

How To Do a Word Study

There's a couple ways you can do this. You can do your Bible word study using the internet or a Bible program like Logos. There are quite a few good Bible study websites available on the internet like www.net.bible.org; www.blueletterbible.org; www.biblestudytools.com; or www.biblegateway.com. Each site is set up a little different but you should find a section on "word studies" for each of them.

Or you can do your Bible word study in the time-honored tradition of using books! Below you'll find a step-by-step guide in how to do a word study from the Bible.

Starting with the basics

You will need an *Exhaustive Concordance of the Bible* [Strong's or Holman's] that matches the Bible you study out of – like NASB or KJV. Then you will need *Vine's Expository Dictionary of Biblical Words*.

Now what?

1. In the main part of the Concordance find the word you wish to define. Example: *consider* from Hebrews 3:1.
2. Write down the number assigned to it. You will need this number for the dictionary. In our example *consider* from Hebrews 3:1 is Greek word #2657.
3. Now flip to the back of the Concordance. This section of the concordance is divided into Hebrew words from the Old Testament and Greek words from the New Testament. You will need to make sure you are in the Greek section so you can find #2657. Once you locate the right number then you can see the Greek spelling of the word as well as the English transliteration of the word. You will need to write down the English transliteration of the word [for our example it is *katanoeo*. You will also find a short definition of the word here in the concordance.

2657 κατανοέω [*katanoeo* /kat·an·o·eh·o/] v. From 2596 and 3539; TDNT 4:973; TDNTA 636; GK 2917; 14 occurrences; AV translates as "consider" seven times, "behold" four times, "perceive" twice, and "discover" once. 1 to perceive, remark, observe, understand. 2 to consider attentively, fix one's eyes or mind upon.

4. Now you are ready to look up your word in *Vine's Dictionary of Biblical Words*. Make sure you are in the Greek section if you are looking up New Testament words or the Hebrew section if you are looking up Old Testament words. Go to the back of the dictionary and look up your word using the English transliteration of the word, in our example it is *katanoeo*. This step will show you the different English words the Greek word has been translated into. For example: *katanoeo* has been translated into *behold*, *consider*, *discover*, or *perceive*.
5. Now, look up the English version of the word. In our example we look up *consider*. Find the right definition for the word by checking the English transliteration and the Strong's number assigned to it. Check to make sure that the Greek number is the same and then read away. Remember, that context is what gives a word its meaning and variation of meaning. The dictionary will supply you with all the meanings and translations of the word and how it is used differently in different verses.

CONSIDER [from Vine's Expository Dictionary of Old and New Testament Words]

1. *eidon* (Aor. of ὀρέω, 3708), used as the aorist tense of *horao*, “to see,” is translated “to consider” in [Acts 15:6](#), of the gathering of the apostles and elders regarding the question of circumcision in relation to the gospel.

2. *suneidon* (συνεῖδω, 4894), *sun*, with, and No. 1, used as the aorist tense of *sunorao*, to see with one view, to be aware, conscious, as the result of mental perception, is translated “considered” in [Acts 12:12](#), of Peter's consideration of the circumstances of his deliverance from. See KNOW, PRIVY.

3. *katamanthano* (καταμανθάνω, 2648), lit., “to learn thoroughly” (*kata*, “down,” intensive, *manthano*, “to learn”), hence, “to note accurately, consider well,” is used in the Lord's exhortation to “consider” the lilies. [Matt. 6:28](#).¶

4. *noeo* (νοιέω, 3539), “to perceive with the mind” (*nous*), “think about, ponder,” is translated “consider,” only in Paul's exhortation to Timothy in [2 Tim. 2:7](#). See PERCEIVE, THINK, UNDERSTAND.

5. *katanoeo* (κατανοέω, 2657), “to perceive clearly” (*kata*, intensive, and No. 4), “to understand fully, consider closely,” is used of not “considering” thoroughly the beam in one's own eye, [Matt. 7:3](#) and [Luke 6:41](#) (KJV, “perceivest”); of carefully “considering” the ravens, [Luke 12:24](#); the lilies, v. 27; of Peter's full “consideration” of his vision, [Acts 11:6](#); of Abraham's careful “consideration” of his own body, and Sarah's womb, as dead, and yet accepting by faith God's promise, [Rom. 4:19](#) (RV); of “considering” fully the Apostle and High Priest of our confession, [Heb. 3:1](#); of thoughtfully “considering” one another to provoke unto love and good works, [Heb. 10:24](#). It is translated by the verbs “behold,” [Acts 7:31-32](#); [Jas. 1:23-24](#); “perceive,” [Luke 20:23](#); “discover,” [Acts 27:39](#). See BEHOLD, DISCOVER, PERCEIVE.¶

6. *logizomai* (λογίζομαι, 3049) signifies “to take account of,” [2 Cor. 10:7](#) (RV, “consider,” KJV, “think”), the only place where the RV translates it “consider.” See ACCOUNT.

Companion Volumes

Vincent's Word Studies in the New Testament. This is arranged by book and moves through the text explaining and defining key words along the way.

Wuest's Word Studies in the Greek New Testament. Wuest died before he finished all the New Testament, but what is completed is a treasure for word studies. This is arranged in the same way as Vincent's book is arranged.

Exodus Week 3-Lesson 1/ Chapters 1-2

September 28 & 30, 2021

I. Setting the Stage (Exodus 1:1-22)

- A. The Providence of God and the People of Promise/Israel's Best Life Now (Exodus 1:1-7)

- B. The Perfect Picture Shattered (Exodus 1:8-22)

II. God Begins to Raise Up a Deliverer (Exodus 2:1-22)

- A. The Birth of Moses (Exodus 2:1-10)

- B. Moses' Refining Years (Exodus 2:11-22)

C. The Darkest Hour Before the Dawn (Exodus 2:23-24)

The chiastic structure of vv. 1-10 in chapter 2 are a series of contrasts to show total reversal and deliverance. The outside verses and the inside are parallel, and the middle is the most important. The center of the chiasm is Pharaoh's daughter. The structure gives the point of the text of deliverance and why it is so important.

vv. 1-3	Moses' mom	
v. 4	Miriam	
vv. 5-6	Pharaoh's daughter	
vv. 7-8	Miriam	
vv. 9-10	Moses's mom	

POA's Plan of Action

Did you take time to put on your **SPECS** when you finished studying lesson 1? What sin, promise, example, command or stumbling block did the Holy Spirit bring to your mind? One of my favorite quotes that I have shared often, "convictions not acted on die and truths not followed fade". Share the ways you applied the first 2 chapters of Exodus.

God used Moses' first 40 years in Egypt and his second 40 years in Midian for the task that God ordained for this man. Has God ever used "years of refining" to prepare you for what He had planned in your future?

When do you find it most difficult to trust God? What must we keep in our minds during times of darkness and trials when you "feel" like God doesn't care or that He has abandoned you (where are You God)? Share any verses or hymns you find yourself clinging to during the dark days? Read "**Trusting God When Life Hurts**" by Jerry Bridges.

There are also moral dimensions to our theology. If we learn certain things about God, we should respond in a certain way. Midwives feared God more than Pharaoh. Israel is going to be tested on this same issue. What about us? Do you find yourself fearing man over God? Is your faith strong enough to endure the raging trials of persecution that may be coming sooner than you think? Read and meditate on 1 Peter 4:12-19. How does the child of God prepare oneself to stand up against the "fiery ordeals" that come their way?

God honors the small and insignificant people who serve Him in small ways. God keeps record and remembers; He uses the weak to overcome the strong. How can you apply this to your life? How does, how might He want to use you this week, this month?

Take time this week to reflect back to what we learned from our study of Habakkuk. Specifically, these verses; **Hab. 1:5; 1:12; 2:4; 2:14; 3:1-2; 3:17-19.**

I told you in week 1 Israel had wrong expectations of God's sovereignty and providence and at times we do as well. We have "imaginary" promises we hold onto which often leads to heartache and discouragement. What about you, do you have "imaginary" promises that have led you to heartache and discouragement?

Lastly, God is determined to have an intimate love relationship with His people, and He was willing to do **whatever it would take** to make it happen. **And what did it take?** God had to give us a **better deliverer than Moses, a better covenant, a better priest.** He so loved that world that He gave us His beloved Son, the Lord

Jesus Christ to be the once for all sacrifice on that beautiful terrible cross, in order to take away our sins and secure this intimate love relationship. Don't ever find yourself yawning when you hear or read that all too familiar passage, John 3:16. **Offer praise now for the deep deep love of God and may that love motivate us to love and serve Him all the more!**

Next week's memory verses are either Ex. 3:14-15 or 4:31 or BOTH!

My trials don't contradict the faithfulness of God. Am I going to receive the unpleasant providence with grace and trust God's character?

The people of God are never merely gripped in life's circumstances, they are always gripped in the hand of God.

John 10:28-29; Romans 8:28; Ps. 27:13-14

John Calvin referred to fallen humanity and the world in which we live as broken actors performing on a broken-down stage. Cowper's brokenness was as profound as it was palpable. In his excellent biographical essay on the life of William Cowper, John Piper wrote of him, "**The battles in this man's soul were of epic proportions.**" Indeed.

Cowper lived from 1731 to 1800, a contemporary to John Wesley and George Whitefield in England and Jonathan Edwards in America. Heartache was his handmaiden virtually from birth. William and his brother John were the only two among seven siblings to survive past infancy. At age 6, his mother died giving birth to John, leaving William deeply distraught. Cowper moved from school to school before landing at Westminster school in 1742 where he was bullied mercilessly by older students. While studying for a career in law as a young adult, he fell in love with his cousin Theodora and sought her hand in marriage. Her father refused to consent to the union and nuptials were never exchanged. Lost love left him crestfallen.

As he progressed into adulthood, things grew appreciably worse. In 1763, he was offered a position as a clerk of journals in the House of Lords, but the specter of the job examination sent him off the rails; he experienced grinding depression that bordered on insanity. Three times he attempted suicide and was sent to an asylum for recovery. The asylum turned out to be a place of grace for Cowper. Dr. Nathaniel Cotton, an evangelical believer, cared for Cowper and showed him the love of Christ. One day at the hospital, Cowper found a Bible and opened it. The pages fell upon Romans 3:25. God opened Cowper's blind spiritual eyes that day, and he was converted to a saving hope in Jesus Christ. Salvation changed his heart, but not his propensity for melancholy.

In 1767, two years after leaving the asylum, Cowper met the slave-trader-turned-preacher John Newton, author of "Amazing Grace" and curate of the church at Olney. Newton mentored Cowper. He encouraged Cowper and ministered to him. There were numerous additional suicide attempts as the viper of melancholy gripped the poet every ten years, usually every tenth January. Cowper wrote "God Moves" in 1773 at the behest of Newton, who later published it in the *Olney Hymnal*. Soon after Cowper wrote "God Moves," the darkness returned, and he attempted suicide by drowning. He died on April 25, 1800, in the throes of depression. The final poem he composed in 1799 was titled "The Castaway," but by God's grace that did not describe his eternal state.

Hymn for Rough Weather

Cowper's story makes this hymn all the more remarkable. Life between the times is full of hurt and pain; we live in what John Bunyan aptly called a veil of tears. Relationships sour. Malignant tumors grow inside our frail bodies. A phone call shatters our dreams. The spring flowers die, and our lush summer lawns turn brown in winter. The only thing consistent in this embittered cosmos is that nothing stays the same. Cowper lived in and wrote out of this reality as much as any figure in church history. "God Moves" was originally titled "Conflict: Light Shining out of Darkness." Cowper knew first-hand that life is warfare.

This hymn is my favorite for the same reason Romans 8:28-39 is my favorite Bible passage. The final four of the six stanzas are pure gold for suffering saints—that's all of us on various levels—on pilgrimage through the valley of the shadow of death: "You fearful saints, fresh courage take, the clouds that you now dread, are big with mercy and will break in blessings on your head." The world is groaning, we are groaning, but God is protecting us, forging our faith on the anvil of affliction because of his love for us and because of a passion for his own glory. Charles Spurgeon once said that God's sovereignty is a doctrine for rough weather; "God Moves" is a hymn for stormy days, and there are many such days in a fallen world.

Behind a Frowning Providence

The fourth stanza is the best-known: "Judge not the Lord by feeble sense but trust him for his grace; behind a frowning providence, he hides a smiling face." It is easy to hear echoes of Is. 55 here: "My ways are higher than your ways, my thoughts than your thoughts." We are not omniscient. We have a limited ability to exegete our experiences. We face moments when the God who has declared himself good won't seem so good. Life may seem bad, sometimes, very bad. But we do not find peace in our ability to interpret events but in the God who is righteous in all his ways and kind in all his works (Ps. 145:17). The fifth verse is a healing balm: "His purposes will ripen fast, unfolding every hour; the bud may have a bitter taste, but sweet will be the flower."

Cowper concludes the hymn with a reminder for forgetful Christians like me, a reminder I need to hear hourly: "Blind unbelief is sure to err and scan his work in vain. God is his own interpreter, and he will make it plain." We don't know the future. We don't often understand his ways. But we can trust him because he is never late and never gets the wrong address.

I have never suffered anywhere near the level of William Cowper, but I am grateful that he has set to verse the theology that describes his thorny life so that we might be encouraged and equipped for the fight. Cowper may have spent much time in darkness, but he truly saw the light.

The first line of the hymn has become an adage or saying, encouraging a person to trust God's greater wisdom in the face of trouble or inexplicable events, and is referenced in many literary works.

God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines
Of never failing skill;
He treasures up his bright designs,
And works His sovereign will.

Ye fearful saints fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

Judge not the LORD by feeble sense,
But trust him for his grace;
Behind a frowning providence,
He hides a smiling face.

His purposes will ripen fast,
Unfolding ev'ry hour;
The bud may have a bitter taste,
But sweet will be the flow'r.

Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter,
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