



every member able to admonish

"I myself also am convinced that you yourselves are full of goodness, filled with all knowledge and able also to admonish one another."  
- Romans 15:14

## review: word studies (lexical analysis)

The words and grammatical structure of the Bible are the platform from which God has chosen to convey His message to the world. While it is a spiritual message, it is conveyed through language, which has rules and structure.

## biblical languages

There are a total of three languages that comprised the original texts of Scripture. The Old Testament was written almost entirely in Hebrew, the national language of Israel, with a very small portion written in Aramaic. The New Testament is written entirely in Koine Greek, with the exception of a few quotations of Christ

## lexical analysis

Lexical analysis investigates the meaning of individual words, their etymology, and their usage. In the English language, we typically use a dictionary to do this work. The basic beginner method is to simply look up the word in the back of the Strong's Concordance and find its suggested meaning. To go deeper, we discussed four levels of study: the target text, Usus Loquendi (other writings by the same author), the New Testament, and the Septuagint (the Greek translation of the New Testament used in Jesus' day). Each successive level is farther removed from the actual text, but can still provide useful insight.

## example of lexical analysis

In this example, we will do a lexical study on the word, "study" in 2 Timothy 2:15. We will begin by using Strong's Concordance and then proceed to a more thorough analysis. The resources needed for this exercise will be provided as excerpts from the appropriate book.

**2 Timothy 2:15** – "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (KJV)

## step 1: Strong's Exhaustive Concordance of the Bible

(One is ioua and s.....	PTOV 7:11	5637
<b>STUBBORNESS</b>		
not unto the s of this people.....	Deut 9:27	7190
s is as iniquity and idolatry.....	1Sa 15:23	6484
<b>STUCK</b>		
his spear s in the ground at his.....	1Sa 26:7	4600
I have s unto thy testimonies.....	Ps 119:31	1692
and the forepart s fast, and.....	Acts 27:41	2043
<b>STUDIETH</b>		
of the righteous s to answer.....	Prov 15:28	1897
For their heart s destruction.....	Prov 24:2	1897
<b>STUDS</b>		
borders of gold with s of silver.....	Song 1:11	5351
<b>STUDY</b>		
much s is a weariness of the.....	Eccl 12:12	3854
that ye s to be quiet, and to do.....	1Th 4:11	5389
S to shew thyself approved unto.....	2Ti 2:15	4704
<b>STUFF</b>		
thou hast searched all my s.....	Gen 31:37	3627
thou found of all thy household s.....	Gen 31:37	3627
Also regard not your s.....	Gen 45:20	3627
his neighbour money or s to keep.....	Ex 22:7	3627
For the s they had was sufficient.....	Ex 36:7	4399
put it even among their own s.....	Josh 7:11	3627
he hath hid himself among the s.....	1Sa 10:22	3627
and two hundred abode by the s.....	1Sa 25:13	3627
part be that tarrieth by the s.....	1Sa 30:24	3627
s of Tobiah out of the chamber.....	Neh 13:8	3627
man, prepare thee s for removing.....	Eze 12:3	3627
forth thy s by day in their sight.....	Eze 12:4	3627
in their sight, as s for removing.....	Eze 12:4	3627
I brought forth my s by day.....	Eze 12:7	3627
as s for captivity, and in the.....	Eze 12:7	3627
his s in the house, let him not.....	Lk 17:31	4632

- Look up the word "study" in Strong's.
- How many times is "study" used in the Bible? 3
- How many different words from the original language are translated into "study"? 3
- How many times in the Old Testament? 1
- How many times in the New Testament? 2
- What is the Reference Number for 2 Tim 2:15? 4704

every member able to admonish

4703. σπόρος <i>sporós</i> , <i>spor'-os</i> ; from <i>σπείρω</i> ; a scattering (of seed), i.e. (concr.) seed (as sown):—seed (× sown).	4 bi ai
4704. σπουδάζω <i>spoudazō</i> , <i>spoo-dad'-zo</i> ; from <i>σπουδάζω</i> ; to use speed, i.e. to make effort, be prompt or earnest:—do (give) diligence, be diligent (forward), endeavour, labour, study.	4 re (f 4
4705. σπουδαίος <i>spoudaios</i> , <i>spoo-dah'-yos</i> ; from <i>σπουδάζω</i> ; prompt, energetic, earnest:—diligent.	4 ai re
4706. σπουδαιότερον <i>spoudaioteron</i> , <i>spoo-dah-yot'-er-on</i> ; neut. of <i>σπουδαιότερος</i> as adv.; more earnestly than others), i.e. very promptly:—very diligently.	4 st st
4707. σπουδαιότερος <i>spoudaioteros</i> , <i>spoo-dah-yot'-er-os</i> ; compar. of <i>σπουδάζω</i> ; more prompt, more earnest:—more diligent (forward).	4 so st
4708. σπουδαιότερος <i>spoudaioteros</i> , <i>spoo-dah-yot'-er-os</i> ; adv. from <i>σπουδάζω</i> ; more speedily, i.e. sooner than otherwise:—more carefully.	4 4 ti
4709. σπουδαίως <i>spoudaiōs</i> , <i>spoo-dah'-yoce</i> ; adv. from <i>σπουδάζω</i> ; earnestly, promptly:—diligently, instantly.	4 cc fr
4710. σπουδή <i>spoudē</i> , <i>spoo-day'</i> ; from <i>σπουδάζω</i> ; "speed", i.e. (by impl.) despatch, eagerness, earnestness:—business, (earnest) care (-fulness), diligence, forwardness, haste.	4 aj a
4711. σπυρίς <i>spuris</i> , <i>spoo-rece'</i> ; from <i>σπείρω</i> (as sown): a hommer or bush (uncultivated); basket	4 ge uc a

- What is the Strong's Definition for this word? **from 4710; to use speed, i.e. to make effort, be prompt or earnest:--do (give) diligence, be diligent (forward), endeavour, labour, study.**
- What is the Reference Number for the root word of this word? **4710**
- What is the Strong's Definition for the root word? **from 4692; "speed", i.e. (by implication) despatch, eagerness, earnestness:--business, (earnest) care(-fulness), diligence, forwardness, haste.**

## step 2: The Englishman's Greek Concordance of the Bible

- Look the Strong's number for "study" in Englishman's.
- How many times is it used in the New Testament? **11**
- Into how many different English words is it translated in the KJV? **5**

<i>σπόρος, sporos.</i>		4703
Mar	4:26.	as if a man should cast seed into the ground;
	27.	and the seed should spring and grow up,
Lu.	8: 5.	A sower went out to sow his seed:
	11.	The seed is the word of God.
2Co.	9:10.	and multiply your seed sown,
<i>σπουδάζω, spoudazo.</i>		4704
Gal.	2:10.	the same which I also was forward to do.
Eph	4: 3.	Endeavouring to keep the unity of the Spirit
1Th.	2:17.	endeavoured the more abundantly
2Ti.	2:15.	Study to shew thyself approved
	4: 9.	Do thy diligence to come shortly unto me
	21.	Do thy diligence to come before winter.
Tit.	3:12.	be diligent to come unto me to
Heb	4:11.	Let us labour therefore to enter into
2Pet.	1:10.	give diligence to make your calling
	15.	I will endeavour that ye may be able
	3:14.	be diligent that ye may be found of him

- Excluding 2 Tim. 2:15, list all the appearances of this word, together with the KJV translation in each appearance. Then, pick up the flow of the thought to, into, through, out of and beyond each appearance of the word. In each case, suggest another English translation, using a different word from the one used in the KJV (Do this even when you have concluded that the KJV selection was the best one). Use the table on the next page.

## every member able to admonish

#	Reference	King James Word	My Suggestion
1			
2			
3			
4			
5			
6			
7			
8			
9			
10			

- Excluding 2 Tim. 2:15, pick the three occasions where you think the KJV most needs correction and write out your suggestion for the improvement. After you have completed this, then enter the word used in each of these instances by a modern translation. (Use only one version, either the NKJV, NASB, or NIV). Do NOT alter your suggestion from #5.

#	Reference	King James Word	My Suggestion	Modern Translation
1				
2				
3				

In comparison, are you pleased with your translation or mad at the modern version?

Based on what you have studied so far, which word (or words) would you use in place of “study” in 2 Tim. 2:15 and why?

### step 3: comparing your work with the work of others

- Look at the word in [Thayer’s Greek English Lexicon of the New Testament](#) using the Strong’s number.

sowing): Mk. iv. 26 sq.; Lk. viii. 5, 11; 2 Co. ix. 10 [L Tr, 10<sup>b</sup>], (Deut. xi. 10; Theocr., Plut., al.).\*

4704 σπουδάξω; fut. σπουδάσω (a later form for the early -άσσομαι, cf. Krüger § 40 s. v., vol. i. p. 190; B. 53 (46); [W. 89 (85); Veitch s. v.]); 1 aor. ἐσπούδασα; (σπουδή, q. v.); fr. Soph. and Arstph. down; a. to hasten, make haste: foll. by an inf. (cf. σπεύδω, 1), 2 Tim. iv. 9, 21; Tit. iii. 12, [al. refer these exx. to b.; but cf. Holtzmann, Com. on 2 Tim. ii. 15]. b. to exert one’s self, endeavor, give diligence: foll. by an inf., Gal. ii. 10; Eph. iv. 3; 1 Th. ii. 17; 2 Tim. ii. 15; Heb. iv. 11; 2 Pet. i. 10; iii. 14; foll. by acc. with inf. 2 Pet. i. 15.\*

8-08 σπουδαίος, -α, -ον, (σπουδή), fr. Hdt. down, active, dili-

NOTE: Thayer’s is only one Greek English Lexicon.

Another useful lexicon is [A Greek English Lexicon of the New Testament and Other Early Christian Literature](#), by Walter Bauer

Thayer’s compresses a lot of information in a little space. The following is an expanded version of what you see in Thayer’s.

## every member able to admonish

Excerpt from Thayer's

σπουδαζω; the future form of this verb is σπουδασω, (this is a later form for the previous ending -ασομαι, see further the work of K.W. Kruger, in the Griechische Sprachlehre fur Schulen, Section 40, under the word σπουδαζω, volume 1, page 190; also Alexander Buttman's Grammar of the New Testament Greek, page 53 of the English translation or page 46 of the original German version; also G.B. Winer's Grammar of the Idiom of the New Testament, page 89 of the English translation or page 85 of the original German version; also William Veitch's Greek Verbs irregular and defective, under the word σπουδαζω); The first aorist form is εσπουδασα; (σπουδη, which see); from E.A. Sophocles, Greek Lexicon of the Roman and Byzantine Periods, and Aristophanes, the grammarian down to the present time).

It's meanings include (a) *to hasten, make haste*: followed by an infinitive (see further σπευδω). It is used this way in 2 Timothy 4:9, 21; Titus 3:12 (all refer to these examples in the list of books; but for more information, see further Holtzmann's Commentary on 2 Timothy 2:15).

The second meaning is (b) *to exert one's self, endeavor, give diligence*: this verb is followed by an infinitive. It is used this way in Galatians 2:10; Ephesians 4:3; 1 Thessalonians 2:17; 2 Timothy 2:15; Hebrews 4:11; 2 Peter 1:10, 3:14. The exception to the rule is 2 Peter 1:15, in which this verb is followed by an accusative with an infinitive. All uses of the word σπουδαζω in the New Testament are discussed in this entry.

What you will notice is that in deriving this definition, Thayer looks beyond the New Testament to other sources (like Sophocles and Aristophanes) that discuss how this word was used during some of the other time periods. Thayer would also include information from the word's usage in the Septuagint (Greek version of the Old Testament) and the Early Church fathers if there was any information to present. Resources like Thayer's does a lot of the leg work for you if you want to look beyond the New Testament usage of a word.

- Look at 2 Timothy 2:15 in [A.T. Robertson's Word Pictures](#). Because I do not own the physical copies of these books, I included an excerpt from Swordsearcher

Give diligence (spoudason). First aorist active imperative of spoudazō, old word, as in 1Th 2:17; Ga 2:10. To present (parastēsai). First aorist active infinitive of paristēmi as in Col 1:22,28. Approved unto God (dokimon tōi theōi). Dative case theōi with dokimon, predicate accusative, old adjective (from dechomai), for which see 1Co 11:19; 2Co 10:18. A workman (ergatēn). See 2Co 11:3; Php 3:2. That needeth not to be ashamed (anepaischunton). Late double compound verbal adjective (a privative, epaischunō), in Josephus and here alone. Handling aright (orthotomounta). Present active participle of orthotomeō, late and rare compound (orthotomos), cutting straight, orthos and temnō, here only in N.T. It occurs in Pr 3:6; 11:5 for making straight paths (hodous) with which compare Heb 12:13 and "the Way" in Ac 9:2. Theodoret explains it to mean ploughing a straight furrow. Parry argues that the metaphor is the stone mason cutting the stones straight since temnō and orthos are so used. Since Paul was a tent-maker and knew how to cut straight the rough camel-hair cloth, why not let that be the metaphor? Certainly plenty of exegesis is crooked enough (crazy-quilt patterns) to call for careful cutting to set it straight.

What is nice about Robertson is that in addition to providing a lot of information, he usually gives some interesting commentary and is pretty down to earth in his explanations. Notice that he also looks at the usage of some of the words beyond the New Testament in the works of Josephus. He also refers you to other Scriptures in which he believes the word is used in a similar way.

## every member able to admonish

Now that you have read some of the work of other linguists, what is your final interpretation for the word, “study” in 2 Timothy 2:15 and why?

### questions

#### question 1:

“I don’t like the new pastor”, Emmie said. She went on to say, “He has called my house twice this week to check on me and was asking personal questions about my marriage and family. The last pastor was much easier to deal with. All he did was preach on Sunday. Isn’t that what the Bible teaches a pastor is supposed to do? Just look at 1 Peter 5:2; it says they are to feed the flock. It doesn’t say anything about getting involved in my life.” How will you respond to Emmie? **Feed means to shepherd; it isn’t limited to preaching and teaching.**

“Feed the flock of God which is among you, taking the oversight [*thereof*], not by constraint, but willingly; not for filthy lucre, but of a ready mind;” – 1 Peter 5:2 (KJV)

#### question 2:

“You can’t dress like that!”, Paul exclaimed. “What do you mean?”, Brett responded, “my clothes are clean and modest.” Paul explained, “Your clothes are trendy and you are wearing one of those new designer ties and fancy shoes. Christians aren’t supposed to dress like that.” “Where do you get that from?”, Brett asked. “Haven’t you read 1 Peter 2:9?”, Paul responded, “We are supposed to be a peculiar people. If you dress that, you won’t stand out as a Christian.” What is wrong with Paul’s understanding of 1 Peter 2:9? **Peculiar means a people of God’s own possession.**

“But ye [*are*] a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:” – 1 Peter 2:9 (KJV)

#### question 3:

“It’s no use; I give up”, Betty cried. “What’s wrong?”, Steve asked. “Well, I’ve been praying every day and studying and trying to live for God but I’m still not perfect”, Betty explained. Steve responded, “I’ve been saved for 30 years and trying to live for the Lord and I’m still not perfect.” “Well, you must not be studying the Word hard enough”, Betty replied, “2 Timothy 3:16-17 tells us that the Word is able to make us perfect for every good work. I guess I just need to study harder.” What is wrong with Betty’s understanding of 2 Timothy 3:16-17? **Perfect means complete.**

“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 perfect, throughly furnished unto all good works.” – 2 Timothy 3:16-17 (KJV)