

**“Word Studies” Pt 2**  
**How to Study the Bible**  
Various Scriptures  
The Rev. Jeff Stivason, Ph.D.  
August 19, 2022

**Jeff:** Okay. Well, why don't we get started? Do you have a little jazz, a little pick-me-up?

**Transcriber's Note:** Don Maurer plays “Take the A Train.”

**Jeff:** You know, all you have to do is suggest; I mean, even the slightest suggestion. *(Laughter)* Okay. *(Don plays ‘My Jesus, I Love Thee.’)*

Father in heaven, we rejoice, knowing that You live, knowing that You are God, that You created all things, and despite the Fall you chose to redeem. Lord, we give You high praise and exaltation. And we do it with the utmost affection, knowing that You first loved us. And so Father, as we come before You this morning, we thank You, we praise You, we rejoice in You. And we ask now that You will be near to us. You command us in the Scriptures to draw near to You, and that through means—through the reading of the Scriptures and through prayer and through worship—those sorts of things.

And so this morning we draw near to You in Your word. It is an infallible and an inerrant Word, and we rejoice to have it. And we draw near to You through it, hearing Your voice as it speaks to us with regularity and consistency, with faithfulness and truth. And we ask, Lord, that Your Spirit would take it up and apply it to our lives, and in so doing that we would have the Kingdom in our lives and that it would overflow into the lives of others and to the world around us. And Father, we ask that this would be an agent of change, that Your Spirit would take up our light and cause it to shine.

Father, we ask that You will be with those that we've already mentioned. Certainly we pray for Becky, for her healing. We pray for Kevin. And Lord, we ask that You will continue to raise his spirits. Lord, we pray for Luke—such a young life dealing with so much. We pray that You will bless him.

Lord, Gregg and Karen are on our minds often, and we ask that You'll bless them and that You'll strengthen them, that You'll grant healing. And Father, we're certainly thankful that David is back in our midst, and ask that You would continue to strengthen his body.

Father, there are many other concerns that rest upon our hearts. And we give them all to You, asking that You will bless each one, that You will intervene in each one just as Your wisdom would have it. And Lord, we pray that You'll do this for Your glory—our good of course, but most of all and for the utmost Your glory.

So Lord, as we turn to You now we ask that Your hand would be upon us for good as we study. And we ask it in the precious name of Jesus Christ our Savior. Amen.

**Brave Men:** Amen.

**Jeff:** You know, I want you to know something. Some of you are new; a couple of you guys are new. I want you to know that there used to be an ongoing rivalry between Don and myself.

**Don Maurer:** Used to be? *(Laughter)*

**Jeff:** Yeah, well, used to be. Don would like it to continue. But Don got the benefit of it.

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**Ted Wood:** Uh-oh!

**Jeff:** Yeah, he did. Who said “Uh-oh?”

**Ted:** I did.

**Jeff:** Yeah, yeah, he did.

**David Miller:** Background and sound effects.

**Jeff:** Yeah, yeah; that’s really good; it really worked.

**Don Bishop:** Uh-oh!

**Jeff:** He got the benefit of it, because what would happen is, I showed the video clip of him learning how to drive. (*Laughter*) And just like this there was this hesitancy to laugh. So I felt hung out to dry by you men. (*Laughter*) But look: he laughs and everybody pitches in.

And then what would happen is that I’d say to my wife, “This is what I’m gonna do to Don.” And she would immediately get on the phone to Roger’s wife Michelle, and she would say, “You can’t believe what he’s gonna do!” (*Laughter*) And so it’s just alike from outside and inside. And so I’ve just decided that I was going to kind of slow things up and try to rebuild my reputation among you men and my wife. (*Laughter*)

But I just want you to notice how Don continues to egg this on.

**Mike Davis:** Have you gone through therapy yet?

**Jeff:** Next week. (*Laughter*)

**Mike:** Next week. (*Laughter*)

**Don Maurer:** Speaking of which, I do have another question about the *textus receptus*.

**Jeff:** All right; on to the next thing. (*Laughter*)

**Don:** Just kidding, just kidding.

**Jeff:** It doesn’t matter if you’re kidding or not. (*Laughter*) Okay; so it’s good to be back with you.

**David:** Yeah, good to have you back.

**Jeff:** Good to be back. I was away two weeks ago in Bethel, New York. I don’t know if you know what Bethel, New York is. But Ted certainly does. In 1969 he was there at Woodstock with all his friends. (*Laughter*) There was a conference there.

**Ted:** That was my former state.

**Jeff:** And then last week I was hiking on the Laurel Highlands Trail. Have you ever been on the Laurel Highlands Trail? That’s a beautiful trail.

I’ll tell you what, though. I’m done hiking 16 or 17 miles a day with a pack on; that’s for the birds. This year I said, “No more of that; I’m not going to do that again. Six or seven miles is a nice trip, but longer than that is just too much.

All right. Well, let’s return to our topic, which is how to study the Bible. And today I want us to look at basically the study of words. And in some ways this is going to be a very basic study in some ways. But oftentimes this is kind of the bread and butter of Bible study. People love word studies.

But there are dangers to word studies. For instance, you have to be very careful. I’m going to give you one of the dangers up front and just kind of highlight it. But then I’m going to leave it behind and I’m just going to walk through a word study. I’ll tell you more about it in just a minute.

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But when you do word studies you have to be careful. Let’s just pick this arbitrarily. Let’s say that you have 500 B.C., and then you have 70 A.D. as your time frame. Well one of the things that you have to realize is that words change over time. And so, for instance, when you ask how a word is used at a given point in history,—and let’s say this is 30 A.D.,—that word may have been used differently back in 500.

So one of the fallacies in doing word studies is what is called the *etymological fallacy*. In other words a person says, “Oh, I have this word.” I’m going to take a word that’s used in our current day. Let’s take the word *nice*.

We say, “The word nice. Oh, I know what that means.” But I wonder what the etymology of that word is. So we go back and take a look at the etymology. And we realize that to be nice meant to be ignorant. And then what we do is we say, “Oh wow; this is a startling revelation!” And what we do in our interpretation is that we bring the word *ignorant* up into our current text and say that this is what that word means here. And it changes the entire meaning of the text. And that’s a problem; that’s called the etymological fallacy.

Now there’s a word that describes this. And basically what it is, it’s looking at language diachronically. This is not hard. *Chronos* is the word for time, right? You have a chronometer on your arm. And *dia-* is a preposition that means through.

So one of the things that we do is to look at words through time. And to avoid the etymological fallacy we acknowledge that words change. This is what this word meant at this time; this is what it means at this time, and so on. So there is a legitimate practice of looking at words in their development through time. But we have to take into account that they change meaning over time.

So when we want to focus in on a particular section of time, we call that *synchronic*. In other words, *syn-*, which is a transliteration, is a preposition that means with. So it’s with time—in other words, with the current time.

So when we look at words we understand that they change over time or throughout time. And when we want to look at particular times we look at just the parameters of how that word was used, for instance, in a 100-year period, and so on, whatever it may have been.

**Don Bishop:** A good example of that is “gay.”

**Jeff:** That’s exactly right. Within less than a hundred years the word means happy, and so on.

**Don:** Forty years.

**Jeff:** Well, think about the gay ‘20s.

**Ted:** “Don we now our gay apparel.”

**Jeff:** And now it’s the gay ‘90s, right? So within seventy years we went from two generations being distracted into using the same word in two different ways.

**Ted:** Another example so that is that in the King James Version there are 300 words that no longer mean the same thing.

**Jeff:** Yeah.

**Ted:** An example of that is the word *prevent*.

**Jeff:** Yes.

**Ted:** Because 300 years ago prevent meant to come before.

**Jeff:** Yes.

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**Ted:** And now it means to stop something from happening. So it has almost the opposite meaning.

**Jeff:** Yes., absolutely. And I’m actually going to use the King James. Why? For two reasons. My concordance is a hard copy and it’s only in the King James.

**Ted:** Are you a King James only concordance man? *(Laughter)*

**Jeff:** I am not a King James only person. That’s why when Don asked that question the last time I thought to myself, I have to change this lesson. *(Laughter)* I’m not gonna do it; I’m gonna stay with it.

All right. So we’re going to look at words; we’re going to look at the study of words. That’s the danger, but we’re just going to look at the study of words.

Now how do you do this? What I want you to grab hold of are just some preliminary things before we get to word studies and start talking about it. First of all, why study a word anyway? Why study a word? Well, what we’re going to notice is that in the study of words, if you don’t commit the etymological fallacy, and you really look at the word and its meaning, one can really understand a passage to a greater degree with a word study—not just what it means, but oftentimes (and this will require you to do a little extra, a little deeper study), but even trying to discern what the tenses in the Greek are, or what the voice in the Greek happens to be, sometimes those are built into the translations themselves. And so you can get a better understanding of what’s being said. And so that’s why you study words; word studies are a valuable tool.

There’s some old advice. Keep a dictionary handy. But one of the things I would say to you is, that’s not always going to help you. Looking up a word in the Bible in the dictionary is not always your saving grace. Sometimes that will mislead you because there are oftentimes many uses of a word. And you have to then determine which word in the dictionary applies to the word you have in the Bible. And you know, there is always somebody who is reminding us to use a dictionary. That’s a librarian, right? Anyway,-- *(Laughter)*

The question is, which word do you choose when you do a word study? This is an up-to-you kind of thing. You know, if you want to study the word *the*, knock yourself out. *(Laughter)* But one of the things that I’d encourage you to do is just to study the words that are interesting to you. Study the words that stand out, the words you don’t understand—for instance a puzzling word, a theologically significant word, an unclear word, a frequently used word, and all of that—anything that trips your trigger.

After choosing, remember that we’re looking for the meaning. And we’re looking for the meaning that most closely approximates what the author meant, because we’re looking for the author’s meaning. We’re not looking for what the text meant in the 19<sup>th</sup> century according to the word meanings that we have in the dictionary, or the 20<sup>th</sup> century or the 21<sup>st</sup> century. We’re looking for what Paul meant, what Peter meant, what Luke meant, and so on. So we’re looking for meaning, and that’s very important.

Now let me show you something I said earlier. Let’s say, for instance, that you wanted to look up the word *run*. So you looked up the word *run* because you wanted to find out what it means in the Bible. And so you use the *Oxford English Dictionary* in order to do it. And you discovered that when you went to the *Oxford English Dictionary* that there are all of these different meanings for *run*. I run two miles a day. She has a run in her nylons. That grapevine runs through the fence. My nose runs.

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**Don Maurer:** Your nose runs; your feet smell.

**Jeff:** Yeah; right, right, right. So there are all these different uses. In fact there are 82 different uses for the word *run*. So which one corresponds with the meaning that Paul meant? That becomes a challenge when you use the English dictionary to try and figure out what’s being said here in the Greek.

So one of the things that I want to encourage you to do is that I want to encourage you to use a concordance. A concordance is going to help you with this idea of the synchronic usage of language. In other words, one of the things that you’re going to find is—and this is not perfect, especially in a concordance—but there are resources that will get you a lot more carefully defined in terms of word meanings at a particular time, certainly in the New Testament time period. But that’s going to require more out of you. A concordance will do it; it will help you with the synchronic aspect of it.

So what you need is, when you’re studying the Scriptures I would say that you need at least five different Bibles. Remember that I said this to you. Did we talk about this?

**Ted:** No.

**Jeff:** Okay. Let me grab you, then.

**Brave Man:** You said a concordance. I’m not familiar.

**Jeff:** Yeah, that’s good. So first of all you need translations. And I think I may have mentioned this. You have the dynamic equivalent and the formal equivalent.

**Ted:** Your talking about translations.

**Jeff:** Translations, yes. So for instance, a dynamic equivalent translation is thought for thought. In other words they read the Greek text and they say, “I’m not going to translate this woodenly; I’m going to translate the thought behind it.” And so the dynamic is this idea of thought for thought.

A formal equivalent translation is word for word. Now I just want to say that it is virtually impossible to translate word for word. But that’s what they’re shooting for in a formal equivalent translation.

And then there’s everything in between on the spectrum. For instance, it’s great for you to have a couple that migrate across the spectrum. So for instance maybe you have the New Living Translation all the way over here; that’s going to be way over here (dynamic.) Eugene Peterson’s *The Message* is going to be way over here (dynamic); it’s on this side of things.

**Brave Man:** What about *Philips*?

**Jeff:** *Philips* is not a translation; it’s really a paraphrase, so it really stands on this side—(dynamic.) But I use *Philips*, because *Philips*, even though it’s a paraphrase, it’s a helpful paraphrase in that way. So I use *Philips* on this side.

Over here (formal) you might put the New American Standard, the New King James, those kinds of Bibles. And if this is the middle, on this side of the middle you might have the ESV here, for instance. So just select four or five Bibles that kind of range over the spectrum of that.

And here’s why. You’ll get people who then try to give you what they think is sort of the exact word for what’s being given there in the Greek. And then you get those translations that give it thought for thought. So you get a good idea.

Now those are translations. The second thing you need is a concordance. What is a concordance? You’re going to see pictures of a concordance. But a concordance is a huge

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book which I didn't bring today; I totally forgot. But it's huge, and it is arranged alphabetically. Every word that begins with a in the Bible is then covered. And then what you'll get is a little snippet of the verse and how it appears; you're going to see this. And then it will give you a number. If you're using *Strong's Concordance*, it will give you a number. And that number references the Greek or the Hebrew word. And you'll see this; I'll show this to you in just a second.

**Ted:** A lot of us already have a concordance in the back of our Bibles.

**Jeff:** Yes; great!

**Ted:** But this is an abbreviated one.

**Jeff:** Yes!

**Ted:** But there's also the large one that you're talking about.

**Jeff:** Yeah! If you have your own Bible you probably have a concordance in the back of it—an index of words. It's in alphabetical order. If you go to the beginning, this is an abbreviated one; a concordance is huge. If the first word is Aaron, you will be able to view references of where Aaron is in the Bible, and so on. And that's what it is. So great; thanks for reminding me of that.

**Ted:** Next is “aardvark.” (*Laughter*)

**Jeff:** So you need translations and you need a concordance. And really that's all you need for a fruitful word study, okay?

So what I want us to do is to just move through this a bit. Now I also want to say this. I'm going to give you a website where you can shorten up your study at the end. But what I want to tell you is, if you're just starting to study the Bible, don't skip this. Get a hard-back concordance and do the hard work of word studies, and here's why. Because you will be exposed to a ton of Scripture. If you're just starting there is no better way to train yourself in the word of God than to do a word study like this.

You can type it into the computer's concordance and you can get the answer instantly. But it will not produce the same thing in you that using a hard paperback concordance will produce in you; it just won't. If you want to cut your teeth and really build a knowledge of the Bible, this is the way to go.

Now I would say this to you. What you want to do is this. This is going to cause fruitful meditation. Remember what Ted said about Jim? He would care for his wife, and then he would go back to his book, care for his wife and then go back to his book. Well you know as well as I do that when Jim was caring for his wife he was thinking about what he was going to write next, because he said that was what was keeping him going.

And in the same way you're going to see this. You're not going to be able to complete a word study like that; you're just not. And the reason you're not is because it takes some time. And you're going to think about it while you're away from it. And I think that's going to be most helpful.

All right. Now let me give you an example of what we're going to do. I'm actually going to give a couple of examples here. First of all I'm going to just give you an example of it, and then we're going to walk through it using a concordance.

Okay. So first of all, let me have you go with me to the Sermon on the Mount—Matthew chapter 6. And in Matthew chapter 6 let me just read this to you, starting in verse 19.

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*“Do not lay up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in and steal. For where your treasure is, there your heart will be also.*

*“The eye is the lamp of the body. So if your eye is healthy your body will be full of light. But if your eye is bad your whole body will be full of darkness. If then the light in you is darkness, how great is that darkness!*

*“No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and Money.”*

Now the question is this. What do we make of a text like that one? For instance, you look at that and it looks like three sections, doesn't it? It looks like 19-21 is one section—lay up for yourselves treasure in heaven. It looks like 22-23 is another section—the section on the eye. And then it looks like 24 stands alone—some kind of apothegmatic wisdom verse, some sort of good advice.

And yet the question is: is that the right way to look at these three sections? Do these sections go together in a way that we might not otherwise imagine them? And the answer to that, at least in my mind, is that this is something I came across a long time ago when I used to use a concordance like the one I'm going to show you.

I did a study on “eye.” Now in my study on *eye* I found some remarkable things. For instance I found that when it says that *“the eye is the lamp of the body,”* or that the eye is healthy, or that the eye is for light, or that your eye is bad, and so on, one of the things that I did was that I started to realize, when I used a concordance, that there are good eyes and there are bad eyes.

And so, for instance, I didn't look up *good*, because if you look up *good* you're going to look up what you had for breakfast. (*Laughter*) So you look up *eye*, and you look for good or bad as good or bad describes the eye. You'll be able to see that in your concordance.

And when you see that you'll learn something. And I'm going to quickly show you what you'll learn. For instance, go with me to Deuteronomy 15. In Deuteronomy 15 and verse 9 it says this: *“Take care, lest there be an unworthy thought in your heart, and you say, ‘The seventh year, the year of release, is near,’ and your eye look grudgingly.”* If you go down and you have a note at the bottom of your page it will say “evil.” *“If you have an evil eye, and your eye look evil on your poor brother, and you give him nothing.”* Okay?

So all of a sudden we realize that an evil eye has an economic connection. You're miserly; you're not willing to give to your poor brother.

Or how about Proverbs? Go with me to the book of Proverbs. I'm simplifying and boiling this down just to give you sort of the fruit of a word study so that you'll have something here. Actually go to Proverbs 23 first—Proverbs 23 verse 6; this is what you see.

*“Do not eat the bread of a man who is stingy;  
Do not desire his delicacies.”*

If you go down to the bottom of the page it will say in footnote #2 in my Bible, “whose eye is evil.” In other words, *“Do not eat the bread of a man whose eye is evil.”*

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But they render it “*stingy*,” because they’re rendering it with an economic connotation. This is a miserly person.

Or how about Proverbs 28:22? We’re getting the picture that having an evil eye is to be miserly, not to be a giver. Look at 28:22: There’s our word again—a man with an evil eye.

*“A stingy man hastens after wealth,  
And does not know that poverty will come upon him.”*

So the man with an evil eye is a man who has what? A greedy, miserly way about him.

Now you might look at this and say to yourself something like this. Well okay, Jeff; that’s the way that word is used back in the Septuagint or back in the days of Moses. It’s that Hebrew word that was being used back in Moses’ day. That’s what it meant, and it meant the same thing in Solomon’s day. But how do we know that expression, as it has come over to the Greek, means that same thing? How can we apply that to Matthew chapter 6?

Well that remember I said to you that when you interpret the Bible, one of the things that you want to do is to ask yourself first of all, how does the author himself use words? Well, there’s an answer to that. I want you to go with me to Matthew 20 for a minute—Matthew chapter 20. In Matthew chapter 20 you find the laborers in the vineyard.

This is where Jesus tells the story of the man who hires someone at the beginning of the day. He wants to pay him a denarius or whatever the amount was. And then he hires somebody three hours later and promises to pay him a denarius. He hires somebody three hours later and promises to hire him for a denarius. He hires some at the eleventh hour and promises to pay them the same that he would pay somebody earlier in the day.

And when they all gather together for their payment, they complain. “How can you give that guy that same amount that you promised to give me?” And this is what Jesus says that the man says. In verse 13 he says, *“Friend, I am doing you no wrong. Did you not agree with me for a denarius? Take what belongs to you and go. I choose to give this last worker as I gave to you.”*

Now listen to this next verse. *“AM I not allowed to do what I choose with what belongs to me? Or do you begrudge my generosity?”*

Now look at this; I have a note at the bottom. And my note at the bottom says, *“Or is your eye bad because I am good?”* So Jesus is saying, “Do you have an evil eye? Are you greedy? Are you stingy because I am giving generously?”

Now that’s interesting, especially when we look at good and bad there. “Is your eye evil when my eye is good? Is your eye evil when I’m doing good?” All of a sudden, now we realize something pretty significant about what’s happening in Matthew chapter 6; let’s go back there and look.

*“The eye is the lamp of the body. So if your eye is good, or healthy,”*—in other words, if you’re generous,—*“your whole body will be full of light.”* Why? Because you will give generously.

But *“if your eye is bad”*—if your eye is evil,—*“your whole body will be full of darkness.”* Why? Because you’ll be miserly toward the poor. You won’t be openhanded, and so on. *“Your whole body will be full of darkness. If then the light in you is darkness, how great is that darkness!”*



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Now here we have the economics which is the spiritual barometer of the person. Now let us think about that in light of what we find in the whole passage. In the whole passage He says, *“Do not lay up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust destroy, and where thieves do not break in and steal. For where your treasure is, there your heart will also be.”*

Now in other parts of the Gospel remember that we find that a man comes and says, “Hey, tell my brother to share the inheritance with me.” And Jesus says, “Let me tell you a story. There was a man who built barns, and he had barns already. He tore those barns down and then built bigger barns. And then that very night his life was demanded of him.”

And Jesus takes this statement and says that this man built up his treasure upon earth and did not store up treasure in heaven. Why? Because he was miserly. He hoarded; he was greedy. He did not give generously, and so on.

So here we find that storing up treasure in heaven means being generous to others around us, and not being miserly. And then you get to this passage about the eye where He says, “Now let me just tell you something. If your eye is bad—if you’re greedy, if you’re miserly,—that’s a spiritual barometer for your whole life. Or if your eye is good, that’s a spiritual barometer.”

And then what does He say? Look at the last part of this text—verse 24. *“No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other.”* Here it is: *“You cannot serve God and Money.”*

Wow! Now all of a sudden I realize that the first few verses tell me that I need to use my money to store up treasure in heaven. My eye is the spiritual barometer, whether it’s good or bad. And then this last section is you can’t serve both; you can’t serve God and money. And so the passage hangs together; it follows through.

Now here’s the thing I’m thinking. That will do wonders for the next section. For instance the next section is about worry. Don’t be anxious about anything. Well who needs to hear, after they were just told to be generous with their money and not miserly and greedy, who is going to worry about how God is going to provide?

So He goes on to say, “Don’t be anxious about anything. Don’t be anxious about tomorrow. Does not God clothe the field and the flowers? Well if He loves you, He’ll give you what you need”—that sort of thing. *“But seek first the kingdom of God and His righteousness, and these things will be added unto you.”* That’s the idea, right?

So when you think about the Sermon on the Mount, there’s a strong message here that’s being given to us. It’s not surprising then that this passage started in chapter 6 with giving to the needy, right? It hangs together. And a simple word study on the word “eye” helps us to understand the passage. Does that make sense to you? Ted?

**Ted:** And if you don’t do that study, you’ll never get this.

**Jeff:** In fact, if you don’t get that study what you’ll get is this. I’ve got a list of commentators who speculate on what this means.

**Ted:** Yes.

**Jeff:** And it’s forever speculation, and it’s a simple word study. Some of these guys are really good scholars. If they had just done a simple word study I think they would come to this conclusion. Matt?

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**Matt Kail:** And then verse 27 out of the NIV: “*Who of you by worrying can add a single hour to his life?*” Actually in the Greek it says, “*can add a single cubit to his height.*” So there’s a difference. The NIV is more dynamic, because now it’s a metaphor to the cubit that you are adding. And what the NIV does is that it just translates it into a metaphor so we understand it, rather than giving it to us word for word.

**Jeff:** Yes, absolutely. The idea of the ESV translating “bad eye” as “stingy” is another very good example of that, right? So you’re seeing all of these kinds of things working together. Anybody else with a thought or a comment or a question?

**David:** That verse in Proverbs chapter 22?

**Jeff:** 22:28? Or 28:22 actually.

**David:** No, the one before that.

**Jeff:** What was the one before that?

**David:** 23:6.

**Jeff:** 23:6. So a lot of people quote 23:7 this way. “How a man thinks in his heart is how he is.” And often they neglect the context, where it’s really talking about a miser. That man whose a miser is in a lot of trouble. (*Unclear*) It’s not a generic verse that says that how you think, that’s your character.

**Jeff:** Yeah. Oftentimes just digging a little deeper shows inner connections with relationship to the verses around it that open up with some study.

**David:** Or another verse is 2 Corinthians 13:5. It says, “*Examine yourself to see if you be in the faith.*”

**Jeff:** Yes.

**David:** In the King James it says, “*Unless you are reprobate.*” And then the NIV says, “*Unless you fail the test.*” The NIV might be more current thinking, but it’s too charitable. Someone says, “Wow; I hope I don’t fail the test!”

**Jeff:** Yes.

**David:** So like you said, you have to use different translations to—

**Jeff:** Yes, and a concordance will help with trying to determine which word you are looking for. Let me give you an example. That was a quick example, and we’re not going to have time for the whole study. But what I want to do is give you an example of this..

Let me give you an example. This is a book called *Beauty and the Pig*. Has anybody ever heard of this?

**Ted:** No.

**Jeff:** So this is a kid’s book. Several years ago somebody told my wife about this book. That person said, “You’ve got to get this book. If you have a girl this book is a great book for teaching your daughter about purity.”

And so my wife did. And my wife said to me, “Take a look at this book. This book is really interesting.”

So I did. And it wasn’t so much the talk about purity that made me perk up. But this book is really a book that drives you into using a concordance. Purity is great. I want every girl who reads this book to learn about purity. But this book is going to teach them how to study the Scripture. So they’re going to learn all kinds of things as they apply what they study in this book. It just basically takes you back to the ground in using the concordance.

## “Word Studies” Pt 2

Let me give you an example. This is the theme verse of this book: Proverbs 11:22, and it comes from the King James.

*“As a jewel in a swine’s snout,  
So is a fair woman which is without discretion.”*

Now that’s very clear, right? No, it’s not very clear. And this is one of the reasons why I think this study is so helpful. They use the King James. But they drive the kids into the concordance.

So what do you do with this verse? Well, one of the things that you might want to do is look up the word *jewel*, right?

*“As a jewel in a swine’s snout,  
So is a fair woman which is without discretion.”*

So let’s look up the word *jewel*. Now if you open your concordance this is what you’ll find. You’ll find *jewel* there. And one of the things that you’ll find there is our verse—Proverbs 11:22. And you find “as a j. of God,” because the word you’re looking up—*jewel*—is not going to be listed. It’s just going to be abbreviated with the first letter. “*As a jewel of God in a swine’s snout.*” There is Proverbs 11:22.

Now notice this number. This number—5141—is different from the next number. Look at the reference right under it. “*Of knowledge are a precious j.*” In the English it’s *jewel*. However it is a different number. It’s 3627, whereas in Proverbs 11:22 it’s 5141. That different number means that there is a different Hebrew word that stands behind that English word for *jewel*. Okay?

So now in this same book there’s a dictionary. If you look up 5141 it will take you to a Hebrew word that stands behind that word for *jewel*. And so here it is. We go to this dictionary; it’s 5141. There’s the Hebrew word; there’s the transliteration.

And then look at this. There’s our nose ring or earring, okay? So now, what do you do next? Here’s what you do next. You look up *earring*. If you want to figure out what *jewel* means, and you want to see how that Hebrew word is used elsewhere in the Old Testament, you pursue it a little bit. How so? By taking the words listed in this definition in 5141 and looking those up.

So we look up *earrings*. And when we look up earrings, guess what? There is 5141 all over the place, okay. So you have earring or earrings.

So you ask yourself some questions, right? What do we learn from this? What do I learn from this? Well this is a simple one, right? Earrings are valuable. When I look up those references I learn something really simple: they’re valuable.

Okay. So if earrings are valuable, then what are they doing in a pig’s snout? Because that’s the whole point of Proverbs 11:22. This earring, this jewel, this valuable earring is in a pig’s snout.

Okay, so we’re halfway there. What about the word *fair*? “*As a jewel in a swine’s snout,*”—as an earring, as something valuable in a swine’s snout, “*so is a fair woman.*” What’s a fair woman?

Well, here’s my concordance, right? And there’s my reference: Proverbs 11:22. Guess what: there’s my Hebrew word, and it’s 3303. So what do I do? In my concordance I go to the Hebrew dictionary. I find 3303 and I look up the word. There it is: 3303. And guess what I find: *beauty* and *beautiful* are words that translate this word.

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And so what do I do? I make a list. I look up those words. I look up *fair*; I look up *beautiful*. I look up *beauty*; I look up *goodly*. All of those words translate that Hebrew word, so I look them up. And I find a list of names associated with those words. I find people that are oftentimes described with those words—goodly, fair, beautiful, and so on.

Now what do I learn about them? I see David, Abigail, Absalom, Tamar, Esther, Job’s daughters, and so on.

Now the question is, how are an earring and the beauty of those people alike? How are they alike? Well, you could say a number of things. You could say that a fair woman is a beautiful woman, a good woman, right? You could say any number of those kinds of expressions. She’s like that earring; she is valuable, okay?

Beauty is good, but it can be an idol. And we also see that in the lives of some of these people. Idols are obviously wrong, right?

So one more word. Sorry, I’m hastening through this; one more word, the word *discretion*. So there’s the bottom of the page and there’s the top of the next page, and there’s Proverbs 11:22. And 2940 is the Hebrew word for that word. If I go to 2940 guess what I find? I find definitions that I need to look up. When I look up those definitions and compile that list, here they are: taste, perceive, behavior, advice, decrees, Judgment, reason, understanding, and so on.

What are the common features of those? Well, *discretion* means discernment which enables a person to judge critically what is correct and proper. So if I look up all those words and I ask myself what the common features are of all these, here’s a definition that I’ve come up with. But are there common features? Discretion is discernment which enables a person to judge critically what is correct and proper.

So then what is the meaning of Proverbs 11:22? Well, think about it. “*As a jewel,*”—something valuable—“*in a swine’s snout,*” so is a valuable woman who is without the ability to critically discern what she’s doing. Here is a woman, and she’s involved in something illicit, something that’s problematic. Maybe it’s not even enormously bad. Maybe she’s a married woman, and she’s just flirting with someone. It’s not terrible, right? But what she’s doing is, she” like a pig who has a valuable piece of jewelry in her nose. And she’s pushing around in the muck. And here she is, this beautiful woman, and she’s taking her beauty and she’s putting it in the muck, just like a pig puts his earring in the muck by doing what she’s doing, because she doesn’t have discernment or discretion enough not to do it.

And so there’s a powerful imagery, right? When you sit down and tell your daughter that here’s this pig. Imagine this pig pushing around this nose ring, this valuable nose ring, in the mud. And when you do things with your God-given beauty that you shouldn’t be doing, it’s like taking that beauty and pushing it around in the muck of the world. It’s a powerful image.

And again, it’s just this idea of studying words and sort of being able to simply go through a concordance and enlarge your understanding of different verses. In my mind this is one of those words where you can parse this one out; maybe not so with the Matthew one. That would take some more study. But the bottom line, my point to you, is that word studies using a concordance will familiarize you with the Scripture. And whether or not you ever come to a great understanding of any one passage that you’re

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working with, you’re building a way of looking at the Scriptures, handling the Scriptures, studying the Scriptures that’s going to build fruit in your life over time.

And so I commend to you a hard-back concordance and the time that it will take to work through it. So for instance I would say to you, don’t sit down and think, I’m going to do this word study today; I have a couple hours or half an hour. Don’t even think of it that way. Think of it as, I have this passage that I want to study; it may take me a couple of weeks to work through, right? If you’re looking up all the references, if you’re really digging deeply, and you only have a little time each week to get to it, always come back to it. Think about it while you’re away from it. I guarantee you that not only will you will not only know your Scripture knowledge, but you’ll meditate on this while you’re away from it. And that will build godliness and good fruit in your own life; it really will. Yeah, Don?

**Don Maurer:** I’m just thinking about this from my own vantage point. Why would it be more advantageous for me, not being able to see the material, to have a hard-back concordance as opposed to one on line where I could just listen to it?

**Jeff:** I thought you had a Braille Bible.

**Don:** I have a Braille Bible, yes.

**Jeff:** But you don’t have a Braille concordance? Probably not. That would be enormous.

**Don:** That would be hundreds of volumes.

**Jeff:** So you’re going to need to use—What’s that?

**Ted:** I said that Jeff was not being rigid. How about that?

**Jeff:** Yes. But Don, here’s the deal with you. Your mind is like a trap. So our minds are not quite up to the level of functioning capacity that your mind is. As you all know, Don can remember a commercial that appeared on a particular day at a particular time when he was three years old. *(Laughter)* And know it. That would not be the same capacity that I would have. What was that?

**Ted:** Did you say that Don’s mind is like a trash? *(Laughter)*

**Jeff:** That’s it. Yes?

**Brave Man:** So what is a good entry concordance to get?

**Jeff:** I’ll tell you what. The beautiful thing about it today is that you can get concordances for different translations. Back when I was doing this, the only one you could get was the King James. And I used the NIV. So I had to do my word studies in the King James. Back then they did put out an NIV. What bible do you use?

**Brave Man:** The English Standard Version.

**Jeff:** Okay. So with the ESV you will be able to get a hard-back ESV concordance. And that’s the one you ought to get. If that’s the translation you use, get that concordance and use that one. And I would say to you that the entry level one is in the back of your bible already. But that one is not going to be nearly as fruitful as if you would get a hard-back concordance.

**Brave Man:** Just to show how old I am, they used to say, “Strong enough to be Young.”

**Jeff:** You know, at school we used to say that; remember? All kidding aside, Young’s is a good concordance. I like the way he arranges everything. Anyway I would just say to

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you, if the abridged concordance is what you have, get a full concordance of your translation.

**Ted:** That will give you the Hebrew and the Greek that the small ones do not.

**Jeff:** Yeah.

**Ted:** I mean, I’ve learned more in my estate through doing what you just said than I learned in seminary. People say, “Well Ted, you know that because you went to seminary.” No, that is not true. I know it because I’ve done word studies.

**Jeff:** There are some neat things that I’ve come to know. For instance, that one in Matthew that I gave you guys: I remember that early in my Christian life. And one of the striking things is that as I’ve read different books on the Sermon on the Mount I’ve been struck by the number of people that don’t understand that simple plan. It would have been much easier if they had looked at a concordance. There are neat things that you will learn just by looking at the bible with a concordance.

If this name means anything to some of you, Sinclair Ferguson was asked, “What book would you take on a desert island with you if you could only take one book?” And his answer was, “Can I take a bible? And if that’s a given, I want a concordance.”

**Ted:** Yeah.

**Jeff:** And that’s a theologian who has been a theologian for years and years and years. He’s warning of its importance.

All right; let’s pray. Father, I thank You for this day and for the time You’ve given. Bless us for it as we go out into the world. And help us not only to take Your word with us in our hearts, but again let us shine before men, that You might be glorified in all that we do and all that we say. We ask it in Jesus’ blessed and precious name. Amen.

**Brave Men:** Amen. (*Applause*)