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AN EXEGETICAL STUDY OF Ἐλέγχω  
IN RELATION TO  
THE PERSON AND WORK OF THE HOLY SPIRIT

By

James M. Moffett  
A.B., Huron College

A THESIS

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"The first creature of God, in the works of the days, was the light of the sense; the last was the light of reason; and His Sabbath work, ever since is the illumination of His Spirit."

(Bacon, Essay on Truth)

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## INTRODUCTION

## INTRODUCTION

### A. The Subject Stated

The noblest effort of the human mind, according to many, is the attempt to think God's thoughts after Him. It has been the belief of the church that from the mind of God to the mind of man has come and can come essential truth and basic directive adequate for man's salvation and for the fulfillment of his destiny in the Will of God. There are those who feel that the next great discoveries of the human race will be and must be in the realm of the Spirit. No small value can be attached, then, to any study which attempts to sharpen up some of the tools of thought which are available in seeking greater knowledge of the Person and work of the Holy Spirit. Dr. A. M. Fairbairn once said: "No man can be a theologian who is not a philologist. He who is no grammarian is no divine."<sup>1</sup> And Dr. William F. Moulton has said:

"There is no subject which can be made more interesting than grammar, a science which deals not with dead rocks or mindless vegetables, but with the ever-changing expression of human thought."<sup>2</sup>

\* \* \* \* \*

1. Robertson's Grammar, Introduction, p.x.
2. Ibid.

Dr. Trench's study of the synonyms of the New Testament has emphasized the high value of word studies in revealing Scriptural truths which have been entrusted to the Greek language.

It was while the writer was making a suggested study of the synonyms ἐπιτιμᾶω (rebuke) and ἐλέγχω (rebuke, reprove, etc.) that the importance of ἐλέγχω in the activating vocabulary connected with the Holy Spirit became evident. It also became apparent that in a few instances no entirely satisfactory English equivalent could be supplied. Out of these two observations, therefore, grew the subject of the present research:-  
An Exegetical Study of ἐλέγχω in Relation to the Person and Work of the Holy Spirit.

#### B. Extent of the Thesis and Delimitation

The general field to which it is hoped this study will be an introduction is the Person and work of the Holy Spirit. This exegetical analysis centers on the word ἐλέγχω and comes to a focus on that passage in the Fourth Gospel (John 16:7-11) where ἐλέγχω is used to depict the activity of the Paraclete on the world in relation to sin, righteousness, and judgment. A preliminary survey of all instances where the word occurs in the New Testament leaves no doubt but that here the importance of the context places greater significance on



this verb than anywhere else. This is not an arbitrary limitation of the field of study. Once the two lines of interest are chosen, i.e., the Holy Spirit and ἁγίω, the area of dominant interest is settled logically (not arbitrarily) by the point at which they cross. Only once is the Holy Spirit the subject of the verb. This is in the following passage (Authorized Version of 1611):

John 16:7b - ". . . for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."

John 16:8 - "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:"

John 16:9 - "Of sin, because they believe not on me;"

John 16:10 - "Of righteousness because I go to my Father, and ye see me no more;"

John 16:11 - "Of judgment, because the prince of this world is judged."

Trench says,

"We have, perhaps, nowhere in our version more reason to regret than here that the marginal reading 'convince' has not changed places with the textual 'reprove'. . . . It need hardly be observed what a depth of meaning there is, or may be, in ἁγίω -- and being ascribed to the Holy Ghost, we must not stop short of the fullest and deepest meaning that the word will bear -- how much more than is expressed by 'reprove'. It is not to 'reprove' alone, but to bring home to the conscience of the reprov'd man, however unwilling he may be to admit it, a sense of the truth of the charge; and all this, or nearly all this, our word 'convince' expresses, or might be brought to express."<sup>1</sup>

\* \* \* \* \*

1. Trench: On the Authorized Version of New Testament, p.111.

After the present independent study, it will be possible to evaluate a comment such as this and it may not be out of place then to note various interpretations of this passage in different periods of the church.

Before one can with any authority or understanding give ἐλέγχω, as ascribed to the Holy Spirit in this passage, the "fullest and deepest meaning" that it will bear, it will be necessary to examine its synonym ἐπιτιμάω and note both words in context wherever they occur throughout the Septuagint and the New Testament. It will be necessary to study also related ideas of evident importance in the focal passage. As is true of most Johannine concepts, their simple statement may belie their profound nature. No attempt will be made, however, to treat any of these more thoroughly than is necessary to a reasonable understanding of its bearing on the passage. In fact, the principle of selection and emphasis of material throughout this paper will be its relevance to the comprehension of John 16:8: - καὶ ἔλθὼν ἐκεῖνος [ὁ Παράκλητος - vs. 7] ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως. This qualification of the principle must be added, -- that if this analysis should disclose that the emphases and the focal points indicated by the preliminary survey are other than stated, then revision will be made as required.

### C. The Method of Procedure

The commonly accepted method of exegetical procedure logically requires a thorough examination of the derivation and varying usage of the principal terms before we are equipped to view them in the key passage. Certain preliminary lexical studies are essential. Of first importance is ἐλέγχω, in the treatment of which is linked its synonym ἐπιτιμάω. These word studies will involve reference to usage in the Classics, the Septuagint, the Papyri, and the New Testament.

The next logical step will be to make a special examination of the Johannine usage of ἐλέγχω. In his Introduction to the Johannine Writings, Dr. Gloag says,

"The great difficulty is to penetrate into the hidden sense which the author intended to convey; and in a writer so profound and mystical as John, notwithstanding the simplicity of his style and diction, this is a task of no easy accomplishment."<sup>1</sup>

It is evident that careful exegesis of every Johannine use of ἐλέγχω will be necessary. Reserved to the end will be the usage in John 16:8 for this constitutes our primary problem on which all this study bears. It will be given separate and more complete treatment, for it is here we shall seek to understand the full meaning of ἐλέγχω as ascribed to the Person and work of the

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1. Gloag: Introduction to the Johannine Writings, p.76.

Holy Spirit.

Finally, an attempt will be made to summarize the results of this study and to draw certain conclusions as to its importance and value.

#### D. The Value of the Proposed Study

Some of the values of this exegetical study are already evident and may be stated here in general terms so that both writer and reader may be alert to appropriate its benefits as fully as possible.

(1) The first is that the very method of treatment involves a discipline which should bring increased facility in further exegetical study.

(2) Another value we have already noted because it lends unusual interest to the study of grammar. It is that we are here dealing with the processes and transmission of human thought.

(3) Furthermore human thought has a history. Our research will take us to the thoughts of many different minds in many different periods.

(4) Of prime importance is the fact that this search will take us into the mind of Jesus and focus our attention on one of His profound statements concerning the Holy Spirit.

(5) One of the values of any study is that it

forms the basis for further study. This is particularly true of an exegetical introduction to a larger field of interest. We are to concern ourselves here with only one verb in the activating vocabulary which speaks of the function, or rather mission, of the Holy Spirit. Out beyond this word and its context lies the full Johannine concept of the Holy Spirit. And beyond that stretch other ranges of exploration and discovery -- the New Testament record and the History of the Church.

(6) And finally, because the acts of the Holy Spirit are not limited to the past, probably the highest value which can come from this study relates to the Spirit's present activity. The writer hesitates to predict or to limit the nature or scope of that activity in any way. It is our prayer that as a result of this study God may find in us a more willing and a more effective instrument in His hands through Jesus Christ, our Lord.

CHAPTER I  
A LEXICAL STUDY OF  
*Ἐπιτιμᾶω*

CHAPTER I  
A LEXICAL STUDY OF  
Ἐπιτιμάω

A. Introduction to Chapters One and Two

It is our purpose in these first two chapters to become thoroughly acquainted with the word ἐλέγχω so that we will later be ready to understand why and with what force it is used in John 16:8 in relation to the Holy Spirit. We shall also want to know why its synonym ἐπιτιμάω was not used. These two Greek words are frequently translated in the Authorized Version of the New Testament by the English word "rebuke". Other versions have attempted to reflect more adequately the distinction between them. We shall need to know this distinction if we are to appreciate the particular force of ἐλέγχω in any context. In this chapter we must first study ἐπιτιμάω as a pre-requisite to our analysis of ἐλέγχω in Chapter Two and then we shall make some conclusions as to the significance of the distinction between them. We shall treat each in the same way, — first by examining its derivation and then by following its usage through Classical Greek, the Septuagint, the Papyri, and the New Testament. We shall, however, reserve the

Johannine usage of ἔλεγχω for more extended discussion in later chapters. As to the usage of these words in fields other than the New Testament we shall check as far as possible even the conclusions in the standard works covering those fields. However, no attempt will be made to deal exhaustively with all the problems touched on by this analysis. Particularly in treating usage in the Septuagint many interesting side lines have been found. The importance of the Greek of the Septuagint for New Testament exegesis has only recently begun to receive due emphasis. In 1889 Dr. Hatch of Oxford recognized the amount of research needed in this field. Much has been done. But because of a lack of an authoritative Lexicon for the Septuagint, and because of the immediate relationship of the Septuagint linguistically and ideologically to the New Testament, every listed use of these two words has been examined. Dr. Hatch, Dr. Deissmann, and Dr. Swete have been consulted for a general understanding of the significance of the Septuagint but the particular questions for which an answer has been sought are these: What is the Hebrew word translated? What is the meaning of the Greek word as indicated by the Greek context regardless of the correctness of the translation? What significance may be attached to any similarity or dissimilarity between this meaning and the authoritative



translation of the best Hebrew text in the American Revised Version? What usage classifications are possible? These comparisons are made particularly interesting because the Septuagint is "a translation of which we possess the original".<sup>1</sup>

## B. Ἐπιτιμάω

It has already been mentioned that the purpose of this preliminary study of Ἐπιτιμάω is to provide a background against which to view its synonym. It is forced into this secondary position for reasons which will immediately be evident as we consider its derivation and its usage.

### 1. Derivation of Ἐπιτιμάω

This compound word is made up of the preposition ἐπί plus the verb τιμάω. Let us consider each of these separately.

#### a. Derivation of τιμάω.

The root ΤΙ is given by the lexicographers Liddell and Scott under τίω which is a poetic verb, used like τιμάω, meaning to honor or value. For comparative purposes, Sanskrit and Zend roots and words are given which indicate that the valuation may be both good and

\* \* \* \* \*

1. Hatch, p.14. See Bibliography for title where author only is given.

bad. It may result in honor or punishment. Sanskrit:-  
ki-nomi (ordino, colligo); ka-yé (poenas sumo); apa-ki-tas  
(honore affectus). Zend:- ci (expiare); ci-tha, ci-thi  
(poena). From the root  $\tau\iota$  grēw a number of related  
words:-  $\tau\acute{\iota}\omega$ ,  $\tau\acute{\iota}\nu\omega$ ,  $\tau\acute{\iota}\nu\upsilon\mu\alpha\iota$ ,  $\tau\acute{\iota}\sigma\iota\varsigma$ ,  $\tau\acute{\iota}\mu\acute{\eta}$ ,  $\tau\acute{\iota}\mu\eta\mu\alpha$ ,  
 $\tau\acute{\iota}\mu\eta\sigma\iota\varsigma$ ,  $\tau\acute{\iota}\mu\acute{\alpha}\omega$ , etc. Primary and secondary meanings  
of these as they are used in Classical Greek are as fol-  
lows (Liddell and Scott):-

$\tau\acute{\iota}\omega$  : to honor a person, to value a thing or  
rate it.

$\tau\acute{\iota}\nu\omega$  : to pay a price, to pay a penalty or a  
debt, to make return, to punish (middle).

$\tau\acute{\iota}\nu\upsilon\mu\alpha\iota$  : to punish, to chastise, to avenge,  
to repay.

$\tau\acute{\iota}\sigma\iota\varsigma$  : payment by way of return or recompense,  
retribution, vengeance.

$\tau\acute{\iota}\mu\acute{\eta}$  : that which is paid in token of worth or  
value, worship, esteem, compliment, value or worth  
(of things), an estimate or assessment, a compensation or  
penalty.

$\tau\acute{\iota}\mu\eta\mu\alpha$  : a valuation, an estimate (of damages  
or property).

$\tau\acute{\iota}\mu\eta\sigma\iota\varsigma$  : a holding worth, a valuation (of  
property), an assessment, a rating.

$\tau\acute{\iota}\mu\acute{\alpha}\omega$  : to pay honor to, to revere, to value

(things), to prize, to estimate the amount of punishment due.

b. Derivation of ἐπί.

This preposition comes from the Sanskrit api and the Zend api (Liddell and Scott). Thayer bases his statement that it comes from Sanskrit local prefix api on the authority of the German Curtius. It may be related to the Latin ob (Liddell and Scott). According to Dana and Mantey its root meaning is upon (also Thayer, who compares it to the force of the Latin super). Winer states that ἐπί usually indicates "the being upon, above, a place (point or level), whether the object is regarded as at rest or in motion".<sup>1</sup> In a footnote he quotes Wittmann as authority and says, "In most cases the Latin language employs in for it. The German auf, which is applied to heights and to plains, corresponds to the Greek word in many respects." The English words up and upon are obvious derivatives from ἐπί. "Figuratively, ἐπί denotes, in general, the foundations on which an action or state rests."<sup>2</sup> Winer states that, according to Krüger, ἐπί with the genitive indicates "rather an accidental and more loose connection" whereas with the dative

\* \* \* \* \*

1. Winer: A Grammar of the Idiom of the New Testament, p.374.
2. Ibid., p.392.

it carries "the notion of belonging to".<sup>1</sup> With the accusative it indicates motion upon or time over which a thing extends.<sup>2</sup> In composition its force depends on the kind of verbal action involved. Sometimes it simply gives emphasis to the verb, as ἐπιγινώσκω, to know thoroughly.<sup>3</sup>

c. The Primary and Resultant Meanings of  
ἐπιτιμάω as Indicated by Its Derivation

It can be readily seen that the root meaning of ἐπί is implied in the kind of action involved in τιμάω so that in this case the compound word brings out in full that which was inherent in the simple verb. The preposition intensifies the meaning by clearly focusing the action upon the object being evaluated. The primary meaning of the word is obviously as given by Liddell and Scott, to lay a value upon (cp. Latin aestimare = to appraise). Resultant meanings are already indicated by the derivation of τιμάω and will be more clearly brought out by examination of the usage of the compound word.

2. Usage of ἐπιτιμάω.

Because the classical usage has been more or less involved in our study of the derivation of the word, and because the Hebraistic Greek of the Septuagint and

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1. Winer: A Grammar of the Idiom of the New Testament, p.392.
2. Ibid., p.407.
3. Dana & Mantey: A Manual Grammar of the Greek New Testament, p.106.

the Greek of the Papyri are more closely related to New Testament Greek, the classical usage will receive only indicative treatment from references given in the standard Lexicons while all available material on later usage will be studied.

a. Classical Usage

It will be evident from the usage of this word by the ancient Greek writers that a wide variety of resultant meanings arose from the primary force of the word. This is understandable because of the number of different situations in which a man could lay an estimate or value on a person or a thing. Furthermore various kinds of action could grow out of his evaluation. Herodotus (6:39)<sup>1</sup> used it in the good sense arising out of the Homeric use of τιμάω, to show honor to someone. Other classical uses are listed by Liddell and Scott as follows: to raise in price (of wine), οἶνον ἐπ. πολύ (Diphilus ἔμπορ. 1.27); Passive (of corn) to rise in price (Democritus 918.20). (Thayer gives the quotation from Democritus 918.22, — ὁ σῖτος ἐπετιμήθη = to raise the price of corn.) τιμάω was an attic law term with various uses, and ἐπιτιμάω also had legal force. Herodotus (4.43) used it of a judge, to lay a penalty on a person.

\* \* \* \* \*

1. Liddell and Scott, p.560.

Plato (Phaedr. 237 C) gave it the meaning, to object to one as blameable. In Demosthenes (502.12) with the accusative of the thing it means to censure, οὐ τοῦτ' ἐπιτιμῶ. With the dative only it also had the same meaning, to censure (Lys. 169.42, Isoci. 190 A, Dem. 246.9). Thayer says that Thucydides, Xenophon, Plato, Dem., all used ἐπιτιμῶ in the sense of to tax with fault, to rate, to chide, to rebuke, to reprove, to censure severely. It is apparent that this force of the word is related to the judicial meanings, to adjudge, to award a merited penalty. This meaning, to censure, rebuke, reprove, was current therefore 450-350 B.C. No earlier usage of ἐπιτιμῶ is given by Liddell and Scott. The word itself and these resultant meanings, therefore, were a later, gradual development from the earlier word, τιμῶ, which in Homer's time was mainly used in the good sense of bestowing honor on gods or worthy men. We see then that by the time the Septuagint was begun in Alexandria, ἐπιτιμῶ had acquired a censorious meaning applicable to many situations. A similar change occurred in the meaning of the substantive ἐπιτιμία from the Attic, 'possession of full political rights' to the later meaning, "punishment" or penalty equivalent to the Attic ἐπιτίμῃσις or ἐπιτίμιον.<sup>1</sup>

\* \* \* \* \*

1. Hatch, Op. Cit., p.4.

b. Usage in the Septuagint

Ἐπιτιμῶ is found nine times in the Septuagint.<sup>1</sup> In Psalm 109:29 it occurs in one version probably because of a copyist's substitution of it for ἐπιτάσσω, to set over, to enjoin, to charge, to command, which is the better and probably the original translation of the Hebrew נִדַּן. A literal translation of the Hebrew is, "He will set the tempest to stillness". The American Revised Version gives, "He maketh the storm a calm". The Septuagint translates, καὶ ἐπεταΐσται κατὰ γίγινι, καὶ ἔστιν εἰς αὖρον, "and he commands the storm and it is calmed into a gentle breeze". Thus it seems reasonably certain that ἐπιτάσσω was used by the translator and that the later substitution of Ἐπιτιμῶ was an understandable error because of similarity of form and even of meaning.

The other eight instances involve translation of the Hebrew word נָחַם, to rebuke, which is related to the Aramaic and Ethiopic words meaning to cry out.<sup>2</sup> Ἐπιτιμῶ is then actually never used in the Septuagint except to translate this word. In Genesis 37:10, Jacob rebuked (ἐπετίμησεν) Joseph in connection with the latter's dream concerning his parents' and his brothers' bowing before him. In Ruth 2:16, Boaz instructs the

\* \* \* \* \*

1. Bagster's Concordance of LXX.
2. Gesenius's Hebrew & Eng. Lex.

reapers concerning Ruth, "and let her eat, and glean, and rebuke (ἐπιτιμῆστέ) her not". The remaining six instances speak of God rebuking men, beasts, the sea, and Satan. Psalm 9:5,<sup>1</sup> Ἐπετίμησας ἔθνεσι, "Thou hast rebuked the nations". Psalm 68:30,<sup>2</sup> Ἐπετίμησον τοῖς θηρίοις τοῦ καλάμου, "Rebuke the wild beasts of the reed". Psalm 106:9, καὶ ἐπετίμησε τῇ ἐρυθρᾷ θαλάσῃ καὶ ἐξηράνθη, "And he rebuked the Red sea and it was dried up". Psalm 119:21, Ἐπετίμησας ὑπερηφάνοις "Thou hast rebuked the proud". The final two instances occur in Zechariah 3:2, Ἐπιτιμῆσαι κύριος ἐν σοὶ διάβουλε, καὶ ἐπιτιμῆσαι κύριος ἐν σοὶ ὁ ἐκλεξάμενος τὴν Ἱερουσαλὴμ, "The Lord rebuke thee, O devil, even the Lord that has chosen Jerusalem rebuke thee".

Although these citations exhaust the usage of ἐπιτιμᾶω in the Septuagint, they do not cover every instance involving the Hebrew word translated by it. This word occurs in six other instances. In Isaiah 17:13 the American Revised Version keeps the force of the Hebrew, "The nations shall rush like the rushing of many waters: but he shall rebuke them" etc. But the Septuagint omits the last clause and produces thereby a meaningless

\* \* \* \* \*

1. Verse 6 according to Concordance.
2. Verse 31 according to Concordance.



translation.<sup>1</sup> In Isaiah 54:9 the American Revised Version again reflects the Hebrew, "I will not be wroth with thee, nor rebuke thee". But the Septuagint translates, *μη θυμωθήσῃς ἐπὶ σοὶ ἔτι, μηδὲ ἐν ἀπειλῇ σου τὰ ὄρη μεταστήσῃς θάλασσαν*, "I will no more be wroth with thee, neither when thou art threatened." Examination of the entire passage further indicates how garbled is this translation. Therefore, without going deeper into the problem of this particular case, it may be reasonably inferred that had the translators had a better text or done a more careful job, *ἐπιτιμάω* would have been used here also. In Jeremiah 29:27, an error in text or translation is again evident. The American Revised Version has, "Now therefore, why hast thou not rebuked Jeremiah of Anathoth." The Septuagint translates,<sup>2</sup> *καὶ νῦν διατί συνελθοῖς ὁρμήσατε Ἰερεμίαν τὸν ἐξ Ἀναθώθ*, "and now wherefore have ye reviled together Jeremiahs of Anathoth." The negative is omitted and the sense completely altered. In Nahum 1:4, the American Revised Version consistently continues to render the same force of the

\* \* \* \* \*

1. "Woe to the multitude of many nations as the swelling sea, so shall ye be confounded, and the force of many nations shall sound like water; many nations like much water, as when much water rushes violently: and they shall drive him away and pursue him afar off," etc. (Isaiah 17:13a) This translation is impossible, there is no antecedent for "him".
2. Much transposition of verses and chapters in this part of Jeremiah places this verse in Chapter 36:27 of the Septuagint.

Hebrew, "He rebuketh the sea, and maketh it dry." For some reason, the Septuagint here resorts to a synonym, ἀπειλέω, to threaten, to menace, to rebuke. It translates thus, Ἀπειλῶν θαλάσσην καὶ ξηραίνων αὐτήν, "He threatens the sea, and dries it up." In both Acts 4:17 and I Peter 2:23 this synonym, ἀπειλέω, is used in the sense of threaten. Therefore its use here in Nahum 1:4 seems questionable to say the least.

"The Alexandrian translators, however, while loyal to their original, sometimes even to a fault, manifest nothing like the slavish adherence to the letter with which Aquila has been charged. They often amplify and occasionally omit; they interpret, qualify or refine; they render the same Hebrew words by more than one Greek equivalent, even in the same context; they introduce metaphors or grammatical constructions which have no place in the Hebrew text and probably at no time had a place there, or they abandon figures of speech where they exist in the original."<sup>1</sup>

The other two instances where the same Hebrew word, to rebuke, is used involve even more doubtful translations.

In Malachi 2:3, we have according to the American Revised Version, "Behold I will rebuke your seed," and according to the Septuagint, Ἰδοὺ ἐγὼ ἀφορίσω ὑμῖν τὸν ὤμον, "Behold I separate the shoulder from you" (i.e., "turn my back upon you" -- in the marginal reading of the American Revised Version, "I rebuke your arm"). In Malachi 3:11, the American Revised Version has, "and I will rebuke the

\* \* \* \* \*

1. Swete, Henry Barclay: An Introduction to the Old Testament in Greek, p.325.

the devourer for your sakes and he shall not destroy the fruits of your ground," while the Septuagint alters the sense thus, "And I will appoint food for you and I will not destroy the fruit of your land." The verb used is διαστελλω, I will give a charge for you to be fed.

We are not concerned here with the interesting textual and translation problems indicated in these passages we have reviewed, but we are interested to note that in no instance has the Septuagint reasonably used any word but επιτιμάω to translate the Hebrew, to rebuke, that in every instance the 1901 revision adheres to the original force of the Hebrew, and that in no case is επιτιμάω used to translate any other Hebrew word. The evidence seems conclusive that in Alexandria in the second century, B.C., among Hebrew users of the Greek language these two words were equivalent and επιτιμάω meant primarily to cry out a rebuke, to rebuke.

#### c. Usage in the Papyri

"It is often from the most unlikely quarters that light is shed upon our New Testament vocabulary, and a scrap of papyrus may be the means of settling some long-standing crux interpretum."<sup>1</sup>

Moulton and Milligan have amply and ably discussed and demonstrated the value of the Papyri in word studies such

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1. Moulton & Milligan: The Vocabulary of the Greek Testament, Introduction, p.XIX.

as we are now making. They list the following three uses of ἐπιτιμᾶω with the meaning, to censure, to lay under penalty:-

(a) A Papyrus<sup>1</sup> dated 218 B.C. -- ἀγανακτήσαντος δὲ μου καὶ ἐπιτιμῶντος αὐτῇ, "And I, having been vexed and proceeding to rebuke her," (free translation without benefit of context.)

(b) A Papyrus<sup>2</sup> dated 156 B.C. -- μεταπεμψάμενος οὖν αὐτὸν καὶ τὸν φυλακίτην ἐπετίμων αὐτῷ, "Then having sent for him and (even) the prisoner, I censured him." (Free translation.)

(c) A Papyrus<sup>3</sup> of 2nd or 3rd Century A.D., one of the famous Oxyrhynchus Papyri, carries this usage well past the period of the New Testament writings,<sup>4</sup> εἰς δὲ

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1. Papyrus de Magdola (Papyrus Grecs De Lille II). Ed. J. Lesquier, Paris, 1912.
2. Paris Papyri in Notices et Extraits XVIII,ii. Ed. Brunet De Presle, Paris, 1865.
3. The Oxyrhynchus Papyri. Vol. X Edd. B. P. Newfell & A. S. Hunt, London, 1898.
4. That this usage was evidently fixed over many centuries is attested also by a quotation from a Greek inscription of the year 303 B.C., ὅπως, εἰάν τινες φαίνωνται μὴ τὰ βέλτιστα νομογραφεύοντες, ἀλλ' [ἀνεπιτήδεα, αὐτοῖς] ἐπιτιμῶμεν καὶ δαμιώμεν, "How, if certain lawgivers do not appear the best, but unfit, shall we censure and punish them?" (or, -- "lay them under a penalty and fine them".) This is loose translation by the writer without benefit of context. Here, however, as in the three other loose translations, the sense of ἐπιτιμᾶω is clear. Moulton & Milligan give as source book for this inscription, Sylloge Inscriptionum Graecarum. Ed. W. Dittenberger -- Second edition, Leipzig, 1888-1901 (177<sup>55</sup>).

μελλης οὕτω αὐτῷ ἐπιτιμᾶν, "But if you intend thus to censure him,".

A classical usage already noted also finds illustration in a papyrus of the year 2532 B.C.<sup>1</sup> in which ἐπιτετίμεται is used of χόρτος (food, fodder) that had been "augmented" in price.

The substantive ἐπιτίμῃ (penalty, fine) is found in a papyrus<sup>2</sup> of 246 B.C. but more frequent use was evidently made of τὸ ἐπίτιμον with the same meaning. Moulton and Milligan refer to Berger<sup>3</sup> for many examples covering from the Third Century B.C. to the Fourth Century A.D. They cite one from the Second Century B.C.,<sup>4</sup> one from 66 A.D.,<sup>5</sup> and one from 83 A.D.<sup>6</sup> (τὸ τε βλάβος καὶ ἐπίτιμον "the damages and a fine"). A rare usage of ἐπίτιμον is contained in a papyrus of the year 114 B.C.,<sup>7</sup> ἐλαϊκὸν ἐπίτιμον, "contraband oil". Closely related to the primary meaning of ἐπιτιμάω, to lay a value upon, is a usage of ἐπίτιμον in the Flinders Petrie Papyri,<sup>8</sup>

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1. Papyri Greci a Latini I-IX i. Florence 1912-28 (Vol. IV. 356<sup>7</sup>).
2. The Flinders Petrie Papyri Vol. III. Edd. J. P. Mahaffy & J. G. Smyly.
3. Die Strafklauseln in den Papyrusurkunden, Dublin, 1891-4 (20 verso ii.5) Von A. Berger. Leipzig, 1911, p.5.
4. Les Papyrus de Geneve I. Ed. J. Nicole, Geneva, 1896-1900 (20<sup>15</sup>).
5. The Oxyrhynchus Papyri Vol. II. (275<sup>29</sup>) See note 3, p.23 ante.
6. Ibid., Vol. X (1282<sup>40</sup>) See note 3, p.23 ante.
7. The Tebtunis Papyri Vol. I (39<sup>10</sup>) Edd. Grenfell, Hunt, J. G. Smyly, London, 1902-7.
8. Vol. II, 30 (f)<sup>2</sup>. Moulton and Milligan assign no date to this.

ἀπέφαινε παῖς ὑπάρχειν ἐπίτιμον ἐν τῷ Μητρο-  
δωροῦ ἐποικίῳ (δραχμαῖς) , "The slave showed that  
there was an assessable value in the dwelling of Metro-  
dorus worth 150 drachinae."<sup>1</sup>

These examples taken from the Papyri provide  
sufficient warrant for the conclusion that ἐπιτιμάω had  
largely become limited in meaning to a censorious or  
judicial rebuke during the period of the writing of the  
Septuagint and later the New Testament.

#### d. Usage in the New Testament

We are now ready to examine the New Testament  
usage of ἐπιτιμάω. The word occurs thirty times dis-  
tributed thus:- Matthew, seven times; Mark, nine times;  
Luke, twelve times; Second Timothy, once, and Jude, once.  
Its use is limited almost entirely to the Synoptic Gos-  
pels. When Matthew, Mark, and Luke tell the same story,  
if ἐπιτιμάω is used by one, it appears in all three.  
Matthew 8:26 has τότε ἐγερθεὶς ἐπετίμησεν τοῖς ἀνέμοις  
καὶ τῇ θαλάσσῃ, "Then he arose, and rebuked the winds  
and the sea." In Mark 4:39, the same incident is given  
thus: καὶ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ εἶπεν  
τῇ θαλάσσῃ Σιώπα, πεφύμωσο, "And he awoke, and rebuked  
the wind, and said unto the sea, Peace, be still." In

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1. Translation by Mahaffy. See ante, note 2, p.24.

Luke 8:24 the wording is only slightly different, ὁ δὲ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος, "and he awoke, and rebuked the wind and the raging of the water."<sup>1</sup> Though the wording of the sentence varies, the use of ἐπιτιμάω is identical. The same is true in other instances, so that the New Testament usage can be grouped into categories for more convenient treatment.

(1) In the first category this verb is used of Jesus rebuking the winds and the sea. The three instances (Matt. 8:26; Mark 4:39; Luke 8:24) are given above. The verb expresses such an active control over nature that a verbal rebuke is able to stop its turbulence.

(2) The word is also used of Jesus rebuking illness and demons, with the result that the possessed person is cured. There are six such instances. After the transfiguration Jesus healed the epileptic boy whom the disciples had failed to cure. Mark gives such a full account that the meaning of ἐπιτιμάω is clearly indicated by its association with ἐπιτάσσω, to command. Mark 9:25, ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος, ἐπετίμησεν τῷ πνεύματι τῷ ἀκαθάρτῳ λέγων αὐτῷ τὸ ἄλλalon καὶ κωφὸν πνεῦμα, ἐγὼ ἐπιτάσσω σοι, ἔξελθε

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1. Compare the similar usage in the LXX, Psalm 106:9, noted on p. 19, footnote 1.

ἐξ αὐτοῦ , "And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him." It is evident that ἐπιτιμάω and ἐπιτάσσω are practically synonymous here.<sup>1</sup> The command gives the content of the verbal rebuke. The meaning is the same as in the first category. The only difference is in that over which Jesus exercises active control. Jesus' rebuke stops the turbulent spirit which possessed the epileptic (so also in the other accounts of the same story, Matt. 17:18 and Luke 9:42). Exactly the same meaning is involved when Jesus rebukes the unclean spirit crying out that Jesus was the Holy one of God (Mark 1:25 and Luke 4:35),<sup>2</sup> and when Jesus rebukes the fever in Simon's wife's mother (Luke 4:39).<sup>3</sup>

(3) In the third category ἐπιτιμάω is used of Jesus charging certain ones not to make him known. The rebuke or charge involves varying degrees of prohibitory control. The emphasis is not so much on the control as on the verbal instruction not to proclaim him as Christ or Son of God. There are six such uses. In three,

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1. We have already noted the substitution of the latter for the former in Psalm 109:29 in one version of the LXX, see page 18.
2. Matthew omits this story.
3. Matthew and Mark leave out the idea of command and indicate that the cure was effected by a touch. Therefore they do not use ἐπιτιμάω.



ἐπιτιμᾶω is used not of a healing command but of instructions given after the healing:- Matthew 12:15, 16, "and he healed them all, and charged (ἐπετίμηκεν) them that they should not make him known." Mark 3:11, 12, "and the unclean spirits, . . . cried, saying Thou art the son of God and he charged (ἐπετίμηκεν) them much that they should not make him known." Luke 4:41, "And demons also came out from many, crying out, and saying, Thou art the son of God. And rebuking (ἐπετίμων) them, he suffered them not to speak, because they knew that he was the Christ." It is possible that here the rebuke was more than a charge and involved the actual silencing of the demons. It is a question as to whether his instructions charged them not to speak or his silencing rebuke prevented their crying out.

The three other instances of this use occur in the three versions of a single incident. Immediately after Peter's great confession -- that Jesus is the Christ, the Son of the Living God, -- Jesus "charged (ἐπετίμηκεν) the disciples that they should tell no man that he was the Christ" (Matt. 16:20; so also in Mark 8:30 and Luke 9:21).

(4) ἐπιτιμᾶω is not only used of a charge to the disciples but also of Jesus definitely rebuking them **for** a wrong attitude or being asked to rebuke them for what they were doing. In Luke 9:55, Jesus rebuked

(ἐπετίμουν) James and John for desiring to destroy the Samaritans who would not receive them. In Luke 19:39 during the triumphal entry "some of the Pharisees from the multitude said unto him, Teacher, rebuke (ἐπιτίμουν) thy disciples." In Mark 8:33, Jesus "rebuked (ἐπετίμουν) Peter, and saith, Get thee behind me, Satan; for thou mindest not the things of God, but the things of men."<sup>1</sup>

In all the eighteen New Testament uses cited thus far, Jesus is the subject of the verb. In the remaining instances other subjects are found.

(5) The fifth usage is that of Peter rebuking Jesus. This precedes Jesus' rebuke to Peter. Matthew 16:22, "And Peter took him, and began to rebuke (ἐπιτίμᾶν) him, saying, Be it far from thee, Lord: this shall never be unto thee." (So also in Mark 8:32). The force of the verb here is the same as in the fourth use. It should be noted that the rebuke may be justified (Jesus to Peter) or not (Peter to Jesus).

(6) Another similar usage occurs when the disciples rebuked (ἐπετίμουν) those that brought their children to Jesus "That he should lay his hands on them, and pray" (Matt. 19:13; so also Mark 10:13; so also Luke 18:15). The verbal rebuke apparently accompanied

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1. Matt. 16:23 omits ἐπιτίμῶ, "But he turned and said unto Peter, Get thee behind me, Satan: thou art a stumbling block unto me:," etc.

an effort to shield Jesus by preventing the children from being brought to him.

(7) A seventh group of references in which this word occurs involves a violent usage equivalent to the English keep still or even the more rude shut up. As Jesus was nearing Jericho on his last journey to Jerusalem, a blind man begging by the wayside cried out, "Jesus, thou son of David, have mercy on me. But they that went before rebuked (ἐπιτίμων) him, that he should hold his peace" (Luke 18:38 & 39; so also in Matt. 20:31<sup>1</sup> and Mark 10:48).

(8) The remaining four instances do not fall easily into the above groupings and will be considered individually.

Luke 23:40:- "But the other (malefactor) answered, and rebuking (ἐπιτιμῶν) him said, Dost thou not even fear God?" The force of the verb here is clearly the same as in the fourth and fifth groups above; an attitude is being rebuked as wrong. The person evaluating the remark takes to task the person making the remark.

Luke 17:3:- προσέχετε ἑαυτοῖς. ἔαν ἀμάρτη ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ, καὶ ἔαν μετανοήσῃ, ἄφευ αὐτοῦ, "Take heed to yourselves: if thy brother sin,

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1. Matthew says there were two blind men, but it is unquestionably the same story.

rebuke him; and if he repent, forgive him." The exact force of the rebuke is in this case not so readily apparent as in those already noted. The context must be carefully examined. Jesus has been addressing publicans and sinners:- "And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them" (Luke 15:2). Jesus has been stressing God's loving concern for the sinner, he has been vividly portraying the gulf between the self-righteous, money-loving Pharisee and the penitent sinner. He sees how easily occasions of stumbling (σκαίνεσθαι) may arise among his disciples for it is evident they now include many newly converted publicans and sinners weak in faith and conduct. The precept in verse three is addressed to the mixed group of disciples (μαθηταίς), "doubtless to be distinguished from the ἀποστόλοι, verse 5."<sup>1</sup> The Pharisees had just scoffed at Jesus' teaching (16:14). Jesus wants internal unity and loving fellowship among his disciples, therefore the instruction to his disciples, "Holiness and love meet together in this precept: holiness begins with rebuking; then, when the rebuke has once been taken, love pardons."<sup>2</sup>

"From the whole connection it appears that the Saviour

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1. Lange, p.259 (verse 1).
2. Godet, p.399.

is not speaking of sins in general, but particularly of such as one brother commits in intercourse with another. For this case he ordains no judicial rebuke, but a milder, brotherly admonition (ἐπιτίμησον), a helping him to come right and to amend himself, in all long-suffering of love."<sup>1</sup>

The rebuke is conditioned by its purpose -- to lead to repentance. It is given by the one hurt or wronged in such a spirit that indicates he is already willing to forgive as soon as the other makes forgiveness possible by repenting. The sin is rebuked by one who loves the sinner and admonishes him to repent. Here is no patient, silent waiting for the other's conscience to bring him to reconciliation, but rather an immediate, active, verbal effort to remove the barrier caused by a particular sin. Such is the nature of this admonition.<sup>2</sup>

Jude 9:- "But Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing judgment, but said, the Lord rebuke thee" (ἀλλὰ εἶπεν Ἐπιτιμῆσαι σοι Κύριος). "This verse has given more perplexity to expositors than any other part of the epistle: and in fact

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1. Lange, p.259 (verse 3).
2. In treating the context of this verse (Luke 17:3) to determine the force of ἐπιτίμησον, the continuity of the narrative has been considered from the standpoint of Luke's thought emphasis. Therefore it has not been necessary to enter into the critical problem of whether chapters 15 through 17 are a chronological sequence or a loosely connected collection of incidents and sayings. To determine meaning and usage it is sufficient to note a closely woven thought pattern.

the difficulties in regard to it have been so great that some have been led to regard the epistle as spurious."<sup>1</sup> But it is not necessary for us to enter the controversy as to whether the contest and the contestants are actual or mythological. Jude is pointing out "The close connection between ungoverned passions and contempt of authority."<sup>2</sup> He uses as an illustration a story evidently well-known to his readers concerning a dispute between Michael and the Devil.<sup>3</sup> The expression, "The Lord rebuke thee," is the same as Zechariah 3:2. In both instances a rebuke to the devil (Satan) appears to be a function limited to a greater being. In spite of justifiable provocation not even an archangel dares to do what belongs to God alone.<sup>4</sup> This kind of rebuke is set apart because of the nature and position of the one being rebuked. It implies authority to censure and power to restrain. Jude is condemning unruly men who unjustifiably

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1. Barnes, p.447.
2. Gardiner, p.126.
3. This story is ascribed by some authentic, but lost, Jewish tradition (Gardiner) and by others to the apocryphal "The Assumption of Moses" (Barnes) and by still others to a special revelation to St. Jude (see Expositors Bible, p.424, and International Critical Commentary, p.331). Gardner connected it with Zechariah 3:2 (see Barnes, p.447).
4. It is amazing how so many commentators make the mistake of ascribing the rebuke to the angel (Barnes, p.450). This is exactly what the angel does not do. This kind of rebuke is referred to the Lord.

"set at nought dominion, and rail at dignities" (verse 8) when even Michael, the archangel, refrains from what might be considered a justifiable contempt for authority because it is the authority of the Evil One. It seems evident then that the verb ἐπιτιμάω here takes on a somewhat stronger force by virtue of its subject and object. This force is further strengthened by the parallelism in this verse which makes it almost synonymous with the preceding "bring against him a railing judgment (κρίσιν). The rebuke involves both judgment and restraint.<sup>1</sup>

Second Timothy 4:2:- κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως ἀκαίρως, ἔλεγχον, ἐπιτίμησον, παρακάλεισον, ἐν πάσῃ μακροθυμίᾳ καὶ διδασχῇ, "Preach the word; be urgent in season, out of season; reprove,<sup>2</sup> rebuke, exhort, with all longsuffering and teaching." The usage in this context is of particular interest because the two synonyms we are studying, ἐλέγχω and ἐπιτιμάω, are both used in the same verse in a series of imperative exhortations. So as not to anticipate the study of ἐλέγχω treatment of this verse will be postponed until later.<sup>3</sup>

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1. Barnes, p.450: "This is the idea here the expression of a wish that the Lord would take the matter of the dispute to himself, and that he would properly restrain and control satan, with the implied idea that his conduct was wrong."
2. Marginal reading (A.R.V.) "bring to the proof".
3. See p. 76.

### C. Summary of the Lexical Study of ἐπιτιμᾶω.

This study has noted the gradual development of a censorious connotation in the usage of this verb. Its original force involved placing either a good or a bad value on a person or thing. The estimate or evaluation resulting in a disapproving judgment involved a definite act upon (ἐπί) the object. The Septuagint usage was found to be quite uniform and limited to translating the Hebrew verb to cry out a rebuke. This rebuke in general implied restraint (of the Red Sea) or censure (the proud). In the Papyri, usage supports the trend in meaning which has been noted. Except for one early usage in which the price of fodder "was increased", the verb appears to have been fixed in the meaning, to censure, to lay under a penalty.

The New Testament is in line with these findings but shows interesting colorings from the context. The word is limited almost entirely to the Synoptic Gospels and three-fifths of the times describes an act of Jesus. His rebuke stops the raging of wind and sea; his rebuke stops the activity and outcries of demons and cures illness; his careful instructions<sup>1</sup> with a view to preventing undesirable publicity prohibit certain ones from

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1. Such a "charge" is equivalent to laying a person under a future penalty if disobeyed.



making him known as the Christ; his reprimand condemns a wrong attitude. The rebuke when made by others is not necessarily justified, as Peter found out when he cried out against Jesus' thoughts concerning the Crucifixion. Ἐπιτιμᾶω as used by the disciples in their thoughtless rebuke of those who brought their children to Jesus has almost the force of physical standing in the way. And the multitude certainly tried to silence the outcry of the blind men by a verbal rebuke that was unfeeling. The usage in Jude 9, as was noted, combines judgment of the act and restraint of the actor (the devil). Probably the most significant contextual coloring of the force of this verb is that noted in Luke 17:3 where the condemnatory rebuke of an act of sin is to be given with such love that the actual force of the word is admonish to repentance.

It should be noted that there is no Johannine usage and none in connection with the Holy Spirit.

Any further conclusions are reserved until after the analysis of the second synonym.

CHAPTER II  
A LEXICAL STUDY OF  
*ἑλέγχω*

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A. Introduction

Against the background provided by this study of ἐπιτιμάω the next step is to make a similar study of ἑλέγχω, which is that one of these two synonyms which is ascribed to the Holy Spirit. This chapter will conclude with a comparison.

B. ἑλέγχω.

1. Derivation of ἑλέγχω.

This is also a compound word formed apparently by the preposition ἐκ and λέγω. Since no such verb as λέγω appears in the lexicons, it is probably a variant of λέγω for which Liddell and Scott list three distinct meanings:

(1) λέγω, "to lay". In Homer "to lay asleep." The Radical is ΛΕΧ from which is clearly derived λέχος, "bed". Not even a resultant meaning of ἑλέγχω can reasonably be traced to this root.

(2) λέγω, "to pick out", "to gather", "pick up" (Latin, lego, colligo). It can also mean "to count" (or "recount"), "to tell", "reckon up". All these meanings are found in Homer.

(3) λέγω, "to say", "speak" (Latin, dicere). This sense is found first in Attic Greek and Herodotus and is used of "all kinds of oral communications."

Liddell and Scott (quoting Buttman) state that meanings (2) and (3) must be given a separate radical, namely ΛΕΓ. After the classical usage of ἐλέγχω has been examined, it will be seen that it may logically be connected with either (2) or (3). Since the root is the same in either case, it is here concluded the radical sought is ΛΕΓ.

The preposition ἐκ (Latin e, ex) has the root meaning "from out of" as opposed to εἰς, "into", but is often equivalent simply to "from". In Composition, the major force is one of removal, "out", "away", "off", but it also expresses completion like the English "utterly".<sup>1</sup>

Dana and Mantey (p.102) give the root meaning of ἐκ as out of, from within. It is a preposition indicating source and stressing within-ness. Whereas the root meaning of ἀπό simply indicates motion from which, εἰς indicates the sphere into which motion takes place, and ἐν indicates the sphere within which motion takes place (or a thing is true), ἐκ is differentiated from these in its original force in that it indicates the sphere from within which an action takes place (see Dana & Mantey, p.113).

Now since ἐλέγχω always carries with it a sense of shame<sup>2</sup> in the object of the verb, certain root

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1. Liddell and Scott.
2. Thayer.

meanings are possible on the basis of our analysis of the derivation of the word. If it traces back to (2), the force would be to pick out flaws so as to put to shame, to gather derogatory information against a person so as to prove him wrong or guilty. If it traces back to (3), then the force would be to speak out forcibly against a person. Neither Thayer nor Liddell and Scott supply any conclusive information. These conjectures are based on the early classical usage which the lexicons indicate.

## 2. Usage of ἐλέγχω.

### a. Classical Usage

In Homer's Iliad (9.522) it is used with the meaning, to treat a speech with contempt (μῦθον ἐλ). And in his Odyssey (21.424) it has the meaning, to put one to shame (ἐλ. τινά). This usage is found only in Homer. He also used the adjective ἐλεγχής, worthy of reproof, to describe certain men as cowardly (ἐλεγχέες Il4. 242; 24.239). And the neuter noun τὸ ἔλεγχος means a reproach, disgrace, or dishonor in both the Iliad and the Odyssey (Il. 11.314; Od. 21.329). Later use appears to have been colored by the court room and the debate. Two main groups of meanings and two special meanings are listed by Liddell and Scott. 1) To cross examine, question, for the purpose of convincing, convicting, or refuting, disproving or proving, to censure, to accuse. This usage is found

in Herodotus (2.115), Aeschylus (Cho. 919), Sophocles (Aut. 260) and others. 2) To bring to the proof (Oesch. Ag. 1351), to disprove, confute (Dem. 836.10), and so, to reject (Luc. Nigr. 4). Herodotus (2.22) uses ὥς and an adverb to strengthen its force, ὥς ἀνάγκη ἐλέγχει, "he proves as a logical necessity," or "he brings convincing proof." It is also found in the same sense with that concerning which (περί τίνος) the proof is brought (Dem. 516.1). In general it has the force of the Latin arguere, to prove, (Thuc. 6.86). 3) An interesting use is found in the Logic of Aristotle where the sense is to prove by a reductio ad impossibile, ὅσα ἔστιν ἀποδείξαι, ἔστι καὶ ἐλέγξει τὸν θεμενὸν τὴν ἀντίφασιν τοῦ ἀληθοῦς, "So far as there is demonstration (absolute proof), it is even to prove the assumption (proposition) contradictory of the truth."<sup>1</sup> 4) Pindarus in 490 B.C. used it with the meaning "to conquer", στρατιὰν ὠκύτατι ἔλ., "to conquer an army with speed." Apparently this resultant meaning involves proving oneself superior.

#### b. Usage in the Septuagint

Ἐλέγχω is found fifty-three times in the Septuagint.<sup>2</sup> In forty-three instances it is used to

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1. Free translation by the writer without benefit of context.
2. Bagster's Concordance of the LXX.

translate the Hebrew verb, **נָדַב**, to decide, adjudge, prove.<sup>1</sup> In the ten other instances in which **ἐλέγχω** is found there is no uniform explanation of its use. A third category is made up of those instances in which the Hebrew verb, **נָדַב**, is not translated by **ἐλέγχω**. This occurs thirteen times. Each of these three groupings will be examined separately for ~~this~~ contribution to an understanding of the Septuagint Usage.

(1) **ἐλέγχω** used to translate **נָדַב**.

Even a superficial observation of the Septuagint usage indicates that all of the translators felt that **ἐλέγχω** was an adequate rendering of most of the meanings of this Hebrew verb. Although the Hebrew meaning is not always correctly reflected in the Greek, it is possible to classify the usage of **ἐλέγχω** by the various meanings of its Hebrew equivalent because, in five out of the six groupings given by Gesenius, **ἐλέγχω** fits the meaning and in most instances the Greek context supports the classification given. The sixth classification (adjudge, appoint) is better rendered by a different Greek verb and will be treated later. The five general classes of meanings are as follows:

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1. In certain modes it means correct. In New Hebrew it means argue with. (See Gesenius, p.406).

(a) Decide, judge, (Is. 11:3);<sup>1</sup> decide for  
or between (Gen. 31:37; Job 9:33; Is. 2:4; 11:4;  
Mic. 4:3). In Isaiah 11:3 & 4, the prophet speaks  
of him who is to be of the stock of Jesse with the  
spirit of Jehovah, "And his delight shall be in the  
fear of Jehovah; and he shall not judge after the  
sight of his eyes, neither decide (ἐλίσσει) after  
the hearing of his ears; but with righteousness shall  
he judge the poor and decide (ἐλίσσει) with equity  
for the meek of the earth."<sup>2</sup> The idea of judgmental  
decision is dominant in the context so that reprove  
would be too weak a rendering.<sup>3</sup> In Genesis 31:37,  
Jacob is speaking to Laban after he had searched in  
vain for the household gods. Rebecca had hidden in  
the saddle on which she was sitting, "What hast

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1. Gesenius lists with Is. 11:3, Gen. 31:42 and I Chron. 12:17, which however are far nearer the usage in I Chron. 16:21 and are placed with it in Group 4. Gesenius also lists Ps. 94:10 (LXX, 93:10) in Group 1 but the context clearly places it in Group 5.
2. The Greek construction in 11:4 is actually better translated "judge the lowly of the earth" but the A.R.V. which is given more adequately expresses the Hebrew construction.
3. So also in Is. 2:4 and Mic. 4:3. In both these verses ἐλίσσω is a variant reading for ἐψέλας, "to search thoroughly", "to test", "to condemn". Both contexts involve judgment of many nations or people.



thou found of all the furniture of thine house?  
Set it here between thy relations and my relations,  
and let them judge (decide) between us two" (καὶ  
ἐλέγξάτωσαν ἀνὰ μέσον τῶν δύο ἡμῶν).<sup>1</sup> There are  
six clear instances of this usage.

(b) Show to be right, prove, argue, (Job  
13:3 and 15: 15:3; 22:4). In English the word "argue"  
often has a petty, connotation linking it with  
an insincere or useless, argumentative attitude.  
This might fit the context of 15:3, but it should  
certainly be understood in a more profound sense if  
used in the other two verses. Job 13:3:- "Never-  
theless I will speak to the Lord, and I will reason  
(argue my case) before him, if he will," (ἐλέγξω  
δὲ ἐναντίον αὐτοῦ ἐὰν βούληται.) The Hebrew  
substantive of this verb is used with the same  
meaning three verses later (13:6) and is translated

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1. The usage in Job 9:33 is similar but the translation is an unsettled problem (see Driver & Gray, Vols. I and II). The Hebrew unvocalized text might lend itself to the LXX rendering, εἴθε ἦν ὁ μεσότης ἡμῶν, καὶ ἐλέγξων, καὶ δικοῦων ἀναμέσον ἀμφοτέρων, "would that our mediator were (present), and judging, and holding a hearing between both." The Massoretic Text is translated thus (A.R.V.), "There is not umpire betwixt us, that might lay his hand upon us both." The English translation in Bagster, "and a reprover", misses the sense of the context completely. A variant reading in the LXX gives δ. ἐλέγξω, "to refute utterly". In the context this strengthened form would carry the sense of "final" or "absolute" judgment.

by the Greek substantive, ἔλεγχον "the reasoning of my mouth."<sup>1</sup>

(c) Convince, convict, (Job 32:12; Ps. 50:12; Prov. 30:6<sup>2</sup>). In Job 32:12, the context indicates that this is the correct meaning. The young man Elihu out of deference to the age of his three friends had kept silent while they argued with Job. He was angry at their silent admission of failure to

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1. The next two passages are similar. Job 3:15 -- καὶ ἐλέγξω ἐναντίον αὐτοῦ "Verily I will speak, and plead before him" (Bagster). The context is that of a hearing on judgment. The A.R.V. translates, "Nevertheless I will maintain my ways before him" but states in the margin that the Hebrew=argue. Driver and Gray (Vol. I, p.123) say that, as in 13:3, the literal meaning of the Hebrew is, argue, prove right.

Job. 15:3: -- ἐλέγχων ἐν ῥήμασιν οἷς οὐ δεῖ, "And does he fill up the pain of his belly, reasoning with improper sayings, and with words wherein is no profit?" (Bagster) Driver and Gray (p.132) say the proper force is arguing. The A. R. V. gives, "should he reason with unprofitable talk, or with speeches wherewith he can do no good?"

It should be remembered that the A.R.V. is a careful translation of the Hebrew while Bagster's or the writer's translation is of the Greek which is often a paraphrase of the Hebrew. This is true in Job 22:4. The meaning of the Hebrew may be reprove, "Is it for thy fear (of him) that he reproveth thee, that he entereth with thee into judgment?" (A.R.V. -- Margin -- for fear of thee.) Gesenius therefore lists it in Group 4. But the Greek paraphrase is so different that it can hardly be compared with the above translation, and the usage of ἐλέγχω is clearly with the sense to argue, to plead. The Greek context makes this evident, "ἢ λόγον σου ποιῶμενος ἐλέγξεις, etc. -- "Wilt thou establish (make, or maintain) and argue (plead) thy cause?"

2. LXX = Prov. 24:29.

convict Job (V.6). He himself had no doubt Job could be shown to be in the wrong.<sup>1</sup> Of his three friends he says (V.12) καὶ ἰδοὺ οὐκ ἦν τῷ Ἰὼβ ἐλέγχων ἀνταποκρινόμενος ῥήματα αὐτοῦ ἐφ' ὑμῶν, "And behold there was none that convinced Job, or that answered his words among you" (A.R.V. from the Hebrew and Hatch, p.228, from the Greek). Driver and Gray translate, "none to convict Job." Now there is no doubt but what this is the proper force of the Hebrew and that this meaning is implied in the Greek sentence. But there is a question whether in the Greek ἐλέγχων carries this force alone or only by implication from the context. There is ground for believing that it is used here in the sense of arguing as in Group 2. Bagster translates, "And behold, there was no one of you that answered Job his words in argument" (i.e., arguing). There is grammatical support for thus taking τῷ Ἰὼβ as the dative of the person addressed after ἀνταποκρινόμενος. The usage in Romans 9:20 favors this view, οὐ τίς εἶ δ' ἀνταποκρινόμενος τῷ θεῷ, "Who art thou that repliest against God?" Ἐλέγχω takes the accusative or as in Group 2, the adverbial construction ἐναντίον αὐτοῦ, "argue before him," or the

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1. Driver and Gray: Vol. I, p.278.

prepositional ἐν ῥήμασιν, "arguing with improper sayings." In any case, whether this usage should be listed here or in the previous group this discussion here can serve to illustrate the fact that it can be used in either sense. The particular shading cannot always be fixed with finality.

In Psalm 50:21<sup>1</sup> God is speaking to the wicked concerning their hypocrisy in these words, (A.R.V.):- "These things hast thou done, and I kept silence; Thou thoughtest that I was altogether such a one as thyself: But I will reprove thee, and set them in order before thine eyes." The Septuagint translates this last portion, ἐλέγξω σε, καὶ παροστήσω κατὰ πρόσωπόν σου. The context certainly indicates a stronger sense than reprove. The wicked have forgotten the justice of God in the light of which their acts will be judged. Also, more than a rebuke is involved. Verses 22 and 23 clearly show that the purpose is repentance and salvation. Gesenius gives the Hebrew the meaning convince, convict; and there is no reason against, and every

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1. Ps. 49:21 in the LXX. In the LXX, Ps. 10 has no number, Ps. 11 is called the 10th, and so on to Ps. 147, each Psalm is one number less than in the Hebrew or English. Psalm 147:1-11 is in the LXX Ps. 146. Ps. 149:12-20 is Ps. 147.

contextual reason for, giving ἐλέγκω the same force.<sup>1</sup>

The usage of ἐλέγκω in Prov. 30:6 is doubtfully listed here because Gesenius gives the Hebrew the meaning convict. Verses 5 and 6 are a unit:-

5. "Every word of God is tried: (margin = purified)  
He is a shield unto them that take refuge in him."

6. "Add thou ~~not~~ unto his words,  
Lest he reprove thee, and thou be found a liar." (A.R.V.)

ἐλέγῃ in the last line may mean, "Lest he convict thee of the sin of adding to his words." But the context seems to indicate rather a corrective rebuke, "Lest he set you right and you be made a liar."<sup>2</sup> This would place the meaning in Group

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1. Calvin, The Psalms, Vol. II, p.278: "By this alarming language the Psalmist aims at convincing them of the certainty of destruction should they longer presume upon the forbearance of God. . . . He warns them, that ere long they will be dragged into the light, . . . He will set the whole list of their sins in distinct order . . . before their view, and force them upon their observation.

Hengstenberg, Vol. II, p.180 - Paraphrase: "I kept silence, in my long-suffering, which should have led thee to repentance, . . . but thou, falsely interpreting my silence, thoughtest that I was . . . wholly as thyself, equally well inclined toward sin. I will chastise thee, and thereby give convincing proof of the opposite."

2. Toy, p.522,523: "Lest he rebuke thee." . . . "Rebuke = reprove, correct, set right; see 3:12; 9:7 & 8; 15:12."

4 or 5 which are closely related to each other.

(d) Reprove, rebuke, chide (Of God, Ps. 50:8; Ps. 105:14; Gen. 31:42; I Chron. 12:17; I Chron. 16:21). In support of this classification see the footnote below.<sup>1</sup> (Of Man, Gen. 21:25; Lev. 19:17; Job 40:2; Prov. 9:7, 8, 8; 15:12; 19:25; 24:25;<sup>2</sup> 28:23; Is. 29:21; Jer. 2:19; Ezek. 3:26; Hos. 4:4; Amos 5:10<sup>3</sup>.) This is the dominant usage (20 times) of ἐλέγχω in the Septuagint.

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1. Gesenius does not include rebuke in this classification but there can be no hard and fast line between rebuke and reprove. He gives Gen. 31:42 and I Chron. 12:17 the meaning, judge, but it is difficult to see why they should not be listed with I Chron. 16:21 and Ps. 105:14 as here. Note the marked similarity:

Gen. 31:42:- (Jacob to Laban) "God saw my humiliation, and the labor of my hands and rebuked (warned) thee yesterday" (verse 24 not verse 37 is determining.)

I Chron. 12:17:- "But if to betray me (David) to mine enemies unfaithfully, the God of your fathers look upon it and rebuke (reprove) it."

I Chron. 16:21:- "And he reproved (rebuked) kings for their sakes." This Psalm of David, 105:1-15, is quoted in I Chron. Thus Ps. 105:14 is identical.

2. This verse is listed as 24:40 in the Concordance. In the LXX it is the fortieth verse beginning with 24:1.
3. Jer. 2:19 has a context that makes the exact meaning of ἐλέγχω somewhat doubtful, "Thine apostasy shall correct (παύσεις) thee, and thy wickedness shall reprove (ἐλέγξει) thee." Maurer prefers the severer sense, chastise . . . punish (Fausset, p.6). Hosea 4:4 might belong in Group 2, "that neither any one may plead, nor anyone reprove" (ἐλέγχει -- argue?)

When it is considered that the distinction between this meaning and the next, to rebuke, chastise, correct, is so fine as to make it easily possible to list additional passages here, then it is even more evident how characteristic is this sense of the word. This usage is so clearly established that it is not necessary to examine the verses closely. A few examples will suffice. Psalm 50:8:- "I will not reprove (ἐλέγξω) thee on account of thy sacrifices." Lev. 19:17:- "Thou shalt not hate thy brother in thine heart: thou shalt not in any wise rebuke (ἐλεγμῷ ἐλέγξεις) thy neighbor, so thou shalt not bear sin on his account." Prov. 19:25:- "And if thou reprove (ἐλέγχεις) a wise man, he will understand discretion." Amos 5:10:- "They hated him that reproved (ἐλέγχοντα) in the gates, and abhorred holy speech."

(e) Correct, rebuke, chastise, chasten (Of God, ~~Sam.~~ 7:14; Job 13:10; Ps. 94:10; 141:5; Hab. 1:12.)<sup>1</sup> (Of Man, Job 5:17; 33:19; Ps. 6:2; 38:2;

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1. In Ps. 94:10 gives the Hebrew verb the meaning, judge, but the A.R.V. certainly challenges this, "He that chastiseth (margin = instructeth) the nations, shall he not correct, (even) he that teacheth man knowledge?" And the Greek certainly indicates the meaning given here, ὁ παιδεύων ἐθνὴ οὐκ ἐλέγξει, etc. In Job 13:10, the A.R.V. from the Hebrew and Bagster from the Greek translate, reprove. But Gesenius and Driver and Gray translate correct.

Prov. 3:12.) This usage is differentiated from the preceding by a contextual emphasis on corrective chastening. The verb παιδεύω, chastise, instruct, is often in the same verse. This usage is also clearly established. It occurs ten times. For example:-  
 "Sam. 7:14:- "And when he happens to transgress, then will I chasten (ἐλέγξω) him with the rod of men, and with the stripes of the sons of men." Ps. 141:5:-  
 "The righteous shall chasten (παιδεύσει) me with mercy, and rebuke (ἐλέγξει) me." Job 5:17:- "But blessed is the man whom the Lord has corrected (ἠλέγξεν); and reject not thou the chastening of the Almighty."<sup>1</sup> Job. 33:19:- "And again he chastened him with sickness on his bed." Certainly in Job ἐλέγχω depicts a learning process.<sup>2</sup>

(2) Other Uses of ἐλέγχω, Not as a Translation of נָדַב.

Ἐλέγχω is found ten more times in the Septuagint in addition to the forty-three times already examined where it is a translation of the Hebrew נָדַב. Does this mean it was used with other meanings not contained in this particular Hebrew

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1. The A. R. V. gives a marginal reading, reprove. But this hardly brings out the force of the context.
2. Driver and Gray, Vol. I: "disciplined with pain."



verb? Certainly not in Prov. 3:11 and 29:1 because in both cases the Greek verb is used to translate the substantive form of the same Hebrew word.<sup>1</sup>

And certainly not in Job 39:34 and Hag. 2:15 where the usage is the same as already noted but is contained in a gloss not found at all in the Hebrew.<sup>2</sup>

In Prov. 10:10 and 18:17 ἐλέγχω is used in the sense of reprove, but the Septuagint version has such an altered meaning that it cannot be considered a translation. The Hebrew therefore has no bearing on the Greek usage.<sup>3</sup> In Ezek. 20:38 ἐλέγχω was substituted in one version for a similar word ἐκλέξω.<sup>4</sup>

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1. Prov. 3:11 Hebrew: "Neither be weary of this reproof" (A.R.V.) Greek: "Nor faint when thou art rebuked of him." On the LXX translation, see Moffatt, Hebrews, p.200.
2. Job 39:34: "Why do I yet plead? being rebuked (warned) even while reproving (ἐλέγχων) the Lord" (Alexandrian text: "and being reproved of the Lord.")

Hag. 2:15: "And ye have hated him that reproved (ἐλέγχοντα) in the gates."

3. Prov. 10:10 Hebrew: "He that winketh with the eye causeth sorrow, But a prating fool shall fall." (A.R.V.) Greek: "But he that reproves (ἐλέγχων) boldly is a peacemaker."

Prov. 18:17 Hebrew: "He that pleadeth his cause first (seemeth) just, But his neighbor cometh and searcheth him out." Greek: "A righteous man accuses himself at the beginning of his speech, But when he has entered upon the attack, the adversary is reproved."

4. In Ezek. 20:38, the Hebrew sense is "And I will purge out" (A.R.V.) and the Greek ἐκλέξω means, "And I will choose out from." It is interesting to note that the two Greek words are not only similar in form but we have already considered the possibility that ἐλέγχω may be derived from ἐκλέγω.

Thus seven of these instances are eliminated from any possibility of throwing new light on the usage of our verb. In the remaining three cases ἑλέγχω is each time used to translate a different Hebrew word. It will be necessary to examine each separately.

Lev. 6:5:<sup>1</sup> The context concerns restoration for goods stolen and the bringing of a trespass offering by the sinner as a means of atonement and forgiveness "in the day of his being found guilty" (A.R.V.). The Hebrew word used here is דָּוָא, offense, guilt. The verb form is used in 6:4, "if he hath sinned and is guilty," and is there translated by πλημμελέω, to make a false note (metaphorically, to go wrong, offend). The Hebrew root is the same in both cases and the noun can mean either trespass or trespass offering. The act of restitution could hardly be on the day of offense but would more logically be "in the day of his trespass offering."<sup>2</sup> The Septuagint evidently tries to make this distinction, "in the day he happens to be convicted" (ἐλεγεῖται). But the Greek carries none of the special

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1. LXX, Lev. 6:4; Hebrew, Lev. 5:24.
2. If Lange (Lev. p.50) is correct in believing the meaning is trespass offering, the Greek translation is more understandable. See also Gesenius, p.7.

connotation of the Hebrew regarding trespass offerings.

II Chron. 26:20:- The Septuagint translates, "And behold he (Uzziah) was leprous in his forehead; and they got him hastily out thence, for he also hasted to go out, because the Lord had rebuked (judged) him" (ὅτι ἤλεγξεν αὐτὸν κυρίας). But the Hebrew word means to touch, to strike,<sup>1</sup> (with disease). And where the touch carries the force of divine chastisement as in I Sam. 6:9; Job 1:11; and 19:21 the Septuagint translates by using ἄπτω, to touch. It is evident then that here the translators made an interpretive rather than an exact translation. Uzziah's being smitten with leprosy is interpreted as an act of judgment whereby God rebuked his conduct. Ἐλέγχω does not then mean touch or strike but is used to make explicit in the verb the implicit meaning of the passage.

Job 15:6:- Only in this one instance is our knowledge of the meaning of Ἐλέγχω materially strengthened by an irregular Septuagint use of the word. The context clearly indicates the force intended. Eliphaz is speaking sharply to Job in verses 5 and 6, "Thou art guilty by the words of thy mouth . . . Thine own mouth condemneth (convic-

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1. Gesenius, p.619.

teth, judgeth) thee, and not I: and thy lips shall testify against thee." To use, rebuke or reprove would imply conscious self-condemnation which is inconsistent with Job's self-justification. The Hebrew word (translated here only by ἐλέγχω) is וַיְכַלּ, be wicked. It is widely used in the Old Testament and occurs eleven times in Job.<sup>1</sup> Besides this primary meaning it means be guilty (Job 9:29; 10:7, 15), condemn as guilty in civil relations (Job 9:20; 10:2; 15:6; 32:3; 40:8; abs. Job. 34:29), act wickedly in ethics and religion (Job 34:12). The prevailing Septuagint translation in Job is a construction using ἀσεβέω, to be ungodly (Job 9:20; 10:2; 32:3).<sup>2</sup> In Job 34:29 the verb καταδικάζω, to give judgment against is used to translate the absolute sense of the Hebrew, "who will condemn?" Now in Job 15:6 the sense is the same as in 9:20, pronounce unrighteous.<sup>3</sup> Since the other passages have been so carefully translated, it is not unreasonable to

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1. Gesenius, p.957.
2. Usage outside of Job is best illustrated by the parallelisms in Deut. 25:1, "the (judges) judge, and justify the righteous, and condemn (καταγνώσι) the wicked," and in I Kings 8:32, "thou shalt judge thy people Israel, that the wicked should be condemned (ἀνομιθεῖναι ἀνομιον) . . . and to justify the righteous (δικαιώσαι δικαίον)."
3. Driver and Gray, Vol. I, p.91.

conclude that 1) The idea of conviction was not unsuited to this passage, and 2) ἐλέγχω was capable of expressing a stronger degree of condemnation than thus far discovered in any other usage. Some preparation for this was found in the usage in II Chron. 26:20 relative to the drastic punishment of Uzziah.

(3) The Hebrew נָחַם not translated by ἐλέγχω.

In addition to the forty-three times when this Hebrew verb is translated by ἐλέγχω there are thirteen times when it is not thus translated. But just as ἐλέγχω was twice used to translate the substantive form of the Hebrew,<sup>1</sup> so also there are instances where the Hebrew verb is translated by the substantive form of ἐλέγχω (Job 6:25; 16:21; 23:7). In each instance the change in construction alters the sense of the passage more or less. Now in the other ten instances it will be necessary to determine whether there is any sense in which the Hebrew and Greek words are not equivalent.

The Hebrew is evidently capable of reflecting a slightly stronger form of argument than indicated by ἐλέγχω for it is twice translated by

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1. See p. 52.

διαλέγομαι, to argue, reason, contend, dispute,  
(Is. 1:18; Mic. 6:2).<sup>1</sup> The primary force of this  
verb is necessarily stronger than the resultant  
meaning of ἐλέγχω in the same sense.

There are three instances where the Hebrew  
is incorrectly translated by ὀνειδίζω, to censure,  
revile, insult (II Kings 19:4;<sup>2</sup> Job 19:5; Is. 37:4).<sup>3</sup>  
Three other passages involve doubtful or altered  
translations in which it is impossible to find any  
contribution at all to the above question (Gen.  
20:16; Job 6:26; Prov. 25:12).<sup>4</sup>

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1. Is. 1:18: "And come, let us reason together (διελεγχθῶμεν)."

Mic. 6:2: "For the Lord has a controversy with his people and will contend (διελεγχθήσεται) with Israel."

2. LXX 4 Kings - II Kings. This passage is identical with Is. 37:4.

3. Is. 37:4: The rebuke in 37:3 sets the stage for the same meaning here, "It may be Jehovah thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to defy the living God, and will rebuke the words which Jehovah thy God hath heard" (A. R. V.) But the word defy (reproach) sets the stage for a twisted LXX translation, "to reproach (ὀνειδίζειν) the living God, even to reproach (ὀνειδίζειν) with the words which the Lord thy God hath heard."

Job. 19:5: ". . . and plead against me my reproach."  
(A. R. V.)

LXX: ". . . and insult (ὀνειδίζει) me with reproach."

4. Gen. 20:16 - Hebrew: "and before all thou art set right."  
LXX: "And speak the truth in all things."

Job 6:26, A. R. V.: "But your reproof what doth it reprove? Do ye think to reprove words?" The Hebrew verb is used twice here.

LXX: "Neither will your reproof (ἐλέγχος) cause me to cease my words."

Prov. 25:12, A. R. V.: "So is a wise reprover upon an obedient ear." LXX: "So is a wise word (λόγος) to an obedient ear."

There remain the two similar uses of the Hebrew verb in Gen. 24:14 and 44 in which the Hebrew sense cannot be translated by ἐλέγχω. The meaning here is adjudge, appoint, prepare for, and differs from all the other meanings in that it has an entirely favorable connotation. The Septuagint translates Gen. 24:14, "and this one thou hast prepared for (ἡτοίμασας) thy servant Isaac." But we have noted that ἐλέγχω from Homer down has been used exclusively in an unfavorable sense and always carries with it a sense of shame. In this respect it differs from the Hebrew verb with which we have otherwise found it practically equivalent.

#### c. Usage in the Papyri

The quotations from the Papyri which Moulton and Milligan<sup>1</sup> have listed indicate that the usage of the verb follows closely the meaning of the noun ἔλεγχος, proof, evidence. The noun is so used in one of the Oxyrhynchus Papyri<sup>2</sup> dated A.D. 186, "then if he has confidence in the proofs (ἐλέγχους) of his accusation, he shall enter upon the more serious law-suit." A Papyrus

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1. The Vocab. of the New Testament, p.202.
2. Vol. II, 237 (VIII. 17) Edd. Grenfell and Hunt. See Moulton and Milligan.

dated A.D. 250 contains the statement "I don't require papers (ἐλέγχος) for this case."<sup>1</sup> Moulton and Milligan state that the noun has the meaning, conviction, in two instances. One is dated B.C. 19-18 and contains so many letters that cannot be read with certainty that translation is difficult.<sup>2</sup> The other is not dated. It contains the phrase ἐλέγχον τῶν δικαίων καὶ ἀδίκων, "conviction of the righteous and the unrighteous."<sup>3</sup>

Ἐλέγχω is found used in a Papyrus of about B.C. 157, "if any of these who are injuring the revenues is in the future convicted (ἐλεγχθῇ) of having acted as advocate in any case send him to us under arrest."<sup>4</sup> A Strassburg Papyrus of A.D. 250 has, οἷτι]νεῖς δύνανται ἐκείνους ἐλέγχει, "whoever is able to convict them."<sup>5</sup> In this connection should be noted a most interesting

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1. P. Strass I. 416 - See Moulton & Milligan.
2. This Papyrus is in the Berlin Museum. See Moulton and Milligan. The quotation is long and the translation not attempted. It apparently tells of information which a jailor gave against one man at the conviction of another, πρὸς ἐλέγχον τοῦ Ἰσχυρίωνος.
3. From a Papyrus in Strassbourg. I-41:6.
4. From the Amherst Papyri II. 33:34. Grenfell & Hunt, London, 1900-1. Translation by Grenfell & Hunt.
5. Translation by the writer. The force of ἐλέγχω here is mainly conjecture since the entire context is not available to the writer. Moulton and Milligan imply this meaning by their grouping. Part of the context is known since this comes in line 31 of the Strassburg Papyrus quoted above. (See Note 3.)



Lycian Inscription<sup>1</sup> where according to Moulton and Milligan "we find ὁ ἐλέγξας = the prosecutor."

"For the milder sense, expose, set forth"<sup>2</sup> attention is called to a passage from the Hibeh Papyri,<sup>3</sup> B.C. 250, "come to Talao at once, and bring with you the shepherd in order that he may give evidence (τὸν ἐλέγξοντα) in the matter about which you told me." Also in an Oxyrhynchus Papyri of A.D. 186 is found ἐλεγχῶσι, "may supply the proofs."<sup>4</sup> And in the Tebtunis Papyri of A.D. 123 is found this sentence, "You wrote to the strategus to make an inquiry (ἐλ[έγξας]τα), and state the facts to you."<sup>5</sup>

These citations all show a distinct atmosphere of the court room or at least of an informal investigation. In the stronger usage, convict, Moulton and Milligan feel the meaning is as in the Fourth Gospel (3:20; 8:46; 16:8) "to bring to light the true character of a man and his conduct." "The milder sense, expose, set forth," they feel, "better suits this word in I Cor. 14:24, Eph. 5:11." This New Testament usage needs now

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1. The Journal of Hellenic Studies XXXIV, p.14, No. 1820, London, 1880.
2. Moulton and Milligan, p.202.
3. I 55 3 -- Grenfell & Hunt, London, 1906. Translation by the editors.
4. Vol. II, 237 (VIII 40). Translated by Moulton & Milligan.
5. Vol. II, 297 17. Translation by the editors, Grenfell, Hunt, & Goodspeed.

to be examined.

d. Usage in the New Testament

Ἐλέγγω occurs nineteen times in the New Testament.<sup>1</sup> It is used four times in the Fourth Gospel, three times in Titus, twice in Ephesians, Timothy and Jude and once each in Matthew, Luke, I Corinthians, Hebrews, James, and Revelation. First will be considered the general usage and then the meaning in John's Gospel.

(1) General New Testament Usage

For the sake of convenient grouping, Thayer's classification of the New Testament usage of this word will be followed in examining the fifteen passages outside the Fourth Gospel.

Convict, refute, confute (I Cor. 14:24; Jas. 2:9; Eph. 5:11, 13; Titus 1:9, 13; 2:15; Jude 15.)<sup>2</sup> Whether or not Thayer justifiably omits the meaning convince will need to be determined. This classification also involves the meaning, expose, bring to light.

Ἐλέγγω clearly means to convict of sin in I Cor. 14:24 and Jas. 2:9. Paul writes in Corinthians, "But if all prophesy, and there come in one un-believing or unlearned, he is reproved by all

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1. The Englishman's Greek Concordance of the New Testament.  
2. For the other passages of the fifteen, see pp.73 and 79. Jude 15 is treated separately on p.81.

(ἐλέγχεται ὑπὸ πάντων), he is judged by all; the secrets of his heart are made manifest and so he will fall down on his face and worship God, declaring that God is among<sup>1</sup> you indeed." (A.R.V. verses 24 & 25.) The word reproved is obviously inadequate to the sense of the passage. The marginal reading convicted conveys the proper meaning. Only conviction of sin makes logical the sequence of thought in which judgment is the next idea. "Each succeeding speaker, uttering the Spirit's words, increases his consciousness of guilt."<sup>2</sup> Kling<sup>3</sup> says that convicted here means he

"Is made conscious of his sin and unbelief. The secret movements of his heart . . . concealed more or less from the subject himself . . . are exposed in so striking a manner by the speakers as one after another goes on prophesying and deepening the impression, that the individual feels himself to be one pointed at, is compelled to see himself in his true light, and at last is forced to confess the correctness of the delineation . . . The conviction brings with it a judgment on the man's moral character. . . . There is no further chance for disguise."

Robertson and Plummer<sup>4</sup> feel that the word convince

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1. A.R.V. marginal reading = in.
2. Beet, p.250. Also Ellicott, p.278: "Each one as he prophesies in order (ver. 31) brings home to him, with accumulating force, all his inward sinfulness, and reveals all the gloomy shadows that rest upon his inner life: compare John 3:20."
3. Lange, p.292.
4. Int. Crit. Com., p.318.

(Authorized Version) "is ambiguous and misleading."

Convict now has the meaning formerly intended by convince.<sup>1</sup> It is clear then that the usage in

I Corinthians involves conviction of sin through the conscience of the sinner. In James 2:9 the Law convicts the transgressor of sin.

"If you really fulfill the royal law laid down by scripture, 'You must love your neighbor as yourself', well and good; but if you pay servile regard to people, you commit a sin, and the Law<sup>2</sup> convicts you of transgression." (Moffatt Translation verses 8 & 9.)<sup>3</sup>

In the two instances in Ephesians 5:11, 13,

ἐλέγχω contextually means convict in the sense of

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1. Calvin uses convince to mean convict. He relates this verse to Heb. 4:12. "The Word of God is quick and powerful, and sharper than a two-edged sword; piercing to the dividing asunder of soul and spirit, and of the joints and marrow . . . a discernor of the thoughts of the heart." He also relates this verse to John 16:8 to be examined later. Of I Cor. 16:24 he says, "Thus, then, unbelievers are convinced, inasmuch as they are seriously affected and alarmed, on coming to know that they have to do with God." (p.456.)
2. Huther, p.83: The Law means "not a single commandment, neither the above-mentioned law of love, nor specially a commandment forbidding respect of persons, as Deut. 16:19 (Lange), but the law generally." Huther uses convict and convince synonymously.

Moffatt, p.35: "As laid down by scripture refers to Leviticus 19:18; i.e., in the Greek Bible used by Christians. He calls it the royal or supreme law. . . . 'You shall not be partial to a poor man, nor defer to a powerful man' (Leviticus 19:15), is the strict injunction which precedes the Royal Law." (So also Ropes in Int. Crit. Com., p.199)

3. Literally the Greek says, "Being convicted by the law as transgressors" (ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται.)

exposing or bringing to light. Verses 11-13 according to the A.R.V. are:- "And have no fellowship with the unfruitful works of darkness, but rather even reprove (margin, convict) them ( $\mu\alpha\lambda\lambda\omicron\nu\ \delta\epsilon\ \kappa\alpha\iota\ \epsilon\lambda\acute{\epsilon}\gamma\chi\epsilon\tau\epsilon$ ); for the things which are done by them in secret it is a shame even to speak of. But all things when they are reproved (margin, convicted) are made manifest by the light ( $\tau\acute{\alpha}\ \delta\epsilon\ \pi\acute{\alpha}\nu\tau\alpha\ \epsilon\lambda\epsilon\gamma\chi\acute{o}\mu\epsilon\nu\alpha\ \upsilon\pi\omicron\ \tau\omicron\upsilon\ \phi\omega\tau\acute{o}\varsigma\ \phi\alpha\nu\epsilon\rho\omicron\upsilon\tau\alpha\iota$ ), for everything that is made manifest is light." Much difference of opinion exists concerning the interpretation of this passage. So much of the discussion contributes valuable information concerning possible meanings of  $\epsilon\lambda\acute{\epsilon}\gamma\chi\omega$  that it will be noted in some detail. Findlay says

"The effect upon surrounding darkness of the light of God in Christian lives is described in verses 11-14.<sup>1</sup> The fruit of the light convicts

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1. Findlay, p.333. He adds, "Verse 12 distinguishes 'the things secretly done' by the Gentiles, 'of which it is a shame even to speak,' from the open and manifest forms of evil in which they invite their Christian neighbors to join (verse 11). Instead of doing this and 'having fellowship with the unfruitful works of darkness,' they must 'rather reprove them.' Silent absence, or abstinence is not enough. Where sin is open to rebuke, it should at all hazards be rebuked. On the other hand, St. Paul does not warrant Christians in prying into the hidden sins of the world around them and playing the moral detective. Publicity is not a remedy for all evils, but a great aggravation of some, and the surest means of disseminating them."

the unfruitful works of darkness. The daily life of a Christian man amongst men of the world is a perpetual reproof . . . 'This is the condemnation', said Jesus, 'that light is come into the world.'

Ἐλέγχετε, according to Lange,<sup>1</sup> requires rebuke, punishment, conviction. He says Meyer and Schenkel incorrectly apply it to oral rebuke alone. Alford, Eadie, and Ellicott favor the reference to oral rebuke.<sup>2</sup> Beet argues that it is "something more than mere refusal to participate." He says reprove has the meaning, convict; i.e., prove to be wrong. Ellicott says the force is to reprove them "not by passive, virtual reproof of your holy lives and conversation (Peile), but, as St. Paul's use of the word (see esp. I Cor. 14:24; 2 Tim. 4:2; Tit. 1:9, 13; 2:15), and still more the context suggest -- by active and oral reprobation. The antithesis is thus most fully marked; 'do not connive at them or pass them over unnoticed, but take aggressive measures against them; try and raise the Gentiles to your own Christian standard.'<sup>3</sup> Hodge, however,

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1. P.184.
2. Riddley in Lange, p.184.
3. Ellicott, p.123. On p.124, he notes, "it may still be said, however, that the secondary meaning of the word (compare Clem. Al. Protrept. 11. p.19, Ἐλέγχει τὸν ἱακχὸν τὸ φῶς) may have suggested the metaphorical language which follows." Even without φῶς in the context the words can have this secondary meaning. Thayer quotes from Herodian, ἐπιστάμενος, ὡς εἰ καὶ λάθῃ ἢ ἐπιβουλῇ κ., "remembering, that the plot should be concealed and not brought to light." (Free translation.)

takes the meaning, to convince by evidence, deducing from this that, "The ethics as well as the theology of the Bible are founded on the principle that knowledge and holiness, ignorance and sin, are inseparable;" hence that our duty is simply to let "the light of Divine truth shine into the darkened minds of men, and upon their evil deeds."<sup>1</sup> But Hodge distinguishes between secular knowledge which does not possess this corrective and spiritual discernment which does.<sup>2</sup> Robinson says, "The ordinary meaning

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1. Quoted by Riddle in Lange, p.184.
2. Hodge, pp.212-215: "The duty of Christians in reference to the works of darkness is twofold, - first, to have no communion with them; and secondly, to reprove them. 'Ελέγχειν is not simply to reprove in the sense of admonishing or rebuking. It means to convince by evidence. It expresses the effect of illumination by which the true nature of any thing is revealed. When the Spirit is said to reprove men of sin, it means that he sheds such light upon their sins as to reveal their true character, and to produce the consequent consciousness of guilt and pollution. In I Cor. 14:24, Paul says the effect of intelligible preaching of the gospel is conviction, which is explained by saying 'the secrets of the heart are revealed.' The duty, therefore, here enjoined is to shed light on these works of darkness, to exhibit them in their true nature as vile and destructive. By this method they are corrected, as is more fully taught in the following verses. The ethics as well as the theology of the Bible are founded on the principle, that knowledge and holiness, ignorance and sin, are inseparable. If you impart knowledge, you secure holiness; and if you render ignorant, you deprave. This, of course, is not true of secular knowledge; i.e., of the knowledge of other than religious subjects; nor is it true of mere speculative knowledge of religious truth. It is true only of that knowledge which Scripture calls spiritual discernment. Of that knowledge, however, intellectual

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of ἐλέγχειν in the New Testament is to reprove,  
in the sense of to rebuke. But in the only other  
passage in which the word occurs in St. Paul's

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(Note 2, continued from preceding page)

cognition is an essential element. And so far as human agency in the production of the conviction of sin is concerned, it is limited to holding forth the word of life, or letting the light of divine truth shine into the darkened minds of men, and upon their evil deeds.

"Ver. 13. Vile, however, as those sins (ver.12) are, they are capable of being corrected. They are not beyond cure. Reprove them. Let in the light of divine truth upon them, and they will be corrected or healed, for the truth is divinely efficacious. It is the organ of God -- that through which he exerts his power in the sanctification and salvation of men. Such seems to be the general meaning of this difficult verse.

It is connected with the preceding verse, and is designed to enforce the command, ἐλέγχετε, 'reprove': 'reprove the things done in secret by the wicked for though they are too bad to be even named, yet, being reprov'd, they are made manifest by the light, and thereby corrected, for every thing made manifest' (i.e., revealed in its true nature) 'by divine light, becomes light -- that is, is reformed.' This interpretation gives a simple and consistent sense, assumes no unusual signification of the terms employed nor any forced construction, and it is suited to the context. It supposes, 1) that τὰ πάντα ἐλεγχόμενα refers to τὰ κρυφῇ γινόμενα of ver. 12. The things done in secret are the 'all things' which, being reprov'd, are manifested. 2) The words ὑπὸ τοῦ φωτός are not to be connected with ἐλεγχόμενα as though the sense were 'being reprov'd by the light;' but with φανεροῦται, so that the sense is, 'are made manifest by the light.' This construction is required by the following clause. 3) φανερούμενον is passive, and not middle with an active sense. The meaning is, 'whatever is manifested;' not 'whatever makes manifest.' As the word φανεροῦται just before is passive, it is unnatural to make φανερούμενον active. Besides, the apostle is not speaking of the nature of spiritual light, but of its effects. It illuminates or turns into light all it touches, or whatever it penetrates.

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writings (apart from the Pastoral epistles) reproof in words is clearly out of place: I Cor. 14:24, where the verb ἐλέγχειν seems to suggest the explanatory sentence τὰ κρυπτὰ . . . φανερὰ γίνεται . So in our present passage ἐλέγχετε is immediately followed by τὰ γὰρ κρυφῇ γινόμενα and subsequently we have τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦται . Accordingly it is best to interpret the word in the sense of to expose. With this interpretation we give unity to the whole passage."<sup>1</sup> Now the discussion of this whole problem is clearly stated by Abbott in the International Critical Commentary with Greek quotations so worth noting that they are given in full below.<sup>2</sup> He believes expose

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(Note 2, continued from preceding page)

"If φανερούμενον be taken as active, as is done by Calvin and many others, and by our translators, the sense would be, 'Reprove these things, -- it is your office to do so, for you are light, and light is that which makes manifest.' This, however, is not what Paul says. He does not say, 'Reprove evil, for you are light;' but, Paul says 'Reprove evil; for evil, when reprov'd by light is manifest, and when manifest, it is light,' that is, it is changed into light, or corrected. In ver. 8, he had said, 'Ye are light;' so here he says, what is illuminated by the truth becomes light."

1. Robinson, p.200: He quotes from Artemidorous the usage given in Note 2 following.
2. Abbott, pp.154,155: "ἐλέγχετε is usually taken to mean 'reprove'. This seems to imply reproof by words; but then the reason assigned seems strange; they are to be reprov'd, because even to speak of them is shameful. If the conjunction had been 'although' and not 'for' it would be intelligible. Hence some expositors have actually supposed that γὰρ here means

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most adequately suits the present context. Scott supports this view:

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(Note 2, continued from preceding page)

'although' which is, of course, impossible. Another view that has been taken is 'rebuke them openly, for to speak of them otherwise is shameful'; but this puts too much into λέγειν. Bengel's view is that the words assign, not the reason for ἐλ., but the reason of the apostle's speaking indefinitely of the vices, whilst he enumerates the virtues. This is forced, and against the emphatic position of κρυφῇ. Stier's view is that the reproof is to be by the life, not by words: 'Ye would yourselves be sinning if ye were to name the secret vices'; hence the necessity for walking in the light, that so these deeds may be reproved. But St. Paul is not deterred by such scruples from speaking plainly of heathen vices when occasion required. Harless' view, that the words are connected with μὴ σιγή, 'Do not commit these sins, for they are too bad even to mention,' assumes that τὰ κρυφῇ γινόμενα simply = τὰ ἔργα τοῦ σκότους which we have seen is untenable.

Meyer and Eadie assign as the connection, 'By all means reprove them; and there is the more need of this, for it is a shame even to speak of their secret sins.' This seems to leave the difficulty unsolved. Barry says: "In such reproof it should be remembered that it would be disgraceful 'even to speak' in detail of the actual 'things done in secret.'" This again supposes that γάρ assigns a reason for what is not expressed, namely, for some qualification of ἐλέγχετε, not at all for ἐλέγχετε itself.

There is, however, another meaning of ἐλέγχω very common, especially when the object is a thing, not a person, and more particularly in connexion with derivatives of κρύπτω, viz. to expose or bring to light. Artemidorous, in his interpretations of dreams, when speaking of those dreams which forebode the revealing of secrets, always speaks of τὰ κρυπτὰ ἐλέγχεσθαι, e.g., 2:36, ἡλίου ἀπὸ δύσεως ἐφάνταστων τὰ κρυπτὰ ἐλέγχει τῶν λεληθέναι δοκούτων. Polybius says: ἐλέγχεσθαι φασὶν τὰς φύσεις ὑπὸ τῶν περιστάσεων. He opposes to it (p.1382) διασκόπεσθαι (p.1383). And Phavorinus defines ἐλέγχω. τὸ κεκρυμμένον ἀτόπημά τινος εἰς φῶς ἄγω.

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ἐλέγχω, "as we find it in the New Testament usually means rebuke; here it signifies rebuke by exposing. As a rule, when we speak of exposing an evil we think of denouncing it, as loudly and publicly as we can. Paul's idea is that of a silent process, comparable to the action of light. . . . Paul dwells on the secrecy of the heathen vices. . . . One of the effects of a Christian life is to dissipate this veil of secrecy which is thrown over evil. A life in which everything is open and honest will make men feel how different it is from those other lives which need to be carefully disguised."<sup>1</sup>

Ἐλέγχω is used three times in Titus.

Thayer classifies these instances under this same usage, 1:9, 13, to expose and confute false teachers, and 2:15, to utter by way of refutation. But the force is not the same in each case and in 1:13 it is more likely the deceived who are to be sharply corrected than the deceivers who are to be confuted.<sup>2</sup>

The first instance (1:9) occurs at the end of the paragraph concerning the qualifications of a bishop, "holding to the faithful word which is according to the teaching, that he may be able both

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(Note 2, continued from preceding page)

Compare also I Cor. 14:22, ἐλέγχεται ὑπὸ πάντων  
. . . τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερά

γίνεται. The occurrence of κρυφῇ here in the immediate context suggests that this meaning was present to the apostle's mind. Adopting it, we obtain as the interpretation: Have no participation with the works of darkness, nay, rather expose them, for the things when exposed by the light are made manifest in their true character. Then follows the reason, not for 13a but the for whole exhortation. This ἐλέγχειν is not useless, for it leads to φανεροῦσθαι and so turns σκότος into φῶς. This is Soden's interpretation. A remarkable parallel is John 3:20.

1. Scott, p.230.

2. Ellicott: Pastoral Epistles, p.178.

to exhort in the sound doctrine, and to convict the gainsayers" (A.R.V.). Moffatt translates, "and refute objections raised by any."<sup>1</sup> Ellicott gives the meaning, to confute, and quotes Chrysostom,

"for the one not knowing (how) to dispute with the adversaries . . . and to destroy (their) devices (i.e., thought, conceptions) . . . let him be far from (any) seat of teaching (i.e., professor's chair)."<sup>2</sup>

Hunther says:

"By correction and reproof to refute those who contradict, . . . by which are meant the heretics. . . . Even in classical Greek, the two conceptions refute and reprove are sometimes combined in ἐλέγχειν."<sup>3</sup>

The second instance (1:13) follows the vivid characterization of the Cretan deceivers as liars, beasts, and gluttons, "For which cause reprove them sharply, that they may be sound in the faith" (A.R.V.). Moffatt translates "So deal sharply with them." Ellicott has, "Confute them, set them right, with severity."<sup>4</sup> Clearly this refers to those Cretans led away by the Judaizers (verse 14).

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1. See Ellicott, p.184, on ἀντιλέγοντας, gainsayers, contradictors, objectors. In 1:9 "probably involves some idea of definite opposition," i.e., those who answer back obstinately and deceitfully (verse 10).
2. Ibid., p.174, gives the Greek. The above is the writer's translation.
3. Meyer's Commentary, pp.285,286.
4. Ellicott, p.176.

The third instance (2:15) comes as the conclusion to a chapter which began, "But speak thou the things which befit the sound doctrine." The last verse reads, "These things speak and exhort and reprove with all authority. Let no man despise thee" (A.R.V.). Moffatt translates, "Tell them all this, exhort and reprove, with full authority." Ellicott says, "He is to exhort the faithful, and reprove the negligent and wayward."<sup>1</sup> Huther says, "λαλεῖν denotes simple teaching, παρακαλ. pressing exhortation, ἐλεγχ. solemn admonition to those who neglect these duties."<sup>2</sup>

These last two uses might better be classified under Thayer's second group of meanings, as does J. Ritchie Smith (p.176). They can be listed above only by reading into the corrective reproof a great deal of refutation of the false ideas implanted in these spiritual weaklings by deceitful Judaizers. However, hard and fast classification is impossible with a word of complex meanings and subtle shadings such as this.

Jude 15:- Treatment of this verse is reserved to the end of this chapter.<sup>3</sup>

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1. Ellicott, p.189.
2. Meyer's Commentary, p.305.
3. P.81.

To find fault with, correct, by word and by deed. This usage corresponds with the dominant usage in the Septuagint.

a) By word:- reprehend, chide, admonish, reprove, (Matt. 18:15; Luke 3:19; I Tim. 5:20; II Tim. 4:2; Jude 22.) These verses will be examined in the order listed.

Matthew 18:15:- And if thy brother sin against thee, go, show him his fault between thee and him alone ( ὕπαγε ἔλεγξον αὐτὸν μετὰ σοῦ καὶ αὐτοῦ μόνου ); if he hear thee, thou hast gained thy brother" (A.R.V.). Moffatt translates:- "If your brother sins, go and reprove him, as between you and him alone." Morrison states:- "Reprove is Wycliffe's word. . . . It was Tyndale that originated our Authorized Version, tell him his fault. It is implied that there should be an effort to convince and convict within the sphere of his self-consciousness."<sup>1</sup> The purpose of this passage is to win over the fellow believer who has sinned. This verse states the first step toward that end. Although Matthew 18 gives far more detailed instructions for dealing with a church situation of this nature, the sense of

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1. Morrison, p.320.

this fifteenth verse is very close to that of Luke 17:3 which has already been noted in connection with ἐπιτιμάω. The usage of the synonyms is the same in that in each case the rebuke or reproof is tempered by the loving, brotherly purpose -- to lead to repentance. Both words are so colored by this purpose that they take on an identity of meaning in this context which has not been noted elsewhere. McNeile says of this verse, "ἐλέγξον is either convince him of his fault (f. Jo. 8:9, 46; I Cor. 14:24) or better reprove (Lk. ἐπιτίμασον)." <sup>1</sup> The word reprove is capable of carrying both the idea of rebuking the sin and admonishing the sinner.

Luke 3:19:- "But Herod the tetrarch being reproved/by him (John) for Herodias his brother's wife, and for all the evil things which Herod had done," etc. (A.R.V.) "John's unsparing castigation of sin was at length to bring him to his doom."<sup>2</sup> The force here is much stronger than correct, admonish, or even reprove. A far better word would be rebuke. Plummer says:- "Obviously ἐλεγχόμενος means rebuked, reproved (I Tim. 5:20; II Tim 4:2), and not convicted or convinced (Jn. 8:46; 16:8)."<sup>3</sup>

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1. McNeile, p.266.
2. Manson, p.29.
3. Plummer, p.97.

I Tim. 5:19, 20:- "Against an elder receive not an accusation except, at the mouth of two or three witnesses. Them that sin (τοὺς ἁμαρτάνοντας) reprove (ἐλέγχε) in the sight of all, that the rest also may be in fear" (A.R.V.). Moffatt translates:- "Those who are guilty of sin you must expose, in public, to over-awe the others." Whether "them that sin" refers to any church member<sup>1</sup> or just to an accused elder<sup>2</sup> it is clear from the use of the present participle that this sort of public<sup>3</sup> action is to be taken only against those who make a practice of sinning. Moffatt's translation is evidently influenced by the idea of a public exposé intended as a deterrent influence. The emphasis here is not,

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1. Ellicott, p.79: "Certainly not the offending presbyters (Huth.), as the expression is far too comprehensive to be so limited, but sinners generally, 'persistentes in peccato,' . . . whether presbyters or others."
2. Huther, pp.173,174: "τοὺς ἁμαρτάνοντας does not refer to the members of the church in general (de Wette, Wiesinger), but to the presbyters (Von Costenzee, Plitt, Hoffmann), -- those presbyters who, in their official work or general walk, do not conduct themselves in a manner worthy of their office. . . . The most natural reference of πάντες also is to the presbyters. It would clearly be too much to expect that Timothy should punish all sinners before the whole church (comp. Matt. 18:15, 17;) that would be unsuitable, even in the case of presbyters who had sinned . . . ὁ λοιπός may be only the rest of the same class to which the ἁμαρτάνοντες belong", Hoffmann." Huther gives ἐλέγχε the meaning censure.
3. Calvin, pp.141,142:- "Refren publiquement (rebuke publicly). "I understand this injunction to relate to elders, that they who lead a dissolute life shall be openly reprovéd."



however, on conviction of sin by exposing it but simply on a public rebuke. Verse 19 lends support to giving it the meaning, bring to the proof.

II Tim. 4:2:- "Preach the word; be urgent in season, out of season; reprove (margin, bring to the proof), rebuke, exhort, with all long-suffering and teaching (*ἐλεγξον, ἐπιτίμωσεν, παρακάλεσαν*, etc.)" (A.R.V.). Moffatt translates, "Preach the word; keep at it in season and out of season, refuting, checking, and exhorting men; never lose patience with them, and never give up your teaching." As noted previously, this is the only verse containing both synonyms. It provides a basis for comparison in the same context, as the usage in Matt. 18:15 and Luke 17:3 allowed comparison in closely parallel contexts. Here the American Revised Version indicates little difference in usage except in strength. The Moffatt translation limits the action of *ἐλέγχω* to false doctrines and emphasizes the restraining force of *ἐπιτιμᾶω*. The sense of these words needs to be determined against the background of a context in which Paul is urging Timothy to faithful performance of his official duty.<sup>1</sup> The substantives in 3:16

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1. Calvin, p.253: "Reprove, rebuke, exhort: By these words he means, that we have need of many excitements to urge us to advance in the right course; for if we were as teachable as we ought to be, a minister of Christ would draw us along by the slightest expression of his will. But now, not even moderate exhortations, to say nothing of sound advices, are sufficient for shaking off our sluggishness, if there be not increased vehemence of reproofs and threatenings."

form an integral part of the context even though they do not constitute an exact parallel,<sup>1</sup> "Every scripture inspired of God is also profitable for teaching (διδασκαλίαν), for reproof (ἐλεγμόν), for correction (ἐπανόρθωσιν), for instruction (παιδείαν)<sup>2</sup> which is in righteousness" (A.R.V.). The third chapter concerns both the problem of low moral standards and that of false beliefs.<sup>3</sup> The word refute hardly seems adequate to express the force of ἐλέγχω. Ellicott says it means reprove in the sense of convicting them of their want of holiness and truth. "The stronger term, ἐπιτίμῃ σου (Jude 9) 'rebuke as blameworthy', suitably follows."<sup>4</sup> Evidently due to a desire to secure a climactic sequence some versions have placed ἐπιτιμάω last.<sup>5</sup> It seems logical to conclude that these synonyms here indicate different kinds and degrees of action directed against the same errors both in conduct and in belief. Ἐλέγχω no more condones the sin than ἐπιτιμάω. In fact,

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1. Ellicott, p.150.
2. Moffatt, "moral discipline."
3. Huther, p.263: "ἐλεγεῖν should be restricted neither to heresies nor to moral transgressions; it includes blame of everything blameworthy. (See also Lange, p.112.)
4. Ellicott, p.150. So also Huther, p.263, and Lange, p.112, who agree that the stronger rebuke carries with it a decided manifestation of dislike or repugnance.
5. Ibid., p.150: "Vulg. It. & Copt. Goth. al."

it appears to be the more searching word so far as the secret depths of evil are concerned. It gets inside. But it does so in a sympathetic, redemptive sense with a view to conversion and salvation. Herein lies its so-called milder action; reproof is to be persuasive to repentance, though always carrying with it a sense of shame. It is more subjective in its operation. It is a much more sensitive and complex word. *Ἐπιτιμᾶω* on the other hand operates more bluntly against or on the sinner in a more objective outward expression of opposition. It checks and repudiates rather than persuades. It is a direct frontal attack on entrenched evil. It openly rebukes.

Jude 22:- This verse is omitted entirely in some manuscripts. The textual problem is quite complex.<sup>1</sup> For the purpose of noting the usage of

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1. A good brief statement of this problem can be found in the Int. Crit. Com. (Bigg), pp.340-342. Bigg feels verse 22 is either conflate or erroneous and translates verse 23, "Some save, plucking them from the fire; some, who dispute pity in fear." This eliminates *ἐλέγχω* entirely. Moffatt, p.244, concurs.

Plummer, p.458 f., feels "that the original cannot be restored with certainty . . . we must be content to remain in doubt as to what the author actually wrote." He disagrees with Westcott and Hort and favors accepting verse 22 with the verb *ἐλέγχω* slightly preferred to *ἐλέειω*. So also Gardiner, p.165, and "most of the textual critics and commentators" (Bigg, p.341).

ἐλέγχω it is relevant to examine possible meanings only of those manuscripts which contain ἐλέγχω.

By listing this verse in this classification Thayer evidently approves the translation of these two verses given by Gardiner: "And some indeed who are contentious, rebuke (ἐλέγχετε);<sup>1</sup> and some save, plucking (them) from the fire; and on some have compassion in fear, hating even the garments spotted by the flesh." Plummer translates: "And some convict, when they contend with you."<sup>2</sup> Bigg gives as his translation of this text which he rejects, "Some confute when they dispute", etc.<sup>3</sup> The margin of the American Revised Version has, "And some refute while they dispute."

b) By deed:- to chasten, punish, (Heb. 12:5; Rev. 3:19.)

This usage of ἐλέγχω as in the Septuagint, is clearly distinguishable by the presence in the

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1. See Gardiner, p.165, for full Greek text of Lachmann which he follows.
2. Plummer, p.459: "For it is those who are disposed to be contentious that need to be refuted and convinced of their error. It is in favour of the latter version (as opposed to ἐλεέω) of the command that the verbs rendered convict and contend occur, and in the same sense, in the earlier part of the Epistle (VV. 9, 15)."
3. Bigg, p.341.

immediate context of the verb παιδεύω or its noun.<sup>1</sup> The two are practically synonymous<sup>2</sup> and either could carry the sense of the passage alone, although the first probably provides a judicial and the second a paternal or scholastic coloring. Each depicts a beneficent act, a life lesson, not a verbal admonition. This kind of reproof is an inherent part of the discipline of living, of growing up (Heb. 12:7). Moffatt says ἐλέγχω points out the fault and παιδεύω corrects it.<sup>3</sup> Heb. 12:5, 6 is a quotation of the Septuagint version of Prov. 3:11, 12:

5 -- "My son, regard not lightly the chastening,  
(παιδείας) of the Lord,  
Nor faint when thou art reproved (ἐλέγχ-  
όμενος) of him;

6 -- For whom the Lord loveth he chasteneth  
(παιδεύει),<sup>4</sup>  
And scourgeth every son whom he receiveth"  
(A.R.V.).<sup>5</sup>

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1. In I. Cor. 11:32, παιδεύω is used without ἐλέγχω but the context provides the judicial element, "But when we are judged we are chastened of the Lord, that we may not be condemned with the world." Compare Ps. 37:2; Prov. 3:11 for Septuagint Usage.
2. Moffatt, Hebrews, p.200: Note that in 12:6 Manuscript A has παιδεύει but manuscript B has ἐλέγχει. This makes a twentieth actual or possible occurrence of ἐλέγχω in the New Testament. This mention of it is sufficient treatment.
3. Moffatt, Hebrews p.201: But the idea of correction is also in ἐλέγχω. See Meyer, p.705, corrected by means of suffering.
4. Ibid., Note 2.
5. Moffatt, p.200: "Our writer, following the free LXX version, notes the twofold attitude of men under hardship. They may determine to get through it and get over it, as if it had no relation to God, seeing nothing of him in it. Stronger natures take this line; they summon up a stoical courage, which dares the world to do its worst to them. This is ὀλιγωρεῖν παιδείας κυρίου. It ignores any divine meaning in the rough experience. Other natures collapse weakly (ἐκλύειν); they see God in the Trial, but he seems too hard upon  
(Continued at bottom of next page)

The usage in Rev. 3:19 is identical so that no further comment is needed other than to note that they are Christ's words and therefore in the first person, "As many as I love, I reprove (ἐλέγχω) and chasten (παιδεύω): be zealous therefore and repent."

Jude 15:- Treatment of this verse has been reserved to the end of the chapter solely to emphasize its similarity to John 8:46 and 16:8 in the usage of ἐλέγχω and in sentence structure. It belongs with I Cor. 14:24; Jas. 2:9; Eph. 5:11, 13 and Titus 1:9 in that ἐλέγχω here means convict, condemn, expose as evil. But the grammatical construction with περί and the thing concerning which the action takes place links this verse with the two in John. περί specifies the scope of the action. The Lord is to convict them with reference to all their ungodly acts and completely refute them with reference to all their ungodly sayings. The usage in this verse comes close to that of James 2:9, convicted by the law, and Job 15:6, pronounce unrighteous, condemn, convict, judge. The action involves not so much inner recognition of sin as outward branding of sin. Jude 14b, 15 is either a quotation from the

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(Note 5, continued from preceding page)

them, and they break down in self-pity, as if they were victims of an unkind providence." For Philo's use of ἐλέγχω as in Heb. and Rev., see Moffatt, p.202.

apocryphal Book of Enoch (Moffatt, Bigg, Plummer) or else both quote from a familiar unwritten tradition preserved from ancient times (Calvin, Gardiner). Jude's version is, "Behold, the Lord came with ten thousands of his holy ones, to execute judgment upon all, and to convict all the ungodly of ( $\pi\epsilon\rho\acute{\iota}$ ) all their works of ungodliness which they have ungodly wrought, and of ( $\pi\epsilon\rho\acute{\iota}$ ) all the hard things which ungodly sinners have spoken against him." Whether the Greek is the stronger compound word  $\acute{\epsilon}\xi\epsilon\lambda\acute{\epsilon}\gamma\chi\omega$ , which is not found elsewhere in the New Testament,<sup>1</sup> or  $\acute{\epsilon}\lambda\acute{\epsilon}\gamma\chi\omega$ , which has become the preferred reading,<sup>2</sup> the best English translation is probably convict. "Although rebuke and conviction of sin now often leadeth to conversion, then (i.e., at the judgment) it can result only in condemnation."<sup>3</sup>

## (2) Usage in the Fourth Gospel

The four uses of  $\acute{\epsilon}\lambda\acute{\epsilon}\gamma\chi\omega$  in John's gospel will be reserved for treatment in the next chapter.

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1. But occurs "thrice in the LXX (Esa. 2:4; Mic. 4:3; Sop. 12:17)." Gardiner, p.151.
2. Nestle has  $\acute{\epsilon}\lambda\acute{\epsilon}\gamma\chi\omega$  and places  $\acute{\epsilon}\xi\epsilon\lambda\acute{\epsilon}\gamma\chi\omega$  in the margin. This is also the reading of Lachmann and Tischendorf. See Gardiner, p.151.
3. Ibid. Gardiner.

### C. Summary of the Lexical Study of ἐλέγχω

The derivation of ἐλέγχω seems to imply picking out faults from within so as to put to shame. Its earliest use in Homer confirms this meaning. In later classical usage it was adopted by the court room and meant mainly to cross-examine, convict, refute, disprove, argue, prove. In the Septuagint it is used almost exclusively to translate its equivalent Hebrew word, to decide, judge, prove, argue, convince, convict, reprove, chide, rebuke, chastise, correct, chasten. The Hebrew, but not ἐλέγχω, can also mean, appoint, prepare for. And in one instance ἐλέγχω takes on a strong meaning of condemnation when used to translate a different Hebrew verb. The Papyri show a usage in the strong sense, convict, and a milder usage, expose, set forth. An interesting use of the noun on a Greek inscription had the meaning, the prosecutor. In the New Testament a word of wide variety of meaning takes on deeper significance by virtue of the context in which it is used, particularly in connection with sin and judgment.

### D. Concluding Comparative Study of the Two Synonyms

Of particular value in this study has been



the analysis of the usage in the Septuagint.<sup>1</sup> It was found that ἐπιτιμάω was a word of comparatively simple range of meaning and identical with the Hebrew verb, to cry out a rebuke. It was found also that although ἐλέγχω was used in the Septuagint fifty-three times and its Hebrew equivalent fifty-six times, only in three instances does the usage fail to indicate identity of meaning.<sup>2</sup> Forty-three times the words stand for each other, in five additional instances their substantives take the place of one or the other, and mistranslations account for some of

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1. Hatch, p.15: "of singular value in the case of the Septuagint is the fact that to a considerable extent it is not a literal translation but a Targum or paraphrase. For the tendency of almost all students of an ancient book is to lay too great a stress upon the meaning of single words to draw too subtle distinctions between synonyms, to press unduly the force of metaphors, and to estimate the weight of compound words in current use by weighing separately the elements of which they are compounded. Whereas in the ordinary speech of men, and with all but a narrow, however admirable, school of writers in a literary age, distinctions between synonyms tend to fade away, the original force of metaphors becomes so weakened by familiarity as to be rarely present to the mind of the speaker, and compound words acquire a meaning of their own which cannot be resolved into the separate meanings of their component parts. But the fact that the Septuagint does not, in a large proportion of cases, follow the Hebrew as a modern translation would do, but gives a free and varying rendering, enables us to check this common tendency of students both by showing us not only in another language, but also in another form, the precise extent of meaning which a word or a sentence was intended to cover, and also by showing us how many different Greek words express the shades of meaning of a single Hebrew word, and conversely how many different Hebrew words explain to us the meaning of a single Greek word.
2. See summary of ἐλέγχω, ante, p.83.

the other variations.<sup>1</sup> Also there was not a single case where ἐλέγχω crossed Hebrew meanings in any way with ἐπιτιμάω. In spite of frequent usage neither was ever used to translate the Hebrew word associated with the other. On the basis of such evidence it is not unreasonable to conclude that though similar in some meanings usage marked a clean line between the two words. It was found that this cleavage was maintained with only slightly less strictness in the New Testament. More basis of comparison was afforded because of usage in similar contexts (Matt. 18:15; Luke 17:3) and in the same context (II Tim. 4:2). Both words could be used in the sense, to admonish; this was more natural to ἐλέγχω and was only in a single instance contextually true of ἐπιτιμάω. Though the same English words could often be used to translate these synonyms, abundant contextual evidence was found for maintaining at all times a difference of connotation. Ἐπιτιμάω is a word of limited range, expressing mainly verbal rebuke with a view to stopping,

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1. Hatch, p.20: "In a comparatively small number of cases a single Greek word corresponds to a single Hebrew word, with such accidental exceptions as may be accounted for by a variation in the text: it is legitimate to infer that, in such cases, there was in the minds of the translators, and since the translators were not all of one time or locality, presumably in current usage, an absolute identity of meaning between the Hebrew and the Greek."

opposing, or reprimanding. ἑλέγχω, however, is a tremendously potent word, capable of adapting itself to a variety of contexts.<sup>1</sup> It is so full of meaning that a single English word seldom does it justice. Though it is used to depict a judicial act it is doubtful whether it ever gets entirely away from some corresponding action which takes place within the realm of consciousness. When it means expose, it means bringing to light the evil nature within man. When it means convict in the sense of judicial condemnation, it is not without conveying the meaning that the condemned sinner at that time recognizes the true nature of sin. When it means argue, confute, it is with a view to convincing by proof. When it means chastise, punish, it operates with a persuasive love that acts not only on but within the sinner.

ἑπιτιμῶ is a verbal expression of authority involving

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1. Hare, Vol. II, Note K., p.528: "In the early Greek language indeed the prevalent sense of ἑλέγχειν seems to have been to reprove, to rebuke, to reproach; as we see in the Homeric use, both of the verb, and of its derivatives ἑλέγχεα and ἑλεγέες, which are applied as opprobrious terms to persons. But in the phraseology of the courts of justice, and of the schools, ἑλέγχειν implied demonstration and some sort of conviction, differing however from ἀποδείκνυμαι in that the latter was simply to prove, whereas ἑλέγχειν includes the refutation of an opponent... Hence a complex notion being comprehended in the word, its usage naturally swayed sometimes toward the one side, sometimes toward the other: and this ambiguity we also find in the writers of the New Testament; wherefore the leading notion can only be determined by the context in each case."

censure. Ἐλέγχω is a word of far-reaching spiritual activity producing shame and conviction in the heart of the person reproved. It is not surprising then that John uses ἐλέγχω four times and ἐπιτιμάω not at all. In the New Testament ἐπιτιμάω is used largely of Jesus' earthly exercise of authority to rebuke. Ἐλέγχω is used largely of spiritual activity after the Ascension.

CHAPTER III

THE SIGNIFICANCE OF ἑλέγκω  
IN THE FOURTH GOSPEL

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A. Introduction: The Method of Treatment

ἑλέγχω occurs four times in the Gospel of John (3:20; 8:9; 8:46; 16:8). The purpose of this chapter is to provide a background of understanding of the Johannine usage to prepare the way for a careful exegesis of John 16:8 in the next chapter. Before study of this verb in relation to the Holy Spirit, it will be necessary to obtain a special understanding of the Johannine contexts. The method of treatment will be to note certain general characteristics of the literary style, purpose and the content of the Gospel and then to make brief exegetical studies of John 3:20; 8:9; and 8:46 in their larger context. The extent of these studies will be limited by their purpose. Significant material will be summarized with a view to its bearing on the general trend of this study.

B. General Observations

In order to fit the study of specific passages into a picture of the Gospel as a whole a few introductory

observations are necessary. Although the scope of this study is so limited that the literary and theological problems which have been the subject of so much critical research are not immediately involved, yet some acquaintance with works in that field is essential and a limited but representative bibliography of that nature has been included. While recognizing the tremendous division of opinion in the ranks of scholarship, the writer accepts the Apostle John as the author of this gospel.<sup>1</sup>

#### 1. The Purpose and Content of the Gospel

The Author has so clearly stated his own purpose that it is needless here to go beyond that to a discussion of purposes which have been ascribed to him. "These are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name." His purpose is evangelistic mainly rather than reportorial or polemic. It is evident

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1. Gloag, Preface, p.VIII: "Dr. Schaff . . . observes: 'The Johannine problem is the most difficult in the literature of the New Testament. That Gospel is a mystery as the work of the beloved disciple, but a still greater mystery if the work of some unknown Christian Plato of the second century.' Dr. Scott writing in 1906 (Preface p.V) said, 'It has been apparent, for some time past, that all the available material for forming a judgment on the date and authorship of the Gospel has now been collected and thoroughly sifted. Different writers arrive at different conclusions, but are unable to make any real addition to the evidence.'"

The trend now appears to be toward accepting the Gospel as at least based on the Apostle's witness. See Bernard, p.LXIX (Vol. I).

also that he chose his material so as to provide an historical supplement to the previous accounts, but this was not his primary purpose. The record appears to be that of an eye-witness and it is obviously the product of a highly spiritual nature who wrote from a deep experience of the reality of the believer's life in Christ. "It is only a Johannine Christian who can truly understand and interpret John's writings."<sup>1</sup>

For convenient reference in placing passages in the general framework of the Gospel the following brief outline of the contents is copied from Gloag.<sup>2</sup>

The Prologue; the incarnation of the Logos, i. 1-18.

I. The revelation and ministry of the Son of God to the World.

- a. Testimonies borne to Christ: by the Baptist, i. 19-34; by the disciples, i. 35-51; by His miracles, 1-11.
- b. The ministry of Christ: in Judea, ii. 13-iii. 36; in Samaria, iv. 1-42; in Galilee, iv. 43-54.
- c. Christ's self-revelation as Son of God: in Jerusalem, v; in Galilee, vi.
- d. Christ's ministry in Jerusalem: at the feast of Tabernacles, vii-x; at the feast of Dedication, ix, x.
- e. Christ's glorification as Son of God in the resurrection of Lazarus, xi.
- f. Close of Christ's public ministry, xii.

II. The Revelation and Ministry of the Son of God to His Disciples.

- a. The last discourses of Christ to His disciples, xiii-xvi.
- b. The sacerdotal prayer, xvii.

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1. Gloag, p.77.

2. Ibid., p.159 -- On this same page he lists references to more elaborate tables of contents in other commentaries.



III. The revelation of the Son of God in His sufferings and Resurrection.

- a. The last sufferings of Christ, xviii, xix.
- b. The resurrection, xx.

The Epilogue.

- a. The appearance of the risen Lord at the Sea of Tiberias, xxi, 1-14.
- b. The Lord and His two disciples Peter and John, xxi, 15-25.

2. The Literary Style of the Gospel

John's style is truly a work of art. Remarkably simple and unassuming its limited vocabulary and repetitions give it a rhythmic majesty of movement that creates an atmosphere of profound religious feeling.

"It omits words of local or temporary interest and rings the changes on a small number of elementary words and their synonyms."<sup>1</sup>

"With the simplicity of style and diction, and even in the thoughts and sentiments of the Johannine writings, there is combined a real profundity which no human intellect can fathom. . . . The writings of John may be compared to a well of water, so clear and sparkling that at first one thinks he sees to the bottom; but that well is so deep, that the more one gazes into it, the deeper does it appear, and no one has yet been able to fathom it."<sup>2</sup>

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- 1. Abbott; Johannine Vocabulary, p.348.
- 2. Gloag, pp.73,74. Note also p.77: "The interpretation of the Johannine writings is peculiarly difficult by reason of their profundity. . . It requires such a spiritual insight, as is rarely possessed, fully to fathom the deep things contained in them. Hence a religious and spiritual nature is essential; we must have largely imbibed the spirit of Jesus Christ before we can enter into the spirit of John's writings."

C. Exegesis of John 3:20

The context, verses 16-21, is as follows:

16. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

17. "For God sent not the Son into the world to judge the world; but that the world should be saved through him.

18. "He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

19. "And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil.

20. "For every one that doeth evil hateth the light, and cometh not to the light, lest his works should be reproved.

21. "But he that doeth the truth cometh to the light, that his words may be made manifest, that they have been wrought in God." (A.R.V.)

The Greek for verse 20: *πᾶς γὰρ ὁ φαῦλα πράσσων μισεῖ  
τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ  
τὰ ἔργα αὐτοῦ.*

There are no textual problems of any consequence in this passage. The correct text is substantially established.

Now without going into too great detail, it will be necessary to observe the general features of the context and then to examine more closely the contribution of certain words to the sequence of thought.

This third chapter of John tells of Nicodemus'

surreptitious visit to Jesus. Although a religious leader Nicodemus saw in Jesus a demonstration of spiritual power that made him dissatisfied. He sought him out and in their extended interview he saw a vision of eternal life and was presented with a challenge to be reborn into that life as a present reality. The issue was whether he would come into the light that is Christ or go back through the night to the trifling, worthless works of his present level of living. Some commentators split this chapter between verses 15 and 16, terminating the interview proper with verse 15 and beginning with verse 16, "God so loved the world", etc., the evangelist's comments on Jesus' words to Nicodemus.<sup>1</sup> These comments are said to have been phrased with an eye to the Greek philosophies of the day. This theory has a difficult time standing on all four legs and seems to break up needlessly an otherwise clearly unified picture. In any case, whether the latter portion contains Jesus' teaching as opposed to static Judaism or John's versus sterile Gnosticism, it is certainly both against fruitless unbelief. And spiritual truths that sometimes seem idealistic and unreal take on a terribly pointed practicality when centered on the immediate need of a human soul in the presence of the best and yet momentarily in danger of condemning itself by

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1. Godet, p.395.

unbelieving refusal to accept that best. This passage comes to life if it is all considered part of a most portentous interview between Jesus and Nicodemus.

In that evening together, a human soul finds itself walking on an eternal stage as part of a struggle in which the world is at stake. In the next chapter it will be essential to analyze the particular force of some of the words used here, κόσμος -- world, and κρίνω -- to judge. Jesus tells Nicodemus that the loving purpose of God is world-wide redemption. "For God sent not the Son into the world to judge the world: but that the world should be saved through him"(verse 17). Jesus then tells Nicodemus that this all-inclusive purpose is to be realized on an individual basis. Nicodemus can be in God's plan or outside it depending on whether or not he believes into (εἰς) the name of the Unique One. "He that believeth into him is not judged: he that believeth not hath been judged already,<sup>1</sup> because he hath not believed into the name of the only begotten Son of God" (verse 18). When a man refuses to accept the highest of which he has had

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1. Cp. John 5:24. The judgment here is an immediate condemnatory experience which the believer escapes by virtue of his belief not as a reward for it and with which the unbeliever is gripped "as an internal fact" (Meyer, p.133). Luther said, "He who does not believe, already has hell on his neck" (Meyer, p.133).

any experience he not only bars himself from it but he immediately stands self-condemned by the inner recognition that he has compromised himself. He has seen what ought to be and what can be and has refused it. A shaft of pure radiance from the source of all light falls into the inner chamber of his soul. When he shuts the door to keep it out denying its Source, he is not at some future judgment placed in darkness as a punishment for his denial.<sup>1</sup> He is automatically by virtue of his act in the darkness he has chosen and he knows he is there. "And the condemnation<sup>2</sup> is this, that<sup>3</sup> the light<sup>4</sup> is come into the world,

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1. This view does not eliminate a concluding judgment. It simply accepts a different emphasis for this verse (see Meyer, pp.133,4). Judgment inherent in the process of history does not clash with ultimate judgment.
2. Westcott, p.56: "More exactly the process (*κρίσις*), and not the result (*κρίμα*).

Meyer, p.134: "But herein consists the condemnation (as an inner moral fact which, according to verse 18, had already occurred)."

3. "ὅτι" introduces a clause in apposition with αὐτῶν (Robertson, p.699). It is interpreted because by Chrysostom "For this cause they are punished because." "But the use of a similar phrase in I Jn. 1:5 and 5:14 . . . confirms the view that ὅτι here means 'that'". The very fact that men love darkness is their condemnation" (Abbott, Johannine Grammar, p.158). Abbott, also quotes Ammonius as found in Cramer, "Disbelief is of itself a punishment."
4. Not light but the light (τὸ φῶς). Cp. Jn. 1:4: "In him was life: and the life was the light of men." (Cramer, Johannine Grammar, p.58).

and yet<sup>1</sup> men<sup>2</sup> loved the darkness<sup>3</sup> rather<sup>4</sup> than the light; because<sup>5</sup> their works were habitually<sup>6</sup> (ἦν) evil (πονηρά)" (verse 19). The condemnation is here expressed in general terms related to men as a class and the historical reason is given for their free preference for darkness rather than light. They stand self-convicted. The general statement is now individualized in verse 20 by way of explanation. "For (example)<sup>7</sup> every one who habitually

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1. Robertson, p.426: καὶ here can be stretched to supply the force and yet.
2. Westcott, p.56: "Men as a class passed sentence on themselves in action."
3. Ibid., p.56: "There are two words thus translated. The one which occurs here (σκότος), and in I John 1:6, only in St. John's writings, expresses darkness absolutely as opposed to light; the other (σκοτία) which is found in 1:5; 8:12; 2:35, 46; I Jn. 1:5; 2:8, 9, 11, darkness realized as a state."
4. Godet, p.398: μᾶλλον emphasizes free preference.
5. γάρ: The reason why they love the darkness rather than the light. (See Meyer, p.134 and Dana and Mantey, pp.242-4.)
6. Westcott, p.56. Godet, however, (p.399) says the imperfect "presents the life of the world in evil as a fact existing long before the appearance of the light."
7. Meyer, pp.134,5: The second γάρ is explanatory and introduces a psychological elucidation of why evil-doers loathe the light.

practices (πράσων)<sup>1</sup> base things (φάλα)<sup>2</sup> hates the light, and comes not to the light<sup>3</sup> in order that<sup>4</sup> his works should not be shamed by exposure to the light which would reveal their worthless nature. It has been necessary to use a lengthy paraphrasis here to bring out

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1. Plummer, p.99: "The Greek word for doeth is not the same as that in the next verse; but it is not quite certain that any distinction of meaning is intended, although 5:29 inclines one to think so. There the words are paired in precisely the same way as here. On the other hand in Rom. 7:15-20 these same two words are interchanged indifferently, each being used of doing good and of doing evil. In order to make a distinction practiseth evil has been suggested. But evil also requires retranslation, for in the Greek it differs from evil in V.19. The meaning in this verse is rather frivolous, good-for-nothing, worthless. He that practiseth worthless things (the aimless trifler) hateth the light, which would show him the true value of the inanities which fill up his existence."

Bernard, p.122: "Both in this passage and in 5:29 (the only two places where Jn. has the adj. φαῦλος or the verb πράσσειν) we have φαῦλα πράσσειν, but ἀγαθὰ (τὸν ἀλάθειαν, v. 21) ποιεῖν. Πράσσειν does not carry with it the idea of anything accomplished, or abiding as the result of action, whereas ποιεῖν is to make as well as to do."

Meyer, p.135: πράσων, he who strives after, agit, pursues as the goal of his activity, and ποιῶν, he who does, facit, realizes as a fact.

Westcott, p.56: πράσων expresses scope and general character of a man's activity; ποιῶν, the actual result outwardly seen.

2. See Bernard and Plummer as quoted in Note 1. Also note Westcott, p.56: "(φαῦλος) is different from the common word (πονηρός) used in V.19 . . . It occurs in 5:29; Rom. 9:11, 2 Cor. 5:10 (in each case contrasted with good); Tit. 2:8; James 3:16; and corresponds to the English bad, as expressing that which is poor, mean, worthless."
3. That is, into the open, where Christ is. Evil-doers are not afraid of company or publicity in itself -- they are afraid of righteous, Christian company and of allowing Christ in their thoughts. Purity and holiness and eternal values possess a light intolerable to

(Continued on next page)

the probable meaning of ἐλέγχω in this context. No single English word is adequate. Moffatt translates exposed. This fits the general emphasis on light and corresponds to the usage in Eph. 5:11 and 13. And the ex in the English word has much the same force as the ἐκ in the Greek. Moreover the idea of exposure frequently carries with it a sense of shame. This then is probably the best single word for this context. The word shamed gets away from the contextual stress on light. The word reproved (A.R.V.) carries the force of fearing merited reproof but otherwise is inadequate. Plummer prefers convicted of being worthless, but the idea of conviction and condemnation has already in the preceding verses been more than adequately covered. Westcott says the meaning is "properly, sifted, tried, tested, and then, if need be, convicted, shewn faulty and reproved, as by one having authority and aptitude to judge." Meyer says, "This ἐλέγχος is the chastening censure, which they shunned both on account of their being put to shame before the world, and the threatening feeling of repentance and sorrow in their self-consciousness." Milligan<sup>1</sup> says ἐλέγχω "is remarkable, as it is more naturally

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(Note 3, continued from the preceding page)  
those φαῦλα πράσων.

Note 4 from preceding page -- ἵνα μὴ: defensive purpose behind this shunning of the light.

1. Page 72.



applied to the doer than to his deed. Not only will the works be shown by the light -- be exposed in their true character; the works are looked on as if of themselves the criminals -- they will be self-convicted, self-condemned." But he fails to see that in this context the condemnation is not dependent on the exposure. The self-condemnation is what deters the evil-doer from seeking exposure.

When the interview with Jesus terminated and Nicodemus went home through the night the words of verse 21 must have been a beckoning light to him. "But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God." That he responded in some degree at least and tested his own worthless works by the light of Christ and the eternal redemptive purpose of God is indicated by John 19:39:- "And there came also (with Joseph of Arimathaea) Nicodemus, he who at the first came to him by night, bringing a mixture of myrrh and aloes, about a hundred pounds. 40:- So they took the body of Jesus, and bound it in linen cloths with the spices."

#### D. Exegesis of John 8:9

The context, 7:53 . . . 8:11, is as follows:-

7:53: "And they went every man unto his own house:

8:1: "but Jesus went unto the mount of Olives.

2: "And early in the morning he came again into the

temple, and all the people came unto him; and he sat down, and taught them.

8:3: "And the scribes and the Pharisees bring a woman taken in adultery; and having set her in the midst,

4: "they say unto him, Teacher, this woman hath been taken in adultery, in the very act.

5: "Now in the law Moses commanded us to stone such: what then sayest thou of her?

6: "And this they said, trying him, that they might have whereof to accuse him. But Jesus stooped down and with his finger wrote on the ground.

7: "But when they continued asking him he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8: "And again he stooped down, and with his finger wrote on the ground.

9: "And they, when they heard it, went out one by one, beginning from the eldest, even unto the last: and Jesus was left alone, and the woman where she was, in the midst.

10: "And Jesus lifted up himself, and said unto her, Women, where are they? Did no man condemn thee?

11: "And she said, No man, Lord. And Jesus said, Neither do I condemn thee: go thy way; from henceforth sin no more." (A.R.V.)

The American Revised Version just quoted does not contain ἐλέγχω. The correct text of this entire paragraph is impossible to determine with the evidence at hand. It is called the "Pericope de adultera".<sup>1</sup> It is not found in any of the early Greek uncial manuscripts except the Codex Bezae (D). "It is omitted by the oldest

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1. Pericope means a "section" of a book or manuscript, that part which is cut out.

representatives of every kind of evidence."<sup>1</sup>

"The authorities on the side of the Pericope are almost wholly Western, and do not become numerous in any language until after the acceptance by Jerome of the section as Johannine. Jerome seems to have followed here some Greek MSS. not now extant. This evidence is, however, wholly insufficient to justify the inclusion of the narrative in the Fourth Gospel."<sup>2</sup>

Most critics and commentators agree that it is an interpolation<sup>3</sup>

"The internal evidence (according to Westcott) leads forcibly to the same conclusion. The language of the narrative is different from that of St. John both in vocabulary and in structure . . . The general 'tone' of the narrative is alien from St. John and akin to the tone of the common Synoptic basis. . . . The incident appears to belong to the last visit to Jerusalem, so that the position which it occupies in St. Luke is perhaps historically correct."<sup>4</sup>

Those who accept it as genuine see this as another attempt to ensnare Jesus by forcing him to flout the law because of the failure of the officers to arrest him in the previous chapter.<sup>5</sup> Meyer, however, says this is

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1. Westcott, p.141. He concludes a brief summary of the arguments pro and con by saying, "Thus the only natural explanation of the unquestioned facts is that the narrative was current in the third century in a Greek but not in a Latin text, though over a narrow range; that towards the end of the fourth century it was introduced in various places but particularly where it now stands."
2. Bernard (Int. Crit. Com.), p.716.
3. Meyer, pp.256,259 lists many authorities. It is unwarranted dogmatism to conclude with Gaebelein, p.154, that all the arguments for considering the passage an interpolation "have been proved invalid."
4. Westcott, p.142. On p.141 he states that this paragraph is found inserted in other places as follows:
  - a. At the end of the Gospel by about eleven MSS.
  - b. After Jn. 7:36 by 225.
  - c. After Luke 21 by four MSS.
5. Gaebelein, p.155.

merely a reason for choosing this place for the interpolation.<sup>1</sup> In any case most critics agree that the story is an authentic fragment of an early tradition relative to the sayings and activities of Jesus.

The text contains more variations than in any other portion of the New Testament. Many manuscripts contain explanatory glosses which were added at a very early date.<sup>2</sup> According to Westcott and Hort it was only by virtue of one of these that ἐλέγχω entered the text of verse 9 in the following MSS: EGHKS. After ἀκούσαντες these contain καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι making the entire verse read:- "And they when they heard it, and being reproved (convicted) by their conscience, went out one by one, beginning with the eldest even to the last; and Jesus was left alone with the woman who was standing in the midst of the company."<sup>3</sup> The explanatory clause is omitted in "DMUGA fam. 13,1071 and the Lat. vss."<sup>4</sup> It is included in Nestle's text.

It is evident then that the usage of ἐλέγχω here cannot with any assurance be considered Johannine. It can however be accepted for study in connection with this passage, for whether added as a gloss or not is

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1. Meyer, p.256.
2. Westcott, p.717.
3. Translation follows, in part, Godet, p.86.
4. Bernard, p.720.

relatively unimportant if the explanatory clause is consistent with the sense of the context. The only point in which the textual criticism would be important would be in determining whether the usage related to the first or a later century. It probably belongs to the first century even though it may not have been added to the text until the third.

The sense of the passage is so clear that no problem exists concerning the force of ἐλέγχω. It is too definitely set by the words "by their conscience." Westcott points out that this narrative "records the single case in which the Lord deals with a specific sinful act. And this he does 1) by referring the act to the inward spring of action, and 2) by declining to treat the legal penalty as that which corresponds to the real guilt. So there is opened to us a glimpse of a tribunal more searching, and yet more tender, than the tribunals of men."<sup>1</sup> But the Pharisees were not so concerned with the woman and her sin as they were with trapping Jesus.<sup>2</sup> When their plan failed and Jesus turned the penetrating power of his moral authority on their own present motives and past conduct, they stood self-convicted and left one by one. It was an individual conviction in

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1. Westcott, p.125.
2. Godet, p.89.

each case. As a group they were discomfited but Jesus had set the conscience of each one working and no one dared step out in the role of sinless judge. The explanatory phrase "And being convicted by their conscience" adds no thought that is not inherent in the story. If it is a gloss, it simply puts into words the meaning of the passage, which is almost more eloquently supplied without the explanation. The usage of ἐλέγκω here is significant in this study because it is so plainly limited to the inner convicting action of the conscience as Jesus throws the light of his spirit on sin.

#### E. Exegesis of John 8:46

8:30: "As he spake these things, many believed on him.

31: "Jesus therefore said to those Jews that had believed him, If ye abide in my word, then are ye truly my disciples;

32: "and ye shall know the truth, and the truth shall make you free.

33: "They answered unto him, We are Abraham's seed, and have never yet been in bondage to any man: how sayest thou, Ye shall be made free?

34: "Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin.

35: "And the bondservant abideth not in the house for ever: the son abideth for ever.

36: "If therefore the Son shall make you free, ye shall be free indeed.

37: "I know that ye are Abraham's seed: yet ye seek

to kill me, because my word hath not free course in you.

38: "I speak the things which I have seen with my father: and ye also do the things which ye heard from your father.

39: "They answered and said unto him Our father is Abraham. Jesus saith unto them, If ye were Abraham's children, ye would do the words of Abraham.

40: "But now ye seek to kill me, a man that hath told you the truth, which I heard from God: this did not Abraham.

41: "Ye do the works of your father. They said unto him, We were not born of fornication; we have one Father, even God.

42: "Jesus said unto them, If God were your Father, ye would love me: for I came forth and am come from God; for neither have I come of myself, but he sent me.

43: "Why do ye not understand my speech? Even because ye cannot hear my word.

44: "Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning and standeth not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof.

45: "But because I say the truth, ye believe me not.

46: "Which of you convicteth me of sin? If I say truth, why do ye not believe me?

47: "He that is of God heareth the words of God.  
(A.R.V.)

The immediate context for the usage of ἐλέγχω here is supplied by verses 45 and 46:- ἐγὼ δὲ ὅτι πάν τιν ἀλήθειαν λέγω, οὐ πιστεύετε μοι. τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ (δὲ) ἀλήθειαν λέγω, διὰ

τί ὑμεῖς οὐ πιστεύετε μοι ;

No textual problem exists except the minor one in verse 46 concerning the inclusion of δὲ in a few MSS. It is not well supported though the sense of the verse allows it. The uncial MS.D omits verse 46 entirely but this is clearly because the copyist became confused by the identical endings of verses 45 and 46.<sup>1</sup>

Analysis of these two verses readily falls into five divisions:- 1) The personal pronouns, 2) οὐ πιστεύετε μοι (ye do not believe in me), 3) ἀλήθειαν λέγω (I speak the truth), 4) ἁμαρτίας (sin), and 5) ἐλέγχει.

(1) The Personal Pronouns. The most obvious characteristic of these two verses, besides the repetition of verse 45 in question form in verse 46, is the presence of six personal pronouns, four in the first and two in the second person. In addition λέγω in the first person is used once without the emphatic pronoun. Verse 45 begins with ἐγώ and ends with μοί, and verse 46 ends with μοί. The protagonists in this controversy<sup>2</sup> are the speaker, Jesus (ἐγώ), and the Jews (ὑμεῖς). The point at issue is evidently Jesus' claims about himself; i.e., his Personality. The larger context makes this exceedingly

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1. Godet, p.117.

2. Ἐλέγχει, it must be remembered, carries the atmosphere of a legal battle in court.



emphatic. This is one of the major emphases of the entire Gospel.<sup>1</sup> Chapter 7:10-13 strikingly indicates what tremendous under-cover interest in Jesus was manifest by the crowds in Jerusalem at the feast of the tabernacles.<sup>2</sup>

When Jesus appeared openly and began to speak all were amazed and some said, "Is not this he whom they seek to kill? And lo, he speaketh openly and they say nothing unto him. Can it be that the rulers indeed know that this is the Christ?"<sup>3</sup> All asked the question, "Who is he?" and a division of opinion arose. Throughout the Gospel and particularly in this eighth chapter John uses the combination  $\acute{\epsilon}\gamma\omega \acute{\epsilon}\mu\iota$ . It may well be that in John's account of these temple discourses the exact words of Jesus are more accurately preserved than in the Synoptics.<sup>4</sup> Certain it is that the controversy centered on Jesus' use

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1. Bernard, Vol. I, p.CXVII: "The frequency with which the personal pronouns . . . occur in Jn. is a marked feature of his style. Thus  $\acute{\epsilon}\gamma\omega$  is found 134 times in Jn., as against 29 occurrences in Mt., 17 in Mk., and 23 in Lk. In large measure this is due to the emphasis which in the Fourth Gospel Jesus lays upon His claims and His personality, although the pronoun often appears when no such reason can be assigned."
2. John 7:10-13: "But when his brethren were gone up unto the feast, then went he also up, not publicly, but as it were in secret.  
11: "The Jews therefore sought him at the feast, and said, Where is he?  
12: "And there was much murmuring among the multitudes concerning him: some said, He is a good man: others said, Not so, but he leadeth the multitude astray.  
13: "Yet no man spake openly of him for fear of the Jews."
3. John 7:25, 26.
4. Bernard, Vol. I, p.CXXI.

of ἐγώ εἰμι. The reason is clear. In the Old Testament these words are impressively characteristic of the utterances of Deity.<sup>1</sup> It is obvious, at least, that by placing this phrase in the mouth of Jesus, John claims Divinity for him.<sup>2</sup> In chapter eight, note the following sequence:-

Verse 12: "I am (ἐγώ εἰμι) the light of the world.  
(The Pharisees reply: Because you bear witness of yourself your witness is not credible.)

16: "Yea and if I judge, my judgment is true; for I am (εἰμι) not alone, but I and the Father that sent me.

18: "I am (ἐγώ εἰμι) he that beareth witness of myself.

23: "Ye are from beneath; I am (ἐγώ εἰμι) from above: Ye are of this world; I am (ἐγώ εἰμι) not of this world.

24: "Except ye believe that I am (ἐγώ εἰμι), ye shall die in your sins.

(The Jews ask (verse 25): Who art thou?)

28: "When ye shall have lifted up the Son of man, then shall ye know that I am (ἐγώ εἰμι).

(The Jews ask (verse 57): Hast thou seen Abraham?)

58: "Before Abraham was born, I am (ἐγώ εἰμι)."

The last three uses of this phrase are without question

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1. Bernard, Vol. I, p.CXVII.

2. Ibid. In the Fourth Gospel Jesus describes himself thus:

I am (ἐγώ εἰμι) the bread of life (6:35).

I am the light of the world (8:12).

I am the one bearing witness of himself (8:18).

I am the door of the sheep (10:7).

I am the good shepherd (10:11).

I am the resurrection and the life (11:25).

I am the true vine (15:1).

I am the way and the truth and the life (14:6).

equivalent to the absolute sense in which in the Old Testament the prophets ascribed Divine proclamation to Jehovah.<sup>1</sup> The last statement (verse 58) is such an astounding assertion and so clearly a claim to Divinity that the Jews immediately "took up stones therefore to cast at him" (verse 59). Jesus' claim to Deity centers this whole controversy around his Person; therefore, the personal pronouns in these verses. Against this background the other ideas in verses 45 and 46 take on their proper significance.

(2) Οὐ πιστεύετε μοι. Verses 24, 30 and 31 provide the setting for this phrase.

Verse 24:- "Except ye believe that I am, ye shall die in your sins.

30,31:- "As he spake these things many believed on (ἐπίστευσαν εἰς) him. Jesus therefore said to those Jews that had believed him (πεπιστευκότας αὐτῷ), If ye abide in my word then are ye truly my disciples."

The alternatives are presented in a critical challenge. Escape from sin is possible only if they believe Jesus is what he is; i.e., not only the Messiah but the Eternal Now (the I AM), the Source of Light and Life.<sup>2</sup> Some believe on him "in the fullest sense: cast themselves upon Him, putting aside their own imaginations and hopes,

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1. Compare also John 13:19.

See also Bernard, Vol. I, p.CXXI.

2. Westcott, p.131, supports this view in somewhat similar language.

and waiting till He should show Himself more clearly. This energy of faith in a person (ΠΙΣΤΕΥΕΙΝ ΕΙΣ, 'to believe in any one') is to be carefully distinguished from the simple acceptance of a person's statements as true (ΠΙΣΤΕΥΕΙΝ ΤΙΝΙ, 'to believe any one'), which is noticed in the next verse."<sup>1</sup> Jesus immediately challenged this second group to break from the bondage of legalistic concepts and to become truly his disciples. Their quick opposition to his further statements reveal the shallowness of their belief. It is to this opposition Jesus speaks in verses 45 and 46 first with a statement and then a question. "It is because I tell the truth, that you do not believe me. . . . If I tell the truth why do ye not believe me?" (Moffatt translation)

(3) Ἀληθείαν λέγω. What is meant by ἀλήθεια?

Literally it means not hidden, unconcealed. This "is one of the keywords of the Fourth Gospel."<sup>2</sup> It is used

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1. Westcott, pp.132,133. Compare also, Godet, pp.106,107.
2. Bernard, Vol. I, pp.25,26: "The question of Pilate, 'What is truth?' (18:38) has received its answer. It was the purpose of Christ's mission that He should 'bear witness to the truth' (18:37, c.f. 5:33). The Word of the Father which he came to proclaim is truth (17:8). He emphasizes the truth of His pronouncements to His disciples (16:7) and to the multitude (8:45). He is 'a man that hath told you the truth' (8:40). Truth came through Him (1:17); He is 'full of truth' (1:14); His is the Truth itself (14:6). So He will send the Spirit of truth (15:26; 14:17 . . .), who is to guide the faithful into all the truth (16:13). Christ's disciples will 'know the truth, and the truth will make them free' (8:32) 'he that doeth the truth cometh to the light' (3:21; cf. I Jn. 1:6); and Christ's prayer for His chosen is that they may be 'sanctified in the truth' (17:17, 19). Everyone that is of the truth hears His voice (18:38)." For statistics on usage, see p.26.

repeatedly in this eighth chapter. Does it mean truth in the abstract, truth as a principle? Verse 32 states a great principle, "the truth shall make you free." Such a concept was current in that day both in Jewish and Greek thought.<sup>1</sup> But John represents Christ as claiming not only to teach but also to be the Truth.<sup>2</sup> Here is Truth come alive and Personalized. Truth and Light and Life in Christ as opposed to Sin and Darkness and Death in the world are repeatedly mentioned. Jesus is here speaking the Truth that saves and which they reject.<sup>3</sup> The word is used objectively in the sense of What is true. It is not merely as opposed to what is feigned, fictitious, or false, however, since that would limit the meaning of *ἡμαρτία* in a way certainly not in keeping with the context. It is in contrast to the subjective use of *ἀλήθεια* in verse 44, "there is no truth in him" (the devil); i.e., he has no sincerity of mind or integrity of character.<sup>4</sup> Jesus is speaking what is true because he is the Truth. His claim to be the Truth is what they

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1. Bernard Vol. II, p.305, and Westcott, p.133.
2. Bernard, Vol. I, p.26.
3. Godet, p.117:- "What, ordinarily, causes a man to be believed is the fact that he speaks the truth. Jesus has with the Jews the opposite experience. They are so swayed by falsehood, by which their father has blinded their hearts, that precisely because he speaks the truth, he does not find credence with them."
4. Thayer, in loco.

reject, but it is true none the less.

(4) Περὶ ἁμαρτίας. The verb ἁμαρτάνω literally means to be without a share in, to miss the mark; therefore, it means also to err, to miss the path of righteousness, to go wrong, to sin. The corresponding Hebrew verb which also means to miss the mark, to sin, is sometimes used in the Old Testament purely in the sense of missing a mark. For instance in Judges 20:16 it is said of a group of seven hundred chosen left-handed men, "every one could sling stones at a hair-breadth, and not miss." But the Septuagint translators are careful not to use ἁμαρτάνω in such cases. It is clearly reserved for the meaning to sin, to violate divine law.<sup>1</sup>

The noun ἁμαρτία is used in the same sense. Thayer states that here in John 8:46 it means neither error nor craft.<sup>2</sup> Jesus is not arguing against self-delusion nor against the charge of deluding and corrupting the people. His argument is the same as in 7:18, "he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him." He is claiming that the truth of what he says cannot

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1. Thayer, in loco.

2. Thayer cites Lucke and Ullman as having adequately refuted this view. See also Lange, p.294, where Schaff states that the uniform usage of ἁμαρτία in the New Testament is sin as moral offense.

be questioned by any attack on his actions. "Jesus affirms that there absolutely does not arise from His moral conduct any ground of suspicion against the truth of His teaching."<sup>1</sup> Thayer states the thought behind Jesus' question thus:- "If any one convicts me of sin then you may lawfully question the truth and divinity of my doctrine for sin hinders the perception of truth."<sup>2</sup> The context strongly supports this usage of the word. The issues are the same throughout the whole closely knit passage. In verse 21 Jesus says:- "Ye shall die in your sin." Verse 24 is of focal importance in understanding any verse in this context:- "except ye believe that I am, ye shall die in your sins." From verse 32 on, the argument centers on truth and freedom versus sin and bondage. The sinful works of these Jews are expressly ascribed to their father, the devil. Jesus' question is therefore extremely logical, "Can any of you justly say the same of me?" His character was so well known, his goodness so self-evident, and his moral quality so widely accepted that by public verdict this question had already been answered.

(5) Ἐλίσχω. The meaning of this verb in this context has been suggested already. Because the combination

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1. Godet, p.117.

2. Thayer, article on ἁμαρτία.

ἐλέγχει περὶ ἁμαρτίας is the same as found in John 16:8 it is of particular importance to relate the critical issues/<sup>of</sup>the seventh and eighth chapters to an understanding of these words. Now ἐλέγχω "always implies the presentation of evidence. It is a decision presumed to be based upon a careful and discriminating consideration of all the proofs offered, and has a legal character."<sup>1</sup> Its usage is limited to judgments that are just. It is not merely to refute in argument but to convict in conscience. It not only places a person in the wrong but aims to secure inner acceptance of the truth of the accusation.<sup>2</sup>

The full force of what Jesus is saying now becomes evident. The Jews could produce no evidence of sin in Jesus. Such a charge could not then be justified. And though possibly a false accusation might be made against him or an ill-conceived rebuke be given (ἐπιτιμάω), it is inconceivable that Jesus' conscience could convict (ἐλέγχω) him of sin. The controversy rages around Jesus' claim to be the I AM of the Hebrew Scriptures. Deity can never be the object of ἐλέγχω. The Eternal One can be rejected but never shamed. Jesus has

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1. Jacobs, H. E.: In the Int. Stand. Bible Encyc., Vol. II, p.708.

2. Hastings Bible Dictionary, Vol. I, article on convict.



been pointing out to the Jews their own bondage to sin and has with reason and with evident results relied on the power of self-conviction. Now he challenges them individually:- "Which of you" (Τίς ἐξ ὑμῶν), to convict him of sin. We must imagine a significant pause after he puts the question.<sup>1</sup> Opportunity is given to anyone to speak out. No one speaks. And after the silence Jesus puts another question, Well, then, if I am without sin (as your silence proves) and therefore must teach the truth, why do you not believe me (to be what I am)? But they "are not of God" (verse 47), their motivation comes from their father, the devil, who is both a murderer and a liar. "They are trusting to the promptings of a liar, but they will not trust Jesus who tells them the truth. Indeed, it is because He speaks the truth that his words are unwelcome, for His hearers are spiritual sons of one in whom truth is not."<sup>2</sup> Therefore they sought to kill him whom they could not convict of sin but who was convicting them of sin.

#### F. Chapter Summary

Three passages in the Fourth Gospel have been examined in this third chapter with a view to gaining an

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1. Godet, p.117.

2. Bernard, Vol. II, p.315.

understanding of the Johannine usage of ἐλέγχω. Additional evidence has been produced to show that this is a word of complex meanings. It is very sensitive to contextual coloring. Though not used frequently it occurs in relation to many of the great ideas of the Gospel:- light, truth, belief, darkness, sin, judgment.

The first passage (3:20) came in that section of the Gospel telling of the ministry of Christ in Judaea; when Nicodemus came to him, Jesus proclaimed himself as the saving light of the world rejected of men, because "every one who habitually practices base things hates the light, and comes not to the light in order that his words should not be shamed by exposure to the light which would reveal their worthless nature."

The second passage (8:9) came in the "Pericope de adultera", the authorship of which is in doubt. Since the original story is probably authentic and since the quality of the incident and the usage of ἐλέγχω are in keeping with the Johannine atmosphere, it presented no problem within the scope of this study. On the contrary, it added to the progress of the analysis and threw light on Jesus' dealings with the Pharisees. The incident emphasized strongly the constant challenge Jesus was to the church of that day and how readily and skillfully he set the consciences of men to working. Ἐλέγχω was used to depict the inner convicting action of the

conscience as Jesus threw the light of his spirit on sin. The Pharisees "being convicted by their conscience, went out one by one."

The third passage (8:46) came in that section of the Gospel telling of the ministry of Christ in Jerusalem at the feast of Tabernacles. Jesus was the center of a storm of discussion and controversy. The issue concerned his Person and his Doctrine. "Who art thou?" they asked. He answered "I AM." The outraged Jews then sought to kill him. It was in the midst of this clash that Jesus challenged them to convict him of sin. Though they rejected the Righteous One, their silence gave assent to his claim to moral perfection. Deity cannot be made the object of ἐλέγχω; Deity is properly the subject of this verb, as will be seen in the next chapter.

Each of these three passages has brought out with particular emphasis the inner action of ἐλέγχω in relation to sin. In John 16:8 in the last discourses of Jesus to his disciples this whole issue is projected into the future as Jesus predicts and promises the activity of the Holy Spirit.

CHAPTER IV

THE PERSON AND THE WORK  
OF THE HOLY SPIRIT  
IN JOHN 16:8

"When the Helper comes,  
Whom I will send to you from the  
Father, even the Spirit of Truth  
Which issues from the Father,  
He will bear witness to me."

(John 15:25 -- Moffatt Translation)

CHAPTER IV  
THE PERSON AND THE WORK  
OF THE HOLY SPIRIT  
IN JOHN 16:8

A. Introduction

It will be necessary to discuss briefly two preliminary points:- First, the reason for special treatment of this passage and second, the method of treatment.

1. The Reason for Special Treatment of John 16:8.

As stated in the general introduction to this study, the point of major interest is determined by the fact that only once is the Holy Spirit the subject of the verb ἐλέγχω. Thus logically and automatically the study must be brought to a focus on this passage. Moreover, the larger context supplies concepts of profound importance. And finally, Jesus uses ἐλέγχω in the future tense here thus giving unusual present value to the meaning of this verse. Therefore, it is obvious that abundant reasons exist for special treatment.

2. The Method of Treatment

This exegetical study will be confined as much

as possible to verses 7 to 11 inclusive. The first step will be to determine the correct text and to discuss possible dislocations of the text. The next step will be to make brief lexical studies of those related terms bearing on the Person and work of the Holy Spirit in this context. It will then be necessary to note the syntactical force of *περί* and *ὅτι* in the structure of the passage. Then the contribution of *ἐλέγχω* in depicting the activity of the Holy Spirit will be analyzed. In this connection usage will be made of the history of interpretation of this verb. The next logical step will be to paraphrase the verses 7 to 11. The conclusion will attempt to evaluate some of the results of this study.

#### B. The Text

John 16:7: "Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter<sup>(1)</sup> will not come unto you; but if I go, I will send him unto you.

8: "And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment:

9: "Of sin, because they believe not on me;

10: "Of righteousness, because I go to the Father, and ye behold me no more;

11: "Of judgment, because the prince of this world hath been judged. (A.R.V.)"

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1. A.R.V. marginal readings give Advocate, Helper, Greek Paraclete.

7. ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν , συμφέρεται ὑμῖν ἵνα  
ἐγὼ ἀπέλθω. ἔάν γάρ (ἐγὼ)<sup>1</sup> μὴ ἀπέλθω, ὁ Παράκλητος  
οὐ μὴ ἔλθῃ (οὐκ ἐλεύσεται)<sup>2</sup> πρὸς ὑμᾶς· ἐάν δὲ πορευθῶ,  
πέμψω αὐτὸν πρὸς ὑμᾶς .
8. καὶ ἔλθων ἐκεῖνας ἐλέγξει τὸν κόσμον περὶ  
ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως·
9. περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν (οὐκ ἐπίστευσαν)<sup>3</sup>  
εἰς ἐμέ.
10. περὶ δικαιοσύνης δέ , ὅτι πρὸς τὸν Πατέρα (μου)<sup>4</sup>  
ὕπάγω καὶ οὐκέτι θεωρεῖτε με·
11. περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου  
κρίνεται .

There are three minor textual problems which are of no consequence in the interpretation. These are as indicated in the notes. Although there is no question concerning the correctness of the text, there is speculation as to whether the traditional sequence of chapters

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1. ἐγὼ is omitted in five uncial MSS. and the Textus Receptus. See Godet, p.308.
2. Nestle gives the parenthesis as a variant reading. It is less emphatic.
3. Godet, p.309. The parenthesis (did not believe) is found in the Vulgate and a few minor MSS. It is evidently an alteration of tense to fit the viewpoint of the copyist.
4. Bernard follows Spitta and Moffatt in this view. See Vol. I, pp.XX-XXIII.



13 to 17 represents the intention of the original writer. Bernard<sup>1</sup> presents certain well-considered but inconclusive reasons for adopting a revised order; namely, 13:1-30, 15, 16, 13:31-38, 14, and 17. This would place the words identifying the Paraclete with the Holy Spirit (14:26) after the passage under consideration.<sup>2</sup> But it is not necessary to find in these discourses an exact logical sequence of thought nor even a progression in the development of the idea of the Holy Spirit as Bernard tries to do on the revised basis and Westcott attempts on the traditional order. Sequence is here not so important as full content. Furthermore, since this study does not take in the total doctrine of the Holy Spirit the possible dislocation of the text as indicated is a matter of background interest only. The verses considered for present analysis form a concise unit beyond which only incidental reference will be made. Note how they are bracketed by verses 6 and 12:

6: "But because I have spoken these things unto you, sorrow hath filled your heart. . . .

12: "I have yet many things to say unto you, but ye cannot bear them now."

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1. Bernard follows Spitta and Moffatt in this view. See Vol. I, pp.XX-XXIII.
2. Bernard, Vol. I, pp.XXI, XXII: "The teaching about the Paraclete seems to fall into shape more readily if we place cc. 15, 16 before c. 14. In 15:26, 16:7, we have the παρακλητος described as the Advocate of Christ, confuting the hostility of the world and confounding its judgments. This is the primary meaning of

(Continued on next page)

C. Related Terms Bearing on the Person and the Work  
of the Holy Spirit in John 16:7-11

The significant terms in the passage are all contained in the eighth verse either by pronominal representation as in the case of Παράκλητος or actually as in the case of κόσμος, ἁμαρτία, δικαιοσύνη and κρίσις. The very structure of the sentence singles out these words for emphasis. Special treatment is necessary because the usage is complex and the meanings are profound.

1. Παράκλητος

a. Derivation

This noun comes from the verb παρακαλέω. The root meaning of παρά is beside, and of καλέω, to call. The compound verb thus means to call beside.

b. General Usage

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(Note 2, continued from preceding page)

παρακλητος; . . . and so far, the idea of the παρακλητος as the Helper or Guide of Christian disciples has not appeared. Then, at 16:13, we pass to a new thought: the παρακλητος is to guide the apostles into all truth about Christ, and is to reveal future things to them. He is now the Paraclete of the Church, not of Christ. Then, at 14:16, it is promised that He will abide with the Church until the end of time, so that Christian disciples may not be left ὀρφανοί, or without a Friend. Finally at 14:26, we return to the idea that He will lead them to the truth, which is now described as 'teaching' them, and will always keep in their memory the words of Jesus Himself. At this point, for the first time, He is explicitly identified with the 'Holy Spirit' of God."

The original meaning in Classical Greek was call to one's aid.<sup>1</sup> Other resultant meanings are to call to, to cheer, to encourage, to comfort, to exhort. These resultant meanings are all found in both Classical and New Testament usage.<sup>2</sup> In the New Testament it also means to beg, to entreat, to beseech,<sup>3</sup> for which Thayer cites considerable classical support that is hardly indicated in Liddell and Scott. The noun then would refer to a person who is called to one's side, to assist or strengthen.<sup>4</sup> In classical Greek, it is a court room term equivalent to the Latin advocatus. It therefore meant a legal assistant, an advocate (Dem. 341.10). Philo used it in speaking of an intercessor, one who pleads another's cause. This latter meaning apparently corresponds to the usage in 1 Jn. 2:1 where it is applied to "Christ, in his exaltation at God's right hand, pleading with God the Father for the pardon of our sins."<sup>5</sup>

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1. The root meaning is possible in Acts 28:20. See Thayer and margin of A.R.V.
2. Compare Lk. 3:18, Rom. 12:8, Acts 2:40 and extensively in Paul's writings.
3. Compare Matt. 8:5, Mk. 1:40, Acts 16:9.
4. The passive form indicates this sense rather than the active sense, comforter (παρακλήτωρ -- Job 16:2 in LXX). See Godet, p.278.
5. Thayer, p.483. Moffatt and the A.R.V. use Advocate in I John.

c. The Usage in the Fourth Gospel

The noun is found only four other times in the New Testament and is confined to John 14 to 16 where it is used of the Holy Spirit. In 14:16, 17 Jesus says,

"I will pray the Father, and he shall give you another Paraclete that he may be with you forever, (even) the Spirit of Truth: whom the world cannot receive: for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you."

A few verses later (14:26) Jesus said,

"But the Paraclete, (even) the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you."

In the next chapter Jesus warns his disciples that the world will hate them as it hated him thus fulfilling the prophecy "They hated me without a cause." Then he said (15:26), "But when the Paraclete is come, whom I will send unto you from the Father, (even) the Spirit of Truth, which proceedeth from the Father, he shall bear witness of me." The fourth instance is the focal passage of this study. Whereas 14:16 identifies the Paraclete with the Spirit of Truth, the two concepts are somewhat separated in the 16th chapter where verse 8 speaks of the action of the Paraclete on the world and verse 13 later says that he, the Spirit of Truth will guide the disciples into all truth. Though these four instances are in the same discourse, or series of discourses, certain differences of emphasis are observable. In 14:16, the

Paraclete is to be given by the Father at Jesus' request. In 15:26, he is to be sent by Jesus from the Father. In 16:7, he is to be sent by Jesus when he goes to the Father (verse 5). He is identified with the Spirit of Truth in each case except in 14:26 which carries over that identification from 14:16, makes the further identification with the Holy Spirit, and emphasizes the idea of truth by saying "he shall teach you all things." In 14:6, Jesus says:- "I am the way and the truth," even while announcing his departure from the disciples. In verse 18, he says :- "I will not leave you orphans" (ὀρφανούς). This is the context in which he says:- "and he shall give you another Paraclete, that he may be with you forever, even the Spirit of Truth." It is necessary not only to consider what Jesus' true teaching, strengthening presence, and clear leadership mean to this group he is addressing, but also to realize that he is foretelling greater activity to come on their part (14:12). This promised presence must then be described so as to seem adequate replacement. He is to accomplish tremendous tasks. In 14:16, he is to be an inner presence, sufficient compensation for the loss of the Master's earthly presence. In 14:26, he is to be a Revealer (Instructor) of all things and a Reminder of all Jesus'

sayings.<sup>1</sup> In 15:26, he is clearly Jesus' Advocate before a hostile world. And in 16:8, he is at least an Advocate, possibly a Prosecutor or Convictor of the world. A single rendering for Παράκλητος is certainly desirable. The word Paraclete means nothing to the English mind. The word Comforter used in the American Revised Version has the root meaning one who strengthens (L. Con-fortis) but has unfortunately lost this connotation today. It partially answers the need indicated by the word orphans in verse 18, but is otherwise much too weak and limited in meaning. The word means one who is called to aid or assist and the Holy Spirit is to perform that function, but Assistant carries with it the idea of a subordinate person. The word Helper is better especially when given the connotation it has in the hymn, "O God Our Help in Ages Past."<sup>2</sup> This word fits in with the context of the

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1. Although the Paraclete is a teacher, this meaning as a rendering for the Greek (advanced by Hofmann among others) "has no foundation philologically, and the expression the Spirit of Truth (ver. 17) is not sufficient to justify it." Godet, p.279.
2. Moffatt uses Helper in all four of the Gospel passages. Godet (pp.278,279) translates, "He will give you another support" and similarly in the other three instances. But his comments make one wonder why he did not use Advocate. He notes that the Greek was taken by Origen and Chrysostom in the active sense, Comforter. "It was under the influence of the Vulgate that this false sense passed into our French versions. It is acknowledged at the present day that the word Παράκλητος, of the passive form, must have a passive sense: he who is called as a sustaining help, as a support; it is precisely the meaning of the Latin term advocatus, and of our word advocate: the defender of the accused before the tribunal."

passages in Chapter 14, but Advocate is far more appropriate in 15 and 16 as has been suggested and is certainly not inappropriate in 14 to indicate one who will support them and their cause against the hatred of the world. And in English the word advocate has grown beyond the court room into much broader usage. It is strongly urged by Lightfoot<sup>1</sup> and Hare<sup>2</sup> and will be adopted in this study because of its stronger affinity for ἐλέγχω.<sup>3</sup>

#### d. The Person of the Holy Spirit

The Paraclete (Advocate) is identified with the Spirit of Truth and the Holy Spirit. This raises

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1. Lightfoot: "On a Fresh Revision of the New Testament", pp.58-62.
2. Hare, Note J, p.523: Who says, however, that "at present, so many sacred associations have connected themselves with the name of the Comforter, that it would seem something like an act of sacrilege to change it." This thought may have prompted the use of Helper by some, as being a word of warmer connotation. It might be urged, however, that if the church merited and felt the hostility of the world more today, the word advocate might be equally attractive. Lightfoot says (p.62): "The word Comforter does indeed express a true office of the Holy Spirit, as our most heartfelt experiences will tell us . . . but the function of the Paraclete, our Advocate, is even more important, because wider and deeper than this."
3. This also has the advantage of conforming to the usage in I John where Jesus is the Advocate and thus adding strength to the words "another Advocate" in John 14:16. See Lightfoot, p.62 and Stevens, p.191.

"the question whether the Spirit in John designates an impersonal principle or a distinct personality."<sup>1</sup> The problem is much larger than the scope of this analysis. Certain points may be mentioned, however, as at least indicative of the writer's thought in the matter. Certain passages expressly distinguish the Holy Spirit from Christ -- namely, 14:16, 26; 15:26; 16:7, 14 and 15. Note the explicit statement:- "It is expedient for you that I go away: for if I go not away, the Paraclete will not come unto you; but if I go, I will send him unto you" (16:7). The use of masculine pronouns is extremely significant because in Greek Spirit (πνεῦμα) is grammatically neuter. In the passages cited above the neuter is used only in three instances (14:17, 26; 15:26) where relative pronouns have πνεῦμα as an immediate antecedent. But as soon as grammatically possible, John uses the masculine pronoun, for example:- "the Holy Spirit which (ὃ) the Father will send in my name, he (ἐκεῖνος) shall teach you all things" (14:26). Stevens concludes:-

"It thus appears that John, when not prevented from so doing by the grammatical gender of πνεῦμα, uniformly designates the Spirit by masculine pronouns implying personality."<sup>2</sup>

Moreover, the activities of the Spirit are personal and take place with regard to or within persons. Personality

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1. Stevens, p.193.
2. Ibid., p.196.



is the sphere within which the Spirit operates. The Spirit speaks, teaches, proclaims, guides, reminds, glorifies, testifies, convicts, abides with, etc. Even those who argue against the distinct personality of the Holy Spirit admit that the exegetical evidence shows that John believed it. Their rejection of the doctrine is based on a priori assumptions designed to explain scriptural misconceptions. Since an exegetical study has for its purpose understanding the mind of the writer, it is not necessary to follow Reuss and Scott in their speculative theories.<sup>1</sup> It is needful here to recognize only that John

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1. The view of Reuss has been taken from Stevens' refutation of it, pp.197,203. Scott, pp.320-352, shows great skill in determining and rephrasing John's meaning but frequently expands into theories which fail to do justice to the ~~psychological~~ <sup>psychological</sup> evidence that the Fourth Gospel in many instances provides more exact first hand information than the Synoptics. He says: "Not a few of the expositors of the Gospel, both in early and recent times, have discovered the very core of its teaching in these prophecies of the future activity of the Spirit. It may, indeed, be granted that no other Johannine doctrine has exercised a profounder influence on the whole course of theological development; but it does not follow that John himself recognized the full significance of his conception. So far from being central to the main thought of the Gospel, it serves to obscure its main intention. All that is essential in the doctrine of the Spirit has already been expressed under other categories. If the passages in question were altogether omitted, the general thought would only gain in clearness and simplicity, although certain isolated ideas, which have proved infinitely fruitful, would disappear." (p.320) Scott apparently means that if omitted, there would be less that he cannot accept and must therefore explain away.

presents a Person proceeding from the Father in the name of Christ to continue the work of Christ. This work is within and by the means of the disciples. The Advocate also acts on the κόσμος.

## 2. Κόσμος.

### a. Derivation and Early Usage

The primary meaning is order, an apt or harmonious arrangement. κατὰ κόσμον meant in order. In the Iliad (8.179) Homer used the phrase οὐ κατὰ κόσμον to mean shamefully. Resultant meanings in classical Greek are 1) good, order, decency, discipline; 2) ornament,<sup>1</sup> decoration, dress; 3) ruler, regulator; 4) the world or universe from its perfect order as opposed to chaos. In Alexandrian Greek, it was used to mean the known world.

### b. The New Testament Usage

In the New Testament, the usage is limited to some aspect of the world. A wide variety of meanings are found. It is not necessary to cover these in detail, but Johannine examples can be noted with particular benefit to this study. Thayer gives these classifications:- 1) The world, the Universe: Jn. 21:25, "And there are also many other things which Jesus did, the which if

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1. In the LXX, it is used of the arrangement of the stars as the ornament of the heavens, Gen. 2:1; Deut. 4:19; Is. 24:21.

they should be written every one, I suppose that even the world itself would not contain the books that should be written." Jn. 17:5;-"Father glorify thou me with thine own self with the glory which I had with thee before the world was." (also Jn. 17:24). 2) The earth, the circle of the earth:- Jn. 11:9, "If a man walk in the day, he stumbleth not, because he seeth the light of this world." (Also Jn. 12:5). 3) The inhabitants of the earth, the human race, men:- Jn. 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." (Also Jn. 1:10, 29; 3:17, 19; 6:33, 51; 8:26; 12:47; 13:1; 14:31; 16:28; 17:6, 21, 23). Compare Jn. 17:21, "for the joy that a man is born into the world." (Other variations are Jn. 1:9; 4:42; 6:14; 7:4; 8:12; 9:5, 39; 11:27; 12:19, 46; 14:19, 22; 16:33; 17:11, 12, 13; 18:20, 37.) 4) The ungodly multitude; the whole mass of men alienated from God, and therefore hostile to the cause of Christ:- Jn. 15:18, "If the world hated you, ye know that it hath hated me before it hated you. (19) If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you." (Also Jn. 7:7; 14:17, 27; 16:8, 20, 33; 17:9, 14f, 25; and other variations Jn. 8:23; 15:19; 17:14, 16.) Compare Jn. 12:31,

"Now is the judgment of this world: now shall the prince of this world be cast out." (So also in Jn. 14:30 and 16:11). 5) Worldly affairs, things earthly, goods, riches, desires, etc.:— Jn. 18:36, "My kingdom is not of this world, (i.e., of earthly origin and nature): if my kingdom were of this world, then would my servants fight." Jn. 16:33, "In the world ye have tribulation: but be of good cheer; I have overcome the world" (i.e., obstacles to God's cause). 6) Any aggregate or general collection of particulars of any sort. This usage is found only in James 3:6 in the New Testament, "the sum (world) of all iniquities."

John uses the word κόσμος more than any other New Testament writer. It occurs in Matthew nine times, Mark three times, Luke three times, John seventy-six times, Romans nine times, I Cor. twenty-one times, and I John twenty-three times. The other books have five instances or less. It is evident from the groupings above that the world usually means the world of men and often the world of ungodly men who are hostile to Christ and "not of God." Westcott says, "The fundamental idea of κόσμος in St. John is that of the sum of created being which belongs to the sphere of human life as an ordered whole, considered apart from God."<sup>1</sup>

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1. Westcott: John, p.31.

c. The Usage in John 16:8, 11.

It is evident from the emphasis of Jesus in Chapter 15 that he is talking not about the world apart from God but the world separated from God,<sup>1</sup> the world that hates him and will continue to hate his disciples. It is, however, to this world that he sends his followers as witnesses (15:27). Jesus is preparing them for their task. John deals more at length with Jesus' teaching of his disciples than do the Synoptic writers. Therefore it is no wonder that this word occurs so often as Jesus forewarns and forearms them against the world. It is the reason why they need the Advocate, the Helper. It is clear that in verse 8 the meaning is the world of hostile unbelievers. In verse 11, "The prince of this world hath been judged", the reference is to the father of liars mentioned in John 8:44. This world of the ungodly has a prince whose judgment will be a sign to them of the vindication of Christ, for the world he rules is transitory and opposed to the eternal world ruled by the Prince of Peace.

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1. Westcott, p.31: "Thus 'the world' comes to represent humanity in its present state, alienated from its Maker, and so far determining the character of the whole order to which man belongs. . . . The coming of Christ into the world was necessarily a judgment. . . . Thus the whole has become divided. Part attaches itself to God in answer to His call: part still stands aloof from Him. In contrast with the former the latter is called the world . . . hostile to believers."

### 3. Ἀμαρτία.

This word has already been treated in chapter three in the analysis of John 8:46:- "Which of you convicteth me of Sin?" It was noted that uniformly throughout the New Testament it means a moral offense, sin, a violation of the divine law. In John 3:20, it was noted that rejection of the light automatically makes the sinner hide his worthless deeds in darkness, because, being convicted, he knows the light will expose him. In John 8:9, the Pharisees were shamed in the presence of Christ by a sense of their own sins. In John 3:46, Jesus had no sense of sin but had just told the Pharisees they were slaves to sin and because of their unbelief would die in their sins.

"The want of belief in Christ when He is made known, lies at the root of all sin, and reveals its nature. Sin is essentially the selfishness which sets itself up apart from, and so against God. . . . To believe in (Christ) is to adopt the principle of self-surrender to God. Not to believe in Him, is to cleave to legal views of duty and service which involve a complete misunderstanding of the essence of sin."<sup>1</sup>

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1. Westcott, p.229. Godet, pp.309,310, says that κόσμος is here the Jewish world, which was in error respecting sin, seeking to find it only in the shameful excesses of tax-gatherers and the gross infractions of the Levitical law . . . The Spirit will reveal to it its own state of sin by means of a crime of which it does not dream, unbelief towards its Messiah, the messenger of God." It is true Jesus, a Jew, was teaching Jews to be free from bondage to the law and, by setting himself up as the fulfillment of the law, was incurring the violent hostility of the religious leaders of the Jews. But it is certainly wrong, in order to emphasize this tremendously significant clash, to make the world equivalent to the hostile Jews. Although at the time the disciples were probably provincial in their thinking, Jesus was not; nor were the Gospel writers at the time of writing.

As John views unbelief it is not only failure to become completely dependent on God but it specifically involves also (as was noted in discussing chapter 8) failure to accept Christ as Messiah and as identical with the I AM of Hebrew Scripture. Identification with Christ by believing into him as he is and claims to be is part and parcel of receiving life in him. Therefore, their rejection of his claims meant they would die in their sins. John 16:9 clearly emphasizes this:- "Of sin, because they believe not on (into) me."

#### 4. ΔΙΚΑΙΟΣΥΝΗ

##### a. Derivation and Early Usage

The root is ΔΙΚ from which comes the Latin, dico, indico, condicio, and the Greek ΔΙΚΗ (right). Originally ΔΙΚΗ meant custom, usage, which determined the right. From this word comes ΔΙΚΑΙΟΣ, an adjective describing those who observed customs or the rules of right; i.e., the righteous. It also meant well-balanced, lawful, just, real, genuine. Thus ΔΙΚΑΙΟΣΥΝΗ meant the character of the ΔΙΚΑΙΟΣ, righteousness, justice and had this usage in Classical Greek.<sup>1</sup>

##### b. New Testament Usage

This word in the New Testament is found

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1. Liddell and Scott.

mainly in the writings of Paul. It is used about thirty-four times in Romans alone. While in general it means integrity, virtue, purity of life, uprightness, correctness in thinking, feeling, and acting, in Paul's usage it has a peculiar meaning applicable to those Jews and Judaizing Christians who set special store by the Mosaic law. They stressed earning salvation by observance of the law and thus gaining favor with God. They tried to force Gentile Christians into this mold.. Paul proclaimed salvation by faith in the gift of Christ, which faith is reckoned to the man as righteousness. Thayer says this  $\delta\iota\kappaαιοσύνη$  denotes "the state acceptable to God which becomes a sinner's possession through that faith by which he embraces the grace of God offered him in the expiatory death of Jesus Christ."

c. Usage in John 16:8, 10

Though the Pauline usage is dominant in the New Testament, it is not appropriate to the two instances where it is used in John, both of which occur in the passage under consideration. Here it means according to Thayer, perfect moral purity, integrity, sinlessness. This is certainly in keeping with Jesus' claim for himself in 8:46. But John's usage and Paul's are not unrelated for this righteousness of Christ forms the backbone of Paul's thesis. Compare Phil. 3:9:-



"And he found in him (Christ), not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith."

It is the righteousness of Christ which makes faith in him justified and which is wholly acceptable to God. The issue in John is not how is the sinner reconciled to God but how is Christ's righteousness to be evidenced to those who reject him. He was crucified as a criminal; how then can he be righteous? Jesus says the proof will be in that "I go to the Father and ye behold me no more." His Ascension is to be a demonstration. The final words seem to imply that the continued activity of the other Paraclete whom he will send will prove Jesus' presence with the Father and "consequently his perfect righteousness" (Acts 2:24, 27).<sup>1</sup>

## 5. Κρίσις

### a. Derivation and Early Usage

There is some doubt as to the root of this word. It comes from κρίνω, to separate, to pick out.

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1. Godet, p.310: Godet continues to identify the world with the Jewish world but otherwise presents strong reasons for not accepting the views of Augustine, Melancthon, Calvin, Luther, and others that the righteousness is "the justification which the believer finds in Christ."

Rejection of the Pauline usage and stress on vindication of the righteousness of Christ does not exclude J. Ritchie Smith's view (p.178) that the Spirit will declare the true nature of righteousness by manifesting that of Christ.

Liddell and Scott favor the root **KRI** but recognize **ΣKAP** as possible, evidently largely because of a Lithuanian word skir-iu equivalent to the Latin separo or eligo. The meaning to pick out, to choose led to the following resultant meanings in Classical Greek:- to decide disputes or a contest, to judge, to estimate, to determine to do a thing, to bring to trial, to accuse, to pass sentence upon, to condemn. The noun κρίσις had corresponding meanings:- a separating, a decision, a judgment, a choice. In this legal sense it meant a trial or the result of a trial, condemnation. It also had a remoter meaning, the event or issue of a situation, or the crisis in a disease.

b. New Testament Usage

This word is found mainly in Matthew where it occurs twelve times and John where it occurs eleven times. Paul hardly uses it at all. It occurs four times in Luke, II Peter, and Revelation and fewer times or not at all in the other books of the New Testament. It is concentrated in Matthew 12 and John 5 occurring in each chapter five times. It means quite uniformly some form of judgment.<sup>1</sup> In a universal sense it is found in

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1. Thayer says that in Matt. 5:21, it means a special tribunal of seven men as distinguished from the Sanhedrin. "Ye have heard that it was said of old time, thou shalt not kill; and whosoever shall kill shall be in danger of the judgment (the college of judges)." In a few passages it seems to have the sense of right, justice. Compare Matt. 23:23, "and have left undone the weightier matters of the law, justice, and mercy, and faith." See also Matt. 12:18, 20.

John 8:16:- "Yea and if I judge my judgment is true; for I am not alone, but I and the Father that sent me." Compare also, John 7:24:- "Judge not according to appearance but judge righteous judgment." It is used in a forensic sense of the judgment of God or of Jesus as in II Thes. 1:5:- "The righteous judgment of God." It refers to the last judgment in Heb. 9:27; Matt. 11:22, 24; etc. The usage in Jude 15 was noted in connection with ἐλέγχω, "to execute judgment upon all and to convict all the ungodly." It has the force of specific condemnation in Hebrews 10:26, 27:- "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgment." (Compare also Heb. 10:27; Rev. 18:10; Jas. 5:12; Mk. 3:29.)

c. Usage in John 16:8, 11.

John's usage of κρίσις in certain passages is closely linked together. According to Thayer, it denotes:- 1) "that judgment which Christ occasioned, in that wicked men rejected the salvation he offered, and so of their own accord brought upon themselves misery and punishment." This has been noted in Chapter Three in the examination of John 3:19 where men are condemned by the entrance of light into the world. In 5:27, the Father gave the Son "authority to execute judgment because he is a

son of man." In 12:31, condemnatory sentence is passed upon this world in that it is convicted of wickedness and its power broken (Thayer), "Now is the judgment of this world: now shall the prince of this world be cast out." The usage in 16:8, 11 is similar to this last, with a change in tense indicating potential victory is already realized "because the prince of this world hath been judged"; i.e., "Christ has rendered the supreme wickedness of Satan evident to all, and put an end to his power to dominate and destroy."<sup>1</sup> Evil carries with it its own destruction; but this is realized imperfectly, if at all, until the light of Christ judges it and reveals it for what it is. Till a man sees Christ (and, too often, even then) he is prone to fight evil with evil until he becomes the evil that he fights.<sup>2</sup> But when he sees that Satan is already judged as opposed to Christ, then he understands that all evil is thereby judged and the judgment becomes a part of his essential grasp of the meaning of life. It becomes not a threatened event only, predicted by pious, excitable people, but an eternal refining process suddenly brought to bear on the whole range of his life to check its quality at every point. When man's existence is measured in terms of an eternal life of fellowship with God made possible

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1. Thayer, article on κρίνω.

2. From a recent sermon of Dr. Harry Emerson Fosdick.

by redeeming love, then anything that opposes this highest and most desirable goal is seen in its true viciousness. The mind refuses to accept the world's rejection of Christ as final. Such a verdict must be reversed. In Jesus' words to his disciples, he is promising an effective action which will bring home to the consciousness of the world the fact that in Christ final sentence of judgment already has been passed on the prince of this world.<sup>1</sup> And what can make that more evident than the continued activity of the Holy Spirit making available to sinful man the redemptive power of Jesus Christ?<sup>2</sup> He thus dem-

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1. Bernard, Vol. I, p.clvii-clx, points out that Jesus always spoke to men in language which they could best understand; and as the disciples were Jews, he spoke to them as a Jew would speak, conveying to them at the same time deeper and more spiritual truths than any of which Jews had dreamed. "He was, in truth, the Messiah of their ancient tradition." But Christ breaks through traditional language, fulfills it, and transcends it. Christ takes unto himself all Jewish concepts of judgment, frees them from Judaistic narrowness and relates them to the eternal righteousness of God. Note the emphasis on the final judgment in 5:29, "they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." In the same chapter, the broader concept is stated:- 5:30, "I can of myself do nothing, as I hear I judge: and my judgment is righteous; because I seek not mine own will, but the will of him that sent me." 5:22, "For neither doth the Father judge any man, but he hath given all judgment (Thayer says, the whole business of judging) unto the Son."
2. Meyer, p.449: The devil "is judged; i.e., actually condemned, by the fact that Christ has accomplished His world-redeeming work, whereby in truth every one who becomes a believer is withdrawn from the sway of the devil, so that his cause in and with the fulfillment of the redemptive work is objectively a lost one."

onstrates in each individual thus redeemed what must eventually be demonstrated in terms of the whole world.

D. The Contribution of the *περί* and *ὅτι*  
to the Structure of the Passage

The major concepts in this passage have been considered. These are held together in a carefully balanced structure by the preposition *περί* and the word *ὅτι* which may have relative or conjunctive force.

1. *περί*

The root meaning of this preposition is around. It is used with the genitive to mean about, concerning, and with the accusative to mean around, about. Dana and Mantey distinguish the two by saying that with the genitive it implies general relationship while with the accusative it implies position around.<sup>1</sup> It is not found with the accusative in John.<sup>2</sup> It points out that concerning which, in reference to which, in relation to which the action of the verb takes place. After the verb convict or convince the English word of is adequate specification of that of which, or about which, or in relation to which the world is to be convicted.<sup>3</sup>

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1. Dana and Mantey, p.109.

2. Abbott, Grammar, p.272.

3. Westcott, p.228: *περί* equals in the matter of.

2. ὅτι.

Dana and Mantey say:- "This conjunction in form is simply the neuter indefinite relative pronoun ὅτι."<sup>1</sup> The problem in this passage is whether it is used as a causal particle meaning because or for<sup>2</sup> or whether the relative force is meant which would make it equivalent to εἰς ἐκεῖνο ὅτι (verse 9 would then be, "so far as they, namely, do not believe on me").<sup>3</sup> There is no way of deciding this question except by sensing the kind of relationship involved as the strength of each idea is weighed. As these ideas have been examined thus far it has seemed that in each of the three specifying statements the force is stronger than a mere explanation of the area of activity or the extent of that activity. In each case, a definite act or occurrence gives causal impetus to the activity of the spirit. The distinction is a fine one because the explanatory words "in that" can be so emphatic that they take on causal strength. This, however, argues for giving ὅτι the meaning because. And

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1. p.252.

2. Westcott, p.229: "The conjunction is not to be taken simply as explanatory (in so far as), but as directly causal: 'because this and this and this is beyond question, the innermost secrets of man's spiritual nature can be and are discovered'. Compare Luke 2:34, 35." Note also Marcus Dods in the Expositors Greek Text, Vol. I, who says ὅτι is explanatory but translates it as causal.

3. Meyer, p.447.

Meyer in commenting on verse 9 uses the causal words because and for in his explanation.

E. The Contribution of ἐλέγχο  
to the Meaning of the Passage

The meaning of ἐλέγχο in John 16:8 has largely been covered already. For when full study has been made of the meaning of a word and then full study of the major ideas of a passage in which that word is significantly used, the two should fit together as if they belonged to each other. Such is the case here. So adequate is this verb to express that phase of the activity of the Holy Spirit depicted here that the substantive form of the verb might well be used to describe the Paraclete. Ἐλεγχος the Prosecutor, the Convictor, the Advocate, gathers up in one word meanings impossible to cover so adequately by any other single word.<sup>1</sup> Certainly no English word is available which does it justice either as a verb or as a noun.

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1. Abbott, Grammar, pp.487,488: "Philo (I.196) regards Joseph as the type of the wandering soul to whom the ideal Man . . . who dwells in our hearts . . . speaks as a Convictor (ἐλεγχος) asking us what we regard as the object of our life." . . . The Convictor is supposed by Philo to put this question to every wandering soul who may answer it wrongly or rightly."



The history of the translation of ἐλέγχει in the various versions and by various commentators is instructive.<sup>1</sup> Chrysostom translates by convict in the sense of condemnation of the world. So also do Theodore of Mopsuesta and Apollinarius. Hare argues that conviction of sin is unto salvation and notes in contrast that man is far readier to convict and condemn than to bless. Augustine gives it the sense of reproving from the Latin arguet. Beza, however, says "arguet id est, convincet". Donne also stresses the double force of arguere. Tholuck and Olshausen mix together notions of convincing and reproving. The Rheims version has argue, Wycliffe has reprove, and Tyndal and Cranmer rebuke. Tauler translates into the German strafen and comments that the Spirit will reprove, declare, explain, rebuke the world in us, and reveal the world in us. Luther also translated by strafen and said the Holy Ghost is to rebuke the world by these his messengers. Hare makes the statement that there was general agreement among translators for reprove but that expositors since the Reformation used convince. The Reformers relate the rebuke of the Holy Spirit to the world of their day. Calvin wrote, Nam verbum ἐλέγχειν pro convincere hic accipitur. Grotius also used convincere.

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1. The material on the versions has been taken from Hare's extensive "Notes" in his second volume, pp.534-543, and from T. H. Bernard, pp.270,271.

Hare objects to Bossuet's il convaincre as a Roman Catholic stress on the outward evidence by which the Spirit was to produce his conviction. He says this is a shallow Romish notion of faith and neglects the element of rebuke. Lampe comments "non coactiva sed convictiva". Ackerman says ἐλέγχω means more than to convince; it is a "breaking down and casting out of the whole power of ungodliness in the life of the world and in the inner life of the conscience." (p.892).

Since Hare's day, the tendency has been toward the use of convict in John 16:8. In English today, "convict is outward, objective; convince is inward, subjective," says J. Ritchie Smith.

"He is convicted who is shown to be in error; he is convinced who owns himself in error. Convict is, therefore, the better rendering here. It points to the nature, while convince would point to the effect of the Spirit's witness. He so presents the truth to men that they ought to believe; whether they do believe the word does not indicate."<sup>1</sup>

But it has been shown that ἐλέγχω is a subjective word even if convict is not. Ἐλέγχω takes the convicting action inside men. It is true they may not believe but in that case they stand condemned, self-convicted.

"The thought of self-conviction has in this Gospel an importance that can hardly be over-estimated."<sup>2</sup> If this

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1. Smith, J. R., p.177.

2. Milligan, p.73.

subjective, penetrating quality in the Greek ἐλέγχο is read into the English word convict it becomes as near as possible to fulfilling the demands of this context. It is idiomatic English to say "convict of sin" but meaningless to say "convict of righteousness." The Greek περί must be reflected in English so as to avoid this difficulty. Moffatt uses two words for ἐλέγχο and translates convict of sin and convince of righteousness. It is better, if possible, to understand the full force of ἐλέγχο as applied to all three areas. The Spirit is to convict the world in relation to sin, in relation to righteousness, and in relation to judgment. The Spirit convicts of root sin, not symptoms, in all these areas. This kind of activity is beyond the power of any earthly, human being. It is properly the function of Divinity. Therefore, here at least, even though here only, the subject of ἐλέγχο must be the Holy Spirit.

#### F. A Paraphrase of John 16:7-11

It is well to crystallize some of the results of this study by attempting a paraphrase of the passage. This will be preceded by a concise literal rendering of the Greek so as to try to catch in English something of the Greek idiom.

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#### 1. Literal Translation

But I the truth speak to you, it is expedient for you that I go away. For if I do not go away, the Advocate will by no means come to you; but if I go, I will send him to you. And having come that one will convict the world in respect of sin and in respect of righteousness and in respect of judgment: of sin, because they do not believe into me; of righteousness, because to the Father I go away and no longer ye behold me; of judgment, because the ruler of this world is judged.

## 2. A Paraphrase

In spite of your short-sighted sorrow, I continue to speak the truth you must come to understand -- it is for your ultimate good that I go away from you. For if I do not take from you the leadership of my physical presence, my Advocate and yours cannot come to you in the power of my name sent by God to become an inner Presence in your lives guiding you into all truth. But if I go to the Father, I assure you I will send him to you as I promised and when he is come, he will be an active inner Prosecutor, testing all men at the <sup>absolute</sup> bar of truth, and will convict a hostile, self-righteous world in relation to its essential sin, in relation to the true nature of the righteousness it rejected when it refused to grant the claims of the Righteous One to be Messiah and God Incarnate, and in relation to the inevitability of

judgment in terms of eternal moral issues once the light of Christ has made these plainly manifest:<sup>1</sup> the world will be conscience-stricken with its sin because it will see its unbelief in him as sin and the root of sin; it will

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1. For comparative purposes, note these well-worded paraphrases by Godet and Scott. A portion of Scott's was used above.

Godet, p.311: "Thus by the testimony of the Spirit the world, righteous in its own eyes, will be declared sinful; the condemned malefactor will be proved righteous; and the true author of this crime will receive his irrevocable sentence: such are the three ideas contained in this passage, whose powerful originality it is impossible not to recognize. It does not differ except as to form from 12:31, 32; the three actors mentioned -- the world, Satan and Jesus -- are the same, as well as the parts which are attributed to them. Our passage only adds this idea: that is the Holy Spirit who will reveal to men the true nature of the invisible drama consummated on the cross."

Scott, p.336: "The thought appears to be that through the spirit sent by Him the claim of Christ will be triumphantly vindicated, so that the world will realise its sin in not believing on Him; will acknowledge His righteousness, established beyond all doubt by His return to the Father; will know itself judged when He manifestly overcomes the powers of sin and darkness. Thus interpreted, the passage ceases to stand in contradiction to the other sayings in which the Spirit is described as the peculiar possession of the community of believers."

Bernard, T. H., p.271: "The Spirit will convict the world of false ideas and grave mistakes concerning sin, righteousness, and judgment."

"acknowledge his righteousness (because) established beyond doubt by his return to the Father" and by the demonstration of the Spirit in his name in those who see Jesus no longer in the flesh; and it will know itself judged because of every evidence in victorious lives that the source of evil and enmity to Christ already stands judged and therefore the ruler of a lost cause.

Thus the world will be an active ferment of moral issues constantly stirred by the effervescent power of the Spirit. Repentance will lead to redemption and new life in Christ. Rejection will lead to self-condemnation and darkness without light.

#### G. Summary and Evaluation

The road charted at the beginning of this study has been followed to its logical conclusion. The synonyms ἐπιτιμάω and ἐλέγχω were found to be superficially similar in certain meanings but basically different in connotation and usage. The first was objective and limited in meaning. The second was subjective, complex, and super-sensitive to contextual coloring. Its New Testament usage made of it a word so much devoted to depicting the elemental issues of the soul that when ascribed to the work of the Holy Spirit, it was found to breathe with the essential Personality of its Subject. Ἐλέγχω describes

that activity of the Holy Spirit which so clearly presents all the evidence correctly that the true nature of man is exposed and the man shamed into self-conviction. Ἐλέγχω probes unsparingly but with a view to healing. It persuades and prompts to repentance; for the Holy Spirit is sent in the name of him who came to seek and to save that which is lost.

The direct and indirect values gained from this study have been many. A few may be mentioned.

1. Tools of thought have been sharpened. Many words have gained in content and in clarity of definition.

2. Many passages of Scripture have been viewed in new relationships and have been examined with sufficient care to release new meaning.

3. The Septuagint has stood out as a fruitful field for study.

4. The Commentators have gained from the writer new respect for their amazing labors though sometimes less for their opinions.

5. The major research value of this paper lies in the fact that it represents a complete study of the usage of ἐπιτιμᾶω and ἔλέγχω in the Septuagint and in the New Testament. Aside from the points mentioned above, it may be observed that:

a. Deity can never rightly be the object of ἔλέγχω.

b. Ἐλίσχω appears always to carry with it inner recognition of the truth of the charge.

c. It carries with it a sense of shame.

d. Its purpose is corrective and redemptive rather than condemnatory for it springs from the love of God and only the Source of evil is already judged with finality.

e. In Philo, its usage is allegorical and imaginative; in John its usage is radically spiritual and always in a context where it crosses swords with the realities of life.

6. This study has incidentally made more vivid to the writer the astounding claims of Christ, their dramatic impact on the crowds in Jerusalem, and the basic reasons why they were rejected.

7. It has value as an introduction to the Johannine writings.

8. It has also provided an introduction to greater understanding of the Person and Work of the Holy Spirit. It should be observed in this connection that:

a. The Spirit is a distinct Divine Personality operating on and within human personality.

b. The Spirit continues the work of Christ in the name of Christ.

c. The Spirit proceeds from the Father.



d. The Spirit is sent to the disciples and through them to the world.

e. To the extent we are sinning, the Spirit convicts us; to the extent we are believing, he convicts others through us.

9. Many homiletic values are inherent in the study that has been made. Archdeacon Hare's five lengthy sermons on this passage are heavy for the present day but are truly amazing for their spiritual insight.

Although in one sense this analysis has been completed, in many ways the road stretches on to further study and new life. It remains then only to take a brief forward look by way of general conclusion.

## GENERAL CONCLUSION

"As he who looks intent,  
And striving with searching ken how he may see  
The sun in his eclipse, and through desire  
Of seeing loseth power of sight; so I  
Peer'd on that last resplendence."

(Dante's Paradise, Cary's translation)

## GENERAL CONCLUSION

The field chosen for this study has been necessarily limited. The purpose has been to provide an exegetical basis for further study of the Holy Spirit in other fields; namely, Biblical Theology, Systematic Theology, and History. The Johannine concept of the Holy Spirit has been treated only incidentally because full analysis would involve many other passages. Theories and controversial aspects of the doctrine of the Holy Spirit have been avoided as much as possible. Although exact thinking, however difficult, is desirable, complete intellectual grasp of this doctrine is neither possible nor necessary. Thank God man does not need to understand what electricity is before he starts making use of its heat, light, and power and thus transforming his life in marvelous ways. Although no attempt has been made to define the Holy Spirit, every effort has been made to determine the fullest possible sense of a verb (ἐλέγχω) which describes His activity in a significant phase of His work, so that His transforming power may become more available to us. Men of science and industry by their faith and vision and energy have performed wonders. But somehow there has not been equivalent or adequate progress

in the realm of the spirit. Human nature remains an unsolved hazard. Sin operates as an active deterrent to any permanent progress. It makes itself evident in two ways. It weakens men who are unable to adjust to the new scope and tempo of life. Degeneracy, criminality, and immorality increase to weaken the fibre of the social fabric. It also equips men who are strong with the power to dominate, terrorize, and destroy. So much power has been released in the world that control of that power has become the crucial issue of modern life -- political, economic, and religious. No control is chaos, man control is tyranny, self-control is humanism, God control is freedom. Something will dictate the course of events. The message of Scripture can be phrased in many ways; but if it says nothing else, it proclaims that Sin can be conquered by the power of Jesus Christ and that God can control the far-flung destiny of man by the dictatorship of the Holy Spirit. The all-sufficiency of the will of God cannot be questioned. "Thy will be done" is an adventure of faith not a wail of resignation. And the versatility of God in working out through all kinds of men his purposes must be more fully appreciated.

When the results of this study are viewed in the light of these larger thoughts, it is possible to grasp the significance of the presence of the Holy Spirit

in the world. He is an active agent of God's purpose operating on a world-wide basis. His efforts are directed against Sin, to spot it wherever found and reveal its true nature in the light of the righteousness of Jesus Christ and the certainty of the final judgment. And He can be relied on to function within the heart of each man and woman to convict and convince, to shame and to expose, to chasten and correct, to reprove and condemn, as the need may be. For the Holy Spirit is a perfect diagnostician and adapts his message to the needs of each individual. Herein lies the message of this passage (Jn. 16:8) for the Christian. As he witnesses to Christ and lives the ministry of reconciliation, he has a Helper who does the actual work of changing human nature. He must learn to count on the operation of the Holy Spirit and give him opportunity to work. He must expect and utilize the convincing activity of the Spirit of God. And he will probably find the Spirit searching his own soul and filling him with a sense of unutterable humility even while God uses him.

The other teachings and truths concerning the Person and the Work of the Holy Spirit cannot help but crowd in on this limited analysis.

We are in the presence here of eternal purposes so comprehensive that the mind staggers far in the rear of even those glimpses of truth vouchsafed to a sanctified

imagination. It is best to be humbly grateful that the revelation is adequate to our present needs and is intensely practical. The theories that have been framed to resolve the mysteries of eternity "serve only to render darkness visible. A complete theodicy is beyond our power, and there is large room for the exercise of faith."

"Speculation is lost in endless contradictions;"<sup>1</sup> faith and obedience lead to boundless satisfactions. Somehow we are in a finite process with an infinite purpose. In the economy of God there can be no waste. It must be that the goal of the high calling of God in Christ Jesus is of such value that it is worth the risk of all the sin and suffering, futility and anguish of this earth-bound process. We have not been left orphans: through it all we have a Prosecutor to convict us of things as they really are, a Helper to lay His strength beside our weakness, a Spirit of Truth to lead us in unerring ways, and an Advocate to plead our cause incessantly before the throne of grace.

"Romans 8:18: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward . . .

26: ". . . the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered;

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1. Smith, J. R., p.188.

Romans 8:27: "and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

28: "And we know that <sup>to</sup> them that love God all things work together for good, even to them that are called according to his purpose . . .

33: "Who shall lay anything to the charge of God's elect? It is God that justifieth:

34: "who is he that condemneth? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us."

With such spiritual resources available, it behooves the Christian Church to stretch its vision, increase its faith, and move toward greater utilization of the power which God has made available. New leadership is needed. Back in 1891, a Scotch Minister, Dr. Paton J. Gloag of Galeshiels, with amazing perspective wrote a forecast of the age of the Spirit.

"In the present unsettled state of theological views we require a great theologian to arise to give a full view of Gospel truth and to grasp it in its entirety, embracing all the three phases of Christianity, and promulgating a theology more rational than that of Romanism, more human than that of Calvinism, and more divine than that of Arminianism; one who, like Luther, will embody in his person the spirit of the age, and, like him, bring forth some regenerating truth from the obscurity in which it has lain buried for ages, wield that truth by the overpowering force of eloquence combined with the mighty and irresistible rushing wind of the Spirit. We may be fast approaching the age of the Spirit, when religion will be not only understood but felt, when men will be rescued from infidelity, agnosticism, and materialism by a living faith -- a faith which says, 'I believe, because I see and know.' We greatly need this spiritual influence in a world of doubt, scepticism, and materialism on the one



hand, and of luxury, mamon-worship, and indifference on the other, when a new Pentecostal age will dawn upon the world, and when Christianity will prove its divine origin by its supernatural effects on the human race." (p.429)

But what the world needs today is no waiting for the rise of another Luther but individual commitments on a colossal scale through the witnessing of many Luthers throughout the world relying on the ever-present convicting power of the Holy Spirit.

"You will receive power  
when the Holy Spirit comes upon you,  
and you will be my witness . . . un-  
to the ends of the earth."

(Acts 1:8)

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"Here are large subjects and pregnant principles of thought described in brief expression. That makes exposition difficult -- a difficulty (so I have found) rather augmented than relieved by study of numerous commentaries and disquisitions."

("The Central Teaching of Jesus Christ", p.270.)

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