

# Word Study G1384 *dokimos* approved

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**THIS SHOULD BE REVIEWED**

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## Introduction

### 2Ti 2:15 - Study to shew thyself approved unto God...

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing <sup>a</sup> the word of truth.

This word “approved” and it’s famous use in 2Ti 2:15 is what motivated me to write this word study article. My thinking is that we need to prove (a derivative of approved) not just that we get the theology <sup>b</sup> correct but that we can prove our authority. *Quo Warranto?! When asked this by anyone, be they principalities and powers <sup>c</sup> here on Earth, HaSatan or his agents, or even Elohim himself, we need to “shew” <sup>d</sup> ourselves i.e. show our authority.*

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<sup>a</sup> rightly dividing <sup>G3718</sup> *ortho-tomeho*, LXX H3474 *yashar*. KJC: only here.

<sup>b</sup> See **rule #13, Law over Theology** see “Marsing’s Rules and Key Definitions”, article #[501](#).

<sup>c</sup> **principalities and powers**: see “Eph-2-2-prince-of-the-power-of-the-air-is-Beelzebub-is-Lord-of-the-Flies-see-Mat-12-24”, article #[577](#); “Luk-12-10-11-Blaspheme-and-appearing-before-the-synagogues-magistrates-and-powers”, article #[293](#); “Word-Study-Principalities-G746-Arche-and-Power-Exousia-G1849”, article #[559](#).

<sup>d</sup> **Shew paristeemi** <sup>G3936</sup>, see “Word-Study-G3936-paristeemi-stood-present”, article #[605](#). ToDo expand on this by looking at it from a BCR perspective.

## Who are the workman? <sup>e</sup>

The context of the workman is “unto God”. That can only apply to the priest i.e. those who are citizens of the Kingdom of Priests ... Israel. If you accept the salvific work of Yeshua, who come but for the Lost Sheep of the House of Israel, then part of answering *Quo Warranto* is identification.

## G1384 dokimos

### δόκιμος

#### Thayer Definition:

- 1) accepted, particularly of coins and money. <sup>f</sup>
- 2) accepted, pleasing, acceptable

**Part of Speech:** adjective; from [G1380](#) .<sup>g</sup> , **Citing in TDNT:** 2:255, 183

**Total KJV Occurrences:** 7

approved, 6 [Rom 14:18](#), [Rom 16:10](#), [1Co 11:19](#), [2Co 10:18](#), [2Co 13:7](#), [2Ti 2:15](#)

tried, 1 [Jam 1:12](#)

LXX

<a href="#">H2212</a> zaqaq pu.	<a href="#">H2889</a> tahor	<a href="#">H3366</a> yeqar	<a href="#">H5674</a> avar	<a href="#">H6338</a> pazaz hoph.
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## Usage

Since this word isn't used a lot, I went ahead and listed <sup>h</sup> them here with some context.

ToDo: add commentary to these verses.

## Rom 14:16-19: He that serveth Messiah is acceptable to God, and approved of men

<sup>16</sup> Let not then your good be evil spoken of: <sup>17</sup> For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. <sup>18</sup> For he that in these things serveth Messiah *is* acceptable (*euarestos* <sup>G2101</sup>) to God, and approved of men. <sup>i</sup> <sup>19</sup> Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

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<sup>e</sup> CB Notes: workman. Greek. *ergates*. This word is translated "labourer ten times; "worker", or "workman", six times.

<sup>f</sup> Sounds like BCR: Biblical Commercial Redemption, and/or God's Economy.

<sup>g</sup> *dokeo* G1380; KJC 63

<sup>h</sup> [Rom 16:10 KJV](#) Salute Apelles approved in Christ. Salute them which are of Aristobulus' *household*.

<sup>i</sup> BCR: Accept for value return for value, 3 part administrative process. Regarding the military that is over the public, we are to go to peace and not to war which brings edification. Is the matter, the *res*, the thing causing the dispute.

## 1Co 11:17-19: Paul is chastises those who bring division in the congregation (church)

<sup>17</sup> Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse.

<sup>18</sup> For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. <sup>19</sup> For there must be also heresies among you, that they which are approved may be made manifest among you.<sup>j</sup>

## 2Co 10:13-18

<sup>13</sup> But we will not boast of things without *our* measure,<sup>k</sup> but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. <sup>14</sup> For we stretch not ourselves beyond *our measure*, as though we reached not unto you: for we are come as far as to you also in *preaching* the gospel of Christ: <sup>15</sup> Not boasting of things without *our* measure, *that is*, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, <sup>16</sup> To preach the gospel in the *regions* beyond you, *and* not to boast in another man's line of things made ready to our hand. <sup>17</sup> But he that glorieth, let him glory in the Lord. <sup>18</sup> For not he that commendeth himself is approved, but whom the Lord commendeth.<sup>l</sup>

## 2Co 13:3-8

<sup>3</sup> Since ye seek a proof of Messiah speaking in me, which to you-ward is not weak, but is mighty in you. <sup>4</sup> For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you. <sup>5</sup> Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Yeshua Messiah is in you, except ye be reprobates?<sup>m</sup> <sup>6</sup> But I trust that ye shall know that we are not reprobates. <sup>7</sup> Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates. <sup>8</sup> For we can do nothing against the truth, but for the truth.

## 2Ti 2:10-19

<sup>10</sup> Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Messiah Yeshua with eternal glory. <sup>11</sup> *It is* a faithful saying: For if we be dead with *him*, we shall also live with *him*: <sup>12</sup> If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us: <sup>13</sup> If we believe not, *yet* he abideth faithful: he cannot deny himself. <sup>14</sup> Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers. <sup>15</sup> **Study to shew thyself approved unto God**, a workman that needeth not to be ashamed, rightly dividing the word of truth. <sup>16</sup> But shun profane *and* vain babblings:<sup>n</sup> for they will increase unto more ungodliness. <sup>17</sup> And their word will eat as doth a

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<sup>j</sup> Paul is chastising those who bring division in the congregation.

<sup>k</sup> G280 ametros from G1 (as a negative particle) and G3358. KJC:4. measure, 2Co 10:13, 2Co 10:15; without, 2Co 10:13, 2Co 10:15

<sup>l</sup> The authority is the commandments of YHVH which is Torah.

<sup>m</sup> *adokimos* G96. KJC: 8 reprobate(s):6. Rom 1:28, 2Ti 3:8, Tit 1:16, 2Co 13:5-7; castaway, 1Co 9:27; rejected, 1 Heb 6:8

<sup>n</sup> **Vain Babblings:** Does this not apply to those that subscribe to a **conspiracy theory mindset**? Q. Where does this attitude lead? A. Ungodliness. It leads, to lack of faith, which leads to an evil report (Num 13:32, 14:37) and ultimately a path to death (the dark side).

canker: of whom is Hymenaeus and Philetus; <sup>18</sup> Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. <sup>19</sup> Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Messiah depart from iniquity.

## Jas 1:1-12

<sup>1</sup> James, a servant of God and of the Lord Yeshua Messiah, to the twelve tribes which are scattered abroad, greeting. <sup>2</sup> My brethren, count it all joy when ye fall into divers temptations; <sup>3</sup> Knowing *this*, that the trying of your faith worketh patience.<sup>o</sup> <sup>4</sup> But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing. <sup>5</sup> If any of you lack wisdom,<sup>p</sup> let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him. <sup>6</sup> But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. <sup>7</sup> For let not that man think that he shall receive any thing of the Lord. <sup>8</sup> A double minded man *is* unstable in all his ways. <sup>9</sup> Let the brother of low degree rejoice in that he is exalted: <sup>10</sup> But the rich, in that he is made low: because as the flower of the grass he shall pass away. <sup>11</sup> For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. <sup>12</sup> Blessed *is* the man that endureth temptation: for when he is tried (*dokimos* <sup>G1384</sup>) he shall receive the crown of life, which the Lord hath promised to them that love him.

## Appendix

### My e-Sword Notes on 2Ti 2:15

“dividing the word of truth”. This is where I feel my analytical skills are effective. Good analysis breaks down (divides) that which is complicated into simpler concepts. Note, simpler is very powerful, but it does not necessarily mean simplistic. What are we to divide, “the word of truth” i.e. the scripture. George Gordon talks about this (I think) as a goal of finding Torah as a Law form, when he refers to de-coding scripture into various Codes or (categories). This also reminds me of the OO book "Object Thinking" where a crucial part of creating objects, is where to do the division. I like to look at it from BCR (Biblical Commercial Redemption) or Torah law form perspective.

### Torah Equity

Could it be that “showing thyself approved” means being competent in law so that you can do God's work. You have to show that your competent means you have to show competency to the current trustees of your *Cestui Queue* trust that you can take over as trustee and/or gaining access to the assets of the trust. The purpose of the trustee is not for anything you fancy, but for God i.e. it has to be eleemosynary and in alignment with fixing this world according to the kingdom of El Shaddai.

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Or as Yoda would say...“Fear is the path to the dark side. Fear leads to anger. Anger leads to hate. Hate leads to suffering.”

<sup>o</sup> Get over it, you will be tested (Deu ch. 13). Accept it. Lean into it.

<sup>p</sup> The bible says Solomon was the wisest man and the wisdom he sought was how to judge his people, he sought the wisdom of law.

## **The Religions of Antinomian Christianity and Rabbinical Judaism**

When you study, it doesn't say to find someone else's studies to show approval unto God, but "shew thyself approved unto God...". It's seems clear to me that we are not to rely on other peoples studies that are contrary to Elohim's words which is the source of truth.

**without cause for shame.** Greek. *anepaischuntos*. Used only in 2Ti 2:15