

Emmaus Chapter 9 – Mike Baran

Grasping God's Word – Chapter 9

Using the STEP Bible program and sometimes other sources

Assignment 9-1

1. a) *dunamis*
b) *Dunamis* in the NT is found 119 times in the ESV and 124 times in the KJV.
c) There are seven passages in Acts that translate *dunamis* as “power” – Acts 1:8; 3:12; 4:7; 4:33; 6:8; 8:10; 10:38. Acts 26:18 in the ESV and KJV also uses the word “power” but this is not based on the Greek word “*dunamis*” but rather on “*exsousia*” meaning “authority.”
d) There are three passages in Acts that translate “*dunamis*” as “miracles” or “mighty works” – Acts 2:22; 8:13; 19:11.
2. a) *yad*.
b) “Yad” appears 592 times in the ESV translation of the Old Testament.
c) In Exodus “*yad*” (power) appears 5 times in the ESV translation.
3. 1 Corinthians 4:3 = *anakinō*, which is a verb meaning “to examine” or “to investigate.”
1 Corinthians 5:12 = *krinō*, which is a verb meaning “to judge.”
Revelation 20:4 = *krima*, which is a noun meaning “judgment.”
4. a) “hope” (*elpis*) appears 53 times in Paul's letters.
b) “hope” appears 2 times in Matthew, Mark and Luke (Mt 12:21 and Lk 24:21).
c) In 1 Corinthians 13:13 the word for “hope” is the same word “*elpis*.”

Assignment 9-2

1. *merimnaō*
2. *Merimnaō* (anxious) occurs 19 times in the ESV translation of the New Testament.
3. The range of meanings for *merimnaō* includes: to worry, have anxiety, be concerned
 - a) In Matthew and Luke we are told not to be anxious about life generally and what tomorrow will bring; about what we will eat and drink; about our bodies and what we will wear.
 - b) In both Matthew 10:19 and Luke 12:11 the same word “*merimnaō*” is being used for “anxious,” and given the range of concerns described in Matthew 6:25 there is essentially no difference in the kind of anxiety described in both instances.
 - c) Mary's sitting quietly at Jesus' feet listening to his teaching stands in contrast to Martha's worrying about what to serve to eat and drink and the fact that Mary was not equally as concerned and so helping to prepare the food.
 - d) In 1 Corinthians 7:32-34 the word “anxious” is used to describe unmarried men and women who are “anxious” about spiritual things and how to serve God, while married men and women are “anxious” about worldly things and how to please their spouses.
 - e) In Philippians 2 Paul encourages the Philippians to emulate Jesus towards humility and service and to be lights in the world while living righteous lives without blemish in a crooked world. Similarly in 1 Corinthians 12 Paul enumerates a range of spiritual gifts from God that are meant for the service and benefit of the Church

body. Respecting one another in the body of Christ will be of benefit to all and will also be a light to the world.

- f) Paul learned how to be content in whatever situation he found himself. Even so, he was happy to learn that the Philippians were anxious about Paul's well-being. In being concerned about Paul and wanting to assist him in his work of evangelism, they supported Paul financially, unlike other churches.
4. In biblical studies, *semantic range* refers to the range of meanings and nuances associated with a specific Hebrew or Greek word. The same word can mean different things depending on the context in which it is used. To understand the meaning of "anxious" according to the inspired author's original intent, context always has priority over lexical definitions. The semantic range for the meaning of *merimnaō* (anxious) includes: be anxious, care for, worry about, show interest in, be concerned about, to concern one's self.
5. In Matthew 6:25, "be anxious" would be better represented in its context by the word "worry." We are told that just as God concerns himself with the birds of the air (worries about the birds) and provides for them, so we need not worry about these necessities since God will also provide for us.
6. I don't have access to Verbrugge's *New International Dictionary of New Testament Theology*.

Assignment 9-3

1. hagah
2. Hagah (meditate) appears 25 times in the ESV translation of the Old Testament.
3. The list of meanings for "meditate" include: to moan, growl, utter, muse, mutter, meditate, devise, plot, speak.
The semantic range for "meditate" includes: groan, moan, sigh, utter, speak, meditate, muse, imagine, devise.
4. In Joshua 1:8 the words "meditate" and "muse" both appropriately define what the context is saying. To "muse" is to be absorbed in thought or reflection, something appropriate to the study of Scripture. Then again, one biblical definition of "meditate" is to "focus one's mind for a period of time, in silence or with the aid of chanting, for religious or spiritual purposes." Both words provide an appropriate sense to the text of Joshua 1:8 but perhaps "meditate" is more appropriate given that Joshua is told that "This Book of the Law shall not depart from your mouth," suggesting the need to "speak," "utter," or "mutter" while reading and reflecting on Scripture.
5. I don't have access to Verbrugge's *New International Dictionary of New Testament Theology*.

Assignment 9-4

1. It's important to study this word "trials" so that we can understand exactly what it implies or describes in its context.

2. The semantic range of the word “*peirasmos*” (trials, temptations) includes: test, trial, temptation, experience, affliction, and calamity.
3. Here the word “trials” would be better translated as “temptations,” something that all of humanity experiences even when they do not experience trials, difficulties, calamities or afflictions.

Assignment 9-5

1. It’s important to study this word “sick” (*astheneō*) so that we can understand exactly what it implies or describes in its context, especially as the word “*kamnō*” (weary, sick, tired) in v.15 is also translated as “sick.”
2. The semantic range of the word “*astheneō*” (sick, ill) includes: sick, weak, unhealthy, be in need, impotent, diseased.
3. The word “sick” (*astheneō*) in James 5:14 appears to describe someone who is sick and so is in poor health through sickness. Such a person would be weary or tired (*kamnō*, v.15) because of their sickness. However, the use of *astheneō* appears to suggest quite a seriously debilitated person rather than someone with just a minor headache.

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As always, Mike, excellent work.