# Lesson 4 - Bible Translations and Word Studies

### Making Your Own Translation of a Passage

## Do you know ancient Greek or Hebrew? Then use multiple English translations. Do word searches in BlueLetterBible or BibleStudyTools websites to see how words are used consistently in the NT. Use Lexicons like Mounces. Many commentaries will have keyword studies.

* Use multiple reliable English versions and compare them.
* Look for grammar
* Look for keywords to study (verbs, proper nouns, conjunctions, ambigious terms,...)
* Look for the keyword usage in other Bible passages

## Bible Translations

[Notes from Dr. Wayne Mancari]

A) THE NEED FOR TRANSLATIONS

The sixty-six books of the Protestant Bible were originally written in three different languages: Hebrew (most of the Old Testament), Aramaic (a sister language to Hebrew used in half of Daniel and two passages in Ezra), and Greek (all of the New Testament). For those who don’t know these languages, the basic tool for reading and studying the Bible is a good English translation, or, several good English Translations. The person who reads the Bible only in English is at the mercy of translators, and translators have to make choices as to what the original languages were really intending to say. Translation is nothing more than transferring the message of one language into another language. We should not think of translation as a bad thing, since through translations we are able to hear what God has said. In other words, translations are necessary for people who speak a language other than Greek or Hebrew to understand what God is saying through His word.

* Jesus quoted from a translation of the Greek translation of the Hebrew OT (The Septuagint LXX or 70 translators) Protestant authors Archer and Chirichigno list 340 places where the New Testament cites the Septuagint but only 33 places where it cites from the Masoretic Text rather than the Septuagint (G. Archer and G. C. Chirichigno, *Old Testament Quotations in the New Testament: A Complete Survey*, 25-32).
* That Greek translation has some discrepancies.

**Autographs and Copies**

God worked through the various human authors, including their background, personality, cultural context, writing style, faith commitments, research, and so on, so that what they wrote was the inspired Word of God. In time, people wanted to make copies of the original documents of Scripture (we refer to the originals as the autographs). Then copies were made of those first copies, and so on. As a result, although the autographs no longer exist, we do possess numerous copies of the books of the Bible. For example, there are over five thousand manuscripts (handwritten copies) of all or parts of the New Testament in existence today. Regarding the Old Testament, in 1947 Hebrew manuscripts of Old Testament books were discovered in the caves of Qumran near the Dead Sea. The Dead Sea Scrolls, as they are called, contain a portion of almost every book of the Old Testament. Prior to the discovery of the Scrolls, the oldest Old Testament manuscript dated to the ninth century A.D. In other words, some of the copies found in 1947 were a thousand years older than anything previously known.

Before the invention of the printing press in the 1400’s, all copies were done by hand. If you have ever tried to copy a lengthy piece of writing by and, you make mistakes. The scribes who copied the copies of Scripture occasionally did the same. They might omit a letter or even a line of text, misspell a word, or reverse two letters. At times scribes might change a text deliberately to make it more understandable or even more theologically “correct.” Scribes were generally very careful, and you can rest assured that there is no textual dispute about the vast majority of the Bible. Nevertheless, there are differences in the copies, and we need some way of trying to determine which copy is more likely to reflect the original text. That responsibility falls to the discipline known as textual criticism. **Textual criticism (or analysis) is a technical discipline that compares the various copies of a biblical text in an effort to determine what was most likely the original text.**

B) A BRIEF SURVEY OF ENGLISH TRANSLATIONS

The **Wycliffe Bible** (New Testament in 1380) was actually a word-for-word translation from Latin into English rather than the original Hebrew and Greek. Wycliffe was accused of being a heretic and suffered persecution for his willingness to translate the Bible into the language of ordinary people. People were threatened with severe penalties for even reading this forbidden Bible.

William **Tyndale** produced an English New Testament (1526) based on the Greek text rather than the Latin, but he did not live to complete his translation of the Old Testament. In 1536 Tyndale was executed and his body burned for his resolute commitment to Bible translation and his desire to “make the boy that drives the plough in England know more of Scripture” than many a scholar.

In 1604, **King James** I authorized a new translation of the whole Bible for use in the churches of England. The leading university scholars in England produced the Authorized Version of 1611, commonly known as the King James Version. The goal of the KJV translators was to translate the original Greek and Hebrew texts into the language of ordinary people with enough dignity to be used in church. Because languages (including English) change over time, the King James Version itself needed to be revised. There have been many major revisions (1629, 1638, 1729, 1762), but the 1769 revision is the edition still in use today. Many people are unaware that the 1769 edition of the KJV differs in thousands of places from the original 1611 edition. Language can change a lot in the span of a hundred and fifty years.

Contemporary readers face two major obstacles with the KJV.

* First, the translators of the KJV worked from an inferior Greek text (Textus Receptus) constructed from only a few, late New Testament manuscripts. Since the KJV first appeared, at least 5000 older manuscripts have been discovered (some dating back to the second century) and scholars contend that these are much more likely to reflect the original text. Often differences between the KJV and contemporary translations such as the NIV are due to differences in the underlying Greek text.
* A second obstacle is the KJV’s use of archaic English words and phrases. In addition to the use of obsolete terms such as “aforetime,” “must needs,” “howbeit,” “holden,” “peradventure,” and “whereto,” the KJV is filled out with out-of-date expressions that either fail to communicate with contemporary readers to mislead them entirely.
* The King James Version was a good translation for the early 1600s since it was written in the English of the early 1600’s. To argue that we should still use the 1769 KJV edition (the one that is popular today) is to admit the necessity of revising a translation. This is the case since there have been thousands of changed form 1611 to 1769; they are literally two different Bibles. Why not continue the process of revision by drawing on the latest in biblical scholarship and using language that today’s readers can understand? Anything less seems to violate the intent of those who translated the original King James Version.

C) ENGLISH TRANSLATIONS SINCE 1611

A number of more recent English translations have some connection (direct or indirect) to updating the King James Version. The **English Revised Version** (1881-1885) was the first such revision and the first English translation to make use of modern principles of textual criticism. As a result, the Greek text underlying the ERV was different from that of the KJV. In 1901 American scholars produced their own revision of the ERV: the American Standard Version.

Toward the middle of the twentieth century (1946-1952), the **Revised Standard Version** appeared. The goal of the RSV translators was to capture the best of modern scholarship regarding the meaning of Scriptures and to express that meaning in English designed for public and private worship – the same qualities that had given the KJV such high standing in English literature.

The **New American Standard Bible** (1971, rev. ed. In 1995) claimed to be a revision of the ASV, but probably should be viewed as a new translation. The **NASB** (or NAS) is one of the more popular translations that adheres closely to the form of the original languages. The **New King James Version** (1979-1982) attempts to update the language of the KJV while retaining the same underlying Greek text that the translators of the KJV used (commonly called the Textus Receptus or TR). This preference for the TR distinguishes the NKJV from the other revisions, which make use of a better Greek text (commonly called an eclectic Greek text), based on older and more reliable readings of the Greek. The **New Revised Standard Version**, a thorough revision of the RSV, was completed in 1989 with the goal of being as literal as possible and as free as necessary.

In recent years, **Catholic** scholars have completed two major translations: the New American Bible (1941-1970) and the Jerusalem Bible (1966). What makes these significant is that not until 1943 did the Roman Catholic Church permit scholars to translate from the original Greek and Hebrew. Until that time, their translation had to be based on the Latin Vulgate. The New Jerusalem Bible, a revision of the Jerusalem Bible, appeared in 1985.

Both the New English Bible (1961-1970) and its revision, the Revised English Bible (1989), are translations into contemporary British idiom. The American Bible Society completed the Good News Bible in 1976 (also called Today’s English Version). The translators of this version sought to express meaning of the original text in conversational English (even for those with English as a second language). In the **New International Version** (1973-1978), a **large committee of evangelical** scholars sought to produce a translation in international English offering a middle ground between word-for-word approach and a thought-for-thought approach.

The New Century Version (1987) and the Contemporary English Version (1991-1995) are recent translations that utilize a simplified, thought-for-thought approach to translation. A similar translation from the translators of the NIV is the New International Reader’s Version (1995-1996).

The **New Living Translation** (1996) is a fresh, thought-for-thought translation based on the popular paraphrase, the Living Bible (1967-1971). A recent attempt by an individual (rather than a committee) to render the message of Scripture in the language of today’s generation is **The Message** by Eugene Peterson (1993-2002). The Message claims to be a translation but reads more like a paraphrase aimed at grabbing the reader’s attention.

**Today’s New International Version** (2001) is an attempt to revise the NIV, using the best of contemporary biblical scholarship and changes in the English language. The **English Standard Version** (2001) is an attempt to revise the NIV, using the best of contemporary biblical scholarship and changes in the English language. The English Standard Version (2001) is a word-for-word translation that uses the RSV as its starting point. Its goal is to be literal as possible while maintaining beauty, dignity of expression, and literary excellence. The **Holman Christian Standard Bible** (1999-2004) is a new Bible translation that promotes a word-for-word approach unless clarity and readability demand a more idiomatic translation, in which case the literal form is often put in a footnote.

The **New English Translation**, commonly referred to as the NET Bible (1998), offers an electronic version of modern translation for distribution over the Internet. Anyone anywhere in the world with an Internet connection (including translators and missionaries) can have access to this new version, not to mention that it is under continual revision.

D) APPROACHES TO TRANSLATING GOD’S WORD

There are two main approaches to translation: the formal approach (sometimes labeled “literal” or **“word-for-word”**) and the functional approach (often called “idiomatic” or **“thought-for-thought”**). In reality, no translation is entirely formal or entirely functional. Since source and receptor languages differ, all translations will have at lease some formal and some functional features.

The more formal approach tries to stay as close as possible to the structure and words of the source language. Translators using this approach feel a keen responsibility to reproduce the forms of the original Greek and Hebrew whenever possible. The NASB, the NRSV, and the NET Bible use this approach. On the downside, the formal approach is less sensitive to the receptor language of the contemporary reader and, as a result, may appear stilted or awkward. Formal translations run the risk of sacrificing meaning for the sake of maintaining form.

The more functional approach tries to express the meaning of the original text in today’s language. Here the translator feels the responsibility to reproduce the meaning of the original text in English so that the effect on today’s reader is equivalent to the effect on the ancient reader.

Many contemporary translations utilize this approach, including the NIV, the NLT, and the GNB. The functional approach is not always as sensitive as it should be to the wording and structure of the source language. When it moves too far away from the form of the source language, the functional approach runs the risk of distorting the true meaning of the text. The spectrum of translations might look something like this, moving from the more formal to the more functional.

| MoreFormal |  |  |  |  | Dynamic Equivalence |  |  |  | More Functional |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| KJVASV | **NASB****NKJV****ESV** | **RSV**HCSB | NRSV**NET** | NAB | NIVTNIV | NJBREB | NCVNLT | GNBCEV | MSG |

**Paraphrases**

In addition to the two main approaches to translation, you will encounter what is known as a paraphrase. Technically, a paraphrase is not a translation from the original languages at all, but merely a restatement or explanation of a particular English translation using different English words. The **Living Bible** (1967-1971), perhaps the most famous paraphrase, is Kenneth Taylor’s restatement of the **American Standard Version** (1901) for the benefit of his children. Another well-known paraphrase, the **Amplified Bible** (1958-1965), tries to give the reader an understanding of the many meanings contained in a particular verse through the “creative use of amplification.” For instance, John 11:25 reads: “Jesus said to her, I am (Myself) the Resurrection and the Life. Whoever believes in (adheres to, trusts in, and relies on) Me, although he may die, yet he shall live.” This looks very much like the overload fallacy, which assumes that a word will bring its full range of meaning into every context. The Amplified Bible leaves the misleading impression that the reader is free to choose from among the options presented. Dynamic Equivalent: The attempt to translate words, idioms, and grammatical constructions of the original language into precise equivalents in the receptor language. Such a translation keeps historical distance on all historical and most factual matters, but “updates” mattes of language, grammar, and style.

Again, paraphrases are not translations from the original language. I do not recommend using paraphrases for serious study because they tend to explain rather than translate. In the paraphrase the “translator” makes far too many of the interpretive decisions for you. The result is that paraphrases add many things that are simply not in the Bible. Rather than translating the Word of God, paraphrases present a commentary on the Word of God. You should treat paraphrases like commentaries and use them as such.

E) SPECIAL CONSIDERATIONS

**Chapters and Verses**

When the books of the Bible were originally written, they did not contain chapter or verse references. The Bible was divided into chapters and verses to help us find Scriptures more quickly and easily. It is much easier to find "John chapter 3, verse 16" than it is to find "for God so loved the world..." In a few places, chapter breaks are poorly placed and as a result divide content that should flow together. Overall, though, the chapter and verse divisions are very helpful.

The chapter divisions commonly used today were developed by Stephen Langton, an Archbishop of Canterbury. Langton put the modern chapter divisions into place in around A.D. 1227. The Wycliffe English Bible of 1382 was the first Bible to use this chapter pattern. Since the Wycliffe Bible, nearly all Bible translations have followed Langton's chapter divisions.

The Hebrew Old Testament was divided into verses by a Jewish rabbi by the name of Nathan in A.D. 1448. Robert Estienne, who was also known as Stephanus, was the first to divide the New Testament into standard numbered verses, in 1555. Stephanus essentially used Nathan's verse divisions for the Old Testament. Since that time, beginning with the Geneva Bible, the chapter and verse divisions employed by Stephanus have been accepted into nearly all the Bible versions. They were added for the purpose of making public readings easier.

The early scrolls of the Greek New Testament were written without any breaks between words. All of the Greek New Testament originals were written in ALL CAPITAL LETTERS with no spaces and probably no punctuation, and all of the earlier manuscripts are in this style, whether on parchment or papyrus. This is because the Greek alphabet did not have punctuation until at least the second century, and there were no minscule (lower case) letters until much later. The Hebrew Old Testament was even more extreme; it didn’t even have any vowels. All these things were added later when scholars began to translate the Bible into other languages.

F) CHOOSING A TRANSLATION

With all these contemporary translations to choose from, the natural question is “Which translation is best?” The next section is intended to help you choose a translation.

* Choose a translation that uses **modern English**. The whole point of making a translation is to move the message of the original text to a language you understand. History teaches us that languages change over time, and English is no exception. The English of John Wycliffe’s day or of 1611 is simply not the same of the English of the twenty-first century. There is little to be gained by translating a Greek or Hebrew text into a kind of English that you no longer use and can no longer comprehend. For that reason, choose among the many good translations that have appeared within the past fifty years.
* Choose a translation that is based on the **standard Hebrew and Greek text.**
* Give preference to a translation by a **committee** over against a translation by an individual. Translating requires an enormous amount of knowledge and skill. A group of qualified translators will certainly possess more expertise than any one translator possible could. In addition, a group of scholars will usually guard against he tendency of individual scholars to read their own personal biases into their translation.
* Choose a translation that is appropriate for your own particular **purpose** at the time. When you want to read **devotionally** or read to **children**, consider a simplified, functional translation such as the New Living Translation or the New Century Version. If you are reading a nontraditional or unchurched people, consider the Contemporary English Version or The Message. If you are reading to people with **English as a second language**, consider the Good News Bible. But for your own personal serious Bible study, the New American Standard Bible, the New International Version, Today’s New International Version, the New Revised Standard Version, the English Standard Version, the Holman Christian Standard Bible, or the NET Bible.

When it comes to studying Scripture, few things are as important as how the Bible has been translated. We can be thankful that God has used translators to get the message of the original text into our hands. Can you imagine the Christian life without you own copy of God’s Word? In the past many Christians have lived in that condition, but it would be difficult for us today. In spite of the many good translations available to us, there is no such thing as a perfect translation. Futhermore, languages change over time. For these reasons, committed scholars and linguists must continue to work hard to get the message of the original text into a language that people can understand.

## Bible Translation Details

Fee 3.3.1. Secure at least seven different translations (preferably the KJV, NASB, NRSV, TNIV, GNB, REB, NJB (or NAB). Recommends Beekman and Callow, *Translating the Word of God*. or the book by Kubo and Specht, *So Many Versions?*

* 1611 AD: The King James Bible Printed; Originally with All 80 Books. The Apocrypha was Officially Removed in 1885 Leaving Only 66 Books. Based on Masoretic Text, Textus Receptus, Tyndale 1526 NT, some Erasmus manuscripts, and Bezae 1598 TR. (NKJV, MEV, MKJV updated English. ) NKJV - based on Masoretic Text (Biblia Hebraica Stuttgartensia, 1983), Textus Receptus
	+ In 1604, at the Hampton Court Conference, James authorized theologians to start a new translation for all English-speaking parishes. Forty-seven scholars were convened, worked for seven years, and produced The King James Authorized Version of the Bible in 1611.
	+ ISSUES
	+ It does not account for newer archeology or older texts like the Dead Seas Scrolls.
	+ Tyndale and Geneva Bibles - The other translations available were the Tyndale version and the Geneva Bible. King James argued that ekklesia in [Matthew 16:18](https://www.bibleref.com/Matthew/16/Matthew-16-18.html) which referred to Christ building His "congregation" in the Tyndale translation, should be translated "church." And James didn't like the Geneva Bible's translation of [Matthew 2:20](https://www.bibleref.com/Matthew/2/Matthew-2-20.html) which seemed to brand all kings as tyrants.
	+ Political motivations - further establish the kings authority over the church of England. Ekklesia - translated “assembly” (spiritually called out ones) or “church” (organization under the king)?
	+ GENDER
		- In Acts 18:26, the KJV reverses the order of Priscilla and Aquila’s names listing the husband first
		- Paul said a woman should learn in quietness, but the KJV says a woman should learn in silence (1 Tim. 2:11)
		- When Paul introduced Phoebe to the Romans, he called her a deacon, but the KJV introduces her as a servant (Rom. 16:1)
		- The KJV turns Euodia, a female co-worker named by Paul, into a man: Euodias (Php. 4:2)
		- In this passage there are ten gender-specific words in KJV (man, he, his) (the red is the only male gender word). They have all been added by translators. *“This is a true saying, If* ***a man*** *desire the office of a bishop,* ***he*** *desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well* ***his*** *own house, having* ***his*** *children in subjection with all gravity (for if* ***a man*** *know not how to rule* ***his*** *own house, how shall* ***he*** *take care of the church of God?) Not a novice, lest being lifted up with pride* ***he*** *fall into the condemnation of the devil. Moreover* ***he*** *must have a good report of them which are without; lest* ***he*** *fall into reproach and the snare of the devil.”* (1 Timothy 3:1-7, KJV)
* 1885 AD: The "English Revised Version" Bible; first major revision of the KJV.
* 1971 AD: The "New American Standard Bible" (NASB) is Published as a "Modern and Accurate Word for Word English Translation" of the Bible. Based on Masoretic Text, Nestle-Aland Text.
* 1973 AD: The "New International Version" (NIV) is Published as a "Modern and Accurate Phrase for Phrase English Translation" of the Bible. There is now an updated 1990s version. Based on Masoretic Text, Nestle-Aland Greek New Testament (based on Westcott-Hort, Weiss and Tischendorf, 1862).
	+ ISSUES: Relies on the cultural inertia of the KJV. People have verses in cross-stitch from the 1800s and other favorite verses that were mistranslated but they remain in newer English versions.
* 2002 AD: The English Standard Version (ESV) is Published as a translation to bridge the gap between the accuracy of the NASB and the readability of the NIV. Based on Revision of the Revised Standard Version. (Westcott-Hort, Weiss, Tischendorf Greek texts).
* 2005 - New English Translation (NET). Based on Masoretic Text, Nestle-Aland/United Bible Society Greek New Testament

**Paraphrases:**

* New Living Translation (NLT)
* The Message (2002) - (Single author). A fresh translation/paraphrase into contemporary language and idiom by Eugene Peterson.

**Appocrapha and Pseudepigrapha**

* Protestant position: non-canonical books that are useful for instruction
* Not considered Bible by early church fathers, early councils, or Protestants. These books were add by the Catholic church (officially in 1546AD) but had earlier inclusions.
* Duetorcanonical 7 books that were in the LXX
	+ 1 and 2 Maccabees, Sirach, Wisdom, Baruch, Tobit, and Judith.
	+ These books are not directly quoted by any NT author (whereas most OT books are quoted). Heb 11:35 may allude to 2 Maccabees 7)
	+ Martin Luther in 1546 included them in his first German translation.
* Full list: The First Book of Esdras, The Second Book of Esdras, The Book of Tobit, The Book of Judith, Additions to the Book of Esther, The Book of Wisdom, The Book of Sirach, The Book of Baruch, The Epistle of Jeremiah, Additions to the Book of Daniel, The Prayer of Manasses, The Additional Psalm, The First Book of Maccabees, The Second Book of Maccabees, The Third Book of Maccabees, The Fourth Book of Maccabees (Maccabees describes revolting against empires that controlled Israel.)

Hermeneutical note: John warns, “I warn everyone who hears the words of the prophecy of this book [Revelation}: if anyone adds to them, God will add to him the plagues described in this book, and if anyone takes away from the words of the book of this prophecy [Revelation], God will take away his share in the tree of life and in the holy city, which are described in this book [scroll].” (Rev 22:18-19). This warning is not about the Bible; it was not canonized for centuries after this was written.

**Cult Translations**

* Universalist (formally condemned as heresy by the fifth ecumenical council) - David Bentley Hart Version, The Mirror Bible, Young's Literal Translation, The Holy Bible in Modern English by Ferrar Fenton
* Jehovah Witness (Watchtower) - The New World Translation of the Holy Scriptures (NWT)
* Mormon (Latter Day Saints) - The Joseph Smith Translation (JST), also called the Inspired Version of the Holy Scriptures (IV),
* Freemasons - use real Bible but add commentary.

### Word Studies

Mounce has written about 500 academic blog posts on various Greek word studies. [https://zondervanacademic.com/blog/](https://zondervanacademic.com/blog/when-to-trust-a-words-etymology-1-tim-13-mondays-with-mounce)

Vine’s Dictionary and Strong’s Concordance are not considered scholarly enough for graduate work (they are great for undergraduates). This is the information and word studies in Blue Letter Bible online. Blue Letter Bible can be used for easy search tools, Bible translations, basic Greek look ups, but as a free tool it does not have academic-level word studies.

**Academic Word Study’s are not Free (Amazon, Accordance, Logos)**

LSJ- Liddell and Scott's, Greek-English Lexicon (online word search) (1996) $125.

BDAG - Bauer and Danker, 2001. A Greek-English Lexicon of the New Testament and Other Early Christian Literature, 3rd Edition $160

Mounce,Mounce's Complete Expository Dictionary of Old and New Testament Words $20 (not as scholarly as the others) [“Accordance Basic Starter” Software $70 (possibly 50% off if you talk to the librarian will get you Mounce in a searchable format with many other searchable features].

Diggle, The Cambridge Greek Lexicon 2 Volume Hardback Set (2021) $60

Decker, The Concise Greek-English Lexicon of the New Testament (2009) $64

**Online services:**

* **BlueLetter Bible -** relies on Strongs and Vines which are not scholarly. Thayers is scholarly but out dated. <https://www.blueletterbible.org/resources/lexical/index.cfm> Commentaries are usually outdated or not by scholarly authors <https://www.blueletterbible.org/commentaries/>
* **Accordance / Logos**  [Mounce comes in “Accordance Basic Starter” Software $70 (possibly 50% off if you talk to the librarian. This will get you Mounce in a searchable format with many other searchable Bible Study features].
* **BibleStudyTools.com -** Interlinear Bible with clickable Greek and grammar. (Uses Strong’s Concordance and Thayer/Smith Bible Dictionary - late 1800s)
* **NetBible -**[**https://netbible.org/bible/2+Corinthians+4**](https://netbible.org/bible/2%2BCorinthians%2B4)has articles on the topic and shows the author’s credentials, which are typically not scholarly.

## Key Word Study Examples

Blue Letter Bible, Logos, Accordance, …

Do not argue over the **meaning of words** or geneologies. “Pastor,” “bishop,” “apostle” are titles that are not always in practice from the Biblical terminology. Geneologies in Genesis could have the hundred removed from the father dates and various timelines are proposed.

“One should also avoid determining the meaning of words by their etymologies [roots].That is,you cannot break a word down into its **component parts** and always come up with its meaning” [Keener, 106]. Mounce describes word etymology. <https://zondervanacademic.com/blog/when-to-trust-a-words-etymology-1-tim-13-mondays-with-mounce>

“You usually cannot determine the meaning a word has by looking at how it was used centuries earlier or how the **word originated**. For a contemporary example, if one of my students called me a “nice professor,” they might intend it as a compliment. But if I were committed to understanding words according to their origins, I could grow very angry. In English, “nice” is a friendly term; but its Latin source means “ignorant” or “foolish.” [Keener, 106]

EXAMPLES

1. Agape and phileo- “One must be very careful with word-studies… some ministers preach on the different “kinds” of love in different passages, *agapao* love versus *phileo* love. But the distinction between these two “kinds” of love had virtually disappeared by the NT period, so they are often (probably even usually) used interchangeably!” [Keener, *Bible in its Context*, 106]
2. *Metanoieo -* some take the Greek word for “repent,” *metanoieo*, and divide it into two parts, of which the second, *noieo*, is related to thinking. Therefore, they say, “repent” simply means a change of mind. The problem with this interpretation is that the meaning of words is determined by their usage, not by their origins! The New Testament generally uses “repent” not in the Greek sense of “changing one’s mind” but in the sense of “turn” in the Old Testament prophets: a radical turning of our lives from sin to God’s righteousness. [Keener, 107]
3. Ekklessia - “church,” “called out ones,” or “**assembly**”? Another example of this problem occurs when interpreters speak of the Church as the “called-out ones” based on the Greek word for church, *ekklesia*. We are, to be sure, “called-out,” but we know that for other reasons, not because we can determine that from *ekklesia*. Some divide *ekklesia* into *ek*, meaning “out of,” and *kaleo*, which means “call.” But *ekklesia* had already been used by Greeks for centuries to mean an “assembly” or “gathering”; Jewish people who knew Greek spoke of the congregation of Israel in the wilderness as God’s *ekklesia*. So the New Testament does not make up a new word to call Christians the “called- out-ones”; rather, it uses a standard term for an assembly, and probably the first Christians thought especially of God’s own assembly in the Old Testament, his people. [Keener, 107]
4. Some claim that “now” in Hebrews 11:1 means present-tense “now”; but the Greek term there means “but” or “and.” [Keener, 108]
5. Some people speak of *zoe* as the “God-kind-of-life,” but *zoe* refers to human life just as easily. [Keener, 108]
6. “Repentance” but in the OT may be found as a concept under other words like “turn” so synonyms may need to be followed to find a theme in the Bible.
7. Flesh (*sarx*) <https://www.blueletterbible.org/lexicon/g4561/kjv/tr/0-1/>
* Is flesh bad? Romans 8:8 So then they that are in the flesh [**G4561**](https://www.blueletterbible.org/lexicon/G4561/kjv/) cannot please God.
* Jesus had flesh. John 1:14 And the Word became flesh and dwelt among us
* Romans 8:3 “For what the law could not do, in that it was weak throughthe flesh, [**G4561**](https://www.blueletterbible.org/lexicon/G4561/kjv/) God sending his own Son in the likeness of sinful flesh, [**G4561**](https://www.blueletterbible.org/lexicon/G4561/kjv/) and for sin, condemned sin in the flesh: [**G4561**](https://www.blueletterbible.org/lexicon/G4561/kjv/)”
1. Sanctify (*hagiazo*) - Hallow, consecrate (Keener and Turner). Root of holy. Roots are not always a good definition. <https://www.blueletterbible.org/lexicon/g37/esv/mgnt/0-1/>
* “Pray then like this: “Our Father in heaven, **hallowed** be your name” (Matt 6:9)
* “And for their sake I **consecrate** myself,[fn] that they also may be **sanctified[f**n] in truth” (John 17:19)
	+ “to be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the offering of the Gentiles may be acceptable, **sanctified** by the Holy Spirit.” Romans 15:16
	+ “And such were some of you. But you were washed, you were **sanctified**, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.” (1 Cor 6:11)
	+ “Now may the God of peace himself sanctify you completely, and may your whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ.” (1 Thess 5:23)
1. Authority/dominion - <https://www.blueletterbible.org/lexicon/g831/esv/mgnt/0-1/>

Singular usage words.

* *authenteō* ([usurp authority over](https://www.blueletterbible.org/search/preSearch.cfm?t=KJV&Criteria=%22usurp+authority+over%22+G831), dominate)- “I do not permit a woman to teach or to **exercise authority** over a man; rather, she is to remain quiet.” (1 Tim 2:12)
* Why didn’t Paul use *exousia* (authority) which is used numerous times. <https://www.blueletterbible.org/lexicon/g1849/esv/mgnt/0-1/>
1. Rhema -Single translation of rema to “nothing” <https://www.blueletterbible.org/lexicon/g4487/esv/mgnt/0-1/>

Luke 1:37 “For **nothing** [no rhema] will be impossible with God.”

1. Logos - Word - refers to Jesus or Scripture? <https://www.blueletterbible.org/lexicon/g3056/esv/mgnt/0-1/>
* “For the **word** of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart.” (Heb 4:12)
1. “Healing” has multiple Greek words in the Bible and some are even synonyms. therapeuo, iaomai, and sozo)
2. Verb tenses - hard, may need commentaries.
* Heb 12:18,22 “have come” used twice which shows the past tense.
* Continuous tense verbs (Greek, not English) - keep being filled. "Do not get drunk with wine, for that is debauchery, but be filled with the Spirit." Eph 5:18.