

SAMPLE WORD STUDY
NOTE: These are excerpts only.

ἐργαζομαι: (“ergazomai”, to work)

1. Etymology: It is from a primary but obsolete word, ἔργω (ergo) meaning to *toil, work*.
2. Dictionary meaning:
 - a. (Baur/Arndt/Gingrich) – *work, be active, do, accomplish, carry out, practice, perform, officiate at, bring about, give rise to.*
 - b. (Louw/Nida) – *“engage in an activity involving considerable expenditure of effort.*
 - c. (Thayer’s) – *“opposite of inactivity or idleness”*
 - d. Websters (1828 edition) *action, motion, to produce effects.*
3. Cross reference: See separate sheet.

ἔργον: (“ergon” work, deed)

1. Etymology: Same as above.
2. Dictionary meaning.
 - a. (Baur/Arndt/Gingrich) – *deed, action, manifestation, practical proof, accomplishment, work, occupation, task, product (that which is brought into being by work), think, matter.*
 - b. (Friberg) – *workmanship, activity, undertaking.*
 - c. (Thayer) – *business, employment, that with which anyone is occupied, anything accomplished by hand, art, industry, act, thing done.*
3. Cross references: See separate sheet.

συνεργέω: (“sunergeo” wrought with)

1. Etymology:
2. Dictionary:
 - a. (Baur/Arndt/Gingrich) – *work together with, cooperate, help.*
 - b. (Fiberg) – *join together, unite with.*
 - c. (Louw-Nida) – *engage in an activity together with, to be active together with.*
 - d. (Thayer’s) – *partner in labor, put forth power together with, assist.*
3. Crosse references:
 - Mark 16:20 – Christ worked with (through the filling of the Spirit) the apostles after His ascension.
 - Romans 8:28 – all elements of our lives work together for the good purpose of God.
 - I Corinthians 16:16 – people working with Paul in preaching the Scriptures.
 - II Corinthians 6:1 – Paul characterizes his ministry as working together with Christ.

Word Studies Cross References

Items in bold blue were judged to have particular bearing on the focus of the study

ἐργάζομαι: Used 39 times in 37 verses in 19 forms.

Indifferent usage: - Matthew 21:28, 25:16
Luke 13:14
John 5:17, 6:30, 9:4
Acts 13:41, 18:3
I Corinthians 9:6
Ephesians 4:28
Colossians 3:23
I Thessalonians 2:9, 4:11
II Thessalonians 3:8, 10-12
Revelation 18:17

Working evil: Matthew 7:23
James 2:9 – working sin

Working good: Matthew 26:10 – good works specifically designated with adjective.
Mark 14:6 – same incident as above.
John 3:21 – God makes the determination whether works are good or evil.
6:28 – references working the work of God.
9:4 – references working for God.
Acts 10:35 – working righteousness specifically designated with adjective.
Romans 2:10 – working good specifically designated with adjective.
4:4 – working makes salvation a debt not a gift (idea of good works implied but not definitely stated).
4:5 – the one not working is given righteousness (implication is good works).
13:10 – one who loves does not work ill to others.
I Corinthians 4:12 – working in the ministry (implied not stated).
9:13 – people working as ministers in the temple.
16:10 – Timothy works the work of the Lord.
Galatians 6:10 – exhortation to “work/do” good (specifically stated by adjective).
Hebrews 11:33 – through (by means of) faith people worked righteousness.
II John 1:8 – references work completed in our walk with Christ.
III John 1:5 – implied reference to working good to brothers & sisters in Christ.

SYNONYM STUDY

I. Δέω

- A. Δέω is a morphologically transparent word coming from the stem, δε, which means “to bind” according to Metzger.
- B. The central meaning of δέω is “to tie or bind one thing or person to another either to secure them or keep someone prisoner”. Of the lexicons consulted, all of them, (BGD, Friberg, Louw-Nida, Liddell-Scott and Thayer), gave the definition to tie or bind together with the idea of imprisonment present in everyone but Louw-Nida.
- C. Tracking the diachronic usage of δέω we find very little deviation from the basic meaning to tie or imprison.
1. In the Classical Greek, Liddell-Scott give as examples both a literal and figurative usage of the word. Hephaistos asks Ares: “How could I put thee in bonds. . .”*(πῶς ἂν ἐγὼ σε δέδοιμι) in Homer’s Odyssey. The chorus in Euripides’ Hippolytus speak of the soul of a queen being “bound bedfast”*(δέδεταί ψυχά).
 2. In the Septuagint, δέω is most often used to translate רָבַח to “tie, bind or imprison”; as we see in Genesis 42:24 (τὸν Συμεὼν ἀπ’ αὐτῶν καὶ ἔδησεν αὐτὸν) “. . . Simeon from them and bound him”. Δέω is also used to translate רָשָׁע to “league together or conspire”. II Kings 12:20 (καὶ ἔδησαν παντὰ σὺνδεσμὸν) “. . . and made a conspiracy”, with the idea of binding themselves together in a common purpose.
 3. The New Testament the basic idea is still dominant as seen in Revelation 20:2 (Σατανᾶς καὶ ἔδησεν αὐτὸν) “. . . Satan and bound him”.
- D. Looking further into the synchronistic usages in the New Testament, we find the basic meaning of δέω applied in the following figurative uses:
1. It is used physiologically of a woman unable to stand erect in Luke 13:16 (ταύτην δὲ θυγατέρα Ἀβραάμ οὐσαν ἣν ἔδησεν) “. . .and this daughter of Abraham being bound”.
 2. It is used spiritually in Acts 20:22 (καὶ νῦν ἰδοὺ ἐγὼ δεδεμένος τῷ πνεύματι) “and behold now I go bound in the Spirit” (See also Matt 16:19, 18:18).
 3. It is used of marriage in three instances:
 - a. Romans 7:2 (ἡ γὰρ ὑπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεταί νόμῳ) “For the woman which hath an husband is bound by the law so long as he liveth”.
 - b. I Corinthians 7:27 (δέδεσαι γυναικί μὴ ζητεῖ λύσιν·) “Art thou bound to a wife? Seek not to be loosed.”
 - c. I Corinthians 7:39 (Γυνὴ δέδεταί νόμῳ ἐφ’ ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς·) “The wife is bound by the law as long as her husband liveth”

II. Δουλόω

- A. Δουλόω is a morphologically transparent word from δοῦλος, which means “a slave” (whether entered into voluntarily or involuntarily). According to Metzger, both stem from the root, δο, “give”.
- B. The central meaning of δουλόω is to limit someone’s freedom for the purpose of work or service; to enslave or reduce to bondage. (Friberg, Louw-Nida, Liddell Scott, Thayer and BGD).
- C. Tracing the diachronic uses of δουλόω, the Classical usage of compelled service is illustrated by Liddell-Scott with the following quote from Euripides’ Suppliants: “. . .man enslaving his weaker brother”* (δουλούμεθ’ ἄνδρες ἄνδρα). The Septuagint uses δουλόω to translate עבד “work, serve” in Genesis 15:13 “and shall serve them” (καὶ δουλώσουσιν αὐτούς). The New Testament continues the same usage even in quoting the above passage in Genesis 15:13.
- D. Looking further into the synchronistic usages in the New Testament, δουλόω is used eight times.
 - 1. Three times it refers to enslavement to sin as in Galatians 4:3 “were in bondage under the elements of the world” (τὰ στοιχεῖα τοῦ κόσμου ἦμεν δεδουλωμένοι) [see also Titus 2:3 and II Peter 2:19].
 - 2. Twice it denotes service to God as in Romans 6:22 “and become servants to God” (δουλωθέντες δὲ τῷ θεῷ) [see also Romans 6:18].
 - 3. Twice it records the service of one person to another: I Corinthians 9:19 “have I made myself servant unto all” (πᾶσιν ἐμαυτὸν ἐδούλωσα) [see also Acts 7:6].
 - 4. Once it is used of marriage in I Corinthians 7:15 “is not under bondage” (οὐ δεδούλωται).

III. OVERLAP AND DISTINCTION OF Δέω & Δουλόω.

- A. The two words overlap in their basic meaning of being restrained or limited in free movement. This is the dominant and primary usage of both δέω and δουλόω through out the Classical, Septuagint and New Testament occurrences.
- B. The differences between these two word lies in this respect. Δέω is a more general term that denotes when a plurality of people or objects are bound together. Most often this is in respect to imprisonment but not always. Δουλόω is more specific, denoting compelled service to another individual or group.

*English translation provided through *Thesaurus Linguae Graecae* (www.stephanus.tlg.uci.edu) and *Perseus Digital Library* (www.perseus.tufts.edu)