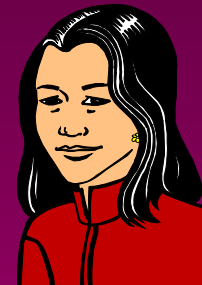


# VIII. How to Study Topics and Relations between Texts

What does the Bible say  
about the Second Coming?  
about raising children?

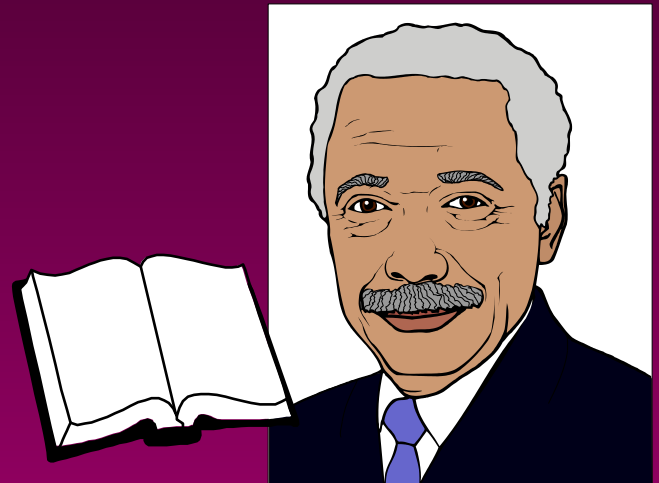
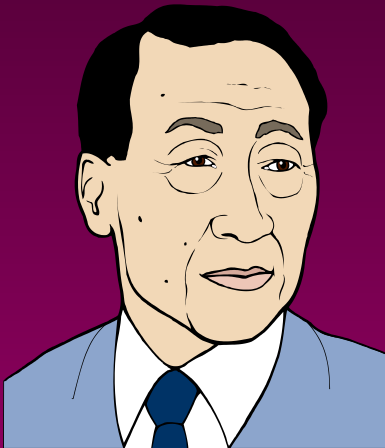
What are the parallel texts?



# The Challenge

How do I find out what the Bible says on any subject?

There are good and bad ways.



# Reading Assignments

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- Required: Poythress, *Symphonic Theology*
- Required if you don't understand Silva and Poythress:
  - Thiselton, "Semantics," pp. 75-82, 85-88, in Marshall, *New Testament Interpretation*.
  - Carson, *Exegetical Fallacies* 44-48
  - Barr, *Semantics* 206-238, 263-272
- Optional:
  - Silva, *Meaning* 101-135
  - Barr, *Semantics* 1-45, 107-140, 273-287

# 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
- Mistakes with words (section VII.) are tied to mistakes with concepts or topics.

# Implications of *Lex Christi*

---

5C implies harmony of teaching across all of Scripture.

# A. Sample Errors

---

How not to synthesize biblical teaching on a particular topic

# Don't Read Theology Off Vocabulary Stock

- Jacob: “This aspect of miracles, as wide as it is diffuse, is confirmed by the language. The fact that Hebrew has not one but several terms to signify miracle attests its frequency, but also its fluidity.”
- Barr: “This argument seems to me completely to lack foundation. By the same logic Germans must think more frequently and more variably about humanity because they have two words corresponding to English ‘man’. Linguistically, the argument ignores the existence of synonyms, just as the theory implicit in it ignores the phenomenon of polysemy, i.e. the fact that one word can have more than one sense, ...” (p. 147).

# Oddity of Appeal to Vocabulary

---

- Not true with German and English.
- Vocabulary stock does not mirror theology.



# Overloading Words with Theology

- A sermon claims matching:

eros (ἔρως)



sexual attraction

philia (φιλία)



friendship

agape (ἀγάπη)



divine love

# φιλέω and ἀγαπάω in NT

- φιλέω is used of
  - Father's love for the Son (John 5:20),
  - Father's love for Christians (John 16:27),
  - Christ's love for the beloved disciple (John 20:2),
  - worldly love (John 12:25, 15:19).
- The same for ἀγαπάω (John 3:35, 14:21, 21:7, John 3:19).
- ἀγαπάω is used of Amnon toward Tamar (2Kgm 13:1 LXX, translating 2 Sam 13:1).

## B. A Positive Approach to Researching Topics

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# Tools to Use

- Cross references
- Topical Bibles and Bible encyclopedias
- Concordances

How do I  
use them?



# Using Cross References

---

- Cross references lead to related passages.
  - Nestle-Aland for NT.
  - NASB, RSV, NIV, ESV.
  - References not inspired, but editorial.

# Using Topical Bibles

---

- Lists passages by topic.
  - Viening, Zondervan Topical Bible (same as Nave's)
  - Charles R. Joy, *Harper's Topical Concordance*

# Using Concordances

- A concordance can help with a topic.
- Hazardous to access topics through words.



Caution sign!

# Main Conclusions

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- Teaching resides in sentences and paragraphs.
- The whole Bible addresses a topic.
- Short cuts can give partial answers.
- Use complementary emphases of different perspectives.

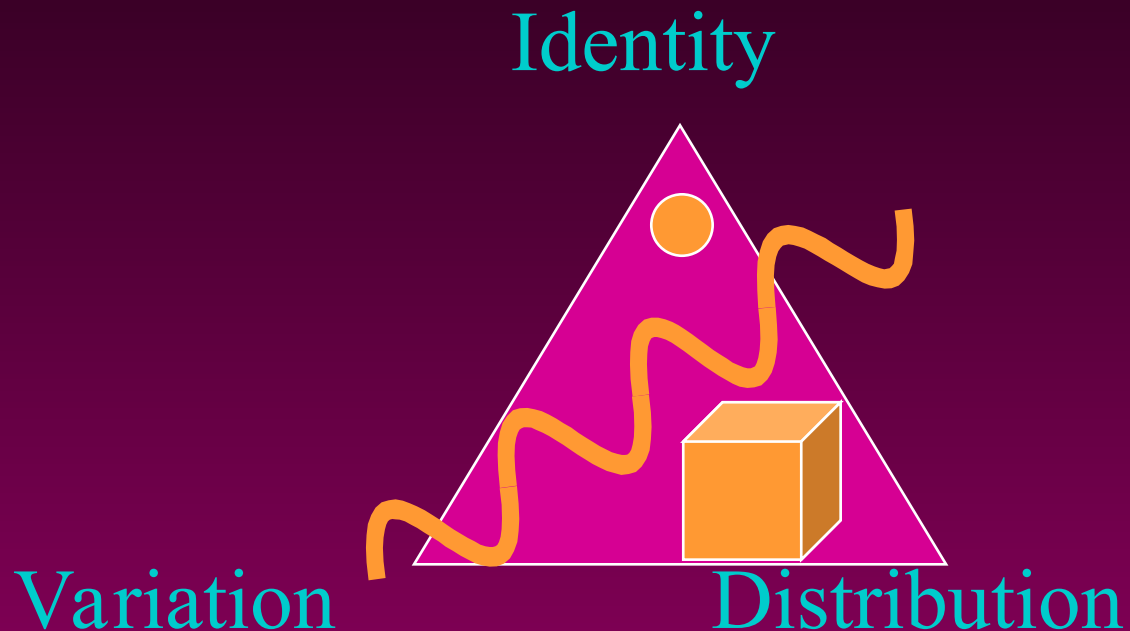


## C. The Word/Concept Distinction

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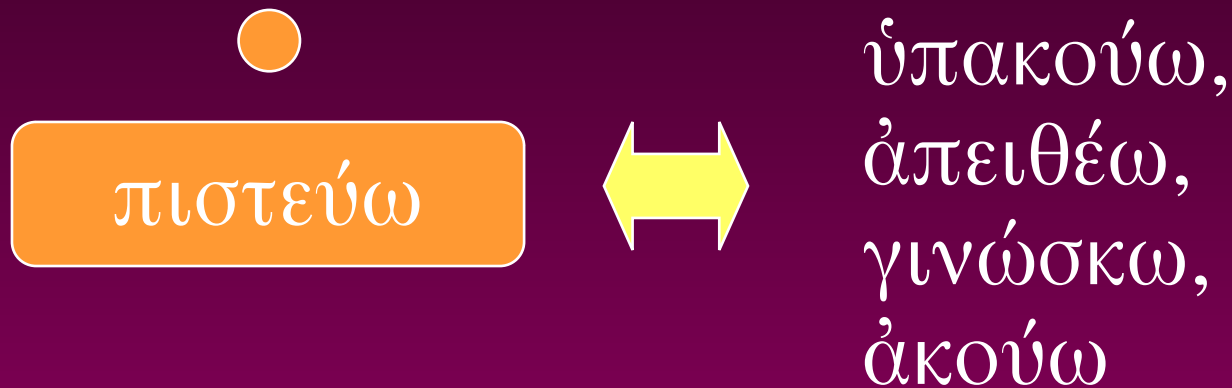
# The Word πιστεύω

Characterized by:



# Identity and Contrast of πιστεύω

- What words could be used instead?



# Variation of πιστεύω

- What does it mean in various instances?



believe

1 John 5:1

believe (falsely)

2 Thess. 2:11

entrust

1 Thess. 2:4

assent

James 2:19

trust (personally)

Gal. 2:16

# Distribution of πιστεύω

- In what contexts can it appear?



Persons believe facts/statements/persons.

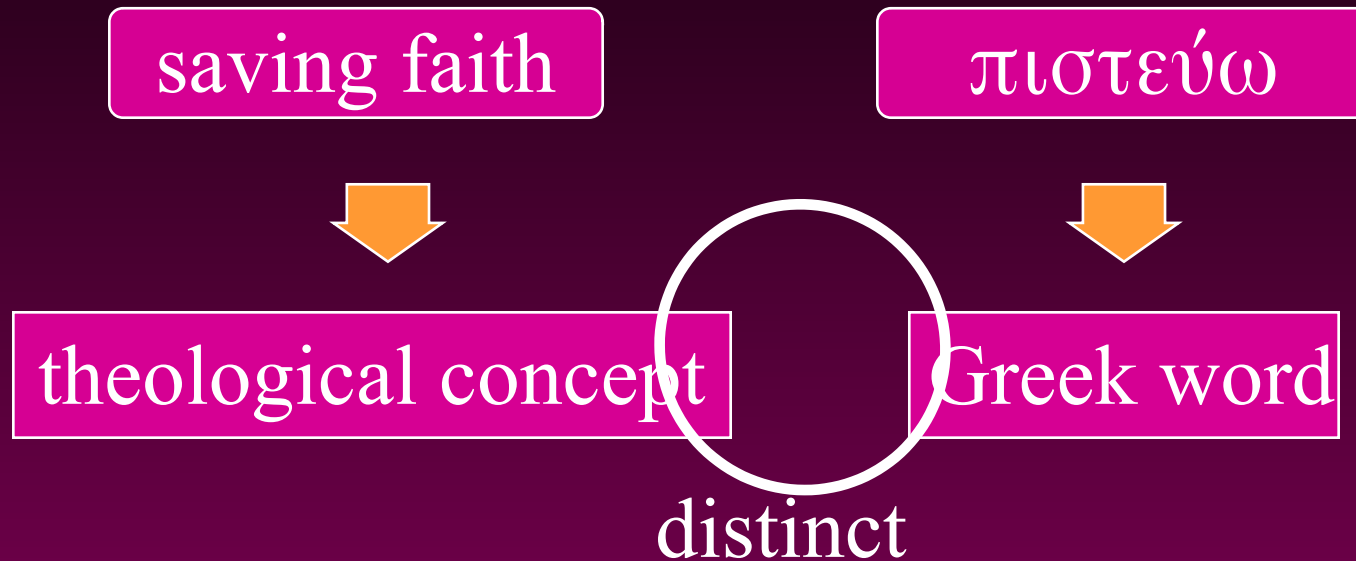
# The Word πιστεύω

- **Identity and Contrast** of πιστεύω:  
What words could be used instead?  
ὑπακούω, ἀπειθέω, γινώσκω, ἀκούω
- **Variation**: What does it mean in various instances? believe 1 J. 5:1; believe (falsely) 2 Th. 2:11; entrust 1 Th. 2:4; assent Jas. 2:19; trust Gal. 2:16
- **Distribution**: in what contexts can it appear? Persons believe facts/statements/persons.

# The Concept of Saving Faith

- **Identity and Contrast** of saving faith.  
What can occur instead? assent, indifference, unbelief, rebellion, hypocrisy
- **Variation**: weak, strong, deep, shallow, consistent, inconsistent faith
- **Distribution**: in what contexts can it appear? Who believes; what he believes; context of God's call; other Christian graces

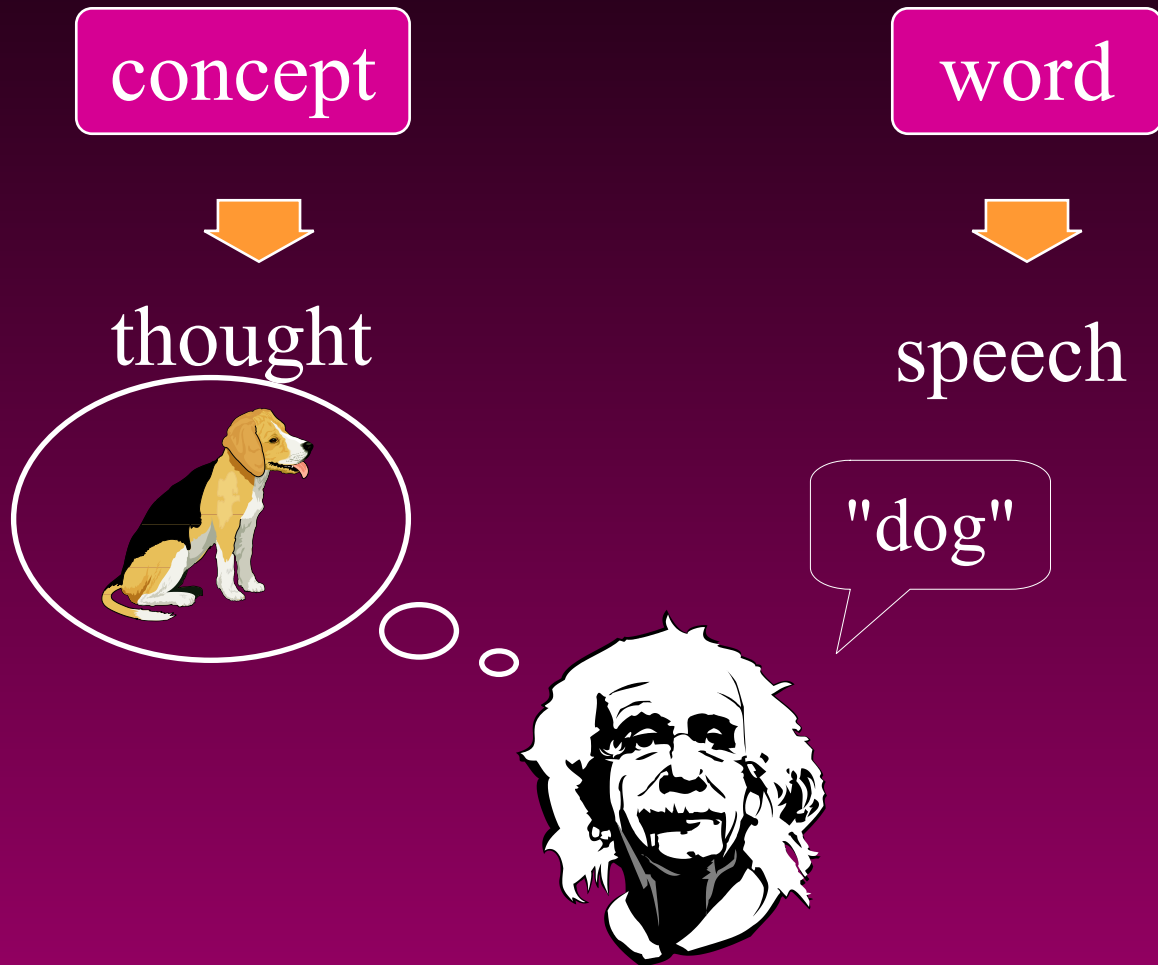
# The General Distinction of Word and Concept



But linguists differ on how best to describe the distinction.



# My Approach



# Pattern of Speaking

## Human action:

Human  
Views



Utterance

## Divine action:

Plan for  
light



“Let there  
be light.”

Gen. 1:3

## Divine being:

Father



Word

John 1:1

# Conclusions on Word and Concept

---

- Distinguish word and concept.
- Rooted in Trinitarian mystery; not exhaustively analyzable.
- We work with words and concepts.
- Ordinarily, we do not reflect explicitly.
- Desire for precision can produce mistakes.

## D. Examples of Reasoning with Words and Concepts

---

# Concept of “People Belonging to God”

- 1 Pet. 2:9: λαὸς εἰς περιποίησιν  
“a people belonging to God”

same  
w/c

- Mal. 3:17: ἐγὼ ποιῶ εἰς περιποίησιν  
“my own possession”

same  
concept

- Exod. 19:5: ἔσεσθέ μοι λαὸς  
περιούσιος ἀπὸ πάντων τῶν ἐθνῶν  
“you shall be to me my own people from  
among all the nations”

# Interpreting περιποιήσις

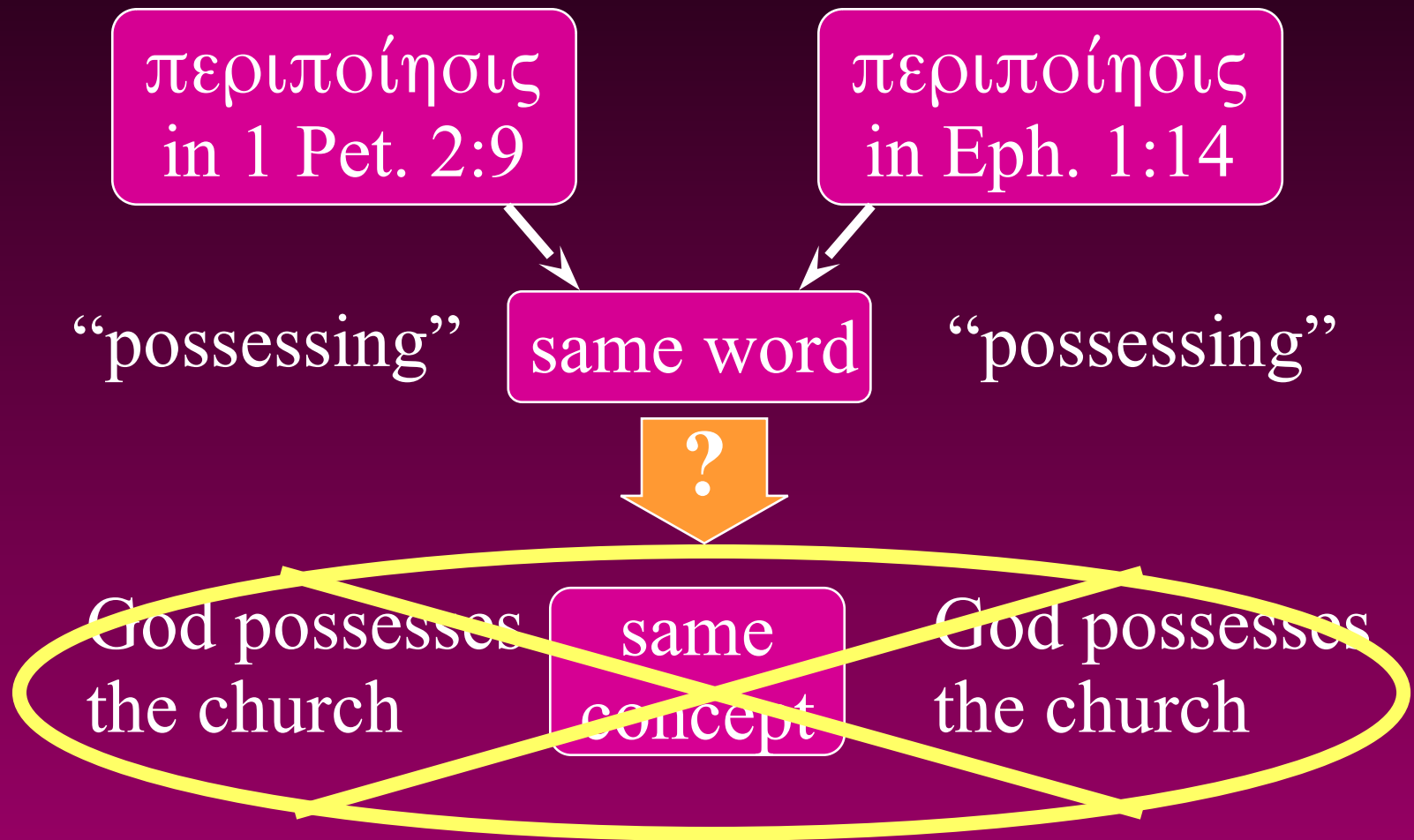
- Eph. 1:14: ὃ ἐστὶν ἀρραβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ. “redemption of possessing”

Which?

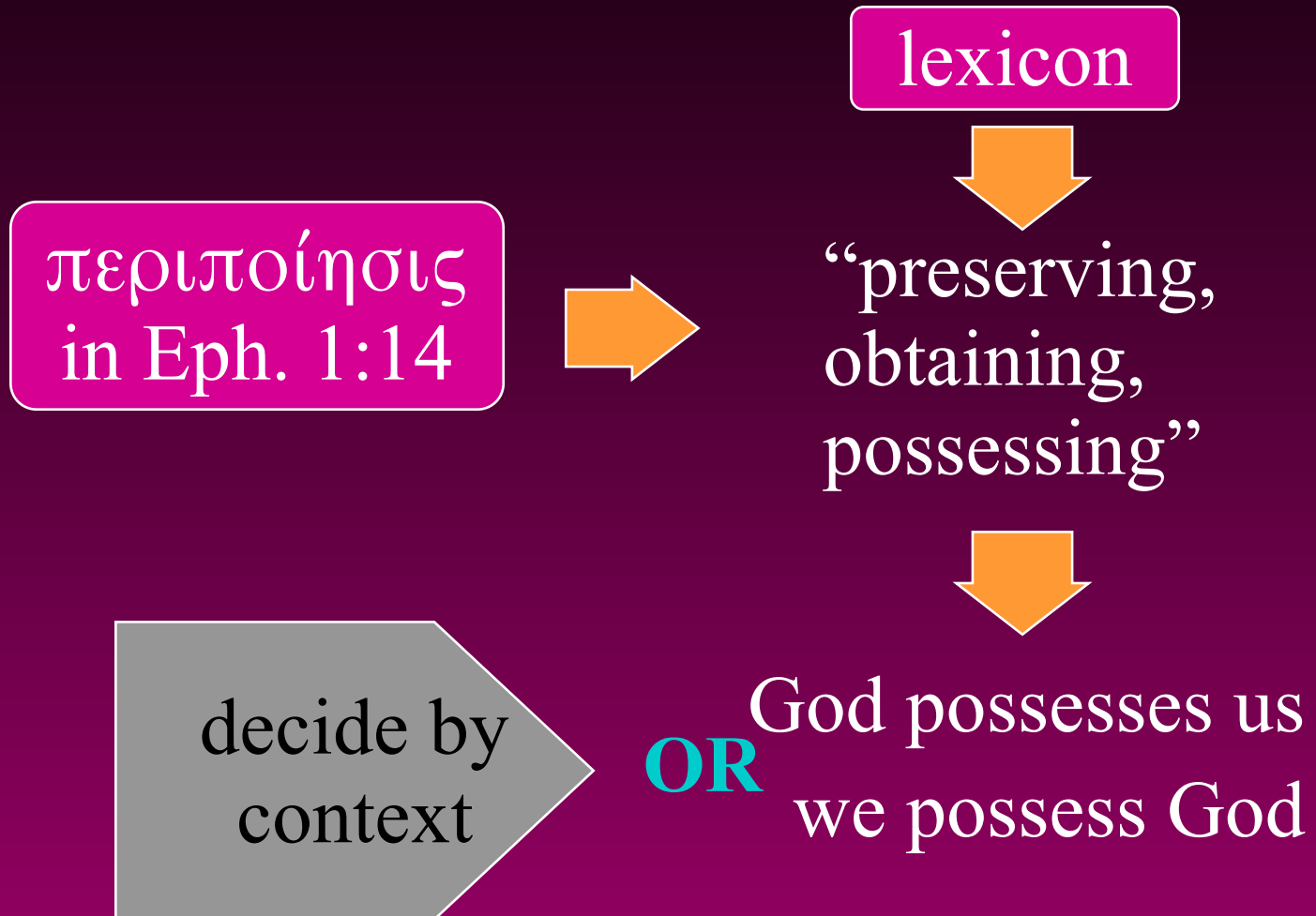
- Who is possessing whom?
- NIV: “redemption of those who are God’s possession”
- Or, RSV: “until we acquire possession of it”



# False Reasoning from a Concept



# Valid Reasoning from Lexicon





# Reasoning from Context

■ Eph. 1:14: ὁ ἐστὶν ἄρραβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.

Got it.

Eph. 1:3-14  
is about our  
blessings

God possesses us  
we possess God

■ Answer: context points to saints' inheritance —a different concept from 1 Pet. 2:9.



## E. Analyzing Theological Dictionaries

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# Background for TDNT

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- Kittel, ed., Theological Dictionary of the New Testament (TDNT) is chief example.
- Various German scholars authored individual entries.
- Ask whether word or concept is discussed.

# *TDNT* 1:214 (on ἀκολουθέω)

concept

Kittel:

word

= “to follow”

should have  
“discipleship,”  
the concept

Because it signifies following the Messiah, this discipleship is essentially a religious gift.

ἀκολουθεῖν means

participation in the salvation offered in Jesus. In Lk. 9:61f. only he who εὐθετός ἐστιν τῇ βασιλείᾳ τοῦ θεοῦ can achieve ἀκολουθεῖν.

# More of TDNT on ἀκολουθέω

word

word

μαθητής  
= disciple

grammar  
(noun vs. verb)  
is not thing  
(action vs. state).

... the connection of the word  
[ἀκολουθεῖν] with the concrete  
processes of the history of Jesus  
is so strongly felt and retained  
that no noun ever came into use  
corresponding to the concept of  
discipleship. The NT simply has  
the active term, because what it  
is seeking to express is an action  
and not a concept.

< verb

< state

# *TDNT* on ἀκολουθέω

word

no

yes, meaning  
“to follow”

no,  
John 11:31

On this basis it is no accident that the word ἀκολουθεῖν is used only in the Gospels, that there is agreement as to its use in all four Gospels, and that they restrict the relationship signified by it to the historical Jesus.

# *TDNT* on ἀκούω (1:220)

Kittel:

trivial

→ As is only natural, the content of hearing is determined by the content of the message. In the New Testament this is always the offering of salvation and ethical demand in one.

oversimple

→ Hearing, then, is always the reception both of grace and of the call to repentance. This means that the only marks to distinguish true hearing from purely physical hearing are faith (Mt. 8:10; 9:2; 17:20 etc.) and action (Mt. 7:16, 24, 26; R. 2:13 etc.). This is not the place to treat of the interrelationship of the two.

no,  
Acts 7:12

restrict to  
favorite  
cases

# *TDNT* on ἀκούω (1:220)

no,  
Acts 5:21;  
9:21

beware of  
oversimple  
fusion of  
related  
meanings

It is surely evident, however, that NT hearing as reception of the declared will of God always implies affirmation of this will as the willing of salvation and repentance by the man who believes and acts. There thus arises, as the crowning concept of the obedience which consists in faith and the faith which consists in obedience, ὑπακοή πίστεως, R. 1:5; 16:26 ... .



# Restricting and Loading Words

word

ἀκούω, “hearing”

NT hearing

hearing will of God

affirmation

will to save

concept

... NT hearing as reception of the declared will of God always implies affirmation of this will as the willing of salvation and repentance by the man who believes and acts.

restrict and load

read into  
other cases

# A Well-Organized Article

Albrecht Oepke, *TDNT* 1:368-372

word

A. Meanings of ἀνίστημι and  
ἐξανιστάναι

concept

B. Resurrection in the Greek World

concept

C. Resurrection in the OT and  
Judaism

concept

D. Resurrection in the NT

I know what  
he's talking about.



# Bultmann on γινώσκω, *TDNT*

so exclude  
as “unin-  
teresting”

word

concept

trivial?  
or does  
he mean  
“approves”?

There is no special sense even in cases where there is admonition to embrace a special knowledge. Yet the usage diverges at this point from that which characterises the Greek world. It approximates to the OT view in which knowledge is also a movement of the will, so that it means: “let it be told you.” That is to say, it is no mere question of objective confirmation but of a knowledge which accepts the consequences of knowledge.... (p. 704).

concept? Imports ideas from  
context around the word

# γινώσκω, *TDNT* 1:703-708

concept

Compare  
Exod. 7:5;  
Ezek. 6:7.  
Important  
texts are  
left out.

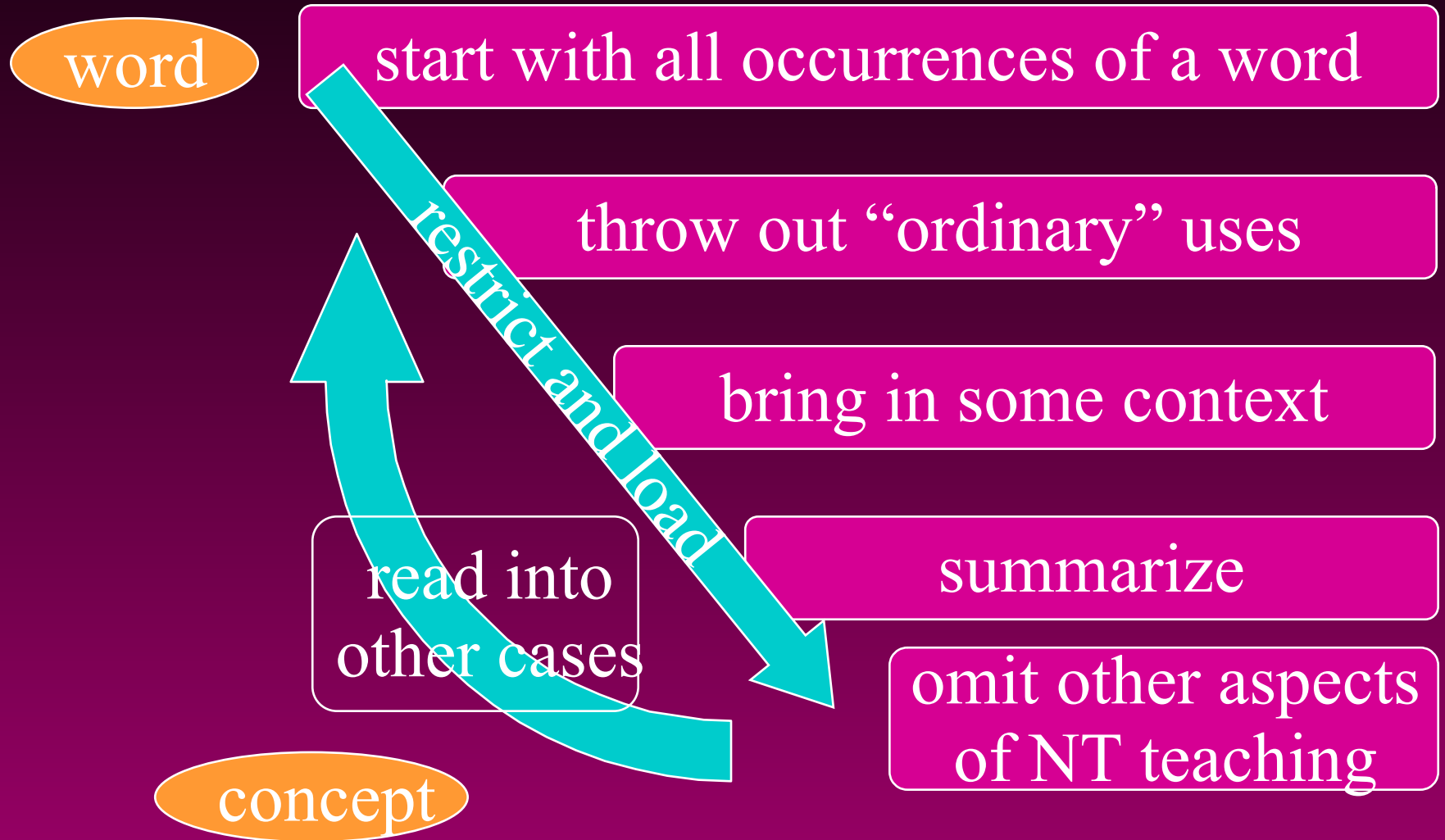
In other passages, however, we clearly see the OT view that knowledge is insight into the will of God in command and blessing. It is primarily acknowledgment, and obedient or grateful submission to what is known. (pp. 704-5).

The Christian view of

knowledge is thus largely determined by the OT. (p. 708).

concept

# Introducing Distortion



# Summary Evaluation of TDNT

---

- Many truths, sometimes about words and sometimes about concepts.
- Mixing the two invites distortion:
  - Overloads word with extra meaning.
  - Confused, overgeneralized, or one-sided summaries arise from selective evidence.
- Selective use can introduce bad theology.

# Relation of Words and Concepts

## word

- ἀκολουθέω
- ἀκούω
- γινώσκω

## concept

- discipleship (μαθητής, τηρέω, ὄνομα, ...)
- hearing the gospel believingly (πιστεύω, γινώσκω, πείθω, ὑπακούω, ...)
- knowing God savingly (οἶδα, ἐπιγινώσκω, πιστεύω, ἀγαπάω, ...)

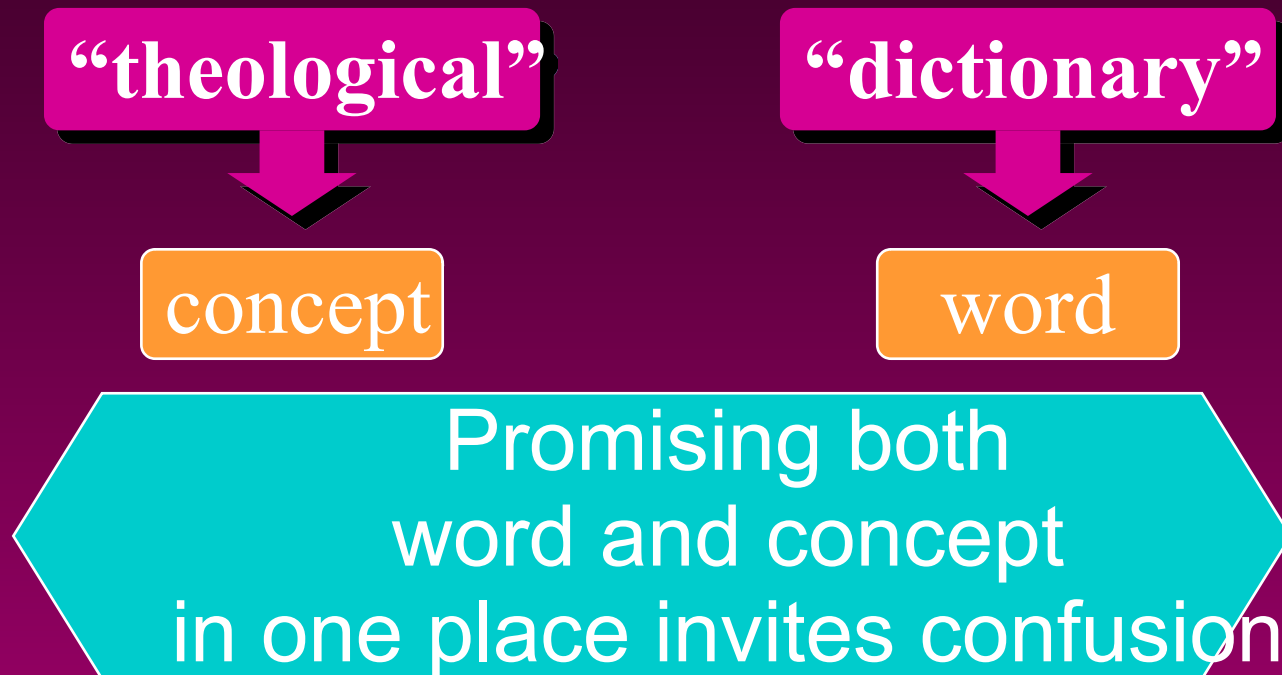
## F. Using Scholarly Tools

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# Using Theological Dictionaries

- TDNT is the worst. But all are confused in method.



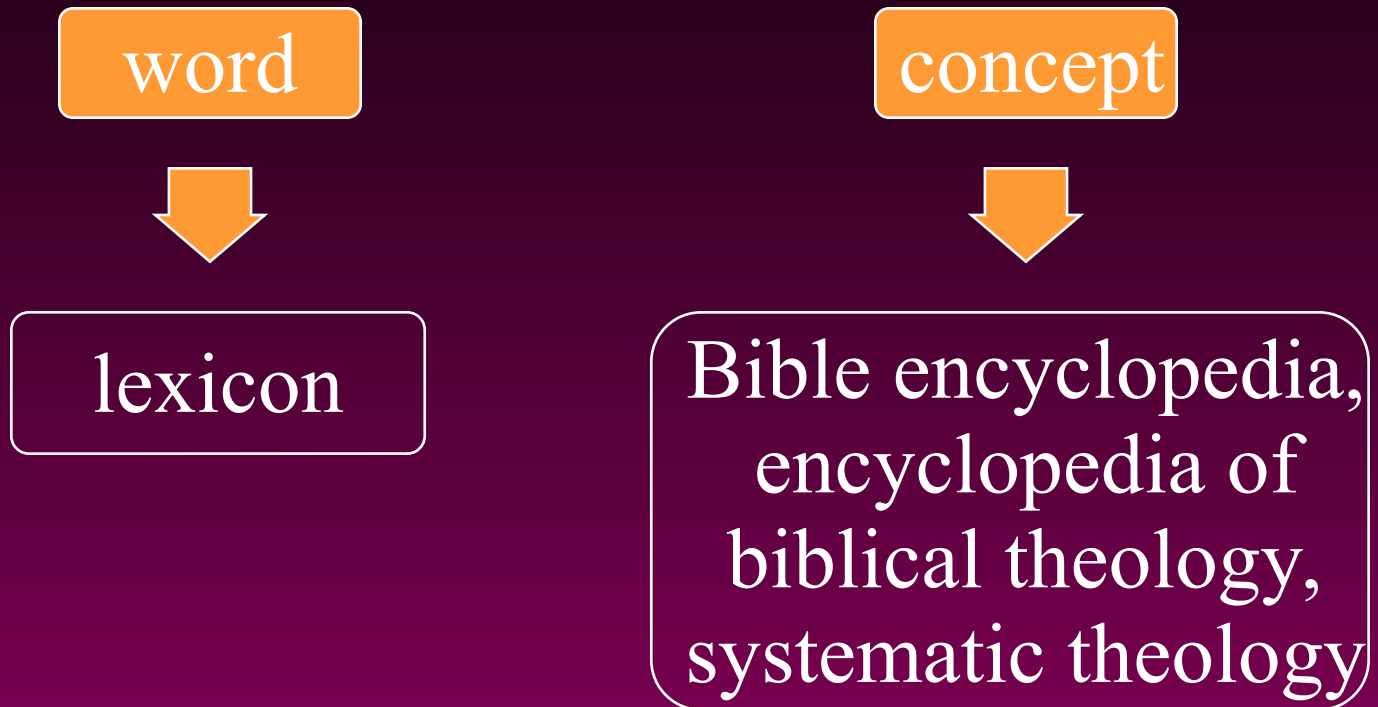
# Positive Use of Theological Dictionaries

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You can rely on information in these instances:

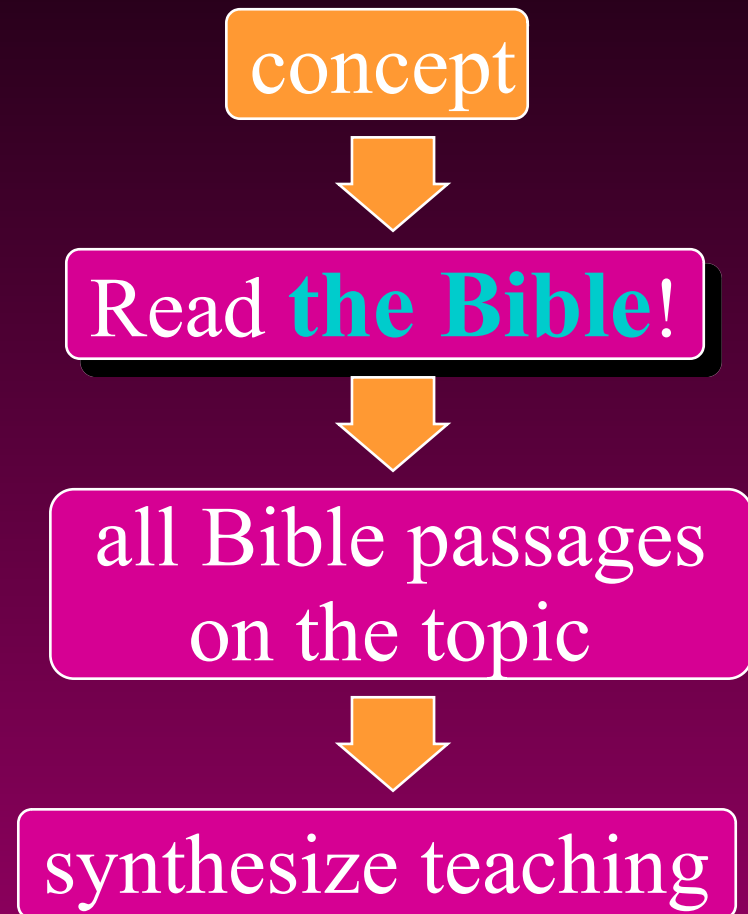
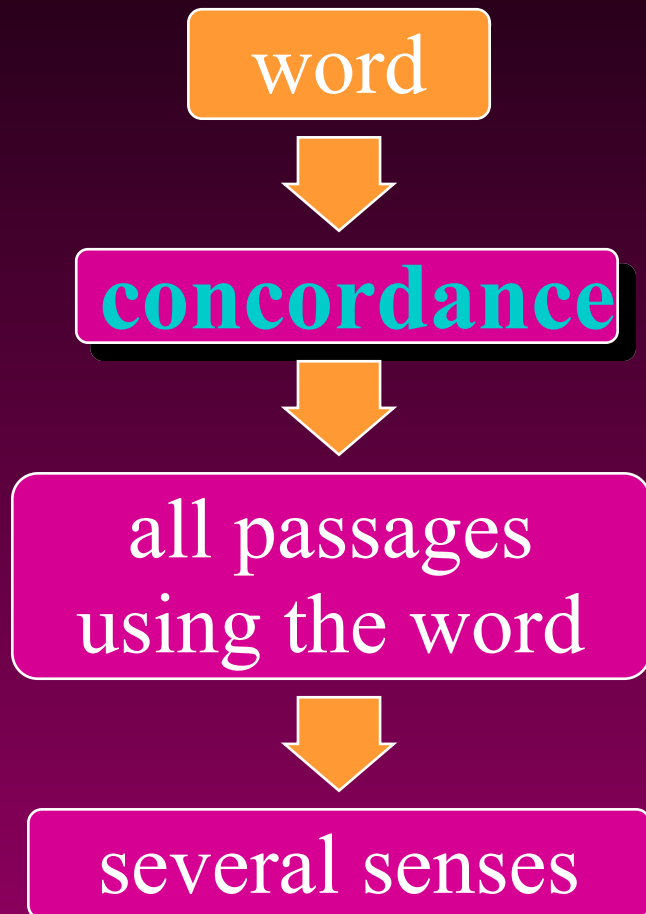
- Technical terms
- Secular words (e.g., γαμέω)
- Exegesis of individual passages
- Sections discuss words alone or concepts alone.

# Clear Method

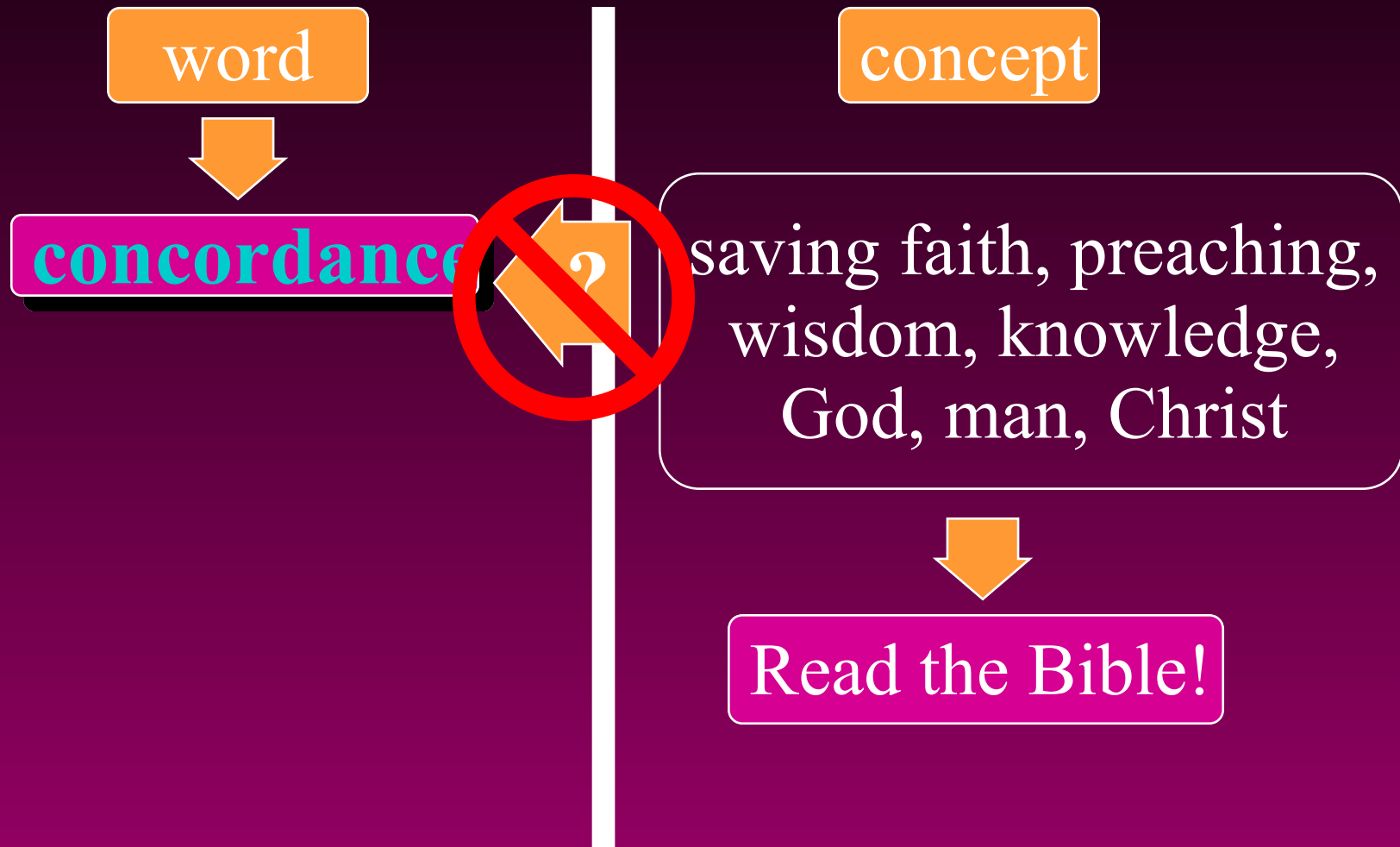


- Don't spend money on theological dictionaries.

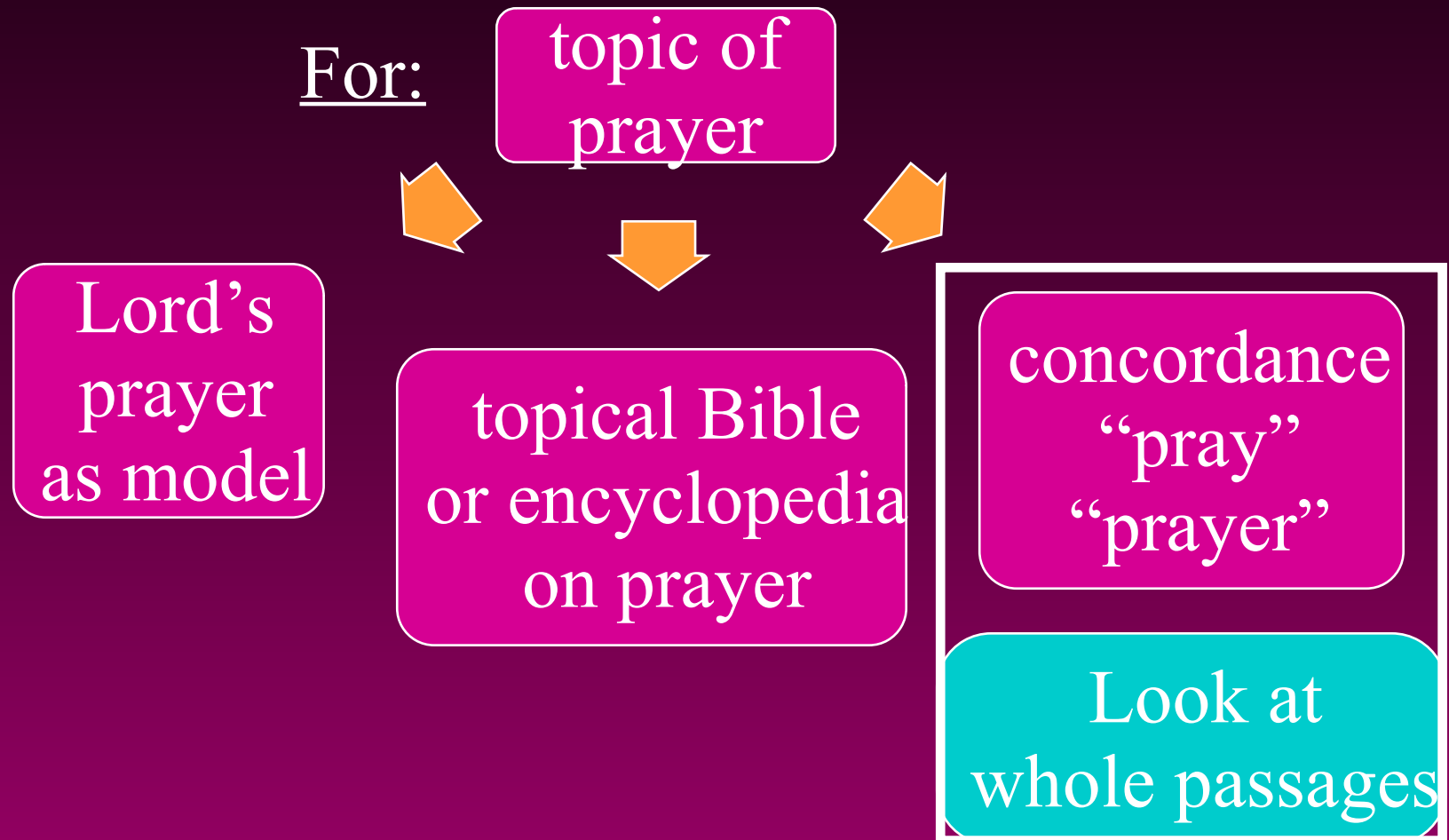
# Using a Concordance



# Don't Try to Get a Concept from a Concordance



# Concordance as a Shortcut



# Benefits of a Concordance

---

- Brings up forgotten aspects.
  - E.g., with prayer, only petitionary prayer.
- Sometimes gives all passages.
- Better using several words:  
προσεύχομαι, προσευχή, δέομαι,  
εὐχαριστέω, εὐλογέω, ὁμολογέω, ἐρωτάω.

# Danger of a Concordance

- Degree of success depends on topic.
  - “Prayer” works, but not “discipleship.”
- Layperson can locate whole passages.
- Experts trip up by looking at a word, not a passage.

Reassuring!





# Words and Whole Passages

