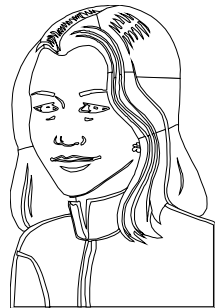


# VII. How to Deal with Words

How do we find  
the meaning of words?



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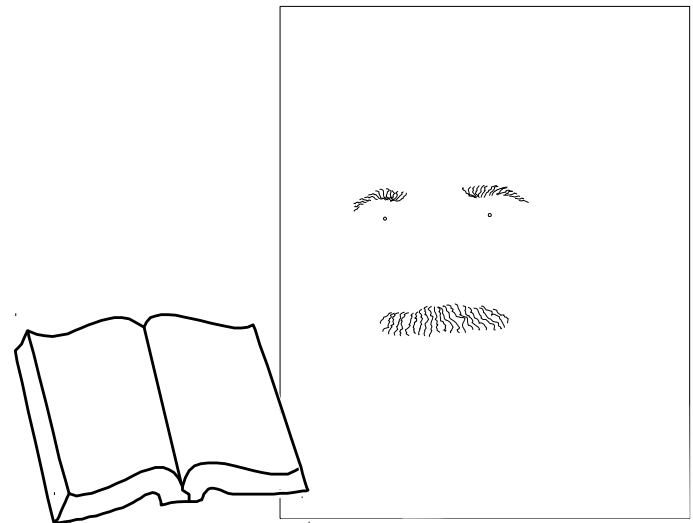
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# The Challenge

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.

## 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 *sinner*s (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* (*bebêlos* from *bainô*, 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

Now

*nescius*  
in Latin

means

“ignorant”

etymology

project  
meaning?

“nice”

means?

“ignorant”



# 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
  - ἔρος = 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 ἀτιμάζετέ 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.

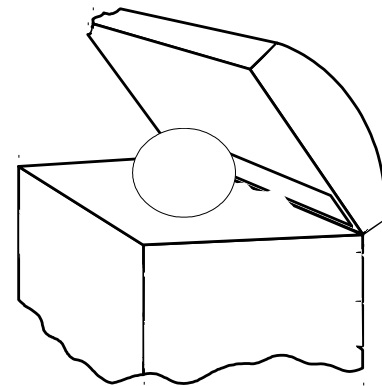
## τιμῶ in John 8:49

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

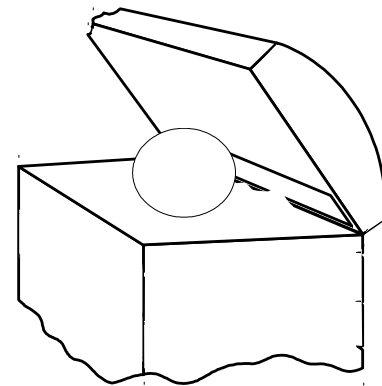
# The Way of Wisdom

- “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

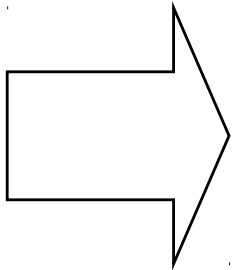
7.3a

John 8:49

ἀπεκρίθη Ἰησοῦς, Ἐγὼ δαιμόνιον οὐκ ἔχω,  
ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετέ 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) ὃν 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 θεοὺς; 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. ὃν τιμᾷ 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 τινά someone...*

# Example 1 for Dealing with Words

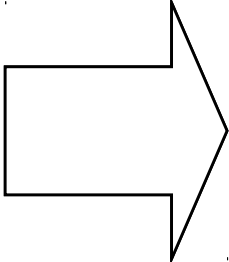
7.3a

John 8:49

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

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

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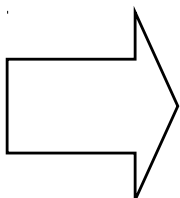
**1. set a price on, estimate, value...**

**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 ἀτιμάζετέ με.

- John 8:49 has personal relations.
- In context, “honor” makes sense (contrasting with ἀτιμάζω, “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 ἀτιμάζετέ 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.

Simple.



# Example 1 for Dealing with Words

7.3a

John 8:49

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

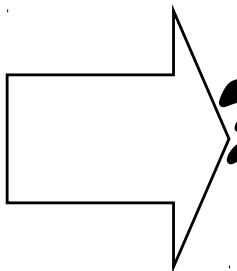
Step 2. Evaluate: do the headings represent distinct senses?

**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

כֹּה-אָמַר אֱלֹהֶיךָ יְהוָה וְאַלֹהֶיךָ יִרְיָב עַמּוֹ  
הִנֵּה לִקְחֹתִי מִיָּדְךָ אֶת-כּוֹס הַתַּרְעִילָה  
אֶת-קַבְעֶת כּוֹס חֲמָתִי  
לֹא-תוֹסִיפִי לְשָׁתוּתָהּ עוֹד:

Assignment: DETERMINE the sense of תוֹסִיפִי  
in Isa. 51:22.

## יִסַּף in Isa. 51:22

הִנֵּה לִקְחֹתִי מִיָּדְךָ אֶת-כּוֹס הַתַּרְעִילָה  
אֶת-קַבְעֵת כּוֹס חֲמָתִי  
לֹא-תוֹסִיפִי לְשִׁתּוֹתָהּ עוֹד:

- DETERMINE the sense of תוֹסִיפִי in Isa. 51:22.

# Example 2 for Dealing with Words

Isaiah 51:22

אֶת־קַבְעֵת כּוֹס חֲמָתִי  
לֹא־תוֹסִיפִי לְשִׁתּוֹתָהּ עוֹד:

Assignment: DETERMINE the sense of תוֹסִיפִי 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 **נס** (Use Einspahr if helpful).

# Einspahr's Index

7.4c

**51 10**

**51 11**

**51 12**

**51 13**

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**51 16**

**51 17**

**51 18**

**51 19**

**51 20**

**51 21**

**51 22**

**51 23**

51 22

אֲדוֹן

LORD

11b 2 2

אֲדוֹן

LORD

11b 3 2a

חַמָּה

RAGE

404d 2 c

יִסָּף

DO AGAIN

415c 2 a

כּוֹס

CUP

468a

קִבְעָה

CUP

867c

תִּרְעֵלָה

REELING

947a

שֵׁתָּה

DRINK

1059c 1 c

51 23

גוֹ

BACK

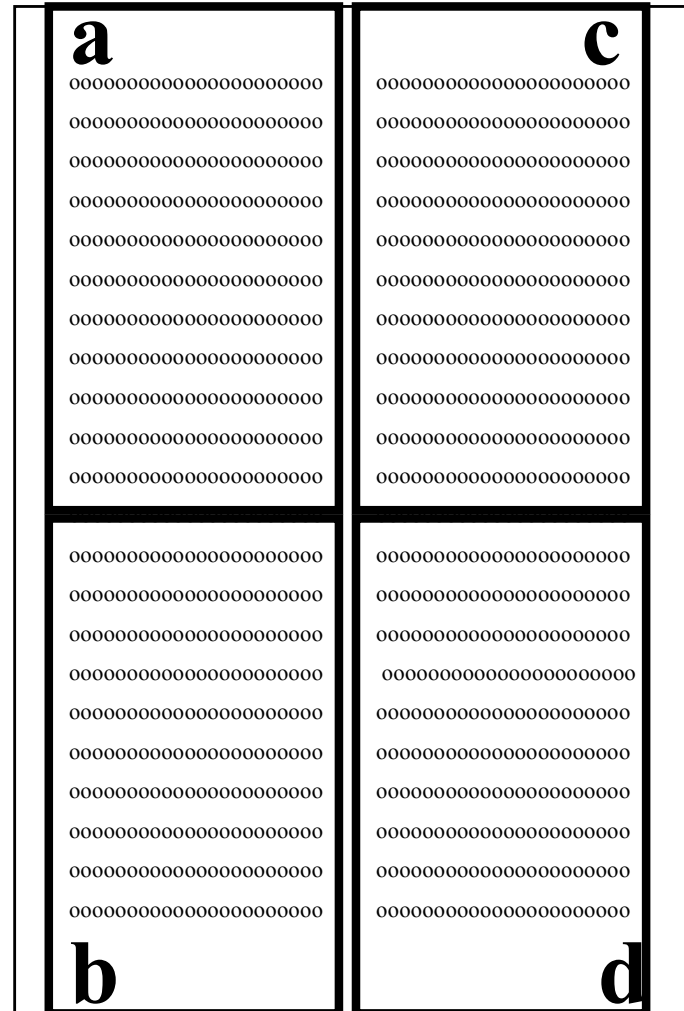
156b

חוּץ

THE OUTSIDE

156b

# Parts of a Page



# Step 1. Search for Senses

- Go to Brown-Driver-Briggs (BDB)  
under **יָסַף**. (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.* נוֹסַף Je 36<sup>32</sup>; וְנִּי consec. Ex 1<sup>10</sup> Nu 36<sup>3</sup>; 3fs.

וְנוֹסְפָה consec. Nu 36<sup>4</sup>; *Pt.* וְנוֹסַף Pr 11<sup>24</sup>; נוֹסְפוֹת

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

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

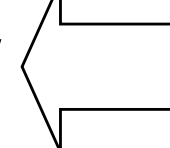
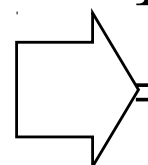
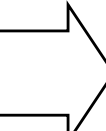
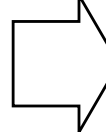
abs. *is increased* Pr 11<sup>24</sup>; pt. fem. pl. = *things*

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

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

etc.; *Impf.* <sub>164</sub> יוֹסִיף Jos 23<sup>13+</sup>; *juss.* יוֹסֵף Gn

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

תִּסְרָה *juss.* Am 7<sup>13+</sup>; 2 ms. תּוֹסִיף I S 18<sup>29</sup>; וַיֹּסֶף Dt 13<sup>1</sup>; אֹסִיף Ho  
 1<sup>6+</sup>; volunt. אוֹסִיף Ho 9<sup>15</sup>; אִסֵּף Dt 18<sup>16+</sup> Ez 5<sup>16</sup> (del. Co); אִסְפָּה II S 12<sup>8+</sup>prob. Dt 32<sup>23</sup> (for MT אִסְפָּה<sup>a</sup>);  
 3 mpl. יוֹסֵפוֹן I K 19<sup>2</sup>; 2 mpl. תּוֹסִיפוּ Is 1<sup>5+</sup>;  
 תִּסְפוֹן Gn 44<sup>23+2</sup> t.; תֹּאסֵפוֹן Ex 5<sup>7</sup> (per contr. 2 S 6<sup>1</sup>  $\psi$  104<sup>29</sup>, cf. sub אִסֵּף ), etc.; *Pt.pl.* מוֹסִיפִים  
 Ne 13<sup>18</sup>; *Inf. cstr.* הוֹסִיף Lv 19<sup>25+3</sup> t., **--1.** *add*   
 **Qal**), **sq. acc.+ עַל** II 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),  $\psi$  61<sup>7</sup> Pr 16<sup>23</sup> Ez 5<sup>16</sup> (v. supr.),  
 Ne 13<sup>18</sup>+Dt 32<sup>23</sup>; **sq. acc.+ לְ** Gn 30<sup>24</sup> Pr 3<sup>2</sup> 9<sup>11</sup>;  
 **sq. acc.+ אֵל** I K 10<sup>7</sup> (i.e. thou hast more wisdom

# Example 2 for Dealing with Words

7.4a

Isaiah 51:22

אֶת־קַבְעֵת כּוֹס חֲמָתִי  
לֹא־תוֹסִיפִי לְשִׁתּוֹתָהּ עוֹד :

Assignment: DETERMINE the sense of תוֹסִיפִי in Isa. 51:22.

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

1. Hiph. יָסַף + 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?

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

Pr 10<sup>22</sup>; cf. **וְהוֹסַפְתִּי עַל-כָּל-תְּהִלָּתְךָ**  $\psi$  71<sup>14</sup> (i.e.

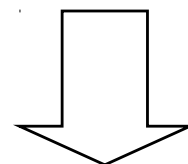
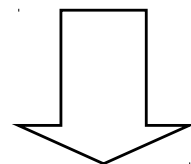
increase); **וְהוֹסַפְתִּי חִכְמָה עַל-כָּל-אֲשֶׁר-הִיא לְפָנַי** Ec

1<sup>16</sup> (|| **הִגֵּד לִּי** ) (i.e. gain more); cf. 2<sup>9</sup> (|| **וְהִגֵּד לִּי** a);

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

...

...



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

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

# Example 2 for Dealing with Words

7.4a

Isaiah 51:22

אֶת־קַבְעַת כּוֹס חֲמָתִי  
לֹא־תוֹסִיפִי לְשִׁתּוֹתָהּ עוֹד:

Assignment: DETERMINE the sense of תוֹסִיפִי in Isa. 51:22.

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

**1.** Hiph. יָסַף + obj. + עַל "add"

**2.a.** Hiph. יָסַף (+ לָא) + 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?

JE & D); + עֹד 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>; עֹד 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 עָבַד ה' Nu 22<sup>26</sup> i.e. *went on further*.

**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>; + עוד Gn 38<sup>5</sup> Ju

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

אֹסִיף אֲבִקְשֶׁנּוּ עוֹד; Is 47<sup>1.5</sup>; לֹא תוֹסִיפִי יִקְרָאוּ-לָךְ;

לֹא אֹסִיף עוֹד אֶרְחֶם אֶת-בֵּית יִשְׂרָאֵל; Ho 1<sup>6</sup>;

לֹא יוֹסִיף יְבַא-בְּךָ עוֹד Is 52<sup>1</sup>.

# Example 2 for Dealing with Words

Isaiah 51:22

אֶת־קַבְעַת כּוֹס חֲמָתִי  
לֹא־תוֹסִיפִי לְשִׁתּוֹתָהּ עוֹד :

Assignment: DETERMINE the sense of תוֹסִיפִי in Isa. 51:22.

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

**1.** Hiph. יָסַף + obj. + עַל "add"

**2.a.** Hiph. יָסַף (+ לְ) + inf. "do again"

**2.b.** Hiph. יָסַף + אֶנֶּה + impf. "do again"

**2.c.** Hiph. יָסַף + 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 + עַל (or variant)  
יִסַּף (+ לְ ) + 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־קַבְעַת כּוֹס חֲמָתִי  
לֹא־תוֹסִיפִי לְשִׁתּוֹתָהּ עוֹד:

Assignment: DETERMINE the sense of תוֹסִיפִי in Isa. 51:22.

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

**1.** Hiph. יסף + obj. + על "add"

**2.a.** Hiph. יסף (+לָּא) + inf. "do again"

**2.b.** Hiph. יסף + impf. "do again"

**2.c.** Hiph. יסף + 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

הִנֵּה לְקַחְתִּי מִיָּדְךָ אֶת־קַבְעֵת כּוֹס חַמָּתִי  
אֶת־כּוֹס הַתִּרְעָלָה  
לֹא־תוֹסִיפִי לְשִׁתּוֹתָהּ עוֹד:

- In Isa. 51:22 the grammatical construction has  $\text{יִסָּף} + \text{לְ} + \text{infinitive}$ .
- In context, “do again” makes sense.
- Hence, sense 2, “do again,” occurs here.

# Example 2 for Dealing with Words

7.4a

Isaiah 51:22

אֶת־קַבְעַת כּוֹס חֲמָתִי  
לֹא־תוֹסִיפִי לְשִׁתּוֹתָהּ עוֹד :

Assignment: DETERMINE the sense of תוֹסִיפִי in Isa. 51:22.

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

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

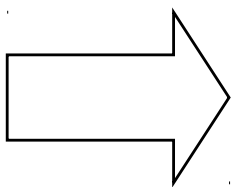
**2.a.** Hiph. יָסַף (+ לָּ) + inf. *"do again"*

**2.b.** Hiph. יָסַף + 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

מֵה־נָּאוּ עַל־הַהָרִים רִגְלִי  
 מִבֵּשֶׁר מִשְׁמִיעַ שְׁלוֹם  
מִבֵּשֶׁר טוֹב מִשְׁמִיעַ יְשׁוּעָה  
 אָמַר לְצִיּוֹן מֶלֶךְ אֱלֹהֶיךָ :

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

# Example 3 for Dealing with Words

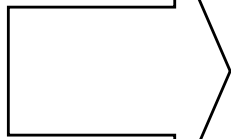
Isaiah 52:7

מְבַשֵּׂר מִשְׁמִיעַ שְׁלוֹם

מְבַשֵּׂר 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?

†ישועה n.f. salvation;-- יֵשׁ ψ 119<sup>155</sup>+18

t.; יֵשׁוּעָה ψ 3<sup>3</sup> Jon 2<sup>10</sup>; יֵשׁוּעָה ψ 80<sup>3</sup>; cstr. יֵשׁוּעַ Ex

14<sup>13</sup>+4 t.; sf. יֵשׁוּעָתִי Jb 30<sup>15</sup>; יֵשׁוּעָתִי ψ 62<sup>2</sup>+12 t.,

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

+3 t.; יֵשׁוּעוֹת 53<sup>7</sup>;--1. welfare, prosperity: כַּעַב

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

*passed away*. 2. deliverance: וְהִיְתָה לִי לִישׁוּעָה

*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</sup>=53<sup>7</sup>, 22<sup>2</sup> 35<sup>3</sup> 62<sup>2</sup> 69<sup>30</sup> 70<sup>5</sup>

# Example 3 for Dealing with Words

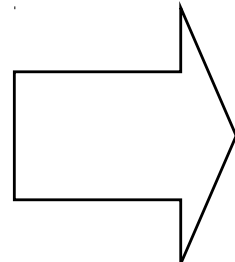
Isaiah 52:7

מְבַשֵּׁר מִשְׁמִיעַ שְׁלוֹם

מְבַשֵּׁר טוֹב מִשְׁמִיעַ יְשׁוּעָה

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

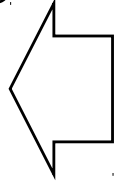
Step 1. Search: what alternative senses are listed in the lexicon (BDB)?

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

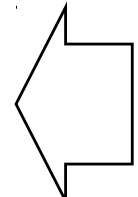
Step 2. Evaluate: do the headings represent distinct senses?

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

|| שׁוֹעֲתִי עַד־קֵצָה Is 51<sup>6.8</sup> 56<sup>1</sup> 62<sup>1</sup> ψ 98<sup>2.3</sup>;

הַאָרֶץ Is 49<sup>6</sup> *my salvation unto the ends of the earth*; שׁוֹעֲתֶךָ בְּכָל־גּוֹיִם ψ 67<sup>3</sup> *among all nations thy salvation*. ④ victory: c. עֲשָׂה 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: 

יִשׁוּעוֹת פֶּעַל *do victories* 74<sup>12</sup>; חֹסֶן יִשׁוּעַת Is 33<sup>6</sup> *store of victories*; מִגְדֹּל יִשׁוּעוֹת II S 22<sup>51</sup> Qr *tower of*

*victories* (Kt מִגְדִּיל and so || ψ 18<sup>51</sup>); מְעוֹז יִשׁוּעוֹת

ψ 28<sup>8</sup> *stronghold of victories*; רָאוּ אֶת־יִשׁוּעַת י׳

Ex 14<sup>13</sup>(J) *see the victory of Yahweh*, 2 Ch 20<sup>17</sup>;

## Example 3 for Dealing with Words

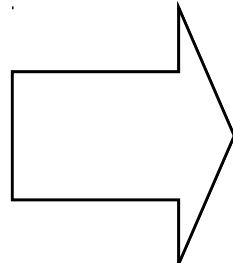
Isaiah 52:7

מְבַשֵּׁר מַשְׁמִיעַ שְׁלוֹם

מְבַשֵּׁר טוֹב מַשְׁמִיעַ 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

מְבַשֵּׁר מִשְׁמִיעַ שְׁלוֹם

מְבַשֵּׁר 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?

*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:  
“יָשַׁע” has the root meaning ‘be capacious.’  
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:  
“יָשַׁע” has the root meaning ‘be capacious.’  
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 **וְהָאֱסָפָהּ** 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 **ἁμαρτίας** in John 8:46,
  - by filling out the attached worksheet.

## c. Homework Exercise on Words

- Determine the sense of **וְהָאֱסָפָה** in Isa. 52:12, by filling out the attached worksheet.
- As an optional additional exercise, determine the sense of **ἁμαρτίας** 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?
- Step 2. Evaluate: Are these senses distinct?
- Step 3. Decide: Which one sense occurs?
- Look in the advanced lexicon.
- Look for distinct areas of meaning.
- 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

Pick one sense.

no

No need to pick.

(All one  
broad sense.)

# One or More Senses

Do the entries in the lexicon  
represent distinct senses?

yes

Pick one sense.

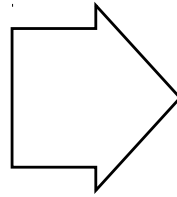
no

No need to pick.

(It is all one  
broad sense.)

# How to Pick the One Sense

List senses  
from the lexicon



Pick **one**.

Context!

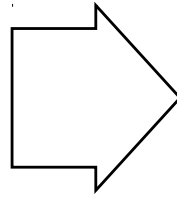


Grammatical  
construction

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

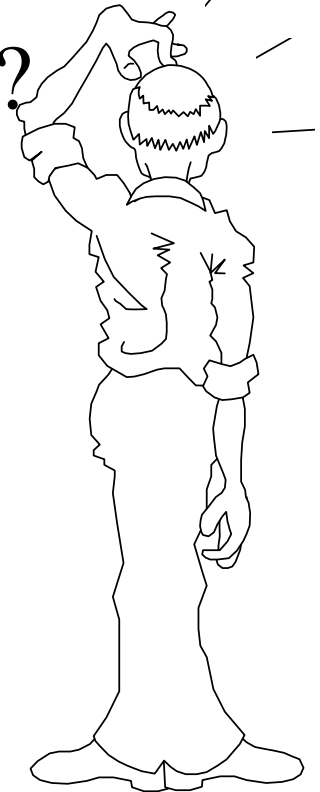
# When Are Senses Distinct?

- 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

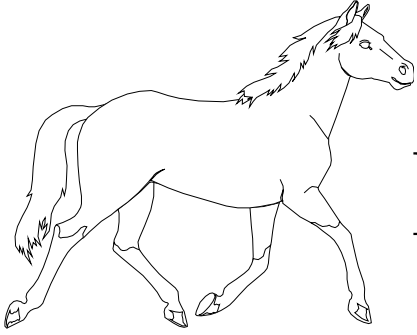
- Identity • Noah's family, not others.
- Variation • Members vary in age, sex, gifts, etc.
- Distribution • Live in an environment (on land, then in the ark, with animals).



# Meaning of Noah's Family

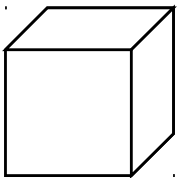
- Identity
  - Variation
  - Distribution
- Noah's family has an identity contrasting with others.
  - Family members vary in age, sex, gifts, etc.
  - The family lives in an environment (on land, then in the ark, with animals).

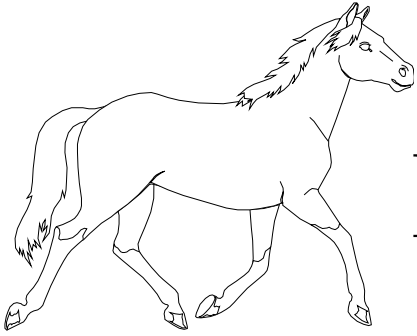




# Meaning of Word “Horse”

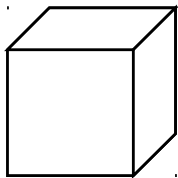
- Identity
  -
- Variation
- “Horse” contrasts with other animals.
- “Horse” varies in type, age, etc.
- Distribution
- Horses live, jump, eat, but do not speak or worship.





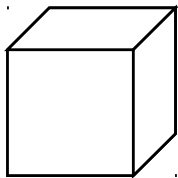
# Meaning of Word “Horse”

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



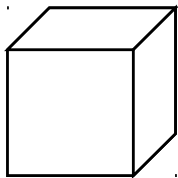
# Meaning of the Word “Man”

- Identity
  -
- Identifies a descendant of Adam and Eve.
- Variation
- Plural “men,” with varying referents.
- Distribution
- Subject or object; with verbs of human action.

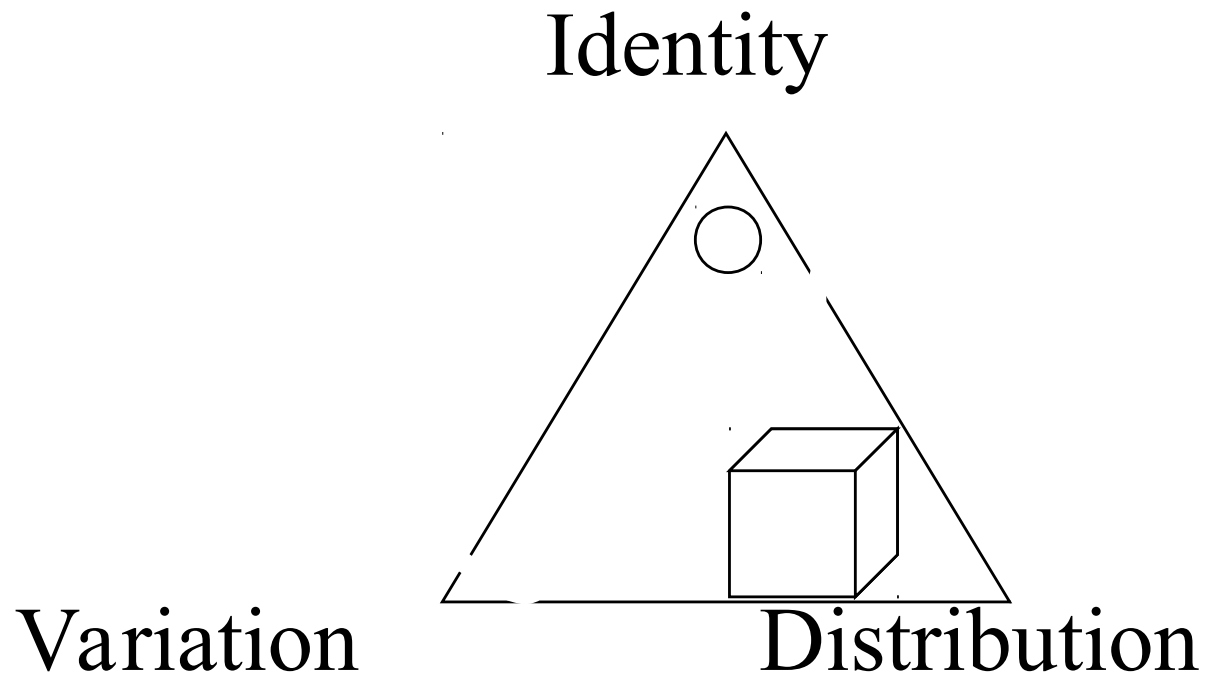


# Meaning of the Word “Man”

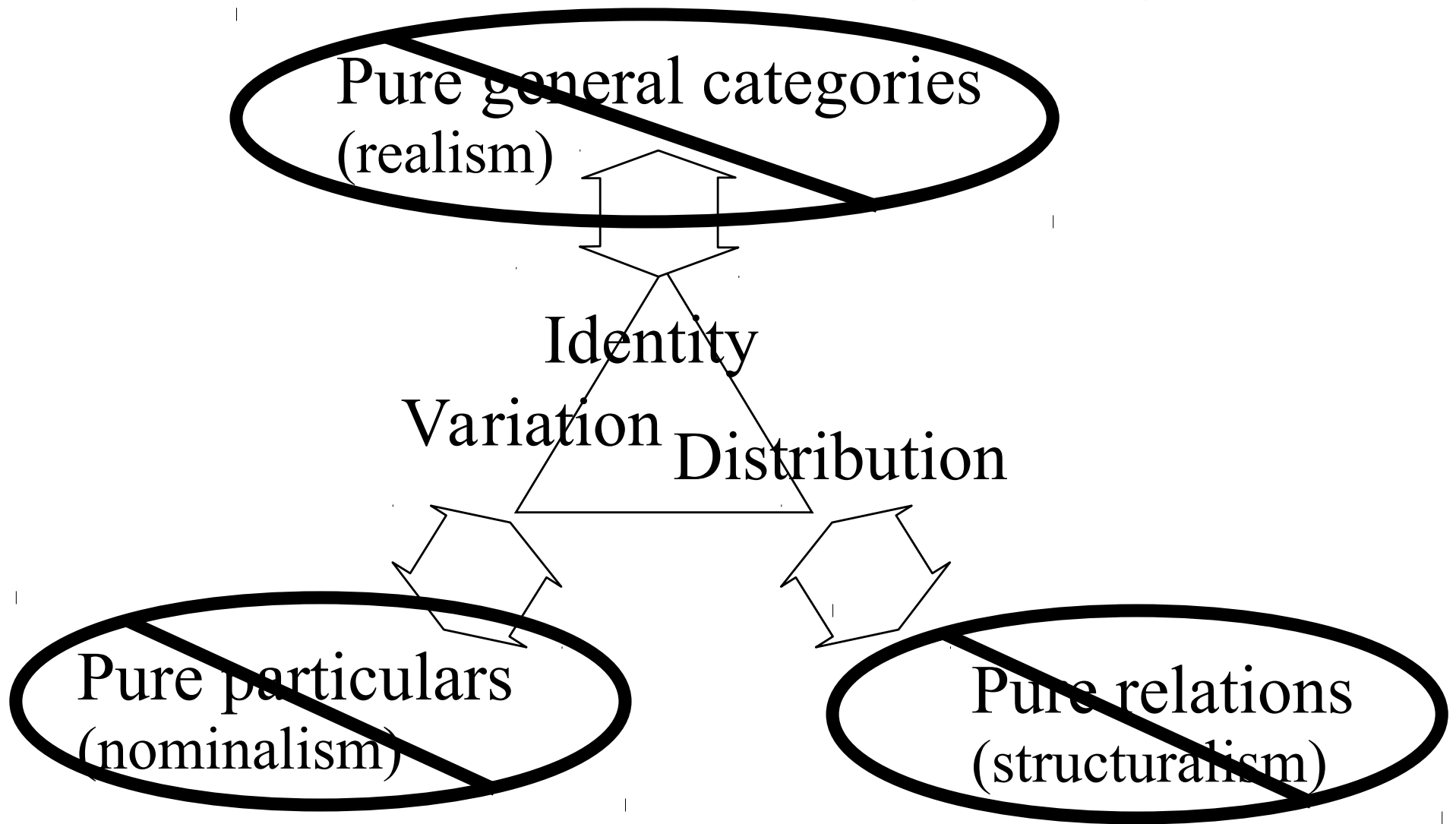
- Identity
  -
- “Man” identifies a descendant of Adam and Eve, contrasting with animals.
- Variation
- Plural “men,” with varying referents.
- Distribution
- It functions as subject or object; attaching to verbs of human action.



# Unity of Meaning

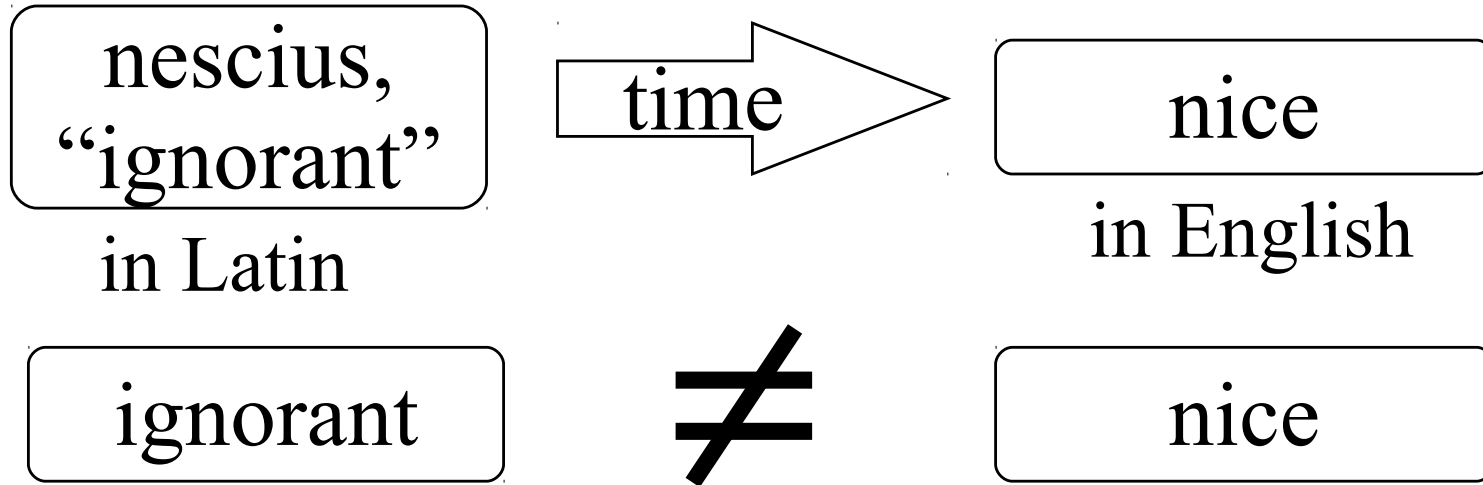


# What We Are Rejecting



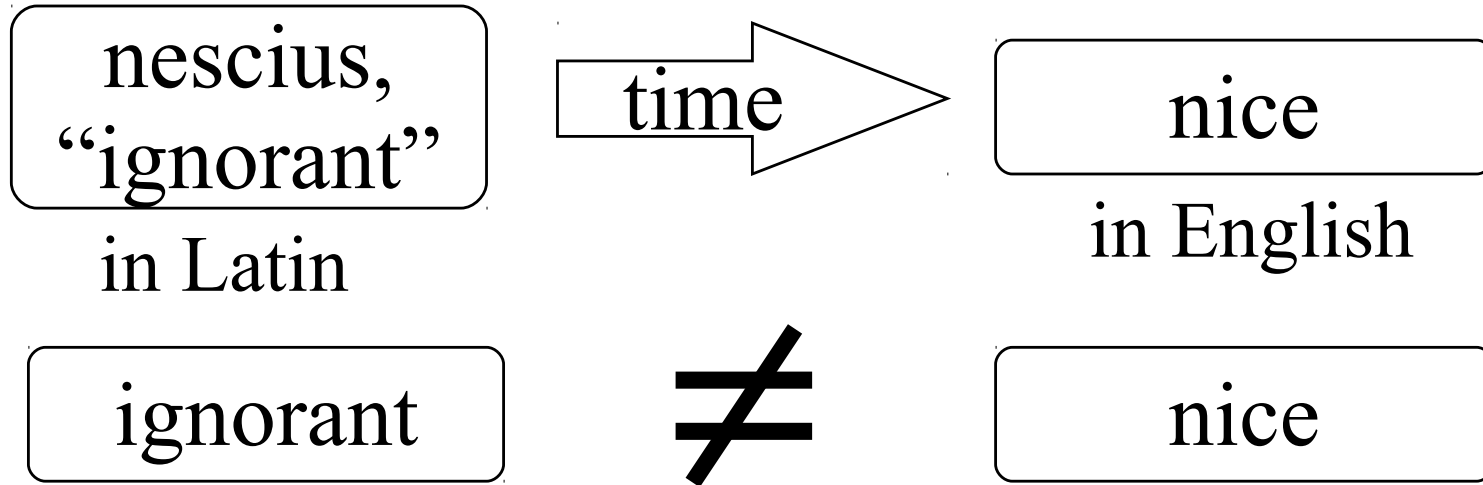
## F. Errors to Avoid

# Etymologizing



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

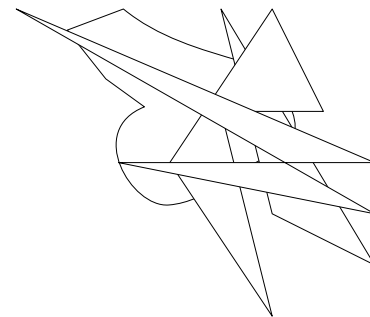
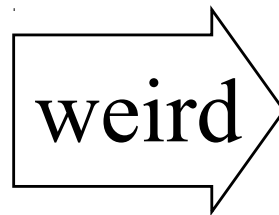
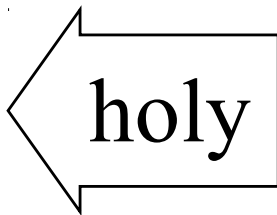
# Etymologizing



- 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.

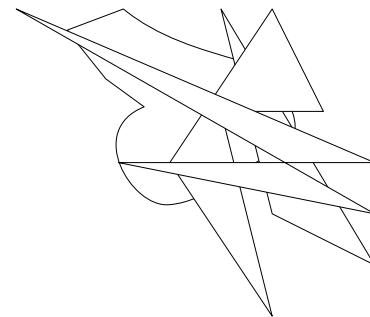
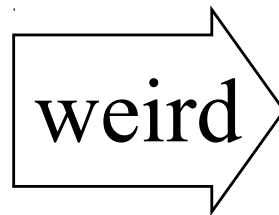
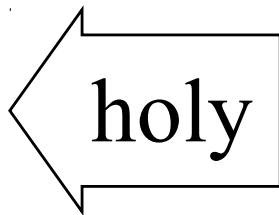
# “Holy” Language

- 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” 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.

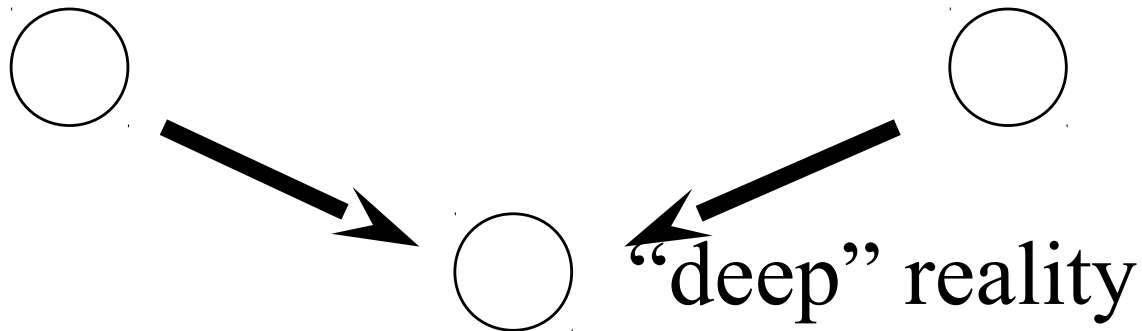


# One “Central” Meaning

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

“foolish woman”  
Gen. 34:7 (Dinah)

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



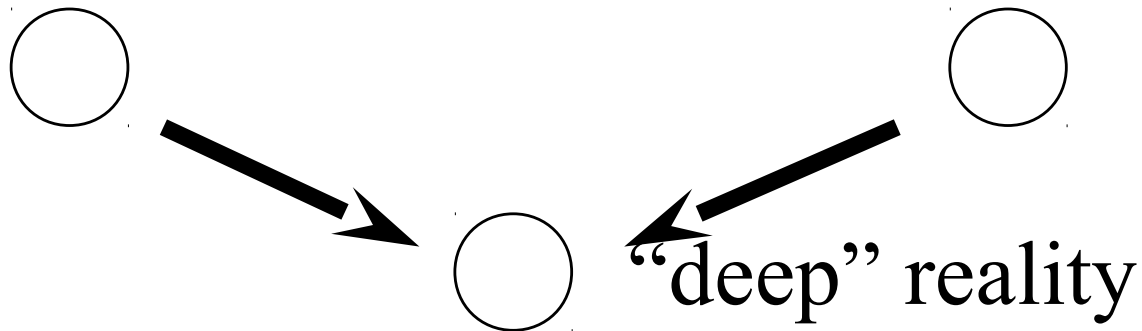
Rabbis inferred that Job married Dinah!

# One “Central” Meaning

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

“foolish woman”  
Gen. 34:7 (Dinah)

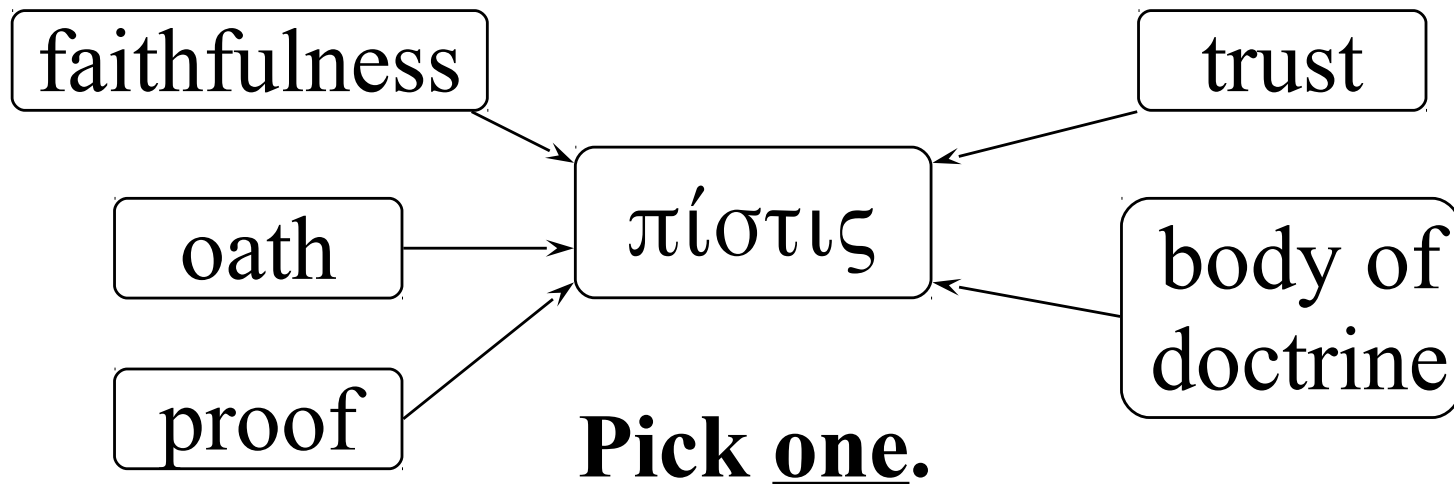
“foolish woman”  
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Rabbis inferred that Job married Dinah!

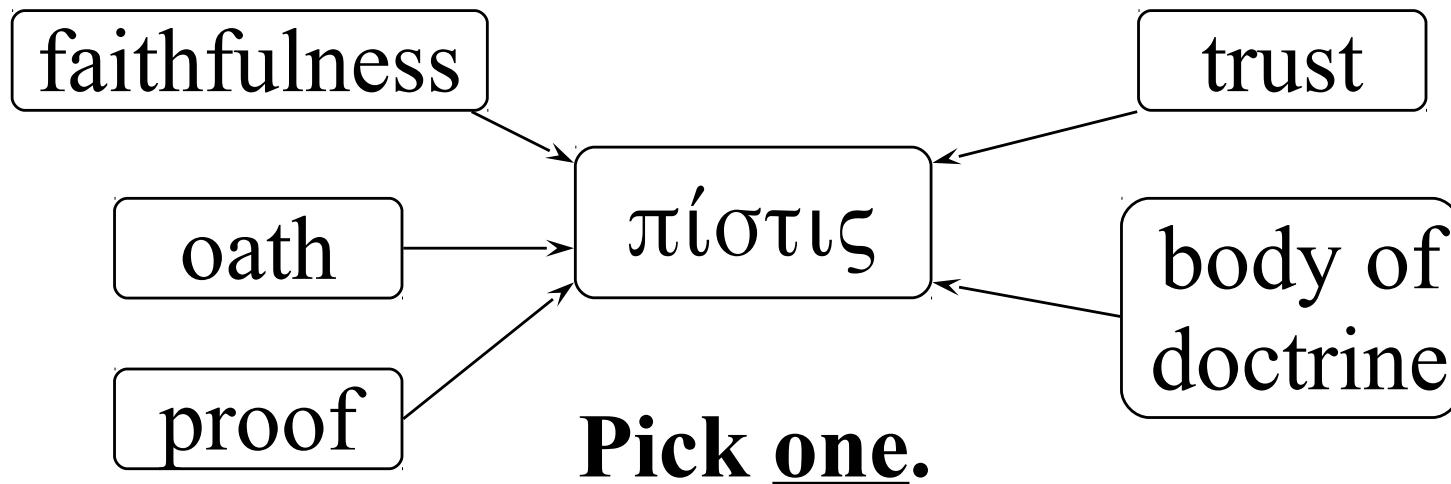
# Illegitimate Totality Transfer

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



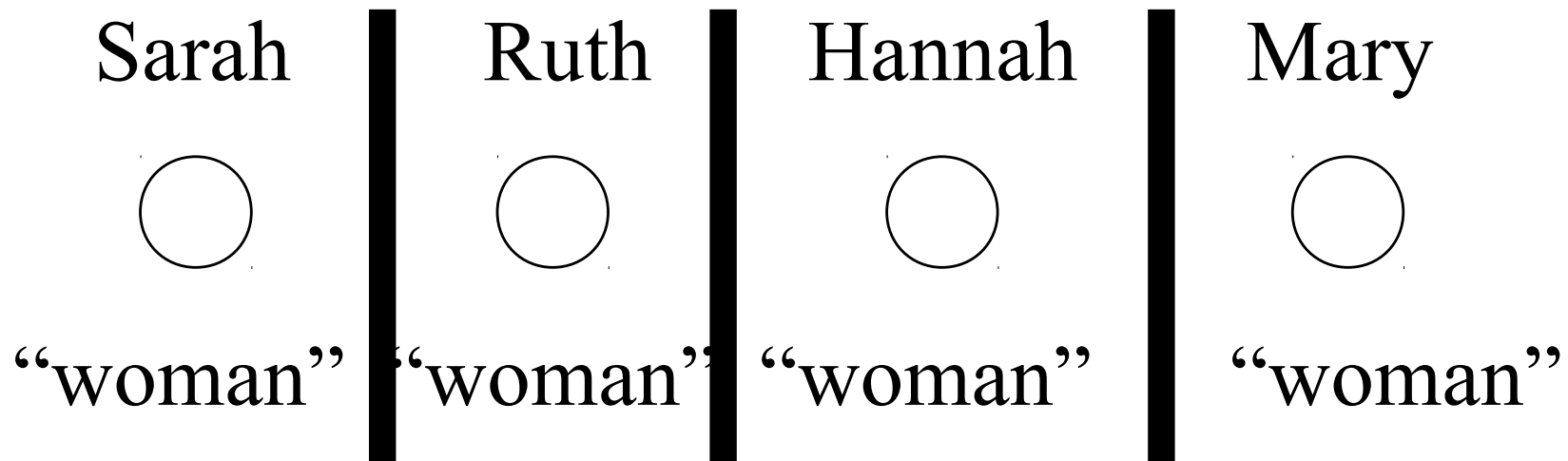
# Illegitimate Totality Transfer

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



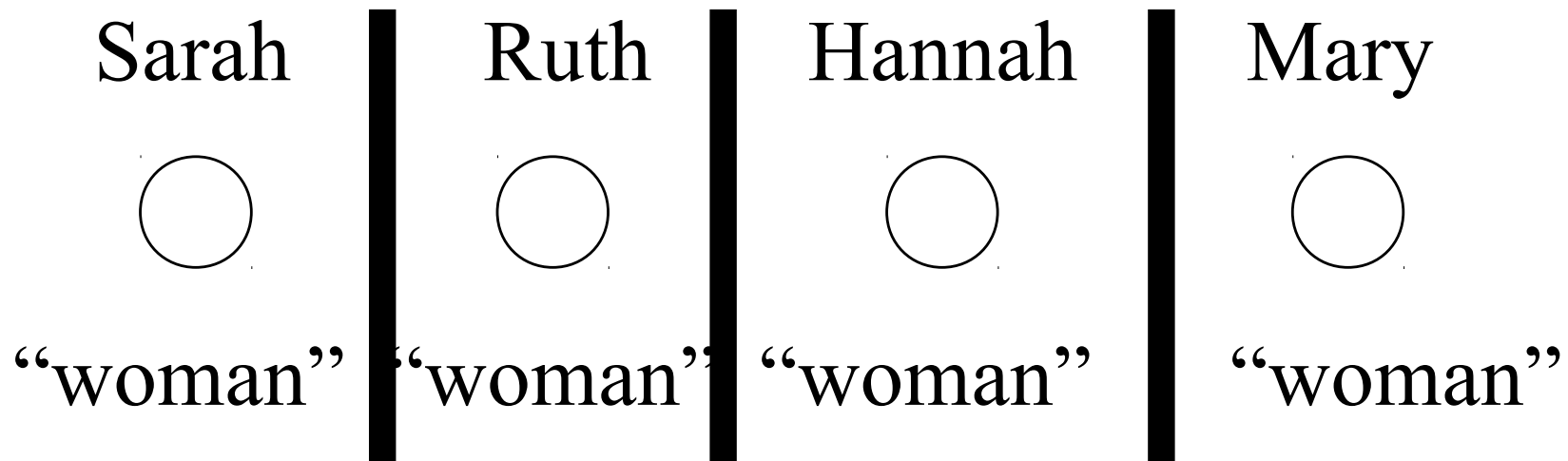
# Isolated Islands of Meaning

- 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

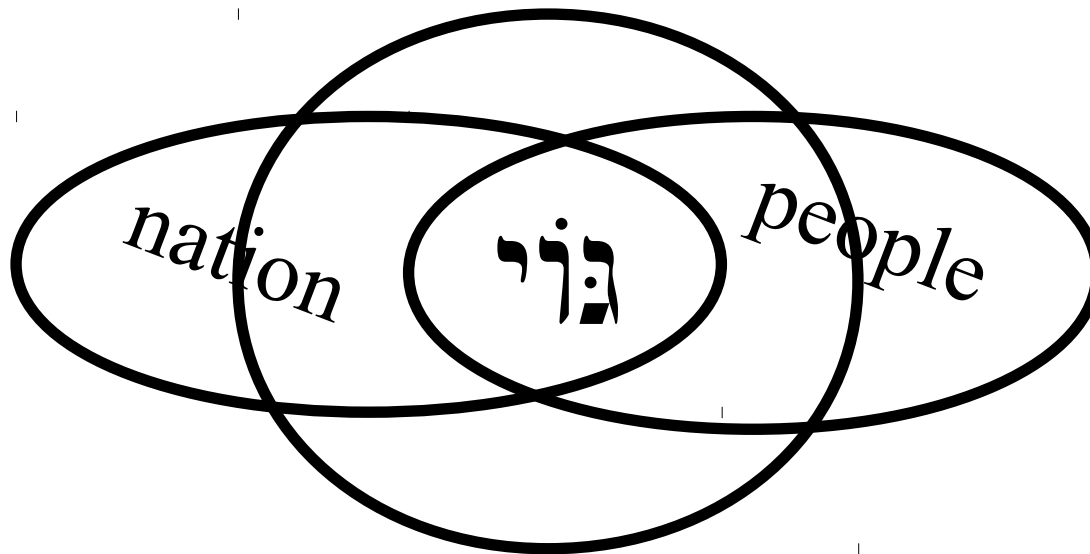
- Follow the advanced lexicons.
  - Don't improve on them.
  - Don't add extra meaning.
  - Most errors violate this maxim.
- One sense per occurrence.

# 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).

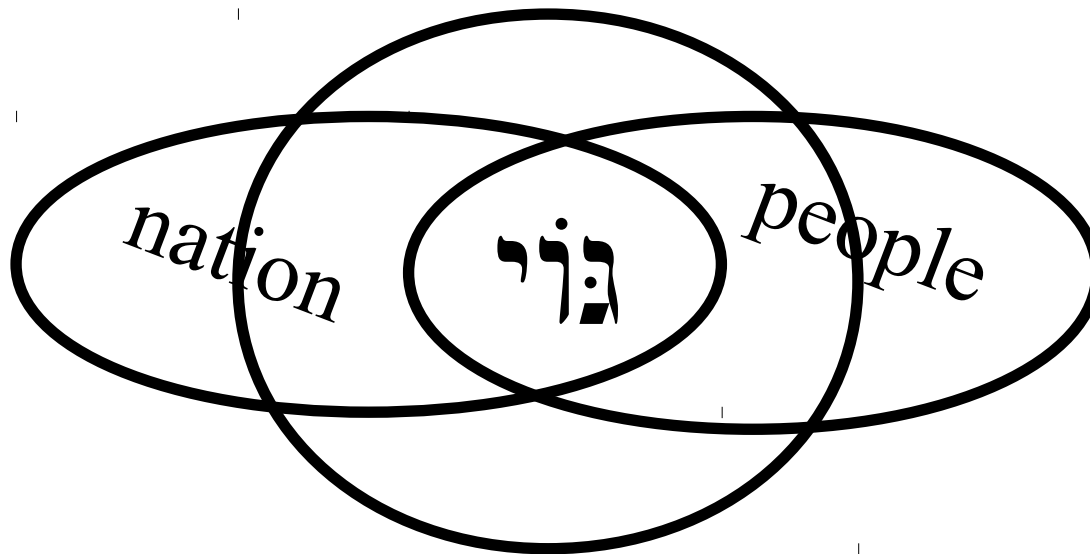
# Determining Sense

- 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
  - 
  - Lampstand contrasts with other furniture.
- Variation
  - There is leeway (variation) in possible shape and size.
- Distribution
  - Lampstand functions in a characteristic context: it fits into a larger structure of rooms.

