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THE TERMINOLOGY OF WITNESSING
IN FIRST JOHN
AND ITS SIGNIFICANCE

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INTRODUCTION

INTRODUCTION

1. The Thesis Subject Stated.

The value of any specific study is scarcely ever limited to the immediate results or findings. More often there is an even greater value than the solution of the problem to be found in the stimulus received inciting to new and perhaps greater fields for research. Thus the explorer who goes into virgin terrain in search of a certain type of hardwood may also bring back the report that the tract abounds not only in hardwood but also gives indication that it is rich in many other natural resources. In like manner, the exegete in solving one problem sees opening before him vast fields inviting development and promising unlimited reward to him who will venture into their depths. Unlike natural resources, the hidden treasures of Scripture do not diminish under exploitation, but like the widow's cruse pour forth in a never ending stream, yea, like leavened dough, the Scriptures actually expand under the kneading process which prepares them for becoming loaves, fit bread for God's children.

The experience of the writer of this thesis bears testimony to the above. For, while making a minor exegetical study in the First Epistle of John, the writer was struck by the number of different ways in which the author John bears witness to the person of Jesus Christ. Thus, he was stimulated to pursue the matter further and now finds opportunity to satisfy his own desires in making *The Terminology of Witnessing in First John and Its Significance* the formal subject of this study.

2. Extent of the Thesis and Delimitation.

In a preliminary survey of First John it became apparent that there was a definite vocabulary connected with John's witness concerning Christ. Tabulation showed three words, ὁμολογέω, μαρτυρέω, and φανερώω, to be used several times each, whereas a number of other words used in this connection appeared only once. The three words just referred to thus become dominant vocabulary, as concerns John's witness to Christ, while the other terms form a subordinate, but important group.

Therefore, in the course of this study it will be the purpose of this paper to examine this vocabulary in context. This demands that all portions of First John which throw light on his witness concerning Christ must be examined.

Although there is much allied material in the other writings commonly attributed to this same John, particularly in the Gospel, yet the writer of this thesis shall be obliged to disregard such except as it throws light upon phenomena in First John. This is justified because the purpose of this study is not to deal with the Johannine witness concerning Christ in its fuller aspects, but only to deal with the phenomena as found in First John. The First Epistle being a composite whole, and therefore suitable for individual study, makes allowable this specialization.

3. The Method of Procedure.

This being primarily an exegetical study, the common method of treatment will be used.

Logically, the primary problem is to discover the derivation and various usages of the vocabulary mentioned. Obviously, the dominant vocabulary will be examined first and will receive major attention. Light upon these terms will be sought as they have been used in the Classics, the Septuagint, the Papyri, and the New Testament.

The next step will naturally involve the consideration of these terms in their context. If it is found in the course of this study that certain of the passages overlap, then the writer will feel justified in discussing typical passages. In this part of the study the writer will be guided by his own findings after the foregoing study of the vocabulary, applying his own knowledge of Greek grammar in elucidating the meaning. However, much attention will be paid to the opinions of those scholars who are qualified to know and have written on the subject. In using the works of these scholars the writer will accept and quote opinion only as it measures up to a reasonably and scientifically deduced standard.

Finally, an attempt will be made to draw together these passages and to show their composite importance and value. This will take the form of a general summary.

Foreword on Bibliography.

The oft-quoted phrase from 'the Preacher' seems worth citing here;

"And furthermore, my son, be admonished: of making many

books there is no end; and much study is a weariness of the flesh". 1

The writer of this thesis has no intention of searching the far corners of the earth in order that he may peruse every line written which has a bearing upon this study. In fact it is often more desirable to have a small, well selected bibliography than a ponderous bibliography boasting more quantity than quality. Of course every bibliography must be representative and must touch definitely upon the major issues of the problem at hand.

Inasmuch as there would be no point in designating specific bibliography here, the writer shall be obliged to place upon the reader the responsibility of passing his own judgment on the selected bibliography as it appears at the end of this thesis, and as its comprehensiveness and value is demonstrated in the solution of the problem about to be undertaken.

4. The Value of the Proposed Study.

First, in order, comes the direct value which will be received from concentrated study of the problem at hand. The writer hopes, when he has completed this work, to have assimilated and digested the witness which the author John marshals concerning Jesus Christ. The findings, will be of immeasurable practical and homiletic value for one who is entering the ministerial field.

Secondly, this study must inevitably increase the writer's knowledge of the First Epistle of John. Since this study necessitates dealing with most of the Epistle this is to be expected.

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1. Ecclesiastes 12:12.

In the third place, as has already been indicated in this introduction, this study must necessarily open up other fields for further research. Perhaps this study will raise two questions for every one that it answers, but if the questions raised provide enough stimulation to incite ultimately their solution, then this is highly desirable.

As a fourth value, it may be conjectured that no student ever attempted an exegetical study without enriching his own vocabulary, both in any foreign language included in the study and in his own mother tongue.

CHAPTER ONE

TERMS OF WITNESSING IN THE EPISTLE

CHAPTER I.

TERMS OF WITNESSING IN THE EPISTLE.

I. ὁμολογέω.

There are two terms which John uses for expressing the idea of witness-bearing in his First Epistle; they are ὁμολογ- and μαρτυρ-. Because the idea of ὁμολογ- is more specialised than that of μαρτυρ-, as will be later shown, it seems good to examine ὁμολογ- first.

A. Statistics.

This term appears four times in First John; 2:23, 4:2, 4:3 and 4:15. It is certainly important in the 4th chapter and deserves major consideration there.

The author is only concerned with the verbal idea and thus he does not employ the substantive ὁμολογία.

B. Derivation of ὁμολογέω.

The derivation of any term centers first of all in the finding of the root-idea. It is also helpful and enlightening to discover by comparative philology the corresponding terms in other languages.

First glance reveals the fact that ὁμολογέω is a compound word. It divides into ὁμο and λογέω. The main part of the compound, λογέω, occupies the center of attention first.

No difficulty is experienced in tracing λογέω back to λέγω, but determining the radical of λέγω is not so easily

accomplished. Liddell and Scott, classical Lexicographers, list three distinct meanings for λέγω:

λέγω (A) "to lay".

The verb form, say Liddell and Scott, was much used by Homer, i.e., "to lay asleep", "lull to sleep", λέξον με, quoted from Il. 24.635. There seems to be no doubt in the minds of the lexicographers concerning the radical here, it is . From this radical is the associated term λέχος meaning 'bed' or 'couch'.

With this may be compared the Latin lectus, lectica, lex, and the Old Norse laggia or liggia. Also English law seems to come from this root.

λέγω (B) "to pick out", "to gather", "pick up".

This sense is shown in a quotation from the Odyessy 18.359, λίμασις τε λέγων, "picking out stones for building".

Here see allied terms λέκτος, λαγός, ἐκλαγή. Also compare Latin lego, colligo, deligo, negligo, etc. .

λέγω (C) "to say", "speak".

Liddell and Scott record that they found this meaning first in Attic Greek and Herodotus, this sense never appearing in Homer. The new designation of the term here is applied to "all kinds of oral communications".

Here may be compared the Latin dicere, "to speak with a particular sense". For instance, it is often used thus in Plato's Dialogue, πῶς λέγεις; , "how mean you?".

Liddell and Scott quote and agree with Buttmann to the effect that while the radical of (A) is $\sqrt{\Lambda\epsilon\chi}$, that (B) and (C)

apparently must come from the radical $\sqrt{\Lambda\epsilon\Gamma}$. It is admittedly difficult to see how (B) and (C) could have been directly derived from $\sqrt{\Lambda\epsilon\chi}$. Even if it be proved that (B) and (C) are 'badly stretched' derivative meanings, the difference is so great that it seems necessary to sever the connection and give $\lambda\acute{\epsilon}\gamma\omega$ in (B) and (C) its own radical $\sqrt{\Lambda\epsilon\Gamma}$.

Having traced $\lambda\omicron\gamma\acute{\epsilon}\omega$ back to its root idea it now remains to similarly trace $\delta\mu\alpha$.

According to Liddell and Scott the radical here is \sqrt{AM} or \sqrt{OM} . The purest form appears to be $\delta\acute{\mu}\alpha$ which varies slightly in meaning according to its two syntactical uses:

First, as an adverb, "at once", "at the same time". This use is primarily concerned with time and serves to unite two different actions. Liddell and Scott cite an example from the Illiad 19.242, $\delta\acute{\mu}\alpha \mu\ddot{\upsilon}\theta\omicron\varsigma \acute{\epsilon}\eta\nu$, $\tau\epsilon\tau\acute{\epsilon}\lambda\epsilon\sigma\tau\omicron \delta\grave{\epsilon} \acute{\epsilon}\rho\gamma\omicron\nu$, "the word was spoken, and the deed was done" ('no sooner said than done').

Second, as a preposition, "at the same time", "together with". Here is quoted an example from the Odyssey 1.98, $\delta\acute{\mu}\alpha \pi\omicron\iota\eta\varsigma \acute{\alpha}\nu\acute{\epsilon}\mu\omicron\iota\omicron$, "keeping pace with the wind".

Both of these uses are very closely related and there is no essential variation in meaning. The idea 'at once', 'at the same time' holding good whether the relationship be adjectival or adverbial.

For purposes of comparison Liddell and Scott list the following as coming from or illustrative of \sqrt{AM} or \sqrt{OM} : the Greek $\delta\acute{\mu}\alpha\kappa\iota\varsigma$, $\delta\mu\acute{\omicron}\varsigma$, $\delta\mu\alpha\ddot{\upsilon}$, $\delta\mu\acute{\omicron}\iota\omicron\varsigma$ and $\delta\mu\alpha\lambda\acute{\omicron}\varsigma$; in

Sanskrit sam (with), samam, sama (together); the Latin simul, similis, simulo, and simia(?); the Old Norse samr or sama (same); the German zusammen.

Having examined the parts of ὁμολογέω it now becomes necessary to see what the parts mean when used in association, in the compound word as John and other writers used it.

A literal translation of the term in the light of the foregoing derivations would be, "say together with", or "speak the same thing". The following will show how this compound term has been used by various Greek writers.

C. Usage of ὁμολογέω.

A discussion of usage involves examination of selected passages from the typical periods of Greek literature, beginning with the early classic writers, such as Homer, and continuing down to the time of the writing of the Epistle under consideration.

1. In the Classics.

Liddell and Scott aver that ὁμολογέω is used as far back as the writings of Sophocles but find it to be "very rare in the Poets". They found it to be used in two different meanings; (1) "to speak one language", (2) "to hold the same language with --- to agree with".

The idea "to agree with", "to admit", "to confess" is well substantiated in the following illustrations, all tendered by Liddell and Scott. From Democritus 236.8, ὁμ. τὴν εἰρήνην, "to agree to terms of peace". Another example is from Luc. Laps. 15,

ὁμ. χάριν θεοῖς , "to acknowledge gratitude". In the same sense also from Euripides Fr. 267, ὁμ. ἀδικεῖν , "that he is doing wrong". In the passive the sense is "to be agreed upon", "allowed or granted by common consent"; for example, τοὺς ὁμολογούμενους θεοὺς "those which are admitted to be Gods", (Timocl. Aγ. I.).

The use of the noun ὁμολογία throws further light on the subject. Liddell and Scott find that it is used so as to mean "verbal agreements", as shown in the following, ἀι τῶν ὀνομάτων ὁμ. (Theact. 164.C). Also in Herodotus and Thucydides it was found to be used especially in war as "terms of surrender". In the same way ὁμολογός is shown by the lexicographers to embody this idea of verbal confession, ex confesso; i.e. ἐξ ὁμολόγου (Polyb. 3.91).

All these citations bear testimony to the fact that in the Classics, at least from the time of Sophocles, the idea of ὁμολογέω was mainly concerned with some sort of "confession with the mouth", "verbal assent", "verbal agreement".

2. In the Septuagint.

The translators who produced the Septuagint apparently did not find much occasion for employing the root ὁμολογ-, for according to Bagster's Concordance it is found only nine times in the entire Septuagint. The verb form is employed only twice.

The first instance of the use of the verb form is found in the Book of Job. God is represented as saying to Job,¹

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1. Job 40:14. (R.V.)

ὁμολογήσω ὅτι δύναται ἡ δεξιά σου σῶσαι, "Then will I also confess of thee that thine own right hand can save thee". It is plain that here in this dramatic dialogue the idea of 'confess' carries verbal implications; God will make known orally his admission of the contested point.

The only other use of the verb in the Septuagint is found in Jeremiah, ¹ where it is used in conjunction with the noun; ποιῶσαι ποιήσομεν τὰς ὁμολογίας ἃς ὡμολογήκαμεν, "we will surely perform our vows that we have vowed". The use of this stem appropriately indicates the open vows which the people have taken. A previous temple scene is envisioned in which the priests read before the people certain articles to which the people are asked, and the people reply audibly "We will observe this thing."

A most interesting illustration of the noun is found in Amos, ² καὶ ἀνέγνωσαν ἔξω νόμον, καὶ ἐπεκάλεσαν τοὺς ὁμολογίας, "and they read the law without, and call for public professions". This instance seems to have much in common with the passage just cited in Jeremiah. In modern terms the idea intended seems embodied in 'a testimonial meeting' where individuals express orally their feelings. It is certainly to be understood that vocal utterance is meant in this case.

A final example is found in Leviticus, ³ κατὰ πᾶσαν ὁμολογίαν αὐτῶν, "according to all their confession."

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1. Jeremiah 51:25.
2. Amos 4:5.
3. Leviticus 22:14.

This passage indicates that the spoken word of the donor of the gift is to be accepted.

All of these illustrations from the Septuagint point to the fact that the translators of the Hebrew documents used ὁμολογ- in reference to that which was 'spoken by the mouth' whether of a statement, a confession, an admission, or a vow.

3. In the Papyrii.

According to the testimony of Moulton and Milligan, authorities on the Papyrii, "the root meaning of this verb 'agree with'" predominates in the Papyrii. According to them it is very common in receipts in the following form; ὁμολογῶ ἀπέχειν , "I acknowledge that I have received--".

Milligan, in his Selections From the Greek Papyri, lists two instances where the word is used to formally designate an official 'agreement' between litigants. Thus it is found in a Deed of Divorce dated 45 AD; ¹ ὁ[μ]ολογί[α] Πάου[ς] . . . αὐτοῦ γυνῆ Τεσενουφίς, "Agreement of Paous . . . with his wife Tesenouphis . . . etc.". Another document preserves the verb form as beginning a Contract of Apprenticeship; ² ὁ[μ]ο[λ]ογῶσιν ἀλλή[λ]οις Τρύφων καὶ Προλεμαίου, "Agreement between Tryphon . . . and Prolemaeus". This latter document is dated 66 AD. In both cases ὁμολογ- means 'agreement' and may well carry the idea of having been verbally agreed to. In either case it is logical to suppose

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1. Milligan, G., Selections From the Greek Papyri, 16.7.
2. Ibid., 20.1.

that both parties appeared before a magistrate and gave their word to the agreement.

These illustrations, with nothing being found to the contrary, indicate that the term *ῥησολογία*- retained, as it was used in the Papyri, much of its original root-meaning, 'agree with by word of mouth'.

4. In the New Testament.

In discussing the use of *ῥησολογέω* in the New Testament it is necessary to recognise the distinction between the 'New Testament general' and that which is specifically Johannine.

a. New Testament General.

Thayer states that *ῥησολογέω* means properly "to say the same thing as another, i.e. to agree with, assent", which meaning he affirms to be found often "in Greek writing from Herodotus down". He lists, however, two shades of meaning:

First, "to concede; not to deny, i.e. to confess; not to refuse, i.e. to promise". Paul's speech before Felix, the governor, affords an excellent example; *ῥησολογῶ δὲ τοῦτο σοι, ὅτι κατὰ τὴν ὁδὸν ἣν λέγουσιν αἵρεσιν οὕτων λατρεύω τῷ πατρὶ ὁ Θεῷ*, "But this I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers,--".

Second, "to profess, i.e. to declare openly, to speak

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1. Acts 24:14.

out freely". It is this latter meaning which is most prominent in the New Testament. In His marvelous Sermon on the Mount, Jesus said unto such as should work works in His name but not make themselves worthy of entrance into the kingdom of heaven; ¹ Καὶ τότε ὁμολογήσω αὐτοῖς ὅτι οὐδέποτε ἔγνων ὑμᾶς, "And then will I profess unto them, I never knew you:--". An excellent example is found in Paul's Epistle to the Romans; ² ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου Κύριον Ἰησοῦν . . . στόματι δὲ ὁμολογείται εἰς σωτηρίαν. "because if thou shalt confess with thy mouth Jesus as Lord, and with the mouth confession is made unto salvation". The phrase ἐν τῷ στόματι is almost superfluous here, but it certainly leaves no doubt as to the fact that an oral confession is implied in the verb.

Thayer gives a third classification which is relatively unimportant; "to praise, celebrate". Thayer holds that this usage is "unknown to Greek writers". There is only one such usage in the New Testament; the reading in Hebrews being ³ δι' αὐτοῦ οὖν ἀναφέρωμεν θυσίαν ἀνέσεως διὰ παντὸς τῷ θεῷ τούτῳ ἔστιν καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ, "Through him then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession his name". Moulton and Milligan take exception to Thayer's statement that this usage is "unknown to Greek writer" and compare with

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1. Matt. 7:23.
2. Rom. 10:9-10.
3. Heb. 13:15.

Hebrews 13:15 "the somewhat similar phrase $\delta\muολογῶν \chi\acute{\alpha}\rho\iota\tau\alpha$ in petitions".

Regardless of what else may be said on this matter, the examination of these passages indicate the correctness with which Thayer has assigned the general meaning of $\delta\muολογέω$ to be "to say the same thing as another".

b. New Testament : Johannine.

Because a number of different writings in the New Testament are attributed to John, it becomes necessary to make one further subdivision; the usage in general in the attributed writings and then specifically in the First Epistle of John. Of the attributed writings the Gospel and the three Epistles may well be accepted as coming from the same hand, but the Revelation cannot be accepted as a full brother-document without certain reservations.

(1.) Attributed Writings.

The verb $\delta\muολογέω$ is used twenty-four times in the New Testament, according to Moulton and Geden, and ten of these occur in the writings attributed to John; three times in the Gospel, five times in the First Epistle, once in the Second Epistle, and once in the Revelation. The other instances of its use are so widely diffused among the various writers that it is only a minor word in their respective vocabularies. In this connection it may well be noted that the noun $\delta\muολογία$ occurs only six times in the entire New Testament and is never used by John.

The Gospel of John employs this verb three times, of which the use in the first chapter may be selected as representa-

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 tive. John the Gospel-writer records that the Jews at Jerusalem sent a special delegation out to see and interview John the Baptist in order that they might determine his true place in the divine plan. When the question was put to the Baptist, 'Who art thou?', καὶ ὡμολόγησεν καὶ οὐκ ἤρνήσατο,--- ἐγὼ οὐκ εἰμὶ ὁ Χριστός, "he confessed with the mouth, and denied not, 'I am not the Christ'". This use is clearly illustrative of the first classification listed by Thayer,² meaning 'to confess, not to deny'. It is interesting that the Gospel-writer should have employed καὶ οὐκ ἤρνήσατο to make the sense stronger.

3
 In chapter nine John tells how the Jews planned to punish anyone of their own faith if such a one were heard to say that he believed in Jesus as the Christ. Again in the twelfth chapter⁴ it is represented that many held inwardly the faith in Jesus as the Christ but did not dare to speak about it because they feared the Pharisees and valued their place in the synagogue.

5
 The Second Epistle of John affords another use of the verb with the negative where John warns against those deceivers who μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί, "confess not that Jesus Christ cometh in the flesh". But whereas the use of the negative in Jon 12:42 indicated only a failure to confess, οὐκ ὡμολόγησαν, the use of the stronger form of the

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1. See p.
2. John 1:20.
3. John 9:22.
4. John 12:42.
5. Second Epistle of John 7.

negative here means an absolute denial, *μὴ ὁμολογοῦντες*, of the issue at hand. In other words, these deceivers are denying by word of mouth, by their preaching, that "Jesus Christ cometh in the flesh."

The single appearance in the Revelation of this verb falls into the general meaning of 'confessing with the mouth'. The fact that it is the only occurrence of the term in this book which may be contested as a brother-document to First John, when taken along with the fact that it has nothing new to offer on the use of the term, makes it possible to pass it over without special examination.

(2.) First Epistle of John.

The verb *ὁμολογέω* appears five times in the First Epistle, more times than in any other single book of the New Testament. Since all of these passages are to receive individual attention later in this thesis it is only necessary now to examine them for general meaning.

All five instances are in reference to the confession of some thing, person or principle. In 1:9 it is the 'confession of sins'; in 2:23 'confessing the Son'; in 4:2 'confessing that Jesus Christ is come in the flesh'; in 4:3 a negated confession that Jesus is the Son of God; and in 4:15 'confession that Jesus is the Son of God'. It is worthy of note that in 2:23 *ὁμολογέω* is set over against *ἀρνεόμαι*, "to deny, to disclaim, to disown". In 4:3 the strong negative *μὴ* is used with *ὁμολογέω*

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1. Revelation 3:5.

2. Green, S. G., Grammar of the Greek Testament, Vocabulary.

to express the idea of a verbal denial.

It is apparent, therefore, that when John uses the verb $\delta\mu\omicron\lambda\omicron\gamma\acute{\epsilon}\omega$ in his First Epistle, that he means 'to agree with' by means of 'confessing with the mouth'. When he employs the negative $\mu\acute{\eta}$ in 4:3 he means 'to refuse to agree with' by means of 'denying with the mouth'.

II. Μαρτυρ — .

Having examined the verb $\delta\mu\omicron\lambda\omicron\gamma\acute{\epsilon}\omega$ as one of the terms which John uses for expressing the idea of witness-bearing in his First Epistle, it now remains to examine the second term $\mu\alpha\rho\tau\upsilon\rho$ — .

A. Statistics.

Since John employs both the verb $\mu\alpha\rho\tau\upsilon\rho\acute{\epsilon}\omega$ and the noun $\mu\alpha\rho\tau\upsilon\rho\acute{\iota}\alpha$ in his First Epistle, it seems good to list the separate statistics.

The verb $\mu\alpha\rho\tau\upsilon\rho\acute{\epsilon}\omega$ appears 73 times in the New Testament, according to Moulton and Geden, of which 45 instances are found in writings attributed to John. It occurs 31 times in the Gospel (especially in chapters 1,3,5, and 8), 6 times in the First Epistle, 4 times in the Third Epistle, and 4 times in the Revelation. This verb would be peculiarly Johannine in the New Testament were it not for the 7 times it appears in Hebrews and 11 appearances in Acts. Is it not of interest that this verb should appear 11 times in Acts and only once in Luke?

The noun $\mu\alpha\rho\tau\upsilon\rho\acute{\iota}\alpha$ is found by Moulton and Geden 35

times in the New Testament, of which 28 instances are in the writings attributed to John. It appears in the Gospel 14 times (especially in chapters 3,5 and 8), in First John 4 times, in Third John once, and in the Revelation 9 times. Mark, who employs the noun 3 times, is the only non-Johannine writer to use it more than once. These statistics show that the noun $\mu\alpha\rho\tau\upsilon\rho\acute{\iota}\delta$ is peculiarly Johannine.

B. Derivation of $\mu\alpha\rho\tau\upsilon\rho$ —

To determine the derivation of this term it is expedient to follow the principles laid down in tracing the term $\delta\mu\omicron\lambda\omicron\gamma\acute{\epsilon}\omega$; first finding the root-idea, to which will be added the light of comparative philology.

Liddell and Scott assert that the original root was probably $\sqrt{\Sigma\text{MAP}}$. With which they compare the Sanskrit smar, smritis(memoria), smoras(amor), and smaranam(desiderium). However, they do not insist upon forcing the derivation further back than $\sqrt{\text{MEP}}$ or MAP from which came also the reduplicated forms $\mu\acute{\epsilon}\rho\mu\eta\rho\alpha$ $\mu\epsilon\rho\mu\eta\rho\acute{\iota}\zeta\omega$, $\mu\epsilon\rho\mu\alpha\acute{\iota}\rho\omega$ (with common notion of 'thoughtfulness, anxiety'); also $\mu\acute{\alpha}\rho\tau\upsilon\varsigma$ $\mu\alpha\rho\tau\acute{\upsilon}\rho\omicron\mu\alpha\iota$, etc.. With these they compare the Latin memor, memorare, mora, and the Gothic merjan.

C. Usage of $\mu\alpha\rho\tau\upsilon\rho\acute{\epsilon}\omega - \acute{\iota}\delta$.

Following the stated method of procedure it now becomes the task of the writer to trace the usage of both the verb $\mu\alpha\rho\tau\upsilon\rho\acute{\epsilon}\omega$ and the noun $\mu\alpha\rho\tau\upsilon\rho\acute{\iota}\delta$ through the various stages

of Greek literature prior to and including New Testament times.

1. In the Classics.

According to Liddell and Scott the verb μαρτυρέω with the meaning "bear witness, testimony, give evidence", is first used by Simonides. The idea of 'bearing witness' is shown in a quotation from Herodotus (2:18); μαρτυρέει μοι τῆ γνώμῃ, ὅτι ..., "bears witness to my opinion that...". A good example of the meaning evidence is found in Demosthenes (1300.16); μ. ἀκοήν, "to give hearsay evidence". The presence of the adjective indicates that the word itself does not assert the quality of the testimony or evidence given but needs a modifier to express quality. This is further shown in an illustration from Anipsias Μοιχ. I.; μ. ψεῦδος, "to bear false witness". In spite of this it may well be that the term carried over enough of its original root-idea to mean 'thoughtful testimony'.

The noun μαρτυρία, according to Liddell and Scott, commonly meant "witness, testimony, evidence", and is found "frequently in Attic Greek, both in singular and plural". A quotation from the Odyssey (II.325) gives this sense; Διονύσου μαρτυρίῃσιν, "the witness of Dionysius". A slightly different illustration from Aristophanes (Eq.1316) is μαρτυριῶν ἀπέχεσθαι, "to refuse to give evidence". This has considerable of the sound of a modern court trial in which someone refuses to divulge what he knows concerning the case.

2. In the Septuagint.

The stem μαρτυρ- was much used by the translators of the Septuagint but they made little use of the forms at hand, for instance, the verb μαρτυρέω was used only 12 times and the noun μαρτυρία only 6 times. In contrast to these μαρτύριον was employed over 250 times and μάρτυς at least 50 times.

The thirty-first chapter of Genesis furnishes some excellent examples of the different meanings which the translators attached to these allied terms. Jacob and Laban decided to settle their differences, so Laban proposed that they make a covenant and said,¹ ἔσται εἰς μαρτύριον ἀνά μέσον ἐμοῦ καὶ σοῦ, "it shall be for a witness between me and thee". Jacob then had his men gather stones and make a great heap of them, and both companies sat upon the stones and feasted. Whereupon Laban said to Jacob,² ὁ βουνὸς οὗτος μαρτυρεῖ μέσον ἐμοῦ καὶ σοῦ σήμερον, "this heap witnesses between me and thee today."

It is the noun μαρτυρία³ that appears in the Ten Commands, in both Exodus and Deuteronomy.⁴ The command runs: οὐ ψευδομαρτυρήσεις κατὰ τοῦ πλησίον σου μαρτυρίαν ψευδῆ, "Thou shalt not bear false witness against thy neighbour". It is striking that both ψευδομαρτυρήσεις and μαρτυρίαν ψευδῆ are used together, probably for emphasis.

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- 1. Genesis 31:44.
- 2. Genesis 31:46.
- 3. Exodus 20:16.
- 4. Deuteronomy 5:20.

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In the book of Numbers the law provided that, πᾶς
 πᾶτ' ἄξιος ψυχῆν, διὰ μαρτύρων φονεύσεις τὸν φονεύ-
 σαντα. Καὶ μάρτυς εἷς οὐ μαρτυρήσει ἐπὶ ψυχῆν ἀποθανεῖν,
 "Whoever kills a man, thou shalt slay the man on the testimony of
 witnesses; and one witness shall not testify against a soul that
 he should die".

The book of Proverbs affords two excellent examples of
 the use of μαρτυρία². The first is in the twelfth chapter;
 it states, "True lips establish testimony; but a hasty witness has
 an unjust tongue", --- μαρτυρίαν, μάρτυς δὲ ταχὺς γλώσσαν.
 In chapter twenty-five the philosopher avers that "As a club, as a
 dagger, and a pointed arrow, so also is a man who bears false wit-
 ness against a friend", τοῦ φίλου αὐτοῦ μαρτυρίαν ψευδῆ.³

These citations from the Septuagint indicate that, to the
 translators of that Third Century B.C., the verb μαρτυρέω
 expressed the verbal idea of 'witness bearing, or testifying'; the
 noun μαρτυρία represents the substantival witness of the type
 that a person would give of himself, i.e., oral testimony at a
 trial; the noun μαρτύριον also represented the substantival
 witness but was more objective in nature, i.e. the pile of stones
 in Genesis 31:46; the noun μάρτυς probably nearly always re-
 ferring to a person, i.e., the one bearing witness.

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1. Numbers 35:30.
2. Proverbs 12:19.
3. Proverbs 25:18.

3. In the Papyrii.

Moulton and Milligan found in examining the papyri that the verb *μαρτυρέω* was quite often used as a legal term after a signature just as we write 'witness'. Thus at the end of a will dated between AD 117-137 they found the following; *Σαραπίων Σαραπίωνος . . . μαρτυρῶ*¹.

The more general meaning 'bear witness to' is well illustrated in a letter (P. Oxy. VII 1064.12) dated 3 AD. The writer says, "I write to you that you may assist Apis, and may show him hospitality, so that on his return he may *μαρτυρήσαι* of it to me". "For the meaning 'to give a good report', as is Luke 4:22, compare the fragment of a letter dated 2-3 AD (P. Oxy. VI 930.16) where a mother writes to her son that she has received a good report (*ἐμαρτύρει*) of his pedagogy from his former teacher".

On the use of the noun *μαρτυρία* in the papyri Moulton and Milligan confirm its general meaning, 'testimony', 'evidence'. A quotation from a legal petition dated AD 194 (P. Ryl. II 116.18) gives this sense; *ὅθεν ἐπιδίδωμι τόδε τὸ βιβλε-ἴσιον ἀξιῶν εἶναι ἐν καταχορισμῷ πρὸς μαρτυρίαν*, "wherefore I present this petition, requesting that it may be registered as evidence."

4. In the New Testament.

As in the previous treatment of *ὁμολογέω* the 'New Testament general' usage will be examined before concentrating on

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1. P. Oxy. I. 105.13.

the Johannine.

a. New Testament General.

Thayer assigns to the verb μαρτυρέω the general meaning which it had in the Classics, "to bear witness, to testify". He says that "sometimes in the New Testament the apostles are said μαρτυρεῖν, as those who had been eye- and ear-witnesses of the extraordinary sayings, deeds, and sufferings of Jesus"¹. Also, "the Scriptures are said to testify περὶ Ἰησοῦ, i.e., to declare things which make it evident that he was truly sent by God"². Thayer finds two shades of meaning in the verb, the first being "to give (not to keep back) testimony". Paul when speaking before Agrippa in his own defense said,³ "---; having knowledge of me from the first, if they be willing to testify (εἰ δὲ θέλωσι μαρτυρεῖν), that after the straitest sect of our religion I lived a Pharisee". Again, Paul in writing to the Corinthians says⁴ concerning the Macedonians, "For according to their power, I bear witness (μαρτυροῦμαι), yea and beyond their power, they gave of their own accord". The second variation in meaning, according to Thayer, is "to utter honorable testimony, give a good report". When Jesus stood up and read in the synagogue at Nazareth, Luke records⁵ that "all bear him witness (καὶ πάντες ἑμαρτύρουν αὐτῷ), and wondered at the words of grace which proceeded out of his mouth".

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1. Cf. John 15:27; 19:35; Acts 23:11; I Corinthians 15:15.
2. Cf. John 5:39.
3. Acts 26:5.
4. II Corinthians 8:3.
5. Luke 4:22.

Paul in writing to Timothy exhorts the women of the church to be ¹
ἐν ἔργοις καλοῖς μαρτυρουμένη , "well reported of for good
works".

On the meaning of the noun μαρτυρία in the New Testa-
ment Thayer finds one example of the sense of "a testifying: the
office committed to the prophets of testifying concerning future
events". This lone instance is found in Revelation 11:7. All
other uses in the New Testament Thayer classes under the heading
of "what one testifies, testimony". When Jesus was tried before
the high priest it was said that, ² πολλοὶ γὰρ ἐψευδομαρτύρουν
κατ' αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν , "many bare false
witness against him, and their witness agreed not together".

b. New Testament: Johannine.

Here, again, the treatment of the Johannine writings
must be subdivided into the attributed writings and the specific
Epistle under study.

(1.) Attributed Writings.

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Recalling the statistics previously quoted, focuses
attention upon the Gospel for it is there that both the verb and noun
under consideration are most prolifically used. The idea of 'witness'
may certainly be listed in the dominant vocabulary of the Gospel of
John.

The Johannine use of the verb μαρτυρέω is almost

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1. I Timothy 5:10.
2. Mark 14:56.
3. See p. 20.

exclusively limited to Thayer's first heading, "to give testimony". Naturally there are many and varied constructions in which the verb is set but the sense remains the same. In his first chapter the Gospel writer says that John the Baptist came in order that

μαρτυρήσῃ ¹ περὶ τοῦ φωτός ², "he might bear witness of the light. In the fifth chapter the Scriptures are said to μαρτυροῦσθαι concerning Christ. An examination of the many uses in chapters 1, 3, 5 and 8 serves to further confirm this sense. There seems to be only one instance where John uses the verb to mean, "to be well reported of"; in his Third Epistle John states that "Demetrius ³ has μεμαρτύρηται of all men, and of the truth itself."

The Johannine use of the noun μαρτυρία ⁴ does not seem to differ from the general New Testament meaning "what one testifies, testimony". There is the isolated instance in the Revelation, ⁴ previously cited, where the sense is that of "the office committed to the prophets of testifying concerning future events", but it is of no real importance here. The legal sense of testimony before a judge is illustrated in Jesus' reminder to the Jews that according to their law "the ⁵ μαρτυρία of two men is true".

(2.) First Epistle of John.

As concerns the First Epistle of John as a whole, the idea of 'witnessing' is not dominant, but in the fifth chapter it

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- 1. John 1:7.
- 2. John 5:39.
- 3. 3 John 12.
- 4. Revelation 11:7.
- 5. John 8:17.

becomes the center of movement.¹ The verb and the noun together appear almost a dozen times in five verses.² Elsewhere in the Epistle it appears only twice.

The usage in the First Epistle does not differ intrinsically from the larger Johannine usage. The verb is used to convey the simple idea of 'bearing witness'; i.e. ἑώρακήμεν³ καὶ μαρτυροῦμεν, "and we have seen and bear witness"; or again ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντες, "there are three who bear witness"; these show the general meaning as indicated.

The noun μαρτυρία is used strictly in First John to mean "evidence, testimony, witness" in accordance with general usage. For example John writes καὶ αὕτη ἐστὶν ἡ μαρτυρία,⁴ "and the witness is this"; or again he writes, "If we receive the μαρτυρίαν⁵ of men, the μαρτυρία of God is greater".

III. Chapter Summary.

The first part of this chapter was given over to a lexical study of the verb ὁμολογέω. In the course of the study it was found that this was a compound word, ὁμο plus λογέω; the main part, λογέω, was traced back to the root √ΛΕΓ meaning "to say, speak", and the forepart ὁμο, was traced back to the root √ΑΜ or ομ, meaning "at once", "at the same time".

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1. Cf. Haupt, E., The First Epistle of St. John, p. 296.
2. I John 5:6-11.
3. I John 5:8.
4. I John 5:11.
5. I John 5:9.

The use of the compound word was found as early as Sophocles with the meaning either "to speak one language" or "to agree with, say the same thing". This latter idea came down through the Septuagint period into the Koine, of which the papyri and the New Testament are representative. Thus, when John uses the verb ὁμολογέω in his First Epistle, where it is translated 'confess', he means "to agree with" by means of "confessing with the mouth".

The latter part of the chapter was concerned with a lexical study of μαρτυρέω - ἰδ. It was discovered that their common root was $\sqrt{\text{MAP}}$ or MEP , which had the common idea of 'thoughtfulness, anxiety'. Liddell and Scott said that the idea of 'bearing witness, testimony, evidence' occurred as early as Simonides. From that time on there was little or no change in the popular usage down to the New Testament period of the Koine. When John uses the verb μαρτυρέω in his First Epistle he means simply "to bear witness", the verb carrying no indication of kind or quality of the witness. When he uses the noun μαρτυρία, he means "the witness or testimony", and although it is not to be insisted upon too strongly, he probably means such witnessing as is given in speech, writing, or in action. Thus μαρτυρία is probably to be distinguished from μαρτύριον which probably indicates a witness in object form, i.e. anything given in pledge, and from μάρτυς which means a personal witness, i.e., the witness himself.

CHAPTER TWO

TERMS WHICH BEAR ON THE COMING OF CHRIST

CHAPTER II.

TERMS WHICH BEAR ON THE COMING OF CHRIST.

I. The Term Most Frequently Used: $\varphi\alpha\nu\epsilon\rho-$

A study of the First Epistle of John revealed that there were five terms employed by the author when referring to the 'coming of Christ'. The survey indicated that one of these terms,

$\varphi\alpha\nu\epsilon\rho-$, was used much more frequently than the others.

First attention may well be given to the term $\varphi\alpha\nu\epsilon\rho-$ on the basis of its preponderant usage.

A. Statistics.

The verb $\varphi\alpha\nu\epsilon\rho\acute{\omega}$, according to Moulton and Geden, is used at least 45 times in the New Testament, and the noun $\varphi\alpha\nu\epsilon\rho\acute{\omicron}\varsigma$ at least 16 times. No writer makes any great use of the noun in any one book, 3 times in Mark and First Corinthians marking the maximum. The verb is considerably more used in individual books, appearing 8 times in Second Corinthians, 9 times in the Gospel of John, and 8 times in the First Epistle of John. The other uses of the verb are evenly distributed throughout a greater part of the New Testament.

B. Derivation.

According to Liddell and Scott, probably the oldest root form from which the stem $\varphi\alpha\nu\epsilon\rho-$ was derived, was $\sqrt{\Phi\Lambda\Gamma}$ which appears in $\varphi\acute{\alpha}\epsilon$ ($\varphi\acute{\alpha}\Gamma\epsilon$), $\varphi\acute{\alpha}\omicron\varsigma$ ($\varphi\acute{\alpha}\Gamma\omicron\varsigma$). The root $\sqrt{\Phi\Lambda}$, as seen in $\varphi\acute{\alpha}\omicron\iota\varsigma$, $\varphi\acute{\alpha}\omicron\mu\alpha$, is probably also closely related.

However, it seems highly probable, as suggested by Liddell and Scott, that φανερός - comes directly from √ΦΑ or √ΦΑΝ, as in φανῆναι (φαίνω) , φανερός , φανή , meaning "light as seen by the eye, but √ΦΑ and √ΦΑΝ also express light as reaching the mind" as in φάναι (φημί) , φάσκω . These classical lexicographers further state that this 'double sense' is clear in Sanskrit in bha, bhami (splendeo), bhoms (lumen); here they also offer for comparison the Latin terms fari, fatum, fama, fas and fabula. The root √ΦΑ was highly adaptable and was therefore subject to many modifications by addition of consonants to the stem, i.e., ¹ θ , λ , and κ .

C. Usage of the Term .

As in the previous chapter, the discussion of this term will attempt a full survey of the various representative periods of Greek literature as each employed this term.

1. In Classics.

Liddell and Scott found that in the Classics the verb φανερόω commonly had the meaning 'to make known, or famous'. For the meaning 'to make manifest' they give no classical illustrations but refer entirely to the New Testament use of this sense. It is impossible to tell from their treatment whether the verb was at all important in Classical Greek. For the carrying over of the root idea of 'light' into the meaning 'to make known, or famous' may be

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1. See Liddell and Scott, Greek-English Lexicon.

cited the modern English phrase 'into the limelight'. Doubtless this was the idea intended, 'to become openly famous', 'to have the light of fame shown upon one'.

The use of the noun $\varphi\alpha\nu\epsilon\rho\acute{o}s$ is much more frequent in the Classics and Liddell and Scott give its common meaning to be "open to sight, manifest, evident". Thus they cite from Herodotus 3:24, $\eta\ \sigma\tau\acute{\eta}\lambda\eta\ \acute{\epsilon}\chi\epsilon\iota\ \pi\acute{\alpha}\nu\tau\alpha\ \varphi.$, "All that is in it can be plainly seen", and from Lysimachus 109.24, $\varphi.\ \gamma\epsilon\nu\acute{o}\mu\epsilon\nu\omicron\varsigma$, "if detected", which latter illustration seems to mean 'if seen'. The lexicographers also cite how it is used of votes, i.e., $\varphi.\ \psi\acute{\upsilon}\varphi\omega$, "by open vote".

The original root idea is certainly carried over into the term $\varphi\alpha\nu\etá$, meaning 'a torch'. The illustrations cited show how the intrinsic idea of 'light' remains, although as Liddell and Scott point out, the idea is not limited to light which may be perceived physically but includes also the idea of light reaching the mind. But whether physical or mental, the process involves enlightenment.

2. In Septuagint.

The scholars who produced the Septuagint did not find much occasion to use either $\varphi\alpha\nu\epsilon\rho\acute{o}\omega$ or $\varphi\alpha\nu\epsilon\rho\acute{o}s$; the former being employed only once, and the latter only eight times. The related term, $\varphi\alpha\acute{\iota}\nu\omega$, received much more attention, being used about thirty times by the translators.

The one use of the verb is found in the prophetic book

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of Jeremiah, where the prophet, speaking for the Lord, consoles a war-torn Judah with the thought; "Behold I will bring upon her healing and cure, and I will show myself to them (καὶ φανερώσω αὐτοῖς), and make both peace and security. Here it is certain that an inner illumination is meant, which is to be based upon outward accomplishments.

The noun φανερός is used in several ways in the Septuagint. Once it is used with the common idea of 'clearness', when Joseph says to his brethren, "Go ye to prison, till your words be clear (φανερά).² In another place it seems to represent that which has formerly been hidden but is now revealed as over against that which is still hidden; "The secret things belong to the Lord our God, but the things that are revealed (τὰ δὲ φανερά) belong to us and to our children forever, to do all the words of the law".³ Here τὰ δὲ φανερά, 'the things revealed', seems to be synonymous with God's revealed law, the Mosaic code, with the thought that there is much which God has not revealed. In another instance φανερός is used of that which is manifest to the physical sight; the Sophist writes, "Where no oxen are, the cribs are clean; but where there is abundant produce the strength of the ox is apparent(φανερά)".⁴ Again it is used with the sense 'to lay bare to the sight'; the prophet Isaiah says, "Galilee shall be laid

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- 1. Jeremiah 40:6.
- 2. Genesis 42:16.
- 3. Deuteronomy 29:29.
- 4. Proverbs 14:4.

bare"¹ (φανερὰ ἔσται ἡ Γαλιλαία). In this last case physical sight is not to be insisted upon to the exclusion of the inner comprehension. In another illustration the idea of 'mental illumination' is clearly intended; Isaiah says, "And thy name shall be manifest (φανερὸν ἔσται)² among the adversaries". It is noteworthy that in both of these quotations from Isaiah, and in a third³ not quoted here, the term appears with the future tense of the verb εἶμι. It is plain that the idea of this verb adapts itself well to prophecy of the future, and Isaiah uses it exclusively thus.

The foregoing illustrations indicate that φανερός was used in various senses by the Septuagint translators bearing out the double connotation of its root meaning, both physical and mental enlightenment. Especially notable is the instance which indicates that the Mosaic law is a revelation of a certain part of God's law, which part had been formerly hidden.

3. In Papyri.

Moulton and Milligan found that the common meaning for the verb φανερώω, as used in the papyri, was "to make clear, to make known". They cite a most interesting example from a Christian prayer (P. Oxy. VI 925.4) dated in the fifth or sixth year AD;

ὁ θεός . . . φανέρωσόν μοι τὴν χαρὰ σοῦ
ἀλήθειαν εἰ βούλη μὴ ἀπελθεῖν εἰς Χιούτ, "O God,

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- 1. Isaiah 33:9.
- 2. Isaiah 64:2.
- 3. Isaiah 8:16.

reveal to me thy truth, whether it be thy will that I go to Chiout".¹
 This person is definitely asking for inner illumination, the kind of light that reaches the mind indicating that the verb must have retained its dual connotation.

Concerning the noun φανερός, Moulton and Milligan state that it ordinarily meant "clear, manifest". They found that it often appeared with γίνεσθαι, 'to become manifest', and with ποιέω, i.e., φανερόν σοι ποιῶ, "I inform you".²

These illustrations indicate that the terms retained considerable of their original root-meaning in the dual process of enlightening both the body and the mind, whichever the term was required to carry.

4. In New Testament.

Here again it is expedient to divide the New Testament usages into two groups, New Testament general and Johannine.

a. New Testament General.

Thayer assigns the general New Testament meaning of the verb φανερώω to be, "'to make manifest', or 'visible' or 'known' what has been hidden or unknown, 'to manifest', whether by words or deeds, or in any other way". The usages he places under two main headings; first of things, and secondly of persons. Mark

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1. See Milligan, Selections From the Greek Papyri, Sel. 54, for context of this illustration. The prayer is dated in the early Christian period and throws interesting light on how Christianity was influenced and modified by pagan customs.
2. P. Oxy. VI 928.7, as cited by Moulton and Milligan.

records that Jesus said; οὐ γὰρ ἐστὶν τι κρυπτόν, ἕαν
 μὴ ἵνα φανερωθῆ. οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ'
 ἵνα ἔλθῃ εἰς φανερόν. "For there is nothing hid, save that it
 should be manifested; neither was anything made secret, but that
 it should come to the light"¹. This is a fine illustration as it
 employs both verb and noun in their intrinsic meanings. This
 passage bears out Thayer's statement that "φανερός is the
 opposite to κρυπτός and ἀπόκρυφος". Paul, in Ephesians,
 writes saying, "But all things when they are reprov'd are made
 manifest (φανεροῦται) by the light: for everything that is
 made manifest (φανερούμενον) is light"². Note here how close-
 ly φανερώω is connected with φῶς, both complementing each
 other. An illustration of manifestation of a person is found in
 the First Epistle of Peter where Peter says that Christ "was
 manifested (φανερωθέντος) at the end of the times for your
 sake"³. This word is naturally employed to denote Christ's future
 return from heaven; i.e., "When Christ, who is our life, shall be
 manifested (φανερωθῆ), then shall ye also with him be man-
 ifested (φανερωθήσεσθε) in glory"⁴.

Thayer translates φανερός "manifest, apparent,
 evident, known", and illustrates with the words of Paul in the
 Epistle to the Galatians; "Now the works of the flesh are mani-

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1. Mark 4:22.
2. Ephesians 5:13.
3. First Peter 1:20.
4. Colossians 3:4.

fest ($\varphi\alpha\nu\epsilon\rho\acute{\alpha}$), which are these: ---".¹ For further illustrations see Romans 1:19; Acts 4:16, 7:13; I Corinthians 3:13, etc..

In general, then, the New Testament meaning seems to preserve the root idea of 'making manifest, enlightening, making known'. But there is a practically new note in the connotation that the thing or person manifested was or is to be hidden up to the time of the manifestation. This sense was implied in the LXX quotation, Deuteronomy 29:29, previously cited, but was not found elsewhere, not at all in the Classics.

b. New Testament: Johannine.

Following the method of procedure previously adopted this section is subdivided into two parts; the attributed writings of John, and the First Epistle.

(1.) The Attributed Writings.

Statistics, taken from Moulton and Geden, show that, in the writings attributed to John, the verb $\varphi\alpha\nu\epsilon\rho\acute{\omega}$ is used nine times in the Gospel and eight times in the First Epistle. It does not occur in the Second and Third Epistles, and is found only twice in the Revelation. The noun, $\varphi\alpha\nu\epsilon\rho\acute{\omicron}\varsigma$, previously shown to be scarce in the New Testament, is used only once by John, this instance occurring in the First Epistle.

Thayer found the Johannine use of the verb to correspond in general with the common New Testament usage. John uses $\varphi\alpha\nu\epsilon\rho\acute{\omega}$ in expressing the manifesting of things; i.e. John records that

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1. Galatians 5:19.

Jesus said, "But he that doeth the truth cometh to the light, that his works may be made manifest (φανερωθῆναι¹), that they have been wrought in God". In another place in John's Gospel, Jesus prays to his Father saying, "I have manifested (ἐφανερώσα²) thy name unto the men whom thou gavest me out of the world". John also used the verb in the sense of manifesting a person; i.e., Jesus' own brethren were confounded in their attempts to understand Jesus, and finally they said to him, "If thou doest these things, manifest thyself (φανερώσῃς σεαυτόν³) to the world". They were asking Jesus to give some sign or indication of his real being so that all might see and understand. After the death on the cross and the ensuing resurrection, Jesus did not walk regularly with his disciples but 'manifested' himself to them on various occasions. Of one such instance John records; "After these things Jesus manifested himself (ἐφανερώσεν ἑαυτόν) again to the disciples at the sea of Tiberias; and he manifested himself (ἐφανερώσεν⁴) on this wise". It is plain here that the resurrected Jesus appeared to his disciples in such form that they actually saw him with their eyes. For this same sense see also John 21:14.

(2.) First Epistle of John.

The verb φανερώω occurs nine times in First John in seven verses. An examination of these verses shows that the

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- 1. John 3:21.
- 2. John 17:6.
- 3. John 7:4.
- 4. John 21:1

term is concentrated in the passage beginning at 2:28 and running through 3:8; being used five times in four separate verses. In 2:28 it is used (φανερωθη) to denote the Second Coming of Christ and is strengthened by παρουσια . In 3:2 the verb is used in two ways; first in connection with the nature of man in the life to come as not yet being known, 'manifest', and secondly being connected with the future coming 'manifestation' of Christ which will see the actual unfolding of man's new nature, for he shall be like Christ. In 3:5 the reason for Christ's historical 'manifestation' in the flesh is given. In 3:8 still another reason is added for the historical 'manifestation' of Christ. The verb also appears twice in one verse of the first chapter in reference to the historical 'manifestation' of Christ. It is interesting that in this verse John says, "We have seen (εωρακαμεν)",¹ putting emphasis on apprehension through physical sight. The remaining instance in First John in which the verb is used in connection with the person of Christ emphasizes the manifestation of God's² love in the person of Christ.

There is another use of the verb in the second chapter³ concerning the 'manifestation' of those who were false preachers. The noun is used once, and to denote in what manner is 'manifest'⁴ the children of God and the children of the devil.

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1. First John 1:2.
2. First John 4:9.
3. First John 2:19.
4. First John 3:10.

These illustrations point to the fact that the usage in First John does not differ from the general New Testament usage assigned by Thayer. John is predominantly interested in the 'manifestation' of the person of Jesus Christ in this Epistle, but the verb has been shown also to be used here in connection with the manifestation of things, i.e., God's love.

II. Other Terms:

In referring to the 'coming of Christ' John employs five terms. The first term φανερώω has just been discussed and it now remains to discuss the four other terms; which are εἶμι, ἔρχομαι, ἔκω, and ἀποστέλλω. These will be discussed in the order named. A sixth term, παρουσία, is omitted because it refers to the 'Second Coming' rather than the historical manifestation of Christ.

A. εἶμι.

The verb εἶμι is one of the commonest in the New Testament being used an almost innumerable number of times. The imperfect ἔην, which is of special importance here, is used more than one hundred times in the Gospel of John alone.

1. Root Idea.

Liddell and Scott find the root of εἶμι in the radical $\sqrt{\text{E}}\Sigma$ which has the general sense 'to be'. With this they compare the Sanskrit asmi, the Latin sum (esum), the Gothic im,

and the Slavic jesmi. Its use in the Septuagint throws no light on its intrinsic meaning as it was only employed twice; Exodus 32:26, and Proverbs 6:6.

2. General Usage.

The commonest use of εἰμί is as a "copula connecting the predicate with the subject, both being in the same case"; write Liddell and Scott. However, when the verb is used in the non-copulative sense they assert the meaning is 'to be', whether of persons, things, or as the opposite of that which merely 'appears to be'. They found further that the imperfect ἦν was sometimes used by the Greeks where other languages take the present. Thus they found that ἦν seems to stand for ἐστί "in the Aristotelic formula τὸ τί ἦν εἶναι, used to express the essential nature of a thing (literally, the question what being is, quid sit esse)". Thayer says, concerning the general New Testament usage of εἰμί, that has two main uses; first it "has the force of a predicate, i.e. is the substantive verb", and secondly, "as a copula". The most famous illustration of the predicate use is John 1:1; ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος, "In the beginning was the Word, and the Word was with God, and the Word was God". The best illustration of the copulative use is in the phrase ἐγώ εἰμι so often used by Jesus concerning himself.

3. Specific Meaning in First John.

Of the five uses of imperfect of εἰμί in First John,

1:1, 1:2, 2:19, 3:12 (twice here), only the first two are concerned with the person of Christ and therefore the latter three are not important here. Although the person of Christ is not mentioned here, the historical nature of the context makes it clear that John refers to Christ. The use of ἦν, in both verses, is clearly the 'predicate' or 'substantival' use. There is a striking similarity between the introductions of the Gospel and the First Epistle of John; contrast, ἐν ἀρχῇ ἦν ὁ Λόγος, and ὁ ἦν ἐν' ἀρχῇς, and note the literary and philosophical relationships which are so apparent.

B. ἐρχομαι

The verb ἐρχομαι is another of the very common verbs of the Greek New Testament. It is used over one hundred and fifty times in the Gospel of John alone. It appears four times in the First Epistle of John, in 2:18, 4:2, 4:3, and 5:6.

1. Root Idea.

The classical lexicographers, Liddell and Scott, found that the present and imperfect stems of ἐρχομαι came from the root \sqrt{EP} or EPX with which they compare the Sanskrit ar, arkh; and the other tense stems are derived from the root \sqrt{ENTG} with the meaning "to come or go".

2. General Usage.

The meaning 'to come or go' is very frequent from the time of Homer, according to Liddell and Scott. They add further that "the special senses arise from construction with other words,

and chiefly from the prepositions which follow the verb". They state that in derived usage it came to be used of 'any kind of motion', which they illustrate by a common phrase from Homer, $\epsilon\acute{\xi} \lambda\lambda\acute{o}\varsigma \epsilon\lambda\theta\epsilon\acute{\iota}\nu$, "to rise out of the sea". The wide usage which this term has enjoyed is well indicated in the fact that in the Septuagint it is used in translating a number of Hebrew words, according to Abbott and Smith "thirty-four words in all"¹. Moulton and Milligan found it to be a very common term in the papyri and used in the ordinary sense 'to come or go'. Concerning the New Testament usage Thayer indicates first the common sense 'to come'. Secondly, he lists a metaphorical usage "of Christ's invisible return from heaven, i.e. of the power which through the Holy Spirit he will exert in the souls of his disciples", for which sense see John 24:18. Most important, in this thesis, is the fact that the present participle, $\delta \epsilon\rho\chi\acute{o}\mu\epsilon\nu\omicron\varsigma$, is used as a term for the coming Messiah. Thus in John 11:27 Martha says to Jesus, "I have believed that thou art the Christ, the Son of God, even he that cometh into the world ($\delta \epsilon\acute{\iota}\varsigma \tau\omicron\nu\ \kappa\acute{o}\sigma\mu\omicron\nu \epsilon\rho\chi\acute{o}\mu\epsilon\nu\omicron\varsigma$). For this same usage see also John 1:15, 1:27, Hebrews 10:37, and Revelation 1:4, 1:8.

3. Specific Meaning in First John.

There are four instances of the use of $\epsilon\rho\chi\acute{o}\mu\alpha\iota$ in the First Epistle of John; 2:18, 4:2, 4:3, and 5:6. Of these only the two connected with the person of Christ, 4:2 and 5:6, are of value in this study. In 4:2 John says, "Hereby know ye the Spirit of God:

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1. Abbott-Smith, Lexicon of the New Testament, see $\epsilon\rho\chi\acute{o}\mu\alpha\iota$.

every spirit that confesseth that Jesus Christ is come (ἐλη-
 λυθότα) in the flesh is of God". This perfect participular usage
 falls in with the general meaning of 'come or go'. John insists
 that the true spirit will confess that Jesus Christ actually came
 to earth. The passage in 5:6 employs the aorist participle; "This
 is he that came (ὁ ἐλθὼν) by water and blood, even Jesus
 Christ". This is especially interesting in view of the fact that
 Christ had been earlier referred to as ὁ ἐρχόμενος, and here John
 speaks of him as ὁ ἐλθὼν. This again is plainly the ordinary
 use of the participle and carries the full root significance 'to
 come or go'.

c. ἤκω

The verb ἤκω is used once in the First Epistle of John;
 in 5:20 where it appears in present tense. It occurs only twenty-
 five times in the entire New Testament, never occurring more than
 five times in any one book.

1. Root Idea.

The radical of ἤκω, according to Liddell and Scott, is
 √^eE meaning 'to have come, to be present'. With this they com-
 pare the Latin adesse. It is significant that the Septuagint trans-
 lators employed this verb over one hundred-fifty times, "chiefly for

ΧΙΞ"¹

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1. Abbott-Smith, op. cit., see ἤκω.

2. General Usage.

Liddell and Scott found that the early use of this verb, i.e. in Herodotus, Thucydides, and in the Doric, was confined to the imperfect tense and the other tenses were late. Thayer assigns the same general meaning, 'to have come, be present' and illustrates with Luke 15:27 where, in the parable of the 'Prodigal Son' the father says to the elder brother, "Thy brother is come (ἦκει)". For this same sense compare also Luke 12:46, Heb. 10:7, Rev. 2:25. Thayer says further that this verb comes to mean, in a metaphorical sense, "to come to one, i.e., seek an intimacy with one, become his follower". This sense is seen in John 6:37 where John records Jesus as saying, "All that which the Father giveth me shall come (ἦξει) unto me". Moulton and Milligan, after commenting on the general meaning of the verb, aver that "of greater importance is the use of the verb in relation to worship, as in John 6:37"; in illustration of which they cite from a papyrus of the year BC 62 (OGIS 186.7), ἦκω πρὸς τὴν Κ[υ]ρίαν Ἰσίην, "I have come to Lord Isis".

3. Specific Meaning in First John.

The single occurrence in First John reads as follows;

οἴσκαμεν δὲ ὅτι ὁ υἱὸς τοῦ Θεοῦ ἦκει. "And we know that the Son of God is come". There is here no suggestion of the special meaning 'come for purposes of worship'. The intention here cannot be other than the general meaning 'to have come, to be present'. Here, then, the verb retains its root idea as indicated.

δ. ἀποστέλλω.

The compound verb ἀποστέλλω, is used considerably by several of the New Testament writers; it is found in Matthew twenty-two times, in Mark twenty times, in Luke twenty-five times, in John twenty-seven times, in Acts twenty-six times, in Hebrews eleven times, and a few times in other writings. The term is found three times in the First Epistle of John, chapter four, verses two, nine and ten.

1. Root Idea.

Liddell and Scott assert the radical of στέλλω to be √ΣΤΑΛ, or ΣΤΕΛ from which come also στάλιξ, στάλις, στόλον, στελεόν, στέλεχος, and perhaps στήλη. With this root they compare the Latin praestolari, stolidus, stultus. The meaning is "to set, place", especially "to set in order, arrange, array, equip, make ready".

The prefix of the compound is the preposition ἀπό, which Green says is the preposition "expressing removal, the governed noun showing the point of departure: from".

2. General Usage.

Liddell and Scott found, in studying στέλλω, that "from the sense of getting a ship or army ready, comes that of 'to dispatch an expedition', and generally, 'to despatch, send'". When the preposition ἀπό was compounded with the verb στέλλω it added

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1. Green, S., op. cit., p. 236.

strength to the idea of 'departure'. Thus Liddell and Scott assign to ἀποστέλλω the general meaning "to send off, despatch, on some mission or service". They found this especially used of messengers and ships in Herodotus, Thucydides, and Xenophon. Abbott and Smith note that the compound verb was "in the LXX very frequently, almost always for πρὸς"¹. Moulton and Milligan found it to be common in the papyri in the sense of mitto. They quote interestingly from a papyrus of 342 AD (P. Oxy. I 87:18) as follows: ἀπαντῆσαι ἄμα τοῖς ἐν τοῦτον ἀποσταλί[σ]ι [ὁ] φ- (φικιδάλοις), "to proceed with the officers sent for this purpose", which illustration they say "may illustrate the frequent New Testament sense of 'commissioning'", as in Matthew 11:10. Thayer says that the New Testament usage is "to send off, send away", either with the sense of appointing to go or of dismissing from one's presence. The former is much more important in the New Testament and is well illustrated from the Gospel of Matthew where Jesus acknowledges his commissioning by the Father saying, "he that receiveth me receiveth him that sent me (ἀποστείλαντά με)".² The real significance of this term in the New Testament is seen in the fact that Jesus called the Twelve his apostles (ἀποστόλους).³ The apostles, then, were those especially commissioned and 'sent forth' from Jesus.

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1. Abbott-Smith, op. cit., see ἀποστέλλω.
 2. Matthew 10:40.
 3. Matthew 10:2.

3. Specific Meaning in First John.

The three times John uses this term in his first Epistle all appear in the fourth chapter, in verses nine, ten and fourteen. In all three cases it is used in the sense of one being 'commissioned', 'sent forth for a specific purpose.' In all three instances the sender or commissioner is God the Father. In verse nine John represents the Son as having been commissioned ($\acute{\alpha}\pi\acute{\epsilon}\sigma\tau\alpha\lambda\kappa\epsilon\nu$ perf. tense) of the Father to go into the world in order that men might live through him; in verse ten as commissioned ($\acute{\alpha}\pi\acute{\epsilon}\sigma\tau\epsilon\iota\lambda\epsilon\nu$ aor. tense) to be the propitiation for the sin of mankind; and in verse fourteen as commissioned ($\acute{\alpha}\pi\acute{\epsilon}\sigma\tau\alpha\lambda\kappa\epsilon\nu$ perf. tense) to be the Saviour of the world. This terminology here makes clear the fact that John accepted the Son as the official messenger from God the Father.

III. Chapter Summary.

The first part of this chapter was occupied with a discussion of the term $\varphi\alpha\nu\epsilon\rho$ - . The root of this term was determined to be $\sqrt{\Phi A}$ or ΦAN as in $\varphi\alpha\nu\eta\tilde{\nu}\alpha\iota$ ($\varphi\alpha\acute{\iota}\nu\omega$), $\varphi\alpha\nu\epsilon\rho\acute{o}\varsigma$, $\varphi\alpha\nu\acute{\eta}$, meaning "light as seen by the eye, but $\sqrt{\Phi A}$ and ΦAN also express light as reaching the mind" as in $\varphi\acute{\alpha}\nu\alpha\iota$ ($\varphi\eta\mu\acute{\iota}$), and $\varphi\acute{\alpha}\sigma\kappa\omega$. The verb $\varphi\alpha\nu\epsilon\rho\acute{o}\omega$ as used in the Classics was frequently used with the sense 'to make famous, or known', while the noun $\varphi\alpha\nu\epsilon\rho\acute{o}\varsigma$ generally meant 'open to sight, manifest, evident'. The verb was used only once in the LXX and the use of the noun was only slightly greater. In the few cases that it was used the noun

retained its double connotation meaning both physical and mental enlightenment. A survey of the papyri revealed that both terms were frequently used and retained also the double root-connotation indicated. While the New Testament kept the root idea of 'making manifest or known', it added a new significance in emphasizing the fact that the thing to be manifest was previously unknown or hidden, whether things or persons. It was also seen that the Johamine usage did not differ from the New Testament general. In the First Epistle John was seen to be particularly interested in the manifestation of the person of Jesus Christ, both in his past and future manifestation.

The latter part of the chapter developed the treatment of four other terms bearing on the 'Coming of Christ'; εἶμι , ἐρχομαι , ἤκω , ἀποστέλλω .

The first of these terms εἶμι was traced back to the root $\sqrt{\text{E}}\Sigma$ which has the general sense 'to be', having here a predicate use. The commonest Classical use was, however, that of the copula. Both uses are well attested in the various periods of Greek literature as this is a common verb. Both uses of the imperfect tense in First John were found to be of the 'predicate or substantival' use.

The verb ἐρχομαι was found to be derived from the root $\sqrt{\text{E}}\text{P}$ or EPX in the present and imperfect tense stems and from $\text{EAT} \ominus$ come the other tense stems; these have the root idea 'to come or to go'. As it came to be used for 'any kind of motion' it naturally was greatly employed in the translating of the Sep-

tuagint from the Hebrew. Moulton and Milligan found it to be a very common term in the papyri in the ordinary sense 'to come or to go'. It is interesting and important that in the New Testament the present participle $\delta \epsilon\rho\chi\acute{o}\mu\epsilon\nu\omicron\varsigma$, came to be a term for the coming Messiah. In this sense John speaks of Jesus as $\delta \epsilon\lambda\theta\acute{\omega}\nu$.

The radical of $\epsilon\acute{\iota}\kappa\omega$ was assigned by Liddell and Scott to be $\sqrt{\epsilon}$ meaning 'to have come, be present'. It was considerably employed in the LXX in the root sense. In the papyri and in the New Testament it is sometimes used metaphorically in relation to worship, of discipleship. In First John it was found to refer to the fact of Jesus' 'having come', not having any metaphorical import.

The verb $\acute{\alpha}\nu\omicron\sigma\tau\acute{\epsilon}\lambda\lambda\omega$ was divided into its contributive parts, and $\sigma\tau\acute{\epsilon}\lambda\lambda\omega$ was traced back to the root $\sqrt{\sigma\tau\epsilon\lambda}$ or $\Sigma\tau\alpha\lambda$ meaning 'to set or to place'. The intrinsic idea of $\acute{\alpha}\nu\omicron$ was determined to be that 'of separation, from'. The earliest meaning of the compound in the Classics was 'to send off, to despatch'. In the papyri and later in the New Testament it began to be used with the idea of 'commissioning'. This idea of 'commissioning' was certainly intended by John when he spoke of Christ as having been 'sent from the Father', in his First Epistle.

CHAPTER THREE

EXEGETICAL EXAMINATION OF THE CONTEXT OF
'WITNESSING' AND 'MANIFESTATION' TERMINOLOGY

CHAPTER III.

EXEGETICAL EXAMINATION OF THE CONTEXT OF 'WITNESSING' AND 'MANIFESTATION' TERMINOLOGY

Chapters one and two have been given over to the lexical study of the terms of 'witnessing' and 'manifestation' in First John. In this chapter it becomes necessary to examine the indicated terminology in its context.

I. Method of Approach.

There are three passages in First John (1:1-4; 4:7-21; 5:6-12) in which all of the terminology for 'witnessing' and 'manifesting' appear at least once with the exception of ^{c/}κω. These three passages are, therefore, selected for detailed exegetical study. They will be examined according to their textual, lexical, and syntactical problems.

The verses not included in these three passages which contain terminology of 'manifesting' and 'witnessing' (2:23; 3:5,8; 4:2-3; 5:20) will then be examined briefly for the special contribution of each.

Finally it will be of advantage to draw together the contribution of each verse or passage to the idea of 'witnessing' or 'manifestation'.

II. Exegesis of First John 1:1-4.

The exegesis of this passage will begin with a study of the textual problems, passing into certain lexical problems, and

concluding in examination of certain syntactical considerations.

A. Textual Problems.

There are two textual problems in these four verses. The first is found in verse one, being a question as to whether $\lambda\acute{o}\gamma\omicron\upsilon$ or $\Lambda\acute{o}\gamma\omicron\upsilon$ is the true reading. The second is found in verse four where $\acute{\eta}\mu\acute{\epsilon}\iota\varsigma$ is disputed by $\acute{\upsilon}\mu\acute{\iota}\nu$ and $\acute{\eta}\mu\acute{\omega}\nu$ by $\acute{\upsilon}\mu\acute{\omega}\nu$.

1. $\Lambda\acute{o}\gamma\omicron\upsilon$ or $\lambda\acute{o}\gamma\omicron\upsilon$.

No valid appeal can be made to the MSS on this textual problem because the Uncials were not written so as to distinguish between capital and small letters and the Cursives being derived from the Uncials represent merely the transcriber's opinion. It was contextual rather than direct MSS evidence which led the King Jame's translators to prefer the small letter and the Reviser's to employ the capital. Therefore, the appeal for decision here must be made strictly to matters of context.

Haupt and Plummer are among those who support the Revisers in making the sense of $\lambda\acute{o}\gamma\omicron\varsigma$ personal. Thus Haupt says:

"The undeniable coincidence between the beginning of the Epistle and the prologue of the Gospel requires that we take the $\lambda\acute{o}\gamma\omicron\varsigma$ here in the same sense as there, -- that is, as the description of the Son of God, the eternal Revealer of the divinity." 1

Plummer argues to the same effect in saying;

"Like the prologue to the Gospel, this introduction tells us that what the Apostle purposes to write about is the

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1. Haupt, E. op. cit., pp.3-4.

Word who is the Life". 1

On the other side of the question are Westcott, Brooke and Findlay who feel that the impersonal is intended here. Westcott writes most convincingly;

"This preface to the Epistle corresponds in a remarkable manner with the preface to the Gospel (John 1:1-18); but the two passages are complementary and not parallel. The introduction to the Gospel treats of the personal Word (ὁ Λόγος), and so naturally leads up to the record of His work on earth: the introduction of the Epistle treats of the revelation of life (ὁ λόγος τῆς ζωῆς) which culminated in the Incarnation, and leads up to a view of the position and privileges and duties of the Christian." 2

The relation between the introductions of the Gospel and the Epistle are therefore not such as demand the insertion of the capital here to parallel the Gospel use.

The fact that the genitive τῆς ζωῆς is here appended to τοῦ λόγου seems to be most important in the final interpretation of the matter. Here, again, Westcott presents a fine discussion of the matter:

"In the four passages where ὁ Λόγος is used personally (John 1:1 ter, 14) the term is absolute. On the other hand we have ὁ λόγος τῆς βασιλείας (Matt. xiii. 19) ... (Acts 13:26, 20:32, II Cor. 1:18, 5:19, Col. 1:5, II Tim. 2:15, Jas. 1:18) 3 ... in all of which the genitive describes the subject of the tidings or record. There can be no reason for departing from the general analogy of this universal usage here, since it gives an admirable sense, and the personal interpretation of 'the word of life' is not supported by any parallel." 4

Even more decisive is the structural relation of the

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1. Plummer, A.-- The Epistles of St. John, p. 71.
2. Westcott, B.F. --The Epistles of St. John, p. 3.
3. Portion in parenthesis abbreviated by thesis writer.
4. Westcott, B. F., op. cit., p. 7.

parts of this sentence. As Plummer says;

"But beyond all reasonable doubt 'we declare' is the main verb, and 'that which' in each case introduces the thing declared." 1

Carrying this line of argument to a logical conclusion it is readily seen that the four ' ϵ ' clauses' reveal the aspects on which the writer feels qualified to write. Furthermore, it is not the 'word' which the author desires to announce, but 'the word of life'.

It is, as has been already quoted from Westcott, ² "the revelation of life" in which John is interested here. On the importance of

$\pi\epsilon\rho\acute{\iota}$ here, Brooke writes;

"What the writer has to announce concerns the word of life. He does not claim to handle the whole message. He has something to tell about it". 3

The foregoing evidence pronounces directly against the 'personal' interpretation of $\tau\omicron\upsilon\lambda\omicron\gamma\omicron\upsilon$. The Revisers were evidently at fault in capitalizing the ' λ '.

$2. \eta\mu\epsilon\acute{\iota}\varsigma$ or $\upsilon\mu\acute{\iota}\nu$; $\eta\mu\omega\acute{\nu}$ or $\upsilon\mu\omega\acute{\nu}$.

Without a detailed examination it may be concluded, along with Brooke, that " $\eta\mu\epsilon\acute{\iota}\varsigma$ is almost certainly the true text". ⁴

It is difficult to see how the context could possibly admit of the reading $\upsilon\mu\acute{\iota}\nu$, whereas the emphatic $\eta\mu\epsilon\acute{\iota}\varsigma$ is perfectly fitting.

But it is not so easy to decide between $\eta\mu\omega\acute{\nu}$ and $\upsilon\mu\omega\acute{\nu}$. Nestle prefers $\eta\mu\omega\acute{\nu}$ and shows $\upsilon\mu\omega\acute{\nu}$ to be supported only by

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1. Plummer, A., op. cit., p. 71.
2. See p. 56.
3. Brooke, A.E., --Johannine Epistles, p. 5.
4. Ibid., p. 9.

Codexes Alexandrinus, Ephraemi, and Cyrius, plus the Clementina edition of the Vulgate in 1592 and the Revision of Bishop Thomas of Charkel (Heraclea) 616 AD.¹ ἡμῶν² is supported by Codexes Sinaiticus, Vaticanus, and numerous lesser MSS. Westcott is indecisive here as he writes;

"Both readings (ἡμῶν and ἐμῶν) are well supported and both give good sense. The object of the apostle may be regarded either as to the fulfilment of his work relatively to himself, or as to the fulfilment of his work relatively to his disciples." 3

Other commentators, i.e. Haupt and Plummer, were to their own satisfaction able to decide from context which of these terms is authentic. However, it seems good to the writer of this thesis to agree with Westcott to the effect that either makes good sense in context and the MSS evidence, though Brooke indicates a documentary preference for ἡμῶν³, does not warrant a final decision. It is, therefore, fortunate that there is no important teaching or doctrine depending upon a decision between the terms.

B. Lexical Problems.

There are certain terms in this passage which are not entirely clear in meaning. Touching each of these terms briefly will lead to a fuller understanding of the passage as a whole.

1. Terms Attesting the Validity of the Author's Witness.

There are five verbs in this passage which attest the

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1. See textual notes in D. Eberhad Nestle's Novum Testamentum Graece, 1936 edition.
2. Cf., Brooke, op. cit., p. 10.
3. Westcott, op. cit., p. 13.

authority of the writer to 'announce concerning the word of life'; they are ἦν, ἀκηκόαμεν, ἑώρακάμεν, ἐθεασάμεθα and ἐψηλάφησαν .

a. ἦν.

The treatment of ἦν need not be detailed here in-as-much as it was treated specially in chapter two. Here it is sufficient to say that the imperfect of the very common verb has its usual sense, 'was, existed'. The emphasis here is certainly parallel to the instance in the introduction. In both cases John is certainly insisting on the preexistence before the Incarnation. The 'life' which he announces ἦν ἀπ' ἀρχῆς "was from the beginning".

b. ἀκηκόαμεν.

The verb ἀκούω, according to Thayer, means 'to be endowed with the faculty of hearing (not deaf)'. But it does not always carry the sense of physical hearing having a secondary idea of 'perceiving the sense of what is said'. Although physical apprehension by sight is intended here there is no reason for insisting that mental perception does not also enter into the sense.

c. ἑώρακάμεν.

ὄρω has the primary sense 'to see with the eyes', but also carries the secondary sense of 'perception'. But in order that this matter be absolutely clear John added τοῖς ὀφθαλμοῖς. The testimony of an eyewitness is always to be given credence and John insists that he was such. As Plummer says;

"The Apostle would have us know that 'see' is no figure of

speech, but the expression of a literal act." 1

The fact that John employed the perfect tense with these two verbs of hearing and seeing seems to indicate the permanent values resulting from this phase of the manifestation.

δ. ἑθεασάμεθα and ἐψηλάφησαν.

Whereas the other verbs indicated have appeared in independent clauses, these two are associated in one clause. According to Thayer, the verb θεάομαι means generally 'to behold, look upon, view attentatively, contemplate'. The emphasis in this verb does not seem to center so much upon the fact of seeing but upon the satisfaction derived from seeing. There is considerable in common between the verbs ὄρω and θεάομαι but there is also a real difference. Westcott says of the difference here;

"θεᾶσθαι, like θεωρεῖν, expresses the calm, intent, continuous contemplation of an object which remains before the spectator." 2

ψηλάφω means 'to handle, touch, feel', and if there were any difficulty in determining the meaning it would be cleared away by the emphatic αἱ χεῖρες. Here Westcott and Plummer find a direct reference to the fact that the disciples actually 'handled' the risen Lord. This same term is certainly used in Luke 24:39 where Christ invites His disciples to test His reality of being by handling Him; He says "ψηλάφησατέ με".

These two verbs are in the aorist tense and seem to be

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1. Plummer, A., op. cit., p. 72.
2. Westcott, B. F., op. cit., p. 6.

so because this part of the revelation was only to a select group and as Plummer suggests, they probably "refer to definite occasions on which the beholding and handling took place".¹ Thayer says that $\theta\epsilon\delta\omicron\mu\alpha\iota$ was "in Greek writing often used of public shows". In this sense $\theta\epsilon\delta\omicron\mu\alpha\iota$ may well indicate the attitude of the disciples when they saw the risen Lord.

In any case these four verbs indicate that John was one privileged to hear at least some of the words and sayings of Christ, he had seen him and was therefore an eye-witness, and he had probably also seen Christ after His resurrection and had actually handled Him. Furthermore, the use of these verbs in the first person plural indicates that he was a member of a group who had the same experiences, which lends strong weight to the assumption that this John, the author, is the John of the Twelve Disciples.

2. Other Terms.

There are other terms in these verses which may well be pointed-up through individual examination.

a. $\epsilon\phi\alpha\upsilon\tau\epsilon\rho\acute{\omega}\theta\eta$

As indicated in the previous detailed treatment of this word, it carries the idea 'to make manifest', 'to bring to the light', and in the New Testament was considerably used in the sense of 'manifesting that which was previously hidden'. In both instances of the use of this verb in these verses the immediate connection is the manifestation of $\eta\ \zeta\omega\eta$ '. Huther comes to the

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1. Plummer, A., op. cit., p. 73.

point in writing;

"In what way the φανέρωσις took place, is taught in chap. iv. 2 and John i.14. In this way, that the life which was in itself hidden appeared in the flesh or became flesh, did it become perceptible by sense, subject to the ἀκούειν, ὁρᾶν, κ.τ.λ. , . . ." 1

It is quite plain that the author has the historical manifestation of Christ in his mind.

b. μαρτυροῦμεν.

The verb μαρτυρέω has also received previous treatment and it was found to mean 'to bear witness, testimony, or evidence'. Referring to John's use elsewhere of μαρτυρέω, Dr. W. W. White said;

"John is about to introduce evidence as in a court. Lawyer-like he is stating (as before a jury) at the very outset what he proposes to prove". 2

Although this last quotation is not entirely to the point in this immediate context it serves to illustrate the use which John made of the term. Haupt comments helpfully on the use of μαρτυρέω here in writing;

"But if the message lays claim to be accepted, it must itself be true, and this presupposition is guaranteed by the μαρτυρέω. Μαρτυρία, to wit, is ever the declaration of something self-experienced and self-observed by the witness. . . . Whether it is profitable or not, received or rejected, is a matter of indifference to testimony as such: it is an actus forensis, though in this case the forum is a divine one only." 3

It is plain that the author is affixing his own personal testimony to the validity of what he has to announce.

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1. Huther, J.E. --The General Epistles, p. 475.
2. Van Wyk, H.S. --The Witnesses to the Person of Christ as Presented in the Fourth Gospel --A Thesis, pp. 13-14.
3. Haupt, E., op. cit., p. 17.

c. ἀπαγγέλλομεν.

The verb ἀγγέλλω means literally 'to announce', and compounded with the preposition ἀπό it has the added inference 'from a person or thing', according to Thayer. In this case John is announcing or proclaiming to his readers that which he has had the privilege to see and hear concerning the word of life. Haupt writes;

"In the ἀπαγγέλλειν the emphasis lies on the communication of truth; in the μαρτυρεῖν the emphasis lies on the communication of truth". 1

From a slightly different viewpoint Westcott comments;

"The three verbs give in due sequence the ideas of personal experience, responsible affirmation, authoritative announcement, which are combined in the apostolic message." 2

d. ζωή.

The common meaning of ζωή is 'life, i.e. the state of one who is possessed of vitality or is animate'. 3 The term is first used in verse one as a genitive and the meaning is not clear at once when John says, "concerning the word of life". There are two possibilities here; reference to the content of the message or 4 "to describe the character of that to which they are applied".

Westcott writes;

"It is most probable that the two interpretations are not to be sharply separated. The revelation proclaims that which it includes; it has, announces, gives life." 5

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1. Ibid., p. 17.
2. Westcott, B.F., op. cit., p. 9.
3. Thayer --Lexicon of the New Testament,
4. Westcott, B.F., op. cit., p. 7.
5. Ibid., p. 7.

The second use of the term, beginning verse two, is connected with and refers to the historical manifestation of the Christ, but it is not to be taken as identical; life-giving was only one phase of the Master's work. The last appearance of this term, in the latter part of verse two, finds it used in connection with τὴν αἰώνιον. Brooke is probably right in asserting that the idea here is not that of temporal infinity. He says;

"It can only mean 'belonging to the age' of which the writer is speaking or thinking, and so comes to mean possessed of the characteristics of that age. ... 'Spiritual' probably suggests its meaning most clearly in the popular language." 1

John declares that he had seen the manifestation of life in the person of Jesus and announces it to those to whom he is writing in order that they too may share the privileges attached thereto.

e. Κοινωνία.

Κοινωνία, according to Thayer, has retained in its New Testament usage its Classical meaning of 'fellowship, association, communion, joint participation, intercourse'. It is thus seen that John is anxious to bring others into the Christian communion. Plummer comments;

"This is St. John's conception of the Church: each member of it possesses the Son, and through Him the Father; and this common possession gives communion with all other members as well as with the Divine Persons". 2

The Church has elsewhere been described as 'the Communion of Saints' which may well have its basis in this idea.

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1. Brooke, A.D., op. cit., p. 6.
 2. Plummer, A., op. cit., p. 76.

f. χαρά

Thayer translates χαρά as 'joy, gladness', as being the opposite of 'sorrow'. It is then an emotional feeling elicited by certain stimulæ. If ἡμεῖς be the preferred reading here, as before indicated, it is the opportunity of announcing the good tidings to others that brings joy to the heart of those announcing. But if ὑμῖν be preferred it is the hearing of the good tidings which brings joy to the heart of the hearers. Comer bears this out in writing;

"Conveying the message of Christianity to others fulfils the joy of both the one who carries the message and of the one who receives it". 1

C. Syntactical Considerations: The Structure.

Having disposed of the textual problems, and having examined the terminology, it now remains to consider the syntactical relations within this passage.

1. Key Words.

There are certain 'key words' around which this passage is built, upon which the movement of thought depends.

a. The Four ὅ Clauses (v.1).

Under study it becomes obvious that these clauses all modify and explain περὶ τοῦ λόγου τῆς ζωῆς. Although it is not to be pressed too far there seems to be a sense of progression in these clauses; beginning with that which was physical-

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1. Comer, W.T. --The Epistles of St. John, p. 25.

ly imperceptible, passing into what was probably the first stage of John's physical perception, i.e. the hearing of the word, pressing on into the ocular perception of the life through the miracles and signs wrought, and ending in the wonderful 'beholding and touching' of the resurrection body.

b. καί (v.2).

"And the life was manifested". The phrase here so naturally follows verse one that the connective καί is scarcely noticable. Westcott writes;

"This use of the simplest conjunction (καί) is characteristic of St. John. It seems to mark the succession of contemplation as distinguished from the sequence of reasoning. Thought is added to thought as in the interpretation of a vast scene open all at once before the eyes, of which the parts are realised one after the other." 1

c. ο (v.3).

Here again the neuter ο is used as in the first verse.

"That which we have seen and heard". In this case it does not seem proper to place too much emphasis on the accompanying εωρακαμεν and ακηκοσαμεν. Here the author is not so much interested in pointing out special phases of the manifestation of the word of life to which he can personally bear witness but the function of ο here is 'inclusive' or 'summary' denoting the entire testimony given in verses one and two.

d. ἵνα καί (v.3).

The use of ἵνα καί here is to explain the purpose of the 'announcing'. If someone should say to John, "Why are you

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1. Westcott, B.F., op. cit., p. 8.

bothering to write about the word of life?", he would reply, "In order that (ἵνα) others also (καί) may know what I know and be won into the Christian fellowship!"

e. καί . . . ἵνα (v.4).

This phrase introduced by καί may be taken as referring strictly to what has been written in the three preceding verses but it seems more logical to also include that which will be written in the main body of the epistle. Plummer favors this view and comments;

"These words apply to the whole Epistle, of which he here states the purpose, just as in John xx.31 he states the purpose of the Gospel". 1

As indicated in the foregoing quotation, ἵνα is explanatory of the purpose of the writing of the Epistle.

2. The Structure of the Passage as a Whole.

In the first two verses, and carrying over into the entire introduction, the dominant term is ζωή; everything else is related to 'life'. It is that which John knows concerning the word of life that he is anxious to announce (commentators agree that ἀπαγγέλλομεν is the central verb of this passage). The object of the announcement is Κοινωνία. In verse four the verb γράφομεν appears absolutely but it cannot be entirely conceived as independent of ἀπαγγέλλομεν for the writing of the Epistle is certainly a part of the 'announcement'. In this

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1. Plummer, A., op. cit., p. 76.

last verse John adds the term which denotes (probably, accepting ἡμεῖς as the reading) the reward of those announcing. John is saying in this introduction, "We have had certain personal relationships with the 'manifested life' and we pass on this knowledge to you who will read this epistle in order that you may accept our personal testimony and come into the Christian fellowship. It fulfils our joy to be the means of passing on this wonderful knowledge."

For a further study of the structural relationship of this passage see the accompanying diagram.¹

III. Exegesis of First John 4:7-21.

The length of this passage prohibits treatment as exhaustive as that applied to 1:1-4. Fortunately the special terminology in this passage relevant to this thesis concentrates in four verses, specifically 9,10,14 and 15. It is, therefore, possible to touch lightly the larger context reserving the detail study for the four verses indicated.

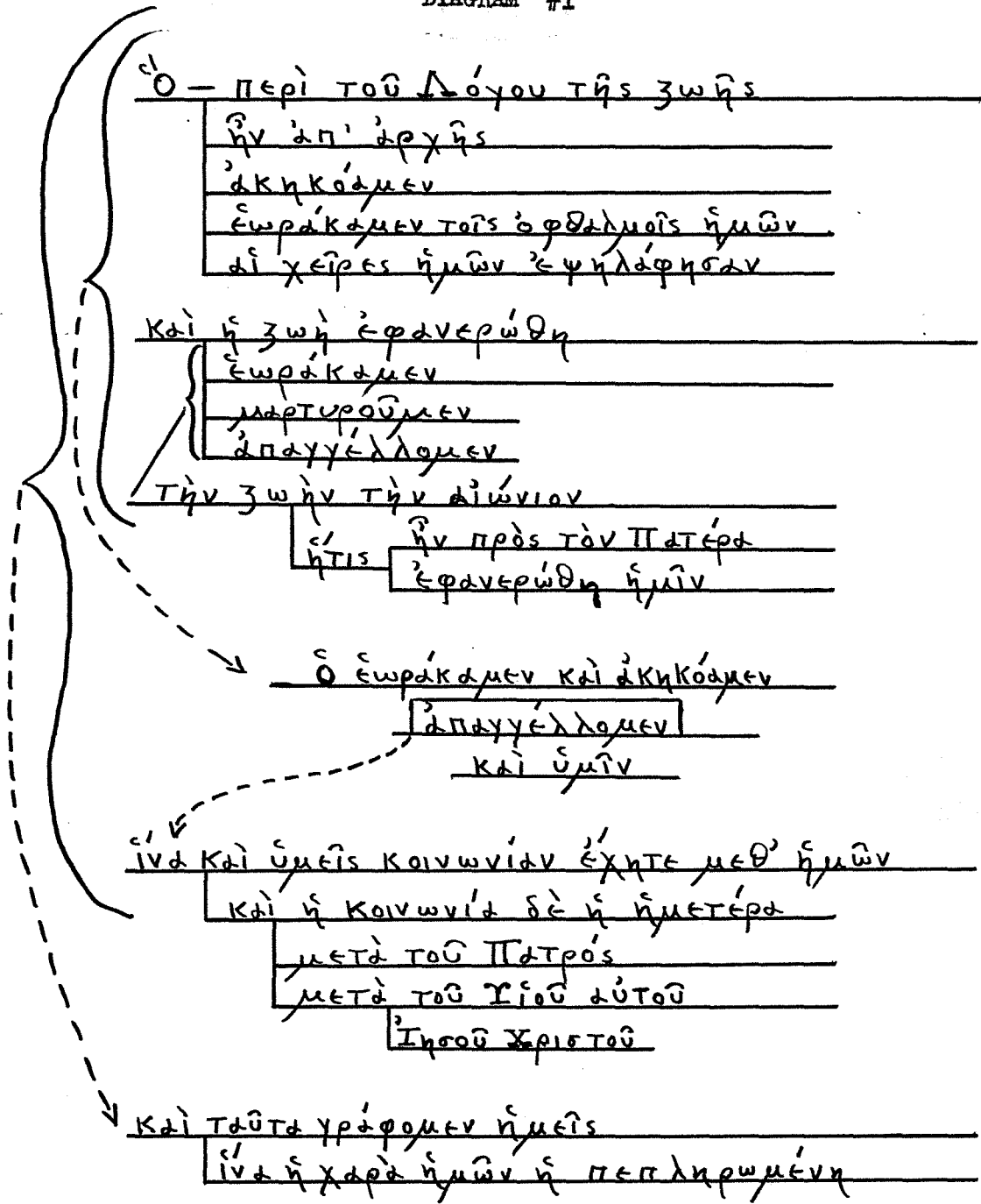
A. Textual Problems.

In the four verses particularly important here there are no textual problems worthy of special treatment. Nestle's text notes in verse ten ἡ γὰρ ἡσάμεν as an alternate reading for ἡ γὰρ ἡκάμεν and in verse fifteen ἄν as an alternate for ἐάν. Neither of these readings have sufficient supporting evidence to

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1. See diagram #I.

DIAGRAM #1



justify study in this connection.

B. Lexical Problems.

Individual examination of several terms will contribute to a better understanding of the verses under consideration.

1. ἀγαπή-αἰ.

The most superficial examination of this passage would result in the discovery that the term 'love' dominates the thought. In these fifteen verses, 7 through 21, the stem ἀγαπ- occurs at least twenty-nine times. The verb, according to Thayer, takes as its object either persons or things. In the former case the sense is 'to have a preference for, regard the welfare of', and in the latter case 'to take pleasure in the thing, prize it above other things'. Concerning the noun ἀγάπη, Thayer says, "In signification it follows the verb ἀγαπάω; consequently it denotes affection, good will, love, benevolence". It is sufficient here to point out that 'love' in this passage is that which exists between persons. Special aspects of love as it is set-forth here will be touched upon in the discussion of the structure.

2. ἐφανερώθη (4:9).

In this case ἐφανερώ has its usual meaning 'to make manifest, to make known'. In 1:2 it was the ζωή which was manifested; here it is ἀγάπη. Both, then, are to be regarded as aspects of the human life of Christ, His actual coming into the flesh. But in this case it was not so important that Christ man-

ifested love in His life, but that the sending of Christ, the only begotten Son of God, was the supreme manifestation of the love of God toward men.

3. $\mu\omicron\nu\omicron\gamma\epsilon\nu\tilde{\eta}$ (4:9).

This compound word ¹ is well translated by the English 'only begotten, or only born'. Plummer senses the individuality of this word in writing;

"Christ is the only born Son as distinct from the many who have become sons". 2

4. $\acute{\alpha}\nu\epsilon\sigma\tau\alpha\lambda\lambda\epsilon\nu$ (4:9).

The previously discovered meaning of this compound verb is 'to send forth' carrying the special idea of 'commissioning'. The idea of commissioning is especially appropriate here and in verses ten and fourteen. In verse nine the Son is commissioned of the Father to come to earth in order that "we might live through him", in verse ten He is commissioned "to be the propitiation for our sins", and in verse fourteen "to be the Saviour of the world".

5. $\acute{\kappa}\acute{\omicron}\sigma\mu\omicron\nu$ (4:9).

The word $\acute{\kappa}\acute{\omicron}\sigma\mu\omicron\varsigma$ has a varied usage in the New Testament. John, in this verse, seems to be thinking of the whole terrestrial creation of which men are a part. At least the $\acute{\kappa}\acute{\omicron}\sigma\mu\omicron\varsigma$ is a sphere which is distinct from the sphere from which Christ was sent. The use of $\acute{\kappa}\acute{\omicron}\sigma\mu\omicron\varsigma$ in verse fourteen is slightly dif-

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1. For a discussion of the interesting term $\mu\omicron\nu\omicron\gamma\epsilon\nu\tilde{\eta}\varsigma$, see Westcott, pp. 169-172.
2. Plummer, A., op. cit., p. 148.

ferent because it is there a part of a title, σωτήρα τοῦ κόσμου. A part of its function in the latter verse may be to denote the universality of Christ's salvation, in which case κόσμος is primarily 'the human race'.

6. ἱλασμόν (4:10).

Thayer translates this term 'an appeasing, the means of appeasing, a propitiation'. The inherent idea is that of offering something to secure reconciliation in lieu of a previous estrangement. Brook comments on this passage to the effect that,

"God could not give Himself while men's sins formed a barrier between them and Him. True love must sweep away the hindrances to the fulfilment of the law of its being." 1

7. ἁμαρτιῶν (4:10).

The root-idea of ἁμαρτία was merely 'a failing to hit the mark'. Thayer points out that in the New Testament this 'failing to hit the mark' is always in the ethical sense. One thing is certain in this verse, the ἁμαρτιῶν were of such character as to bring about an estrangement of man from God and requiring a propitiation (ἱλασμόν). Even though the ἁμαρτιῶν were ἡμῶν, God Himself furnished the ἱλασμόν.

8. τεθεόμειθα (4:14).

The perfect of θεόμει is comparable to the use of the same verb in 1:1, the emphasis being on the personal 'contempla-

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1. Brooke, A.E., op. cit., p. 119.
2. See p. 60.

tion and apprehension' of the human Jesus Christ. The use of the perfect tense denotes the abiding results of their apprehension that Jesus the son of Joseph was the long promised Messiah.

9. μαρτυροῦμεν (4:14).

Carrying its ordinary meaning, 'to bear witness, to testify', μαρτυροῦμεν here signifies the personal oath of John that Jesus Christ was sent of God. John's right to assert such lies in his personal experience with Christ. Westcott comments helpfully on the use of τεθεάμεθα and μαρτυροῦμεν in conjunction here;

"Strictly speaking the immediate objects of τεθεάμεθα and μαρτυροῦμεν are different. The object of contemplation was the revelation of the Lord's Life: the object of witness, the declaration of its meaning." 1

In this verse, as in the introduction, John maintains the use of the first person plural indicating that he is one of a group.

10. ὁμολογήσῃ (4:15).

As previously indicated ² ὁμολογέω means 'to confess with the mouth'. John is asking his readers to give oral testimony to the fact that they believe Jesus Christ to be the Son of God just as he has borne witness. To do this is to accept the propitiation which God has prepared, even Jesus Christ, and thus to remove the barriers of their ἀμαρτιῶν making it possible for God to 'abide' in them. Brooke comments;

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1. Westcott, B.F., op. cit., p. 153.
2. See p. 29.

"The essential point seems to be the identity of Jesus, the man who lived on earth a human life, with the Son of God, who as only-begotten Son of His Father could reveal the Father to men. In the thought of the writer no other conditions could assure the validity of the revelation and the possibility of its comprehension by man. He who 'confesses' this, i.e. makes this belief the guiding principle of his life and action, is assured of the truth of his fellowship with God. Thus the work of the original witnesses is continued in the 'confession' of those who 'have not seen and yet have believed'." 1

C. Syntactical Considerations: The Structure.

As indicated previously there can be no attempt to treat this passage in as detailed a manner as in the case of the Introduction. There are four centers of interest in these fifteen verses which indicate the trend of thought. These centers of interest are the ἐν τούτῳ passages found in verses nine, ten, thirteen, and seventeen. Three of these bear immediately upon the love-theme of the passage and the other is in connection with knowledge.

1. ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ Θεοῦ (4:9).

John writes;

"Herein was the love of God manifest in us, that God sent his only begotten Son into the world that we might live through him".

John is here holding up before his readers an objective manifestation of the love of God. He does not have to talk in theory for he can point to an example. "By their fruit ye shall know them"; Jesus Christ is the fruit of the love of God. "God so

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1. Brooke, A.E., op. cit., pp. 121-122.

loved the world that he gave—." Westcott bears this out in writing concerning this passage;

"The manifestation and essence of love (γ.10 ἐν τ. ἐστὶν ἢ ἀ.) are distinguished, though both are seen in the Incarnation. The manifestation of love was shown in the fact (τ. υἱ. τ. μου. ἀπέστ.) and in the end (ἴνα ζήσ.) of the Mission of the Son. The essence of love was shown in this that the Mission of the Son was absolutely spontaneous (αὐτὸς ἠγάπησεν ἡ.)." 1

2. ἐν τούτῳ ἐστὶν ἡ ἀγάπη (4:10).

In this verse John states;

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins".

This time John is talking about the source and essence of true love. The basis of God's love is rooted in His very own nature.

Westcott understands thus and writes;

"In this case we see a revelation of the true nature of love. The source of love is the free will of God Himself. He loved us because 'He is love', and in virtue of that love sent His Son. The origin of love lies beyond humanity." 2

3. ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ μένομεν; (4:13).

This passage digresses momentarily from the theme of love and elucidates briefly on how one may know that he is abiding in God. If this be put in the form of a question John's answer is this, "By the Spirit he has given us". Van Wyk comments on this passage that,

"We know that we abide in him and that he abides in us

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1. Westcott, B.F., op. cit., p. 148.

2. Ibid., p. 150.

because we have his Spirit. We know that we have his Spirit because we have the fruits of the Spirit; We 'keep his commandments', we 'believe in the name of his Son Jesus Christ', we 'love one another', we 'have boldness toward God', we receive whatsoever we ask, we have assured hearts in the presence of God." 1

4. ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ὑμῶν (4:17).

The third movement of thought concerning love brings out an advanced point. John says;

"Herein is love made perfect with us, that we may have boldness in the day of judgment; because as he is, even so are we in this world."

Whereas in the two passages preceding John has been talking of the 'nature, essence, origin, and manifestation' of the love of God, he is now thinking about the perfecting of love within the individual. In the two former passages ἐν τούτῳ referred to the explanation which was to follow, but in this case the ἐν τούτῳ explains and elucidates the verses just preceding. Westcott holds this view and writes;

"Love is not simply perfected in man (ἐν ἡμῖν) by an act of divine power, but in fulfilling this issue God works with man (μεθ' ὑμῶν). Something of the same sort of cooperation is seen in Acts xv.4, εἶσα ἐποίησεν ὁ Θεὸς μεθ' αὐτῶν." 2

John, therefore, is indicating the method of perfecting love. This method is, as Westcott points out, a cooperative process between God and the individual.

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1. Van Wyk, H.S. -in Exegesis Paper on "The Tokens of Christian Knowledge in First John" read before Biblical Seminary class in Greek Exegesis, Semester One 1936-7.
2. Westcott, B.F., op. cit., p. 157.

5. Summary of the Passage; 4:7-21.

There is no doubt that 'love' is the theme of the entire passage, 4:7-21, but it may be divided into two parts; verses 7-10 deal specifically with God's love, thus revealing the source, nature, essence, and the manifestation of His love, whereas verses 11-21 properly deal with love relationships between men. Verse 11 gives the transition and motivation, "Beloved, if God so loved us, we also ought to love one another". However, verses 13-15 digress from the theme and elucidate on Christian assurance of the presence of God and their own acceptance by God. From thence the author adds his own testimony to the fact that Jesus Christ is the Son of God and then speaks of the reward which is to all those who will likewise confess Christ as the Son of God. However, that which has seemed to be a digression is brought into the main channel of thought by the $\epsilon\nu\ \tau\omicron\upsilon\tau\omega$ in verse 17.

IV. Exegesis of I John 5:6-12.

This is the third of the typical passages selected for special attention. 'Witnessing' terminology is particularly important here, the stem $\mu\alpha\rho\tau\upsilon\rho$ being used ten times in the seven verses of 5:6-12. Of the 'manifestation' terminology $\delta\ \epsilon\lambda\theta\acute{\omega}\nu$ occurs in verse six.

A. The Approach to This Passage.

Verses 6-9 of this passage may well be discussed and elucidated by using as a center the famous textual problem con-

cerning the 'Heavenly Witnesses'. The lexical and syntactical problems of these verses will thus be studied in their bearing on this textual problem. The remaining verses, 10-12, offer no particular difficulties and require only to have their general sense and contribution pointed out.

B. The 'Heavenly Witnesses' Passage.

The Authorized Translation of I John 5:6-9, with the questionable verses in parenthesis, is as follows:

6. This is he that came by water and blood, even Jesus Christ; not by water only but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.

8. And there are three that bear witness in earth, the Spirit, and the water and the blood: and these three agree in one.

9. If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son.

The Revisers rejected this portion in parenthesis as being a gloss.

1. Importance and Justification of This Study.

The importance of this problem is apparent in that it deals with the determination of the true text of First John. Textual problems are primary in dealing with any Epistle or book as all other types of exegesis are fruitless unless they are performed upon the basis of a valid text. Besides this, there is an unusual importance attached to these verses rejected by the

Revisers; they are vitally connected with the problem of the Trinity. Haupt writes;

"No one can deny that in the whole compass of Holy Writ there is no passage even approaching the dogmatic precision with which, in a manner approximating to the later ecclesiastical definitions, this one asserts the immanent Trinity." 1

It is necessary, therefore, in making use of this light on the Trinity to know whether one is quoting John or merely someone who wrote in the margin of some early manuscript a personal thought or interpretation.

A summary examination of both external and internal evidence seems in order at this point in the discussion.

2. Transcript Evidence on the 'Heavenly Witnesses' Passage.

In examining the evidence of the Transcripts the writer of this thesis will begin at the point at which the Revisers found themselves and from thence work backwards to the earliest uses of this passage.

a. MSS Evidence as the Revisers Found It.

The evidence against the authenticity of the "Heavenly Witnesses" passage must have been quite conclusive in the minds of the group as they omitted the passage in spite of the high regard for the King James Version, which is seen in the provision that,

"by the rule of procedure which the Committee followed, the translation of 1611 held its place in every instance until

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1. Haupt, E., op. cit., p. 312.

an alteration commanded the vote of two-thirds of the revisers". 1

The evidence against these verses is well summarized by Westcott: 2

"The words are not found

(1) In any independent Greek MS (more than 180 MSS and 50 lectionaries are quoted). Both the late MSS which contain it have unquestionably been modified by the Latin Vulgate.

(2) In any independent Greek writer. The very few Greek writers who make use of the words derived their knowledge of them from the Latin (not in Ir., Cl. Al., Orig., Did., Athan., Bas., Greg. Naz., Cyr. Al.).

(3) In any Latin Father earlier than Victor Vitensis or Vigilius Tapsensis (not in Tert., Cypr., Hil., Ambr., Hier., Aug., Leo I).

(4) In any ancient version except the Latin; and it was not found (a) in the Old Latin in its early form (Tert., Cypr., Aug.), or (b) in the Vulgate as issued by Jerome (Cod. am fuld) or (c) as revised by Alcuin (Cod. valli-cellii).

This admirable summary shows beyond doubt that MSS evidence condemns the passage as spurious.

b. Evidence in Earlier European Translations.

The verses under study are to be found in the King James Version, the Great Bible (published 1539-40), the Third Edition of Erasmus, and many others. It is to be noted that Erasmus rejected these verses in his First and Second Editions on the grounds that they were not contained in a single Greek MS known to him. This omission of the testimony of the Heavenly Witnesses brought Erasmus under the sharp criticism of Stunica and Edward Lee.

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- 1. The New Testament (Revised), Preface, p. 5.
- 2. Westcott, B.F., op. cit., p. 202.

Erasmus finally promised to include the verse in his Third Edition if his opponents could show evidence in a single Greek MS.¹ These Churchmen were not long in producing the desired MS concerning which Miller writes;

"It is remarkable that the celebrated Vatican Codex (B) was on this occasion for the first time appealed to on a point of textual criticism. In course of time the Codex Montfortianus, now at Dublin, was brought forward, and in consequence the passage was printed by Erasmus in his third edition in 1522."²

The lateness of these MSS arouses suspicion and Dr. Kuist said on the matter; "Certain scholars saw to it that Erasmus was provided with a Greek MS containing the verse"³. Once used by Erasmus it is easy to see how the verse crept into the later translations. This was intensified by the fact that the early European translations were heavily dependent upon the Latin, rather than the Greek MSS.

c. Earliest Presence in the Greek MSS.

Most damaging is the fact that "the controverted words are not met with in any of the extant uncials"⁴. As previously indicated, the verse occurs only in two or three late cursives dating no earlier than the 14th Century.

d. Earliest Presence in the Latin Versions.

The order of the verses as we have them in the Authorized Version was determined in the fourteenth century and was

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1. See A.T. Robertson --An Introduction to the Textual Criticism of the New Testament, pp. 17-19, for relations of Erasmus and Stunica.
2. Miller, E.--A Guide to the Textual Criticism of the New Testament, p. 9.
3. Kuist, H.T.--Greek Exegesis Class, First Semester, 1936-7.
4. Scrivener,--Introduction to the Criticism of the New Testament, pp. 402-3.

"finally pronounced authentic in the Sixtine and Clementine editions of the Vulgate"¹. This is in direct contrast with the earlier versions of the Vulgate in which the order of the witnesses was the reverse of that later declared authentic. Westcott cites three Old Latin and Vulgate codiciles which give first the witnesses on the earth, "so that the heavenly testimony retains its position as an interpretative gloss"².

Attempts have been made to show that certain writings of the early Latin Fathers showed knowledge of this verse although it is not quoted. Brooke says of one such typical attempt;

"The passage in Tertullian, which has often been quoted as containing an allusion to the verse, is really proof that he knew no such reading in the Epistle".³

Scrivener throws considerable light on the Latin authority for the verse in writing;

"The Latin versions, therefore, alone lend it any support, and even these are much divided. The chief and oldest authority in its favour is Wiseman's Speculum m and r of the earlier translation; it is found in the printed Latin Vulgate, and in perhaps forty-nine out of every fifty of its manuscripts, but not in the best, such as Alcuin's reputed copies at Rome. --- We conclude, therefore, that the passage from $\epsilon\nu\ \tau\omega\ \omicron\delta\epsilon\ \rho\alpha\ \nu\omega$ to $\epsilon\nu\ \tau\ \eta\ \gamma\ \eta$ had no place in the ancient Greek manuscripts, but came into some of the Latin at least as early as the sixth century." ⁴

e. The Origin of the Contested Verse.

Authorities divide into two groups as to the possible origin of this gloss. Most scholars join with Brooke in finding

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1. Westcott, B.F., op. cit., p. 205.
2. Ibid., p. 205.
3. Brooke, A.E., op. cit., p. 155.
4. Scrivener, op. cit., p. 403.

the earliest instance of its employment to be in the writings of Priscillian. Brooke says that;

"The earliest certain instance of the gloss being quoted as part of the actual text of the Epistle is in the 'Liber Apologeticus' (? A.D. 380) of Priscillian". 1

Others line up with Scrivener who says of the disputed words;

"They were originally brought into Latin copies in Africa from the margin, where they had been placed as a pious and orthodox gloss on ver. 8". 2

However, Scrivener does not attempt to find the composer of the verse but is content to assign its origin to Africa. The other suggested source is Spain where the verse was quoted by Priscillian about AD. 380. Even the acceptance of a Spanish origin does not compel the view that Priscillian actually inserted the gloss.

Brooke quotes Babut as saying that "It is far more probable that both Priscillian and his opponents found the gloss in the text of their Bibles"³. On the basis of what we now know it is practically impossible to decide finally between the alternatives of Spain and Africa much less to determine the author. Brooke comments warily on the problem as follows;

"At present we cannot say more than that the insertion was certainly known in Africa in the fifth century. The connection between the Spanish and African texts still requires investigation. ... In view of the clear evidence that Priscillian in 380 knew, or made the words part of his text, it is difficult to maintain an African origin for the gloss, which did not form part of the text of Augustine, who died AD 430.

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1. Brooke, A.E., op. cit., p. 158.
2. Scrivener, op. cit., p. 407.
3. Brooke, A.E., op.cit., p. 160.

...But the subject needs further investigation by competent Latin scholars." 1

It is to be remembered that the second and third centuries AD were periods of great doctrinal controversies and the interpolation of this verse may well be quite early. Westcott writes to this effect in asserting that;

"It was not unnatural that in the stress of the Arian persecution words which were held to give the plain meaning of St. John's words as they were read should find their way from the margin into the text, or if they had already obtained a place in the text of any copies should gain wider currency". 2

f. Summary.

The MSS evidence is clearly against the acceptance of the contested verse. As has been pointed out, no Greek MS before the 14th century contains the verse. The only real support is found in the Latin versions and even there it is missing from the earliest and best of the Vulgate copies.

3. Internal Evidence on the "Heavenly Witnesses" Passage.

Although the contested verse seems fully and irrevocably condemned by the MSS evidence, it seems good to examine exegetically the context to which it has been attached. In doing this the writer has chosen to exegete First John 5:6-9 as found in the Revised Version to see whether the meaning is cogent without the testimony of the 'heavenly witnesses'.

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1. Ibid., p. 164.
2. Westcott, B.F., op. cit., p. 204.

a. Lexical Problems.

The elucidation of certain terminology first occupies attention.

(1.) ὁ ἔλθων (v.6).

The use of the aorist participle ἔλθων¹ has been previously discussed. It needs here to be recalled that there is a special significance in the use of the aorist where the present ὁ ἐρχόμενος would be ordinarily expected. Haupt is somewhat puzzled and comments that;

"We should indeed expect to read ὁ ἐρχόμενος ; since the historically completed fact of the manifestation of the Messiah in the world was not consummated by means of the baptismal sacrament; rather, in it He continually comes as the Saviour and Redeemer of men". 2

This reasoning is not entirely compelling. The best explanation is that the author is thinking historically and thus uses the aorist to convey his thought. John in identifying Jesus Christ as fulfilling the title ὁ ἐρχόμενος now speaks of Him as ὁ ἔλθων .

(2.) ὕδωρ καὶ αἷμα (v.6).

From the lexical standpoint there is no difficulty in dealing with these terms. Thayer says of αἷμα that it means "blood, whether of men or of animals", and of ὕδωρ that it means "water of all kinds". Both of these terms have acquired derivative and symbolic meanings throughout the centuries but the root-idea of both is clear. There is a question as to whether John is

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1. See p. 45.
2. Haupt, E., op. cit., p. 301.
3. Plummer, A., op. cit., p. 157.

speaking symbolically or literally in this verse and Plummer has said this to be "the most perplexing passage in the Epistle and one of the most perplexing in the New Testament"¹. The fact that the terms are used together further complicates the passage. There is at least one other passage where the terms appear together, John 19:34. In the Gospel John notes that when Jesus' side was pierced that 'blood and water' came out, but in the passage in the First Epistle the order is reversed, the water being mentioned first.

Plummer has summed up the possible interpretations of this passage as follows:²

- (1) "The Baptism by means of water in the Jordan and the Death by means of blood upon the cross".
- (2) "The water and blood which flowed from Christ's pierced side."
- (3) "Purification and Redemption."
- (4) "The Sacraments of Baptism and of the Eucharist."

All of these interpretations emphasize certain truths which the author probably had in mind and might be well defended by special interpretation but the first explanation seems best suited to the context. Westcott comes directly to the point in writing;

"The sense of 'He that came', which distinctly points to a past historical fact, determines that these 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".³

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1. Plummer, A., op. cit., p. 157.
2. Ibid., p. 158.
3. Westcott, B.F., op. cit., p. 181.

The historical interpretation thus calls for the identification of 'water' with the baptism by John the Baptist and the 'blood' is identified with the death upon the cross. The emphasis of this passage indicates that John is guarding against a one-sided view of Christ.¹

(3). Πνεῦμα (v. 6).

It is not entirely clear how the reader is to identify the Πνεῦμα; is it the 'Spirit of Christ' or the 'Holy Spirit'? Plummer says;

"Far more probable it is the Holy Spirit that is meant (3:24, 4:13, John 1:32, Rev. 2:7) Bede takes this view and understands the witness of the Spirit at Christ's baptism to be meant".²

But this seems to be pushing the historical interpretation further than warranted or required. Westcott seems to understand the passage better in writing;

"The Spirit --the Divine Spirit-- is that 'which witnesseth', not 'which witnessed' (III John 6), or 'hath witnessed' (5:9). His testimony is given now and uninterruptedly."³

Only this interpretation brings out the full force of the present tense.

Brooke goes further in saying that "τὸ μαρτυροῦν expresses the characteristic office of τὸ Πνεῦμα, as ὁ ἔλθειν does of οὗτος".⁴ Westcott develops this idea still further;

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1. See Findlay, Fellowship in the Life Eternal, pp. 381-82 for interesting discussion as to how John here refutes the Cerinthian viewpoint.
2. Plummer, A., op. cit., p. 160.
3. Westcott, B.F., op. cit., p. 183.
4. Brooke, A.E., op. cit., p. 135.

"Thus there is a striking parallelism between the office of Christ and the office of the Spirit. Jesus is He that Came, once for all fulfilling the Messiah's work; and the Spirit is that which beareth witness, ever applying and interpreting His Mission and His Gifts." 1

(4). μαρτυρ — .

This stem was examined in detail in chapter one and was found to have the idea 'to bear witness, testify'.² English-speaking people without a knowledge of Greek can understand this term for it has been carried over into the English in the word 'martyr'.

John states that there are "three who bear witness, the Spirit, the water, and the blood: and the three agree in one". It is not merely that they each tell the same thing but that they together form one great testimony. The testimony of the water is not sufficient without the testimony of the cleansing and expiating blood shed on Calvary, or is the testimony complete without the continual witness of the Spirit to the Christian heart.

Then the author appeals to men to accept this witness concerning Jesus Christ as it has met all the requirements of human attestation, namely that of three witnesses; and furthermore, the author asserts that the witness of God is after all greater than the witness of men. It is to be implied from ἡ μαρτυρία τοῦ Θεοῦ that these combined witnesses are the one great witness of God concerning His Son. Haupt bears out this reasoning;

"The witness of God is spoken of (mark the article) without any kind of specification as to the manner or the medium in

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1. Westcott, B.F., op. cit., p. 183.
2. See pp. 29-30.

which this testimony reaches us; it follows from this last circumstance, as well as from the definite article, that the water, and the blood, and the Spirit have no independent meaning of their own, but are only the mediating representations of the Divine testimony. They together form, in fact, the μαρτυρία τοῦ Θεοῦ." 1

In the last usage of this word, in speaking of the witness of God, the author uses μεμαρτύρηκεν, the perfect of the verb. From this tense it is to be inferred that the witness of God is 'perpetual'.

b. Syntactical Considerations.

The form of the argument in these three verses may be indicated through the pointing out of several pivotal terms.

(1). οὗτος (v.6).

connects verse six with what has gone before, specifically verse five, "And who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" οὗτος refers back to 'Jesus'.

(2). δι' ... ἐν (v.6).

A distinct syntactical problem is found in the fact that the author first says δι' ὕδατος καὶ αἵματος and in the following explanatory and emphatic phrase uses ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι. Note the change of preposition and employment of the article in the latter.

The absence of the article in the first phrase is probably due to the fact that our author is thinking of water and blood in

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1. Haupt, E., op. cit., p. 297.

their relationship to Christ's ministry as a whole, while in the latter phrase he is emphasizing the worth of each of these outstanding phases of Christ's ministry, employing the article for emphasis.

Unfortunately, the change in preposition does not admit of easy interpretation. Greene avers that $\delta\iota\delta'$ with the genitive may be taken three ways, "in reference to place, ... in reference to agency ... in reference to time"¹. As used by John this is plainly a 'genitive of agency', means by which. Concerning the use of $\epsilon\upsilon$ which governs only the dative Greene gives eight possibilities, five of which are important; "Of place, ... among (with plurals or collective nouns), ... of investiture, ... sphere within which the subject is concerned, ... of time"². John uses $\epsilon\upsilon$ evidently in the sense of 'sphere within which'.

It is quite difficult to understand why John should have changed from $\delta\iota\delta'$ to $\epsilon\upsilon$ in this case. Brooke writes cautiously and wisely on this matter;

"The difference in meaning between the two prepositions used is not very clear. The events may be regarded as instruments by which the mission was accomplished; or, on the other hand, water and blood, or rather the realities which they symbolize, may be thought of as spheres in which the work or purpose of the Mission was characteristically realized. But the influence of Semitic forms may have gone far toward obliterating any difference in meaning between the two forms of expression."³

It seems unsafe to go beyond this conjecture by Brooke. The

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1. Greene, S.G., op. cit., pp. 246-7.
2. Ibid., pp. 239-41.
3. Brooke, A.E., op. cit., p. 135.

grammatical evidence must always be remembered as the recorded thought of the author and the exegete sometimes finds it necessary not to insist too strongly upon 'what should be' and seeks to find 'what is'.

(3). ὅτι ... ὅτι ... ὅτι .

The way in which the thought of the passage is carried along by three uses of ὅτι¹, verses 7 and 9, is best seen in the accompanying diagram. Note how the diagram indicates the wholeness of the argument; there is no gap left by the omission of the testimony of the heavenly witnesses, in fact there would be some difficulty experienced in fitting it into the structure at all.

4. Summary and Conclusions.

It was first shown that the contested verse is not supported by any important Greek MSS and gains its main support from the Latin versions, but the best of the early copies of the Vulgate show no knowledge of it. Thus the MSS evidence condemns the verse containing the testimony of the heavenly witnesses as spurious. Furthermore, an examination of First John 5:6-9, Revised Text, showed a complete unity of thought in omitting the contested verse.

Therefore, on the basis of both external and internal evidence, the 'heavenly witness' passage is rejected as a gloss. This rejection is upheld practically unanimously by the commentators.

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1. See Diagram #2.

Ἰησοῦς ἐστὶν ὁ Υἱοῦ τοῦ Θεοῦ



οὗτος - ὁ ἐλθὼν - Ἰησοῦς Χριστός

δι' ὕδατος καὶ αἵματος

οὐκ ἐν τῷ ὕδατι μόνον

ἀλλ' { ἐν τῷ ὕδατι
καὶ ἐν τῷ αἵματι

(καὶ τὸ Πνεῦμά ἐστιν τὸ μαρτυροῦν
ὅτι τὸ Πνεῦμά ἐστιν ἡ ἀλήθεια)

ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντες

τὸ Πνεῦμα

τὸ ὕδωρ

τὸ αἷμα

καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν

(εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν
ἡ μαρτυρία τοῦ Θεοῦ μείζων ἐστίν)

ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ Θεοῦ

ὅτι μεμαρτύρηκεν

περὶ τοῦ Υἱοῦ αὐτοῦ

Findlay writes;

"We dismiss, without misgiving or regret, the clause respecting the heavenly Trinity from verses 7-8 of the received text. The rejected sentence is a striking statement of the Trinitarian creed of the early Church, to which St. John might have subscribed in due form and place; but it is irrelevant to this context, and foreign to the Apostle's mode of conception." 1

C. The Contribution of Verses 10-12.

In verses 6-9 John has been speaking about the witness which 'God hath witnessed concerning his Son'; now in verse 10 he states the consequences of accepting or rejecting the witness. He that believeth hath the witness and its benefits in himself, but he that rejects hath made God a liar through his rejection. Verse 11 may be considered the climax of the argument here and may possibly be the climax of the Epistle as the opening theme was 'life'. In this particular verse that the witness of God is just this, that He has given to man the gift of eternal life and that life is in His Son Jesus Christ who was manifested in the flesh before the eyes of men. Verse twelve gives alternatives and consequences, "He that hath the Son hath the life; he that hath not the Son of God hath not the life". The point is rather believe; one either believes in Christ and shares the resulting benefits or else he rejects Christ and with Him all the benefits, specifically 'life'.

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1. Findlay, G.G., op. cit., p. 380.

D. Summary.

The exegesis of First John 5:6-12 has been accomplished by two movements; first by studying 6-9 (RV) in relation to the textual problem concerning the 'heavenly witnesses' passage, and secondly, through a consideration of the contribution added by verses 10-12. In the course of the textual study the writer was forced to the conclusion that the contested verse was a gloss. This conclusion was based on preponderance of both internal and external evidence.

This whole passage is given over to proving, by witnesses, Jesus Christ to be the Son of God, as stated in verse five, and heads up in verse eleven in which Christ is again declared to be the Son of God with the gift of eternal life for men. In verses 6-9 the three witnesses, $\Pi\tau\rho\epsilon\upsilon\sigma\mu\alpha$, $\epsilon\acute{\upsilon}\sigma\omega\pi$, and $\alpha\lambda\eta\theta\epsilon\iota\alpha$, all combine to form the witness of God concerning His Son. It may be well to note that verses 6-9 properly denote the witness which God hath witnessed in behalf of His Son, whereas in verse 11 the Son is the bearer and bringer of God's witness to men.

V. The Contribution of Other Verses.

The treatment of the three selected passages has left untouched several verses containing terminology included in the scope of this study. It is, therefore, necessary to examine in a cursory manner the distinctive contribution of each of these neglected verses.

A. First John 2:23.

The burden of the context concerning the opposers of Christianity whom he terms 'antichrists'. In verse 22 he defines the term antichrist as one who "denieth the Father and the Son". In the first part of verse 23 he lays down a prohibition against those who would accept the Father but deny the Son; in the latter part of the same verse he states that he that confesses the Son hath the Father also. The verb here is *ὁμολογέω*, previously found to mean 'confess with the mouth, confess verbally'. Westcott writes;

"To know the Son as Son is to have such knowledge as we can have at present of the Father (John xiv. 7 ff.). Hence he that confesseth the Son hath the Father also as well as the Son whom he directly acknowledges." 1

B. First John 3:5,8.

These two verses have much in common as they both state the purpose of the manifestation; in verse 5 the purpose is represented as being "to take away sins", and in verse 8 to "destroy the works of the devil". These two ideas are complementary though not identical. The meaning here is summed up by Westcott as follows;

"The manifestation of the Lord includes the whole of His historical life with its consequences; His Birth, and Growth, and Ministry, and Passion, and Resurrection, and Ascension. Each part of the Revelation contributed in some way to the removal of sins. The Redemption and Atonement were wrought out by His living as well as by His dying. . . . The idea of

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1. Westcott, B.F., op. cit., p. 77.

manifestation in this connexion involves a previous being. Thus the term includes not only $\epsilon\acute{o}\varsigma\ \eta\acute{\nu}\ \alpha\pi\prime\ \alpha\rho\chi\eta\varsigma$ but also $\eta\acute{\nu}\ \epsilon\upsilon\ \alpha\rho\chi\eta\acute{\alpha}$.¹

C. First John 4:2-3.

These verses have a practical value. John says in 4:1 "Beloved, believe not every spirit, but prove the spirits whether they are of God". Then if someone should say to him, "But how are we to know, by what test?", John would reply in the words of his Epistle, "--: every spirit that confesseth Jesus Christ is come in the flesh is of God: and every spirit that confesseth not Jesus is not of God". In other words John would say, "Prove them by their word of mouth concerning the Person of Jesus Christ". The use of the verb $\acute{\alpha}\mu\omicron\lambda\omicron\gamma\acute{\epsilon}\omega$ determines that it must be verbal confession, and the presence of the perfect $\epsilon\lambda\eta\lambda\upsilon\theta\acute{\omicron}\tau\alpha$ determines that the confession include the human Incarnation of Jesus Christ. Thus Deyo writes of the Christological teaching in these verses;

"The Christological teaching of this passage may be summarized in three concepts: humanity, deity, and incarnation".²

D. First John 5:20.

This verse appears in the text as the next to the last verse of the Epistle and as the third of a series of three statements respecting Christian knowledge (vv. 18-20). These three verses are each introduced by $\circ\iota\delta\acute{\alpha}\mu\epsilon\upsilon$ which emphasizes 'abso-

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1. Westcott, B.F., op. cit., p. 103.
2. Deyo, W.W. --An Exegetical Study of Selected Christological Passages in First John (A Thesis), p. 57.

lute' knowledge as over against $\gamma\iota\nu\omega\sigma\kappa\omega$ which emphasizes the 'experiential'. The substance of these three verses is summarized by Westcott as follows:

"--: the privileges of the divine birth (18); the fact of the divine kinsmanship (19); the advance in divine understanding issuing from divine fellowship(20). " 1

In verse twenty John says, "And we know that the Son of God is come, and hath given us an understanding,---." Note the simplicity of the statement "We know that the Son of God is come". In this case $\eta\kappa\omega$ retains its root meaning 'to have come, to be present'. Plummer writes on the force of $\eta\kappa\omega$ in this verse;

"This includes the notion of 'is here' ($\eta\kappa\epsilon\iota$); but it is the coming at the Incarnation rather than the perpetual presence that is prominent in this context". 2

While the reference to the Incarnation is most important, the writer of this thesis sides with Westcott who says (concerning the force of $\eta\kappa\epsilon\iota$ and $\delta\epsilon\acute{\sigma}\omega\kappa\epsilon\nu$ together);

"Faith rests on the permanence of the fact and not upon the historic fact only". 3

VI. Statement of the Main Idea of the Selected Passages in Relation to the Selected Terminology of This Thesis.

A. The Approach.

Thus far this chapter has been given over entirely to the exegetical study of selected passages. It now becomes expedient to state the meaning of these passages as seen in relation to

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- 1. Westcott, B.F., op. cit., p. 193.
- 2. Plummer, A., op. cit., p. 171.
- 3. Westcott, B.F., op. cit., p. 195.

the terminology of 'witnessing' and of 'manifestation'. The passages, or verses, will be taken up in the order in which they appear in the text.

B. The Passages.

First John 1:1-4.

JOHN'S PERSONAL TESTIMONY TO THE REVELATION OF LIFE
IN THE INCARNATION (MANIFESTATION OF CHRIST).

'Life' is John's theme and in the first three verses of the first chapter he gives testimony to the historical manifestation of Jesus Christ as the 'possessor and bringer of life', which testimony he presents as one (note use of 'we') who had the privilege of 'hearing, seeing, beholding, and handling'.

First John 2:23.

THE BEARING OF THE CONFESSING OF CHRIST ON THE
BELIEVER'S RELATIONSHIP TO GOD THE FATHER.

In the context of this verse John has been concerned about 'anti-Christ's' and here he guards against the rejection of Jesus Christ by those who would still hold to a belief in the Heavenly Father. Since the Son came to reveal the Father and gave positive proof that He was the Son of God it follows that a denial of the Son denies the Father also. Thus John says;

"Whosoever denieth the Son, the same hath not the Father:
he that confesseth the Son hath the Father also".

First John 3:5,8.

THE PURPOSE OF THE MANIFESTATION OF CHRIST.

These verses point out two aspects of the reason for the manifestation of Christ, His purpose in coming to earth. It will be noted

that they are complementary but not parallel. In verse five John states;

"And ye know that he was manifested to take away sins; and in him is no sin".

Again he writes in verse eight;

"...: he that doeth sin is of the devil; for the devil sinneth from the beginning. To this end was the Son of God manifested, that he might destroy the works of the devil."

First John 4:2,3.

THE CONFESSING OF CHRIST SET FORTH AS A VALID TEST OF SPIRITS.

As in many other passages John employs antithetical phrases in bringing out his point; he first speaks of those who do confess Christ, and then those who do not confess. As has been previously indicated,¹ the required confessional here would have three essential points; (1) Christ's humanity, (2) Christ's deity, and (3) the fact of the Incarnation. The words of John in verses two and three are as follows;

"Hereby we know the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not Jesus is not of God:..."

First John 4:7-21.

THE HISTORICAL MANIFESTATION OF CHRIST IS THE SUPREME EXAMPLE OF LOVE; AND JOHN'S PERSONAL TESTIMONY TO CHRIST AS BEING THE MESSIAH.

Verses nine and ten treat of the 'nature and the source' of love of which the sending of Jesus Christ was the supreme manifestation

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1. See p. 96.

or example. The text of these verses reads;

"Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

Verses fourteen and fifteen John bears his own personal testimony to the fact that the historical Christ was the Messiah, the Saviour of the world, and proclaims that whoever will verbally confess this to be true and accept Jesus Christ as the Son of God will have God abiding in him. This is stated by John as follows;

"And we have beheld and bear witness that the Father hath sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God."

First John 5:6-12.

GOD'S WITNESS CONCERNING HIS SON JESUS CHRIST AND THE
NECESSITY AND FRUITS OF BELIEVING THE WITNESS.

Verses six through nine are given over to witness for Christ as seen in the Spirit, the water, and the blood; the three of which are gathered into one great witness which in verse nine is declared to be the witness of God to His Son. In the tenth verse John employs the antithesis again concerning those who do receive and those who receive not this witness of God. The high point of the whole paragraph comes in the eleventh verse where the witness of God is embodied in Jesus Christ's bringing of 'life' to men. Note in the following copy of the text the unusual number of times the term 'witness or witnessing' appears;

"This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood. And it is the Spirit that beareth witness, because

the Spirit is the truth. For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one. If we receive the witness of men, the witness of God is greater: for the witness of God is this, that he hath borne witness concerning his Son. He that believeth on the Son of God hath the witness in him: he that believeth not God hath made him a liar; because he hath not believed in the witness that God hath borne concerning his Son. And the witness is this, that God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life."

First John 5:20.

THE FACT OF CHRIST'S MANIFESTATION AND HIS CONTRIBUTION
TO MAN'S LIFE.

There is an air of final authoritative knowledge in the simple statement by the writer of the Epistle when he says "We know that the Son of God is come, ...". There is no doubt in John's mind that the historical Jesus with whom he had associated was the Son of God come to earth. In this connection it must also be remembered that the use of the present here may well indicate a sense of the abiding presence of 'He that came'. John goes beyond this simple statement and declares that the coming of Christ, the Son of God, has brought divine understanding to men, of whom he is one; Jesus Christ revealed true values to mankind. Thus John writes;

"And we know that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, even in his Son Jesus Christ."

SUMMARY AND CONCLUSION

SUMMARY AND CONCLUSION.

I. Recapitulation.

It was first proposed in the working out of this thesis subject, The Terminology of Witnessing in First John and Its Significance, to examine lexically the terms involved to discover their generic and derivative meanings. After which, these same terms were to be examined in the light of their contexts, selecting typical passages for exhaustive study. This procedure having been carried out, the writer is now ready to state in composite form the fruit of the study.

II. Findings in Lexical Study of Terminology.

The two terms specifically indicative of witnessing, ὁμολογέω and μαρτυρέω-ίς were studied lexically in the first chapter. ὁμολογέω was found to be the narrower term referring to such witnessing as is done verbally, i.e., 'confessing with the mouth'. The term μαρτυρ- was discovered to have a larger significance, including in its scope the narrower term ὁμολογέω. When John used the term μαρτυρ- in his First Epistle it was without indication of the kind or quality of the witness except as it was revealed in the context.

Chapter two was given over to a lexical study of the 'manifestation' terminology which has great significance in connection with John's testimony concerning Christ. The term most frequently used, φανερό-, was found in its verbal idea to mean

'to manifest (in the sense of bringing to light)', and the substantial idea to mean 'open to sight, manifest, evident'. In his First Epistle John employed this term in connection with the physical 'manifestation' of Jesus Christ. Four other terms were employed by John in connection with the manifestation of Christ, εἰμί, ἐρχομαι, ἤκω, and ἀποστέλλω; but these terms did not appear enough times in the First Epistle to warrant major attention. A summary statement of the meanings of these four terms has been already given at the end of chapter two.¹

III. Results of Exegetical Considerations.

The results of the exegetical considerations may be conveniently divided into two headings; first, in regard to the main textual problem in First John 5:6-9, and secondly, the contribution of specific verses.

A. In regard to the textual problem involving the testimony of the 'Heavenly Witnesses'.

The determination of the true text of First John 5:6-9 was shown to be the first step in the exegesis of that passage. An examination of the MSS evidence created a primary objection to the acceptance of the testimony of the 'Heavenly Witnesses' and a study of the Greek text adopted by Westcott and Hort showed that internal evidence also condemned the contested verse as spurious. Therefore, on the basis of transcript and internal evidence the

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1. See pp. 51-2.

testimony of the 'heavenly Witnesses' was rejected by the writer of this thesis as having no place in the original Greek text.

B. In regard to the specific contribution of verses containing the 'terminology' under consideration.

The contribution of these verses, as determined by exegetical study of each in context, may best be presented in an exact restatement of conclusions stated in chapter three.¹

First John 1:1-4.

JOHN'S PERSONAL TESTIMONY TO THE REVELATION OF LIFE IN THE INCARNATION (MANIFESTATION OF CHRIST).

First John 2:23.

THE BEARING OF THE CONFESSING OF CHRIST ON THE BELIEVER'S RELATIONSHIP TO GOD THE FATHER.

First John 3:5,8.

THE PURPOSE OF THE MANIFESTATION.

First John 4:2,3.

THE CONFESSING OF CHRIST SET FORTH AS A VALID TEST OF SPIRITS.

First John 4:7-21.

THE HISTORICAL MANIFESTATION OF CHRIST IS THE SUPREME EXAMPLE OF LOVE; AND JOHN'S PERSONAL TESTIMONY TO CHRIST AS BEING THE MESSIAH.

First John 5:6-12.

GOD'S WITNESS CONCERNING HIS SON JESUS CHRIST AND THE NECESSITY AND FRUITS OF BELIEVING THE WITNESS.

First John 5:20.

THE FACT OF CHRIST'S MANIFESTATION AND HIS CONTRIBUTION TO MAN'S LIFE.

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1. See pp. 98-101.

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