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THE CONTRIBUTION OF THE AORIST AND PERFECT TENSES
TOWARD AN UNDERSTANDING OF THE
DOCTRINE OF THE INCARNATION IN THE JOHANNINE WRITINGS

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TO REV. HOWARD TILLMAN KUIST, PH. D.,

under whose inspiring instruction and help
this study was accomplished.

THIS THESIS
is gratefully dedicated.

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CHAPTER I
INTRODUCTION

THE CONTRIBUTION OF THE AORIST AND PERFECT TENSES
TOWARD AN UNDERSTANDING OF THE
DOCTRINE OF THE INCARNATION IN THE JOHANNINE WRITINGS

CHAPTER I
INTRODUCTION

A. The Subject Stated.

To the student of the New Testament, the Johannine writings have ever been one of the leading and most helpful sources in the endeavor to understand and express that great and cardinal doctrine of the Christian faith, the doctrine of the Incarnation. The student who studies these documents in the original Greek will observe the frequency with which two tenses occur in connection with those passages which are related to this great doctrine. The author of these writings apparently has employed these tenses to express certain aspects of the Incarnation of Christ for they are to be found in not a few significant passages which treat of Christ's Coming in the flesh. For instance, in John 3:17, he used the aorist, ἦλθεν to express the Mission of Christ, and in verse 19, he used the perfect, ἐλήλυθεν, to express the Coming of Christ into the world. It is surely not without reason that St. John has chosen these tenses at such important points in his discourses.

The subject, therefore, of this investigation is the contribution of the aorist and perfect tenses toward an understanding of the doctrine of the Incarnation in the Johannine writings.¹

To the students of Greek Grammar, it is a matter of common knowledge that the aorist and perfect tenses perform special functions in the expression of an action or a state. When their true force is understood in its full grammatical significance, an entrance shall have been made into a fruitful field of study.

B. The Aim of This Study.

The aim of the present study as already suggested is to investigate how the aorist and perfect tenses contribute toward a clearer understanding of the doctrine of the Incarnation in the Johannine writings.

C. The Method of Procedure.

The method of procedure followed has been to make an investigation of the aorist and perfect tenses

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1. It is recognized that the Johannine authorship of these writings is not universally accepted. However, since the question of authorship does not directly affect the issues of this study, the Johannine origin of the Fourth Gospel and the Epistles has been assumed.

in the Greek language. This includes a number of illustrations from passages of the New Testament in which the particular tenses are found which show their true force and kind of action. The attempt has been made to clarify the meaning of both tenses, by a study of their use in the First Century Papyri.

Secondly, we have examined the Johannine phraseology in which the Mission of Christ is expressed, noting especially such verbs as *πέμπω* and *ἀποστέλλω*. These have been traced in their respective derivations, and in their usage in the Fourth Gospel and the First Epistle of John. The particular tenses in which this phraseology is expressed have constantly been a chief point of study. We then have shown how the Mission of Christ in its different aspects is expressed in these synonyms.

Finally, we have focused our findings on the passage in the First Epistle of John, chapter four, verses nine and ten. There are a number of exegetical problems in this passage relating to the Mission of Christ. We have considered the problem of (a) *ἐν τούτῳ*, (b) the problem of tenses, (c) *ἴλασμένον*, (d) the problem of *ὅτι*, (e) the relationship of the two expressions of *ἐφανερώθη* and *ἀπέσταλκεν*, and (f) the relationship of the two expressions of *ἵνα ἴσῳμεν δι' αὐτοῦ* and *περὶ τῶν ἁμαρτιῶν ἡμῶν*.

As the third part of the dissertation, we have examined the Johannine phraseology in which the Coming of Christ is expressed. This involves the study of the words *ἔρχομαι* and *ἐξέρχομαι*, and their derivations with a view to clarifying this conception of the Incarnation in the Johannine writings. In this part we also consider the function, meaning and force of the present tense of the Greek for its peculiar reference to specific aspects of the Coming of Christ. For the further study of the idea of the Coming of Christ in the Johannine writings, we have undertaken to study a passage in the Fourth Gospel 16:27 and 28. We have found many passages in the Fourth Gospel which help us in the purpose of this study, but we have chosen this passage as an illustration of the way in which this point of special interest is developed. We have treated a number of major exegetical problems in this passage which are essentially related to the Coming of Christ. The problems will be taken in the following order: (a) The significance of the phrase *αὐτός γὰρ ὁ Πατήρ φιλεῖ ὑμᾶς*, (b) *παρὰ τοῦ Θεοῦ ἐξῆλθον* (c) *ἐξῆλθον ἐκ τοῦ Πατρὸς*, (d) The problem of the tenses - perfect and aorist.

Having come to the end of this discussion we are now in a position to recognize two major aspects of the Incarnation in the Johannine writings: the Mission

of Christ, and the Coming of Christ. Of course there are some minor aspects of the Incarnation, such as "the Word became flesh", or "the Life was manifested", and pregnant words which are connected with this idea, but our study is limited to these two aspects.

It seems appropriate at this point to acknowledge the excellent outline of Bishop Westcott which appears in his commentary on the Epistles of St. John.² In this he presents and summarizes the doctrine of the Incarnation as found in the Johannine writings. The present writer has been led to undertake a special study of this problem through contact with Bishop Westcott's outline and his other scholarly works on the Johannine literature. Also it is well to say a word here in reference to the use of the Revised Version. It seemed necessary to employ some translation to avoid long quotations of Greek. Consequently, this translation has been used whenever it has seemed advisable.

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2. Westcott, Comm. on the Epistles of St. John. pp. 124-126.

PART ONE

CHAPTER II
THE GRAMMATICAL SIGNIFICANCE OF THE
AORIST AND PERFECT TENSES

CHAPTER II
THE GRAMMATICAL SIGNIFICANCE OF THE
AORIST AND PERFECT TENSES

A. Introduction to the Chapter

For the student of the Greek New Testament, it is an ever increasing conviction that the authors of the various writings were not only expertly familiar but exercised a remarkable care in the actual selection of the tenses to be employed. By this careful use of the tense the character of the action is preserved, designating it as continuous, indefinite, or completed with existing results. The value of this fine discrimination in the use of tense is peculiarly brought out in the aorist and perfect tenses. Sometimes the exactness of meaning is incomplete or even lost, and sometimes the meaning is misunderstood in the English version. Consequently exegetical work is necessary in order to realize the truth in its fullest sense, and often a great wealth of meaning is revealed through the proper understanding of the tenses employed by the original author.

The purpose of this section is to deal particularly with the aorist and perfect tenses, their characteristics, relationships between them, grammatical significance in the New Testament, and special connection

with the essential meaning when used with respect to Christ's Mission.

B. The Aorist Tense

The aorist tense in Greek has its own essential function, which is not always made clear in the English rendering. The translators have employed the simple past or the English perfect, and in a few cases the present, in an effort to reflect the meaning. Prof. Eakin¹ presents evidence to this effect after a careful examination of the Fourth Gospel in the Authorized Version, and Revised Version, Weymouth, and Moffatt translations, and he gives a tabulation of the results. The Greek text used by Prof. Eakin was Nestle's, and all the indicative aorists in the Fourth Gospel were taken into account, excepting some half dozen used in unfulfilled conditions. Below, we give his chart of the English tenses with which the aorist has been translated.

	A. V.	R. V.	Weymouth	Moffatt
Past	651	734	573	578
Perfect	100	37	94	108
Present	21	10	17	11
Pluperfect	19	16	40	40
Circumlocution	9	3	76	63
Total	800	800	800	800

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1. The Expositors, May and June, 1915. The article "The Greek Aorist" by Frank Eakin.

This examination shows that a large majority of the aorists are rendered by the simple past in all the versions consulted. Again, Prof. Eakin affirms "The English past cannot be regarded as a uniform or universal translation for the Greek aorist indicative. Omitting the cases where they are translated freely by a circumlocution, Weymouth renders the aorist by an English tense other than the simple past in twenty-one per cent of the examples noted, Moffatt in twenty-two per cent, A. V. in eighteen per cent, and R. V. in eight per cent. As we intimated at the outset, the renderings of the different versions vary from each other to such an extent as to show that the proper English rendering of the aorist is in many cases a matter of dispute."

Employing the principle that the simple past was an adequate translation for the Greek aorist, the Revisers translated it so whenever possible. But the Greek aorist cannot be rendered as simply expressing past action without future limitation or consideration. For it has peculiar characteristics which cannot be rendered in English preserving the entire force. What, then, are the characteristics of the Greek aorist tense, and what is its function?

Prof. Burton² gives a statement, "the constant

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2. Burton, E.D., Syntax of the Moods and Tenses in New Testament Greek. pp. 16-17.

characteristic of the aorist tense in all of its moods, including the participle, is that it represents the action denoted by it indefinitely; that is, simply as an event, neither on the one hand picturing it in progress, nor on the other affirming the existence of its result. The name 'indefinite' as thus understood is therefore applicable to the tense in all of its uses." Consequently, he gives three functions of the tense from the point of view of action, equally distinguished in all its moods.

"First, it may be used to describe an action or event in its entirety. This use of the tense, since it is by far the most frequent, may be called by pre-eminence the Indefinite Aorist. In the Indefinite it may be called the Historical Aorist. The Aorist of any verb may be used in this sense; thus *εἶπεν* , to say; *διακονῆσαι* to serve.

"Secondly, it may be used to denote the inception of a state. The Aorist thus used may be called the Inceptive Aorist. It belongs to verbs which in the Present and Imperfect denote the continuance of a state; thus *σιγᾶν* , to be silent; *σιγῆσαι* , to become silent.

"Thirdly, it may be used to denote the success of an effort. The Aorist thus used may be called the Resultative Aorist. It belongs to verbs which in the Present and Imperfect denote effort or attempt; thus *κωλύειν* , to hinder, obstruct; *κωλύσαι* , to prevent."

Moulton's definition of the function of the aorist is very clear to me. He used a new coined term which is to represent the German PUNKTUELL, and "the aorist has a 'punctiliar' action, that is, it regards action as a point; it represents the point of entrance (Ingressive, as βαλεῖν 'let fly', βασιλεῦσαι 'come to the throne'), or that of completion (Effective, as βαλεῖν 'hit'), or it looks at a whole action simply as having occurred, without distinguishing any steps in its progress (Constative, as βασιλεῦσαι 'reign')." ³ In the definitions of Moulton and Burton similar functions are stated. Burton has indefinite aorist or historical aorist, inceptive aorist and the resultative aorist. And Moulton has Ingressive, the point of entrance, Effective that of completion and constative that of progressive. This is about the same idea that Nunn ⁴ has stated; A momentary action, a continued act, and a series of similar acts. There are three more shades of meaning which Burton catalogues under aoristic functions. These are the "Gnomic aorist, the Epistolary aorist, and the Dramatic aorist." ⁵

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3. Moulton, The Grammar of N. T. Greek Prolegomena, p.109.
4. Nunn, H. P. V., A Short Syntax of N. T. Greek, p. 68.
5. Burton, E.D., Syntax of the Moods and Tenses in N. T. Greek, pp. 68.

In this section the following plan will be pursued, considering the different aspects of this tense in the order suggested by Burton:

1. The Historical Aorist.
2. The Inceptive Aorist.
3. The Gnostic Aorist.
4. The Resultative Aorist.
5. The Epistolary Aorist.
6. The Dramatic Aorist.

1. The Historical Aorist.

The historical aorist is used to express a past event in its simple entirety, completed action in an entire view. It pictures an occurrence with no reference to the progress of the event; it presents an event as a single whole.⁶

a. The illustration from John 2:20, *τεσσαράκοντα καὶ ἕξ ἔτεσιν οἰκοδομηθὲν ὁ ναὸς οὗτος* "This temple was built in forty-six years." This illustration presents the work of years as a single event. The aorist presents to us the building of the temple as a single concept, though it was a work that had extended over a period of forty-six years. And here is another illustration in Acts 28:30. *Ἐνέκεινεν δὲ διέταξεν ὅλην*

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6. Cf. Moulton, J.H., A Grammar of N.T. Greek, Prolegomena. pp. 140-148.

ἐν ἰδίῳ μισθώματι , "and he abode two whole years in his own hired dwelling." This fact is a state, "prolonged in time viewed as constituting a single fact without reference to its progress."⁷

b. The historical aorist may be used to describe a momentary action without reference to its duration. Matt. 8:3

καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ, "and having stretched forth his hand, he touched him." In this case

the historical aorist does not indicate durative action;

it simply refers to a momentary action or state. There

is another illustration in Acts 5:5, in which this point

may be clearly seen: ἐξέψοξεν, "he gave up the ghost."

This may be a constative aorist referring to a momentary action or state.

c. An historical aorist may also be used to express a succession of acts or events. It may set forth a series of similar acts, even though they are viewed as constituting a single event. This definition is given by Miss

Eleanor Purdie, which Dr. Moulton evaluates. Miss Purdie's

"contention is that since Homer the aorist simplex had

been progressively taking the constative colour at the

expense of its earlier punctiliar character; and that

there is a growing tendency to use the compounds, especially

those with διὰ, κατὰ, and σύν, to express what in

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7. Burton, E.D., Syntax of the Moods and Tenses in N.T. Greek. p. 20.

the oldest Greek could be sufficiently indicated by the simplex. To a certain extent the New Testament use agrees with that of Polybius."⁸ Burton⁹ calls attention to the use of the aorist in Matt. 22:28, *πάντες γὰρ ἔσχον αὐτήν* "for they all had her." and also to its use in II Cor. 11:25, *τρίς ἐναυάγησα* , "thrice I suffered shipwreck." In both examples, the aorists present a sequence of events; the latter shows the successive single events of the suffering of the Apostle.

We have seen in the historical aorist or the Constative aorist three functions; 1. that which describes the growth; 2. momentary action; 3. a series of similar events. Thus it affirms the fact simply as past, without regard to the nature of the fact. "The writer may or may not have in mind that the act was single and momentary, or extended, or a series of acts, but the tense does not express or suggest the distinction." As Burton goes on to say, the purpose of this subdivision of the aorist tense into various types "is not to define the force of the tense-form, but to discriminate more precisely the nature of the facts to which it is applied as shown by the context or the circumstances."¹⁰

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- 8. Moulton, J.H., A Grammar of N.T. Greek. p. 115.
- 9. Burton, E.D., Syntax of the Moods and Tenses in N.T. Greek. p. 20.
- 10. Ibid, p. 20.

2. The Ingressive Aorist.

This is called the inceptive aorist by Burton.¹¹

The ingressive aorist represents the point of entrance, as βαλεῖν "let fly" βασιλευσάι "come to the throne".¹²

The aorist commonly expresses the beginning of the condition when the present of the verb denotes a continued state. The following illustrations are suggested by

Burton:¹³ II Cor. 8:9, δι' ὑμῶν ἐπτωχέυσεν πλούσιος ὢν, "though he was rich, for your sake he became poor." πλούσιος states the condition of richness and the use of the aorist in ἐπτωχέυσεν denotes the entrance of poverty. Another instance which shows the force of the ingressive aorist may be cited from Acts 7:60,

καὶ τοῦτο εἰπὼν ἐκοιμήθη, "and having said this, he fell asleep." Thus the ingressive aorist denotes the action of entrance into the existing condition.

3. The Resultative Aorist.

The resultative aorist denotes effort or progress in the point of action. It wishes to view an event in its entirety, but to regard it from the viewpoint of

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11. Ibid, p. 20.

12. Moulton, J.H., A Grammar of N.T. Greek, p. 109.

13. Op. cit. 6, p. 21.

its existing results. Moulton's definition of the effective aorist for the most part corresponds to this classification.¹⁴ On comparing the resultative aorist with the durative *ΤΕΛΕΙΝ* "fulfil", "bring to perfection", we find a similar mode of expression. Another illustration of a similar durative verb may be found in II Cor. 12:9, *ἡ γὰρ δύναμις ἐν ἀσθενείᾳ τελεῖται*, "for power is being perfected in weakness". An example is given by Dana and Mantey which will serve to make clear this function of the aorist:¹⁵ Philippians 4:11, *ἐγὼ γὰρ ἔμαθον ἐν οἷς εἰμι αὐτάρκης εἶναι*, "for I have learned, in whatsoever state I am, therein to be content." The aorist tense, *ἔμαθον*, is employed in this passage to represent an event in its entirety, yet with special regard to the existing results of that learning experience. Here is another illustration from Acts 27:43 which Burton gives,¹⁶ *ὁ δὲ ἑκατοῦτάρχης . . . ἐκώλυσε αὐτοὺς τοῦ βουλήματος*, "but the centurion . . . prevented (stayed or kept) them from their purpose,". The aorist *ἐκώλυσε* denotes the resulting action of the centurion. The resultative aorist, therefore, describes an action in its entirety with an emphasis on the result or success of the action.

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14. Cf. Moulton, J.H., Prolegomena, p. 130.

15. Dana and Mantey, A Manual Grammar of the Greek N.T. p. 197.

16. Burton, E.D., Syntax of the Moods and Tenses in N.T. Greek. p. 21.

4. The Gnostic Aorist.

The gnostic aorist is a very rare use of the aorist. It is especially employed to express proverbs, maxims, or a general or universal truth, and the English commonly uses a general present. The force of this gnostic aorist is difficult to distinguish from the resultative aorist. Dana and Mantey suggested¹⁷ that, "sometimes the gnostic aorist is difficult to distinguish from the culminative aorist. For instance, the distinction is rather obscure in Rom. 3:23. It is very plausible to take ἡμαρτον as a gnostic aorist, and construe the passage as meaning, 'as a general rule all sin and so fall short of the glory of God'. This fits exactly into the present of ὑστεροῦνται. But when we consider the larger context, we find that Paul has been discussing the fact of sin as universal in the human race, and would here stress the fact that past experience stands as evidence that all are condemned under the law, and that all, therefore, fall short of the glory of God. This idea emphasizes the reality of a fact which has taken place, hence should be construed as a culminative aorist and best rendered, 'all have sinned'." We find this illustration in I Peter 1:24, ἐξηράνθη ὁ χόρτος καὶ τὸ ἄνθος ἐξέτεσεν, "The grass withereth and the flower falleth." Here the aorists ἐξηράνθη and

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17. Op. Cit. 14. pp. 197-198.

ἔξετεσεν are translated by the English present; that is, what is true of the past is applied to the present as well. There is a similar illustration in James 1:11, 24.

5. The Epistolary Aorist.

In letters a writer sometimes puts himself in the position of the readers and views the moment of writing as a past time, and describes action which is present to himself, but which will be past to his readers when they receive the letter. It is generally rendered in the English by the present tense.¹⁸ In Philippians 2:25, ἀναγκάτιον δὲ ἡγησάμην Ἐπαφρόδιτον τὸν ἀδελφόν... πέμψαι, "I think it necessary to send to you Epaphroditus my brother." Lightfoot commenting on this passage, says, that "ἡγησάμην is here the epistolary aorist, like ἔγραψα (ver. 28); for Epaphroditus seems to have been the bearer of the letter."¹⁹ In Galatians 6:11, ἴδετε πηλικοῖς ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρὶ, "see with how large letters I write unto you with mine own hand." The Epistolary aorist ἔγραψα is conveniently translated by a present. According to the view here adopted, it marks the point at which St. Paul takes his pen into his

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18. Nunn, H.P.V., A Short Syntax of N.T. Greek. p. 70.

19. Lightfoot, Comm. on Philippians. p. 122.

own hand.²⁰ The objection, that the aorist cannot be so used except at the close of a letter and in reference to what goes before, seems to be groundless, for it fails to recognize the significance of the epistolary aorist, the explanation of the past tense being that events are referred to the time at which the letter is received.

There are clear instances of the past tense used with this meaning, such as in the "Martyrdom of Polycarp" 1:1,

*Ἐγγραφα μὲν ὑμῖν, ἀδελφοί, τὰ κατὰ τοὺς ματυρή-
σαντας* , "We write to you, brethren, the story of the

martyrs ...²¹ These words occurring immediately after the opening salutation, as *ἔπεμψα* in Acts 23:30, II Cor. 9:3, Ephesians 6:22, Gal. 4:8. Thus *ἔγγραφα* in no way prejudices the question whether the whole letter or

the last paragraph only was written by St. Paul. In this way *ἔπεμψα* is used, out of regard for the fact that to the receiver of the epistle the *πρῶτον* has become an *ἔπεμψα* . This aorist, refers in all cases either to a previous epistle or to an epistle already brought to its conclusion, or even to a series of verses just finished as in I John 2:21, 26, 5:13.²²

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20. Lightfoot, Comm. on Gal. p. 221.

21. Translation by K. Lake.

22. Winer, p. 278.

6. The Dramatic Aorist.

"The aorist indicative is sometimes used of a state of mind just reached, or of an act expressive of it. The effect is to give to the statement greater vividness than is given by the more usual present."²³ Lk. 16:4

ἔγνων τί ποιήσω, "I know what to do." Literally, "I know what I shall do." John 13:31, as an illustration given by Dana and Mantey,²⁴ Ἦν ἔδοξάσθαι ὅτι υἱὸς τοῦ ἀνθρώπου. "Now is the Son of Man glorified." Thus the aorist states a present reality with the certitude of a past event, by which a result has been accomplished.

7. A Summary.

Now we have seen the general functions of the Greek aorist and its grammatical significance. (1). The historical aorist which is used to express a past event in the simple viewing of a fact in its entirety. (2). The ingressive aorist represents the point of entrance. (3). The resultative aorist regards the action from the view point of its existing result. (4). The gnomic aorist expresses proverbial ideas. (5). In the epistolary aorist, the writer puts himself in the place of his reader.

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23. Burton, E.D., Syntax of the Moods and Tenses in N.T. Greek. p. 22.

24. Dana and Mantey, A manual Grammar of the Greek N.T. p. 198.

(6). The Dramatic aorist expresses vividly the state of mind which a person has just reached. Thus we have seen that the Greek aorist has the special function of denoting action in various ways which without the aoristic significance would be difficult to fully comprehend. In general it may be said to represent a point of action viewed as a single event in reference to past time.

C. The Perfect Tense.

We are now about to observe the Greek perfect tense, for its importance and its grammatical significance. The Greek perfect tense cannot be well rendered by any English tense. As Dr. Moulton says,¹ "The perfect tense is the most important to take up exegetically of all the Greek tenses of the New Testament." The English language has no way of accurately rendering the Greek perfect. "English idiom forbids the use of the perfect because of the interval between the act and the time of speaking, while the English past tense fails to express the idea of existing result which the Greek perfect conveys. In most of these cases the Revised Version has almost attempted to preserve the sense of Greek at the expense of the

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1. Moulton, J.H., A Grammar of N. T. Greek, Prolegomena. p. 140.

English idiom."² It is illustrated by Burton ³from Acts

7:35, *ΤΟΥΤΟΝ ὁ Θεὸς καὶ ἄρχοντα καὶ
λυτρωτὴν ἔπεσταλκεν σὺν χειρὶ ἁγγέλου
τοῦ ὀφθέντος αὐτῷ ἐν τῇ βύτῳ,*

"him hath God sent to be both a ruler and a deliverer

(redeemer) with the hand of the angel that appeared to

him in the bush." The perfect *ἔπεσταλκεν* is translated

in the Revised Version "hath sent", and in the Authorized

Version "did send". However, it expresses the action of

past time, but does not emphasize the existing result

which continues in the time of speaking, though it has

attempted to preserve the sense of the Greek tense by the

following context, "that He has been sent to be a ruler

and a deliverer".

Generally the Greek perfect has four well-defined functions.⁴ These are as follows:

1. The Consummative Perfect.
2. The Intensive Perfect.
3. The Aoristic Perfect.
4. The Periphrastic Perfect

Let us now consider each type in the order named.

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2. Burton, E.D., Syntax of the Moods and Tenses in N.T. Greek. pp. 39-40.

3. Ibid. p. 40.

4. Cf. Burton, E.D., pp. 37-40, Dana and Mantey, pp. 200-205, Nunn, pp. 70-71, Moulton, Prolegomena. pp. 140-148.

1. The Consummative Perfect.

The consummative perfect denotes completed action. It is used most frequently in the indicative mood, and is called the consummative perfect because it denotes an action completed in past time, the results of which remain. An illustration from Acts 5:28, is given by Dana and Mantey:⁵ *πτεπληρώκατε τὴν Ἱερουσαλὴμ τῆς διδαχῆς ὑμῶν.* "Ye have filled Jerusalem with your teaching." Another may be found in Romans 5:5, *ὅτι ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχεται ἐν ταῖς καρδίαις ὑμῶν.* "because the love of God has been poured forth in our hearts."⁶ Again in II Timothy 4:7 we read *τὸν καλὸν ἁγῶνα ἡγώνισμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα,* "I have fought the good fight, I have finished the course, I have kept the faith." The appropriateness of the above illustrations is evident. As we have seen they are used by leading grammatical authorities.

The Greek perfect tense is sometimes used when the attention is directed wholly to the present resulting state, the past action of which it is the result being left out of thought, and it concerns an action still in

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5. Dana and Mantey, A Manual Grammar of the Greek N.T. pp. 37-40.

6. Ibid.

future, for example, μέμνημαι, πέποιθα, οἶδα, γέγραπται, ἔγνωκα . The best way to translate these forms into English is by the present, "I remember", "I trust", "I know", etc. Other examples are: Matthew 27: 43, πέποιθεῖ ἐπὶ τὸν Θεόν, "he trusteth on God,"; I Cor. 11:2, ἔπαινον δέ ὑμᾶς, ὅτι πάντα μου μέμνησθε, "Now I praise you that ye remember me in all things."

In a general way it would be possible to express the action of the perfect by the Greek aorist or imperfect , but the action of existing result could not be expressed by either of these tenses. As Nunn says,⁷ "When it is said that the action is regarded as 'complete' this does not mean that it is regarded as ended; but only that it is regarded as brought to its appropriate conclusion in such a way that its effects remain in action." Thus the perfect, on the other hand, affirms the existence of the result of the action, and this resultative action itself is still progressing in the future. Dr. Moulton in a splendid statement has given a very adequate definition of the perfect action. "It is a variety by itself, denoting what began in the past and still continues. Thus from the 'point' root WEIDO, 'discover, descry,' comes the primitive perfect οἶδα , 'I discovered (εἶδον) and still enjoy the results,' that is 'I know! The present

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7. Nunn, H.P.V., A Short Syntax of M.T. Greek. p. 70.

stems which show an i-reduplication (such as ἰσχυρῶς, γίγνομαι) are supposed to have started with an iterative action, so that γίγνομαι would originally present the succession of momenta which are individually represented ἐγένετο μὲν.⁸ The process of consummation is represented by the perfect, the thought may have been of intervals rather than of continued progress. It stresses the action of consummation. John 1:18, Θεὸν οὐδεὶς ἑώρακεν πώποτε. "No one has seen God at any time."

2. The Intensive Perfect.

This is the emphatic perfect, the tense used to place emphasis upon the results in which the existing fact is intensified. This is putting forth strenuous effort, the strong way of saying that a thing is. There is no appropriate idiom in English for this tense. The only equivalent translation is the present. It is an approximation, but not the exact equivalent.⁹ The force of the intensive perfect stresses the existing fact of a result which is brought from the past action. For an illustration we go to John's Gospel 6:69, where Burton gives,¹⁰ καὶ ἡμεῖς πιστεύομεν καὶ ἐγνώκα-

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8. Moulton, J.H., Prolegomena. p. 109.

9. Dana and Mantey, A Manual Grammar of the Greek N.T. p.202.

10. Burton, E.D., Syntax of the Moods and Tenses in N.T. Greek. p. 38.

ΜΕΝ ΟΤΙ ΕΙΣ Ο Ἅγιος τοῦ Θεοῦ, "We have believed and know that thou art the Holy One of God." The perfect *ΠΕΠΙΣΤΕΥΚΑΜΕΝ* is affirming the present existence of result of *ἔγνων καμην* which has brought the fact of the past act *Οὐ εἶς ὁ Ἅγιος τοῦ Θεοῦ*. Another illustration is given by Dana and Mantey ¹¹ from the passage of Romans 14:23, *ὁ δὲ διακρινόμενος ἐὰν φάγῃ κατακέκριται*, "But he who doubts is condemned if he eat." Dana and Mantey also give ¹² an explanation on this passage: "When fully rendered into English the meaning of this passage is, 'but he who doubts has already been condemned, and is then in a state of condemnation if he eat.' And even this circumlocution fails adequately to render the Greek. For it loses the consciousness and pointed emphasis of the original." The perfect *κατακέκριται* is an emphatic form of commenting on the action of *διακρινόμενος ἐὰν φάγῃ*.

3. The Aoristic Perfect.

"The perfect indicative is sometimes used in the New Testament of a simple past fact where it is scarcely possible to suppose that the thought of existing result was in the writer's mind." ¹³ The beginnings of

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11. Dana and Mantey, A Manual Grammar of the Greek N. T. p. 202.

12. Ibid.

13. Burton, Syntax of the Moods and Tenses in N. T. Greek. p. 39.

the aoristic use of the perfect are to be seen in classical Greek. Professor Eakin's article "Aorists and Perfects in First-Century Papyri" in the American Journal of Theology, April 1916, gives a clear definition on the aoristic perfect from the first century papyri. Eakin investigates "the question as to whether perfects so used as to be indistinguishable in their function from aorists are ever met with in these non-literary documents dating from New Testament times." He says, "There can be no doubt, I think, but that there are such 'aoristic perfects', but they are rare and are confined to a very limited number of verbs. Consult one of the recent New Testament grammars and you will find that they have the same to say of the New Testament."

In the first century papyri, the Greek perfect may sometimes be used with precision where the English prefers the simple past. Eakin illustrates this point from P. Oxy. II. 259, 4ff. (23 A. D.): "Bail for a Prisoner": "I swear by Tiberius Caesar....that I have 30 days in which to restore to you the man whom I bailed out (ἐργεγόημα) of the public prison," etc. Again we find another instance of a similar use of the perfect tense in P. Oxy. II. 286. 2 (82 A. D.): "Claim of a Creditor": "Heron agreed (ἔμολόγηκεν) that Zenarion would repay after five years the 2,000 drachmae of silver,"

etc. Eakin says, "The complainant goes on to recite the terms of the original agreement, hence this part is simple narrative, and we might have expected the aorist. But by reading through to the end we learn that it was very much to the complainant's interest to emphasize the present validity of this earlier contract, from which fact the force of the perfect at once appears."

The result of Eakin's investigation in the first century papyri shows that there is no proof that the aorist tense was displacing the perfect. The usual formula is something like this: *γέγραφα (or ἔγραφα) ὑπὲρ αὐτοῦ μὴ εἰδότες γράμματα.*

From the middle of the first century there was a tendency in the Greek writings to use the aorists more than the perfects. Thus in New Testament usage aoristic perfect are no doubt found. A case in point is cited by Burton, II Corinthians 2:13,¹⁴ *οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματί μου τῷ μὴ εὑρεῖν με τίτον...* "I had no relief for my spirit because I found not Titus." In the place of perfect *ἔσχηκα* we would expect the aorist, because the idea of the statement is affirmed as a momentary action of relief.

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14. Burton, E.D., Syntax of the Moods and Tenses in N.T. Greek. p. 40.

4. The Periphrastic Perfect.

This type of the perfect which is formed by adding a perfect participle to the present of the verb εἰμί, frequently occurs in the New Testament.¹⁵ "In function these forms more frequently denote existing state, though clear instances of the perfect denoting completed action occur."¹⁶ An illustration is found in Luke 20:6, πεπεισμένους γὰρ ὅτιν Ἰωάνην προφήτην εἶναι, "for they are persuaded that John was a prophet." John 2:17, Acts 2:13, 25:10, II Cor. 4:3, etc.¹⁷

5. A Summary.

The grammatical significance of the perfect tense is shown above by the four different classifications:

(1) the Consummative Perfect which denotes the completed action and its existing state; (2) the Intensive Perfect which emphasizes the result in which the existing fact is intensified; (3) the Aoristic Perfect sets forth a simple fact as the aorist does, but this aoristic perfect conveys the idea that the thought of existing result was in the writer's mind; (4) the Periphrastic Perfect denotes the

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15. Cf. Burton, E.D., Syntax of the Moods and Tenses in New Testament Greek. p. 40.

16. Ibid. p. 40. He states that the periphrastic perfect occurs about forty times in the New Testament.

17. Ibid. p. 40/

existing state, and completed action. These are the general principles of the Greek perfect tense which make evident its grammatical importance.

D. The Relation of The Aorist
and Perfect Tenses.

The Greek aorist and the Greek perfect tenses are closely related. Both tenses involve a reference to past events. Both tenses are used side by side in what would seem at first to be quite co-ordinate. Each tense, however, retains its own function, characteristics, and its own proper force.

The perfect tense has its special force in affirming the existence of the result of a past event, the aorist has its peculiar force in affirming the event itself, without either affirming or denying the existing result of the action.¹ The event need not by any means have been a momentary action, but may have actually extended, and even be expressly stated to have extended, over any length of time, provided that it is only the perfection and the consummation of it which is emphasized. This is the force of the aorist.²

In many cases the reason for the choice of one

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1. Burton, E.D., Syntax of the Moods and Tenses in N.T. Greek. p. 41.
2. Blass, F.A., A Grammar of the N.T. p. 193.

tense rather than the other is very evident and the distinction clearly marked. I Corinthians 15:4, is cited as an illustration by Burton:³ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ. "That he was buried, and that he was raised on the third day." The aorist ἐτάφη "buried" is simply a past event, and the perfect ἐγήγερται "raised" is an existing result, clearly seen in our mind.

Meantime there is a problem between the aorist and the perfect tenses. The aorist occasionally occurs in the formulae instead of the usual perfect. This does not argue for a loose use of either aorist or perfect. When the writer desires to choose, for reason of his own, not to emphasize the existing result of the past action affirmed, he uses the aorist. It is observed that this is a distinct departure from the beginnings of the classical Greek, and there is the strict and proper sense of the tense in Greek. The Greek writers of a time later than the New Testament developed this tendency still further as we have noted in the aoristic perfect. In the papyri, the aorist and perfect are not frequently found to be closely allied in force as is the situation in the New Testament. Professor Eakin says, "But in almost every case each will be found to carry its own proper

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3. Burton, E.D., Syntax of the Moods and Tenses in N.T. Greek. p. 41.

sense." An illustration suggested by him is found the late First century papyri Oxyrhynchus II. 299 from fourth lines following: *καὶ Διονυσίῳ προσ[τ]ῆται*
Νεμερῶν κέχρηκα (δραχμας) ἡ καὶ ταύτας
οὐκ ἔπλεμψα. The translation by the editors: "I have also lent Dionysius, the chief man of Nemerace, eight Drachmae, and he has not repaid them." Thus they rendered both aorist and perfect with the English "have" tense, which is perhaps as well as can be done, but that is not to say that there is no distinction, in the Greek. The Greek perfect *κέχρηκα* implies that Dionysius still retains the money which he borrowed, a fact stated explicitly in the latter part of the sentence. On the other hand, the aorist refers indefinitely to the period of time between the borrowing of the money and the time of writing. Professor Eakin paraphrases as follows: "Dionysius still has the money which I lent him, not having yet repayed it."

There is a similar usage of the aorist and perfect of *μισθόω* in a number of lease contractors. These are instances of precision, rather than looseness, in tenses. Papyri Oxy. II. 277, is a "lease of land", Dionysius is the owner of the land, Artemidorus the leasee. At the beginning of the contract we read: *Ἐμί-*
σθωσιν Διονύσιος Ἀρτεμιδῶρι . . .

...αρουρ[ας]...κτλ. "Dionysius has leased to Artemidorus arourae (of land)." At the close, in another hand, evidently that of Artemidorus himself: [Ἀρτεμίδωρος μεμίσθωμαι τὴν γῆν [καθὼς] πρόκειται.

"I, Artemidorus, have leased the land, in accordance with the foregoing contract". Here again we must avoid the danger of being led astray by English rendering. The aorist states the contract as a simple fact, but when the leasee takes his pen in hand to sign this contract he very properly uses the perfect tense, signifying that he acknowledges the property to be already, by this act, committed to his care. A perfect would be possible at the beginning, but one can scarcely imagine an aorist at the end.

The second century papyri, furnishes a parallel use of the perfect. Papyri Oxy. II. 294 (22 a. d.), ἐγὼ δὲ αὐτός οὐτῶ οὐδὲ ἐγγήλεπα ἕως ἀκούσω φάνιν παρὰ σοῦ . The translation by Grenfell and Hunt is:

"I am not so much as anointing myself until I hear word from you." Doubtless in these cases the "present effect" of their abstinence from ablutions would be quite evident to those who associated with the writers at that time.

In one of Gemellus's letters to Epagathus in papyri Fayum 112, eight line following, we found another example of the aorist and the perfect used together.

The letter was written in 99 a. d., when Gemellus was 66 years old: τῶν ὥρμη[ον] τῆς Ἀπιδῶς ἕως σήμερον οὐ ἐθέρ[ε]σας ἀλλ' ἡμέληκας αὐτοῦ. The editors translate: "Up to today you have not harvested the field of Apias, but have neglected." The aorist ἐθέρισας is a perfectly normal use of the indefinite, while ἡμέληκας the true perfect force is equally apparent; The field lies suffering from your neglect." Professor Eakin says, "English canons of style perhaps would not permit such a sudden shifting of tenses, but we are dealing here with Greek."

The illustrations cited above are from the first century papyri where the perfect seems to be used in the sense of the aorist. Burton remarks,⁴ "The use of each of these forms in the sense of an aorist (is confined) mainly to one or more writers whose use of it is apparently almost a personal idiosyncrasy. Thus the aoristic use of γέγονα belongs to Matthew, of εἰληφα to John in Revelation of ἔσχηκα to Paul." But apparently the first century papyri will scarcely bear out that view, at least in the case of εἰληφα and εἴρηκα. In the Apocalypse, 5: 7, we read ἦλθε καὶ εἴρηφε. Concerning this passage, Moulton remarks,⁵ "Since these are without apparent

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4. Ibid. p. 44.

5. Moulton, J.H., Prolegomena. p. 145.

reduplication, they may well have been actual aorists in the writer's view." To support this explanation from the non-literary papyri may be presumed to reflect the "popular" trend of the language.⁶

The presence of an aoristic perfect in the New Testament was assumed to be a development from classical Greek by reason of Hellenistic influence. Moulton says,⁷ "The distinction is very clearly seen in papyri for some centuries." The sharp relation of the tenses is to be seen in the New Testament usage. A. T. Robertson says,⁸ "In most instances in the New Testament the distinction is very sharply drawn in the context." He also cites I Cor. 15:4, *καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγέρτα τῇ ἡμέρᾳ τῇ τρίτῃ κατὰ τὰς γραφάς*, "And that he was buried, and that he hath been raised on the third day according to the Scripture." "He was buried" (*ἐτάφη*) is the single action, and "he hath been raised" is the completed action with the existing result. The burial is simply a past event, and the Resurrection shows evidence of the permanent result .

However, it is most important to distinguish clearly between the meanings and functions of the aorist

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6. Op. Cit. 3.

7. Op. Cit. 5.

and perfect in the New Testament. The perfect is not used in the New Testament unless the stress laid upon the action denoted by the verb, has been brought to its appropriate conclusion, and the result of the action is abiding. The Greek aorist however, denotes an event which happened in the indefinite past time. Between the time of speaking and the event, there is no interval, but the whole process is gathered into a single moment. This aorist is called the timeless aorist by Moulton.⁹ It is usually denoted by the aorist participle.

The differences between the aorist and the perfect might be further illustrated by these examples. The following passages from the New Testament, show more clearly the distinction of the tenses and at the same time reveal their functions and meanings. Mark 5:19, Ὑπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σούς, καὶ ἀπαγγεῖλον αὐτοῖς ὅσα ὁ Κύριός σοι πεποίηκεν καὶ ἠλέησέν σε, "Go to thy house and to thy friends and tell them what the Lord hath done for thee, and how he had mercy on thee." The perfect tense πεποίηκεν shows its true force of completed action with existing result, and the aorist of ἠλέησεν remarks the single action in indefinite time. John 3:32, ὃς ἐώρακεν

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9. Moulton, J.H., A Grammar of N.T., Prolegomena. p. 134.

καὶ ἤκουσεν, "What he hath seen and heard." Acts 21:28, ἔτι τε καὶ Ἕλληνας εἰσῆγαγεν εἰς τὸ ἱερόν καὶ κεκοίνωκεν τὸν ἅγιον τόπον τούτον, "And moreover he brought Greeks also into the temple, and hath defiled this holy place." *Κεκοίνωκεν*, the perfect tense of *κοινῶω*, denotes completed action with existing result; *εἰσῆγαγεν*, the aorist of *εἰσάγω* denotes a single action in its original function of indefinite expression.

A. Summary.

An attempt has been made to describe the relationship of the aorist and the perfect tenses in Greek. Their proximity has a tendency to confuse the reader as to their proper meaning and function. The development of this relation of the tenses which reached its finest expression during the classical Greek period is also reflected in the New Testament literature. The Non-literary papyri, throw light upon and illustrated the New Testament usage. So far our study has revealed the functions and characteristics of the aorist and the perfect tenses.

1. The meaning of the aorist is indefinite, without boundaries, that is, it denotes an action in its entirety.

2. The meaning of the perfect tense is completed

action, or accomplished action; that is, it denotes completed action and emphasizes or intensifies the result which is existing.

E. The Appropriateness of the Aorist and Perfect Tenses in Connection with Certain Aspects of the Mission of Christ.

In the study of the language, it is necessary for the student to acquire a concrete knowledge of the grammatical principles of the language, whether for a literary or an exegetical purpose. We need to gain an accurate and thorough knowledge of the grammatical principle of the particular language of the New Testament.

This will include data from every source, especially the living facts as found in the living pages of the original text. In these meanings, we have observed the grammatical significance of the aorist and perfect tenses in the New Testament Greek. Also an attempt has been made to discover the essential ideas of both tenses.

As we have seen, the Greek aorist is not used instead of the Greek perfect, and the perfect is not used instead of aorist, because their forces, and their characteristics are involved in their own proper action or expressions. When the aorist is applied, then it would require an altogether different line of evidence. It

would be necessary to show that in any given case the idea of some effect of the action still existing was not in the writer's mind, for that is the essential idea in the Greek perfect tense.

Professor Eakin says,¹ "The Greek writers in the New Testament did not loosely use the aorist for the perfect and the perfect for the aorist." A writer in the New Testament when he comes to the application of the important truth, uses the Greek aorist. Thus the aorist was used by the New Testament writers with scrupulous exactness.² However, the New Testament Greek writers thoroughly understood the grammatical principles of the Greek aorist tense. As this study develops we shall see that John has applied them appropriately to the development of various aspects of the Mission of Christ. John goes to the heart of the subject by inquiring first into the true nature and the force of the aorist.³ The aorist is essentially an indefinite tense, as the very derivation of the word ἀόριστος which means without boundaries, undefinable or indefinite.⁴ When the Greek writer wishes to emphasize the incompleteness of an action or state, he uses the imperfect tense, if he desires to call at-

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1. Eakin, F., The article in the Expositor (London) for May and June, 1915, on "The Greek Aorist."

2. Ibid. 3. Ibid.

4. Liddell and Scott, Greek Lexicon gives the meaning of the usage.

tention to the action as completed and linked in some way with the present, the perfect is the tense to which he turns. But supposing he cares nothing about either of these distinctions, his wish being only to speak of the event itself as such -then the aorist is his tense, for it has the exact force of narration. This particular force of aorist tense St. John has applied to his speaking of the fact of the Mission of Christ.

On the other hand St. John used abundantly the perfect tense in his writing of the fact of the Mission of Christ. It is quite believable that the use of the perfect might stress the performance of an initiation of a state to the extent of a preterite force, but there is the idea of finished result as still present.⁵ The perfect tense decides the considerations of maintaining the proper force of it. In the mind of St. John, when the matter of the fact needs to be emphasized, then he employs the perfect in strict accordance with its proper import, in which the past event is expressed with relation to the present. That is, the sending of His Son into the world was the past action, and the fact is represented as just now at present completed. Yet the result is abiding in the Christian life that they may rejoice in

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5. Dana and Mantey, A Manual Grammar of the Greek N.T.
p. 205.

the result of the Mission of Christ. That is to say, results of His Mission are still available. On the special fact St. John speaks that the Christ was sent by God as the matter of consummation, by the manifestation of the Son of God, Jesus Christ, and yet John intensifies the result which exists from the work of Christ. Thus St. John appropriately used the perfect tense for the fact of the Mission of Christ to emphasize the permanency and the consummation of the Mission of Christ, and yet the Mission itself still continues and is still effective.

We are going to see the Johannine phraseology in the latter part of the thesis, which expressed the Mission of Christ, all by the aorist tense and the perfect tense. With this phraseology we find only the aorist and perfect tenses used. Naturally a question rises in the mind of the careful reader of the Gospel of St. John and his First Epistle: Why are the aorist and perfect tenses appropriately designed to develop the various aspects of Christ's Mission? When St. John lays stress upon the fact that God sent Christ His Son, such as *ὁ πέμψας με* or *ὁ πέμψας με τὸν υἱόν*, he uses the aorist tense. These words are the words which were spoken by the lips of Jesus Christ our Lord and were rewritten by St. John as a consequence of his fellowship with Jesus Christ. What a great saying: "The Father sent me" or "He

sent me" ! Here we find the fruitful door way of understanding the Words of God. St. John used the aorist tense, because he is thinking of the sending of God's Son as a historical event in the past.

On the other hand, St. John has appropriately used the perfect tense to express a still different aspects of the Mission of Christ, such as ἀπέσταλκεν, not "he sent", but "he hath sent", ἀπέσταλκεν ὁ πατήρ , "my Father hath sent me". Here the permanent result of His Mission and its effect is expressed. Westcott says,⁶ "The Mission of Christ is here regarded not in the point of its historical fulfilment (sent), but in the permanence of its effects (hath sent). The form of the fulfilment of Christ's Mission was now to be changed, but the Mission itself was still continued and still effective. The Apostles were commissioned to carry on Christ's work, and not to begin a new one. Their office was an application of His office according to the needs of men."

For another reason St. John applies the perfect tense to develop the aspects of Christ's Mission. St. John applies the perfect tense to describe the Incarnation as a sending, more frequently than in any other way. The perfect tense ἀπέσταλκεν is pointing out the idea that

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6. Westcott, The Comm. on the Gospel of St. John, on 20: 21.

Christ's Mission was completed by the sending of the Son, and yet the purpose of His Mission has been fulfilled through His life, work, and death on the Cross, so that the existing result is abiding in them that believe that Jesus is the Christ. St. John in his own spiritual experience is convinced of the importance of the whole fact of the Incarnation. Thus we approach the real meaning of the Incarnation, and St. John has appropriately applied this particular tense in his expression of the Divine Mission of Christ.

PART TWO

CHAPTER III

THE JOHANNINE PHRASEOLOGY IN WHICH
THE MISSION OF CHRIST IS EXPRESSED

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A. Introduction.

It is the purpose of the present chapter to investigate the synonyms *πέμψω* and *ἀποστέλλω* as they are used in the Johannine writings in connection with the Mission of Christ. Both of these words are translated "send" in the Authorized and Revised Versions, but upon careful investigation of the original they are found to have different shades of meaning. Not only of the Mission of Christ are the verbs used in their particular meanings and distinctive forces, but also in speaking of the Mission of the disciples sent by Jesus.

It is significant that St. John does not employ the term *ἔμψυ* in his vocabulary. *ἔμψυ* also means to send or to send forth. Liddell and Scott give this definition for the word *ἔμψυ* : to set going, put in motion, to set upon doing a thing, to desire to do it. But it generally means in connection with water to burst or spout forth or let flow. Liddell and Scott cite a passage from the Iliad, 21. 158; Ἄξιος....ὕδωρ ἐπὶ γάταρ ἰήσι, and from the Ody. 11. 239; ποταμὸς ἐπὶ γάταρ ἰήσιν,

the river pours over the land. Thus it is seen that ἵημι would not be appropriate for St. John to use in expressing the Mission of Christ. For that purpose he has employed πέμπω and ἀποστέλλω .

B. The Contribution of These Synonyms
πέμπω and ἀποστέλλω Toward Understanding the Mission of Christ.

1. Πέμπω .

a. Derivation.

The term πέμπω essentially means "to send" somebody to do the thing which is appointed. Liddell and Scott offer the definition: to send, often of persons, especially of ambassadors and heralds; of a ship, to send a messenger to convey or carry; to send to school; to send for a purpose; to conduct or to convey; to send word. Like ἀποστέλλω to send home, It is used also for sending of words, to send forth, to utter. In the passive πέμπεσθαι Διονύσιω to be carried in procession in his honor. However, this usage implies to send with one, give as provision for a journey or to send in one's own service or cause some one to be sent.

The usage πέμπω is used from Homer down. ¹ This

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1. Thayer, J.H., Greek-English Lexicon of the N.T. p. 499.

word is used in the New Testament with the general meaning, to do a thing, to be carried to one, to send a thing to another. Thayer ² gives his definition with these illustrations: the teachers who come forward by God's command and with His authority are said to be (or to have been) sent by God, as John the Baptist, ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι, "but he that sent to baptize in water," (John 1:33); the Holy Spirit rhetorically personified, as in Romans 8:3, ὁ Θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας, "God sending His own Son in the likeness of sinful flesh." Πέμπω is the term used for the advent and it generally implies accompaniment of the sender as when the sender is God. The usage of πέμπω in John is always in the participial form, such as ὁ πέμψας με, or ὁ Πατὴρ ὁ πέμψας, and it is this sense that God is the sender, and Jesus is sent. ³ In other words, God dispatched Jesus to the world with His message among His people. Moreover, when God sent His Son into the world, not the Son alone, but God's accompaniment is implied. The close relation of God and Jesus is that of accompaniment, the idea of Fatherhood and Sonship, that God has come in human flesh as God incarnate in the flesh. Thus by its usage πέμπω is seen to convey the great truth of the

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2. Ibid.

3. Cf. Westcott, Comm. on St. John. p. 298.

Mission of Christ, and to signify a close relationship of God and Jesus.

b. The Usage in the Fourth Gospel.

It is the purpose of this section, by a direct investigation of the Fourth Gospel, to set forth the usage of *πέμψω* in connection with the Mission of Christ. Bishop Westcott has investigated the usage of this word with the same method in his Additional Note on the First Epistle of John 3:5. The present writer has found this work of Westcott not only helpful but very accurate in its method and results in his further study of this problem. There are three different phrases found in the Gospel: (a)

The simple phrases *ὁ πέμψας με*, which occurs most frequently in this connection; (b) the phrases *ὁ πέμψας με πατήρ*, and (c) the phrases *ὁ πατήρ ὁ πέμψας με*.

When we have done this investigation of the usage in the Fourth Gospel, we shall examine typical passages from these groups, and shall notice the significance of the phrases. This will show us St. John's reason for using the aorist tense in this phraseology.

(1). The Simple Phrases *ὁ πέμψας με*.
John 4:34, *ἐμὸν βρῶμά ἐστιν ἵνα ποιῶ τὸ
θέλημα τοῦ πέμψαντός με.*

- John 5:24, Καὶ πιστεύων τῷ πέμψαντί με...
- " 5:30, ὅτι οὐ ἤρω τὸ θέλημα τὸ ἐμὸν
ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.
- " 6:38, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός
με.
- " 6:39, τοῦτο δέ ἐστὶν τὸ θέλημα τοῦ
πέμψαντός με.
- " 7:16, ἡ ἐμὴ διδασχὴ οὐκ ἐστὶν ἐμὴ ἀλλὰ
τοῦ πέμψαντός με.
- " 7:28, ἀλλ' ἐστὶν ἀληθινὸς ὁ πέμψας με.
- " 7:33, καὶ ὑπάγω πρὸς τὸν πέμψαντά με.
- " 8:16, ἀλλ' ἐγὼ καὶ ὁ πέμψας με.
- " 8:26, ἀλλ' ὁ πέμψας με ἀληθὴς ἐστίν.
- " 8:29, καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστίν.
- " 9:4, ἡμᾶς δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ
πέμψαντός με.
- " 12:44, ὁ πιστεύων εἰς ἐμὲ οὐ πιστεύει
εἰς ἐμὲ ἀλλὰ εἰς τὸν πέμψαντά με.
- " 12:45, καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν
πέμψαντά με.
- " 13:20, ὁ δὲ ἐμὲ λαμβάνων λαμβάνει
τὸν πέμψαντά με.
- " 15:21, ὅτι οὐκ οἶδασιν τὸν πέμψαντά
με.
- " 16:5, νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με.

(2). The Phrases *ὁ πέμψας με πατήρ*.

- John 5:37, *καὶ ὁ πέμψας με πατήρ,*
 " 8:18, *καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.*
 " 12:49, *ὁ πέμψας με πατήρ αὐτός μοι....*
 " 14:24, *ἀλλὰ τοῦ πέμψαντός με πατήρ.*

(3) The Phrases *ὁ πατήρ ὁ πέμψας με*.

- John 5:23, *ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν.*
 " 6:44, *ἐὰν μὴ ὁ πατήρ ὁ πέμψας με ἐλκύσῃ αὐτόν.*

Thus *πέμπω* is used twenty two times in the Gospel, but it does not occur in the Epistles at all in connection with the phraseology of the Mission of Christ. Neither does the perfect tense occur in the Gospel or in the Epistles in this connection.

c. The Significance of the Phrases.

We have noticed the passages from the Johannine writings which include the phraseology expressive of the Mission of Christ. In these passages John uses the aorist

participial form of the verb $\pi\epsilon\mu\tau\omega$ to express the idea of sending. Our former study of the aorist has shown its function as a tense; namely, the meaning of the aorist is indefinite, without boundaries. It is used to denote something which happened in indefinite past time. Our purpose here is to observe again the significance of the aorist participle that it may give a clearer insight into the meaning of these phrases.

The nature of the aorist participle is given by Moulton ⁴ thus: "The connotation of past time has largely fastened on this participle, through the idiomatic use in which it stands before an aorist indicative to qualify its action. As point action is always completed action, except in the ingressive, the participle naturally came to involve past time relative to that of the main verb." For purposes of definition, another authority may be cited. Burton says, "The aorist participle used as an integral part of the object of a verb of perception represents the action which it denotes as a simple event without defining its time." ⁵ Thus the aorist participle is seen to denote an action in which the whole process is viewed as a single moment without reference to any interval between the time of speaking and the event. This will now enable us to see the significant point

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4. Moulton, The Greek Grammar of the N.T. Prolegomena. pp. 130, 131.

5. Burton, N.T. Moods and Tenses. p. 67.

in St. John's usage of the aorist participle, namely, how this tense is the proper linguistic means for expressing the Mission of Christ. This usage of the aorist participle *πεμψας* reflects "the immediate relation of the sender to the sent." ⁶ Thus by this tense the whole process of the Father's sending of the Son into the world is gathered into a single close relation of the Father and Son. Therefore, St. John had to use a tense which would denote the Mission of Christ as a specific act of God. The whole emphasis of St. John in these passages is that he desired to focus our attention upon the Source of the Mission of Christ. Christ's coming into the world is directly related to that Source; namely, the Father is the Sender of the Son.

Westcott suggests ⁷ that these phrases express "(α) some relation of Christ to Him Who sent Him, and (β) some relation of men to Christ as so sent."

We now propose to test this judgment by examining various passages which were cited in the preceding section.

In John 4:34, Jesus indicates the purpose of His Mission on earth and the message of Him who sent Him. As He says: "My meat is to do the will of him that sent me." According to the context, Jesus declares the purpose of

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6. Westcott, Comm. on St. John. p. 298.

7. Ibid. p. 124, on the Epistles of St. John.

Mission to be the doing of the will of God; as He replies to the devil in His temptation; ⁸"Man shall not live by bread alone," but His food is to accomplish His work in bearing witness to the Father who has sent Him. To set forth this immediate relation of God to the Mission of Jesus, St. John chose the aorist tense, using the aorist participle. Owen says, ⁹ "Our Lord had a work to accomplish, voluntary indeed on his part, yet, as related to the plan of redemption, rendering him subordinate to the Father who sent him." The passage as a whole, harmonizes with the unique sense of Jesus's coming, which was to bear witness to the source of His Mission. The Mission is to feed the soul of humankind with the unceasing food of spiritual nourishment.

When we examine Christ's words in 5:30, they bring before us again His Mission, with an emphasis on the source of this Mission, namely, the Father. Jesus says, "My judgment is righteous: because I seek not mine own will, but the will of him that sent me." Plummer says, ¹⁰ "He identifies Himself with the Son. It is because He is the Son that He cannot act independently: it is impossible for Him to will to do anything but what the Father wills."

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8. In Matt. 4:4, and Luke 2:49, Jesus replies to His parents and devil His purpose of coming and Mission.

9. Owen, J.J., The Comm. on St. John. p. 80.

10. Plummer, The Comm. on St. John. p. 131.

Thus in this discourse Christ declares the truth of His Divine Sonship. Westcott remarks as follows: ¹¹"The two conditions of absolute justice are (1) negative: absence of all respect of self; (2) positive: devotion to the will of the Father." Thus Christ referring to Himself as the Divine Son, united Himself with the Father in the closest union of essence. This essential unity of the Son with the Father is affirmed by the tense of the participle *πεμψαντος* which sets forth this great fundamental fact, that He was sent of God, and that He came not into the world to do His own will, but the will of Him that sent Him.

The contribution of the aorist is shown in 12: 44 and 45 clearly in connection with Jesus's testimony regarding Himself and those who do not believe. He constantly spoke of His coming as God's revelation of Himself with the purpose of giving light to the world. In these two verses, Jesus simply states the fact of His unity with God rather than His commission. As He says: "He that believeth on me, believeth not on me, but on Him that sent me. And he that beholdeth me beholdeth him that sent me," Jesus, with His own lips constantly taught that He and the Father were one, that He, the Son, was sent to reveal God

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11. Westcott, The Comm. on St. John. p. 187.

the Father; to see the Son, was to see the Father. The whole life and teaching of Jesus were a testimony to the Father that sent Him.

That John's usage of these phrases may be seen to have been consistent we shall consider one more illustration. In 14:24, the words of Christ point again to the source of His power and truth. It is seen that His power arises not from a limited human personality, but that it is from above, from the divine. Jesus says: "The word which ye hear is not mine, but the Father's who sent me." McClymont says, ¹²"Christ's word carries with it this judicial force, because, both in substance (what I should say) and in form (what I should speak of. VIII. 43), it is not human but divine -in perfect harmony with what has been revealed to him by the Father that sent him." According to the context Christ's teaching is from the same source as His being. Westcott remarks ¹³on this point as follows: "It describes (so to speak) the source out of which a stream flows continuously, and not simply the point of origin from which movement started." Here the phrase *πρὸς πατέρα* , indicates not only His divine Mission but His official subordination to the Father who sent Him.

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12. McClymont, J.A., The New Century Bible on St. John. p. 262.

13. Westcott, The Comm. on St. John. p. 187.

Our consideration of the linguistic use of the aorist in its phraseology *ἵστησέν με*, led us to observe that in expressing the fact of the sending of the Son from the Father, it was a specific event. The relation of the Father and the Son is unique, to see the Son is to see the Father, and to believe the Son is to believe the Father. To render this great fact, St. John uses the aorist participle.

2. Ἀποστέλλω.

a. Derivation.

The word *ἀποστέλλω* is a compound verb from *ἀπό* and *στέλλω*. The stem *στέλλω* in Sophocles ¹⁴ is used, sometimes with *μετά* and the middle form of *στέλλομαι*. In the New Testament the compound word *ἀποστέλλω* occurs frequently. *Ἀπό* originally meant "from". Liddell and Scott ¹⁵ give the definition of *ἀπό* as "from", a position away from, or far from, such as *ἀπ' ἀνδρός εἶναι* to live apart from a man. Used with a verb of rest, a previous motion is often implied. Other senses in which it is used are: from being, instead of, *ἀθανάτων ἀπὸ θανάτου*... *ἐποίησας βερενίκαν*, Theocretus 15. 106; of time, after

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14. Liddell and Scot, The Greek-English Lexicon. pp. 174, 175.
15. Ibid.

since, from; *ἀπό* of origin, cause -of the material from or of which a thing is made; the instrument from or by which a thing is done; *ἀπό* from the person, from whom an act comes, that is, by whom it is done, -of the source from which life, power, is sustained. The preposition *ἀπό* variously signifies the departure, the distance of time or place of origination.

στέλλω is derived from *στέλ*, *στηλ-η* or *σταλ*, *σταλ-ις*, perhaps *στολ-ον*, *στέλ-εον* or *στέλ-ερον*. This is suggested by Liddell and Scott ¹⁶ who also give the definition of the word *στέλλω* as follows: In a radical sense, to set, place, especially to set in order, to arrange, array, equip, or make ready. From the sense of getting a ship or army ready, comes that of to dispatch on an expedition, and generally to dispatch, send, to bring together, gather up or make a compact. ¹⁷ Thus the word *ἀποστέλλω* is a compound of *ἀπό* and *στέλλω* in which is expressed "from" and "send". So *ἀποστέλλω* signifies to send off or away from, to send off or dispatch to where a thing belongs, and it places on some a specific mission or service.

In the Septuagint *ἀποστέλλω* is used for the Hebrew word *שָׁלַח*, which means to send, or literally, he was sent. It means absolutely, one to do something.

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16. Ibid.

17. Ibid. p. 1424.

π₂ 𐤀 is given by the Analytical Hebrew and Chaldee
 Lexicon, ¹⁸ and means to send a person on commission, to
 let loose from anything, that is to withdraw it, set free,
 or at liberty. For an example, we found in Esther 3:13,
 ἀπεσταλὴν is used in the Septuagint. π₂ 𐤀 𐤓 is employed
 to denote the act of sending the letters to all the king's
 provinces. Isaac Salkinson ¹⁹ translates the word apostle
 into Hebrew π₂ 𐤀 𐤓 in his Hebrew New Testament. How-
 ever, the Septuagint uses ἀποστολῶν in the sense of sending
 in order to express the full idea of relation of sender and
 sent.

The prose it is commonly used of messengers, or ships etc. ἀποστέλλω is used generally in the New Testament with the meaning of "to send away", that is, to order to go to a place where appointed; either persons sent with commission, or things intended for some one. Things are said to be sent, which are ordered to be led away, or conveyed to any one, as in Mark 11:3, καὶ εὐθὺς αὐτόν ἀποστέλλω πάλιν ὅδε, "and straightway he will send him back hither."

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18. Davidson, B., The Analytical Hebrew and Chaldee Lexicon.
p. DCCXVII.
19. Isaac Salkinson is a converted Jew and translated the
New Testament into classical Hebrew language which was
published in 1886.

"במנה מעגליות ויהיה לך פ'ק"

The term used sometimes for the place of the sending is specified, for instance, God sent Jesus into the world. It indicates whence, or by or from whom, one is sent as from God. This particular meaning in the New Testament is frequently used in the teaching of Jesus that God sent Him for the specific purpose of being an ambassador. The sense of sending with a special commission is found in such a passage as Matthew 10:40, *Καὶ ὁ ἐμὲ δεχόμενος δεχέται τὸν ἀποστείλαντά με*, "And he that receiveth me receiveth Him that sent me." Also Jesus is said to have sent his apostles, that is to have appointed them as His messengers. As we see the word apostle is directly derived from *ἀποστέλλω*. Thus the term *ἀποστέλλω* is used in the New Testament concerning the Mission of Christ. It emphasizes the sending on the part of God with the purpose of fulfilling an authoritative commission. It includes a reference to equipment and suggests official or authoritative sending. There is a vital fellowship with the Father and there is an idea of essential relationship of the Father and the Son in fulfilling God's purpose in the human soul by the sending of His only begotten Son.

The differences between the two synonyms may at this point be stated as follows: *πέμπω* represents the simple idea of Mission, and *ἀποστέλλω* emphasizes

a commission as an ambassador. In other words, *πέμπω* gives the idea of Mission, that the Son is a messenger to deliver the thing which the Father has for Him to do; and *ἀποστέλλω* gives the idea that the Son is an ambassador to fulfil the thing which the Father has given to Him to do.

b. The Usage in the Fourth Gospel and I John.

(1). The Usage of *ἀποστέλλω* in the Aorist.

The usage (a) *ἀποστέλλω* to express the fact of Christ's Commission.

- John 3:17, οὐ γὰρ ἀπέστειλεν ὁ Θεὸς τὸν Υἱὸν εἰς τὸν κόσμον..... σωθῆναι ὁ κόσμος δι' αὐτοῦ.
- " 3:34, οὐ γὰρ ἀπέστειλεν ὁ Θεὸς τὰ ῥήματα τοῦ Θεοῦ λαλεῖν.
- " 6:57, καθὼς ἀπέστειλεν με ὁ ζῶν πατήρ καὶ ἔγωγε διὰ τὸν πατέρα.
- " 7:29, παρ' αὐτοῦ εἰμι καὶ ἐκεῖνός με ἀπέστειλεν.
- " 8:42, ἀλλ' ἐκεῖνός με ἀπέστειλεν.
- " 10:36, ὃν ὁ πατήρ ἡγάσεν καὶ ἀπέστειλεν εἰς τὸν κόσμον....
- " 17:18, καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον.

I John 4:10, [ὁ Θεὸς] ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἰλασμὸν....

The usage (b) ἀποστέλλω with πιστεύω and γινώσκω . In these passages is presented the Mission of Christ as the object of recognition or knowledge, and the faith. 20

John 5:38, ὅτι ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε.

" 6:29, τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύετε εἰς ὃν ἀπέστειλεν ἐκεῖνος.

" 11:42, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας.

" 17:8, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας.

" 17:21, ἵνα ὁ κόσμος πιστεύῃ ὅτι σύ με ἀπέστειλας.

" 17:3, ἵνα γινώσκωσιν σε τὸν μόνον ἀληθινὸν Θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν.

" 17:23, ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας.

" 17:25, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας.

(2). The Usage of ἀποστέλλω in the Perfect.

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20. Westcott, Comm. on the Epistles of John. 125.

John 5:36, τὰ ἔργα ἃ ποιῶ, μαρτυρεῖ περὶ
ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν.
" 20:21, καθὼς ἀπέσταλκεν με ὁ πατήρ...
I John 4:9, τὸν Υἱὸν αὐτοῦ τὸν μονογενῆ
ἀπέσταλκεν ὁ Θεὸς εἰς τὸν κόσμον ἵνα
ζήσωμεν δι' αὐτοῦ.
I John 4:14, τεθέμεθα καὶ μαρτυροῦμεν
ὅτι ὁ πατήρ ἀπέσταλκεν τὸν Υἱὸν Σωτῆρα
τοῦ κόσμου.

Thus the word ἀποστέλλω occurs in Johannine writings to describe the Mission of Christ. There are fifteen aorists and four perfects under various notions which were described, but it has simply one purpose of vividly presenting the Mission of Christ.

C. How the Mission of Christ in its Different Aspects is Expressed in These Synonyms.

The idea of the Mission of Christ in Johannine writings is described by the two verbs πέμπω and ἀποστέλλω. As we have seen above, the words are both translated "sending". Although these words are translated identically nevertheless they express different aspects of the Mission of Christ. St. John makes a precise choice of words to fit the exact idea in mind. As Westcott says:

"The contrast between the verbs (ἀποστέλλω, πέμπω) in the two clauses is obviously significant." ²¹ Both verbs are used to express the idea of the Mission of Christ, but are used with distinct meanings. ²² The verb πέμπω is used by St. John to describe the immediate relation of the sender, the Father God to the sent, the Son Jesus Christ. And ἀποστέλλω corresponds to the idea of the English words "dispatch" and "envoy", conveying the accessory notions of a special commission, and so far of a delegated authority in the person sent. The usage of πέμπω in St. John applied to the Mission of the Son is distinguished grammatically from that of ἀποστέλλω. Ἀποστέλλω is used in finite tenses of the indicative; πέμπω is always used in the infinite form of participles, especially in the passages of John already quoted. ²³

πέμπω describes Christ in two connections, to him who sent him, and the relation of man to Christ as so sent. Christ sent His apostles on His Mission,

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21. Westcott, Comm. on St. John. p. 298.
22. Contrary to this J. H. Bernard, in the International Critical Commentary on the Gospel According to St. John Vol. I, pp. 118, 119, and Vol. II, p. 575, definitely speaks of "no distinction of meaning between them being traceable." He also criticizes Westcott (Commentary on St. John, p. 298) and Abbott (Johannine Vocabulary, 1723 d-g) on their definition, which makes a clear distinction between the two verbs.
23. Ibid. Westcott, Comm. on St. John.

the abiding Mission of the Father Who sent Him for that purpose. This is the fulfilment through His Church. The word *πέμτω* according to St. John's usage describes the Father who gave authority for the Mission of the Son. We read, *ὁ πέμψας με πατήρ*, "Father sent me." There is an idea of accompaniment of the sender with the one sent. This idea is expressed in the Fatherhood of God and the Sonship of Jesus. The Son has the dignity of "the only begotten Son," ²⁴ because the idea of sacrifice is involved sometimes, as in John 3:16. Jesus's sacrifice for the world is His commission, in which His authority is emphasized through His being sent.

The verb *ἀποστέλλω* is frequently used with the sense of commissioning. When the name of the object is spoken, the verb corresponds to the purpose of sending, such as "He sent Him into the world", (John 3:17, 10:36, I John 4:9). Cremer says, ²⁵ "And this does not simply means He sent Him to the world after His birth, -as if denoting His outward mission and manifestation, as in John XVII. 18, - it signifies into the world,....." The expression that Jesus is sent by God, denotes the authoritative commission which He has to fulfil in the world.

So far we have concerned ourselves with the

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24. Westcott, Comm. on St. John. pp. 55, 56.

25. Cremer, Biblio-Theological Lexicon of N.T. Greek. p.529.

distinction between the two verbs *πέμψω* and *ἀποστέλλω* which are used by St. John, expressing the idea of the Mission of Christ. Again the question, how ^{is} the Mission of Christ in its different aspects expressed in these synonyms? The answer is best expressed by Bishop Westcott, "The former (*πέμψω*) describes the simple relation of the sent to the sender, the last (*ἀποστέλλω*) adds the accessory notions of a special commission and so far a delegated authority in the person sent." ²⁶

In the sense of sending, the person and the work of him who sent were implied. The Sonship of Jesus and His Mission is placed, first, in relation to His divine nature, and then in relation to the historical fact that is involved.

In the human history of the world, very few men have spoken the word "sent" boldly of themselves. J. A. Robertson tells us that, ²⁷ "Even though when it is heard, spoken with the burning sincerity of conviction by the lips of prophet or reformer, it produces a like awe in those who hear. Yet we have lived so long within the strong metaphysical walls of the confessional dogma of the divinity of Christ, that the word on His lips has in large

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26. Westcott, Comm. On St. John. p. 298.

27. Robertson, J.A., The Spiritual Pilgrimage of Jesus. pp. 117-120.

measure lost its mysterious aura for us." Suppose we were back in the days of Jesus's flesh, or if we were members of the unsophisticated crowd in Galilee with no preconceptions in our minds about the man, then we would recover something of the haunting suggestiveness of the reiterated phrase upon the lips of Jesus.

A large part of the Gospel of John and his First Epistle could very well receive special study in connection with the Mission of Christ. There the frequent variations on the subject are to be found. Especially on the word "sent", which Jesus spoke from His lips; that He came down into the world, because His Father sent Him, and that this was the will of His Father. In the synoptic Gospels the same words and ideas are involved.

For instance, in Luke 4:43, *Καὶ ταῖς ἑτέραις πόλεσιν εὐαγγελίσασθαι με δὲ τὴν βασιλείαν τοῦ Θεοῦ, ὅτι ἐπὶ τοῦτο ἀπεστάλην* "I must preach the good tidings of the Kingdom of God to the other cities also, for therefore was I sent." It is worthwhile to remember that it was in that sense of a divine forthcoming that our Lord spoke. We read again in Luke 4:18, that Jesus applied a word of ancient prophecy to Himself, "the spirit of the Lord is upon me because He hath anointed me to preach the Gospel to the poor, He hath sent me (*ἀπέσταλκέν με*) to heal ...".

The words "I am sent", "He sent me", with their breath of mystery and passion, with their lively manner and joyful decoration, are continually sounding their glad message throughout the Gospel story. In the Gospel of St. John and His First Epistle they express the significance of this wondrous revelation and affirm the intimate relation between the Father and Son, as Sender and Sent.

CHAPTER IV

THE MISSION OF CHRIST AS DEVELOPED

IN I JOHN 4:9, 10.

CHAPTER IV

THE MISSION OF CHRIST AS DEVELOPED IN I JOHN 4:9, 10.

A. Introduction.

The Mission of Christ is expressed by St. John as the manifestation of the love of God, who sent His only-begotten Son, Jesus Christ, into the world to be the propitiation for our sins. Because of the greatness of His love, God sent His Son into the world to atone for our sins. This same kind of love becomes the motivating principle of the life of Christians. When the perfect love, brotherly love, abides in the human heart, therein the Spirit of God abides and there is the consummation of the love of God. This is the heart of the Gospel, and the central truth of Christianity. Our author elucidates this aspect of the Mission of Christ in his First Epistle chapter 4: 9 and 10.

Massee¹ suggests that chapter 4: 7 to 13, is "The heart of the Gospel." It is obviously so, but the verses 9 and 10, it seems to the writer suggest the essence of Christianity. Within this passage the Mission of Christ is unfolded and we propose now to treat these verses exegetically.

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1. Massee, J.G., *Eternal Life in Action*. p. 152.

Findlay² offers as a title for verses 7 to 14:
"The divinity of love." At the same time he suggests verses 9 and 10 as the center of the passage. Within those two verses, there are three main statements about the love of God which was displayed in the Mission of Jesus Christ. First, God has sent His Son, the only-begotten, into the world, that we might live through Him. Secondly, He sent His Son as the propitiation for our sins. Thirdly, the Father has sent the Son as the Saviour of the world." It is also true that there is a close connection between verses 7 through to 13, but the main emphasis is in verses 9 and 10. The Greek text reads as follows:

Ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ Θεοῦ ἐν ἡμῶν,
ὅτι τὸν Υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ Θεὸς
εἰς τὸν κόσμον ἵνα ζήσωμεν δι' αὐτοῦ. Ἐν τούτῳ ἐστὶν
ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήκαμεν τὸν Θεόν, ἀλλ'
ὅτι αὐτὸς ἠγάπησεν ἡμᾶς καὶ ἀπέστειλεν τὸν Υἱὸν
αὐτοῦ ἵλασμόν περὶ τῶν ἡμαρτιῶν ἡμῶν.

B. The Exegetical Problems in These
Verses Relating to the Mission of
Christ and Their Treatment.

1. Ἐν τούτῳ ὅτι .

The phrase ἐν τούτῳ is one of the characteristic

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2. Findlay, G.G., Fellowship in the Life Eternal. p. 227.

expressions of this Epistle. It occurs fifteen times with slight variations. Sometimes it depends upon an idea which is contained in the preceding context, as for instance in 2:5, and sometimes it introduces the context which follows, as for instance 2:3. St. John's usage of *ἐν τούτῳ* usually involves some special recognition of knowledge introduced in the context. *Ἐν τούτῳ γινώσκουμεν* occurs 2:3,5; 3:16,19,24; 4:2,6,13; 5:2. *Ἐν τούτῳ ἡ ἀγάπη* occurs 2:4,5; 4:10,17.

In many cases the phrase *ἐν τούτῳ* is followed by *ὅτι*. This construction is found in the following places: I John 2:3,5; 3:16,19,24; 4:9,10,13; and 5:2. These passages also reveal conditions of being related to Christ, such as obedience in 2:3, or belief as in 4:2.

When *ἐν τούτῳ* is followed by *ὅτι*, it is sometimes causal, meaning "because", and sometimes declarative, meaning "that".³ For instance, 3:16, *ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι...* Here there can be no doubt that *ὅτι* is causal "because". St. John exhorts his readers to sacrifice their lives for the brothers, because (*ὅτι*) we know Christ sacrificed Himself for us. St. John describes the true character of Christian love as the love of brethren. This love is exemplified in the sacrificial character of Christ's love: Christ laid down His life for us. Therefore,

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3. Cf. Westcott, Epp. of St. John. p. 58.

we ought to love each other in the same sacrificial spirit.

A different use of *ὅτι* is found in 2:3, *καὶ ἐν τούτῳ γινώσκουμεν ὅτι ἐγγώκεμεν αὐτόν*. In this case *ὅτι* is declarative or explanatory "that". St. John speaks about the Christian's knowledge of Christ. How do we know Him? And how is the love of God perfected in us? He declares "In this we know that (*ὅτι*) we know Him, if we observe his commandments.....verily in this man the love of God hath been perfected."

We have examined two typical instances in which *ἐν τούτῳ* is followed by *ὅτι*. Now what is its use in 4:9 and 10? In this passage *ἐν τούτῳ....ὅτι* occurs twice. Plummer believes ⁴ that in both cases *ἐν τούτῳ* refers to what follows. This is evident since *ἐν τούτῳ* is followed by *ὅτι*. Abbott says, ⁵ "In the Epistle, when followed by *ὅτι* or *ἐάν*, it seems sometimes to look forward." But is *ὅτι* causal or declarative here? It is clear that *ὅτι* is used in the declarative sense. The phrase in verse nine introduced by *ὅτι* explains the degree in which the love of God was manifested. The manifestation of God's love is measured by the Mission of the Son, world-wide in its embrace and with life as its goal. The particle *ὅτι* therefore declares how the love of God was manifested. Furthermore,

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4. Plummer, A.. The Cambridge Bible on St. John. pp. 148,149.
5. Abbott, E.A., Johannine Grammar. pp. 290-291.

ὅτι, which occurs twice in verse 10 is also declarative. It points to the source of the love introduced by ἐν τούτῳ and explicates it further by defining the Mission of the Son as redemptive; God sent His Only-begotten Son into the world as a propitiation for our sins.

Here we have a parallel construction in an instructive combination: ἐν τούτῳ.....ὅτι and ἐν τούτῳ..... οὐκ ὅτι ἀλλ' ὅτι. Westcott remarks,⁶ "The negative clause is brought forward to emphasize the thought of man's inability to originate love." οὐκ ὅτι ἀλλ' ὅτι, 'not that'.....'but that'. In this was the love of God manifested in us, that (ὅτι) God hath sent His only-begotten Son.... In this is love, not that (οὐκ ὅτι) we loved God but that (ἀλλ' ὅτι) he loved us and sent..... Abbott indicates⁷ that John 6:45b-46a, is comparable to this passage. "Every one that hath heard from the Father, and hath learned, cometh unto me. Not that (οὐκ ὅτι) any man hath seen the Father, except he which is from God, he hath seen the Father." This is emphasis by contrast. Other examples of this means of emphasis are not hard to find, II John 5, οὐκ ὥς ἀλλ' ὡς; John 6:38, οὐκ ἴδεν ἀλλὰ το; John 7:22, οὐκ ὅτι ἀλλ' ἐκ... John 12:6, οὐκ ὅτι ἀλλ' ὅτι.

Now what is John emphasizing? Is not the ἀγάπη

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6. Westcott, Comm. on the Epp. of St. John. p. 150.
7. Abbott, E.A., Johannine Grammar. pp. 180, 181.

ΘΕΟΥ the thing introduced by *ἐν τούτῳ* ? Surely, and the emphasis is on the character of the love of God. The depth of its origin is magnified by the parallel construction of *ἐν τούτῳ* in verses 9 and 10. "In this is the love of God manifested that, and in this is love not that but that." So man did nothing, but God is the origin of redemption. We did not love God first, but God Himself loved us and sent His Son to be the propitiation for our sins. Our investigation therefore, reveals that *ὅτι* is used to introduce the manifestation of God's love among us, in that God sent His only begotten Son into the world, that we might be saved through Him.

2. The Problem of the Tenses.

We have observed how careful St. John in the use of tenses. Whenever he seeks to present an action viewed in its entirety, he uses the aorist tense. He uses the perfect tense to show completed action and its existing result. Here within this passage, the perfect tense and the aorist tense are used in a similar way to emphasize different aspects of the Mission of Christ. For instance, *ἀπεσταλκεν* in the perfect tense views the Mission of Christ as regards its existing result. Plummer remarks,⁸

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8. Op. Cit. 4.

"The verb is a perfect, indicating the permanent result of Christ's Mission." *ἡγάπηκαμεν* is also in the perfect: God has sent His Only-begotten Son Jesus Christ into the world not because we loved, or continued exercise love toward Him. To develop the act of God in sending His Son, John uses the aorist *ἡγάπησεν* because His love is disclosed in a great event in which He gave Himself for our sins.

In verse 10 St. John employs the aorist tense with the same verb *ἀποστέλλω* in speaking of past action of God's sending without reference to the present. The Mission of Christ is spoken of merely as an event in the past. This construction is similar to that of *ἐφανερώθη*. There the manifestation of the love of God was in an indefinite past time without confirming the result, though the tense indicates the actual manifestation when God sent His Only-begotten Son into the world for the supreme purpose of salvation.

Now here we have noticed that St. John authenticates the Mission of Christ in twofold manner. In speaking of the Mission of Christ without reference to any existing result, John chooses the aorist tense *ἀπέστειλεν*, and when he speaks of the permanent results of the Mission of Christ, he chooses the perfect tense. Apparently, when St. John writes this inspiring passage, he lays stress on

two great facts, the manifestation of the love of God, and the permanent result of the Mission of Christ.

3. Ἰλασμόν

This word for propitiation is not used frequently in the New Testament and it is only used by St. John in His First Epistle, here in verse 10, and in chapter 2:2 where it is in the genitive. In both occurrences it is without the article, and followed by *περὶ τῶν ἁμαρτιῶν ἡμῶν*. Plummer says,⁹ "It signifies any action which has expiation as its object, whether prayer, compensation, or sacrifice. Thus 'the ram of the atonement' (Num. 5:8) is 'the ram of the propitiation' or 'expiation', where the same Greek word as is used here is used in the LXX."

The word *ἰλασμός* is from *ἰλάσκειν* 10 the middle voice, which means "to appease", to conciliate to one's self. "The noun means originally an appeasing or propitiating, and passes, through Alexandrian usage, into the sense of the means of appeasing."¹¹

It is so in Homer. For instance: *θεὸς ἰλάσκεισθαι* is to make a god propitious to one, (Iliad, i. 386, 472). So also it is used in Heroditus, of Philip

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9. Plummer, A., The Epistles of St. John. p. 88.

10. Vincent, M.R., Word Studies in the N.T. Vol. II. p. 325.

11. Ibid.

of Crotona. "His beauty gained him honors at the hands of the Eggestaeans which they never accorded to anyone else; for they raised a hero-temple over his grave, and they still propitiate him (*αὐτόν ἱλάσκονται*) with sacrifices."

The change from this construction shows, to quote Bishop Westcott,¹² "They shew that the Scriptural conception of *ἱλάσκεσθαι* is not that of appeasing one who is angry, with a personal feeling, against the offender; but of altering the character of that which from without occasions a necessary alienation, and interposes an inevitable obstacle to fellowship. Such phrases as 'propitiating God', and God 'being reconciled' are foreign to the language of the New Testament. Man is reconciled (II Cor. 5:18 ff; Rom. 5:10 f.). There is a 'propitiation' in the matter of the sin or of the sinner. The love of God is the same throughout; but He 'cannot' in virtue of His very Nature welcome the impenitent and sinful: and more than this, He 'cannot' treat sin as if it were not sin."

Plummer gives warning,¹³ "Beware of the unsatisfactory explanation that 'propitiation' is the abstract for the concrete, 'Propitiation' (*ἱλασμός*) for 'propitiator' (*ἱλαστήρ*). Had S. John written 'propitiator'

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12. Westcott, B.F., Epistles of St. John. p. 87.

13. Op. Cit. 9. p. 88.

we should have lost half truth; viz. that Advocate propitiates by offering Himself. He is both High Priest and Victim, both Propitiator and Propitiation. It is quite obvious that He is the former; the office of Advocate includes it. It is not at all obvious that He is the latter: very rarely does an advocate offer Himself as a propitiation."

The redemptive purpose of the propitiation of Christ is suggested by the prepositional phrase, *περὶ τῶν ἁμαρτιῶν ἡμῶν*. Dana and Mantey¹⁴ give a definite statement on the function of *περί*, which has two meanings: (1) Resultant meanings: when it is associated with the genitive case, it means "about or concerning", and with accusative case, "around or about." In both cases it implies general relationship "about". (2) Remote meanings: "in behalf of", as it is in Matt. 26:28, *τὸ αἷμά μου.... περὶ πολλῶν* "My blood in behalf of many."¹⁵ Burton¹⁶ discriminates between the prepositions *ὑπέρ* and *περί*. He says, "though Paul uses both prepositions with both meanings, 'concerning' and 'on behalf of', he employs *περί* much more commonly in the former sense and *ὑπέρ* in the latter." According to these grammarians, *περί* is commonly

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14. Dana and Mantey, A Manual Grammar of the Greek N.T. p. 109.

15. Ibid.

16. Burton, E.D., Comm. on Gal. 1:3,4.

used with the meaning of "concerning" or "on behalf of".

An examination of the usage in St. John's writings, especially in the First Epistle 2:2, and 4:10, revealed that *περί* occurs with the genitive case with exactly the same force in both cases, for instance, we read: *περὶ τῶν ἁμαρτιῶν ἡμῶν*. Westcott says,¹⁷ that *περί* is to be rendered "in the matter of", because the propitiation of Christ is described as having been made for the matter of "our sins". Therefore, God's purpose in sending His Son is for propitiation, and thus the God's purpose in coming is to fulfil the will of Him who sent Him; that is to sacrifice Himself "in the matter of our sins". Thus in this passage the love of God is revealed to us in the redemptive work of Jesus for the particular matter of our sins.

4. The Relation of *ἐφανερώθη* and *ἀπέσταλκεν*.

St. John uses different words to describe certain aspects of the Incarnation, such as "sending", "coming", and "manifestation". These words view the Incarnation differently, corresponding to different aspects of it as a fact. In the verses now being studied, the two aspects of the Incarnation are expressed by *φανερώω* and *ἀποστέλλω*. Let us now consider the significance of each.

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17. Westcott, Comm. on the Epp. of St. John. p. 44.

φανερόω occurs ten times in the Epistle, as follows: 1:2,2; 2:19,28; 3:2,2,5,8,10; 4:9. It occurs frequently in the Gospel of John as follows: 1:31, 2:11, 3:21, 9:3, 17:6, 21:1,14. In these passages, the verb sometimes expresses the revelation of the Son, or sometimes the life, such as "the Son of God was manifested" (I John 3:8), "the life was manifested" (I John 1:2). The verb also expresses the revelation of God's love and this revelation is being made manifest through the Mission of the Son. This is evident from I John 4:9 and 10.

The verb *φανερόω* denotes the whole Mission of Christ as a single event. Instances of the usage in the Johannine writings may be found in the following aspects.¹⁸ The revelation of the Son at His first coming (I John 1:2, 3:5, 4:9, John 7:4), the manifestation after His Resurrection (John 21:14, 16:12,14). In I John 3:2, the manifestation is to be in the future, that is, His second coming. Furthermore, this word in I John 4:9 and 10 denotes the revelation of the Lord at His coming in the flesh and points to the work, teaching ministry, and passion. In other words, the verb in its tense (aorist) denotes the whole Mission of Christ, that is, the sending (*ἀπεσταλκεν*) of the Son is the manifestation

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18, Cf. Westcott, Comm. on The Epp. of St. John. p. 9.

(ἐφανερώθη) of the love of God. Thus the two verbs (φανερώω and ἀποστέλλω) inter-related in this passage in connection with the Incarnation.

The manifestation of love is shown in the fact that τὸν υἱὸν μονογενῆ ἀπέσταλκεν, and its purpose is designated by ἵνα ζήσωμεν. Thus the verb views the Mission of the Son and His redemptive work.

The verb φανερώω is used many cases in the aorist passive form of ἐφανερώθη. This may be rendered in English "was manifested". Westcott points out the significance of the "was". He says, "That which 'was' eternally was made known in time." Thus the verb and its tense, denotes the consummation of His Mission on earth.

We read in I John 1:2, ἡ ζωὴ ἐφανερώθη, "the life was manifested". The simple statement is given, but the subject is fully explained, that is, "the life eternal which 'was' with the Father", now "was manifested to us".

Westcott remarks at this point, "The phrase the life was manifested, recalls the corresponding phrase in the prologue to the Gospel, the word became flesh. The latter regards the single fact of the Incarnation of the Word Who 'was God'; this regards the exhibition in its purity

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19. Westcott, Comm. on the Epp. of St. John. p. 8.

20. Ibid.

and fulness of the divine movement. And yet further, in the Gospel St. John speaks directly of a Person: here he is speaking of the revelation which he had received of the energy of a Person." Thus in this phrase is to be seen the source of love. The manifestation of that love is in the Mission of Christ and the Son's Mission is the consummation of God's love. Thus the two verbs *ἐφανερώθη* and *ἀπέσταλκεν* developed related aspects of the Incarnation. The love of God was manifested by the fact that God sent His own Son into the world.

5. The Relationship of the Two Expressions: *ἵνα ζήσωμεν δι' αὐτοῦ* and *περὶ τῶν ἁμαρτιῶν ἡμῶν.*

The supreme purpose of the Mission of Christ is expressed in two phrases in this passage, namely, *ἵνα ζήσωμεν δι' αὐτοῦ* and *περὶ τῶν ἁμαρτιῶν ἡμῶν.* Plummer says,²¹ "these are the important words, setting forth that in which God's love is so conspicuous and so unique." Because God has sent His Son for this purpose, that we may live, and not die. The idea of salvation is regarded in these phrases, that men have life through the redemptive work of Jesus Christ. The salvation of men is expressed in 3:14, as passing out of a state of death and of entering

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21. Plummer, A., The Cambridge Bible on Epp. of St. John. p. 148.

into life. The passage reads as follows: "We know that we have passed out of death into life." In this passage, the perfect *μεταβεβήκαμεν* indicates that this experience is one of permanent consequences. Westcott says,²² "Death and life are regarded as the two spheres in which men move, and they are presented in their substantive fulness 'the death which is truly death', 'the life which is truly life.'" This new life begins in the new sphere, and according to the verb used, this new life is one which the believer abides. Naturally death is the penalty for the sins of men. This sin is not merely the sinfulness of the human nature, but the sins which we are committing in our daily life, and not only our sins but the sins of the whole world. In chapter 2:2, "He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." In John's Gospel 1:29, there is a great testimony of the forerunner, John the Baptist, to Jesus which is parallel to this passage. The Gospel says: "Behold, the lamb of God, that taketh away the sins of the world!" It is a public testimony given by the Baptist which springs from the prophecy of Isaiah (53:7). The Paschal lamb is identified as a symbol of the Messianic deliverance of the people of Israel, which finds its true

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22. Westcott, Comm. on The Epp. of St. John. p. 112.

embodiment in the suffering of Christ. Thus the object of the Mission of Christ is to take away the sin of the whole world. The world is regarded by St. John here in the ethical sense. Vincent defines the Johannine usage of *κόσμος* as follows: "In the ethical sense, the sum-total of human life in the ordered world, considered apart from, alienated from, and hostile to God, and of the earthly things which seduce from God." The object of the Mission of Christ is to reconcile this world with God; the world about to die for its sins, and it might be saved through Him."²³

The phrase *ἵνα ζήσωμεν* occurs in the Epistle of Polycarp to the Philippians 8:1, *ἵνα ζήσωμεν ἐν αὐτῷ πάντα ὑπέμεινε*, "that we might live in him, he endured all things." Polycarp was the Bishop of Smyrna in the first half of the second century, was martyred, in all probability, on February 23rd, 155 a. d., at the age of eighty six.²⁴ He had been a disciple of John the son of

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23. Vincent, M.R., Word Studies in the N.T. Vol. I. p. 280.
24. R. W. Dale in his book entitled "The Living Christ and the Four Gospels" (p. 246), says the date of St. Polycarp's martyrdom; "It is dated A. D. 155 or 156." C. H. Turner gives the date of St. Polycarp's martyrdom as February 23, 156 A. D. in "Studia Biblica" 1890 Vol. II, pp. 105-129. An article by F. J. Bacchus, the "Catholic Encyclopedia" Vol. XII. "Polycarp", says, "the date of St. Polycarp's martyrdom is February, 155. The fact of the visit to Rome is too well attested to be called into question." J. B. Lightfoot says in his "Essays on the work entitled supernatural Religion" pp. 103-104, "the date is 155 or 156...Polycarp was martyred

Zebedee. However, this usage of Polycarp shows the evidence of the exercise of the Christian activity from the early century of the Church leaders. Westcott says,²⁵ again, "in Him, as he lives, the love of God is seen visibly working." This passage is parallel to the Gospel 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." God loved the world and all humanity, by sending His Son, the great gift to men, to make men alive from death. This is the object of the Mission of Christ.

C. Summary.

We have discussed the exegetical problems in I John 4:9 and 10. In this particular passage, we have found many characteristics of St. John's phraseology. Especially in describing the Mission of Christ, he has used his chosen vocabulary, verbs and peculiar tenses, and phrases.

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in early months of the years, his martyrdom must be dated A. D. 155." The date which has been generally received is A. D. 166 or 167, but the earlier date is the result of recent investigations of prominent scholars.

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25. Westcott, Comm. on the Epp. of St. John. p. 149.

We have found exegetical problems in these verses in relation to the Mission of Christ. The construction *ἐν τούτῳ* *ὅτι*, points to the central thought in the passage. In this construction, John emphasizes the origin of love. That *ὅτι* introduces this magnificent truth of God's love to which *ἐν τούτῳ* points. The problem of the tenses involved in these verses, both perfect and aorist are obviously significant in expressing the Mission of Christ. The choice of tenses is unusually exact in expressing the Mission of Christ by affirming it as an historical event and implying permanent results. St. John also used *ἱλασμοῦ* with the sense of "propitiation". Jesus is both High Priest and Victim. The word is used by John in relation to sins and their forgiveness. It is used in a ground of confidence and comfort to the men who have sinned, on the other hand, it is the essence and glory of the love of God that has made Him to be the propitiation in the sending of God for our sins, and the world's sins.

We have observed the relationship of *ἐφανερώθη* and *ἀπέσταλκεν* which present different aspects of the Incarnation. God has manifested His love in the sending of His Son. The manifestation of this love is regarded as a unique historic event. Therefore, John has used the aorist - *ἐφανερώθη*. This manifestation however, involved more than the unveiling of God's love. It involves

the sending of the Son, and this sending involved permanent and abiding redemptive values. Therefore, John used the perfect tense (ἀπέσταλκεν) to denote this. Also we have discussed the exegetical problem in the relation of *ἵνα ζήσωμεν διὰ αὐτοῦ* to *περὶ τῶν ἁμαρτιῶν ἡμῶν*. These phrases express the purpose of the Mission of Christ. For this end God has sent His only begotten Son into the world *ἵνα ζήσωμεν*, otherwise we must die for our sins, *διὰ αὐτοῦ* we have the only way to live, because the *ἱλασμός* is the victim or the sacrificial lamb in the matter of our sins, and reconciled us to God.

D. Restatement of these Verses.

The unique thought developed in the paragraph of the verses 9 and 10, is the conception of the divine love. The Incarnation is a manifestation of the love of God, because it is a manifestation of the divine nature, and the divine nature is love. The divine love was manifested first by the sending of God's Son into the world, that we come to life through Him. The eternal life we have received here by the sacrificial death of His Son. In this the love of God has been revealed, in that He sent His only begotten Son into the world. That is not only the Mission of Christ, but we are still enjoying the

abiding result of the Mission. The greatest result is that we have life through Him instead of death. This sacred love is not consisting in our having loved God, but in His loving us and sending His only begotten Son as an atoning sacrifice for our sins.

PART THREE

CHAPTER V

THE JOHANNINE PHRASEOLOGY IN WHICH THE COMING
OF CHRIST IS EXPRESSED

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THE JOHANNINE PHRASEOLOGY IN WHICH THE COMING OF CHRIST IS EXPRESSED.

A. Introduction.

The Incarnation of Christ Jesus is described by St. John from several viewpoints. Christ is regarded as being sent and at the same time as coming. For instance, the sending of Christ as in John 3:17, ἀπέστειλεν ὁ Θεὸς τὸν υἱὸν εἰς τὸν κόσμον. John 5:27, ὁ πέμψας με Πατὴρ, and in John 5:36, ὅτι ὁ Πατὴρ με ἀπέσταλκεν. Also the coming of Christ is as in John 10:10, ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσιν. John 16:28, ἐξ ἦλθον ἐκ τοῦ πατρὸς, and in I John 4:2, Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα. The Father is regarded in these passages as the source of the Mission of Christ. Furthermore, an examination of the Johannine writings in the New Testament reveals that the Apostle of love gave special attention to this idea of the Incarnation. One peculiarly striking feature of his presentation is the use of the aorist and perfect tenses in such phrases as πέμψας, ἀπέστειλεν ἦλθον, ἐληλυθός.

These phrases correspond to the different aspects of the Incarnation. From the standpoint of the Father the

Incarnation may be regarded as a sending of the Son. In this we have the Mission of Christ. From the standpoint of the Son, it may be regarded as a coming of Jesus. This is His coming in the flesh.

In the previous chapter we observed the Mission of Christ. The attempt has been made to clarify its significance as a fact as presented in Johannine writings. Now in this chapter we shall consider the fact of the coming of Christ in the flesh. St. John's usage in connection with the fact of the coming of Jesus involves the *ἔρχομαι* and *ἐξέρχομαι*. Some times *ἔρχομαι* is expressed with *ἦκω*, which means arrival and signifies the arrival of Jesus in the world. There is also another aspect of His progressive manifestation which is expressed in the phrase, "He was manifested". The aorist passive form *ἐφανερώθη* is used in expressing the manifestation. The intention, however, in this chapter, is to limit ourselves to a study of *ἔρχομαι*, as it is used in this passage to express the coming of Christ in connection with His Incarnation.

B. The Coming of Christ.

1. *ἔρχομαι*.

a. Derivation.

The term *έρχομαι* is handed down from early classical Greek. Liddell and Scott say ¹ that the aorist form *ἦλθον* generally occurs in early days, so also in the Septuagint and the New Testament. The usage from Homer to the New Testament is frequently occurs with *ἦκω*, *οἶχομαι* which means "to be gone, to have gone". Of persons, "to have departed, be gone hence." It is used by Homer in questions, as *πῆσσι μένος οἶχομαι* whither is thy spirit gone? Iliad, 5. 472, cf. 13, 220. 24. 201. *ἦκω* becomes causal in the form *ἦμι*, which means to have come, be present, to *οἶχομαι* to be gone, while *έρχομαι* means "to come". Primarily *ἦκω* means "to have reached a point", like *ἀνήκω*, *ἐς τοῦτο ἡμαθία* Euripides Andronicus 170. Another meaning is: "to have come back, returned, or I have come bringing, like *έρχομαι*, *ἦκω*, *φράσων*, *ἀγγελῶν*, I am going, I intend to say. Of things, to have come to table. Alexis *Δευκαδ. τ. ὡς τὰ περιφερόμενα* *ἦκε* reports the events in this meaning.² *Ἐμοὶ ἀγγελίην ἦκει*, Herodotus 8. 140, Sophocles O. c. 1177. *πῆμα ἦκε τίτι* Aeschylus Pr. 103.

έρχομαι means to come to a place or to go away.

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1. Liddell and Scott, Greek-English Lexicon.
2. Ibid.

Both meanings are frequently found in Homer. ἀγγελλίην στρατοῦ...ἔρχομένοιο, Odossey 2. 30 cf. 11. 267. ἀγγελίην, ἔξεστίνην ἐλθεῖν. (as we say) to go a message, Iliad, 11. 140. Liddell and Scott say, "especially in imperative which also is used like ἄγε, go! come! merely as a hortatory exhortation," ³ as we have seen in Homer above. The word ἔρχομαι generally means "to come or go back, returning" in classical Greek language. With personal dative: to come to, that is to come to aid or release one, and with future participle: to denote the object, ἔρχομαι οἰσόμενος ἔχθρος, I go to fetch, Iliad 13. 256. The aorist participle ἐλθών is often added to another verb, οὐ δύναμαι.....μάχεσθαι ἐλθών go and fight, Iliad 16. 521. Post-Homeric phrases παρὰ μικρὸν ἐλθών with infinitive, to come within a little of, be near a thing. Sophocles O. T. 773, οἱ δὲ πᾶντα τῶν καθῶν ἐληλυθότες who have gone through the whole circle of duties, have fulfilled them all. ⁴

In the Alexandrian usage the second aorist form, ἦλθα is much used, and in the New Testament the second aorist ἦλθον and the perfect form ἐληλυθα are used. The Septuagint used this word for אֵלֵךְ which means

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3. Ibid.

4. Ibid.

"to enter or come". When אָיָא used in the form of Qal imperfect אָיָא יָ, it rendered "will come" or "shall come". For example, we read in Isaiah 32:10, אָיָא יָ לֹא יָבֹא הַקָּצִיר "the ingathering shall not come". In the Hiphil form אָיָא יָ renders "to cause to come in". In Septuagint it is used sometimes for אָיָא יָ which means some "to come", but it is very rare, and some times for אָיָא יָ means "to go", in form of Qal imperative אָיָא יָ which makes a journey, but most cases in Septuagint are used for אָיָא יָ and rarely for אָיָא יָ and אָיָא יָ. In the New Testament ἐρχομαι is used chiefly in two senses as Thayer defines: "(1) to come from one place into another, (2) to come into being, arise, come forth, show itself." 5

We shall now proceed to examine this word in a number of concrete instances of its broader usage in the New Testament. For this purpose the following typical examples are selected.

(1). John 4:25, λέγει αὐτῇ ἡ γυνὴ οἶδα ὅτι Μεσσίας ἐρχεται, ὁ λεγόμενος Χριστός, ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν πάντα.

In this passage, the use of ἐρχομαι involves the idēa of the coming of Messiah. The Samaritan woman expressed the expectation of the coming Messiah, as she

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5. Thayer, Greek-English Lexicon. p. 250.

says: "I know that Messiah cometh, which is called Christ." Thayer⁶ considers the meaning to be "to come, that is to appear, make one's appearance, come before the public." Here the usage, however, is connected with the idea of the appearance of Jesus among men, as a religious teacher, but moreover, also as the One Who comes from God. This concrete instance express as the idea of the coming of Jesus. Let us examine another instance from a passage of John.

(2). I John 5:6, *ὁ ἐλθὼν ὁ υἱὸς τοῦ πατρὸς καὶ ἀντὶ τοῦ*. The usage with the second aorist participle form *ἐλθὼν*, may be rendered "when I am come", and *ὁ ἐλθὼν*, might be rendered "He that cometh", but it depends upon the tense. "He that cometh", which means "I am here now in the place where I am supposed to be". Westcott says⁷ on the passage of I John 5:6, "Thus 'He that came' is equivalent to 'He that fulfilled the promises to the fathers, as the Saviour sent from God!' I John 5:6, the usage of the second aorist participle with the article (*ὁ ἐλθὼν*) expresses the idea of coming already and having appeared publicly and proven Himself by His accomplishment of the work on earth. Westcott says again⁸ at this point: "The sense of 'He that came', which distinctly points to a past historical fact, determined that these

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6. Ibid.

7. Westcott, Comm. on the Epp. of St. John. p. 181.

8. Ibid.

terms also must have a historical meaning, and refer to definite events characteristic of the manner in which the Lord fulfilled His office upon earth 'He came- He was shewn to be the Christ- by water and blood.' 'Water' and blood' contributed in some way to reveal the nature and the fulfilment of His work." Our purpose, however, is not to broach the theological problems, but to discover the true force of the usage *ἔρχομαι*. Therefore, as we have seen, the force of the aorist in this passage of I John 5:6, adequately expresses an essential aspect of the coming of Christ.

(3). John 3:2, οὗτος ἦλθεν πρὸς αὐτὸν
 νυκτὸς καὶ εἶπεν αὐτῷ Ραββί, οἶδμεν ὅτι
 ἀπὸ Θεοῦ ἐλήλυθας διδάσκαλος.

This passage in its broader context, gives an account of the coming of Nicodemus to Jesus at night, and he acknowledges that the coming of Jesus was from God. Now, St. John used *ἔρχομαι* twice, once second aorist and the other perfect. By the use of tenses the coming is regarded as a simple fact, and as an existing fact. However, it emphasizes the fact of the coming of Christ in a twofold force, first the fact of the coming and second the abiding significance of His coming. In this manner we understand the force of the use of *ἔρχομαι*.

(4). John 8:42, ἔκ τοῦ Θεοῦ ἐξῆλθεν καὶ ἦκε.

Sometimes, the Johannine phraseology gives the statement of the coming of the Lord with the verb *ἐξέρχεται*. It is a significant point, that the usage of *ἐξέρχεται* expresses the fact with greater force. *Ἐξέρχεται* primarily means "to come out of". This word is a compound verb from *ἐκ* and *έρχεται*. *Ἐκ* is a preposition which denotes as well "exit or emission out of", as separation from something with which there has been a close connection, as in St. John's Gospel 16:27, *ἐγὼ παρὰ τοῦ πατρὸς ἐστῆλθον* and John 8:42, which we listed above. Thayer defines this preposition *ἐκ*, ⁹ "origin, source, cause; of generation, birth, race, nativity." Moulton ¹⁰ cited from Letronne 190 and 198, *σώσεις ἐκ*, "safe home from, (a place)," This citation of Dr. Moulton suggests the force of the particular preposition. According to Thayer ¹¹ *ἐκ* is: "Universally, of the place from which; from a surrounding or enclosing place, from the interior of." However, the usage of *ἐξέρχεται* implies more direct cause or source of origin; namely, to be said to come forth from, out of, a place.

St. John used this particular compound word *ἐξέρχεται* to denote that in the Incarnation Christ left

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9. Thayer, Greek-English Lexicon.

10. Moulton, on Prolegomena, p. 102.

11. Op. Cit. 10.

His place with God in heaven, *ἔξελθεῖν παρὰ τοῦ Θεοῦ.*
 (5). John 16:27, *ἀγὼ παρὰ τοῦ Θεοῦ*
ἔξηλθον.

In St. John's Gospel 16:27 and 28. we find the term *ἔξέρχομαι* for the expression of the coming of Christ. We shall consider the force of the term in this passage. In these two passages St. John witnesses the coming of Christ with remarkable consciousness. These two passages are closely related to each other in the common usage of *ἔξέρχομαι*. Westcott ¹² remarks on the words *ἐκ τοῦ Θεοῦ ἔξηλθον* or *ἔξηλθον ἐκ τοῦ Πατρὸς* in both verses; "The words can only be interpreted of the true divinity of the Son, of which the Father is the source and fountain. The connection described is internal and essential, and not that of presence or external fellowship." Here we have found the real significance of the term *ἔξέρχομαι* and also the true force of the word. *Ἐξέρχομαι* refers not to the present situation or external manner of the coming of Christ, but it refers to the true source of Him Who came into the world, and His relation to God Who gives unceasing energy, as a living foundation of eternal life. This is the true force of the word which St. John uses in the statement witnessing the coming of Jesus Christ.

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12. Westcott, Comm. on St. John. p. 136.

b. Summary.

In the forgoing treatment we have attempted to clarify the meanings of ἔρχομαι and ἐξέρχομαι as found in the passages cited. With this purpose in view we have observed the usages from the early classical Greek writings and from the New Testament Greek. All the classical and New Testament writers used the words with the concrete idea of the "coming" and "coming out". In the New Testament Greek, these words are vividly applied to the special subject of the coming of Jesus Christ from God. As we have seen from an examination of the typical passages in the New Testament, these words adequately express the idea of the coming of Jesus Christ; that is, Jesus Christ came into the world from the Father.

Now, we are able to say that as ἔρχομαι and ἐξέρχομαι are properly used in classical Greek writings, so also in our New Testament Greek. St. John brings out the doctrine of the coming of Christ with full meaning and proper force.

We shall now proceed to discuss how St. John uses these words in all the passages where it is found in connection with the doctrine of the coming of Christ.

2. The Usage in the Fourth Gospel and Epistles of John.

a. When the Aorist is Employed.

The aorist tense which simply states a fact as having occurred in past time, serves in a definite way to express the fact of the coming of Jesus Christ and thus makes its own contribution to the fact of the Incarnation.

The following concrete instances illustrate the use of the aorist:

John 1:11, εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.

I John 5:6. οὐ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς Χριστός.

John 8:14. ὅτι οὐδὰ ποθεν ἦλθον καὶ πού ὑπάγω.

" 9:39. εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα κτλ.

" 10:10. ἐγὼ ἦλθον ἵνα ἡγῆν ἔχωσιν καὶ περισσὸν ἔχωσιν.

" 12:47. οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον.

" 15:22, εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχονσαν.

St. John describes in his Gospel the coming of Christ by applying the verb ἐξέρχεται, in the aorist form ἐξηλθον "come forth":

- John 8:42, ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἤκω.
" 16:28, ἐξῆλθον ἐκ τοῦ πατρὸς καὶ ἐλήλυθα εἰς
τὸν κόσμον.
" 16:27, πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ θεοῦ
ἐξῆλθον.
" 17:8, καὶ ἐγνώσαν ἀληθῶς ὅτι παρὰ σοῦ
ἐξῆλθον.
" 13:3, εἰδὼς καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθον.
" 16:30, ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ
θεοῦ ἐξῆλθες.

In spite of the fact that Jesus had taught the people, there were many who were wondering whether He was the Christ or not. In this the thinking of the people was divided. Some believed that Jesus was the Christ, but others did not believe. The believers confronted the disbelievers, however, by asking them what they really expected about the coming of Christ. Westcott,¹³ however, considers the coming of Christ not by what the people expected from the coming of Christ, but rather from what Jesus Himself said in phrases such as "I came", or "I am coming". The present writer also subscribes to the significance of the coming of Christ according to the ideas present in the testimony of the people. For when Jesus

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14. Westcott, Comm. on the Epp. of St. John. pp. 126, 127.

taught the people they recognized the superior authority of Jesus. And consequently they believed that Jesus superseded all the prophets and teachers of their history. In the Fourth Gospel 7:31, St. John says: "But of the multitude many believed on him; and they said, When the Christ shall come, will he do more signs than those which this man hath done?"

b. The Usage Described by the Perfect.

The perfect tense *ἔληλυθα* is especially fitted to the expression of the coming of Christ. The perfect tense denotes the abiding significance of the fact of the coming of Jesus by the tense itself. It is distinguished from the other usages which are involved in the aspects of the Incarnation, that is *ἦλθον* or *ἔξῃλθον*.

ἔληλυθα brings out the deeper meaning of the divine relation and its derivation, and yet Jesus Christ's manifestation to the world is present and abiding, His Mission is eternal. Especially is this tense applied in connection with the revelation of Christ as 'the light' and 'in flesh'.¹⁴ It also states the special character of His coming as being of the authority of God the Father.

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14. Cf. Westcott, Comm. on the Epp. of St. John. p. 127.

John 3:19, τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ
ἡγάτησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς.

I Jon 4:2, πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν
σαρκὶ ἐληλυθότα ἐκ τοῦ Θεοῦ ἐστίν.

John 5:43, ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ Πα-
τρὸς μου.

" 12:46, ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα.

" 18:37, ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρ-
τυρήσω τῇ ἀληθείᾳ.

" 7:28, καὶ ἅπ' ἐμαυτοῦ οὐκ ἐλήλυθα.

" 8:42, οὐδεὶς γὰρ ἅπ' ἐμαυτοῦ ἐλήλυθα,
ἀλλ' ἐκεῖνός με ἀπέστειλεν.

" 16:28, καὶ ἐλήλυθα εἰς τὸν κόσμον.

In perfect tense ἐλήλυθας occurs once in
the passage containing Nicodemus's testimony to Jesus.
Nicodemus says: "Rabbi, we know that thou art come from
God as a teacher." Marcus Dods says at this point: "We
need not see in the words anything either patronising or
flattering, but merely the natural first utterance of a
man wishing to show the state of his mind. He was con-
vinced that Jesus was a divinely commissioned teacher.
He came to hear what He had to teach. His teaching, in
the judgment of Nicodemus, was divinely authenticated by
the miracles; but to Nicodemus at any rate the teaching
was that for which the miracles existed." Dods adds, to

the word *διδάσκαλος*, "there lay in the mind of Nicodemus a suspicion that this might be the Messiah."¹⁵ Also Westcott¹⁶ states the significance of the use of *οἶδμεν* and *ἀπὸ Θεοῦ*, thus he says; "Nicodemus claims for himself and for others like him the peculiar privilege of having read certainly the nature of the Lord's office in the signs which He wrought.....It is natural to connect such a recognition of the divine Mission of Jesus with the report of the envoys sent to John." And the words from God "stand first emphatically: 'it is from God, not from man, thy title to teach is derived'. Jesus had not studied in the schools, but possessed the right of a Rabbi from a higher source."¹⁷ Both eminent commentators do not consider this as the absolute expression of the idea of coming of Christ, but the words *ἀπὸ Θεοῦ ἐληλυθὼς διδάσκαλος* announce the historical expectation of the coming of Christ, and the recognition of the Messianship to Jesus, at least is in the mind of Nicodemus. So it is found in John's Gospel 3:2, "the same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him."

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15. Dods, M., in The Expositor's Greek Testament, Vol. I. p. 712.
16. Westcott, Comm. on St. John. p. 48.
17. Ibid.

c. The Usage Occurs with ἔκω.

The abiding fact of the coming of Christ is more emphasized by the verb ἔκω, because as Westcott says, ¹⁸ "In this word the stress is laid wholly on the present." It signifies the reporting of a person to a place to do the special commission of Him who sent Him. Christ's coming as the fulfilment of a Mission is thus considered. This usage we find only twice in St. John's writings.

John 8:42, ἔγω γὰρ ἐκ τοῦ Θεοῦ ἐξῆλθον καὶ ἔκω.

I John 5:20, οἶδμεν δὲ ὅτι ὁ υἱὸς τοῦ Θεοῦ ἔκει.

d. The Usage Described by the Present Tense.

Since the present ἔρχομαι occurs several times in St. John's writings in connection with the idea of the Incarnation, it may be well to define the function of the present tense in Greek and its significance in relation to the coming of Christ. First of all, we need to observe the grammatical significance of the Greek present tense.

The present tense is used to denote an action in progress in the present time. Burton remarks ¹⁹ "Since, in the historical periods of the language, action in pro-

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18. Ibid. p. 136.

19. Burton, Syntax of the Moods and Tenses in N.T. Greek. pp. 7, 8.

gress in past time is expressed by the imperfect, and the future is used both as a progressive and as an aoristic tense for future time, it results that the present indicative is chiefly used to express action in progress in present time. Hence in deciding upon the significance of any given instance of the present indicative in the New Testament as well as in classical Greek, the interpreter may consider that there is at least in the majority of words, a certain presumption in favor of the progressive present rather than any of the other uses mentioned below." Generally, the leading grammarians define the present as denoting an action in its progressiveness, and as taking place in present time. Blass says,²⁰ "The Present denotes therefore an action (1) as viewed in its duration (its progress), (2) as taking place in present time. In the latter case the Present may be regarded as a point of time, with the addition of the time immediately preceding and succeeding it, as in *γράφω* 'I am writing (now)', or again the time included on either side of the present moment may be extended more and more, until it finally embraces all time, as in *ὁ θεὸς ἔστιν* ." According to Greek grammarians, this is the fundamental significance of the present tense.

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20. Blass, Grammar of N. T. Greek, p. 187.

Finally, I would like to quote from Dr. Moulton,²¹ after he gives the normal force of the present tense as "denoting linear or durative action", he adds: "The durative Present in such cases gathers up past and present time into one phrase." It is enough to perceive that St. John used this tense in his view of the Coming of Jesus Christ. As we have observed the other tenses are used with normal force and fundamental significance, so also St John used this tense with its fundamental force. Of course we need to study thoroughly this particular tense in order to define it, but here we shall describe it only by naming its various groups. "The Progressive Present, The General or Gnostic Present, The Aoristic Present, The Historical Present, The Present for the Future, and The Present of past action still in progress."²² These are the general functions of the present tense in Greek. However, the present tense, in a word, may be said to denote an action of duration and referring to past time. In other words, the present tense is used to describe an action which is "in progress at the time of speaking."²³

The chief reason that St. John used this particular tense upon occasion to denote Christ's coming

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21. Moulton, Prolegomena, p. 119.

22. See Burton's Grammar of N.T. Greek, pp. 7-10.

23. Ibid, p. 10.

viewed as a whole appears to be found in Westcott's remark:²⁴ "Christ is, in fact from the moment of His Resurrection, ever coming to the world and to the Church, and to men as the Risen Lord." This idea is not prominent in St. John's writings, because St. John witnesses chiefly to the period of the first great coming of Christ. For this he uses the aorist and perfect tenses. So also is it with the idea of the mission of Christ. However, St. John uses the present tense *ἔρχομαι* because the coming of Christ is regarded as the present of Christ's action of the past and its continuation and progression at the present time. The present *ἔρχομαι* occurs in Johannine writings as follows:

John 8:14, *ὕμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι
ἢ τοῦ ὑπάγω.*

" 14:3, *πάλιν ἔρχομαι.*

" 14:18, *ἔρχομαι πρὸς ὑμᾶς.*

" 14:28, *ἔρχομαι πρὸς ὑμᾶς.*

" 21:22, *ἕως ἔρχομαι.*

" 21:23, *ἕως ἔρχομαι.*

II John 7, *οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν
ἔρχόμενον ἐν σαρκί.*

From our readings of St. John's Gospel, we

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24. Westcott, Comm. on John, p. 201.

recognize the idea of the Incarnation, expressed by the Baptist's witness of Christ. This is recorded with the present participle *ἐρχόμενος* which signifies the present progressiveness of His Coming and also the pre-existence of the Word. John the Baptist says, "This was he of whom I spake, He that cometh after me is preferred before me: for he was before me." The Baptist himself stands in the position of the Forerunner, and proclaims his message concerning the Coming of Christ, although he recognizes that Christ is already present. As Westcott remarks²⁵ in regard to this "the supposed reference to the pre-existence of the Word, as if the Baptist said, 'He that cometh after me in respect of my present mission hath already been active among men before I was born,' seems to be inconsistent

with the argument which points to a present consequence (is now come to be) of an eternal truth." This passage we found in John 1:15, *ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.*

John 1:27. *ὁ ὀπίσω μου ἐρχόμενος.... ἵνα λύσω αὐτοῦ τὸν ἱμάτιον τοῦ ὑποδήματος.*
 " 1:30. *ὀπίσω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν.*
 " 3:31. *ὁ ἔνθεν ἐρχόμενος ἐπὶ πάντων πάντων ἐστίν... κτλ.*

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25. Westcott, Comm. on John, p. 13.

St. John records the manifestation of the light, which the coming of the Word brings, by connecting this with the Incarnation of Jesus Christ. St. John introduces this idea through the prophecy of John the Baptist. St. John says that John the Baptist came for the witness of the true Light which lighteth every man. This light is coming into the world. It is obviously a significant expression of St. John, no doubt that the reality of this expression furnishes the fundamental idea of the Incarnation. Such passage we found in John's Gospel 1:9, as we read *ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον.*

In conversation between Christ and the Samaritan woman, there we read a direct reference concerning the coming of Christ. The Samaritan woman states the hope in the Messianic coming according to the Samaritan's conception of the coming of Messiah. However, the woman expresses the full meaning of the coming of Christ. As we read in John 4:25, *οἶδα ὅτι μεσσίας ἐρχεται, ὃς λεγόμενος Χριστός, ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν πάντα.*

We see in John 6:14, the idea of the coming of Christ expressed by the term *ἐρχομαι*. The passage gives the witness of the multitude who had seen the miracles of Jesus and who then proclaimed Jesus to be the

true prophet who should come into the world. The prophet is not just one of the prophets, but it is implied that the superiority of the particular prophet makes Him unique, that is to say, that the Messiah has come into the presence of them all. Therefore, in this passage their idea concerning the expectation of the coming of Christ is implied.

Thus we read in the text, οὗτός ἐστιν ἀληθὺς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον.

The present tense ἔρχεται occurs as follows in the Gospel of John 7:27, ὁ δὲ Χριστὸς ὅταν ἔρχηται. After Jesus's teaching, the people were divided in regard to the relation of Jesus Christ to their expectations concerning the coming of Christ. Some of the people believed Him and others did not. Among those who believed according to John 7:26, some began to think that perhaps the rulers themselves were beginning to believe that Jesus was the Christ. Others who believed that Jesus was the Christ, asked the following question as found in the verse 31, "When Christ cometh, will he do more miracles than these which this hath done?" This question shows that some people realized that Jesus was the Christ who had been promised. However, verse 27 is the exact expression of the coming of Christ. Westcott,²⁶ therefore,

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26. Westcott, Comm. on John, p. 120.

says that the phrase *ὅταν ἔρχηται* "marks the actual moment when the coming is realized. The appearance is a surprise." So that this passage obviously implied the idea of the coming of Christ.

We find the testimony of Martha in Bethany also introduces the term *ἐρχομαι* with reference to the coming of Christ. Martha, here confessed her belief that Jesus is the Christ the Son of God, first of all, He is the One who should come into the world. Martha believed implicitly that Jesus was the Coming One, the Messiah from God: *Ναί, Κύριε ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος* (Jn. 11:27).

Finally, we have to consider the peculiar passages which are related to the idea of the coming of Christ. In John 17:11, and 13, we read thus "I come to thee", and "Now I come to thee." These do not express the actual idea of the Incarnation, but they are very closely connected with the coming of Christ.

In the prayer of Jesus, He expresses the old relation with the Father, and the separation which accompanied His coming into the world. Now He speaks of a new union wherein He is returning again to the Father. Westcott says,²⁷ "The return of Christ to the Father involves more

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27. Westcott, Comm. on John, p. 243.

than a local separation from His people. It has a spiritual correspondence with His "Coming" into the world, by which the idea of separation passes into that of a new union." Therefore, these passages are obviously significant in the presentation of the Incarnation in the Johannean writings.

John 17:11, *καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ εἰσὶν, καὶ γὰρ πρὸς σὲ ἔρχομαι.*

John 17:13, *νῦν δὲ πρὸς σὲ ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχωσιν τὴν χάριν τὴν ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς.*

C. Summary and Conclusion.

So far in this chapter we have attempted to discover how St. John presents the coming of Christ as an aspect of the Incarnation.

We have examined the passages from St. John in which the terms *ἔρχομαι* and *ἐξέρχομαι* vividly show forth this great truth of the Incarnation of Jesus Christ in coming out from God, the Father. In these passages, the particular terms are written mostly in the aorist and perfect tenses, and some are written in the present tense. These tenses signify the different emphasis involved in

the fact of the coming of Christ. The aorist emphasizes the truth of His coming, as a significant fact in past time. The perfect tense emphasizes the abiding significance of the fact of the coming of Jesus and the result of the mission of Christ still existing. The present tense introduces the truth of the coming of Christ by the emphasis on the present mission of Christ's action in the past and its continuation and progression at the present time. So it is with this significant point of view that St. John relates the mission of Christ and the eternal truth of the incarnation.

The testimony of St. John to the Incarnation of Jesus is presented from several different witnesses, that is, that Jesus Himself witnesses the truth of the Incarnation to the people in His remarkable self-consciousness. As He says: "My witness is true; for I know whence I came, (aorist), and whither I go" (8:14). Also sometimes, the idea of judgment is implied: "For judgment came I (aorist) into this world, that they that see not may see; and that they that see may become blind." (9:39). It is that Jesus is bringing the light to the actual life of men and exhibiting its consequences. As He says also: "And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light." (3:19). Jesus witnesses His coming, sometimes with the definite purpose

that men should have life abundantly, as He says: "I came (aorist) that they may have life, and may have it abundantly." (10:10). Another striking feature is that Jesus witnesses His coming in a distinctive way by emphasizing only the fact. As He says: "for I came forth (aorist) and am come from (ἦκω) God; for neither have I come (perfect) of myself, but he sent me." (8:42). "I came out from (aorist) the Father and am come (perfect) into the world." (16:28). "And knew of a truth that I came forth (aorist) from thee, and they believed that thou didst sent me." (17:8).

The testimony of St. John to the truth of the Incarnation is presented from the witnesses of the people, such as His disciples, John the Baptist, Nicodemus, the Samaritan woman, Martha and the multitude. These people also testified to the Incarnation of Jesus because of their belief in Him. When Jesus taught the multitude, they believed in Him, that He came from God. The believers confronted the disbelievers by asking them what they expected about the coming of Christ. The passages which involve their witness, we found in John 7:31. "But of the multitude many believed on Him; and they said, when the Christ shall come, will he do more signs than those which this man hath done?" (present). In the conversation between Jesus and Nicodemus, the fact that Nicodemus confessed his recognition in Him that He was a divinely

commissioned teacher is shown when Nicodemus says: "Rabbi, we know that thou art a teacher come (present) from God." (3:2). Last of all, the Apostles confessed their faith in Jesus's Incarnation. When Jesus delivered the last farewell discourse to the Apostles in an intimate form of prayer, consequently, they confessed openly their conviction of faith. For their faith is, that they believe in the truth of the Incarnation of Jesus Christ. As they say: "Now know we..... in this we believe that thou camest forth (aorist) from God." (16:30). Thus the glorious fact of the Incarnation is presented as a conclusion which was brought home to the consciousness of the disciples by reason of personal association with Him who is Himself the way and the truth and the life.

CHAPTER VI

THE COMING OF CHRIST AS DEVELOPED
IN JOHN'S GOSPEL 16:27, 28.

CHAPTER VI
THE COMING OF CHRIST AS DEVELOPED
IN JOHN'S GOSPEL 16:27, 28.

A. Introduction.

The major purpose of the present chapter is to discuss the phraseology which is used in a passage in which the coming of Christ is considered in very explicit terms. A close investigation of this phraseology should give us clearer insight into the subject of our inquiry.

The passage in St. John 16:27 and 28 is a concrete statement of the Incarnation of Jesus Christ. So this will be our main passage in which to discuss the particular subject. This passage is an assertion of the fact that Jesus is the Incarnate Son of God. The previous verse 26 suggests that Jesus Himself will not pray for the Apostles, but that they must pray in the name of Jesus. Verse 27 substantially explains why they may pray to the Father directly; namely, the Father loves them, because they loved Jesus and believed that Jesus came out from God. Grammatically, this logical relation is introduced by the conjunction *γὰρ*, which gives a reason or an assurance of a statement, Christ's disciples may now pray directly to God in the name of Jesus, for the reason that

the Father Himself loves them. And one of the reasons given why the Father loves them is that they believed that Jesus had come out from God. Verse 28 is designed as a confirmation of the faith of the disciples, by a reassertion of the fact that Jesus has actually come forth from the Father, and that He is about to leave the world to return to the Father. In the following verse, vs. 30, the Apostles confessed their faith by expressing their full conviction that they understood the whole truth, that He had come forth from God. So that this passage is precisely related to the context by the fact that the disciples's access to the Father in prayer is based on their belief in the Incarnation of Christ.

The passage under consideration reads as follows:

Αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ
πεφιλήκατε καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ
τοῦ Θεοῦ ἐξῆλθον ἐξῆλθον ἐκ τοῦ Πατρὸς καὶ
ἐλήλυθα εἰς τὸν κόσμον. πάλιν ἀφίγμι τὸν
κόσμον. καὶ πορεύομαι πρὸς τὸν Πατέρα.

In attempting to discuss the exegetical problems in these verses which relate to the coming of Christ, let us first of all consider, the significance of the phrases, αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, παρὰ τοῦ Θεοῦ ἐξῆλθον, ἐξῆλθον ἐκ τοῦ Πατρὸς. We will also consider the problem of the tenses, and finally we

will summarize the results of our study and estimate the contribution of the passage to the idea of the coming of Christ.

B. The Exegetical Problems in the Verses Relating to the Coming of Christ and Their Treatment.

1. The Significance of the Phrase *αὐτός*
γὰρ ὁ πατήρ φιλεῖ ὑμᾶς.

We translate the phrase in English, "For the Father Himself loveth you." *Αὐτός* is a significant word. Abbott¹ thinks that in John *αὐτός* never means "he" but "himself". But it is used in the intensive idea as a personal pronoun, but not the emphatic "he" here in this sentence. *Αὐτός* however, signifies the direct source of the love, as in John 5:20, "The Father loveth the Son and sheweth Him all things that He Himself doeth." This means "He in His own person", or "He in His own character of the Father." So that the phrase *αὐτός γὰρ ὁ πατήρ* "For the Father Himself" gives the direct love of the Father *ἐν ἐκείνῳ τῇ ἡμέρᾳ*. Westcott² remarks on the expression "At that day": He says, "The fulness of knowledge leads to the fulness of prayer. The clearer

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1. Abbott, Johannine Grammar, p. 279.
2. Westcott, Comm. on St. John. p. 234.

revelation of the Father issues in the bolder petitions 'in the Son's name'; and this revelation is given by the Paraclete after Pentecost." Obviously, it is so that the prayers of the apostles will be answered in the day of the fulfilment of all the teachings of the Lord. The prayers of the apostles will be answered directly in that day when they shall make bold petitions "in the name of Jesus Christ." Westcott³ offers the following paraphrase: "the Father Himself, without any pleading on my part, loveth you with the love which springs from a natural relationship ($\phi\iota\lambda\epsilon\tau$), for the disciples are also sons." Also Marcus Dods⁴ says, "The intention of the statement is to convey fuller assurance that their prayers will be answered." Here the assurance is conditioned by the faith which the disciples had that Jesus came forth from God, and they loved Jesus as Him who came forth from God. The idea of love is designated as the affection of the disciples for their Lord,⁵ by the use of the term $\phi\iota\lambda\epsilon\tau$ or $\tau\epsilon\phi\iota\lambda\eta\kappa\alpha\tau\epsilon$. The term $\phi\iota\lambda\epsilon\tau$ means, "to love" to be friendly to one. Thayer⁶ suggested the distinction between $\alpha\gamma\alpha\pi\acute{\alpha}\omega$ and $\phi\iota\lambda\acute{\epsilon}\omega$: "the former, by virtue of its connection with $\alpha\gamma\alpha\mu\alpha\iota$, properly denotes a love founded in admiration, veneration,

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3. Ibid. p. 235.

4. Dods, in The Expositor's Greek Testament. Vol. I. p. 838.

5. Op. Cit. 2, p. 235.

6. Thayer, Greek-English Lexicon. p. 653.

esteem;.....but *φιλεῖ* denotes an inclination prompted by sense and emotion." Thayer⁷ also suggested an illustration from Dio Cass. 44, 48: *ἐφίλησάτε αὐτὸς* (Julius Caesar) *ὡς πατέρα καὶ ἠγαπήσατε ὡς εὐεργέτην* And he interprets this as follows: "Hence men are said *ἀγαπᾶν* God, not *φιλεῖν*; and God is said *ἀγαπᾶν* τοῦ κόσμου (Jn. III.16), and *φιλεῖν* the disciples of Christ;.....", therefore, Thayer says⁸ that *ἀγαπᾶν* is not, cannot be used of sexual love. And Anderson says,⁹ "We grant freely that there is a distinction between the two verbs, agapao and phileo; but the demarcation between them is not rigid and absolute. The classical Greek writer expressed by phileo not only warm personal love, but also love of esteem for character. But, confining ourselves simply to the writings of the New Testament, it is clear that in them these two words were sometimes used interchangeably." Anderson gives an example: in Luke 11:42, the Pharisees loved (*ἀγαπάω*) the chief seats in the synagogue. In this case, the term *ἀγαπάω* is employed in the meaning of wrong doing. The term *φιλέω* is used sometimes to express love in the higher relations. An example is given by Anderson, from Titus 3:15, "salute them that love (*φιλέω*) us in faith"; also in I Peter

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7. Ibid.

8. Ibid.

9. Anderson, G., "The Import of St. John 21:15-17" in Addresses on the Gospel of St. John. p. 375.

3:8. However, the term *φιλέω* primarily signifies the love which expresses the feeling of personal affection ¹⁰ or the feeling of natural love. ¹¹

B. B. Warfield ¹² discriminates between the meanings of two words, thus: "with *φιλεῖν* pleasurableness, with *ἀγαπᾶν* preciousness." And he adds "If, of the glow of heart kindled by the perception of that in the object which affords us pleasure, *φιλεῖν*. If, of an awakened sense of value in the object which causes us to prize it, *ἀγαπᾶν* ." He explains ¹³ "A love rooted in the perception in its object of something pleasing (that is, of the order of *φιλεῖν*), or of something valuable (that is, of the order *ἀγαπᾶν*), may alike be very weak or very strong, very cold or very warm:" According to Warfield, the differentiation of the two words is in the character of the apprehended qualities to which there are emotional response. "The reaction of the subject in the love of the order which is expressed by *ἀγαπᾶν* is just as instinctive and just as immediate an affectional movement of the soul, as in the order of love expressed by *φιλεῖν*." ¹⁴

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10. Ibid.

11. Cf. Westcott, Comm. on St. John. p. 303.

12. Warfield, B. B., The Terminology of Love in the N. T. in "The Princeton Theological Review" Jan. 1918. pp. 3-45.

13. Ibid. p. 31.

14. Ibid. p. 33.

This is quite a different viewpoint from Thayer, as we observed above. However, the terms are different in character, *φιλεῖν* signifying love when viewed as a feeling of delight or pleasure in another, *ἀγαπᾶν* when viewed as finding value in another.

The phrase "ye have loved me", contains the very term *φιλεῖν*, signifying the idea of love through feeling, an instinctive personal affection of the disciples for their Lord, and in the phrase, "For the Father Himself loveth you", *φιλεῖν* shows the natural relationship of love, and it signifies the love which issues from God. Therefore, the term *φιλέω* here in this passage is used both for the disciples's personal affection for the Lord, and also the love that the Father had for them.

2. Παρὰ τοῦ Θεοῦ ἔξηλθεν .

The phrase here designated is a most significant expression as is seen when we read with the preceding words *ππιστεύκατε ὅτι ἐγὼ παρὰ τοῦ Θεοῦ ἔξηλθον*. The function of the preposition *παρὰ* needs to be defined in order to understand the true force of the phrase. *παρὰ* denotes a thing proceeding from the side of one or from beside. J. J. Owen says,¹⁵ "The preposition from the Father,

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15. Owen, J. J., Comm. on the Gospel of John. p. 379.

is not the one in Greek which expresses a removal from the interior of a thing, nor that which denotes an external removal or separation, but one which refers to a coming from the side of, and implies that the original abode of the Spirit was with God." Thayer's¹⁶ definition of the preposition, particularly the preposition associated with the genitive case is a most important point for our study on this phrase. He says, "with the GENITIVE; and as in Grk. prose writ. always with the gen. of a person, to denote that a thing proceeds from the side or the vicinity of one, or from one's sphere of power, or from one's wealth or store,..." Under this statement, Thayer¹⁷ suggests the particular passages from St. John 15:26, and 16:27. Westcott¹⁸ remarks: "The preposition used here (παρά) denotes the leaving a position (as it were) by the Father's side." The significance of the phrase is increased by the preposition in spite of the fact that of the main verb ἔξηλθον. ἔξηλθον is the aorist form of ἐξέρχουαι which may be rendered "I came out of"; and with παρά "I came out from beside". Thus the words not only express the coming and mission, but they suggest an essential unity between the Son and the Father. Godet

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16. Thayer, Greek-English Lexicon. p. 476.

17. Ibid. p. 477.

18. Westcott, Comm. on St. John. p. 235.

says: "The preposition *παρά*, from with, and verb *ἐξήλθεν* I came forth, express more than the mere Mission, which would have been designated by *ἀπό* and *ἐλήλυθα*, and characterize that divine sphere in general whence Jesus proceeds." ¹⁹ The statement thus shows a confidence in the divine origin and Mission of Jesus. This is seen in the passage which is related to the full history of the Incarnation, that is to say, the passage "I came forth beside of God.....and am come into the world: again I leave the world and go to the Father." It is quite different in the case of verse 28, which we shall consider later on. However, here we have a perfect statement of the idea of the Incarnation of Jesus Christ. St. John describes the recognition of the disciples believing (*πιστεύετε*) in Jesus, Who came from beside the Father, into the world. This is shown in the passage, which is reasserted by the Lord, that the apostles have believed in His Incarnation.

3. *Ἐξήλθεν ἐκ τοῦ Πατρὸς.*

The connection of this phrase is almost the same as 8:42, and in both places the same tense of the same verb with the same preposition in used. So also this phrase is quite different from the preceding verse 27. In former

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19. Godet, Comm. on the Gospel of John. Vol. III.

verse $\pi\alpha\rho\alpha'$, and in the latter $\acute{\epsilon}\kappa$ is used. We have observed the function of $\pi\alpha\rho\alpha'$ in previous study, so we need not to repeat here; also we have observed the function of $\acute{\epsilon}\kappa$ in the previous chapter.²⁰ However, we need to repeat the primary meanings of the prepositions for the purpose of defining the true force of the phrases. $\pi\alpha\rho\alpha'$ means "from the side of", and $\acute{\epsilon}\kappa$ means "from out of". In this the difference is made clear. $\pi\alpha\rho\alpha'$ denotes the coming of Christ from beside God, and $\acute{\epsilon}\kappa$ denotes the coming of Christ from the same source as God. Westcott²¹ remarks about the words $\acute{\epsilon}\xi\eta\lambda\theta\omicron\nu\acute{\epsilon}\kappa$: "No phrase could express more completely unity of essence than the true original of these words." That this judgment is correct is substantiated by mere consideration of the combined significance of the verbal idea, the tense and the twofold use of the preposition. What more precise linguistic device to elucidate this fact could the speaker have used than this particular combination? Westcott²² also assists us to a more satisfactory understanding of this terminology when he says: "The words can only be interpreted of the true divinity of the Son, of which the Father is the source and fountain. The connection described is internal and

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20. See Chapter V. pp. 101-103.

21. Westcott, Comm. on St. John. p. 235.

22. Ibid. p. 136. On the explanation of 8:42.

essential, and not that of presence or external fellowship." It is obvious that the above phrase describes the nature of the Son;- the preposition *ἐκ* connects the assertion with the rest of the phrase and thereby shows that the connection between Himself and God is internal and essential. Meyer²³ says that it is a "simple and grand summary of His entire personal life." Lange²⁴ says, "solemnly Christ throws the individual elements of His discourse into a concentric expression, one representative of the unity of the whole picture of His life....." The phrase thus refers to His pre-existence with the Father before the foundation of the world as is stated in 17:24. What more adequate phrasology could be found to express Christ's pre-existence and Incarnation than this?

In the following four words, which speak of His coming and departure from the world and return to His Father, is summed up the whole history of Jesus: *ἐξῆλθεν, ἐλήλυθα, ἀφίημι, πορεύομαι*. These are paraphrased by Lange,²⁵ "humiliation and Incarnation, death and exaltation." Plummer²⁶ states the same idea "The Son, of one Substance with the Father, was born into the world, suffered,

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23. Meyer, H.A.W., Critical and Exegetical Hand-Book on the Gospel of John. Vol. III. p. 455.

24. Lange, The Gospel According to John. p. 500.

25. Ibid.

26. Plummer, The Cambridge Bible on St. John. p. 304.

and returned to the Father." Thus the previous verse 27 states the apostolic faith in that they believed the origin of Jesus was divine, that Jesus came from God, or the bosom of the Father. Jesus consequently came into the world; this world is only a place for Him to do His work and for that purpose God sent Him into this world. Now, Jesus, having accomplished the work for which He was commissioned by Him Who sent Him, returned to the Father from Whom He came. Thus, the passage gives the whole history of Jesus as He was before His Incarnation, and His Mission, suffering and resurrection and ascension. Suppose we return to the particular phrase to consider the full meaning of the coming of Christ. First of all we found different translations between the Revised Version and the Authorized Version. The Revised Version says, "I came out from the Father", and the Authorized Version says, "I came forth from the Father". Plummer ²⁷ holds the translation of the Revised Version, as he says: "The Greek rendered 'I came forth from' here differs in the preposition used (ek) from that rendered 'I came out from' in v. 27 (para)." But he suggests to transpose the translations between verses 27 and 28. In other words, he thinks the translation of 27 might be rendered "I came forth from", and

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27. Ibid.

for 28 "I came out from". He gives as the reason that in verse 27 "the temporal mission of Christ from the Father is meant..... in v, 28 the Eternal Generation of the Son is also included." In other words, *παρὰ* is best rendered "forth from" and *ἐκ* "out of". Therefore, as a conclusion the translation of the Revised Version is correct for the rendering of the prepositions.

However, the phrase "I came out from the Father" in verse 28, is a complete expression of the Incarnation. Within these few words, Jesus gathers up the record of His entire Mission. "I came out from the Father, I have come into the world, Incarnated in humanity to do My Father's Mission among men." From these words of Jesus we would understand the meaning of His phrase, "Before Abraham was, I am." ²⁸ When we truly understand this saying of Jesus, we have no difficulty at all in interpreting the words "the Word was made flesh." ²⁹ The weight of the words and the solemnity of the occasion, in fact all the conditions imply a deep, and profound presentation of the glorious Incarnation. St. John has used the term *ἐξέρχου* to denote a significant fact associated with the coming of Christ. He came indeed, but furthermore He came out from God! So is expressed fully the fact of the Incarnation of Jesus Christ.

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28. John 8:58.

29. John 1:14.

4. The Problem of the Tenses. -Aorist and Perfect.

The passage which we are undertaking for a special study on the coming of Jesus from John 16:27 and 28, involves the aorist and perfect tenses. And these tenses denote the peculiar points in the expression of the coming of Jesus. The aorist has its own function to denote the fact of the coming of Christ, and the perfect has its own force also. We have seen from our previous study on the passage of I John 4:9 and 10,³⁰ that St. John, whenever he seeks to present an event as a single whole in past time, he uses the aorist tense. Also he uses the perfect tense to show the complete event and its existing result. In this passage, St. John uses the perfect tense in emphasizing the Mission of Christ in its effect on the Christians, and its result still existing. And at the same time he uses a different tense, the aorist, to denote an event as a single whole in past time, indefinitely, without reference to the present. So St. John uses the aorist tense to denote the sending of Christ as a historical event, and the relation between the sender, God, and the One sent, is that to be found in the divine Son, Jesus Christ.

We must now define the same problem in this

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30. See chapter IV. pp. 77-79.

passage which gives such an adequate statement of the coming of Christ. St. John, here in this passage uses the aorist and perfect tenses in the usage of "coming". He uses the second aorist form of ἐξῆλθον twice and the perfect tense ἐληλυθα once. First of all, St. John chooses accurately the tenses to record different aspects of the Incarnation. Here in this passage, he applied the aorist tense to denote the fact that the coming of Christ is a single event. The intention of the Apostle is to emphasize the event of the coming of Christ as happening in the indefinite past time. However, the Apostle lays the greatest stress upon the fact of the coming of Christ. He speaks about the event itself as completed already among us. St. John records a strong emphasis upon the fact of Jesus's coming as accomplished in the past time, as Jesus says: "I came forth from God", and "I came out from the Father". This aorist ἐξῆλθον not only points out the whole process of the coming of Christ, but it also gathers up into a single moment that process and in addition places the greatest weight upon the fact that He came from the Father. In these words, is emphasized the relation of the "Sender" and the "Comer". However, these phrases are not pointing to any purpose of the coming, because it concerns the tense of the aorist. But we read in the next phrase ἐληλυθα which gives an entirely

different meaning of the coming of Christ, because it concerns the matter of the perfect tense.

The perfect *ἔληλυθα* in this phrase is used to emphasize the purpose of the coming of Christ, and its effect on the believers, together with the result still abiding in those believers. Here the perfect tense indicates not only the purpose of the coming, but it indicates the permanent result of the coming of Jesus Christ, that the Son of God has come into the world with a glorious purpose, and that purpose is shown in John 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." Jesus says: "*ἔληλυθα εἰς τὸν κόσμον*". (I am come into the world.)

It is a quite different expression from that of "I came out of the Father." The phrase "I am come" is a sentence of consummation of that "I came out from the Father." Therefore, the perfect *ἔληλυθα* shows a definite result which abides in the souls of believers permanently, that is, for those who receive eternal life. Westcott³¹ remarks on the word *ἔληλυθα* on John 8:42, "Here the present is connected with the past act on which it rests. The deeper meaning of the first clause explains the form

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31. Westcott, Comm. on John, p. 236.

of the second. My Being is inherently divine in its derivation; and so it is also in its manifestation to the world,..... This act of supreme sacrifice is in absolute dependence on the Father's will." Jesus has come for the supreme work of this Mission and its remaining enjoyment is permanently effective. For this point St. John applied his appropriate perfect tense to the idea of the coming of Christ. We need to define once more the function of the perfect tense in Greek in order to understand the true force of St. John's expression here in this passage. The perfect is used in the New Testament generally, when the stress is laid upon the fact that the action denoted by the verb has been brought to its appropriate conclusion, when the result of the action is abiding.³² As we have seen, St. John uses the perfect tense frequently in connection with the Mission of Christ; so also did he apply it to the coming of Christ. In the mind of the Apostle, this fact is so significant that he wishes it to be emphasized. Thus he employed this particular tense. St. John appropriately used the perfect tense to emphasize the permanency and the consummation of the coming of Christ Jesus.

Now, we see here in this passage that St. John

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32. See page 31.

did not use the aorist tense instead of the perfect. In the first phrase, he brings out the aorist to denote the fact of the coming, and at the latter phrase he uses the perfect to denote the purpose of His coming and its permanent result which is abiding throughout the ages. "I came forth from the Father and am come into the world", reveals from the beginning the coming of Christ and its consummation. The first phrase marked the entrance upon a new stage and the latter phrase defined the sphere of the Mission of Christ, and the extent of its performance; there is also the idea that the results are still present. Thus in this passage we found the coming of Christ brought out by the appropriate use of tenses.

Consequently, in the following verse (16:30), St. John expresses the faith of the Apostles by stating the conviction that the Lord knows the thoughts of every heart, and their faith in the truth of His declaration, that He came from out of God. Meyer³³ says: "for their existing faith in His divine origin they recognize in this discovered omniscience a new and peculiar ground of certainty." The declaration of their faith is expressed on the ground of the Lord's solemn assurance which He openly announced to the disciples: "I came out from the Father,"

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33. Meyer, H.A.W., Critical and Exegetical Hand-Book to the Gospel of John, p. 456. Vol. III.

and am come into the world: again I leave the world, and go to the Father." In response to this announcement of the Lord, they are reassured in their faith, and conviction flows out as follows: "in this we believe that thou camest forth from." Meyer's sense of "a new and peculiar ground of certainty" is shown by the phrase *ἐν τούτῳ*.

ἐν τούτῳ refers to the context of the preceding passage which the Lord declared to the disciples. A new ground of certainty is offered in the fact that Jesus solemnly declared the truth of the Incarnation and that He had accomplished His Mission among men. This greatest fact is fulfilled in their mind, yet their words were sincerely and deeply authenticated by the conviction of their faith: "in this we believe that thou camest forth from God." In this way the truth of the Incarnation in the mind of the Apostles was consummated.

C. Summary and Restatement of the Verses.

We have considered the exegetical problems in John 16:27 and 28 for the development of the Incarnation of Christ Jesus. Our discussions dealt chiefly with the significance of the phrases which expressed the idea of the coming of Christ. At the same time we have observed the forms of expression and the particular tenses of the aorist and perfect from the statement of the coming of

Christ.

We undertook a study of this passage, because we found a significant development of the Incarnation of Christ in this passage. So we discussed the significance of the phrase *αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς* which shows God's love is directly toward men. This is a statement of the Lord in which He gives an assurance that the apostles's prayers will be answered. Also we have observed the term *φιλεῖ* which is distinguished from the term *ἀγαπᾶν*. Here the term *φιλεῖν* means, to love to be friendly to one. But *ἀγαπᾶν* expresses the love which is instinctive in the reaction of the subject. So that the distinction between the two words is very clearly discriminated by Westcott,³⁴ in that he defined the *φιλεῖν* to express the feeling of natural love, and *ἀγαπᾶν* to express the higher love which was to be the dynamic of the Christian life.

The next point was the significance of the phrase *παρὰ τοῦ Θεοῦ ἐξηλθόν* which expresses so adequately the essential idea of the coming of Christ. This phrase, as we have seen, is a concrete presentation of the idea of the coming of Christ Jesus. The use of the preposition *παρά* denotes that the act of the coming of

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34. Westcott, Comm. on John, p. 303.

Christ is from God. For Jesus was with God before He came into the world, although He came with an unceasing blessing of the Father. In this connection, we studied the significance of the phrase *ἐξ ἡμῶν ἐκ τοῦ πατρὸς* . This phrase gives a quite different idea of the statement by the use of a different preposition *ἐκ* . The discrimination is more effective in reference to the coming of Christ, which means that Jesus Christ was from the same source; God and Jesus are one. However, this phrase is a most remarkable expression of the coming of Christ in connection with the doctrine of the Incarnation. It is an essential statement of the pre-existence of Jesus and His Incarnation. It is a statement of the witness of Jesus Christ and a record of the Apostle of love from his fresh memory, which he carried in his soul, and which he received from the lips of the Lord. This witness was written by St. John so concretely with the appropriate tenses of the aorist and perfect to denote the greatest fact in human history. With these tenses, St. John denotes the fact of the coming of Christ, is as already consummated among us, (aorist), and on the other hand, the result of the coming of Jesus is still existing in the souls of all Christians, and the result still effective unto a joyous salvation (perfect). For this reason St. John applied these tenses in this perfect presentation

of the idea of the coming of Christ Jesus.

Now we turn to the passage of John 16:27 and 28 to consider the perfect harmony of the statement of the idea of the Incarnation of Jesus Christ. The Father Himself loves you without my intercession, because you have loved me in response to the Father's love. The Father's love is shown by the sending of me into the world, so I came out from the Father and I am come into the world to show the love of the Father. Now it is accomplished among men; I am leaving the world and returning to the Father from where I am come. Indeed, in this declaration we have the assurance of our mind of the unshakable fact of the Incarnation of Jesus Christ described by the evidence shown by the nature of His pre-existence and Incarnation.

This great fact, however, is consummated in the mind of the Apostles. Consequently, they confessed their conviction of faith, in that they believed in Jesus's divine origin, and they found in His oneness with God a ground of assurance which Jesus declared to them when He said: "I came out from the Father, and am come into the world: again I leave the world to go to the Father." When the Apostles were deeply assured of the truth of the Incarnation, they fully expressed their hearts believing in Him. The author of the Fourth Gospel, whose testimony is recorded in the form of a concrete statement, re-echoes

the words of the Apostles in their grand conviction, "in
this we believe that thou hast come forth from God.

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