

# VII. How to Deal with Words



How do we find  
the meaning of words?



Unless otherwise indicated, all English Scripture quotations are from the ESV® Bible (The Holy Bible, English Standard Version®), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.

Permission to reuse this file is granted under Creative Commons Attribution-ShareAlike 4.0 International: CC BY-SA 4.0. In addition, permission is given under GNU Free Documentation License, reproduced on subsequent pages.

# Copyright Specifications

Copyright (c) 2006 Vern S. Poythress.

Permission is granted to copy, distribute and/or modify this document under the terms of the GNU Free Documentation License, Version 1.2 or any later version published by the Free Software Foundation; with no Invariant Sections, no Front-Cover Texts, and no Back-Cover Texts. A copy of the license is included in the next slides and at

<<http://www.fsf.org/licensing/licenses/fdl.html>>.

The clipart embedded within the slides is from various sources, primarily from MS Office clipart gallery, Corel Clip-Art from *CD-ROM Clipart, Symbols & Flics*, which was part of Corel Draw 3.0, and Corel Megagallery, which came with Corel Draw 8. I have tried to make sure that the clipart can be freely copied and modified, but it is not itself subject to the GNU Free Documentation License. Likewise photos are from various sources, primarily Corel Megagallery. Except when the photos are my own, they are not subject to the GNU Free Documentation License.

GNU Free Documentation License

Version 1.2, November 2002

Copyright (C) 2000,2001,2002 Free Software Foundation, Inc.

51 Franklin Street, Fifth Floor, Boston, MA 02110-1301, USA

Everyone is permitted to copy and distribute verbatim copies

of this license document, but changing it is not allowed.

## 0. PREAMBLE

The purpose of this License is to make a manual, textbook, or other functional and useful document "free" in the sense of freedom: to assure everyone the effective freedom to copy and redistribute it, with or without modifying it, either commercially or noncommercially. Secondarily, this License preserves for the author and publisher a way to get credit for their work, while not being considered responsible for modifications made by others.

This License is a kind of "copyleft", which means that derivative works of the document must themselves be free in the same sense. It complements the GNU General Public License, which is a copyleft license designed for free software.

We have designed this License in order to use it for manuals for free software, because free software needs free documentation: a free program should come with manuals providing the same freedoms that the software does. But this License is not limited to software manuals; it can be used for any textual work, regardless of subject matter or whether it is published as a printed book. We recommend this License principally for works whose purpose is instruction or reference.

## 1. APPLICABILITY AND DEFINITIONS

This License applies to any manual or other work, in any medium, that contains a notice placed by the copyright holder saying it can be distributed under the terms of this License. Such a notice grants a world-wide, royalty-free license, unlimited in duration, to use that work under the conditions stated herein. The "Document", below, refers to any such manual or work. Any member of the public is a licensee, and is addressed as "you". You accept the license if you copy, modify or distribute the work in a way requiring permission under copyright law.

A "Modified Version" of the Document means any work containing the Document or a portion of it, either copied verbatim, or with modifications and/or translated into another language.

A "Secondary Section" is a named appendix or a front-matter section of the Document that deals exclusively with the relationship of the publishers or authors of the Document to the Document's overall subject (or to related matters) and contains nothing that could fall directly within that overall subject. (Thus, if the Document is in part a textbook of mathematics, a Secondary Section may not explain any mathematics.) The relationship could be a matter of historical connection with the subject or with related matters, or of legal, commercial, philosophical, ethical or political position regarding them.

The "Invariant Sections" are certain Secondary Sections whose titles are designated, as being those of Invariant Sections, in the notice that says that the Document is released under this License. If a section does not fit the above definition of Secondary then it is not allowed to be designated as Invariant. The Document may contain zero Invariant Sections. If the Document does not identify any Invariant Sections then there are none.

The "Cover Texts" are certain short passages of text that are listed, as Front-Cover Texts or Back-Cover Texts, in the notice that says that the Document is released under this License. A Front-Cover Text may be at most 5 words, and a Back-Cover Text may be at most 25 words.

A "Transparent" copy of the Document means a machine-readable copy, represented in a format whose specification is available to the general public, that is suitable for revising the document straightforwardly with generic text editors or (for images composed of pixels) generic paint programs or (for drawings) some widely available drawing editor, and that is suitable for input to text formatters or for automatic translation to a variety of formats suitable for input to text formatters. A copy made in an otherwise Transparent file format whose markup, or absence of markup, has been arranged to thwart or discourage subsequent modification by readers is not Transparent. An image format is not Transparent if used for any substantial amount of text. A copy that is not "Transparent" is called "Opaque".

Examples of suitable formats for Transparent copies include plain ASCII without markup, Texinfo input format, LaTeX input format, SGML or XML using a publicly available DTD, and standard-conforming simple HTML, PostScript or PDF designed for human modification. Examples of transparent image formats include PNG, XCF and JPG. Opaque formats include proprietary formats that can be read and edited only by proprietary word processors, SGML or XML for which the DTD and/or processing tools are not generally available, and the machine-generated HTML, PostScript or PDF produced by some word processors for output purposes only.

The "Title Page" means, for a printed book, the title page itself, plus such following pages as are needed to hold, legibly, the material this License requires to appear in the title page. For works in formats which do not have any title page as such, "Title Page" means the text near the most prominent appearance of the work's title, preceding the beginning of the body of the text.

A section "Entitled XYZ" means a named subunit of the Document whose title either is precisely XYZ or contains XYZ in parentheses following text that translates XYZ in another language. (Here XYZ stands for a specific section name mentioned below, such as "Acknowledgements", "Dedications", "Endorsements", or "History".) To "Preserve the Title" of such a section when you modify the Document means that it remains a section "Entitled XYZ" according to this definition.

The Document may include Warranty Disclaimers next to the notice which states that this License applies to the Document. These Warranty Disclaimers are considered to be included by reference in this License, but only as regards disclaiming warranties: any other implication that these Warranty Disclaimers may have is void and has no effect on the meaning of this License.

## 2. VERBATIM COPYING

You may copy and distribute the Document in any medium, either commercially or noncommercially, provided that this License, the copyright notices, and the license notice saying this License applies to the Document are reproduced in all copies, and that you add no other conditions whatsoever to those of this License. You may not use technical measures to obstruct or control the reading or further copying of the copies you make or distribute. However, you may accept compensation in exchange for copies. If you distribute a large enough number of copies you must also follow the conditions in section 3.

You may also lend copies, under the same conditions stated above, and you may publicly display copies.

### 3. COPYING IN QUANTITY

If you publish printed copies (or copies in media that commonly have printed covers) of the Document, numbering more than 100, and the Document's license notice requires Cover Texts, you must enclose the copies in covers that carry, clearly and legibly, all these Cover Texts: Front-Cover Texts on the front cover, and Back-Cover Texts on the back cover. Both covers must also clearly and legibly identify you as the publisher of these copies. The front cover must present the full title with all words of the title equally prominent and visible. You may add other material on the covers in addition. Copying with changes limited to the covers, as long as they preserve the title of the Document and satisfy these conditions, can be treated as verbatim copying in other respects.

If the required texts for either cover are too voluminous to fit legibly, you should put the first ones listed (as many as fit reasonably) on the actual cover, and continue the rest onto adjacent pages.

If you publish or distribute Opaque copies of the Document numbering more than 100, you must either include a machine-readable Transparent copy along with each Opaque copy, or state in or with each Opaque copy a computer-network location from which the general network-using public has access to download using public-standard network protocols a complete Transparent copy of the Document, free of added material. If you use the latter option, you must take reasonably prudent steps, when you begin distribution of Opaque copies in quantity, to ensure that this Transparent copy will remain thus accessible at the stated location until at least one year after the last time you distribute an Opaque copy (directly or through your agents or retailers) of that edition to the public.

It is requested, but not required, that you contact the authors of the Document well before redistributing any large number of copies, to give them a chance to provide you with an updated version of the Document.

### 4. MODIFICATIONS

You may copy and distribute a Modified Version of the Document under the conditions of sections 2 and 3 above, provided that you release the Modified Version under precisely this License, with the Modified Version filling the role of the Document, thus licensing distribution and modification of the Modified Version to whoever possesses a copy of it. In addition, you must do these things in the Modified Version:

\* A. Use in the Title Page (and on the covers, if any) a title distinct from that of the Document, and from those of previous versions (which should, if there were any, be listed in the History section of the Document). You may use the same title as a previous version if the original publisher of that version gives permission.

\* B. List on the Title Page, as authors, one or more persons or entities responsible for authorship of the modifications in the Modified Version, together with at least five of the principal authors of the Document (all of its principal authors, if it has fewer than five), unless they release you from this requirement.

\* C. State on the Title page the name of the publisher of the Modified Version, as the publisher.

\* D. Preserve all the copyright notices of the Document.

\* E. Add an appropriate copyright notice for your modifications adjacent to the other copyright notices.

\* F. Include, immediately after the copyright notices, a license notice giving the public permission to use the Modified Version under the terms of this License, in the form shown in the Addendum below.

\* G. Preserve in that license notice the full lists of Invariant Sections and required Cover Texts given in the Document's license notice.

\* H. Include an unaltered copy of this License.

\* I. Preserve the section Entitled "History", Preserve its Title, and add to it an item stating at least the title, year, new authors, and publisher of the Modified Version as given on the Title Page. If there is no section Entitled "History" in the Document, create one stating the title, year, authors, and publisher of the Document as given on its Title Page, then add an item describing the Modified Version as stated in the previous sentence.

\* J. Preserve the network location, if any, given in the Document for public access to a Transparent copy of the Document, and likewise the network locations given in the Document for previous versions it was based on. These may be placed in the "History" section. You may omit a network location for a work that was published at least four years before the Document itself, or if the original publisher of the version it refers to gives permission.

\* K. For any section Entitled "Acknowledgements" or "Dedications", Preserve the Title of the section, and preserve in the section all the substance and tone of each of the contributor acknowledgements and/or dedications given therein.

\* L. Preserve all the Invariant Sections of the Document, unaltered in their text and in their titles. Section numbers or the equivalent are not considered part of the section titles.

\* M. Delete any section Entitled "Endorsements". Such a section may not be included in the Modified Version.

\* N. Do not retitle any existing section to be Entitled "Endorsements" or to conflict in title with any Invariant Section.

\* O. Preserve any Warranty Disclaimers.

If the Modified Version includes new front-matter sections or appendices that qualify as Secondary Sections and contain no material copied from the Document, you may at your option designate some or all of these sections as invariant. To do this, add their titles to the list of Invariant Sections in the Modified Version's license notice. These titles must be distinct from any other section titles.

You may add a section Entitled "Endorsements", provided it contains nothing but endorsements of your Modified Version by various parties--for example, statements of peer review or that the text has been approved by an organization as the authoritative definition of a standard.

You may add a passage of up to five words as a Front-Cover Text, and a passage of up to 25 words as a Back-Cover Text, to the end of the list of Cover Texts in the Modified Version. Only one passage of Front-Cover Text and one of Back-Cover Text may be added by (or through arrangements made by) any one entity. If the Document already includes a cover text for the same cover, previously added by you or by arrangement made by the same entity you are acting on behalf of, you may not add another; but you may replace the old one, on explicit permission from the previous publisher that added the old one.

The author(s) and publisher(s) of the Document do not by this License give permission to use their names for publicity for or to assert or imply endorsement of any Modified Version.

## 5. COMBINING DOCUMENTS

You may combine the Document with other documents released under this License, under the terms defined in section 4 above for modified versions, provided that you include in the combination all of the Invariant Sections of all of the original documents, unmodified, and list them all as Invariant Sections of your combined work in its license notice, and that you preserve all their Warranty Disclaimers.

The combined work need only contain one copy of this License, and multiple identical Invariant Sections may be replaced with a single copy. If there are multiple Invariant Sections with the same name but different contents, make the title of each such section unique by adding at the end of it, in parentheses, the name of the original author or publisher of that section if known, or else a unique number. Make the same adjustment to the section titles in the list of Invariant Sections in the license notice of the combined work.

In the combination, you must combine any sections Entitled "History" in the various original documents, forming one section Entitled "History"; likewise combine any sections Entitled "Acknowledgements", and any sections Entitled "Dedications". You must delete all sections Entitled "Endorsements."

## 6. COLLECTIONS OF DOCUMENTS

You may make a collection consisting of the Document and other documents released under this License, and replace the individual copies of this License in the various documents with a single copy that is included in the collection, provided that you follow the rules of this License for verbatim copying of each of the documents in all other respects.

You may extract a single document from such a collection, and distribute it individually under this License, provided you insert a copy of this License into the extracted document, and follow this License in all other respects regarding verbatim copying of that document.

## 7. AGGREGATION WITH INDEPENDENT WORKS

A compilation of the Document or its derivatives with other separate and independent documents or works, in or on a volume of a storage or distribution medium, is called an "aggregate" if the copyright resulting from the compilation is not used to limit the legal rights of the compilation's users beyond what the individual works permit. When the Document is included in an aggregate, this License does not apply to the other works in the aggregate which are not themselves derivative works of the Document.

If the Cover Text requirement of section 3 is applicable to these copies of the Document, then if the Document is less than one half of the entire aggregate, the Document's Cover Texts may be placed on covers that bracket the Document within the aggregate, or the electronic equivalent of covers if the Document is in electronic form. Otherwise they must appear on printed covers that bracket the whole aggregate.

## 8. TRANSLATION

Translation is considered a kind of modification, so you may distribute translations of the Document under the terms of section 4. Replacing Invariant Sections with translations requires special permission from their copyright holders, but you may include translations of some or all Invariant Sections in addition to the original versions of these Invariant Sections. You may include a translation of this License, and all the license notices in the Document, and any Warranty Disclaimers, provided that you also include the original English version of this License and the original versions of those notices and disclaimers. In case of a disagreement between the translation and the original version of this License or a notice or disclaimer, the original version will prevail.

If a section in the Document is Entitled "Acknowledgements", "Dedications", or "History", the requirement (section 4) to Preserve its Title (section 1) will typically require changing the actual title.

## 9. TERMINATION

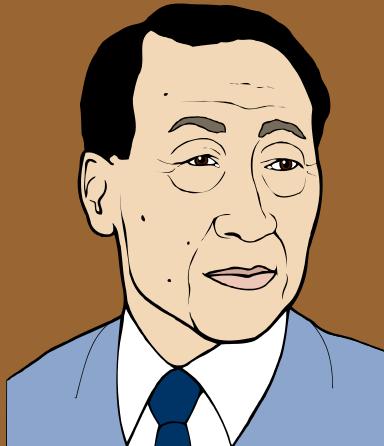
You may not copy, modify, sublicense, or distribute the Document except as expressly provided for under this License. Any other attempt to copy, modify, sublicense or distribute the Document is void, and will automatically terminate your rights under this License. However, parties who have received copies, or rights, from you under this License will not have their licenses terminated so long as such parties remain in full compliance.

## 10. FUTURE REVISIONS OF THIS LICENSE

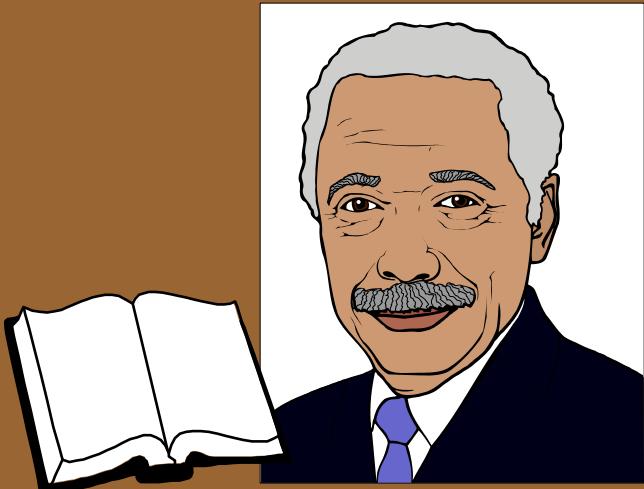
The Free Software Foundation may publish new, revised versions of the GNU Free Documentation License from time to time. Such new versions will be similar in spirit to the present version, but may differ in detail to address new problems or concerns. See <http://www.gnu.org/copyleft/>.

Each version of the License is given a distinguishing version number. If the Document specifies that a particular numbered version of this License "or any later version" applies to it, you have the option of following the terms and conditions either of that specified version or of any later version that has been published (not as a draft) by the Free Software Foundation. If the Document does not specify a version number of this License, you may choose any version ever published (not as a draft) by the Free Software Foundation.

# The Challenge



My pastor finds special meanings in Greek.  
Should I worry about that?



There are some pitfalls.

# Reading Assignment on Words

## ◆ Required:

- Silva, *Biblical Words* 17-32
- Carson, *Exegetical Fallacies* 26-32
- or Carson, 2d ed., 28-33.

## ◆ Optional:

- Carson, *Exegetical Fallacies* 32-90
- or Carson, 2d ed., 33-86

# Where Are We?

- ◆ 1. Preliminary acquaintance with the text
  - ◆ 2. Exegesis in the original setting
  - ◆ 3. Relations with other passages
  - ◆ 4. Role in redemptive history
  - ◆ 5. Application
- ◆ Redemptive history (section VI.) rests not on word repetition but content.  
Watch pitfalls with words.

# Where Are We?

- ◆ 1. Preliminary acquaintance with the text
  - ◆ 2. Exegesis in the original setting
  - ◆ 3. Relations with other passages
  - ◆ 4. Role in redemptive history
  - ◆ 5. Application
- ◆ It is tempting to hold redemptive history together (section VI.) by means of appeal to repetitions of words. But mere repetition of words is not enough. Let's see the pitfalls.

# Implications of *Lex Christi*

3C implies richness of meaning in a name.

## A. Bad Examples



## Example: 1 Tim. 1:9

- ◆ 1 Tim 1:9, “understanding this, that the law is not laid down for the just but for the lawless and disobedient, for the ungodly and sinners, the unholy and profane; ....”
- ◆ Hendriksen: “... such people are by nature *sinners* (pl. of *hamartôlos*), those who have missed the mark or goal of their existence, ....” (p. 66).
- ◆ BAG: “sinner.”

## 1 Timothy 1:9, “profane”

- ◆ Hendriksen: “What is stated negatively in the adjective ‘unholy’ is expressed positively in the adjective *profane* (*bebēlos* from *bainō*, to walk, step, tread). That which is ‘profane’ *can be trodden*. It is, as our English word implies, ‘in front of the temple,’ that is, ‘*outside* the temple’ (*pro* = before or in front of; *fane* = temple, sanctuary).” (p. 67).
- ◆ BAG: 2. “godless,” “irreligious.”

# The Question of Etymology

- ◆ Hendriksen relies on origins, not current meaning.
- ◆ Origin suggests a preaching illustration.
- ◆ Does not govern present meaning.

# The Question of Etymology

- ◆ Hendriksen's excursions rely on origins of Greek words rather than their current meaning.
- ◆ An earlier meaning may suggest a preaching illustration.
- ◆ But does it contribute to present meaning?

# The Problem with Etymologizing

Earlier stage

*nescius*  
in Latin

means

“ignorant”

etymology

Now

“nice”

means?

“ignorant”

project  
meaning?



# How Language Operates

Now

I use "nice" even  
though I never  
studied Latin.



Etymology might  
actually confuse him.



# How Language Operates

Now

I use "nice" quite  
confidently even  
though I never  
studied Latin.



Etymology might  
actually confuse him.



# Example: Words for Love

- ◆ Popular discussion says that
  - ἀγάπη = divine love,
  - φιλία = love of friendship
  - ἔρως = sexual love.
- ◆ Actually ἀγάπη and φιλία are nearly identical in meaning.

# The Challenge with Words

- ◆ Something is going wrong here.
- ◆ “A prudent man sees danger and takes refuge, but the simple keep going and suffer for it.” Prov. 22:3.

We need wisdom.



## B. The Right Way



## τιμῶ in John 8:49

ἀπεκρίθη Ἰησοῦς, Ἐγὼ δαιμόνιον οὐκ  
ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ  
ὑμεῖς ἀτιμάζετε με.

- ◆ What is the meaning of τιμῶ?
- ◆ False: τιμῶ is related to τιμή “price.” So Jesus “sets a high price” on the Father.
- ◆ Proper: pick one appropriate sense.

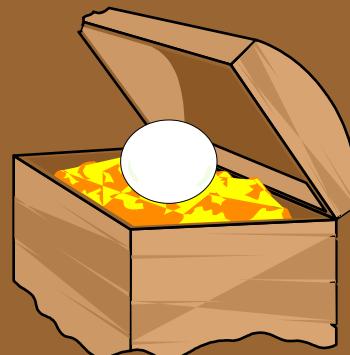
## τιμῶ in John 8:49

ἀπεκρίθη Ἰησοῦς, Ἐγὼ δαιμόνιον οὐκ  
ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ  
ὑμεῖς ἀτιμάζετε με.

- ◆ What is the meaning of τιμῶ?
- ◆ A false trail: τιμῶ is related to τιμή “price.”  
Hence it means that Jesus sets a high price  
on God the Father.
- ◆ Proper procedure: pick the one appropriate  
sense from those listed in the lexicon.

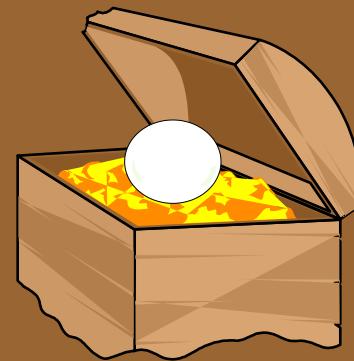
# The Way of Wisdom

- ◆ “If you seek it [wisdom] like silver and search for it as for hidden treasures, . . .”  
Prov. 2:4. “The Lord gives wisdom.”
- ◆ The steps for meaning are like Matt. 13:45-46:
  - Search.
  - Evaluate.
  - Decide and act.



# The Way of Wisdom

- ◆ “If you seek it [wisdom] like silver and search for it as for hidden treasures, . . .”  
Prov. 2:4. “The Lord gives wisdom.”
- ◆ The steps for finding meaning are like those in finding the pearl of great price (Matt. 13:45-46):
  - Search.
  - Evaluate.
  - Decide and act.



# Example 1 for Dealing with Words

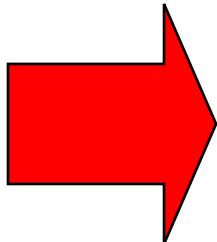
7.3a

John 8:49

ἀπεκρίθη Ἰησοῦς, Ἐγὼ δαιμόνιον οὐκ ἔχω,  
ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετε με.

Assignment: DETERMINE the sense of **τιμάω** in John 8:49.

Step 1. Search: what alternative senses are listed in the lexicon (BAG)?



Step 2. Evaluate: do the headings represent distinct senses?

Step 3. Decide: which sense occurs in John 8:49? What grounds do you have for your conclusion?

τιμάω fut. τιμήσω; 1 aor. ἐτίμησα, mid. ἐτιμησάμην;  
perf. pass. τετίμημαι, ptc. τετιμημένος (Hom.+; inscr.,  
pap., LXX, Ep. Arist., Philo, Joseph., Test. 12 Patr.).

**1.** set a price on. estimate. value (Thu. et al.; inscr.; PSI  
382, 15 [I BC]; PFlor. 266, 6 al.) pass. τὴν τιμὴν τοῦ  
τετιμημένου (sc. ἀγροῦ or ἀνθρώπου, the latter referring to  
Judas) *the price for the field or for the man whose price was  
set* (τιμή 1) Mt 27:9a. Mid. *set a price on or estimate  
for oneself* (Hdt.+; Wilcken, Chrest. 224a, 8; c, 8; 11 [III  
BC]; Phal. 1, 201; 205 al. in pap.; Lev 27:8; Jos., Ant. 5,  
79) ὅν ἐτιμήσαντο *the one (=field or man) on which they  
had set a price* vs. 9b.

**2. *honor, revere τινά someone*** God (X., Mem. 4, 3, 13; Diod. S. 6, 1, 4; 8 τοὺς θεούς; Strabo 16, 2, 35; Dio Chrys. 16[33], 45; 58[75], 8; Ael. Aristid. 13 p. 297 D.: πρὸ τῶν γονέων; Is 29:13; Ep. Arist. 234; Philo; Jos., Ant. 9, 153; 256) Mt 15:8; Mk 7:6; 1 Cl 15:2; 2 Cl 3:5; cf. 3:4. —J 5: 23b,d; 8:49 (Jesus honors his Father). Christ J 5:23a, e. On GP 3:9 cf. τιμή 2a. Parents (Ex 20:12) Mt 15:4; 19: 19; Mk 7:10; 10:19; Lk 18:20; Eph 6:2. Cf. Mt 15:6. Presbyters 1 Cl 21:6. The bishop ISm 9:1a. The teacher of the divine word D 4:1. Those who are really widows 1 Ti 5: 3 (though the mng. of τιμή 2e may be influential here; cf. Sir 38:1). πάντας (JPWilson, ET 54, '42/'43, 193f), τὸν βασιλέα 1 Pt 2:17a, b. τ. πολλαῖς τιμαῖς (τιμή 2a) Ac 28:10; cf. GP 3:9. Abs. Dg 5:15.—Of God (Soph., fgm. 226 N. ὅν τιμᾶ θεός. Pass. 4 Macc 17:20) or Christ: ...

# Step 1. Search for Senses

- ◆ What are the possible alternative senses of the word?
- ◆ Go to Bauer-Arndt-Gingrich (BAG) under τιμάω.
- ◆ We find:
  - 1. *set a price on, estimate, value...*
  - 2. *honor, revere τιμá someone...*

# Example 1 for Dealing with Words

7.3a

John 8:49

ἀπεκρίθη Ἰησοῦς, Ἐγὼ δαιμόνιον οὐκ ἔχω,  
ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετε με.

Assignment: DETERMINE the sense of **τιμῶ** in John 8:49.

Step 1. Search: what alternative senses are listed in the lexicon(BAG)?

1. *set a price on, estimate, value...*
2. *honor, revere.*

Step 2. Evaluate: do the headings represent distinct senses?



Step 3. Decide: which sense occurs in John 8:49? What grounds do you have for your conclusion?

## Step 2. Evaluate the Senses: Are These Senses Distinct?

- ◆ “Set a price on” belongs to monetary transactions.  
“Honor” belongs to personal relations.
- ◆ Yes, there are two distinct senses.

## Step 2. Evaluate the Senses: Are These Senses Distinct?

- ◆ “Set a price on” is from the sphere of monetary transactions. “Honor” is from the sphere of personal relations.
- ◆ Yes, there are two distinct senses.

# Example 1 for Dealing with Words

7.3a

John 8:49

ἀπεκρίθη Ἰησοῦς, Ἐγὼ δαιμόνιον οὐκ ἔχω,  
ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετε με.

Assignment: DETERMINE the sense of **τιμῶ** in John 8:49.

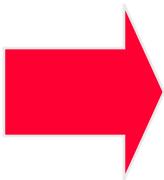
Step 1. Search: what alternative senses are listed in the lexicon(BAG)?

1. *set a price on, estimate, value...*
2. *honor, revere.*

Step 2. Evaluate: do the headings represent distinct senses?

*Yes.*

Step 3. Decide: which sense occurs in John 8:49? What grounds do you have for your conclusion?



## Step 3. Decide: Which Sense Occurs?

ἀπεκρίθη Ἰησοῦς, Ἐγὼ δαιμόνιον οὐκ  
ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ  
ὑμεῖς ὀτιμάζετε με.

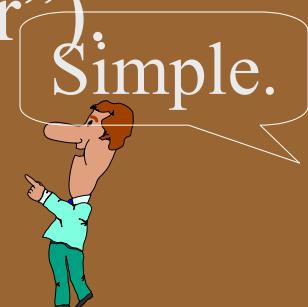
- ◆ John 8:49 has personal relations.
- ◆ In context, “honor” makes sense  
(contrasting with ὀτιμάζω, “dishonor”).
- ◆ Hence, sense 2, “honor,” occurs here. Simple.



# Step 3. Decide: Which Sense Occurs?

ἀπεκρίθη Ἰησοῦς, Ἐγὼ δαιμόνιον οὐκ  
ἔχω, ἀλλὰ **τιμῶ** τὸν πατέρα μου, καὶ  
ὑμεῖς ἀτιμάζετε με.

- ◆ In John 8:49 we are dealing with personal relations, not monetary transactions.
- ◆ In context, “honor” makes sense (contrasting with ἀτιμάζω, “dishonor”).
- ◆ Hence, sense 2, “honor,” occurs here.



# Example 1 for Dealing with Words

7.3a

John 8:49

ἀπεκρίθη Ἰησοῦς, Ἐγὼ δαιμόνιον οὐκ ἔχω,  
ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετε με.

Assignment: DETERMINE the sense of **τιμῶ** in John 8:49.

Step 1. Search: what alternative senses are listed in the lexicon(BAG)?

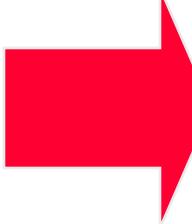
1. *set a price on, estimate, value...*
2. *honor, revere.*

Step 2. Evaluate: do the headings represent distinct senses?

*Yes.*

Step 3. Decide: which sense occurs in John 8:49? What grounds do you have for your conclusion?

*Sense 2, "honor," is here.*

 *Fits "dishonor" and context of personal relations.*

# Summary of General Principles

From Silva, *Biblical Words* ...

Search and identify:

- ◆ Words do not contain whole *worldviews*.
- ◆ Distinguish *words and concepts*.
- ◆ Ignore *etymology*.

Evaluate and decide:

- ◆ Only *one sense* in one use.
- ◆ *Context* indicates which sense is active.
- ◆ Best meaning *adds least* to context (Joos' Law).

## A Example of Joos' Law

- ◆ “And they \_\_\_\_\_ on from there to the hill country of Ephraim, and came to the house of Micah.” (Judges 18:13)
- ◆ Blank can be guessed.
- ◆ ESV has “passed.”. These senses:
  - 1. moved, proceeded.
  - 2. sat in inquest or judgment.
  - 3. was approved by a legislature.
  - 4. declined to bid in a card game.
- ◆ Correct sense comes from context.

## A Example of Joos' Law

- ◆ “And they \_\_\_\_\_ on from there to the hill country of Ephraim, and came to the house of Micah.” (Judges 18:13)
- ◆ You can guess how the blank will be filled.
- ◆ ESV has the word “passed” here. In the dictionary “pass” has the following senses:
  - 1. moved, proceeded.
  - 2. sat in inquest or judgment.
  - 3. was approved by a legislature.
  - 4. declined to bid in a card game.
- ◆ The correct sense can be guessed from context.

## C. Practice with Word Meanings



a. An example with Isaiah 51:22

# Example 2 for Dealing with Words

Isaiah 51:22

כִּי־אָמַר אֱלֹהִים יְהוָה וְאֱלֹהִים יְרִיב עַמּוֹ  
הַגָּה לְקַחְתִּי מֵידָךְ אֶת־כָּוס הַתְּרֻעָּלה  
אֶת־קָבֻעָת כָּוס חֲמָתִי  
לֹא־תוֹסִיף לְשִׁתּוֹתָה עוֹד:

Assignment: DETERMINE the sense of **תוֹסִיף**  
in Isa. 51:22.

## in Isa. 51:22

הִנֵּה לְקַחְתִּי מִידָך אֶת-כֹּס הַפְּרִיעָלָה  
אֶת-קָבָעָת כֹּס חַמְתִּי  
לֹא-תוֹסִיף לְשִׁתּוֹתָה עוֹד:

- ◆ DETERMINE the sense of תוֹסִיף in Isa. 51:22.

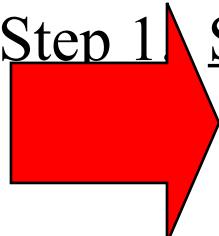
## Example 2 for Dealing with Words

Isaiah 51:22

אַתְּ-קָבֻעַת כֹּס חִמְתִּי  
לֹא-תוֹסִיף לְשַׁתּוֹתָה עַזְדָּ:

Assignment: DETERMINE the sense of **תֹסִיף** in Isa. 51:22.

Step 1. Search: what alternative senses are listed in the lexicon (BDB)?



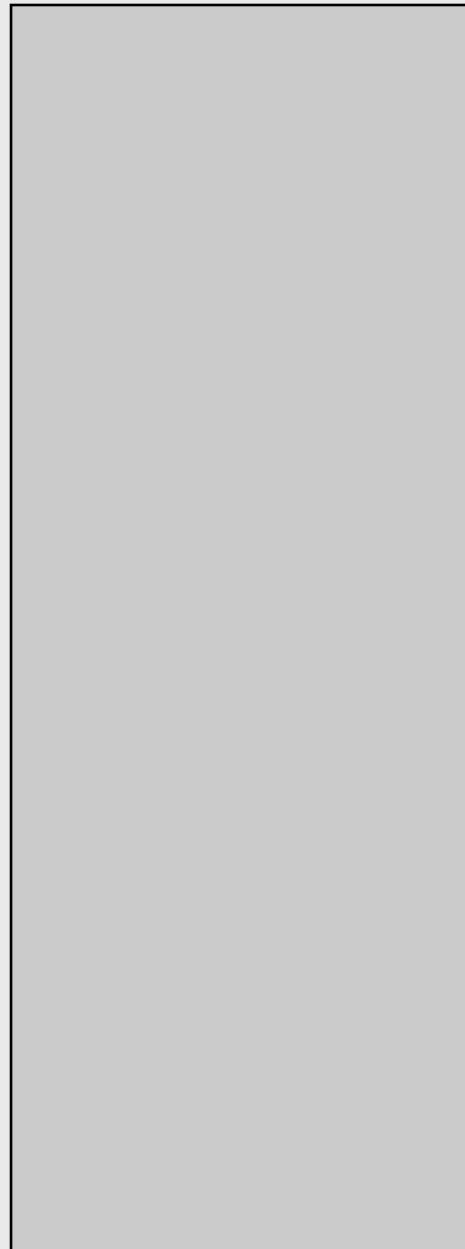
Step 2. Evaluate: do the headings represent distinct senses?

Step 3. Decide: which sense occurs in Isaiah 51:22? What grounds do you have for your conclusion?

# Step 1. Search for Senses

- ◆ Go to Brown-Driver-Briggs (BDB) under יִסְתַּחֲוֵה (Use Einspahr if helpful).

# Einspahr's Index



<b>51 10</b>
<b>51 11</b>
<b>51 12</b>
<b>51 13</b>
<b>51 14</b>
<b>51 15</b>
<b>51 16</b>
<b>51 17</b>
<b>51 18</b>
<b>51 19</b>
<b>51 20</b>
<b>51 21</b>
<b>51 22</b>
<b>51 23</b>

### column 3, Einspahr

7.4c

51 22

אָדוֹן LORD 11b 2 2

אָדוֹן

LORD 11b 3 2a

חִמָּדָה RAGE 404d 2 c

יִסְפֵּר DO AGAIN 415c 2 a

כֹּס CUP 468a

קְבֻעָת CUP 867c

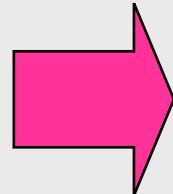
תַּرְעַלָּה REELING 947a

שַׁתָּה DRINK 1059c 1 c

51 23

נוּ BACK 156b

חוֹזֶה THE OUTSIDE 156b



# Parts of a Page

a

b

c

d

# Step 1. Search for Senses

- ◆ Go to Brown-Driver-Briggs (BDB)  
under נִסְיָה. (Use Einspahr if helpful.)
- ◆ Find the appropriate verb stem (hiph‘il).

inf. not expressed, but implied from context;  
both c. לֹא *and did not do it again.* †**Niph.**

Pf. נָסַף Je 36<sup>32</sup>; נִנְסַף consec. Ex 1<sup>10</sup> Nu 36<sup>3</sup>; 3fs.

נָסֹפות consec. Nu 36<sup>4</sup>; Pt. וּנְסֹף Pr 11<sup>24</sup>; וּנְסֹפה

Is 15<sup>9</sup>;--1. *join* (intr.), *join oneself to* (על) Ex 1<sup>10</sup>.

2. *be joined, added to* (על) Nu 36<sup>3.4</sup> Je 36<sup>32</sup>; pt.

abs. *is increased* Pr 11<sup>24</sup>; pt. fem. pl.=*things*

*added, additions* (I.e. additional calamities) Is

15<sup>9</sup>. **Hiph.**<sup>172</sup> Pf. הָסִיף II K 24<sup>7</sup>; I K 10<sup>7</sup>,

etc.; Impf.<sup>164</sup> יָסִיף Jos 23<sup>13+</sup>; juss. Gn

30<sup>24+</sup>; יָסִף (bef. tone) Pr 1<sup>5</sup> 9<sup>9</sup>; Is 7<sup>10+</sup>;



column 1, BDB p. 415 (cont.)

תָּסַף I S 18<sup>29</sup>; 2 ms. תֹּסִיף Am 7<sup>13+</sup>; *juss.* תָּסַף Dt 13<sup>1</sup>; אֲזִיף Jb 40<sup>32</sup>; תָּסַף Pr 30<sup>6</sup>; Ho 1<sup>6+</sup>; volunt. אֲזִיף Ho 9<sup>15</sup>; אָסָף Dt 18<sup>16+</sup> Ez 5<sup>16</sup> (del. Co); אָסְפָה II S 12<sup>8+</sup> prob. Dt 32<sup>23</sup> (for MT אָסְפָה<sup>a</sup>); 3 mpl. תֹּסִיפָה I K 19<sup>2</sup>; 2 mpl. Is 1<sup>5+</sup>; Gn 44<sup>23+2</sup> t.; Ex 5<sup>7</sup> (per contr. 2 S 6<sup>1</sup> ψ 104<sup>29</sup>, cf. sub ), etc.; *Pt.pl.* מֻסִּיפִים Ne 13<sup>18</sup>; *Inf. cstr.* הַזִּיף Lv 19<sup>25+3</sup> t., --1. *add*

=Qal), sq. acc.+ **עַל** || K 20<sup>6</sup> Lv 5<sup>16.24</sup> 27<sup>31</sup> Nu 5<sup>7</sup> Jb 34<sup>37</sup> (Elihu), ψ 61<sup>7</sup> Pr 16<sup>23</sup> Ez 5<sup>16</sup> (v. *supr.*),

Ne 13<sup>18+Dt 32<sup>23</sup></sup>

; sq. acc.+ **לְ** Gn 30<sup>24</sup> Pr 3<sup>2</sup> 9<sup>11</sup>; sq. acc.+ **אֶלְ** I K 10<sup>7</sup> (i.e. thou hast more wisdom

# Example 2 for Dealing with Words

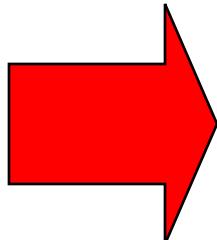
Isaiah 51:22

את-קָבֻעַת כֹּס חִמְתִּי  
 לֹא-תוֹסִיף לְשִׁתּוֹתָה עוֹד:

Assignment: DETERMINE the sense of **תֹסִיף** in Isa. 51:22.

Step 1. Search: what alternative senses are listed in the lexicon (BDB)?

1. Hiph. יִסְפֶּר + obj. + עַל "add"



Step 2. Evaluate: do the headings represent distinct senses?

Step 3. Decide: which sense occurs in Isaiah 51:22? What grounds do you have for your conclusion?

column 1, BDB p. 415 (cont.)

and prosperity than is reported); sq. acc.+ **אם**

Pr 10<sup>22</sup>; cf. 71<sup>14</sup> (i.e. **וְהוֹסֵפְתִּי עַל־כָּל־תְּהִלָּתֶךָ**.

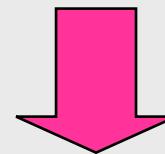
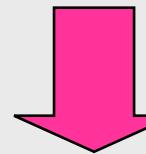
**increase); Ec 1<sup>16</sup> (i.e. **וְהוֹסֵפְתִּי חֲכָמָה עַל כָּל־אֲשֶׁר־הִיה לִפְנֵי**;**

**(וְגַדְלָתִי ||)** (i.e. gain more); cf. 2<sup>9</sup> ( ) **(הַגְּדָלָתִי ||)**;

**וַיּוֹסֶף** Lv 19<sup>25</sup> (i.e. yield more);

...

...



Jb 42<sup>10</sup>. **2. a** sq. inf. (with or without **לִמְשָׁנָה**)

**לִן**) *add to do=do again or more* (in Hex only

# Example 2 for Dealing with Words

Isaiah 51:22

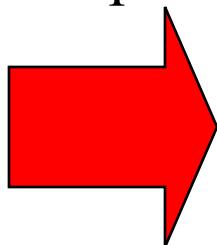
אֶת-קָבֻעַת כֹּס חִמְתִּי  
לֹא-תוֹסִיף לְשִׁתְוָתָה עוֹד:

Assignment: DETERMINE the sense of **תוֹסִיף** in Isa. 51:22.

Step 1. Search: what alternative senses are listed in the lexicon (BDB)?

**1.** Hiph. **יִסְר** + obj. + **עַל** "add"

**2.a.** Hiph. **יִסְר** (+<sup>a</sup>) + inf. "do again"



Step 2. Evaluate: do the headings represent distinct senses?

Step 3. Decide: which sense occurs in Isaiah 51:22? What grounds do you have for your conclusion?

column 2, BDB p. 415

JE & D); + **עָזֶד** Gn 8<sup>21.21</sup> 18<sup>29</sup> 37<sup>5.8</sup> Ex 10<sup>29</sup> 14<sup>13</sup>  
 Nu 25<sup>15</sup> Dt 3<sup>26</sup> 17<sup>16</sup> 19<sup>20</sup> 28<sup>68</sup> Ju 9<sup>37</sup> 20<sup>28</sup> 1 S 3<sup>6</sup> 18<sup>29</sup>  
 (increase), 23<sup>4</sup> 27<sup>4</sup> (Kt), 2 S 2<sup>22</sup> 5<sup>22</sup> 7<sup>20</sup> (inf. om.  
 in || 1 Ch 17<sup>18</sup>), 14<sup>10</sup> 18<sup>22</sup> 2 K 24<sup>7</sup> Am 7<sup>8.13</sup> 8<sup>2</sup> Is 8<sup>5</sup>  
 10<sup>20</sup> 23<sup>12</sup> 51<sup>22</sup> Na 2<sup>1</sup> Zp 3<sup>11</sup> Je 31<sup>12</sup> Ez 36<sup>12</sup> ψ 10<sup>18</sup>  
 77<sup>8</sup> 78<sup>17</sup>; inf. om. Pr 19<sup>19</sup> 1 Ch 17<sup>18</sup>; **עָזֶד** om. Gn  
 4<sup>2.12</sup> 8<sup>10</sup> 44<sup>23</sup> Ex 5<sup>7</sup> 8<sup>25</sup> 9<sup>28.34</sup> 10<sup>28</sup> Nu 25<sup>19.25</sup> Dt 13<sup>12</sup>  
 18<sup>16</sup> 25<sup>3</sup> Jos 7<sup>12</sup> 23<sup>13</sup> Ju 2<sup>21</sup> 3<sup>12</sup> 4<sup>1</sup> 10<sup>6.13</sup> 13<sup>1</sup> 20<sup>22.23</sup>  
 1 S 3<sup>8.21</sup> 9<sup>8</sup> 19<sup>8</sup> 20<sup>17</sup> 2 S 3<sup>34</sup> 7<sup>10</sup> 24<sup>1</sup> 2 K 21<sup>8</sup> Is 1<sup>13</sup>  
 7<sup>10</sup> 24<sup>20</sup> Ho 9<sup>15</sup> 13<sup>2</sup> Am 5<sup>2</sup> 1 Ch 17<sup>9</sup> 2 Ch 28<sup>22</sup> 33<sup>8</sup>  
 Jb 27<sup>1</sup> 29<sup>1</sup> ψ 41<sup>9</sup> La 4<sup>15.16.22</sup> Jon 2<sup>5</sup>; inf. om. Ex  
 11<sup>6</sup> Dt 25<sup>3</sup> Jb 20<sup>9</sup> 34<sup>32</sup> (Elihu), 38<sup>11</sup> 40<sup>5.32</sup> Jo 2<sup>2</sup>;  
 cf. also **הַעֲבֹר** Nu 22<sup>26</sup> i.e. *went on further.*

column 2, BDB p. 415 (cont.)

b. sq. Impf. c. • (of past time) Gn 25<sup>1</sup> 1 S 19<sup>21</sup>

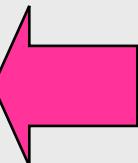
Est 8<sup>3</sup> Jb 36<sup>1</sup> (Elihu), Dn 10<sup>18</sup>; + Gn 38<sup>5</sup> Ju

11<sup>14</sup> 1 Ch 14<sup>13</sup>. c. sq. Impf. asynd. (Ges §120, 1b, 2b)

אָוִסֵּיף אַבְקַשֵּׁנוּ עֹזֶד; Is 47<sup>1.5</sup> לֹא תָוִסֵּיף יִקְרָאֹוּלֶךָ Pr

23<sup>35</sup>; לֹא אָוִסֵּיף עֹזֶד אַרְחָם אַתְּבִית יִשְׂרָאֵל; Ho 1<sup>6</sup>;

לֹא יוֹסֵיף יִבְאַבְךָ עֹזֶד Is 52<sup>1</sup>.



# Example 2 for Dealing with Words

Isaiah 51:22

אַתְּקָבְעַת כֹּס חִמְתִּי  
לֹא-תוֹסִיף לְשַׁתּוֹתָה עוֹד :

Assignment: DETERMINE the sense of **תוֹסִיף** in Isa. 51:22.

Step 1. Search: what alternative senses are listed in the lexicon (BDB)?

**1.** Hiph. יִסְפֶּר + obj. + עַל "add"

**2.a.** Hiph. יִסְפֶּר (+<sup>a</sup>) + inf. "do again"

**2.b.** Hiph. יִסְפֶּר + נָ. + impf. "do again"

**2.c.** Hiph. יִסְפֶּר + impf. "do again"

Step 2. Evaluate: do the headings represent distinct senses?



Step 3. Decide: which sense occurs in Isaiah 51:22? What grounds do you have for your conclusion?

## Step 2. Evaluate for Distinctness

- ◆ Two distinct grammatical constructions.
  - יִסַּף + accusative + **לְעֵד** (or variant)
  - <sup>a</sup> יִסַּף (+ **לֹא**) + inf. (or variant)
- ◆ “Add to” is similar to “increase, multiply, make more,” whereas
- ◆ “do again” is similar to “repeat, reiterate, redo.”
- ◆ Yes, there are two distinct senses.

# Example 2 for Dealing with Words

Isaiah 51:22

אֶת־קָבֻעַת כֹּס חִמְתִּי  
לֹא־תוֹסִיף לְשַׁתּוֹתָה עַזְדָּ:

Assignment: DETERMINE the sense of **תוֹסִיף** in Isa. 51:22.

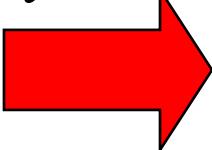
Step 1. Search: what alternative senses are listed in the lexicon (BDB)?

- 1.** Hiph. + obj. + יִסְפֵּן "add"
- 2.a.** Hiph. יִסְפֵּן (+ לִזְבֵּחַ) + inf. "do again"
- 2.b.** Hiph. יִסְפֵּן + impf. "do again"
- 2.c.** Hiph. יִסְפֵּן + impf. "do again"

Step 2. Evaluate: do the headings represent distinct senses?

**Yes.**

Step 3. Decide: which sense occurs in Isaiah 51:22? What grounds do you have for your conclusion?



## Step 3. Decide Which Sense

הנֶּה לְקַחְתִּי מֵידָךְ אֲתִ־קְבֻּעָת כֹּס תְּמַתִּי  
אֲתִ־כֹּס הַפְּרִיעָלָה  
לֹא־תוֹסִיף לְשִׁתּוֹתָה עוֹד :

- ◆ In Isa. 51:22 the grammatical construction has <sup>a</sup>יסף + <sup>a</sup>ל + infinitive.
- ◆ In context, “do again” makes sense.
- ◆ Hence, sense 2, “do again,” occurs here.

# Example 2 for Dealing with Words

Isaiah 51:22

אֶת־קָבֻעַת כֹּס חִמְתִּי  
לֹא־תוֹסִיף לְשִׁתְוָתָה עוֹד :

Assignment: DETERMINE the sense of **תוֹסִיף** in Isa. 51:22.

Step 1. Search: what alternative senses are listed in the lexicon (BDB)?

**1.** Hiph. + obj. + יִסְפֵּן "add"

**2.a.** Hiph. יִסְפֵּן (+ לִבְנָה) + inf. "do again"

**2.b.** Hiph. וְ + יִסְפֵּן + impf. "do again"

Step 2. Evaluate: do the headings represent distinct senses?

**Yes.**

Step 3. Decide: which sense occurs in Isaiah 51:22? What grounds do you have for your conclusion?

**"Do again."**

**Fits grammar; meaning in context.**

b. An Example with Isa. 52:7



# Example 3 Dealing with Words

Isaiah 52:7

מַה־נָּאֹו עַל־הַהֲרִים רְגֵלִי  
מִבְשֶׁר מִשְׁמִיעַ שְׁלוֹם

מִבְשֶׁר טֹוב מִשְׁמִיעַ יְשׁוּעָה  
אמֶר לְצִיּוֹן מֶלֶךְ אֱלֹהִיךְ :

- ◆ DETERMINE the sense of יְשׁוּעָה in Isa. 52:7.

## Example 3 for Dealing with Words

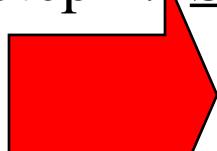
Isaiah 52:7

**מִבְשֵׁר מִשְׁמִיעַ שָׁלוֹם**

**מִבְשֵׁר טוֹב מִשְׁמִיעַ יְשׁוּעָה :**

Assignment: DETERMINE the sense of **יְשׁוּעָה :** in Isa. 52:7.

Step 1. Search: what alternative senses are listed in the lexicon (BDB)?



Step 2. Evaluate: do the headings represent distinct senses?

Step 3. Decide: which sense occurs in Isaiah 52:7? What grounds do you have for your conclusion?

יְשֻׁעָה n.f. **salvation**;-- ψ 119<sup>155+18</sup>

t.; ψ 3<sup>3</sup> Jon 2<sup>10</sup>; ψ יְשֻׁעָתָה; Ex 14<sup>13+4</sup> t.; sf. ψ יְשֻׁעָתִי Jb 30<sup>15</sup>; ψ 62<sup>2+12</sup> t.,

+25 t. sfs.; pl. II S 22<sup>51+6</sup> t.; ψ 42<sup>12</sup>

+3 t.; ψ יְשֻׁעָות;-- 1. welfare, prosperity: כָּבֵד יְשֻׁעָות 53<sup>7</sup>

Jb 30<sup>15</sup> as a cloud my prosperity

passed away. 2. deliverance: וַיְהִי לִי לִיְשֹׁועָה

and thou wilt be to me for deliverance 2 S 10<sup>11=</sup>

1 Ch 19<sup>12</sup>. 3. salvation by God, primarily from

external evils, but often with added spiritual idea: Gn 49<sup>18</sup> (poem), Is 33<sup>2</sup> 52<sup>7.10</sup> 59<sup>11</sup> 60<sup>18</sup>

Jon 2<sup>10</sup> ψ 3<sup>3.9</sup> 14<sup>7=53<sup>7</sup>, 22<sup>2</sup> 35<sup>3</sup> 62<sup>2</sup> 69<sup>30</sup> 70<sup>5</sup></sup>

### Example 3 for Dealing with Words

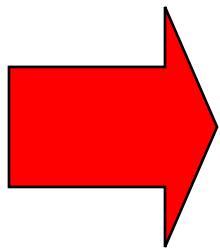
Isaiah 52:7

**מְבָשֵׂר מִשְׁמִיעַ נְשָׁלוּם**

**מְבָשֵׂר טוֹב מִשְׁמִיעַ יִשְׁוֹעָה :**

Assignment: DETERMINE the sense of **יִשְׁוֹעָה** in Isa. 52:7.

Step 1. Search: what alternative senses are listed in the lexicon (BDB)?



1. *welfare, prosperity.*
2. *deliverance.*
3. *salvation (by God).*

Step 2. Evaluate: do the headings represent distinct senses?

Step 3. Decide: which sense occurs in Isaiah 52:7? What grounds do you have for your conclusion?

column 2, BDB p. 447

|| יְשׁוּעָתִי עַד־קָצֶה צְדֻקָּה || Is 51<sup>6.8</sup> 56<sup>1</sup> 62<sup>1</sup> ψ 98<sup>2.3</sup>; :  
 Is 49<sup>6</sup> *my salvation unto the ends of the earth*; בְּכָל־גּוֹיִם יְשׁוּעָתֶךָ ψ 67<sup>3</sup> *among all nations thy salvation.* 4. victory: c. עֲשֵׂה work victory ←  
 1 S 14<sup>45</sup> Is 26<sup>18</sup>; elsewhere of victories wrought by Yahweh for his people Ex 15<sup>2</sup> (song) Is 12<sup>2</sup> Hb 3<sup>8</sup> ψ 20<sup>6</sup> 21<sup>2.6</sup> 44<sup>5</sup> 68<sup>20</sup> 118<sup>14.15.21</sup>; phrases: ←  
 חָסֵן יְשׁוּעָת פָּעֵל יְשׁוּעָות do victories 74<sup>12</sup>; Is 33<sup>6</sup> store of victories; מְגֹדֵל יְשׁוּעָות II S 22<sup>51</sup> Qr tower of מְעוֹז יְשׁוּעָות (Kt מְגֹדֵל and so || ψ 18<sup>51</sup>); ψ 28<sup>8</sup> stronghold of victories; רָאוּ אֶת־יְשׁוּעָת יְהוָה see the victory of Yahweh, 2 Ch 20<sup>17</sup>;

### Example 3 for Dealing with Words

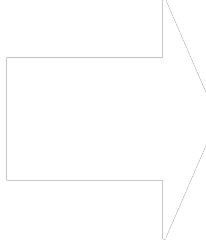
Isaiah 52:7

**מְבָשֵׂר מִשְׁמִיעַ שְׁלוֹם**

**מְבָשֵׂר טוֹב מִשְׁמִיעַ יְשׁוּעָה :**

Assignment: DETERMINE the sense of **יְשׁוּעָה** in Isa. 52:7.

Step 1. Search: what alternative senses are listed in the lexicon (BDB)?

- 
1. *welfare, prosperity.*
  2. *deliverance.*
  3. *salvation (by God).*
  4. *victory.*

Step 2. Evaluate: do the headings represent distinct senses?



Step 3. Decide: which sense occurs in Isaiah 52:7? What grounds do you have for your conclusion?

## Step 2. Evaluate for Distinctness

- ◆ “Deliverance,” “salvation,” and “victory” are very similar.
- ◆ “Welfare” is a resulting state, as opposed to “deliverance,” the action resulting in the state. Only one attested instance of this sense.
- ◆ Probably only one broad meaning, “deliverance.”

### Example 3 for Dealing with Words

Isaiah 52:7

**מְבָשֵׂר מִשְׁמִיעַ שְׁלֹום**

**מְבָשֵׂר טוֹב מִשְׁמִיעַ יִשְׁוּעָה :**

Assignment: DETERMINE the sense of **יִשְׁוּעָה** in Isa. 52:7.

Step 1. Search: what alternative senses are listed in the lexicon (BDB)?

1. *welfare, prosperity.*
2. *deliverance,*
3. *salvation (by God).*
4. *victory.*

Step 2. Evaluate: do the headings represent distinct senses?

**No.**

Step 3. Decide: which sense occurs in Isaiah 52:7? What grounds do you have for your conclusion?

**"Deliverance." (No decision necessary.)**

# Rejecting False Inferences

- ◆ Consider the following:

“**שׁוֹרֵךְ**” has the root meaning ‘be spacious.’

Hence Isa. 52:7 means that God’s salvation gives us wide room for our souls.”

- ◆ Beware of “root meaning.”
- ◆ Beware of importing other passages.
- ◆ Stick with the translation, “deliverance.”

# Rejecting False Inferences

- ◆ Consider the following:  
“שׁוֹרֵךְ” has the root meaning ‘be spacious.’  
Hence Isa. 52:7 means that God’s salvation  
gives us wide room for our souls.”
- ◆ Beware of appeals to “root” meaning.
- ◆ Beware of importing nice-sounding  
theology that is an illustration of a thought  
belonging to other passages.
- ◆ Stick with the translation, “deliverance.”

## c. Homework Exercise on Words

- ◆ Determine the sense of בְּפִנְצָרָה in Isa. 52:12,
  - by filling out the attached worksheet.
  - Respond to the sample reasoning near the bottom of the page.
- ◆ Optional: determine the sense of ἀμαρτίας in John 8:46,
  - by filling out the attached worksheet.

## c. Homework Exercise on Words

- ◆ Determine the sense of בְּפִכְךָ אַתָּה in Isa. 52:12, by filling out the attached worksheet.
- ◆ As an optional additional exercise, determine the sense of ἀμαρτίας in John 8:46, by filling out the attached worksheet.

## D. Summary of Procedures for Determining Word Meanings



# Steps for Word Meaning

- ◆ Step 1. Search: What alternative senses?
  - ◆ Look in the advanced lexicon.
- ◆ Step 2. Evaluate: Are these senses distinct?
  - ◆ Look for distinct areas of meaning.
- ◆ Step 3. Decide: Which one sense occurs?
  - ◆ Look for clues from context.

# Steps for Word Meaning

- ◆ Step 1. Search: What alternative senses are available?
- ◆ Step 2. Evaluate: Are these senses distinct?
- ◆ Step 3. Decide: Which one sense occurs in your verse?
- ◆ Look up the word in the standard advanced lexicon.
- ◆ Look for distinct areas of meaning.
- ◆ Look for clues from context.

# One or More Senses

Do entries in lexicon  
represent distinct senses?

yes

no

Pick one sense.

No need to pick.



(All one  
broad sense.)

# One or More Senses

Do the entries in the lexicon represent distinct senses?

yes

no

Pick one sense.

No need to pick.



(It is all one  
broad sense.)

# How to Pick the One Sense

List senses  
from the lexicon



Pick **one.**

Context!



Grammatical  
construction

Topic

# How to Pick the One Sense

Draw up a list  
of distinct senses  
from the entries  
in the lexicon



Pick **one.**

Context!



Grammatical  
construction  
in which the  
word occurs

Topic of  
discussion

# When Are Senses Distinct?

- ◆ Intuitively distinct?
- ◆ No overlap?
- ◆ Two sets of synonyms?
- ◆ Two grammatical or semantic contexts?



# When Are Senses Distinct?

- ◆ Do you intuitively sense they are distinct?
- ◆ Do the two senses have no overlap?
- ◆ Do the two senses generate two distinct sets of synonyms?
- ◆ Do the two senses occur in two distinct kinds of grammatical or semantic context?



# Using a Concordance to Find Word Meaning

- ◆ BDB or BAG already did it!
- ◆ Watch for:
  - grammatical constructions
  - special semantic context
  - cases that combine two meanings.

# Using a Concordance to Find Word Meaning

- ◆ You can seldom improve on BDB or BAG.
- ◆ To determine whether senses are distinct, watch for:
  - grammatical constructions
  - special semantic context
  - intermediate cases that seem to combine aspects of two distinct meanings.

## E. How to Conceptualize Word Meanings



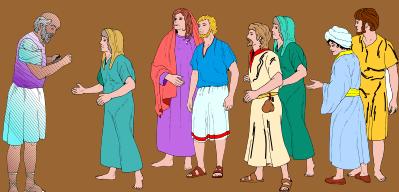
Contrastive Identity, Variation, and Distribution

# Meaning of Noah's Family

- ◆ Identity
- ◆ Noah's family, not others.

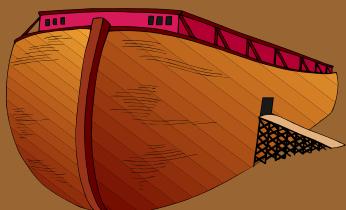


- ◆ Variation



- ◆ Members vary in age, sex, gifts, etc.

- ◆ Distribution



- ◆ Live in an environment (on land, then in the ark, with animals).

# Meaning of Noah's Family

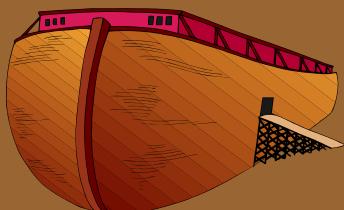
- ◆ Identity



- ◆ Variation



- ◆ Distribution



- ◆ Noah's family has an identity contrasting with others.

- ◆ Family members vary in age, sex, gifts, etc.

- ◆ The family lives in an environment (on land, then in the ark, with animals).



# Meaning of Word “Horse”

- ◆ Identity

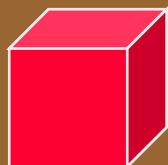


- ◆ Variation

- ◆ “Horse” contrasts with other animals.
- ◆ “Horse” varies in type, age, etc.



- ◆ Distribution



- ◆ Horses live, jump, eat, but do not speak or worship.



# Meaning of Word “Horse”

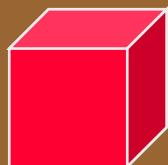
- ◆ Identity



- ◆ Variation



- ◆ Distribution



- ◆ “Horse” identifies a “kind” contrasting with other animals.
- ◆ “Horse” refers to horses varying in type, age, etc.
- ◆ Horses live, jump, eat, but do not speak or worship.

# Meaning of the Word “Man”

- ◆ Identity



- ◆ Identifies a descendant of Adam and Eve.

- ◆ Variation



- ◆ Distribution



- ◆ Plural “men,” with varying referents.

- ◆ Subject or object; with verbs of human action.

# Meaning of the Word “Man”

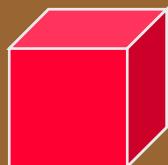
- ◆ Identity



- ◆ Variation



- ◆ Distribution



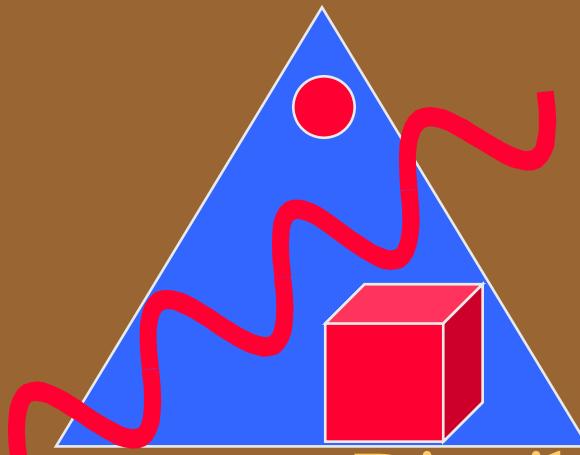
- ◆ “Man” identifies a descendant of Adam and Eve, contrasting with animals.
- ◆ Plural “men,” with varying referents.
- ◆ It functions as subject or object; attaching to verbs of human action.

# Unity of Meaning

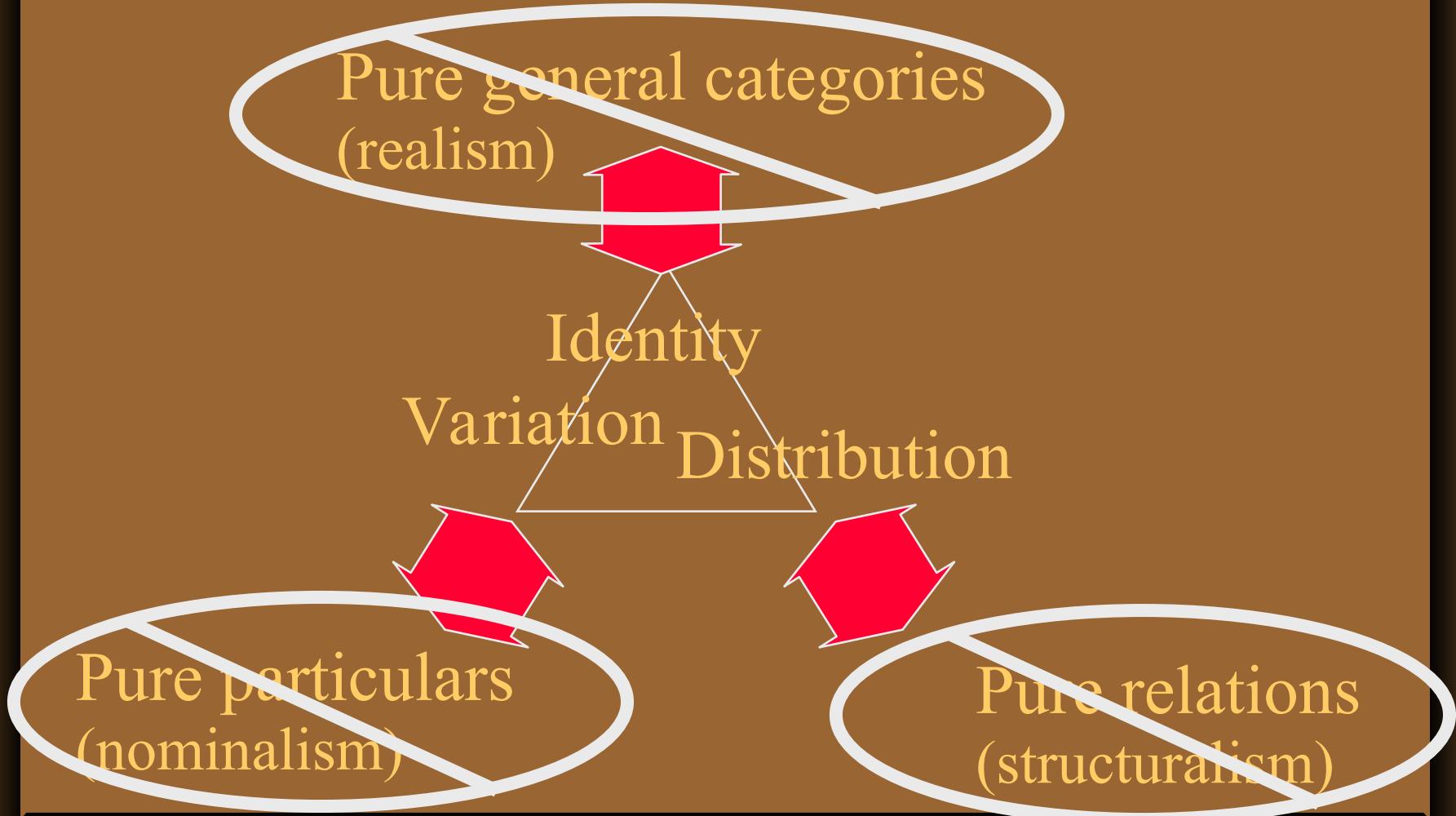
Identity

Variation

Distribution



# What We Are Rejecting



## F. Errors to Avoid



# Etymologizing

nescius,  
“ignorant”

in Latin

time

nice

in English

ignorant



nice

- ◆ Etymology does not furnish meaning.
- ◆ Suggests a guess.

# Etymologizing

nescius,  
“ignorant”

in Latin

time

nice

in English

ignorant



nice

- ◆ Etymology does not furnish meaning.
- ◆ But if you have no other information about an unknown word, it may suggest a direction for your best guess.

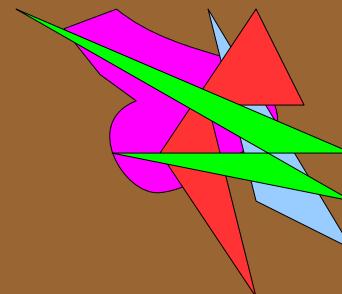
# “Holy” Language

- ◆ Is the Bible’s language odd?
- ◆ The tabernacle is holy,  
but the language is normal.
- ◆ God’s word is holy,  
but it is pure, not weird.



← holy

weird →



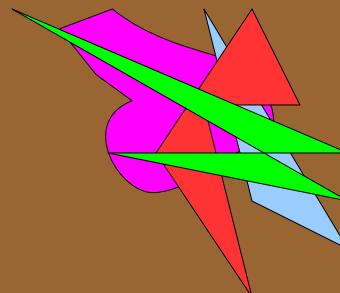
# “Holy” Language

- ◆ Is the Bible’s use of language odd?
- ◆ The tabernacle is holy, but the language about it is normal and intelligible.
- ◆ God’s word is holy, but its holiness consists in divine purity and power, not weirdness.



← holy

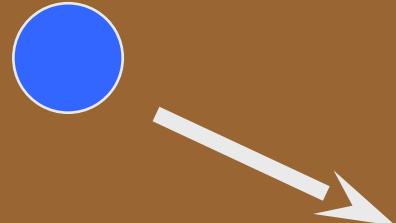
weird →



# One “Central” Meaning

- ◆ Idea: deep unity (identity), but no variation.  
(Danger of *realism*.)

“foolish woman”  
Gen. 34:7 (Dinah)



“foolish woman”  
Job 2:10 (Job’s wife)



Rabbis inferred that Job married Dinah!

# One “Central” Meaning

- ◆ This approach finds deep unity (identity), but no variation. (Danger of *realism*.)

“foolish woman”  
Gen. 34:7 (Dinah)



“foolish woman”  
Job 2:10 (Job’s wife)

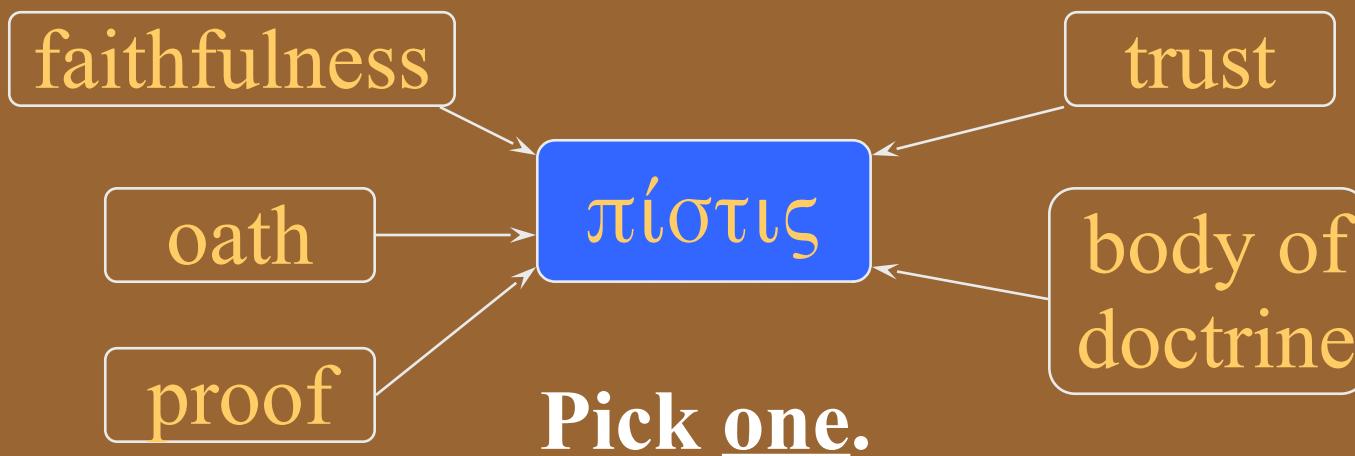


“deep” reality

Rabbis inferred that Job married Dinah!

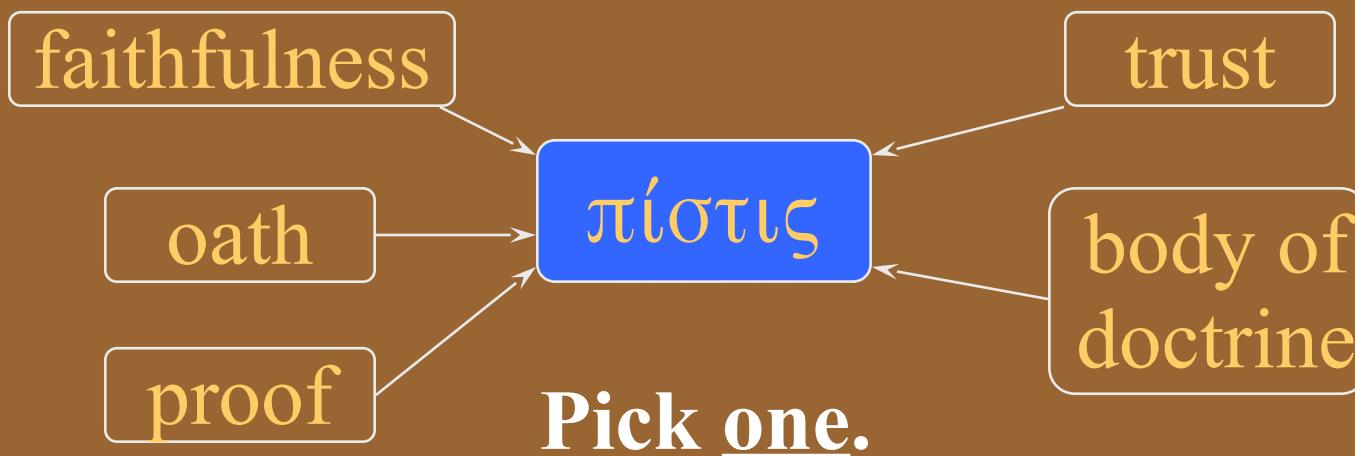
# Illegitimate Totality Transfer

- ◆ Don't load all senses into a single occurrence.
  - “Richer,” but inaccurate.



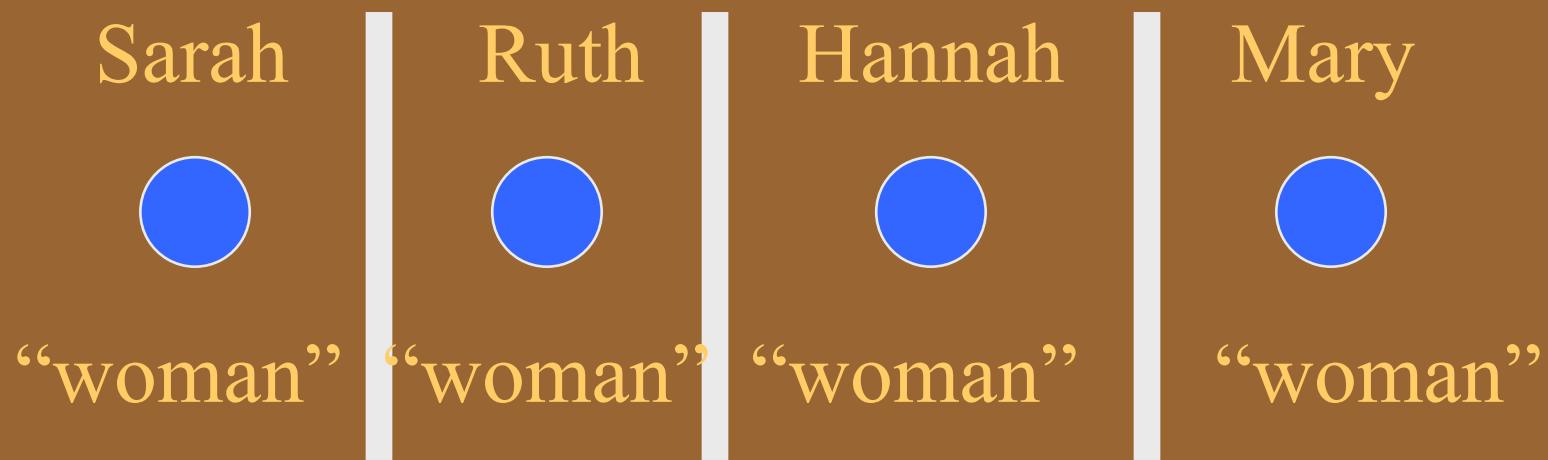
# Illegitimate Totality Transfer

- ◆ Don't load all the senses of a word into a single occurrence. The result looks "richer," but is inaccurate.



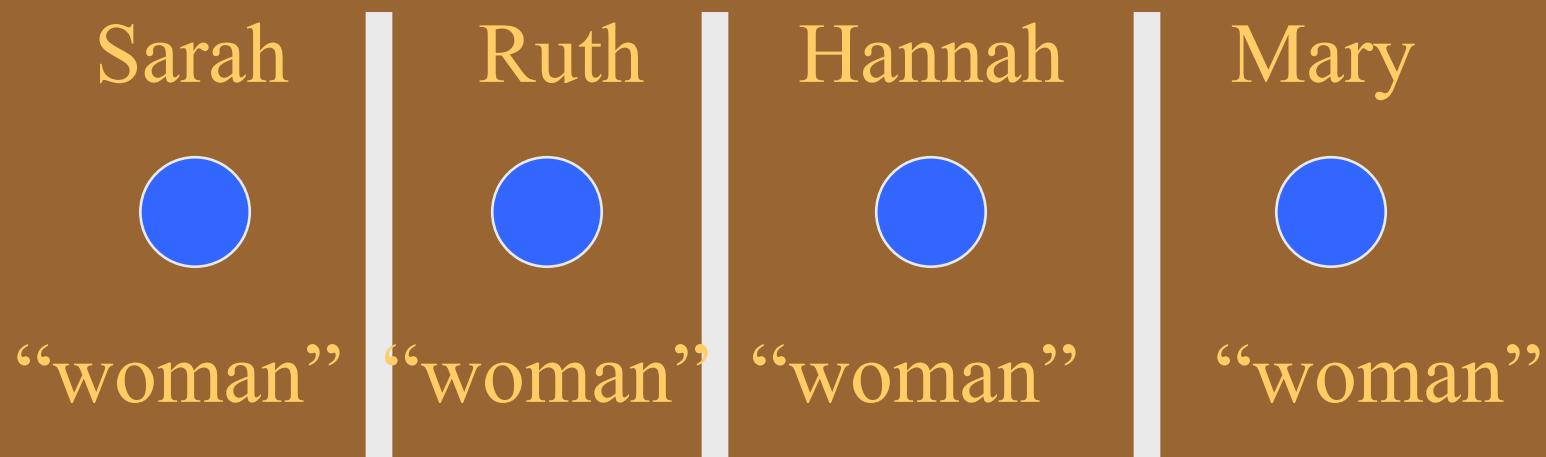
# Isolated Islands of Meaning

- ◆ Idea: no unity in uses. (Danger of *nominalism*.)



# Isolated Islands of Meaning

- ◆ Isolating thinking recognizes no unity in different uses. (Danger of *nominalism*.)



# G. Aristotle and the Syllogism



# Syllogistic Reasoning

Valid  
syllogism

All men are mortal.  
Socrates is a man.  
Hence, Socrates is mortal.

Invalid,  
due to  
equivocation

All **bows** are weapons.  
A two-looped slipknot is a **bow**.  
Hence, a two-looped slipknot  
is a weapon.

# A Syllogism for Assurance

All **believers** are justified.  
I am a **believer**.  
Hence, I am justified.

- ◆ Equivocation with “believer”?
- ◆ The term is incompletely specified.

# A Syllogism for Assurance

All **believers** are justified.  
I am a **believer**.  
Hence, I am justified.

- ◆ But is there an equivocation with “believer”? The term is incompletely specified.

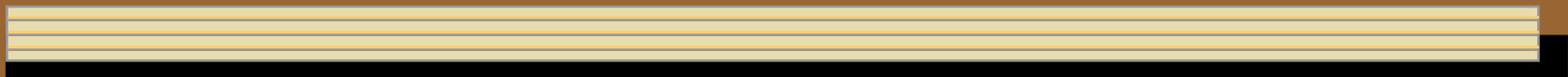
# The Role of Syllogistic Reasoning in Theology

- ◆ Theological arguments rely on incompletely specified terms (“believer”)
  - and analogy (this “belief” is sufficiently like the forms of belief in the Bible).
- ◆ Syllogistic form reveals premises or fallacies.
- ◆ But: easy to overrate syllogism, underrate contextual control.

# The Role of Syllogistic Reasoning in Theology

- ◆ Arguments of substance in theology rely on incompletely specified terms (“believer”) and analogy (this “belief” is sufficiently like the forms of belief in the Bible).
- ◆ Throwing arguments into syllogistic form may reveal hidden premises or fallacies.
- ◆ But: it is easy to overrate the value of syllogism and underrate the importance of the context of belief, which controls analogy.

# H. Maxims for Words



# Use the Lexicon

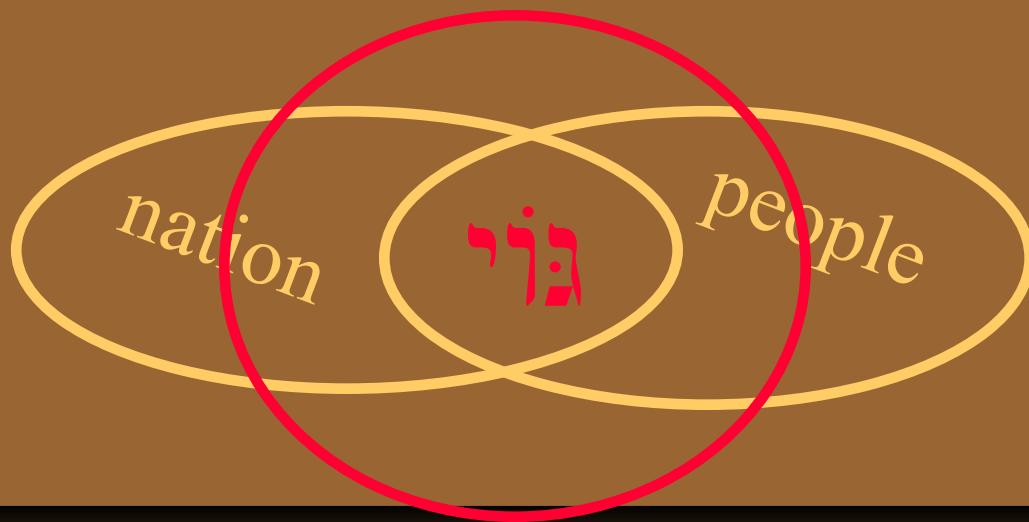
- ◆ Follow the advanced lexicons.
  - Don't improve on them.
  - Don't add extra meaning.
  - Most errors violate this maxim.
- ◆ One sense per occurrence.

# Use the Lexicon

- ◆ Trust lexicons more than commentaries.
  - Advanced lexicons have problems, but seldom theological.
- ◆ Exceptions:
  - JEDP in BDB
  - political correctness in BDAG
  - I recommend BAGD and BAG (1st and 2d ed.; not 3d).

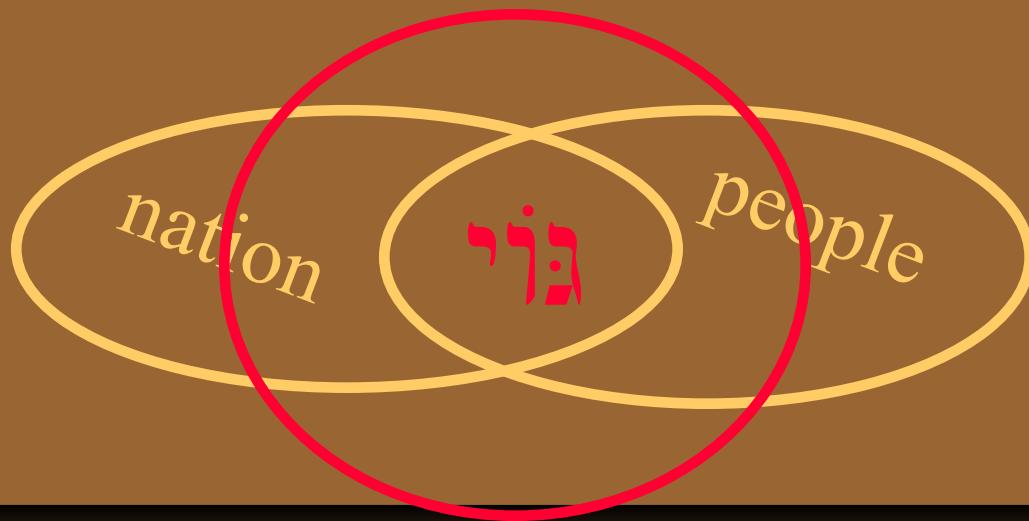
# Determining Sense

- ◆ Lexicon's glosses have a range of meaning.
- ◆ Determine original by comparing glosses.



# Determining Sense

- ◆ English glosses supplied by a lexicon have their own range of meaning in English.
- ◆ Determine range of meaning in Greek or Hebrew by comparing the glosses in English.



# Meaning of the Lampstand

- ◆ Contrast



- ◆ Variation



- ◆ Distribution



- ◆ Lampstand contrasts with other furniture.

- ◆ There is leeway (variation) in possible shape and size.

- ◆ Lampstand functions in a characteristic context: it fits into a larger structure of rooms.