

## Lesson 11

# Using Bible Study Tools

In the last course you began to see the importance of using some valuable Bible study tools. A Bible dictionary or encyclopedia can help you understand historical and cultural information vital to a proper understanding of the text. These are used in the same way you would use any other dictionary or encyclopedia. Bible commentaries are also useful for studying Scripture. Some commentaries cover the entire Bible in one volume, others may have ten or more volumes, each covering a different book or group of books in the Bible. If you have ready access to a large library with many commentary sets, you have a wealth of information at your fingertips. But most of us aren't that fortunate. To buy a set of commentaries can sometimes be expensive, so we want to explore in this lesson some inexpensive alternatives.

### **Bible Translations**

English translations of the Bible (or some other language if English is not your native language) are essential for Bible study unless you are proficient in the original languages (Greek and Hebrew). Dozens of translations and paraphrases are in print, which can be quite confusing when you're trying to find a Bible to study. The original King James Version was translated in 1611, so the English can be rather difficult, but the New King James Version recently published is much more readable. Other popular versions include the New American Standard Bible (a good word-for-word translation from the original Greek and Hebrew), the New International Version (a less literal translation that attempts to translate the original meaning instead of every word) and the Living Bible (a paraphrase based on the King James Bible, similar to an individual's commentary).

When you are looking for a Bible you should always read the introduction first. It should tell you who did the translation work or where to get a list of contributing scholars. Always be careful with a Bible translated by a single individual (or when no information is given on who did the translation work). It might be very sound, but a translation done by a group of scholars ensures accuracy and textual integrity.

It is often beneficial to have several translations of the Bible to compare. This is an effective way to do Bible study, because you begin to see how different scholars interpret the same verse. For instance, look up Romans 12:1 in your Bible. Now compare these versions:

KJV — “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies as a living sacrifice, holy, acceptable unto God, which is your reasonable service.”

NASB — “I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual act of worship.”

NIV — “Therefore, I urge you, brothers, in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God — this is your spiritual act of worship.”

TLB — “And so, dear brothers, I plead with you to give your bodies to God. Let them be a living sacrifice, holy — the kind he can accept. When you think of what he has done for you, is this too much to ask?”

Did reading the same verse in different versions help you to understand this verse more clearly? In what ways?

Comparing Bible versions also helps us avoid error. We might have initially misinterpreted Romans 12:1 in the NASB or KJV to mean that we offer our bodies *by means of* God’s mercy (meaning that God somehow does it for us). The NIV helps us understand that it is in view of His mercy, but in case you misunderstand the phrase and think “in view of” means “while God is watching,” you can see from the Living Bible that it means “considering God’s mercy and all that He’s done for us, isn’t that the least we should do?” The KJV brings out the interesting parallel between spiritual acts of service and “reasonable service.”

Your Bible is your most valuable tool. Many of the popular versions are available as study Bibles. A study Bible often contains outlines of each book in the Bible along with historical backgrounds, maps, charts and notes on individual verses at the bottom of each page. Sometimes verse notes can be doctrinally slanted (since the author is expressing his own opinion as to the meaning of a particular verse), so great care should always be taken when studying those notes. Scripture must always be the final authority.

## Marginal References

In many study Bibles you will find a list of “marginal references” (or “cross-references”) in a column in the center of the page or on one side. The marginal references list other Bible verses that contain a particular word or phrase found in each verse. Examine the following copy of a partial page from *The NIV Study Bible* (from page 1736).

<h2>1 CORINTHIANS 1:19</h2>		
<p>ness<sup>h</sup> to those who are perishing,<sup>i</sup> but to us who are being saved<sup>j</sup> it is the power of God.<sup>k</sup> <sup>19</sup>For it is written:</p> <p>“I will destroy the wisdom of the wise; the intelligence of the intelligent I will frustrate.”<sup>c</sup> <sup>l</sup></p> <p><sup>20</sup>Where is the wise man?<sup>m</sup> Where is the scholar? Where is the philosopher of this age?<sup>n</sup> Has not God made foolish<sup>o</sup> the wisdom of the world? <sup>21</sup>For since in the wisdom of God the world<sup>p</sup> through its wisdom did not know him, God was pleased through the foolishness of what was preached to save<sup>q</sup> those who believe.<sup>r</sup> <sup>22</sup>Jews demand miraculous signs<sup>s</sup> and Greeks look for wisdom, <sup>23</sup>but we preach Christ crucified:<sup>t</sup> a stumbling block<sup>u</sup> to Jews and foolishness<sup>v</sup> to Gentiles, <sup>24</sup>but to those whom God has called,<sup>w</sup> both Jews and Greeks, Christ the power of God<sup>x</sup> and the wisdom of God.<sup>y</sup> <sup>25</sup>For the foolishness<sup>z</sup> of God is wiser than man’s wisdom, and the weakness<sup>a</sup> of God is stronger than man’s strength.</p>	<p>1:18 <sup>h</sup>ver 21,23, 25; 1Co 2:14  <sup>i</sup>2Co 2:15; 4:3;  2Th 2:10  <sup>j</sup>Ac 2:47 <sup>k</sup>ver 24;  Ro 1:16  1:19 <sup>l</sup>Isa 29:14  1:20 <sup>m</sup>Isa 19:11,  12 <sup>n</sup>1Co 2:6,8;  3:18; 2Co 4:4;  Gal 1:4 <sup>o</sup>ver 27;  Job 12:17;  Isa 44:25; Jer 8:9;  Ro 1:22;  1Co 3:18,19  1:21 <sup>p</sup>ver 27,28;  1Co 6:2; 11:32  <sup>q</sup>S Ro 11:14  <sup>r</sup>S Ro 3:22  1:22  <sup>s</sup>S Mt 12:38;  S Jn 2:11; S 4:48  1:23 <sup>t</sup>1Co 2:2;  Gal 3:1  <sup>u</sup>S Lk 2:34 <sup>v</sup>S ver 18  1:24 <sup>w</sup>S Ro 8:28  <sup>x</sup>ver 18; Ro 1:16  <sup>y</sup>ver 30; S Col 2:3  1:25 <sup>z</sup>S ver 18  <sup>a</sup>2Co 13:4  1:26 <sup>b</sup>S Ro 8:28  <sup>c</sup>ver 20  1:27 <sup>d</sup>Jas 2:5  <sup>e</sup>ver 20; Ro 1:22;  1Co 3:18,19  1:28 <sup>f</sup>Ro 4:17  1:29 <sup>g</sup>Eph 2:9  1:30 <sup>h</sup>S Ro 16:3</p>	<p>shame the strong. <sup>28</sup>He chooses things of this world and things—and the things that nullify the things that are, <sup>29</sup>so may boast before him. <sup>30</sup>It is him that you are in Christ Jesus become for us wisdom from our righteousness,<sup>i</sup> holiness, redemption.<sup>k</sup> <sup>31</sup>Therefore, as “Let him who boasts before the Lord.”<sup>d</sup> <sup>l</sup></p> <p><b>2</b> When I came to you, but I did not come with eloquent wisdom<sup>m</sup> as I proclaimed to many about God.<sup>e</sup> <sup>2</sup>For I resolved nothing while I was with you Christ and him crucified.<sup>n</sup> <sup>3</sup>I came in weakness<sup>p</sup> and fear, and trembling.<sup>q</sup> <sup>4</sup>My message and things were not with wise and clever words,<sup>r</sup> but with a demonstration of the Spirit’s power,<sup>s</sup> so that you might not rest on men’s wisdom, but on the power.<sup>t</sup></p>

Let’s say we want to study 1 Corinthians 1:23. The verse begins, “...but we preach Christ crucified...” After the word “crucified” you see a small letter “t” above the line. In the marginal reference you first look for 1:23 (the verse you are studying), then find the letter “t.” What verses are listed after the t?

Look up the verses and write down what you learn from them that applies to 1 Corinthians 1:23.

1 Corinthians 2:2

Galatians 3:1

The next phrase, “a stumbling block,” is marked with the superscript “*u*.” Can you find the corresponding verse in the marginal references? Look it up and write down your insights.

Luke 2:34

The final reference is found after the word “foolishness” and refers you back to verse 18 in the same book and chapter. When you study a verse using marginal references, you should look up the corresponding verses and then look up the marginal references listed for each of those references, too. In this way you can begin to see how concepts in the Bible are linked together and can learn a great deal about ideas and doctrines. This is one of the easiest and most rewarding ways to study Scripture.

Answer the following questions based on the information from *The NIV Study Bible* found on page eighty-two. What Old Testament verse is quoted in 1 Corinthians 1:19? (Write the name of the book, chapter and verse.) \_\_\_\_\_ What verses would you look up to find out more about the “philosopher of this age” in 1 Corinthians 1:20?

What other verse might help explain what Paul means when he speaks of the “weakness of God” in 1 Corinthians 1:25?

## Concordances

A concordance is an orderly list of every word in the Bible (except words that are too common, such as “the” or “a”) followed by a list of every verse in the Bible that contains that word. There are computer software programs that can search the entire Bible for a specific word in a matter of seconds, but you needn’t have a computer to use this highly effective



means of in-depth Bible study. Two of the oldest and most popular concordances, *Young's* and *Strong's*, are available for a very low cost. Both of these are based on the words used in the King James Bible, so it is imperative that you have access to the KJV if you intend to use either of these concordances. Concordances are also available in other versions (such as the NASB and the NIV), but they are much more expensive.

In order to learn to use a concordance, let's look again at 1 Corinthians 1:23. Suppose we want to study the word "stumbling block" to find out what it really means. All we need to do is look up "stumbling block" in our concordance. Find the word in the following portion of *Strong's Exhaustive Concordance* and find our study verse.

**strongly**  
Ezr 6: 3 the foundations thereof be s' laid;

**strove** See also STRIVED.  
Ge 26: 20 Esek; because they s' with him. \*6229  
21 another well, and s' for that also; 7378  
22 another well;...for that they s' not; "

**Ex** 2: 13 men of the Hebrews s' together; 5327  
**Le** 24: 10 of Israel s' together in the camp;  
**Nu** 20: 13 children of Israel s' with the Lord; 7378  
26: 9 who s' against Moses and against 5327  
9 when they s' against the Lord; "

**2Sa** 14: 6 they two s' together in the field, "  
**Ps** 60: title when he s' with Aram-naharaim "  
**Da** 7: 2 four winds of the heaven s' upon \*1519  
**Joh** 6: 52 Jews...s' among themselves, 3164  
**Ac** 7: 26 he showed himself...as they s',  
23: 9 the Pharisees' part arose, and s', 1264

**strowed** See also STRAWED.  
2Ch 34: 4 s' it upon the graves of them that 2236

**struck** See also STRAKE; STRICKEN.  
1Sa 2: 14 And he s' it into the pan, or kettle, 5221  
2Sa 12: 15 the Lord s' the child that Uriah's 5062  
20: 10 the ground, and s' him not again; 8138  
2Ch 13: 20 and the Lord s' him, and he died. \*5062  
Mt 26: 51 s' a servant of the high priest's, \*3960  
Lu 22: 64 him, they s' him on the face, \*5180  
Joh 18: 22 s' Jesus with the palm of his 1325, 4475

**struggled**  
Ge 25: 22 children s' together within her; 7533

**stubble**  
Ex 5: 12 to gather s' instead of straw. 7179  
15: 7 wrath, which consumed them as s'. "  
Job 13: 25 and wilt thou pursue the dry s'?  
21: 18 They are as s' before the wind, 8401  
41: 28 slingstones are turned...into s'. 7179  
29 Darts are counted as s': he "

**Ps** 83: 13 wheel; as the s' before the wind. "  
**Isa** 5: 24 as the fire devoureth the s', and "  
33: 11 chaff, ye shall bring forth s': "  
40: 24 shall take them away as s'. "  
41: 2 sword, and as driven s' to his bow. "  
47: 14 Behold, they shall be as s'; the fire "  
**Jer** 13: 24 scatter them as the s' that passeth "  
**Joe** 2: 5 flame of fire that devoureth the s', "

**stumbled**  
1Sa 2: 4 that s' are girded with strength. 3782  
1Ch 13: 9 to hold the ark; for the oxen s'. 8068  
Ps 27: 2 eat up my flesh, they s' and fell. 3782  
Jer 46: 12 man hath s' against the mighty,  
Ro 9: 32 they s' at that stumblingstone; 4350  
11: 11 Have they s' that they should fall? \*4417

**stumbleth**  
Pr 24: 17 thine heart be glad when he s': \*3782  
Joh 11: 9 man walk in the day, he s' not, 4350  
10 if a man walk in the night, he s', "  
Ro 14: 21 any thing whereby thy brother s', "

**stumbling** See also STUMBLINGBLOCK; STUMBLINGSTONE.  
Isa 8: 14 for a stone of s' and for a rock of 5063  
57: 14 take up the s' block out of the way 4383  
1Pe 2: 8 And a stone of s', and a rock of 4343  
1Jo 2: 10 there is none occasion of s' in him. 4625

**stumblingblock** See also STUMBLINGBLOCKS.  
Le 19: 14 deaf, nor put a s' before the blind, 4383  
Isa 57: 14 [in some editions] s' out of the way "  
Eze 3: 20 iniquity, and I lay a s' before him, "  
7: 19 because it is the s' of their iniquity, "  
14: 3 put the s' of their iniquity before "  
4, 7 and putteth the s' of his iniquity "  
Ro 11: 9 made a snare, and a trap, and a s', 4625  
14: 13 no man put a s' or an occasion to 4343  
1Co 1: 23 unto the Jews a s', and unto the 4625  
8: 9 become a s' to them that are weak. 4343  
Re 2: 14 to cast a s' before the children of 4625

**stumblingblocks**  
Jer 6: 21 I will lay s' before this people, 4383  
Zep 1: 3 sea, and the s' with the wicked; 4384

**stumblingstone**  
Ro 9: 32 For they stumbled at that s'; \*3037, 4343  
33 I lay in Zion a s' and rock of \* "

**stump**  
1Sa 5: 4 only the s' of Dagon was left to him.  
Da 4: 15 leave the s' of his roots in the 6136  
23 yet leave the s' of the roots thereof "  
26 to leave the s' of the tree roots; "

**Suah** (su'-ah)  
1Ch 7: 36 S', and Harnepher, and Shual, 5477

A portion of the verse is written out so you can be sure you have the right one. In the King James Version it reads, "unto the Jews a stumbling block, and unto the..." The word "stumbling block" is left out and only its first letter is included.

4623. **σιωπάω** *siōpaō*, *see-o-pah'-o*; from **σιωπή** *siōpē* (silence, i.e. a hush; prop. muteness, i.e. involuntary stillness, or inability to speak; and thus differing from 4602, which is rather a voluntary refusal or indisposition to speak, although the terms are often used synonymously); to be dumb (but not deaf also, like 2974 prop.); fig. to be calm (as quiet water):—dumb, (hold) peace.

4624. **σκανδαλίζω** *skandalizō*, *skan-dal-id'-zo* ("scandalize"); from 4625; to entrap, i.e. trip up (fig. stumble [trans.] or entice to sin, apostasy or displeasure):—(make to) offend.

4625. **σκάνδαλον** *skandalon*, *skan'-dal-on* ("scandal"); prob. from a der. of 2578; a trap-stick (bent sapling), i.e. snare (fig. cause of displeasure or sin):—occasion to fall (of stumbling), offence, thing that offends, stumblingblock.

4626. **σκάπτω** *skaptō*, *skap'-to*; appar. a prim. verb; to dig:—dig.

4627. **σκάφη** *skaphē*, *skaf'-ay*; a "skiff" (as if dug out), or yawl (carried aboard a large vessel for landing):—boat.

4628. **σκέλος** *skēlōs*, *skel'-os*; appar. from **σκέλλω** *skēllō* (to parch; through the idea of leanness); the leg (as lank):—leg.

Each word in the concordance is given a number in order to help you to discover the meaning of the word in its original language and to help you find other verses containing the same Greek or Hebrew word. What is the number listed for "stumbling block" in 1 Corinthians 1:23? \_\_\_\_\_

In the back of your concordance are two dictionaries: a Hebrew and Chaldean dictionary for Old Testament words and a Greek dictionary for New Testament words. Each of these words is also numbered. You should note that the numbers for New Testament words are *italicized* so you don't somehow confuse the two dictionaries. Look up the number for our study verse in the portion of the Greek dictionary from *Strong's* at the left. The dictionary tells us the word used in our verse is the word *skandalon*, and

it means a snare or, in a figurative sense, a cause of displeasure or sin. The word just above 4625 is the verb *skandalizo*, which is taken from *skandalon*. It means, "to entrap, trip up or entice to sin." So, now we know that the preaching of Christ as crucified is a snare to Gentiles, something that causes their displeasure or sin. But in order to truly understand the usage of the word "stumbling block," we must see how other verses in the Bible use that same word.

Did you notice the em-dash (—) near the end of the definition? Every word after that dash is another way the same word (*skandalon*) is translated in the King James Version. In order to find every occurrence of *skandalon* in the New Testament, we must first look up other verses under the original heading ("stumbling block") that have the same Strong's number. Look back on page five. What other verses use the word *skandalon* (number 4625)? \_\_\_\_\_

What do you learn about the word "stumbling block" from these verses?

Romans 11:9



## Revelation 2:14

Next, you must look up each of the words after the em-dash and find every verse listed under each one that has the same Strong's number (4625). Let's begin with the first one, "occasion to fall." When using a concordance, it is always easiest to look up the least common word, since it will contain fewer references. In this case, we would look up the word "occasion." Can you find all the New Testament references that contain the word *skandalon* in the portion of *Strong's Exhaustive Concordance* below?

Ex 31:16 o' the sabbath throughout their 6213	Heb 9:12 o' eternal redemption for us. 2174
34:11 O' thou that which I command 8104	11: 2 by it the elders o' a good report. *3140
22 thou shalt o' the feast of weeks, 6213	4 o' witness that he was righteous. *
Le 19:26 ye use enchantment, nor o' times.*6049	33 o' promises, stopped the mouths of 2018
37 shall ye o' all my statutes, and 8104	39 o' a good report through faith, *3140
Nu 28: 2 shall ye o' to offer unto me in their "	1Pe 2:10 of God: which had not o' mercy, 1658
De 5:32 shall o' to do therefore as the Lord "	10 but now have o' mercy.
6: 3 O Israel, and o' to do it; that it "	2Pe 1: 1 that have o' like precious faith 2975
25 o' to do all these commandments "	obtaineth
8: 1 commandments...shall ye o' to do, "	Pr 12: 2 A good man o' favour of the Lord:*6329
11:32 ye shall o' to do all the statutes "	18:22 thing, and o' favour of the Lord.
12: 1 which ye shall o' to do in the land, "	obtaining
28 O' and hear all these words which "	2Th 2:14 to the o' of the glory of our Lord 4047
32 soever I command you, o' to do it: "	occasion See also OCCASIONED; OCCASIONS.
15: 5 to o' to do all these commandments "	Ge 43:18 that he may seek o' against us, and 1556
16: 1 O' the mouth of Abih, and keep the "	J'g 9:33 do to them as thou shalt find o'. 4672
12 thou shalt o' and do these statutes. "	14: 4 sought an o' against...Philistines: 8385
13 shalt o' the feast of tabernacles *6213	1Sa 10: 7 thee, that thou do as o' serve thee; 4672
17:10 thou shalt o' to do according to all 8104	2Sa 12:14 given great o' to the enemies of the
24: 8 of leprosy, that thou o' diligently, "	Ezr 7:20 which thou shalt have o' to bestow, 5308
8 them, so ye shall o' to do. "	Jer 2:24 in her o' who can turn her away? 8385
28: 1 to o' and to do...his commandments "	Eze 18: 3 have o' any more to use this proverb
13 thee this day, to o' and to do them: "	Da 6: 4 sought to find o' against Daniel 5931
15 to o' to do all his commandments "	4 they could find none o' nor fault; "
58 wilt not o' to do all the words of "	6 not find any o' against this Daniel, "
81:12 o' to do all the words of this law: "	Ro 7: 8, 11 taking o' by the commandment, 874
82:46 command your children to o' to do, "	14:13 or an o' to fall in his brother's way. 4625
Jos 1: 7, 8 thou mayest o' to do according to "	2Co 5:12 give you o' to glory on our behalf, 874
J'g 13:14 all that I commanded her let her o' "	8: 8 by o' of the forwardness of others,*1228
1Ki 20:33 Now the men did diligently o' *5172	11:12 cut off o' from them which desire o'; 874
2Ki 17:37 ye shall o' to do for evermore; 8104	Ga 5:13 use not liberty for an o' to the flesh, "
21: 8 only if they will o' to do according "	1Ti 5:14 give none o' to the adversary to "
2Ch 7:17 and shalt o' my statutes and my "	1Jo 2:10 is none o' of stumbling in him. 4625
Ne 1: 5 him and o' his commandments: *	occasioned
10:29 to o' and do all the commandments *	1Sa 22:22 o' the death of all the persons 5437
Ps 105:45 That they might o' his statutes, *	occasions
107:43 is wise, and will o' these things, *	De 22:14 And give o' of speech against her,*5949
119:34 I shall o' it with my whole heart. *	17 hath given o' of speech against her, *
Pr 23:26 and let thine eyes o' my ways. *5341	Job 33:10 Behold, he findeth o' against me, 8569
Jer 8: 7 the swallow o' the time of their 8104	occupation
Eze 20:18 neither o' their judgments, nor "	Ge 46:33 and shall say, What is your o'? 4639
37:24 and o' my statutes, and do them. "	47: 3 unto his brethren, What is your o'? "
Ho 13: 7 as a leopard by the way will I o' *7789	Jon 1: 8 What is thine o'? and whence 4899
Jon 2: 8 They that o' lying vanities forsake *8104	Ac 18: 3 by their o' they were tentmakers.*5078
M't 23: 3 whatsoever they bid you o', that *5088	19:25 together with the workmen of like o'.
3 that o' and do; but do not ye "	
28:20 Teaching them to o' all things "	
Ac 16:21 to receive, neither to o', being 4160	

Look up each verse and write down your insights.

Romans 14:13



## 1 John 2:10

The other translations you found when you looked up 4625 in the Greek dictionary are: "offence" and "thing that offends." (You already looked up the final translation for the Greek word *skandalon*, "stumbling block.") Below, find all the verses listed under "offence" and "offend" that use the word *skandalon*. Then look up each of the references in your Bible. What do these verses say about our word *skandalon*? How do they relate to 1 Corinthians 1:23?

<p>17 many as trade by sea, stood afar o', "</p> <p><b>offence</b> See also OFFENCES.</p> <p>1Sa 25: 31 thee, nor o' of heart unto my lord, 4388</p> <p>Isa 8: 14 a rock of o' to both the houses of</p> <p>Ho 5: 15 till they acknowledge their o', and 816</p> <p>M't 16: 23 Satan: thou art an o' unto me: *4625</p> <p>18: 7 that man by whom the o' cometh! "</p> <p>Ac 24: 16 conscience void of o' toward God, 677</p> <p>Ro 5: 15 not as the o', so also is the free *3200</p> <p>15 through...o' of one many be dead, * "</p> <p>17 if by one man's o' death reigned * "</p> <p>18 as by the o' of one judgment came * "</p> <p>20 entered, that the o' might abound. * "</p> <p>9: 33 a stumblingstone and rock of o': 4625</p> <p>14: 20 for that man who eateth with o'. 4348</p> <p>1Co 10: 32 Give none o', neither to the Jews, * 677</p> <p>2Co 8: 3 Giving no o' in any thing, that the *4349</p> <p>11: 7 committed an o' in abasing myself *266</p> <p>Ga 5: 11 then is the o' of the cross ceased. *4625</p> <p>Ph'p 1: 10 and without o' till the day of Christ; 677</p> <p>1Pe 2: 8 of stumbling, and a rock of o', 4625</p> <p><b>offences</b></p> <p>Ec 10: 4 for yielding pacifieth great o'. 2399</p> <p>M't 18: 7 Woe unto the world because of o'! *4625</p> <p>7 for it must needs be that o' come * "</p> <p>Lu 17: 1 impossible but that o' will come: * "</p> <p>Ro 4: 25 Who was delivered for our o', and *3900</p> <p>6: 16 the free gift is of many o' unto * "</p> <p>16: 17 them which cause divisions and o' *4625</p> <p><b>offend</b> See also OFFENDED.</p> <p>Job 34: 31 I will not o' any more: 2254</p> <p>Ps 73: 15 I should o' against the generation *898</p> <p>119: 165 law: and nothing shall o' them. *4383</p> <p>Jer 2: 3 all that devour him shall o'; evil * 816</p> <p>50: 7 We o' not, because they have sinned! "</p> <p>Ho 4: 15 play the harlot, yet let not Judah o'; "</p> <p>Hab 1: 11 he shall pass over, and o', imputing * "</p> <p>M't 5: 29 If thy right eye o' thee, pluck it *4624</p> <p>30 If thy right hand o' thee, cut it off, * "</p> <p>13: 41 of his kingdom all things that o', *4625</p> <p>17: 27 lest we should o' them, go thou to *4624</p> <p>18: 6 shall o' one of these little ones * "</p> <p>8 If thy hand or thy foot o' thee, cut * "</p> <p>9 And if thine eye o' thee, pluck it * "</p> <p>M'r 9: 42 shall o' one of these little ones * "</p> <p>43 And if thy hand o' thee, cut it off: * "</p> <p>45 And if thy foot o' thee, cut it off: * "</p> <p>47 And if thine eye o' thee, pluck it * "</p> <p>Lu 17: 2 should o' one of these little ones. * "</p> <p>Joh 6: 61 said unto them, Doth this o' you? * "</p> <p>1Co 8: 13 If meat make my brother to o', * "</p> <p>13 lest I make my brother to o'. * "</p> <p>Jas 2: 10 the whole law, yet o' in one point. *4417</p> <p>3: 2 For in many things we o' all. * "</p> <p>2 If any man o' not in word, the * "</p> <p><b>offended</b></p> <p>Ge 20: 9 what have I o' thee, that thou *2398</p>	<p>4: 14 shall o' a young bullock for the sin, "</p> <p>5: 8 who shall o' that which is for the sin "</p> <p>10 o' the second for a burnt offering, 6218</p> <p>6: 14 Aaron shall o' it before the Lord, 7126</p> <p>20 which they shall o' unto the Lord in "</p> <p>21 shalt thou o' for a sweet savour "</p> <p>22 is anointed in his stead shall o' it: 6213</p> <p>7: 3 he shall o' of it all the fat thereof; 7126</p> <p>11 which he shall o' unto the Lord. "</p> <p>12 If he o' it for a thanksgiving, then "</p> <p>12 o' with the sacrifice of thanksgiving "</p> <p>13 o' for his offering leavened bread "</p> <p>14 o' one out of the whole oblation "</p> <p>25 men o' an offering made by fire unto "</p> <p>38 to o' their oblations unto the Lord, "</p> <p>9: 2 and o' them before the Lord.</p> <p>7 o' thy sin offering, and thy burnt 6213</p> <p>7 o' the offering of the people, and "</p> <p>12: 7 Who shall o' it before the Lord, 7126</p> <p>14: 12 o' him for a trespass offering, and "</p> <p>19 the priest shall o' the sin offering, 6213</p> <p>20 priest shall o' the burnt offering 5927</p> <p>30 shall o' the one of the turtledoves, 6213</p> <p>15: 15 And the priest shall o' them, the "</p> <p>30 shall o' the one for a sin offering. "</p> <p>16: 6 o' his bullock of the sin offering, *7126</p> <p>9 fell, and o' him for a sin offering. 6213</p> <p>24 forth, and o' his burnt offering, "</p> <p>17: 4 to o' an offering unto the Lord 7126</p> <p>5 which they o' in the open field, *2076</p> <p>5 o' them for peace offerings unto * "</p> <p>7 o' their sacrifices unto devils, * "</p> <p>9 to o' it unto the Lord; even that *6213</p> <p>19: 5 ye o' a sacrifice of peace offerings 2076</p> <p>5 Lord, ye shall o' it at your own will. "</p> <p>6 be eaten the same day ye o' it. 2077</p> <p>21: 6 bread of their God, they do o': 7126</p> <p>17 approach to o' the bread of his God. "</p> <p>21 nigh to o' the offerings of the Lord "</p> <p>21 nigh to o' the bread of his God. "</p> <p>22: 15 Israel, which they o' unto the Lord; 7311</p> <p>18 that will o' his oblation for all his *7126</p> <p>18 will o' unto the Lord for a burnt "</p> <p>19 Ye shall o' at your own will a male "</p> <p>20 a blemish, that shall ye not o': 7126</p> <p>22 ye shall not o' these unto the Lord, "</p> <p>23 thou o' for a freewill offering; 6213</p> <p>24 not o' unto the Lord that which 7126</p> <p>25 shall ye o' the bread of your God "</p> <p>29 when ye will o' a sacrifice of *2076</p> <p>29 the Lord, o' it at your own will. * "</p> <p>23: 8 shall o' an offering made by fire 7126</p> <p>12 ye shall o' that day when ye wave 6213</p> <p>16 shall o' a new meat offering unto 7126</p> <p>18 shall o' with the bread seven lambs * "</p> <p>25, 27, 36, 36, 37 o' an offering...by fire "</p> <p>27: 11 do not o' a sacrifice unto the Lord, "</p> <p>Nu 5: 25 the Lord, and o' it upon the altar: * "</p>
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Romans 9:33

Galatians 5:11

1 Peter 2:8

Matthew 13:41

In this case, since number *4624* comes from *4625*, you should also look up those references. How is the word used and what do you learn about the word *skandalon*?

Matthew 5:29, 30

Matthew 17:27

Matthew 18:6, 8, 9

Mark 9:42, 43, 45, 47

You have now almost completed an exhaustive study on the word *skandalon* in the New Testament. But there are other ways to use the concordance to gain an even better understanding of the word we chose. Look back at the Greek dictionary definition on page eighty-four. It tells us that this is where our word “scandal” comes from and then it says (in an abbreviated form) “probably from a derivative of 2578.” If we are good scholars, we will look up 2578 in our Greek dictionary to find the original root of the word we’re studying. See if you can find the definition from the portion of the Greek dictionary at the right.

What is the definition?

2573. **καλῶς kalōs**, *kal-ocē'*; adv. from 2570; *well* (usually mor.):—(in a) good (place), honestly, + recover, (full) well.

2574. **κάμηλος kamēlōs**, *kam'-ay-los*; of Heb. or. [1581]; a “camel”:—camel.

2575. **κάμινος kaminōs**, *kam'-ee-nos*; prob. from 2545; a furnace:—furnace.

2576. **καμνύω kammuō**, *kam-moo'-o*; for a comp. of 2596 and the base of 3466; to shut down, i.e. close the eyes:—close.

2577. **κάμνω kamnō**, *kam'-no*; appar. a prim. verb; prop. to *toil*, i.e. (by impl.) to *tire* (fig. *faint, sicken*):—faint, sick, be wearied.

2578. **κάμπτω kamptō**, *kamp'-to*; appar. a prim. verb; to *bend*:—bow.

2579. **κἄν kan**, *kan*; from 2532 and 1437; *and* (or *even*) *if*:—and (also) *if* (so much as), *if but*, at the least, though, yet.

2580. **Κανὰ Kana**, *kun-ah'*; of Heb. or. [comp. 7071]; *Cana*, a place in Pal.:—Cana.

2581. **Κανανίτης Kananitēs**, *kan-an-ee'-tace*; of Chald. or. [comp. 7087]; *zealous*; *Cananitēs*, an epithet:—Canaanite [*by mistake for a der. from 5477*].

A stumbling block was originally something that caused someone to bend or to bow.

To complete our study there is another necessary element. Look back at the listing in *Strong's* for “stumbling block” on page eighty-three. Notice that there are other New Testament words translated “stumbling block” that use a different Greek word — number 4348. The question a good Bible scholar asks is, “Why did the writer choose one particular Greek word over another?” We need to look up this other word and all the references to it in the New Testament to see how this word is different from *skandalon* (especially since it can be translated by some of the same words). Look up the definition for 4348 in the portion of the Greek dictionary on the following page.

Since the definition of *proskomma* is very similar (except that it includes the connotation of apostasy), it will help us to understand it better by looking up the references

and noting how this word is used differently from *skandalon*. [We should also look up 4349 and 4350, since they are closely related to 4348 (see definitions), but we'll forego that here because of space.] First, we look up the references under stumbling block. Can you find them on page eighty-three? What do you learn about this new word and how it differs from *skandalon*? Write your observations below.

Romans 14:13

1 Corinthians 8:9

4346. προσκλισις **prōsklisīs**, *pros'-klis-is*; from a comp. of 4314 and 2827; a leaning towards, i.e. (fig.) proclivity (*favoritism*):—partiality.

4347. προσκολλάω **prōskollāō**, *pros-kol-lah'-o*; from 4314 and 2853; to glue to, i.e. (fig.) to adhere:—cleave, join (self).

4348. πρόσκομμα **prōskomma**, *pros'-kom-mah*; from 4350; a stub, i.e. (fig.) occasion of apostasy:—offence, stumbling (-block, [-stone]).

4349. προσκοπή **prōskopē**, *pros-kop-ay'*; from 4350; a stumbling, i.e. (fig. and concr.) occasion of sin:—offence.

4350. προσκόπτω **prōskoptō**, *pros-kop'-to*; from 4314 and 2875; to strike at, i.e. surge against (as water); spec. to stub on, i.e. trip up (lit. or fig.):—beat upon, dash, stumble (at).

4351. προσκυλλω **prōskullō**, *pros-koo-lee'-o*; from 4314 and 2947; to roll towards, i.e. block against:—roll (to).

4352. προσκυνέω **prōskunēō**, *pros-koo-neh'-o*; from 4314 and a prob. der. of 2965 (mean. to kiss, like a dog licking his master's hand); to fawn or crouch to, i.e. (lit. or fig.) prostrate oneself in homage (do reverence to, adore):—worship.

Next, we look up the words following the em-dash, which are other ways the King James Version translates the same Greek word. There is only one other word listed — offence. Turn back to page eight and look up the word offence in the portion of *Strong's* provided for you. Look up the verses using 4348 and 4349 and write out your observations below.

Romans 14:20

2 Corinthians 6:3

As you begin to use this method of Bible study in your daily devotions, you will find words much richer in meaning than the one we chose to study. In some of your word studies you might need to look up dozens of verses in order to understand the full



meaning of a word or the verse. It gets easier the more you practice, so don't give up without trying at least a few word studies on your own.

### **A Note for Those of You Who Use Digital Concordances**

The Internet is wonderful for finding verses that use the same word, but many of the popular sites don't give you the level of insight that you get from a concordance. You could be comparing two words that are the same in English but different in the original language! However, you can find Strong's online here: <http://biblehub.com/strongs.htm>. Type in the word you're looking for and follow the same directions as above for finding other occurrences of the same word. You'll need to scroll down to the section titled "Strong's Exhaustive Concordance" in order to properly conduct your word study as outlined above.

### **Studying Parallel Passages**

Many passages in the Bible are repeated and are called "parallel passages." Some study Bibles will include a list of the parallel passages under subtitles of paragraphs. If not, you will learn to discover them on your own — you'll probably stumble into them during one of your word studies with *Strong's Exhaustive Concordance*. Since many of the stories and parables in the Gospels are repeated in more than one Gospel account, a *Harmony of the Gospels* can be valuable. A complete Harmony can be purchased from a local bookstore or you may even have an abbreviated one in the back of your study Bible. A *Harmony of the Gospels* places all four Gospel accounts side by side in chronological order to help you see how they fit together. Similar passages become readily apparent. Parallel passages are important because they can clarify unclear passages. Look up the following sets of parallel passages. How do they differ in the information they offer and in what ways are they similar?

Matthew 10:34-39 / Luke 12:51-53

Matthew 19:1-9 / Mark 10:1-12