WORD STUDY GUIDE—New Testament (Stevens)

1. **Research the word's usage *through* time (diachronic analysis: etymology and history). This part bears some weight on the final result.**

    Technique: Study the word's *etymology and history* of usage. Follow a standard outline of the main time periods (Classical Greek, Old Testament [LXX], Hellenistic Greek). Determine *common features* during this history. Note *significant shifts* in meaning for words, especially as revealed in the LXX. What information is germane?
    Resources: theological dictionaries, lexicons, word study books, concordances:
    Non-language students:
    > Achtemeier, *Harper's Bible Dictionary*
    > Bromily, *International Standard Bible Encyclopedia*
    > Brown, *New International Dictionary of New Testament Theology*
    > Butler, *Holman Bible Dictionary*
    > Buttrick, *Interpreter's Dictionary of the Bible*
    > Douglas, *The Illustrated Bible Dictionary*
    > Freedman, *Anchor Bible Dictionary*
    > Strong, *Exhaustive Concordance of the Bible*
    > Tenny, *Zondervan Pictorial Encyclopedia of the Bible*
    > Young, *Analytical Concordance to the Bible*

    Greek Language students:
    > Bauer, Ardnt, Gingrich, Danker, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 2d ed.
    > Kittel, *Theological Dictionary of the New Testament*
    > Hatch and Redpath, *A Concordance to the Septuagint*
    > Liddell and Scott, *A Greek English Lexicon*, 9th ed

2. **Research the word's usage *in* this particular time (synchronic analysis: contemporary and contextual). This part bears most weight on the final result.**

    A. New Testament in General (some weight)

    Technique: Study the *word's usage in general* in the immediate time frame of this author (i.e., the New Testament). Establish semantic domains. Note *connections* or *distinctions* to the information discovered in step one. Compare and contrast contexts.
    Resources: theological dictionaries, lexicons, word study books.
    > Non-language Students:
    > Brown, *The New International Dictionary of New Testament Theology*

Earle, *Word Meanings in the New Testament*
Robertson, *Word Pictures in the New Testament*
Strong, *The Exhaustive Concordance of the Bible*
Vincent, *Word Studies in the New Testament by Vincent*
Wuest, *Wuest's Word Studies from the Greek New Testament*
Young, *Analytical Concordance to the Bible*
Greek Language Students:
Bachmann and Slaby, *Concordance to the Novum Testamentum Graece*
Kittel, *Theological Dictionary of the New Testament*
Louw and Nida, *Greek-English Lexicon of the New Testament Based on Semantic Domains*
Moulton and Geden, *A Concordance to the Greek Testament According to the Texts of Westcott and Hort, Tischendorf, and the English Revisers*
Moulton and Milligan, *The Vocabulary of the Greek Testament Illustrated from the Greek Papyri and Other Non-literary Sources*

B. [Author] in General (more weight)

Technique: Study the word's usage in your particular New Testament *author*. Compare usage outside the book in question. Note *connections* or *distinctions* to the information discovered in step A. Establish words that mark the author's *style or special vocabulary* (consistent syntax; high frequency).
Resources: Same as above, plus commentaries:
   Critical commentaries. At this stage various *critical commentaries* could be helpful. Especially consult the *introductory material* to a commentary. Often, a commentator will summarize distinctive ideas and words of the author being studied in the introductory section. For helpful information on which commentaries, the student might consult profitably:
   Gordon Fee and Douglas Stuart, "Appendix: The Evaluation and Use of Commentaries," in *How To Read The Bible For All Its Worth: A Guide To Understanding the Bible* (Grand Rapids: Zondervan Publishing House, 1982), pp. 219–24.
   D. A. Carson, *New Testament Commentary Survey*, 3d ed. (Grand Rapids: Baker Book House, 1986)

C. [Author] In [your assigned passage] (most weight)

Technique: Do a *detailed analysis* of the particular New Testament *passage* in which the word occurs. Study grammar, syntax, sentence flow, literary genre, literary style, the author's argument to this point, the logic of the material which follows. Note *connections* or *distinctions* to the information discovered in step B.
Resources: Same as above.

WORD STUDY—STEP THREE

3.   **Draw conclusions that explain or illustrate the word in the current passage.**

*Technique***:** Condense the research to *succinct statements* which summarize and conclude the study. Aim for statements of both *continuity and discontinuity* with the history and usage of the word that are *exegetically significant*. (The key is to focus only on that which immediately impacts an understanding of the word in its *present context*.) *List* all options viable in the context. *Choose* which option seems best, after weighing them all.

WORD STUDY "HOW TO"—STEPS ONE AND TWO

Step 1—How To
Example text: Rom. 1:16–17
Word: "righteousness"
Procedure:
       (1) Select a word. The obvious choice would be one that appears central to the meaning of the passage for study:

> *For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.* (Rom. 1:16-17, KJV)

This passage seems loaded with important words to understand: *gospel, salvation, believe, righteousness, just, faith* (Most of the epistles of Paul are loaded like this, by the way. That is part of the reason why they sometimes are hard to read and to understand. In this particular case, Rom. 1:16–17 is the theme statement of the epistle. Paul has compressed the entire thought of the epistle into just two verses. He will spend the rest of the epistle unpacking the meaning.) Of the many important words in this verse, "righteousness" has been chosen for study, because this word is used by Paul in this context as an attribute of God ("the righteousness *of God*"). "Righteousness," then, appears to be an important idea to Paul for understanding God's character and his relationship with humankind.
       (2) Use a concordance. The original language of the New Testament is Greek. How do you discover the Greek word behind the English translation "righteousness" in the KJV of Rom. 1:17? You need a concordance to answer this question. A concordance lists every occurrence of a given word in the Bible. Concordances are published according to particular Bible versions. What concordance do you need? Well, what version are you using? For this example, the KJV is being used. The concordance for the KJV is Strong's. (You will need to find the concordance that goes with your particular version.)
       Why do you have to worry with the word in the original language? You have to know the original language root because English translators use different synonyms for the same Greek word to vary the style. Thus, your English translation *obscures* which word in the original language actually is being translated behind the same English word. So, the Greek

word behind the word "righteousness" in Rom. 1:17 may not be the exact same word behind "righteousness" in Rom. 2:26. You cannot mix words to find the meaning of one word! Worse still, the word "righteousness" appears in the KJV of Rom. 9:28, but no Greek word for righteousness occurs in the Greek text! So, you cannot just run through every occurrence of "righteousness" in an English concordance to discover the meaning of a particular Greek word that happens to be translated "righteousness" in a given text.

       (3) Find the Greek word number. Most concordances, like Strong's, are arranged in two sequences. (See Figure 1.) The first sequence is an alphabetical listing of every word in the KJV Bible. Under each individual word entry, the second sequence is a listing of every occurrence of that word in canonical order, from Genesis to Revelation. In Strong's concordance, first look up the word "righteousness" in the alphabetical entry of words. Under the entry for "righteousness," run down the verse entries in canonical order until you come to Rom. 1:17. When you find Rom. 1:17, look to the right of the verse entry and find a number entry. If all you see is a quote mark (like "), that is like a "ditto" mark and means that the word number is the last one entered previously somewhere above in the column.

       What is this word number? This is a word number system coded to the original Greek text. Each distinct Greek word is given a unique number. The number to the right of the verse entry for "righteousness" in Rom. 1:17, then, is the number of the particular Greek word the translators were translating at that verse. This number coding system in a concordance is what makes you able to access the original language in an English translation.

Figure 1: Strong's Concordance—"righteousness"

    (4) Find the Greek word. The code number for the Greek word behind the translation "righteousness" in Rom. 1:17 is 1343. (Trace the "ditto" marks back up the column to the entry for Matt. 3:15.) In the back of Strong's concordance are two dictionaries. The first is a Hebrew dictionary for the Old Testament, and the second is a Greek dictionary for the New Testament. Both dictionaries are arranged numerically from lowest to highest number. Find the Greek dictionary in the back of Strong's concordance and look up the code number for your particular word, in this case, "righteousness." When you find the number 1343, you will see the dictionary entry for your Greek word behind "righteousness" in Rom. 1:17. (See Figure 2.)

    First, you will see the actual Greek spelling, δικαιοσύνη. Next, you will see a transliteration of this Greek word, *dikaiosune*. (Transliteration is using English letter equivalents for the Greek letters to help read the word in English.) Then, you will see a pronunciation guide with an accent mark to help you say the Greek word correctly, *dik-ah-yos-oo´-nay*. Finally, you will see a brief definition of this particular word, called a "gloss," because this is a general meaning used only for starters and is not to be taken as gospel truth or rigidly for every occurrence of the term. Your word study investigation might cause you to confirm this initial definition. Or, your study might cause you to want to enhance the original definition you started with, adding a particular nuance from the specific context. On the other hand, your study might even cause you to disagree with the original gloss!

Figure 2: Strong's Greek Dictionary—Entry #1343

 (5) Research the Greek word. Several resources could help here, such as dictionary articles and encyclopedias. A research tool, however, specialized for word study is a "theological dictionary." A theological dictionary has articles on particular words in the Bible that seem to be significant or theologically loaded. One famous such dictionary is the multi-volume work called Kittel's (*Theological Dictionary of the New Testament* = "TDNT"), but this one is arranged by Greek entries, so is not user friendly to a non-language student.

Another one more useful to the non-language student is Colin Brown's *New International Dictionary of New Testament Theology* (= "NIDNTT"). This three volume work has articles on significant Greek words in the New Testament, but arranged alphabetically in English.

Figure 3: Brown's Theological Dictionary—"Righteousness"

Righteousness, Justification

δικαιοσύνη | δικαιοσύνη (*dikaiosynē*), righteousness, uprightness; δίκαιος (*dikaios*), upright, just, righteous; δικαιόω (*dikaioō*), justify, vindicate, treat as just, acquit, pronounce or treat as righteous, make or set free from; δικαίωμα (*dikaiōma*), regulation, requirement, command-ment, righteous deed; δικαίως (*dikaiōs*), justly, in a just manner, uprightly; δικαίωσις (*dikaiōsis*), justification, vindication, acquittal. For ἀδικία (*adikia*), un-righteousness, and cognates → Sin.
352

First, in Brown's dictionary, find the article on "Righteousness." (See Figure 3.) This article is in volume 3, on page 352. The article is arranged sequentially by the time periods of the Greek language pertinent to the New Testament study:

(1)!"CL" in the left margin is for Classical Greek (the ancient Greek of Homer and Plato many centuries before Jesus). The major paragraphs are ordered around the nouns, adjectives, and verbs based on the root of the word in question.

(2)!"OT" in the left margin (p. 354) stands for the Old Testament. The first part of this discussion is based on the Septuagint, the Greek translation of the Hebrew Bible made in Alexandria, Egypt for the large Jewish population in that city about two hundred years before Jesus was born, usually referred to as "LXX." This version shows you what Greek words Jews used to try to translate ancient Hebrew ideas into a Hellenistic setting. The Septuagint is important because this is the Bible Paul and all early Christians used.

After covering the LXX, the rest of the OT discussion takes up other Jewish religious literature. One area is the material between the Old and New Testaments, the apocrypha and pseudepigrapha. The discussion then covers rabbinic Judaism, which is that stream of traditions in the centuries after Jesus that flowed out of the sect of the Pharisees. The last part is on Qumran, an apocalyptic sect of Jews living as a covenant community on the shores of the Dead Sea. Their writings are called the Dead Sea Scrolls and reveal the heterodox nature of first-century Judaism, and the charged atmosphere of imminent eschatological expectations against which the preaching of John the Baptist and Jesus on the kingdom of God was heard.

(3) "NT" in the left margin is for the use in the New Testament. This part of the discussion actually will not be used until part "2" of your word study. Ignore this discussion for the time being.

In your case, you will want to find the article in Brown's dictionary that applies to your particular Greek word. Be aware that one English word might be used to translate several different Greek words. If your article has several Greek words blocked off, look for *your* particular Greek word and transliteration. That is the discussion you want. (That is why you used Strong's concordance to find the Greek word behind your English word.) For example, the article just before the one on "Righteousness" is an article on the word "Right" (beginning the bottom of p. 347). Notice that this article has *three* different Greek words that may be translated "right." One is ἄξιος (*axios*), another is ἄρτιος (*artios*), and the third is ὀρθός (*orthos*). You would want to research only the discussion on that particular Greek word you had discovered was behind your translation for the verse in question.

 (6) Summarize the word's usage through time. Summarize the usage of the word *dikaiosune* through time in order to set out the typical range of meanings this word has had in the past. (For this part, leave off the part of the article entry labeled "NT," the use in the New Testament). Write four or five sentences summarizing the word's usage in Classical Greek. Write four or five sentences summarizing the word's usage in the LXX. Write four or five sentences summarizing the word's use in other Hellenistic Greek Jewish religious literature, as well as similar concepts appearing in rabbinic literature and Qumran.

What is this type of word study "through time" technically called? This type of word study is called "diachronic." (The prefix "dia" is from the Greek preposition *dia* meaning "through," and "chronic" is from the Greek word *chronos*, meaning "time," as in "chronology.")

 (7) Avoid "root fallacy." This type of word study (through time) often results in a very common but easily avoidable error on the part of beginning students. This error is called "root fallacy" and is made from a bad assumption. The assumption is that a word's ancient root meaning (etymology) is inherent to the word's basic, unchanging meaning throughout all time. To state the lexical root of a word is considered stating the "meaning" of a word and is assumed to be the fundamental essence of doing a word study. Root fallacy is subconsciously and easily learned because this is a very common error from the pulpit. "Righteousness" (*dikaiosune*) is a good example of how silly this is. The original noun root means "instructress." That is nowhere near where Paul is in Rom. 1:17!

 (8) Establish the basic range of meanings. What does this type word study seek to do? You are trying to establish the *range of meanings* for a word. Surveying the word's usage through time helps establish this range of meanings. Most word meanings will overlap others (think of the idea of synonyms), but they will have their own particular distinctions. This range of meanings does not constrict how the word might be used in the future, but does establish the higher probabilities of meaning in a given context.

Why do you want to establish the normal range of meanings for a word? Because human beings generally speak to be understood, so generally they use words within their typical range of meanings most of the time.

Does "diachronic" word study, then, answer all the questions about word meanings? No, not at all. This particular approach only gets you started.

What else needs to be done to establish word meaning in a word study? First one has to recognize that words do not "have" meaning; they have *usage*. Word usage can change

over time. (For example, the verb "prevent" no longer has the meaning today that the verb had to the King James translators; see 1!Thess. 4:15.) While diachronic study gets a word study started, and generates an idea of the typical range of meanings for a word, the more significant type of word study is "synchronic," that is, usage in a particular time. (The prefix "syn" is from the Greek preposition *sun* meaning "with," so "with (a particular) time."

Step 2A—How To
Example text: Rom. 1:16–17
Word: "righteousness"
Procedure:

(1) **Concord the word in the New Testament.** Study the usage of this word in other New Testament authors. This will begin to establish how this word was being used in the same time frame as your New Testament author (in this example, Paul). Your basic tool here is a concordance. You will want to concord (find all verses using) your word so that you can study these passages for meanings.

Non-language students (those without training in Greek and Hebrew) have to be careful here. An English concordance on the word "righteousness," as you have seen, covers more Greek words than just δικαιοσύνη (*dikaiosune*). You will want to concord only those instances of "righteousness" when this English word is used to translate your particular Greek word. Using your Strong's concordance, for example, you would compile a list only of those verses using the Greek word with the code #1343 (δικαιοσύνη, *dikaiosune*). Cognates (other words built off the same root) will have code numbers close to your number, but are not essential. That is, cognate words may add additional information but are not determinative for your particular word.

First, divide your New Testament literature into groups by authors. Nine groups result, as follows:

(1) **Matthew**
(2) **Mark**
(3) **Lukan** (Luke, Acts)
(4) **Johannine** (John, 1–3 John, Revelation)
(5) **Pauline** (Romans–2 Timothy)
(6) **Hebrews**
(7) **James**
(8) **Petrine** (1–2 Peter)
(9) **Jude**

Eliminating for the moment the group that is your particular author leaves eight total. In real terms, though, since your particular word may not occur at all in certain authors, your total groups besides your author probably will be less than eight.

Second, use your range of meanings that you have established in part 1 as subcategories under each author. The Greek word δικαιοσύνη (*dikaiosune*) has a limited range of meanings: "righteousness," "uprightness." Your subcategories under each New Testament author would begin with these two meanings. Compile the verses that apply to each range of meaning category.

Other words can be more complicated and have a wider range of meanings. For example, the Greek word νοῦς (*nous*), sometimes translated "mind," also can mean "intellect," "understanding," "reason," or "thought." If this was your word study target, then you would have at least five categories to group your authors into, plus others you uncover.

What if you find a verse that does not seem to fit any of the range of meanings you have found? That's great! Create a new category that seems to represent this particular case in its context. Then you may have a distinctive usage by this author that might add to the range of meanings the word has accumulated over time. If confirmed, that would be genuine discovery! Notice in the verse list below that a very perceptive student doing a word study on righteousness caught an occurrence of δικαιοσύνη (*dikaiosune*) in Matthew, "alms," whose translation did not have a thing to do with the gloss suggested in Strong's concordance. This added a new category to the range of meanings for the student and seemed to suggest something peculiar to Matthew's usage; in fact, this one usage by itself opened up Matthew's entire concept of "righteousness" for the student:

(1) **Matthew**
    a. "righteousness": 3:15; 5:6, 10, 20; 6:33; 21:32
    b. "uprightness": none
    c. "alms": 6:1
(2) **Mark**—none
(3) **Lukan** (Luke, Acts)—"righteousness": Luke 1:75; Acts 10:35; 13:10; 17:31; 24:25
(4) **Johannine** (John, 1–3 John, Revelation)
    a. "righteousness": John 16:8, 10; 1 John 2:29; 3:7, 10; Rev. 19:11
    b. "righteous": Rev. 22:11
(5) **Pauline** (Romans–2 Timothy)—[58 times! See later list.]
(6) **Hebrews**—"righteousness": 1:9; 5:13; 7:2; 11:33; 12:11
(7) **James**—"righteousness": 1:20; 2:23; 3:18
(8) **Petrine** (1–2 Peter)—"righteousness": 1 Pet. 2:24; 3:14; 2 Pet. 1:1; 2:5, 21; 3:13
(9) **Jude**—none

What if your word has numerous references? You do not have to comment on every verse in which the Greek term appears individually. By grouping occurrences according to range of meaning categories, you can simply use two or three good examples for a particular category, then indicate these as illustrative of many others like them.

Third, make comparisons and contrasts within the typical range of meanings among New Testament authors. Here is where you will get an idea whether your particular author is within the typical usage of his time, or has used this word with a special nuance that is crucial for understanding his meaning in certain contexts. (This is where Matthew's special usage, "alms," would come in to play.)

(2) Study the semantic domains. Recent advances have been made in modern word study based on "semantic domains." Semantics is the study of word meanings. Word meaning involves word usage. Word usage goes beyond lexical (root) meaning. If one organized all the ranges of meanings of words into groupings by semantic usage, these word usage groupings would be called "semantic domains." Semantic domains, then, are word usage relationships. These are word groupings that go beyond lexical meaning. Analyzing a

word by semantic domains illuminates a word's meaning beyond etymology (word root) or history (diachronic analysis).

The English language student of the New Testament can take advantage of modern semantic domain study. This has been made possible by the publication of Louw and Nida's two-volume *Greek-English Lexicon of the New Testament Based on Semantic Domains, Second Edition* (New York: United Bible Societies, 1988, 1989). The second index volume is the student's key into the world of semantic domains. One of several indexes is the "English Index." These are the English words used to translate various Greek words in the New Testament. (See figure 4.)

Figure 4: Louw and Nida—English Index

The semantic domain articles in the main volume of Louw and Nida are conveniently arranged in numbered sequence. Look up the word "righteousness" in the English index of Louw and Nida's second volume. One will find the entry "righteous/ness." The numbers 34 and 88 in bold are the principal semantic domain articles in the first volume relating to "righteous" and "righteousness."

Domain 34 is "Association," whose article begins on page 446 of the main volume. "Association" is broken down into ten subdomains, alphabetically lettered "A" through "J." The entry 34.47 is for the word δίκαιος (*dikaios*), a cognate of the word δικαιοσύνη (*dikaiosune*), normally with the English gloss "just." This entry is located within the subdomain "E," whose title is "Establish or Confirm a Relation." This subdomain means that δίκαιος (*dikaios*) can mean "pertaining to a right relationship with someone." The entry 34.47 then uses as an example of this particular meaning our text, Rom. 1:17. With knowledge of this nuance to the word's meaning in this particular context, then the part of that verse typically translated "the **just** [*dikaios*] shall live by faith," better can be understood as, "he who is in a right relationship with God through faith shall live," or "he who has been put right with God through faith shall live."

Figure 5: Louw and Nida—Semantic Domain 88

88 Moral and Ethical Qualities and Related Behavior[1]

Outline of Subdomains[2]

A   Goodness (88.1-88.11)
B   Just, Righteous (88.12-88.23)

1 Domain 88 *Moral and Ethical Qualities and Related Behavior* overlaps in certain respects with Domain 41 *Behavior and Related States.* The basic reason for such overlapping of semantic elements is that all moral and ethical qualities are in one way or another related to the manner in which people conduct themselves. In Domain 88, however, the focus is upon the moral and ethical qualities of states and behavior. In Domain 41 the focus is upon behavior which is either ethically neutral or does not imply ethical aspects. There is also a degree to which Domain 88 overlaps with Domains 36-40, since moral and ethical elements almost inevitably involve certain interpersonal relations. Domain 88 is unusually large, primarily because moral and ethical qualities and their consequent behavior figure so largely in the content of the NT.
   2 In most domains it seems best to treat positive and negative features in as close a proximity as possible. In

C   Holy, Pure (88.24-88.35)
D   Perfect, Perfection (88.36-88.38)
E   Honesty, Sincerity (88.39-88.45)
F   Modesty, Propriety (88.46-88.50)
G   Humility (88.51-88.58)
H   Gentleness, Mildness (88.59-88.65)
I   Kindness, Harshness (88.66-88.74)
J   Mercy, Merciless (88.75-88.82)
K   Self-Control, Lack of Self-Control (88.83-88.92)
L   Sensible Behavior, Senseless Behavior (88.93-88.99)
M   Mature Behavior (88.100-88.101)
N   Peaceful Behavior (88.102-88.104)

this domain, however, it has seemed better in general to treat the positive qualities first and then the set of corresponding negative qualities, though there are a number of exceptions, primarily because of the related lexical bases.

742

Domain 88 is "Moral and Ethical Qualities and Related Behavior," whose article begins on page 742 of the main volume. (See Figure 5.) Domain 88 is broken down into 36 subdomains, alphabetically lettered "A" through "L´." Notice footnote 1 at the end the domain title. If you read that footnote (left column), you will have detailed information about the relationship of this domain to others, but also the distinctive focus of this domain. One might want to investigate the related Domain 41 ("Behavior and Related States"). The overlap with Domains 36–40 is instructive. Why Domain 88 is so large also is explained.

Entry 88.13 is for our word δίκαιοσύνη (*dikaiosune*). This entry is located within the subdomain "B," entitled "Just, Righteous." (See Figure 6.) Here, δίκαιοσύνη (*dikaiosune*) in this subdomain has the nuance "the act of doing *what God requires*" (emphasis mine). Notice carefully: the concept of "righteousness" here is focused on what *humans* do in reference to God. The given example of Matt. 5:10 illustrates this human dimension and reflects the sense of doing "alms" in Matt. 6:1 mentioned earlier in this handout. This is curious, though, because Paul's focus in Rom. 1:17 is *opposite* this nuance: more on what *God* does ("the righteousness *of God*"). An obvious question arises suddenly: what does God have to do to be "right"? Now there's a new direction for reflection, and inspired by a word study!

Figure 6: Louw and Nida—Entry 88.13

> **B Just, Righteous (88.12-88.23)**
>
> **88.12** δίκαιος[a], α, ον: pertaining to being in accordance with what God requires – 'righteous, just.' Ἰωσὴφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὤν 'Joseph, her husband, was a righteous man' Mt 1.19.
>
> **88.13** δικαιοσύνη[a], ης *f*: the act of doing what God requires – 'righteousness, doing what God requires, doing what is right.' μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης 'happy are those who suffer persecution because of their doing what God requires' Mt 5.10.

 (3) Consult other resources. *After you have done your own original research*, consult other resources, such as theological dictionaries, lexicons, and word study books. Their comments probably will reinforce your own findings, but they may point out other nuances that perhaps you did not catch.

Here is where you can go back to Brown's theological dictionary and finish reading the article on "Righteousness." Pick up at the section on the New Testament ("NT" in the left column, p. 360) left out of the previous research. The article walks through usage in various New Testament authors proceeding in canonical order in general authorial groupings. This is the work you have just completed on your own. Now compare your own independent research with this discussion—see if you agree, disagree, and why.

Be careful with individual word study books. These are just one author's opinion and may or may not be accurate. Some common ones are very dated now, sometimes fall into "root fallacy" error, and do not reflect modern discoveries and advances in understanding language. Robertson, however, though dated, is still very solid.

NOTE: For the other parts of Step 2, the procedure is similar to that described above for Step 2A, only confine the concording and compilation to your author's literature outside the particular book in question, or to your author's particular book in question. If your author has written only one document, Steps 2B and 2C merge into the same step.

WORD STUDY REPORT

Three to four pages, stapled, left corner—NO COVERS. Use 1 inch margins, 12 point type, headed with the following information. **Note well:** *Failure to use 1 inch margins and 12 point type will be an automatic zero for the report*. Be sure to number pages after the first with your name, topic, and page number in the upper right margin (such as **Last Name, "your topic," 2**). Use in text citations for notes, such as "(Louw and Nida, 744)." Provide a bibliography at the end (not part of total pg. count). **Note well:** Your bibliography must have, *at a minimum*: (1) the concordance you used, (2) Brown's theological dictionary, (3)!Louw and Nida's dictionary, and (4) *two other* recommended or acceptable resources. **Note well:** *Failure to have the minimum bibliography will be an automatic zero for the report*.

Name	**Word Study**
Biblical Hermeneutics	**New Testament**
Dr. Gerald L. Stevens	**[Due Date]**

<div align="center">

Word: (your word here)
Text: (your text here)

</div>

1. **Diachronic Analysis (Etymology and History)**
    A. Classical Greek [your summary here]
    B. Old Testament (LXX) and Other Jewish Literature [your summary here]

2. **Synchronic Analysis (Contemporary and Contextual)**
    A. New Testament in General
        a. Concordance Study
            (1) **Matthew**
            (2) **Mark**
            (3) **Lukan** (Luke, Acts)
            (4) **Johannine** (John, 1–3 John, Revelation)
            (5) **Pauline** (Romans–2 Timothy)
            (6) **Hebrews**
            (7) **James**
            (8) **Petrine** (1–2 Peter)
            (9) **Jude**
        b. Semantic Domain Study [your summary here]
    B. [Author's name] In General [your summary here]
    C. [Author's name] In [your assigned passage] [your summary here]

3. **Conclusions** [your conclusions here]

<div align="center">

Bibliography

</div>