We know that hide translates 2572 only once as does hid but perhaps cover translates 2572 more than once.

LIST ALL THE VERSE REFERENCES WHERE COVER TRANSLATES 2572.

-----  
**ANSWER**

Lu 23:30	fall on us; and to the hills; c' us	2572
Mt 8:24	the ship was c' with the waves	2572
Mt 10:26	there is nothing c' that shall no	2572
Lu 8:16	a candle, c' it with a vessel	2572

I expect you are wondering where I got all of these. Perhaps you only found Lu 23:30. Did you remember to check the "see also" words.

cover           **See also**       COVERED; COVERETH; COVERING;  
                  DISCOVER; RECOVER; UNCOVER.

cover	Lu 23:30
covered	Mt 8:24, Mt 10:26
covereth	Lu 8:16

All of these uses of cover are slightly different from each other, that is, a different sense of the word cover is indicated by the immediate context. So we should list these references as part of our answer to A.2. So our final answer to A.2 looks like this:

hide	Jas 5:20
hid	2 Cor 4:3 (twice)
cover	1 Pet 4:8, Lu 23:30
covered	Mt 8:24, Mt 10:26
covereth	Lu 8:16

---

**42.** Now we are ready to read each verse in its context and apply some of the principles we have seen about using the immediate context to help us describe the use of a word. Read Matthew 8:23–27 which follows.

23. and when he was entered into a boat, his disciples followed him 24. and behold, there arose a great tempest in the sea, insomuch that the boat was covered with the waves: but he was asleep. 25. and they came to him, and awoke him, saying, Save, Lord; we perish. 26. and he saith to them, why are ye fearful, O ye of little faith? Then he arose and rebuked the winds and the sea; and there was a great calm. 27. and the men marveled, saying, what manner of man is this, and even the winds and the sea obey him?

My thinking as I attempt to describe the use of cover goes as follows. Obviously cover isn't used in the sense of totally placing something over something else. The waves are rising and falling around them so that momentarily they are hidden from view. So I would say "cover" is used here as follows:

Something surrounds something else preventing it from being seen.

Let me think aloud on one more example. Read Mt 10:26, 27.

26. Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid that shall not be known. 27. What I tell you in the darkness, speak ye in the light; and what ye hear in the ear, proclaim upon the housetops.

My thinking as I describe "covered" here goes as follows: He is obviously talking about thoughts and ideas and teaching. The parenthetical words "that shall not be revealed" shows that the idea for cover is that thoughts and sayings are temporarily being concealed or prevented from being known. So I would say "cover" is used here as follows:

Ideas, teachings and sayings are not allowed to be known.

NOW YOU TRY TO PUT IN YOUR OWN WORDS HOW COVER IS USED IN THE FOLLOWING PASSAGES. Lu 8:16 and Lu 23:20.

-----  
**ANSWER**

Luke 8:16     not allowing something to be seen which otherwise could be seen  
Luke 23:30     to protect people by preventing them from being seen by someone else

---

43. Now do the same thing for the word "hid" in 2 Cor 4:3.

DESCRIBE HOW YOU SEE HID USED THERE.

-----  
**ANSWER**

Here hid is used in the sense of a curtain or veil which will not allow something to pass. In this specific case the barrier is a mental one. And what is being prevented from being understood is the good news about Jesus and salvation.

---

44. Thus far we have seen the following uses of Kalupto (SRN 2572):

- 1) something surrounds something else preventing it from being seen.
- 2) something conceals what otherwise would be revealed preventing it from being known.
- 3) something affords protection by preventing people from being found.
- 4) something acts as a mental barrier preventing information from getting across to people.

Notice what idea seems to be common to the various uses of kalupto (SRN 2572). Keep this in mind as you examine the somewhat controversial passage in Jas 5:20.

HOW IS THE WORD HIDE USED Jas 5:20?

-----  
**ANSWER**

I believe the sense of hide means to prevent in the sense of warning someone so that something won't happen. Here, to warn so as to prevent a brother from sinning. If you don't agree with me that is okay. We at least have enough uses of kalupto to get a good idea of how it can be used.

---

**45.** We will examine 1 Pet 4:8 later to see how we feel kalupto (2572) is used there. Based on our study thus far we are ready to answer question A.4. Read again question A.4 repeated below.

A. 4. Form a tentative descriptive definition. Be sure you list all the different uses you have seen.

WRITE DOWN YOUR DESCRIPTIVE DEFINITION THEN CHECK IT WITH MINE.

---

**ANSWER**

Here is the way I answered A.4.

kalupto is used as follows: to surround something, preventing it from being seen; to conceal information that otherwise might be revealed; to form a mental or physical barrier preventing something from getting through to an object; to prevent in the sense of keeping something from happening.

---

**46.** At this point in our word study we have done our own work. Now it is time to use outside help. Notice question B.1.

B.1. Use the Strong's Concordance or other suitable aid to trace the etymology of the word. What word(s) did this word come from? If the word is a compound word then study each part of the compound. Note here any picture that the etymology brings to mind. List also any help from cognate words.

Etymological help (if given at all) usually follows the pronunciation help in the dictionary section. Look again at the entry beside 2572 in the Greek Dictionary section.

WHAT IMMEDIATELY FOLLOWS THE PRONUNCIATION GUIDE (kal-oop'-to)?

-----  
**ANSWER**

akin to 2813 and 2928

- 
- 47.** The words "akin to 2813 and 2928" tell us that these words are closely related to our word 2572. In the history of the word they probably developed from a similar root. They are what we would classify as cognate words.

READ THE ENTRIES BESIDE EACH OF THESE REFERENCE NUMBERS AND NOTE ANYTHING THAT IS HELPFUL IN OUR UNDERSTANDING OF kalupto (2572).

-----  
**ANSWER**

2813 — I got no help from this entry.

2928 — krupto — mean to conceal or keep secret by covering. I can see a close relationship between this and our idea of preventing by hiding seen in 2572. (An English transliteration of this word has meaning as a prefix in several English words--cryptographic, etc.)

Other than this answer there is not much we can give to answer question B. 1.

And often that is the case in studying etymology or the history of a word.

48. Here are some typical etymological entries seen in Strong's. Read each.

<u>Typical Entries</u>	<u>Meaning</u>
a. of uncert. der.	of uncertain derivation—no information on etymology
b. from (SRN)	means that the word comes from the given SRN. Hence look up the SRN. Hence look up the SRN and gets its etymology and present uses.
c. prob. from the same as (SRN)	some possible connection with given SRN. Use information with caution.
d. a prim. verb	this means the given word is an original word hence read carefully the descriptive words following this notation. Usually a good etymological picture will result.
e. of Lat. or.	of Latin origin. Can possibly look up Latin word in a regular dictionary to get help.
f. prob. from the base of (SRN)	means this is probably a cognate word coming from the same root.
g. from (SRN) and (SRN)	usually indicates a compound formation of a word. Study each word involved for help.
h. from (SRN in its secondary sense)	look up the SRN and use its secondary meaning.
i. perh. from (SRN)	means perhaps traced to given SRN. Hence use information very cautiously.

OF THE KIND OF ENTRIES SHOWN ABOVE WHICH DO YOU THINK WILL BE THE SAFEST TO USE? WILL THEY NECESSARILY BE HELPFUL? WHY OR WHY NOT?

-----  
**ANSWER**

I think (b), (d), (g), and (h) will be most safe entries. They may or may not give helpful information depending on how useful the entries are to giving us a picture of the word.

Special Note

Sometimes, you can trace the etymology through several generations of words. One word leads to another which leads to another, etc. Finally, you arrive at a primitive root. It is the primitive root which is usually most helpful in giving useful etymological information.

---

49. Lets move on to question B. 2.

B. 2 Read several modern versions of the basic passage to get further clarification of the use of the word. List here any significant help from modern translations.

Remember we are studying 1 Pet 4:8. In answering this question I would read this passage in as many translations as I could find. with the availability of so many translations in paperback there is really no excuse for a serious Bible student not to have several versions.<sup>13</sup> Here is my answer to this question.

- a. **Good News for Modern Man** — "above everything, love one another earnestly, for love covers over many sins."
- b. **Knox** — "above all things, preserve constant charity among yourselves: charity draws the veil over a multitude of sins."
- c. **Weymouth** — "above all continue to love one another fervently, for love throws a veil over a multitude of faults."

---

<sup>13</sup>Appendix G contains some translations with annotations describing usefulness for word studies.

- d. **Amplified** — "above all things have intense and unfailing love for one another, for love covers a multitude of sins—forgives and disregards the offenses of others."
- e. **Living Letters** (marginal reading) — "Most important of all, continue to show deep love for each other, for love overlooks each other's many faults."

Be sure to take advantage of experts. You will not always agree with some of the translations but at least you can take advantage of other expert student's labors.

Of the above, I found suggestive help from the **Living Letters**, "overlooks," and the **Amplified**, "disregard."

NO RESPONSE IS REQUIRED FOR THIS FRAME. GO ON TO NEXT FRAME.

The next two frames deal with questions B. 3 and B. 4 on the sheet. They are designed primarily for students who have access to a good reference library.<sup>14</sup>

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**50.** The next question on the study sheet is a question that not everyone will be able to answer. It is primarily added to the study sheet for those students who have enough knowledge of Greek or Hebrew to look up the word in a Hebrew or Greek Lexicon (dictionary).<sup>15</sup> If you have no reference works like this then go on to frame 51.

B. 3 If you have access to some reference work such as a lexicon or concordance then compare your definition with the one given in the lexicon or concordance. Revise your earlier tentative descriptive definition if necessary.

When I did this study I added several comments when I looked up this word in my Greek Lexicons. Here are my comments.

---

<sup>14</sup>Appendix H discusses what makes up a good reference library.

<sup>15</sup>See Appendix F which discusses Outside Helps, including Hebrew and Greek Lexicons, commentaries, and other reference type works.

- a. Greek English Lexicon — Liddell and Scott — used in classical Greek "to be buried"
- b. Thayers Greek Lexicon — "not to regard or impute to them"

I might add at this point that if you can use Greek, the Liddell and Scott Lexicon can be of help in doing etymology and history of a word. It is helpful especially in tracing words with the same root. I noted the following words built on the same root as kalupto, all of which helped me trace the development of meaning. At this point in my own study I revised my answer to question B. 1 and added these comments.

Related words:

- kalumma – a head covering for women, a hood
- kaluks – a covering of flowers and fruits, the seed vessel, husk, shell, pot
- kalupteira – a veil
- kalupter – a covering, sheath, a casket, small chest
- kalupteriks – to cover with tiles
- kaluptos – wrapped or folded round something
- kaluptra – a cover, a quiver, a brides veil

JUST TO SEE IF YOU REMEMBER A PRINCIPLE GIVEN EARLIER, WHAT IS THE ROOT OF THE ABOVE WORD? WHAT BASIC SENSE DOES IT SEEM TO HAVE?

-----  
**ANSWER**

kalu Basic sense -- some form of covering

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**51.** Question B. 4 is included for those students who have access to commentaries.<sup>16</sup>

- B. 4 Check the remarks on the word given in commentaries, word study books, or Bible dictionaries. Again revise your definition if necessary.

In answering this question I try to get my hands on as many commentaries as I can (in this case commentaries which say something on 1 Peter 4:8). Then I quickly scan the

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<sup>16</sup>See Appendix F, Outside Helps, and Appendix H, A Good Reference Library, for ideas on this.

comments for any helpful hints which related to the word in question (here "cover"). The more general a commentary is, the less likely there will be a comment on the given word you are studying. Here are the remarks I noted in answering this question.

- a. Wuest — First Peter in the Greek New Testament. "The reason for this exhortation to love one another is that love covers a multitude of sins. That is, when one Christian truly loves his fellow Christian, he will not publish abroad his failings, but will cover them up from the sight of others. How much gossip is eliminated when we love each other."
- b. Erdman — The General Epistles. "... that it covers the sins of others, is generous and forgiving."
- c. Barnes — General Epistles. "Love to another shall so cover or hide a great many imperfections in him that you will not notice them ... this passage means that under the influence of love, the sins of another shall be covered over so far as we are concerned."
- d. Alford — The Greek Testament, Vol. IV, Hebrews to Revelation. "Here it is the hiding of offenses ... by mutual forbearance and forgiveness, which is meant."

WHICH OF THESE COMMENTS SEEM TO CONFIRM OUR BASIC IDEA OF "PREVENT" SEEN IN THE VARIOUS USES OF kalupto (2572)?

- a. "cover them up from the sight of others"
- c. "shall so cover or hide a great many imperfections that you will not notice them."

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**52.** Well it is time to draw some final conclusions on our study of "cover" in 1 Pet 4:8. Look at question C. 1 from the study sheet.

C. 1 List the final results of your word study here. You may want to rewrite your definition or list some practical thing learned or note some spiritual truth seen as a result of your study.

AT THIS POINT WHY DON'T YOU LIST SOMETHING YOU HAVE LEARNED IN THIS STUDY. YOU MAY WANT TO REWRITE YOUR OWN DEFINITION OF COVER.

-----  
**ANSWER**

I was reminded of this refreshing truth as I did this word study.

INTENSE LOVE OVERLOOK FAULTS.

And this of course reminded me that when I am overly critical of a person when I show my real lack of love toward that person. On the other hand, when I really like a person I tend to overlook some of their faults which would be irritating in a person I don't like.

I also reworded my definition. Here is what I ended up with.

Kalupto—SRN 2572—to surround something hence preventing it from being seen; to disregard or overlook something someone has done; to conceal information that otherwise might be revealing and damaging; to form a barrier mental or physical preventing something from getting through to an object; to prevent in the sense of keeping something from happening.

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**53.** Well we are to the final question on the word study sheet.

C. 2 Now go back to the basic passage under study and write the verse in your own words paraphrasing the word studied. Use the element of your definition which is in focus in the given context. If there is a special connotation associated with the word include phrasing to bring that out. If the word has a broad inclusive area of use then include phrasing to show that.

HAVING COME THIS FAR IN THE STUDY TRY YOUR HAND AT  
PARAPHRASING THE ASV VERSION 1 Pet 4:8 BRINGING OUT WHAT YOU  
HAVE LEARNED ABOUT COVER.

1 Peter 4:8 Above all things being fervent in your love among yourselves; for  
love covers a multitude of sins.

-----  
**ANSWER**

Here is the way I paraphrased 1 Peter 4:8

Especially demonstrate your love by disregarding their faults and shortcomings, not holding anything against them and not spreading their faults to others.

Notice that I added extra phrasing to bring out the connotation (associated feelings or implications that go with the word) as well as the denotation (the actual concept represented by the symbol). We have been working primarily with denotation in this booklet and secondarily with connotation.

This concludes our approach to the study of words. You might want to look back to the first page of this chapter and see how many of the goals of the chapter were accomplished for you.

Conclusion

Let me summarize the major principles that I have discussed in the booklet.

1) **I have given a working definition for a word.**

Definition: A word is the smallest symbol commonly recognized by more than one person as referring to a given thing.

2) **I have given 5 cautions about words as a result of our definition.**

- a. A word is simply a symbol and does not indicate its use by the symbol alone but needs a context to define its use.
- b. Words change in their use over periods of time.
- c. Any word at a given time in its history can have many uses.
- d. Many words exhibit broad areas of use.
- e. No word in a language has an exact equivalent word in another language.

3) **I have listed a 4 step procedure for studying a word.**

- a. First, if possible we will trace the history of a word and notice related words based on the same root.
- b. Second, we will study the various uses of the word by analyzing various

contexts which contain the word.

- c. Third, we will select the use which most readily fits the context in which we are studying the word.
- d. Fourth, we will paraphrase the verse(s) containing the word by using phrases which will indicate connotation and area meaning as well as the specific use of the word in the given context.

### For Further Study

I have included several other examples of word studies which may help you stimulate your thinking as to how to do word studies. They are appended (Appendix B) to this chapter. These were done by Bible students who went through this chapter.

If you are studying this chapter in an organized group study perhaps one of the following word studies would prove profitable for group study and discussion.

Hebrews 11:6	"impossible"	John 3:16	"only begotten"
John 4:14	"springing up"	Isaiah 7:14	"virgin"
I John 2:20	"stumbling"	Proverbs 13:4	"sluggard"
Romans 3:24	"freely"		
Psalms 18:30	"way"		
Romans 8:2	"flesh"		

## FINAL WORDS

Let me finish where I began and simply challenge you to be a student of words and to help others learn about words. Here is the major guideline that we have been trying to expand in detail.

### The Basic Hermeneutical Law Stated

**"IN THE SPIRIT PRAYERFULLY STUDY THE INDIVIDUAL WORDS OF THE AUTHOR TO BE SURE YOU HAVE THE AUTHOR'S USE OF THESE WORDS."**

When you “can spot the important words” in a passage and can “come to terms” by using the principles outlined in this booklet you are well on the way to becoming one,

**who makes every effort to be approved by God, a workman that correctly handles the Word of truth. 2 Timothy 2:15**

and one

**who meditates upon these things...so that your pioneer effort (advance, furtherance) may help others. 1 Timothy 4:15**

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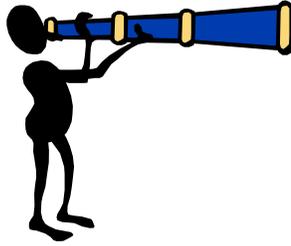
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## APPENDIX A --SUMMARY OF DEFINITIONS AND PRINCIPLES

### Looking Back



Let me give a running summary of definitions that are important and were introduced in this booklet. Then I will give a running summary of important principles concerning word studies. These will serve as reference sheets for the entire booklet. In addition, to those things that were included in this booklet I will include some additional definitions and principles not directly taught but which can be easily learned now that you have the basics down.

### SUMMARY OF IMPORTANT DEFINITIONS FOR WORD STUDIES

word	a <u>word</u> is the smallest symbol commonly recognized as referring to a given thing
denotation	<u>Denotation</u> refers to the direct, explicit meaning or reference of a word or term in a given context. A figurative sense would also be denotation.
connotation	<u>Connotation</u> refers to the idea(s) suggested by or associated with a word or phrase in addition to its explicit meaning, or denotation.
literal sense	The <u>literal sense</u> of a word is the usual, normal, customary and generally recognized use of that word. Literal here is to be distinguished from figurative, allegorical, symbolical or idiomatic senses, all of which are secondary to and usually based upon the literal sense.
figure	A <u>figure</u> is the unusual use of a word or words differing from the normal use in order to draw special attention to some point of interest. <sup>17</sup>

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<sup>17</sup>See the booklet **Figures and Idioms**, which defines the most common figures and idioms including figures of comparison (simile and metaphor), figures of substitution (metonymy and synecdoche), and figures of apparent deception (hyperbole, negative emphatics, rhetorical questions, irony, personification, apostrophe).

## APPENDIX A. Summary continued

idiom	An <u>idiom</u> is a group of words which have a corporate meaning that can not be deduced from a compilation of the meanings of the individual words making up the idiomatic phrase.
history of use	<u>history of use</u> refers to the origin and initial use of a word in a language, along with the changes and variations in its use over a period of time. It may include information on other words with the same origin.
etymology	<u>etymology</u> refers to the origin and initial use of a word in a language
root	The root of a word is the primary part of a word which refers to its basic meaning and to which other elements (pre-fixes, in-fixes, suffixes, sound indicators) are added to form various stems and words.
stem	The <u>root</u> when combined with various other elements, forms <u>stems</u> . There are two basic stems, noun stems and verb stems. From noun stems, adjectives and other descriptive words are produced; from verb stems various tenses, moods, voices, and verbal modifiers are produces.
suffixes	Noun-stems and verb-stems are usually formed by elements called suffixes. A <u>suffix</u> is an element of meaning which does not stand by itself but which is added to the end of a word to limit, define or later its basic meaning in some way.
prefixes	Noun stems and verb stems are often modified by prefixes as well as suffixes. A <u>prefix</u> is an element of meaning added to or joined to the beginning of a word. A prefix may or may not be a word. When a word is prefixed to another word, a compound word results.

## APPENDIX A. Summary--Word Study Definitions continued

inflected languages	The biblical languages are highly <u>inflected</u> languages. That is, the word itself contains elements which indicate verbal tense, mood, voice, person and number, or noun and adjectival gender, number and case. These may be called inflectional elements. A highly inflected language depends more on the forms of words to indicate the relationships between those words in the sentence, unlike English which depends more on word order.
related words	Words within the same language which are derived from the same root or stem are called related words. Sometimes in a slangy way they are called cognates.
cognates	Languages which apparently developed from the same parent language are called <u>cognate languages</u> . Words in these cognate languages which are related to one another by a common root are called <u>cognate words</u> or simply <u>cognates</u> .
collocation	<u>Collocation</u> <sup>18</sup> refers to the combination of words which have compatible elements of meaning. That is, words that fit together to give meaning. Collocation has to do with meaning and not grammar. Two words may be allowed to go together grammatically but not fit together meaning wise.
collocates	The words which may be combined acceptably with another word are called its <u>collocates</u> . The collocates of a word define that word's collocational range.
collocational clash	A <u>collocational clash</u> occurs when a word is combined with another word which is outside its collocational range.
context	<u>Context</u> refers to the words, sentences and paragraphs which precede and/or follow a given word, sentence or paragraph and which are united into a meaningful unit by one central thought or governing idea.

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<sup>18</sup>This is a relatively new concept coming into Biblical studies from linguistics. See Beekman (1974).

## APPENDIX A. Summary--Word Study Definitions continued

context statement	A <u>context statement</u> is a single statement to which every idea of a given context relates. Normally this is the statement of one central thought or governing idea which unites a context into a meaningful unit. Sometimes, context statement, is shortened just to context (but implying statement to it).
apposition	<u>Apposition</u> refers to the placing of a word or phrase beside another so that the second explains the first. The second is normally in the same grammatical construction as the first.
appositive	An <u>appositive</u> is a word or phrase in apposition to another--a word or phrase placed beside another so that the second explains the first.

## **APPENDIX A. Summary--Word Study Principles**

### SUMMARY OF IMPORTANT PRINCIPLES FOR WORD STUDIES

1. The history of a word's use may shed light upon its use in a given biblical context.
2. The etymology of a word (part of the word's history of use) may shed light on its use in a given biblical context.
3. The various elements of a word (part of the word's history of use) may shed light on its use in a given biblical context.
4. The comparative and contextual study of a given word's related words may shed light on its use in a particular biblical context.
5. The study of a given word's cognates may shed light on its use in a given biblical context.
6. Words are ordinarily to be understood in their literal, or most natural senses. This literal sense should be assumed unless and until the context or character of the passage demand something other than the literal.
7. The sense attributed to a word in a given context, whether figurative, allegorical, symbolical, typical, or other, is usually based upon the literal sense and the relation between the two should be explained.
8. Context is the primary factor in determining whether a word or phrase is used literally or figuratively.
9. A collocational clash is a strong indicator of figurative language.
10. The context of a word is the primary factor to be considered in determining its local use (the word's use in that particular context).
11. The sense attributed to a word in a given context must be compatible with the context statement (it must be consistent with the unifying central thought or governing idea).
12. The sense of a word may be determined by words or phrases in the context in apposition to it. These appositives may be synonymous or contrasting.

## **APPENDIX A. Summary--Word Study Principles** continued

13. The sense of a word in a given context may be determined, amplified or emphasized by expressions which are parallel to it.
14. A word repeated within the same context ordinarily carries the same sense throughout the context.
15. The sense of a word in a given context may be defined or clarified by its collocates in that context.
16. The connotation as well as the denotation of a word in a given context contributes to the proper understanding of its sense and impact upon author and recipients.
17. Comparison of the various biblical contexts in which a word occurs enables one to determine that word's possible uses and may clarify its use in one particular context.
18. If two or more contexts which employ the same word also share an identical or similar contextual thought or idea, those contexts may clarify the sense of the word in one or both of them.
19. If the same word is employed in two or more contexts with unrelated contextual thoughts, the value of their comparison is to reveal the range of that word's possible use.
20. The comparison of a word's various contextual uses permits one to trace the development of a biblical concept or doctrine, both historical and form author to author.
21. The comparison of a word's various contextual uses permits one to locate passages which not only employ the same word but which are truly parallel in contextual thought.
22. When the sense of a word in a given context is obscure or uncertain, a clearer parallel passage may clarify its use in that context.
23. Generally, parallel passages by the same writer will be of greater value in determining the sense of a word than parallels by different writers.

## **APPENDIX A. Summary--Word Study Principles** continued

24. Parallel passages within the same class of literature (historical narrative, poetic parallelisms, didactic, parables, epistolary) will usually be of greater value in determining the sense of a word than parallels in different classes of literature.
25. An author's use of synonyms may be clarified by his use of those words in other contexts.
26. The nature of the context in which the synonyms occur should be the primary factor in determining the intended use of them.
27. Synonyms are subject to all principles of word study in addition to these particular ones. The etymology, history of use, form, and all other principles must be applied to synonyms.
28. The sense attributed to a hapax legomena must be determined primarily by its context in conjunction with its etymology and related words.

## APPENDIX B. SAMPLE WORD STUDIES

2781 Date 29 April 1993 Time Spent 2 hours  
(Strong's Reference Number)

### WORD STUDY SHEET

1 Tim 4:15 Meditate upon these things ... that thy pioneer effort may help others.

Name Shelley Trebesch WORD reproach (cherpah) Basic Passage Joshua 5:9

9 Then the LORD said to Joshua, "Today I have rolled away the **reproach** of Egypt from you." So the place has been called Gilgal to this day.

#### A. ORIGINAL WORK

1. English words translated: rebuke and shame
- 2/3. Passage and description of how English words are used elsewhere:
  - rebuke*--Isa 25:8, used to refer to the Lord's victory when sorrow and disgrace will be removed from his people.
  - shame*--2 Sam 13:13, used to refer to Tamar who will lose honor if her brother rapes her
  - Isa 47:3, in God's judgment, Babylon's disgrace will be exposed
4. Tentative definition:

This word refers to some kind of disgrace or dishonor which enshrouds a people group or covers a person. It is often the positional status of a person or group as viewed by God or the world.

#### B. OUTSIDE AIDS (REFERENCE WORK)

1. Etymology-- this comes from the primitive root "charaph" meaning to *pull off* and by implication to *expose* (as by stripping) and figuratively *defame*.
2. Modern versions :
  - NRSV: the word "disgrace" is used
  - Good News Bible: removed from you the disgrace of being slaves in Egypt
  - others: such as the NIV and NAS kept "reproach"
3. None
4. Translates reproach as "shame" and says that the shame does not refer to circumcision since the Egyptians practiced circumcision.

#### C. FINAL DEFINITION

1. Dishonor and disgrace are a part of a person's identity. When viewed from the outside, shame is what one will see. Perhaps it could be said that he or she is hidden under the garment of disgrace.
2. Paraphrase of the Verse.

"The LORD said to Joshua, 'Today I have pulled away Israel's disgrace from Egypt.'" ("You have a new identity as my people in the land I have given you." I added this to take into account the full denotation as well as connotation of the word in the context.)

## Appendix B Continued

8269  
(Strong's Reference Number)

Date 29 April 1993 Time Spent 2 hours

### WORD STUDY SHEET

I Tim 4:15 Meditate upon these things ... that thy pioneer effort may help others.

Name Shelley Trebesch WORD commander (sar) Basic Passage Joshua 5:14

Josh. 5:14 "Neither," he replied, "but as **commander** of the army of the LORD I have now come." Then Joshua fell facedown to the ground in reverence, and asked him, "What message does my Lord have for his servant?"

#### A. ORIGINAL WORK

1. English words used to translate: captain, chief, general, governor, keeper, lord, master, prince, ruler, steward
- 2/3 English words from above passages and how used:

captain	Gen 40:3	the leader over the guards
chief	2 Chron 8:10	the special officials over the men
general	1 Chron 27:34	the commander of the royal army, Joab
governor	1 Kings 22:26	Amon was the governor of the city
keeper	Gen 39:21	refers to warden of the jail
lord	Eze 8:25	refers to an official
master	1 Chron 15:27	Kenaniah, in charge of the singing
prince	Dan 1:7	royal leader over the eunuchs
ruler	2 Chron 29:20	someone in charge of property and livestock
4. Someone in charge of and/or head over something or over some group.

#### B. OUTSIDE AIDS (REFERENCE WORK)

1. Etymology of commander: from the primitive root, sarar, to have dominion.
2. Modern translations use this word in many of the forms given above, although "commander" seems to be used more often.
3. None
4. Commentary: Commander is used in the sense of a military captain and occurs in connection with the angelic hosts. (I think this misses it since captain is a rather low military rank today)

#### C. FINAL DEFINITION

1. Final Definition: sar refers to a leader or head of a group
2. "I have come as the leader of the army of the LORD."

## Appendix B Continued

3372 Date May 17, 1993 Time Spent 2 hours  
(Strong's Reference Number)

### WORD STUDY SHEET

I Tim 4:15 Meditate upon these things ... that thy pioneer effort may help others.

Name Shelley Trebesch WORD awesome ( yawray) Basic Passage Psalm 45:4

Ps. 45:4 In your majesty ride forth victoriously in behalf of truth, humility and righteousness; let your right hand display **awesome** deeds.

#### A. ORIGINAL WORK

- The word, yawray, is translated in English as affright [1time], be (make) afraid [178 times], dread (-ful) [6 times], (put in) fear (-ful, -fully, -ing) [over 100 times--the most used form], (be had in) reverence (-end) [3 times], terrible (act, -ness, thing) [25 times]. Strong's does not translate using the word "awesome." Is this a new word in the English language since Strong's time? "Awe" now means a mixed feeling of reverence, fear, and wonder, caused by something majestic, sublime, sacred; the power of inspiring intense fear or fearful reverence. "Awesome" means inspiring or showing awe.
- Locate a passage for each different English word used:  
affright 2 Chron 32;18  
afraid Gen 3:10, Ex3:6, Deut 1:29, 1 Sam 4:7  
dread 1 Chron 22;13  
Dan 9:4  
fear Gen 15:1, 2 Kings 17:38, Neh 1:11  
reverence Lev 26:2  
terrible Deut 7:21, Isa 18:2
- Describe these uses:  
affright 2 Chron 32;18 Sennacherib's officers trying to terrify the Israelites  
afraid Gen 3:10, Adam afraid because he is naked  
Ex3:6, Moses was afraid to look at God  
Deut 1:29, Do not be afraid of enemies  
1 Sam 4:7 The Philistines were afraid  
dread 1 Chron 22;13 David charges Solomon not to dread or be dismayed  
Dan 9:4 Daniel praying to the Lord calls him the great and dreadful God.  
fear Gen 15:1, God tells Abraham not to fear  
2 Kings 17:38, Do not fear (worship) other gods  
Neh 1:11 refers to servants who delight in fearing God's name (revering)  
reverence Lev 26:2 Have a reverence for the sanctuary of the Lord (respect)  
terrible Deut 7:21 God is a great and terrible God. Therefore the Israelites do not have to fear their enemies.  
Isa 18:2 sending a messenger to a people terrible (feared)
- Tentative definition : This root can be used as a noun, verb, or adjective. Its meaning is tied to the feeling of fear and includes ideas of revering and giving respect, honor and worship when referring to God.

## Appendix B Continued

awesome ( yawray) SRN 3372 contined

### B. OUTSIDE AIDS (REFERENCE WORK)

1. Etymology and modern uses of the word. yawray is a primitive root which means to fear; morally to revere, and causatively to frighten.
2. Modern translations render yawray in Psalm 45:4 as follows:

KJV	awe-inspiring things
NIV	awesome things
NRSV	dread deeds
NAS	awesome things
3. None
4. Leupold's commentary: ...capabilities that are even beyond what He Himself thought of will be discovered, humanly speaking.

### C. FINAL DEFINITION

1. Yawray is a Hebrew noun, verb, or adjective which is grounded in the human feeling of fear, but reaches beyond the human context of understanding or imagination in some instances. The word carries with it ideas of reverence, worship and honor when referring to God. It has a range of meanings from human fear experienced by everyone to undivided reverence toward God experienced by those whose hearts belong to God.
2. Paraphrase Psalm 45:4 In your majesty ride forth victoriously in behalf of truth, humility and righteousness; let your right hand display **awesome and powerful** deeds that will frighten others and cause us to revere you.

## Appendix B Continued

7726 Date May 17, 1993 Time Spent 2 hours  
(Strong's Reference Number)

### WORD STUDY SHEET

I Tim 4:15 Meditate upon these things ... that thy pioneer effort may help others.

Name Shelley Trebesch WORD scepter (shaybet) Basic Passage Psalm 45:6

Ps. 45:6 Your throne, O God, will last for ever and ever; a **scepter** of justice will be the **scepter** of your kingdom.

#### A. ORIGINAL WORK

1. SRN 7626, the word, shaybet is translated in English as correction [1 time], dart [1 time], rod [26 times], scepter, staff [2 times], tribe [over 100 times]
2. English words and verse references:  
correction Job 37:13  
dart 2 Sam 18:14  
rod Proverbs 22:15, Isa 30:131, Eze 7:10  
staff 2 Sam 23:21  
tribe Deut 10:8
3. correction Job 37:13 God brings clouds as correction for men or to show His love.  
dart 2 Sam 18:14 He took three darts in his hand (javelins).  
rod Prov 22:15 The od of discipline will drive folly far from the child.  
Isa 30:131 With His rod the Lord will strike down Assyria.  
Eze 7:10 The rod has budded, arrogance has blossomed.  
staff 2 Sam 23:21 Benaiah went against him with a rod.  
tribe Deut 10:8 The Lord separated the tribe of Levi.
4. Tentative Definition: The Hebrew word shaybet is a noun which can be used as an actual object such as a rod, club, javelin or as an act such as correction, punishment, or discipline. It also identifyies a group of people who are set apart and governed.

#### B. OUTSIDE AIDS (REFERENCE WORK)

1. Etymology and modern uses of the word: Shaybet is from an unused root probably meaning to branch off, a scion, literally a stick for punishing, writing, fighting, ruling, walking and figuratively as a clan.
2. Modern translations of shaybet in Psalm 45:6: The KJV, NIV, and NAS, all translate as scepter. The NRSV uses royal scepter
3. None
4. Leupold's Commentary: Scepter is synonymous with rule. The thought is very close to Isa 9:7 and it is therefore likely that the Psalmist knew this passage.

#### C. FINAL DEFINITION

1. Shaybet is a noun which as an object is a stick or a rod. It is also a clan. When referring to God, however, in passages like Psa 45:6, it has the idea of royal rule or a rule that carries supreme authority. It also can signify God's correction.
2. Paraphrase:  
Ps. 45:6 Your throne, O God, will last for ever and ever;  
Justice will characterize your royal leadership over your subjects.

## APPENDIX C. Some Suffixes, Prefixes, and Compounds

Metzger (1946) gives a good treatment of prefixes, suffixes, compounds and roots. I recommend it to any who can get a copy of his work. I have summarized below some of what he describes. I am trying to make it usable for a non-Greek student. In frames 17 through 19 I tried to help you understand how to identify a root. For people trained in linguistics or who know Hebrew or Greek this is simple enough. But not so for non-trained people. Metzger lists about 200 roots (1946:65-94). It is beyond the purpose of this booklet and this appendix to give you these. Assuming you can identify comparatively a basic root then, the purpose of this appendix is to give some help along the lines of identifying and understanding how these various elements (prefixes, suffixes, and formation of compounds) affect the meaning of the roots.

### Some Suffixes<sup>19</sup>    Their use--Forming Nouns

-tes	indicates one who does what the root is (like er in English)
-mos	indicates an action (like ing in English)
-sis	conceptualizes the name of an action
-ma	indicates the result of an action
-ia, -otes, -sune	abstracts the root include a quality (like ness, tion, ship, in English)

### Some Suffixes    Their use--Forming Adjectives

-ios	added to a noun stem adds the notion “of” or “belonging to” (like ly, ous in English)
-ikos	added to a noun stem it modifies to mean belonging to or pertaining to, or characterized by (like ual or ly in English)
-inos	added to a noun stem it forms an adjective describing the material source from which something is made
-tos	Metzger calls this a verbal adjective suffix. When added to a noun stem it forms a passive participle (like adding ed or en to an English word)

## APPENDIX C. Some Suffixes, Prefixes, and Compounds continued

### Negative Prefix    Its Use

a-, an-	this is called the alpha privative (it becomes an- before
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<sup>19</sup>See Metzger (1946:55-61) for a much more detailed and technical description. The suffixes given here are for the nominative case. I do not indicate declension of the nouns formed either.

vowels). This can be added to a stem and negates the idea of the stem just like adding English un or non.

eu- Metzger calls this an adverbial prefix. It adds the notion of doing well when prefixed to a verb

### Objective Prefixes Their Use (forming compounds)

many two nouns are compounded, the first being a sort of grammatical objective of the second

### Compounds Formed by Prepositions

Note 1. Prepositions, when compounded, with a verb may *complete the action* or *emphasize the action* of the verb (like in English burn up, burn down, carry off, carry out, knock down, speak out).

Note 2. Metzger (1946:103) has a very helpful diagram which lists 19 prepositions in a geometric diagram which emphasizes directions such as towards, against, above, upon, in, into, out of, through, on both sides of, away from, down, up, around, with, after. Recognizing these directional dimensions helps understand the completion or perfecting notion of compounds formed by them.

### preposition Compound Use or Function

ana adds sense of upward to movement verbs  
adds sense of anew or thoroughly to some verbs  
adds direction of to and fro to some verbs

anti adds sense of opposite, against, over against to some verbs  
(this carries over into English too; antibiotic)

apo adds sense of away from to a verb or fully doing something

## APPENDIX C. Some Suffixes, Prefixes, and Compounds continued

<u>preposition</u>	<u>Compound Use or Function</u>
dia	adds notion of through, distribution, separation, transition to verb; adds thoroughly when used in perfective sense
eis	adds notion of into to verb
eks	adds notion of from, or out of, out from to verb; adds notion of completely when used in perfective sense
en	adds notion of in or into to verb
epi	adds notion of upon, towards, upwards, overseeing to verb
kata	adds notion of from, or down or opposition, succession, after, or behind to verb
meta	adds notions of in association with, alteration or change, or after to verb
para	adds notions of alongside, near, or violation to verb
peri	adds notion of around or about in the sense of a circuit
pro	adds notion of before (when talking of place or time)
pros	adds notion of towards, nearing
sun	adds notion of together with, or to do something utterly or completely to verb
huper	adds notion of above or over to verb
hupo	adds notion of under or submission or compliance to a verb

## APPENDIX D. Suggested Table of Contents for Strong's

There is no table of contents in the Strong's Concordance. The following is one I have used with my edition. I suggest that you use it and alter it to fit yours so that you have one. I taped mine into the inner cover of my Strong's.

General Preface. . . . .	3
Directions and Explanations, Symbols, Abbreviations, List of 47 Common Words . . . . .	4
MAIN CONCORDANCE Begins. . . . .	5
Ends . . . . .	1211
Addenda. . . . .	1211
APPENDIX giving 47 common words and verse references . . . . .	1219
COMPARISON OF KING JAMES VERSION AND REVISED VERSION OF 1885 (also American Standard Version of 1901) . . . . .	1341
(This Comparative Concordance starts its own numbering)	
Preface . . . . .	5
Explanations, Symbols, and Abbreviations . . . . .	6
Comparative Concordance Begins . . . . .	7
Ends . . . . .	260
Notanda (explanation where larger portions of verses have been changed) . . . . .	260
Addenda . . . . .	262
DICTIONARY OF THE HEBREW BIBLE (numbering starts over)	
Preface . . . . .	4
Plan of the book (explains how words are written and described) . . . . .	5
Abbreviations used--large list of words. . . . .	6
Dictionary Begins. . . . .	7
Ends . . . . .	126
Places where the Hebrew and the English Bible differ in Chapter or Verse divisions . . . . .	127
DICTIONARY OF WORDS USED IN GREEN NEW TESTAMENT (numbering starts over)	
Plan of the Book . . . . .	5
Abbreviations and Signs Employed . . . . .	6
Dictionary Begins . . . . .	7
Ends . . . . .	71
Special note on missing numbers . . . . .	79
Verse Variations between Greek and English . . . . .	79

## APPENDIX E. One Time Only Words<sup>20</sup>

introduction	On occasion a detailed study of a passage will uncover a word which occurs only that once in the entire Bible. Such a word is called a hapax legomena, the Greek name for a word occurring only once. Determining the exact sense of one of these words can be problematic, especially if there is little record of its use outside the Bible. The interpreter then has to depend on any light that the etymology, related words, and context sheds on its meaning. But some of these words are doctrinally significant, and the Bible student needs to be aware of their existence and be prepared to deal with them.
definition	<u>Hapax legomena</u> is the transliterated Greek term commonly used to refer to words which occur only once in the biblical text. Some of these do occur in extra-biblical literature and may be called <u>relative hapax legomena</u> ; a few are not found outside the Bible and may be called <u>absolute hapax legomena</u> .
some significant examples	<ol style="list-style-type: none"><li>1. “Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God <u>a thing to be grasped...</u>” Phil 2:5ff. This underlined phrase represents the one Greek word <u>harpagmos</u>.</li><li>2. “In love of the brethren be tenderly affectioned one to another; in honor <u>preferring</u> one another.” Rom 12:10. The underlined word represents the Greek word <u>proegeomai</u>.</li><li>3. “Every scripture <u>inspired of God</u> is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness...” 2 Tim 3:16. The underlined phrase represents the one Greek word <u>theopneustos</u>.</li><li>4. “But I suffer not a woman to teach, nor <u>to usurp authority</u> over the man, but to be in silence. The underlined phrase represents the one Greek word <u>authentain</u>.</li></ol>

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<sup>20</sup>This information for the most part has been extracted from Sue Harville’s excellent Manual on word studies, **Interpreting the Scriptures: Word Study**, page 112. This is one of the finest practical sources for a student of words. Had this source been available today, I would not have written this programmed text on words.

## APPENDIX E. One Time Only Words continued

principle	The sense attributed to a hapax legomena must be determined primarily by its context in conjunction with its etymology and related words.
comment	This means it is important to go to extra-Biblical sources to get etymology and cognates.
implications	<ol style="list-style-type: none"><li>1. Words that occur only once are fairly frequent but will usually be discovered only when you have already initiated study.</li><li>2. When a hapax legomena occurs pay special attention to principles of contextual study for determining the sense. The context should ride as judge on any other information you gather.</li><li>3. Be cautious about basing a major doctrine, principle, or application solely on debatable words which occur just once in the biblical text. (see example 4 above). Consider carefully the interpretations of other Biblical scholars in such a case.</li></ol>
comment	For New Testament Greek words, Liddell and Scott's Lexicons (abridged or unabridged) gives much help on use of words during the New Testament times. Frequently, a hapax legomena, can be studied in terms of its usage at the time in the society and thus can shed light on its New Testament usage.

## APPENDIX E. One Time Only Words continued

### Word Study Procedure For Words Occurring Once<sup>21</sup>

introduction	If you are just settling down to do a detailed study on some interesting or important word, it can be disconcerting to discover that the word is only used once in the Scriptures. What then becomes of all the comparative study in the concordance references? But such words, called <u>hapax legomena</u> (Greek meaning “once spoken”) occur every now and then, and sometimes demand special attention. here is a procedure that should be helpful in tackling these words.
when to do	You will only discover that a word is a <u>hapax legomena</u> when you have looked it up in a concordance or lexicon. If there is any doubt or question at all about its significance in the context, do a study on it.
tools required	<ol style="list-style-type: none"><li>1. American Standard Version, 1901 or King James Version.</li><li>2. Several other Bible translations--as many as possible.</li><li>3. A word study book.</li><li>4. One or more exegetical commentaries on the passage in which the word is found.</li></ol>
tools helpful	If you can recognize Greek words so as to use a standard lexicon or reference, these tools are good: <ol style="list-style-type: none"><li>1. Moulton and Milligan, <b>The Vocabulary of the Greek Testament</b> Illustrated from the Papyri.</li><li>2. Liddell and Scott, <b>A Greek-English Lexicon.</b></li></ol>
note	Thorough study of hapax legomena requires a knowledge of the original languages and usually, cognate languages. This is particularly noticeable for Old Testament words.

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<sup>21</sup>This procedure study sheet and the following word study sheet is taken almost directly from Sue Harville’s booklet on **Words**, page 160-164 and is a summary of a 9 step procedure. Sue did this excellent work under my supervision when we both were part of the Learning Resource Center of Worldteam in Coral Gables, Fl.

## APPENDIX E. One Time Only Words continued

<u>STEP</u>	<u>PROCEDURE</u>	<u>PROCEDURAL SUGGESTIONS</u>
1	Using Strong's, locate the original Greek or Hebrew word which the word translates.	Use the normal procedure for getting the Strong's Reference Number.
2	Compile any information about the word's origin and development which may pinpoint possible meanings or Uses. Also locate cognates from the same root, synonyms, similar terms, and if possible, Old testament/ New Testament equivalents.	<ol style="list-style-type: none"><li>1. Use the normal procedure for doing etymology and history of the word with Strong's.</li><li>2. Use Strong's Dictionary section.</li><li>3. Check <b>New Thayer's Greek-English Lexicon</b> for help with etymology, extra-biblical use.</li><li>4. Word study books and exegetical commentaries are often helpful in etymology and cognates.</li></ol>
3	If Possible, locate the word's extra-biblical uses.	<ol style="list-style-type: none"><li>1. Moulton and Milligan, the <b>Vocabulary of The Greek Testament</b> is valuable for this, however it requires recognition of Greek words.</li><li>2. <b>New Thayer's Lexicon</b> keyed to Strong's Reference Numbers can be of value here too.</li></ol>
4	Consider in context the cognates, synonyms, similar terms and Old/ New Testament equivalents. Determine their uses in context and whether or not they shed any light on the possible uses of your <u>hapax legomena</u> .	Same sources for this include: <ol style="list-style-type: none"><li>1. Strong's and Thayer's.</li><li>2. The <b>Englishman's Greek Concordance</b> and <b>The Englishman's Hebrew and Chaldee Concordance</b>. These last two require ability to recognize original language words.</li></ol>

## APPENDIX E. One Time Only Words continued

<u>STEP</u>	<u>PROCEDURE</u>	<u>PROCEDURAL SUGGESTIONS</u>
5	Study the context of the hapax legomena to determine which, if any, of the possible senses best fits the context. Formulate a definition or description. At this point it is tentative, of course.	<ol style="list-style-type: none"><li>1. For help in using context to determine the sense of a word see the definitions and principles relating to context on pages 61-67 of this booklet.</li><li>2. Remember that <u>context</u> is the primary consideration in determining the sense of a <u>hapax legomena</u>. Choose the sense according to the contextual thoughts.</li></ol>
6	Consult various translations of the context of the hapax legomena and note any differences in the meaning attached to the word.	Use as many translations as you have available.
7	Check parallel passages for any possible light they may shed on the word and context.	<ol style="list-style-type: none"><li>1. Parallel passages may sometimes be found by use of a cross-reference Bible.</li><li>2. Remember, the word itself is not in the parallel passage but the same subject may be.</li><li>3. Nothing helps in this aspect of study as much as a wide familiarity with all the Scriptures. Sometimes you may need to scan the Bible to locate parallel passages.</li></ol>
8	Compare your tentative	Look in Thayer's, word study books, and exegetical works for help in this area.

## APPENDIX E. One Time Only Words continued

<u>STEP</u>	<u>PROCEDURE</u>	<u>PROCEDURAL SUGGESTIONS</u>
9	<p>Summarize and explain the results of your study. Include:</p> <ol style="list-style-type: none"><li>(1) your definition of the word for its context,</li><li>(2) your reasons for this definition,</li><li>(3) a paraphrase of the verse or sentence to make this definition clear,</li><li>(4) any information of doctrinal, devotional, or practical significance.</li></ol>	<ol style="list-style-type: none"><li>1. Your reasons for choosing one sense of a word over against another should be firmly grounded on contextual evidence.</li><li>2. Etymology is an unreliable reason if not well supported by context.</li><li>3. Is there any significance in the fact that this word occurs just once in the Scriptures? Explain.</li><li>4. It may be that you will have to settle on the possibility of alternative meanings for the word and leave it at that.</li></ol>

## APPENDIX E. One Time Only Words continued

### Study Sheet For Words Used Once (Hapax Legomena)

Context: \_\_\_\_\_

Word Studied: \_\_\_\_\_

Strong's Reference Number \_\_\_\_\_

### RESEARCH

1. Write out the sentence in which the word you are studying is found, using the American Standard Version or the King James Version.
2. Using Strong's, locate the reference and the original Greek or Hebrew word which the word you are studying translates. Make a note of the Strong's reference number. If you know Greek or Hebrew, list the original language word as well.
3. Using Strong's, a Bible dictionary, word study book or exegetical commentary, trace the etymology of the word. What word(s) did this word come from? If it is a compound word then each part of the compound should be studied. If you know Greek consult **Moulton and Milligan's Vocabulary of the Greek Testament** and **Liddell and Scott's Lexicon** for extra-biblical usage of the word. Make a note of any "picture" or "illustrations" that the etymology or usage brings to mind.
4. Locate and read in context each occurrence of root cognates, synonyms, similar terms and if possible, Old Testament/ New Testament equivalents. Briefly describe in your own words how each is used in its various contexts. Are any of these contexts similar to the one in which the hapax legomena is found? Determine whether or not these related or similar words shed any light on the possible use of the hapax legomena in its context. If so, explain.

### CONTEXT

5. Study the context of the hapax legomena. Note anything that suggests how the word is used in that context. Note especially the contextual thought or governing idea, as well as any parallels, appositives, contrasts or connotations.

## **APPENDIX E. One Time Only Words** continued

6. With the results of your study thus far, write out a tentative description or definition of the word.

### **COMPARISON**

7. Now read your modern versions of the context. If they translate the word differently list those translations. Note any other significant help these version give you.
8. Check any cross-reference or other tools for parallel passages. Do they shed any light on the word and context you are studying? If so, explain.
9. Now consult your other tools: Thayer's, a Bible Dictionary, word study books, exegetical commentaries. Compare their definitions or explanation of this word with your own tentative definition. Make any revisions necessary and note our reasons for the revisions.

### **CONCLUSIONS**

10. List the final results of your study. Write out a definition of the word, giving evidence in support of this definition. Now rewrite the sentence in which the word you are studying is found, paraphrasing the word to make its use clear.
11. Explain the contribution and significance of this word to its context. What do you think is the significance, if any, of its being used just this once? Discuss any doctrinal, devotional or practical insights and implications. If this word expresses an important theological truth, tell how this particular context develops it.

## APPENDIX F. Outside Helps

### Bible Study Helps (Dictionaries, Word Studies, etc.)

- Douglas, J. D. (Organizing Editor) et al  
1980 **New Bible Dictionary, Second Edition.** Wheaton: Tyndale House.
- Girdlestone, Robert B.  
1976 **Synonyms of the Old Testament.** Grand Rapids: Wm. B. Eerdmans.
- Harville, Susan  
1977 **Interpreting the Scriptures--Word Studies.** Coral Gables, Fl.: West Indies Mission, Inc.
- Metzger, Bruce M.  
1946 **Lexical Aids for Students of New Testament Greek.** Princeton: self-published.
- Robertson, A. T.  
1943 **Word Pictures in the New Testament.** Nashville: Broadman Press.
- Trench, Richard Chenevix, D.D., Archbishop  
1859 **Synonyms of the New Testament.** New York: Blakeman and Mason. Reprint by Grand Rapids: Associated Publishers and Authors Inc.
- Vincent, Marvin R.  
1887-1900 **Word Studies in the New Testament.** 4 vols. Reprinted--Grand Rapids: Eerdmans
- Vine, W. E.  
1956 **An Expository Dictionary of New Testament Words.** Westwood, N.J.: Revell.
- Winter, Ralph D. and Robert H.  
1978 **The Word Study New Testament.** Pasadena: William Carey Library.
- Wuest, Kenneth  
1966 **Word Studies from the Greek New Testament for the English Reader.** 4 Volumes. Grand Rapids: Eerdmans.
- ### Commentaries
- Alford, Henry  
1875, 1976 **The Greek Testament.** Cambridge: 4 volumes. Reprinted--Grand Rapids: Baker.
- Barclay, William  
1975,1976 **Daily Study Bible.** Revised edition, 17 volumes. Philadelphia: Westminster.

## **APPENDIX F. Outside Helps continued**

### **Commentaries** continued

- Barnes, Albert  
1852,  
1949,50      **Notes, Explanatory and Practical, on the General Epistles.**  
4 Volumes. Reprinted--Grand Rapids: Baker.
- Eerdman, Charles  
1966      **The General Epistles. (James; I and II Peter; I, II, and III John; Jude.** Philadelphia: Westminster Press.
- Keil, C. F. and F. Delitzsch  
1950      **Biblical Commentary on the Old Testament. 25 Volumes.**  
Grand Rapids: Wm. B. Eerdmans.
- Hendriksen, William  
1967      **New Testament Commentary. Exposition of Ephesians.**  
Grand Rapids: Baker Book House.
- Lightfoot, J. B.  
1875      **St. Paul's Epistles to the Colossians and to Philemon.**  
London: Macmillan and Co.
- Wuest, Kenneth  
1944      **First Peter in the Greek New Testament.** Grand Rapids:  
Eerdmans.

### **Concordances**

- Green, Jay P., Sr. (Publishing editor)  
1976      **The New Englishman's Greek Concordance of the New Testament.** Wilmington, Delaware: Associated Publishers and Authors.
- Strong, James  
1890, 1965      **The Exhaustive Concordance of the Bible.** Reprint Edition.  
Nashville: Abingdon.
- Young, Robert  
1969      **Young's Analytical Concordance.** Reprint edition. Grand Rapids; Eerdmans

### **Geographical Help**

- Aharoni, Yohanan and Michael Avi-Yonah  
1977      **The Macmillan Bible Atlas--Revised.** New York: Macmillan Publishing Co.

## **APPENDIX F. Outside Helps continued**

### **Greek Lexicons**

Abbott-Smith, G.  
1944

**A Manual Greek Lexicon of the New Testament.** Edinburgh: T. and T. Clark.

**The Analytical Greek Lexicon.** New York: Harper and Brothers/  
Samuel Bagster and Sons.

Liddell and Scott (original authors)  
1901

**A Lexicon Abridged From Liddell and Scott's Greek-English  
Lexicon,** 24th Edition. New York: Hinds, Noble and Eldredge

Arndt, W. F. and F. W. Gingrich  
1979

**A Greek-English Lexicon of the New Testament.** Chicago:  
University of Chicago Press.

Thayer, Joseph Henry  
1965

**Greek-English Lexicon of the New Testament.** Grand Rapids:  
Zondervan Publishing House. (There is a paper back edition from  
Baker Book House which is coded to Strong's Concordance.)

### **Hebrew Lexicons**

Brown, F., Driver, S. R., and C. A. Briggs.  
1907, 1981

**Hebrew and English Lexicon of the Old Testament.** Oxford:  
Oxford University Press. Reprint--Grand Rapids: Associated  
Publishers and Authors.

Davidson, B.  
1975

**The Analytical Hebrew and Chaldee Lexicon.** Grand Rapids:  
Zondervan.

## APPENDIX G. Some Translations--Appropriateness for Word Studies<sup>22</sup>

introduction	The basic tool for biblical word study is, of course, the bible. The original biblical texts were written in Hebrew, Aramaic and Greek, but most people rely upon translations of the originals into their own languages. While there are still many peoples in the world without even one translation of the Bible in their language, English-speaking peoples are fortunate to have many good ones. Thus a few comments upon the English translations should be helpful as well as appropriate at this point in the study.
classification	The various English translations have been classified in different ways, but there are at least two factors which should be taken into consideration: <ol style="list-style-type: none"><li>1. The approach to translation and</li><li>2. The identity of the translators.</li></ol>
approach	Beekman and Callow (1974:19,20) point out that although all translators aim to convey the true meaning of the originals, they sometimes disagree as to which form best conveys it. <ol style="list-style-type: none"><li>1. Some aim to convey the meaning of the original language text in a form which closely adheres to the form of that original language. This approach would be characterized by English words arranged as much as possible according to the word order and sentence structure of the original, and by word-for-word correspondence whenever possible. This is termed a literal approach. This approach focuses on the source documents.</li><li>2. Other translators aim to convey the meaning of the original language in a form which is most natural to the receptor language. This approach, called dynamic equivalence (DE), is characterized by greater use of equivalent expressions than word-for-word correspondence, and by use of the word order and sentence structure common to the receptor language. This approach focuses on the receptor document.</li></ol>
note on approach	Although there are these two basic approaches to translation, few, if any translations, are completely one or the other. Any translation will have been made with one approach in mind, but that approach may be followed more or less consistently. Thus one may speak of a highly literal or moderately literal or a dynamic equivalence translation or a dynamic equivalence paraphrase.

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<sup>22</sup>Much of this information comes from Harville (1977) though I have adapted it.

## APPENDIX G. Translations continued

identity of translators	<p>Translations may also be classified in terms of who does the translation.</p> <ol style="list-style-type: none"><li>1. Private or individual translations are those done by an individual with a minimum of outside help.</li><li>2. Committee translations are those done by a group of biblical scholars or linguistic experts who correct and edit one another's work, and are often subjected to outside editing for accuracy and style of expression. The term <u>version</u> is usual applied only to committee translations.</li></ol>
four basic types	<ol style="list-style-type: none"><li>1. Private literal</li><li>2. Private dynamic equivalence</li><li>3. Committee literal</li><li>4. Committee dynamic equivalence</li></ol>
comment	<p>One should recognize that neither approach or identity of translators arises from different estimates of the truth or relevancy of the Scriptures, but from different ideas about the best way to convey the truth of God's word. One should also recognize that no one approach or translator(s) can guarantee full accuracy or faithfulness to the meaning of the original. It is a good idea to have one of each type of translation available. Western biblical scholars, mainly pastors and seminary professors, tend toward a literal approach. Non-western or linguistic experts or missionary or others cross-culturally perceptive tend toward dynamic equivalence as an approach.</p>
comment	<p>For <b>identity</b> purposes, literal oriented translations are the best. That is, if you want to identify a given word in its many contexts and do word counts on it then literal translations (or the original language versions) are best. For semantic purposes (that is, understanding meaning), the dynamic equivalence translations are usually the more helpful.</p>
comment	<p>The following table lists a few of the translations I have and work with. A given Bible student will have his/her own favorite versions. I order them in the table by date translated.</p>

## APPENDIX G. Translations continued

### Table of Selected English Translations

#### Literal Approach Translations

<u>Name</u>	<u>Type/Date</u>	<u>Comments</u>
Authorized or King James Version (KJV)	Committee Literal 1611	Considered a masterpiece of English literature and expression. Helpful to English Bible students since it is the basis for Strong's or Young's concordances. Not very well understood by modern readers.
English Revised Version (RV or ERV)	Committee literal 1885	A revision of the KJV based on the original languages, by a British group. Took advantage of updated information on Greek.
American Standard Version (ASV)	Committee literal 1901	A revision of the KJV based on the original languages and the RV by an American committee. Noted for use of the name Jehovah for the personal name of God. Prints Hebrew poetry sections in poetic format. Very literal and wooden.
Revised Standard Version (RSV)	Committee moderately literal 1946-1952	A revision of the ASV, based on more recently discovered original manuscript evidence than ASV and KJV. Usually thought to be more liberal than ASV. Takes into account changes in English usage from 1611 to 1946. Prints Hebrew poetry sections in poetic format.
The New English (NEB)	Committee modified literal 1961	A new translation from the original texts by British committee. Prints Hebrew poetry sections in poetic format. Less literal than all the above but basically literal.
The New American Standard Bible (NASB)	Committee modified literal 1963	A revision of the ASV based on the latest original manuscript evidence. Literal renderings behind current English idioms employed in the text are given in the margins. A popular study Bible. More literal than NEB, but less than ASV.
New International Version (NIV)	Committee modified literal 1973, 1984	Done by an international/transdenominational team of scholars based on the latest original manuscript evidence. Widely used in Evangelical churches today.

## APPENDIX G. Translations continued

### Table of Selected English Translations

#### Dynamic Equivalence Approach Translations

<u>Name</u>	<u>Type/Date</u>	<u>Comments</u>
The Modern Speech New Testament	private, slightly DE, 1902	Literal moving toward dynamic equivalent by Richard Frances Weymouth.
A New Translation of the Bible	private, moderately DE, 1928	Literal moving toward dynamic equivalent by James Moffatt.
The New Testament in Modern English	private, fully DE 1958	By J. B. Phillips, a British scholar. This fully dynamic equivalent is a favorite of many Bible readers. Excellent semantic version with life. Highly readable and understood by people today.
Today's English Version or The Good News Bible (TEV, GNB)	combination private and committee DE N.T. 1966  O.T. 1976	A new, United Bible Societies translation based on latest manuscript evidence. Uses 20th century vocabulary and form of (mostly America) English. Line drawing illustrations featured in many editions. Best semantic translation available. Not as lively as Phillips. Highly readable and understood by people today.
The Living Bible (LB)	private DE 1962-1971	Kenneth Taylor's translation. It is a dynamic equivalence translation termed a paraphrase due to translation methodology. Highly readable and understood by people today.

## APPENDIX H. A Good Reference Library

The following is what I consider a basic minimum library to start doing word studies. Later you will want to add on. You may find a better one volume commentary. Suit yourself. All the rest will allow you to pursue what you have learned in this booklet. It is a bit weak in the Old Testament. You should learn the Greek alphabet as soon as possible and then work right in the lexicons. If possible get the Thayer's Lexicon which is keyed to the Strong's.

### Bibles

**Good News Bible**--for semantic/meaning help

**King James Version**--to use with Strong's Concordance

**Bible Study Helps** (Dictionaries, Word Studies, etc.)

Douglas, J. D. (Organizing Editor) et al  
1980                    **New Bible Dictionary, Second Edition.** Wheaton: Tyndale House.

Vine, W. E.  
1956                    **An Expository Dictionary of New Testament Words.** Westwood, N.J.:  
Revell.

### Commentaries

Tyndale Series of Commentaries both Old Testament and New Testament

### Concordance

Strong, James  
1890, 1965            **The Exhaustive Concordance of the Bible.** Reprint Edition.  
Nashville: Abingdon.

### Geographical Help

Aharoni, Yohanan and Michael Avi-Yonah  
1977                    **The Macmillan Bible Atlas--Revised.** New York: Macmillan  
Publishing Co.

**Greek Lexicons** (either of the following)

Abbott-Smith, G.  
1944                    **A Manual Greek Lexicon of the New Testament.** Edinburgh: T. and T.  
Clark.

Thayer, Joseph Henry  
1965                    **Greek-English Lexicon of the New Testament.** Grand Rapids: Zondervan  
Publishing House. (There is a paper back edition from Baker Book House  
which is coded to Strong's Concordance.)

## **APPENDIX I. Task/ Procedure Guide for Doing Greek Word Studies<sup>23</sup>**

### **The Origin of the Word**

The Task: Identify, if possible, the etymology of the word.  
The Procedure:

1. Divide the word into prefix (if any), stem, and suffix.
2. Analyze the stem to determine the root (or roots if it is a compound word).
3. On the basis of your knowledge of the ideas represented by the prefix, root(s), and suffix, state the original use of the word.
4. Consult lexicons, Strong's Concordance, etc. to check your work.
5. Note especially any word picture the etymology suggests.

### **The Historical Development of the Word**

The Task: Trace the different uses of the word through history.  
The Procedure:

1. Look up the word in various lexicons to discover how the word was used:
  - a. In classical Greek,
  - b. In the LXX (Septuagint)
  - c. In the papyri
2. State your findings as to the development of the word noting especially any illustrative uses.
3. Repeat this procedure for the cognates and major synonyms.

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<sup>23</sup>This word study guide was developed by Jeff Imbach, when he and I were on staff together at the Jamaica Bible College. We used this in our hermeneutics course. I worked together with him on the original one and have modified it slightly since.

## APPENDIX I. Task/ Procedure Guide for Greek Word Studies continued

### The Usus Loquendi of the Word in the New Testament

The Task: Study the various possible usages of the word during the period of the New Testament.

The Procedure:

1. Look up the word in a Concordance and make note of the following:
  - a. All the English words used to translate the Greek word,
  - b. The number of times the word is used in the book you are studying in proportion to the total uses in the New Testament. Note also the frequency of use by the author you are studying in proportion to the frequency of use by the author you are studying in proportion to the frequency of use by other New Testament writers,
  - c. Any unusual uses, explanatory uses, or illustrative uses of the word in the New Testament.
2. Look up the word in lexicons, word study books, commentaries, etc. to confirm and add to your findings.
3. Repeat this procedure for the cognates and major synonyms.
4. Summarize your findings by stating:
  - a. The predominant use of the word--include connotative components as well as denotative components of meaning if appropriate,
  - b. The additional insight gained from the cognates,
  - c. The additional insights gained from comparing and contrasting the synonyms,
  - d. The particular way in which the word is used in the passage being studied.

## APPENDIX I. Task/ Procedure Guide for Greek Word Studies continued

### Summary

The Task: Summarize your study of the word by giving a full definition of the word and by discussing its use and significance in the passage being studied.

The Procedure:

1. Write a full definition of the word which includes:
  - a. Any helpful insight gained from the etymology,
  - b. All of the general uses of the word in the New Testament.
2. Write a paragraph defining the particular use of the word in the passage being studied and the significance of the word to the flow of thought in the paragraph.
3. You may wish to write an interpretive paraphrase of the passage which reflects your understanding of the word as used, particularly its significance to the flow of thought. Paraphrasing allows you to describe connotative as well as denotative aspects of the word's use.