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THE NEW TESTAMENT USE OF OTI  
with special reference to I John 3: 19, 20.

by

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A THESIS

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ABBREVIATIONS.

A.R.V. - American Revised Version.

A.V. - Authorized Version.

R.V. - English Revision.

m. - Margin.

Note: Scripture quotations are from the American Revised Version, unless it is otherwise signified.

INTRODUCTION.

It is characteristic of the first Epistle of John that the particle  $\delta\tau\iota$  is used more frequently than in any other New Testament passage of similar length. Here, as elsewhere, the reference of  $\delta\tau\iota$  is not always evident, and ambiguity results. This situation is particularly involved in I John 3:19,20. Writing in 1855, Dr. George Winer said of these verses, "The passage has never yet been satisfactorily explained." Since his writing, many attempts have been made to clear up the ambiguities in these verses. In the light of modern grammatical research it seemed advisable to submit these attempts to a re-evaluation.

The problem of the passage in which this study centers is indicated by the differing translations of the text and margin in the American Revised Version. Dr. G.G. Findlay has stated the problem thus, "The connexion of verses 19 and 20 affords one of the few grammatical ambiguities of this Epistle. It is an open question as to whether the first  $\delta\tau\iota$  of verse 20 is the conjunction 'that' or 'because', or is the relative pronoun, neuter of  $\delta\sigma\tau\iota\varsigma$  ( $\delta, \tau\iota$ ), complemented by  $\epsilon\acute{\alpha}\nu$  (for  $\acute{\alpha}\nu$ ) of contingency; and whether the verses should be divided, respectively, by a full stop as in the Authorized Version, or by a comma as in the Revised. On the point of

matter, the question is: Does the Apostle say 'God is greater than our heart and knows all' by way of warning to the over-confident and self-excusation, to those tempted to disregard their secret misgivings; or by way of comfort to the over-scrupulous and self-tormenting, to those tempted to brood over and magnify their misgivings?" The study necessarily has involved both linguistic and grammatical problems; and at the heart of each problem was the necessity to understand the particle  $\delta\tau\iota$ , first in its meaning and uses, and second in its connections.

The belief that the understanding of the place of  $\delta\tau\iota$  in its repeated use here is fundamental to proper interpretation of the passage has led to the organization of the study so that a beginning was made in an examination of  $\delta\tau\iota$  in its general uses and its Johannine uses, and this has been followed with an application of this research to the study of I John 3:19,20. The material has been presented as follows: a study was made of the functions of  $\delta\tau\iota$  in the New Testament and particularly in the Johannine writings; an exegetical study of I John 3:19,20 has been made, including brief reference to textual problems; these studies have been summarized and conclusions drawn; and the list of works consulted has been presented.



CHAPTER I.

THE PLACE OF OTI AND O, TI IN THE NEW TESTAMENT.

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SUMMARY AND CONCLUSIONS.

Introduction.

In beginning the discussion of a subject such as is suggested by the title of this Chapter, one feels that he might almost wish for the mantle of the Grammarian of whom Browning wrote,

"He settled Hoti's business--"

although that one who so wishes is not taking the further advice of Browning,

" . . . - let it be!-" (1).

A. The Purpose of this Chapter.

This Grammarian of Browning's acquaintance is only one of a long succession of students of the Greek language who have been interested in the study of the particle ὅτι. The purpose of this Chapter is to bring ὅτι into a full and separate study, for which the works of those who have been interested in 'settling' its business, will serve as a guide to the sources.

B. The Words with which It Deals. 1. Form.

In the study of ὅτι attention is called at once to the fact that there are at least two words using the same spelling, in both the Classical and the Scriptural usage. Sometimes they have been distinguished in the manuscripts: ὅτι being left in this form as the conjunction, ὅτι being written thus with the space in

1. Robert Browning- "A Grammarian's Funeral".

order to distinguish it as the relative pronoun. Sometimes the latter was written with the diastole ( $\delta\tau\iota$ ), in order to make sure that the distinction be clear. However, there are many cases in which the question is raised as to whether the form printed  $\delta\tau\iota$  is not in some cases the relative, the diastole having been omitted or dropped in copying. This will constitute one essential point of inquiry in this discussion.

## 2. Derivation.

These two words, however, go back to a common derivative, the relative  $\delta\sigma\tau\iota\varsigma$ . Preuschen-Bauer, in a work published in 1925, state that  $\delta\tau\iota$  is the neuter of  $\delta\sigma\tau\iota\varsigma$  originally (2). Liddell and Scott, however, state that  $\delta\tau\iota$  is so derived, but make no suggestion concerning the derivation of  $\delta\tau\iota$ . They trace  $\delta\sigma\tau\iota\varsigma$ , including the special forms  $\delta\sigma\tau\alpha$  and  $\delta\tau\tau\alpha$ , back to Homer (3).

2. "Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments". Erwin Preuschen and Walter Bauer. Geissen, 1925. " $\delta\tau\iota$  ursprünglich Neutrum von  $\delta\sigma\tau\iota\varsigma$ ." p. 935. The same position is stated by Thayer, "A Greek-English Lexicon of the N.T. p.458; Robinson, "A Greek and English Lexicon of the N.T. p.523; Bagster, "The Analytical Greek Lexicon" ( $\delta\tau\iota$  is listed under  $\delta\sigma\tau\iota\varsigma$ ), p.924; Bass, "A Greek and English Manual Lexicon to the N.T."; Sophocles, "Greek Lexicon of the Roman and Byzantine Periods", p.820. (under  $\delta\sigma\tau\iota\varsigma$ ); and Dana and Mantey, "A Manual Grammar of the Greek N.T." p.252. Dana and Mantey state, "This conjunction is simply the neuter indefinite pronoun  $\delta\tau\iota$ ."

Madvig, however, denies that  $\delta\tau\iota$  goes back to  $\delta\sigma\tau\iota\varsigma$ , saying that it goes directly to the ancient neuter of  $\delta\varsigma$ . "This is the Latin 'quod', our 'that': not originally the neuter of  $\delta\sigma\tau\iota\varsigma$ , but the ancient form of neuter accusative of  $\delta\varsigma$ ,  $\delta\tau$ , covered with the vowel  $\iota$ ."

*ὅστις* itself is a compound of *ὅς* and *τις* (4).

Its meaning, according to Thayer, is properly 'any one who' and specifically: 1. 'whoever, 'any one who', or 'whosoever':

For whosoever hath, to him shall be given and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath (*ὅστις* in each case)(5).

Whosoever doth not bear his own cross, and come after me, cannot be my disciple (6).

2. 'one who', 'such a one as', 'of such a nature that':

For out of thee shall come forth a governor, who (*ὅστις*) shall be shepherd of my people Israel (7).

".. for behold, I bring you good tidings of great joy which (*ὅτις*) shall be to all the people (8).

3. 'such as' equivalent to 'seeing that he', 'inasmuch as he':

Beware of false prophets, who (*οἵτινες*) come to you in sheep's clothing, but inwardly are ravening wolves (9).

.. that their bodies should be dishonored among themselves, for that (*οἵτινες*) they exchanged the truth of God for a lie (10).

4. an interrogative in the place of *τις* (a development of later Greek, but not in the N.T., unless it be in John 8:25):

... who art thou? Jesus said unto them, Even that which (*ὅ,τις*) I have also spoken unto you from the beginning (11).

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Hence Homer has indifferently *ὅ* and *ὅτις*." "Syntax of the Greek Language." J.N.Madvig. London, 1853. p.251, #312.

3. "A Greek-English Lexicon." Liddell and Scott. Oxford, 1901. P.1087. See- *ὅστις* p.1085 and *ὅσσα* p.234. They cite in Homer: Acc. *ὄτινα*, Od, 8.204, 15.395; plural n. nom. *ὄτινα*, Il. 22.450; genitive *ὄτων*,

5. a use almost identical with the relative  $\delta\varsigma$ :

And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which ( $\delta\tau\iota\varsigma$ ) is called Bethlehem (12).

.. who ( $\delta\iota\tau\iota\upsilon\epsilon\varsigma$ ), when they had examined me (13).

6. a special use with  $\epsilon\omega\varsigma$ ,  $\epsilon\omega\varsigma \delta\tau\omicron\upsilon$ : 'until':

The Jews therefore did not believe concerning him, that he had been blind, and had received his sight, until ( $\epsilon\omega\varsigma \delta\tau\omicron\upsilon$ ) they called the parents of him that had received his sight (14).

or 'as long as', 'whilst':

Agree with thine adversary quickly, while ( $\epsilon\omega\varsigma \delta\tau\omicron\upsilon$ ) thou art with him in the way (15).

Even having this common source, these two words have come to be quite distinct in usage, as is evidenced by the very fact that there is this slight disagreement as to their origin.  $\delta\tau\iota$  has remained within the original relationship so as to be recognized as belonging to  $\delta\sigma\tau\iota\varsigma$ . On the other hand,  $\delta\tau\iota$  has developed a usage quite different so that the Lexicons generally refer to it merely as 'originally neuter of  $\delta\sigma\tau\iota\varsigma$ ', or fail to mention its source.

#### I. The Use of $\delta\tau\iota$ in the New Testament.

With this introduction to the origin of these

- , Od. 10.39, etc.  
 4. So Thayer, Robinson, Philip Buttmann, Kuhner, Jannaris, Liddell and Scott.  
 5. Mt. 13:12.      6. Lk.14:27.      8.Lk.2:10.      9.Mt.7:15.  
 10.Rom.1:25.  
 11. This reference is not conceded by Thayer to be an illustration of this point.  
 12.Lk.3:4.      13.Acts.28:18.      14.John 9:18.      15.Mt.5:25.

words, it will be well to take <sup>τ</sup> them up separately and to consider their usage. We shall consider the distinct meanings of these words and the few cases in which it is difficult to tell which was intended. We find three differentiated uses of *ὅτι* besides a few special uses. The one which attracts our attention first is the use as a declarative conjunction.

#### A. Declarative Conjunction.

##### 1. Definition and Illustration.

This declarative use is defined by Robinson, as, "pointing out or introducing that to which the preceding words refer, i.e. their object, contents, argument."

(16):

And this is the judgment, that (*ὅτι*) the light is come into the world, and men loved darkness rather than the light (17).

.. because we thus judge, that (*ὅτι*) one died for all, therefore all died (18).

But this thou hast, that (*ὅτι*) thou hatest the work of the Nicolaitans, which I also hate (19).

This use is also defined by its similarity to the use of the infinitive with the accusative, which it came ultimately to displace to a large extent (20). Jannaris, in

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16. "A Greek and English Lexicon of the N.T." Edward Robinson, pp.523-525.

17. John 3:18. 18. 2 Cor.5:14. 19. Rev. 2:6.

20. A.T. Robertson says of the Koine Period, "The infinitive begins to disappear before *ὅτι* on the one hand and *ὅτι* on the other" (p.1054). Of the reason for this change,



his Historical Greek Grammar, defines the two leading functions of the infinitive: "The complement of a statement, and the notion of a more or less definite prospect, either of which is determined by the character of the governing word. Thus after verbs of saying or thinking, perceiving, and their synonyms, frequently also after verbs of hoping or expecting, promising and swearing, the infinitive serves mainly as the complement of a declaration. It is, equivalent to ὄτι or ὡς with a finite mood" (21). It is, therefore, to introduce an explanatory clause after verbs of thinking and declaring.

## 2. Illustration of this Use with Certain Groups of Verbs.

According to Thayer, ὄτι in this use has refer-

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 two of his statements may be taken together, "The causes for the disappearance of the infinitive in later Greek till in the modern Greek vernacular it is (outside of the Pontic dialect) dead and gone, lie largely in the region of syntax" (p.371); and, "the fondness for analysis rather than synthesis, particularly in the vernacular, gradually pushed the infinitive to the wall" (1055).

Of the earlier times, Madvig says (Syntax of the Greek Language, p.140. #159. Rem.3), "Whether, in any given case, the accusative with the infinitive shall be used, or a sentence with ὄτι, or one with ὡς, is, for the most part, optional with the writer, and depends on his view of what is required for perspicuity and suitableness in reference to the structure of the dependent sentence as a whole, and of the period. It may be remarked, however, with respect to the difference of these three constructions, that affirmative verba declarandi (put simply, without secondary meaning) almost always take the accusative with infinitive or ὄτι; but that ὡς is put, when the thing said is marked as an uncertain or untrue assertion, pretext, or evasion, therefore also after a negatived verb".

21. Jannaris, Historical Greek Grammar. p.568. App.VI.

See also, Donaldson, Complete Greek Grammar. p.587.

ence regularly to certain groups of verbs, those of seeing, knowing, thinking, or saying:

Thou seest (*βλέπεις*) that (*ὅτι*) faith wrought with his works (22).

.. and seeing (*θεασάμενος*) that (*ὅτι*) a great multitude cometh unto him . . . (23).

.. and they that saw (*θεωροῦντες*) him aforetime, that he was a beggar (24).

And when the Pharisees heard his parables, they perceived (*ἔγνωσαν*) that (*ὅτι*) he spake of them (25).

... and straight-way Jesus, perceiving (*ἐπιγνούσ*) in His spirit that (*ὅτι*) they so reasoned.. (26).

For your heavenly Father knoweth (*οἶδεν*) that (*ὅτι*) ye have need of all these things (27).

Perceive ye not (*οὐ νοεῖτε*), that (*ὅτι*) whatsoever goeth into the mouth passeth into the belly?(28).

For they think (*δοκοῦσιν*) that (*ὅτι*) they shall be heard for their much speaking (29).

.. accounting (*λογισάμενος*) that (*ὅτι*) God is able to raise up, even from the dead (30).

.. for let not that man think (*οἰέσθω*) that (*ὅτι*) he shall receive anything of the Lord (31).

.. for I say (*λέγω*) unto you, that (*ὅτι*) many prophets and kings desired to see the things which ye see (32).

.. lest any man should say (*εἶπη*) that (*ὅτι*) ye were baptized into my name (33).

.. and having confessed (*ὁμολογήσαντας*) that (*ὅτι*) they were strangers and pilgrims on the earth (34).

.. they rehearsed (*ἀνήγγελλον*) all things that God had done unto them, and that (*ὅτι*) he had opened a door of faith unto the Gentiles (35).

22. James 2:22. (*βλέπω*).

24. John 9:8. (*θεωρέω*).

26. Mark 2:8. (*ἐπιγνώσκω*).

28. Matt. 15:17. (*νοέω*).

23. John 6:5. (*θεάομαι*).

25. Matt. 21:45. (*γινώσκω*).

27. Matt. 6:32. (*οἶδα*).

29. Matt. 16:7. (*δοκέω*).

.. wherefore ye witness (μαρτυρεῖτε) to yourselves, that (ὅτι) ye are sons of them that slew the prophets (36).

Robinson adds to these, verbs signifying 'to show', 'to make known', and the like:

What sign showest thou (δεικνύεις) unto us, seeing that (ὅτι) thou doest these things (37).

For it hath been signified (ἐδηλώθη) unto me concerning you, my brethren, by them that are of the household of Chloe, that (ὅτι) there are contentions among you (38).

To whom it was revealed (ἀπεκαλύφθη), that (ὅτι) not unto themselves, but unto you, did they minister these things (39).

For they that say such things make it manifest (ἐμφανίζουσιν) that (ὅτι) they are seeking after a country of their own (40).

verbs meaning 'to remember':

.. and there rememberest (μνήσθης) that (ὅτι) thy brother hath aught against thee (41).

.. that when their hour is come, ye may remember (μνημονεύετε) them, how that (ὅτι) I told you (42).

verbs signifying 'to hope', 'to believe', 'to think', etc:

But we hoped (ἠλπίζωμεν) that (ὅτι) it was he who should redeem Israel (43).

.. but shall believe (πιστεύῃ) that (ὅτι) what he saith cometh to pass; he shall have it (44).

### 3. Following the Interrogative Pronoun.

ὅτι is used also following the interrogative pronoun, without particular regard to the verb, as

- |                              |                             |
|------------------------------|-----------------------------|
| 30. Heb. 11:19. (λογίζομαι). | 31. James 1:7. (ὄμας).      |
| 32. Luke 10:24. (λέγω).      | 33. 1 Cor. 1:15. (εἶπον).   |
| 34. Heb. 11:13. (δοξολογέω). | 35. Acts 14:27. (ἀναγγέλω). |
| 36. Matt. 23:31. (μαρτυρέω). | 37. John, 2:18. (δεικνύω).  |



or it may be with the locative:

Herein (ἐν τούτῳ) was the love of God manifested in us, that (ὅτι) God hath sent . . . (53).

Herein (ἐν τούτῳ) is love, not that (οὐχ ὅτι) we loved God, but that (ἀλλ' ὅτι) he loved us, and sent ... (54).

Ἐν τούτῳ is also used with ὅτι when the clause which introduces really stands in the accusative:

.. by this (ἐν τούτῳ) we believe that (ὅτι) thou camest forth from God (55).

#### 5. Consecutive Use of ὅτι.

Under the declarative ὅτι is to be considered also the consecutive use, which seems not to appear in the Classical writings, but which is found in the Septuagint, New Testament, and later Greek. Exodus 3:11 contains an example:

Who am I that (ὅτι) I should go before Pharaoh, .?

Robertson says, "The instances in the New Testament are not numerous, but they are very clear" (56).

Who then is this, that (ὅτι) even the wind and the sea obey him? (57).

And the men marvelled, saying, What manner of man is this, that (ὅτι) even the winds and the sea obey him? (58).

What is man, that (ὅτι) thou art mindful of him? (59)(60).

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53. 1 John 4:9.      54. 1 John 4:10.      55. John 16:30.  
 56. A.T. Robertson. A Grammar of the Greek New Testament in the Light of Historical Research. p.1001.  
 57. Mark 4:41.      58. Matt. 8:27.      59. Heb. 2:6 (Ps. 8:4).  
 60. In "Acta Christophora" 68, 18, we find, *Τοιοῦτα γὰρ εἰσιν οἱ θεοὶ ὑμῶν ὅτι ὑπὸ γυναικὸς ἐκινήθησαν.* 'For such are your Gods that they are moved by women. Pelagia 20 gives: *τί διδοῖς τοῖς ἀμνοῖς σου, ὅτι σωῆν*

6. Constructions in which ὅτι Appears.

As regards the mode used with ὅτι in the N.T., it is the indicative, except in certain special constructions (61):

Then charged he the disciples that they should tell no man that (ὅτι) he was (ἔστιν) the Christ (62).

Here the Classic probably would have used the optative, except Homer, although even the Attic might have used the indicative (63). Other examples are:

Now when he heard that (ὅτι) John was delivered up (παρεδόθη), ... (64).

And behold, two blind men sitting by the way side, when they heard that (ὅτι) Jesus was passing by (παράγει), ... (65).

With οὐ μή, ὅτι may have the subjunctive in a sense almost future:

Verily I say unto you, (ὅτι, untranslated in the A.R.V.) This generation shall not pass away (οὐ μή παρέλθῃ), till all things be accomplished (66).

A construction will begin with ὅτι and so be altered that it is finished with an infinitive with the ac-

αἰώνιον ἔχουσιν; What dost thou give to thy lambs, that they have eternal life?

61. Alexander Buttmann. A Grammar of the N.T. Greek. p.245. Thayer, Greek Lexicon. p.459.

62. Matt. 16:20.

63. There are examples in the Classical Greek of the use of the indicative following ὅτι where the regular construction would call for the optative, e.g. the oratione obliqua: Thuc. 1.114, ἠγγέθη .., ὅτι Μέγαρα ἀφίστηκε; 'news came that Megara has revolted (where we say 'had'). The regular use of the optative in such constructions is illustrated by Ar. Pl. 88, ἠπέειπες ὅτι .. βασιόμην. 'I threatened that I would go.' Thuc. 2.21, οἱ ἀχαρῆς ἐκάκισον τὸν περιόκληα, ὅτι στρατηγὸς ὢν οὐκ ἐπέπαυσε.. 'abused Pericles, because being general he did not lead them out'.

64. Matt.4:12.

65. Matt. 20:30.

66. Luke 21:32.

cusative:

Sirs, I perceive that (ὅτι) the voyage will be (ἐσοθήκει) with injury and much loss, not only of the lading and the ship, but also of our lives (67).

### Summary of the Declarative Use.

This declarative use of ὅτι is, then, one which introduces a clause pointing out the object, contents, or argument of a preceding clause. It is used characteristically with verbs expressing mental or communicative or emotional functioning. It follows the demonstrative and interrogative pronouns, in apposition with them. It is used to form a consecutive relationship between clauses. The mode following ὅτι is predominantly the indicative, although the subjunctive is used with οὐ μή. A mixed construction puts it in coordination with the infinitive and the accusative.

### B. As a Causal Conjunction.

#### 1. Study of a Difficult Passage.

The second characteristic use of ὅτι which we are to consider is its place as a causal conjunction. In order to make clear the distinction between the declarative and the causal usage of this word, it is desirable to consider a passage of which Robertson says, "Exegesis alone can determine the nature of ὅτι". This passage (2 Thess. 3:7-9) is translated in the A.R.V.:

67. Acts 27:10. Liddell & Scott quote from Plato Legg. 892.d. Ἐἶπεν ὅτι πρῶτον ἐμὲ χρῆναι πειραθῆναι κατ' ἐμαυτόν. He said that it first behooves me to be examined by myself (by my own standards).

For yourselves know how ye ought to imitate us: for ( $\delta\tau\epsilon$ ) we behaved not ourselves disorderly among you; neither did we eat bread for nought at any man's hand, but in labor and travail, working night and day, that we might not burden any of you: not because ( $\text{o}\ddot{\upsilon}\chi\ \delta\tau\epsilon$ ) we have not the right, but to make ourselves an ensample unto you, that ye should imitate us.

a. Problems Involved.

The question at issue here is seen at once to be whether Paul meant to say that they knew how they should imitate him, and then to state in what particulars they should do so, or whether he meant to say that they should imitate him, and then to state the reasons for that imitation. In other words, does the  $\delta\tau\epsilon$  clause give the reason or the content for the preceding clause? Findlay takes the former view, translating  $\delta\tau\epsilon$  by 'in that' (68). Frame interprets  $\delta\tau\epsilon$  'for' as in the A.R.V., and outlines the reasons which Paul gives that they should know how to imitate him, thus, "The explanation is stated (I) negatively, and in two co-ordinated clauses ( $\text{o}\ddot{\upsilon}\chi\ \dots\ \text{o}\ddot{\upsilon}\delta\acute{\epsilon}$ ), namely, (a) "Because we were no loafers when we lived among you", and (b) because "we did not receive our maintenance from any one of you for nothing"; and (II) positively, "but we worked toiling and molling night and day rather than become a burden to any of you" (69).

68. Cambridge Bible for Schools and Colleges. Thess. Dr. G.G. Findlay. Cambridge University Press. 1900. p.163. The same view is held by Lange. A Commentary on the Holy Scriptures. 2 Thess. p.155.

69. The International Critical Commentary, Thessalonians. James Frame. p.301,2.



The most satisfactory treatment of this passage, however, is that of Ellicott, who will be seen to combine the explanatory function of *ὅτι* with that of stating a reason: *ὅτι* introduces the contents of Paul's conduct which is to be imitated, and this in itself is the reason for its imitation (70). "This is apparently one of those cases in which the causal sentence approaches somewhat nearly,-- not so much to the modal, as to the relative, or to the expositive sentence, with both of which it has some logical and grammatical affinity. It was not precisely 'because' St. Paul and his associates *οὐκ ἠτάκ-  
τησαν*, as 'seeing that', 'in that' such was the case, that the Thessalonians came to know how to imitate them." Ellicott adds, "This use of *ὅτι*, which might perhaps be termed its 'sub-causal' or 'secondary causal' use, apparently deserves some attention, especially in the New Testament."

b. Exegetical Principles.

This brings us to the conviction that the manner of distinguishing between these two uses of *ὅτι* is based upon the one consideration of context. Does the first clause demand explanation or reason on the part of the second clause? Does the *ὅτι* clause give explanation or reason? Another case in point is John 9:17,

What sayest thou of him, in that (*ὅτι*) he opened  
thine eyes?

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70. C.J. Ellicott. St. Paul's Epistles to the Thessalonians.  
1858. p.157.

Here it seems obvious that *ὅτι* could not be the simple declarative, since the only interpretation then would be that they were asking for verification of the miracle. This verification had just been made. The question then lies between what Ellicott calls the 'sub-causal' and the ordinary causal sense. It would seem that the former is compelled by the context, since what is wanted is a 'saying' interpreting the belief of this man in the light of the evident fact of the miracle:

What sayest thou of him, 'since' (in the light of the fact that) he opened thine eyes? (71).

## 2. The Various Uses of "ὅτι" as a Causal Conjunction.

### a. Following a Demonstrative Pronoun.

One of the uses of causal *ὅτι* is following the demonstrative pronoun, giving a reason which is in apposition to the pronoun. This is quite similar to the appositive use of the declarative *ὅτι* already referred to, but with the difference set forth above, that *ὅτι* here cites a reason rather than merely an explanation.

For this cause (*διὰ τοῦτο*) ye hear them not, because (*ὅτι*) ye are not of God (72).

Therefore (*διὰ τοῦτο*) doth the Father love me, because (*ὅτι*) I lay down my life, that I may take it again (73).

For this cause (*διὰ τοῦτο*) the world knoweth us not, because (*ὅτι*) it knew not him (74).

71. A similar example is found in Homer, Il.21.488. ὄρρ' εὖ εἰδὼς, ὅσον φετέρη εἶμ, ὅτι μοι μένος ἀντιφέρῃσιν.  
You well know how brave I am, since you measure strength with me.

72. John, 8:47.

73. John 10:17.

74. 1John 3:1.

This seems also to be the usage in:

Nevertheless in this (ἐν τούτῳ) rejoice not, that (ὅτι) the spirits are subject unto you; but rejoice that (ὅτι - 'because' A.V.) your names are written in heaven (75).

Even with the translation 'that', the idea seems rather causal. With οὕτως:

So (οὕτως) because (ὅτι) thou art lukewarm, and neither hot nor cold, ... (76)(77).

b. Replying to an Interrogative Pronoun.

ὅτι also introduces a reason in answer to an interrogative pronoun:

Wherefore? (διὰ τί;) because (ὅτι) they sought it not by faith, but as it were by works (78).

Wherefore? (διὰ τί;) because I love you not? (79).

And wherefore (ὅτι) his work were evil and his brother's righteous (80).

c. Following Certain Groups of Verbs.

Robinson gives here also a classification according to certain verbs which causal ὅτι follows, and for the action of which it introduces the reason: (a) verbs expressing wonder, joy, pity, or sorrow (in which cases the meaning seems usually to be the 'secondary causal', to be translated 'that' in the sense of 'seeing that' or 'for', sometimes 'because'):

- 75. Luke 10:20.      76. Rev. 3:16.  
 77. Note II. 21.488.      Footnote 71.  
 78. Rom. 9:32.      79. 1 Cor. 11:11.      80. 1 John 3:12.

And when the Pharisee saw it, he marvelled (θαύμα-  
σεν) that (ὅτι) he had not first bathed himself  
before dinner (81).

I marvel (θαυμάζω) that (ὅτι) ye are so quickly  
removing from him that called you (82).

And they of the circumcision that believed were a-  
mazed (ἐξέστησαν), . . . , because that (ὅτι) on the  
Gentiles also was poured out the gift of the Holy  
Spirit (83).

Ye would have rejoiced (ἐχάρητε), because (ὅτι) I  
go to the Father. (84).

Rejoice with me (συνχάρητέ μοι), for (ὅτι) I have  
found my sheep which was lost (85).

But when he saw the multitudes, he was moved with  
compassion (ἐσπλαγχνίσθη) for them, because (ὅτι)  
they were distressed and scattered, as sheep with-  
out a shepherd (86).

And the merchants of the earth weep and mourn over  
her (κλαίουσιν καὶ πένθουσιν), for (ὅτι) no man  
buyeth their merchandise any more (87).

b. verbs expressing praise, thanks, and the like:

And his lord commended (ἐπένευσεν) the unrighteous  
steward because (ὅτι) he had done wisely (88).

I praise you not (οὐκ ἐπαινῶ), that (ὅτι) ye come  
together not for the better but for the worse (89).

I thank thee, (ἐξομολογῶμαι), O Father, Lord of  
heaven and earth, that (ὅτι) thou didst hide these  
things from the wise . . . . (90).

I thank thee (εὐχαριστῶ), that (ὅτι) I am not as  
the rest of men (91).

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81. Luke 11:38. (θαυμάζω).      82. Gal. 1:6. (θαυμάζω).  
83. Acts 10:45. (ἐξίστημι).      84. John 14:28. (χαίρω).  
Also Luke 10:20.  
85. Luke 15:6. (συνχαίρω). Also v.9.  
86. Matt. 9:36. Also Mk. 6:34.      87. Rev. 18:11. (κλαίω  
καὶ πενθέω).  
88. Luke 16:8. (ἐπαινέω). See also 1 Cor. 11:2.  
89. 1 Cor. 11:17. (οὐκ ἐπαινέω).      90. Mt. 11:25. (ἐξομολογέω).  
91. Luke 18:11. (εὐχαριστέω).

But thanks be (*Χάρις*) to God, that (*ὅτι*), whereas ye were servants of sin, ye became obedient... (92).

(c) Certain more general uses:

And she would not be comforted (*παρακληθῆναι*), because (*ὅτι*) they are not (93).

But woe to you (*οὐαὶ ὑμῖν*) Pharisees! for (*ὅτι*) ye tithe mint and rue and every herb, and ... (94).

Dost thou not even fear (*φόβη*) God, seeing (*ὅτι*) thou art in the same condemnation? (95)(96).

*ὅτι* is the conjunction which connects the clauses in the Beatitudes, as:

Blessed (*μακάριοι*) are they that mourn, for (*ὅτι*) they shall be comforted (97).

Here also we find *ὅτι* with *ἀγαλλιάω*:

Rejoice and be exceeding glad (*χαίrete καὶ ἀγαλλιάσθε*): for (*ὅτι*) great is your reward in heaven,..(98).

### C. As a Recitative Formula.

*ὅτι* is used also in a recitative manner, serving the same purpose as our quotation marks:

Say to the master of the house, (*ὅτι* untr.) The Teacher saith, ... (99).

And they said unto her, (*ὅτι*) There is none of thy kindred that is called by this name (100).

And certain men came down from Judaea and taught the brethren, saying (*ὅτι*) Except ye be circumcised after the custom of Moses, ye cannot be saved (101).

To whom it was said, (*ὅτι*) In Isaac shall thy seed be called (102).

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|--|------------------------------------|
| 92. Rom. 6:17. (1 Tim. 1:12).  | 93. Mt. 2:18 ( <i>παρακαλέω</i> ). |
| 94. Luke 11:42. Also 43, 44.   | 95. Luke 23:40. ( <i>φοβέω</i> ).  |
| 96. Other examples of this same use are: John 1:30, 50; Rom. 6:15; 1 Cor. 3:13; 2 John 7; Rey. 3:4, 8. |                                    |
| 97. Mt. 5:3 ff.  | 98. Mt. 5:12.                      |
|  | 99. Mk. 14:14.                     |
| 100. Luke 1:61.  | 101. Acts 15:1.                    |
|  | 102. Heb. 11:18.                   |

For even when we were with you, **this** we commanded you, (**ὅτι**) If any will not work, neither let him eat (103).

#### D. Special Uses.

##### 1. οὐχ ὅτι.

There remain for discussion only certain special uses of **ὅτι** which do not fall easily into any of the three general classes so far discussed. The first of these is the **negative**, **οὐχ ὅτι**. Examples have already been cited where **οὐ** is used with **ὅτι** merely to negative the declarative or causal sense of the conjunction. With these instances we are not interested at this time. There are, however, uses of **οὐχ ὅτι** in elliptical and idiomatic constructions which are worthy of separate mention.

Not that (**οὐχ ὅτι**) I speak in respect of want (104).

Not that (**οὐχ ὅτι**) I seek the gift (105).

Not that (**οὐχ ὅτι**) we have not authority (106).

In these cases, the meaning is 'I do not say that' or

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 103. 2 Thess. 3:10. The following are typical examples from the Classics: Xen.An I,6,8. **Ὁ δὲ ἀπεκρίνατο ὅτι οὐδ' εἰ γενοίμην, ὦ κύριε, σοὶ γ' ἂν ποτε εἴτι δόξαιμι.** 'And he answered, Even if I were not, O Cyrus I might still seem to be (thy enemy) to you.' Xen.Cyr. VII,1,8. **ἀπεκρίνατο ὅτι, ὦ δέσποτα, οὐ βῆ,** . . . 'He answered, O Lord, he does not live, etc.' Plato Prot. 317 E. **καὶ ἐγὼ εἶπον, ὅτι ἡ αὐτὴ μοι ἄρχη ἐστὶ . . .** - 'and I said, I will start at the same point'.

A similar instance is cited by Milligan in "Selections from the Greek Papyri" (12.11, p.23), **εἰρηκας δὲ ἀφροδισιάτι ὅτι μὴ με ἐπιθάθης.** 'You told Aphrodisias, Do not forget me'.

104. Phil.4:11. 105. Phil.4:17. 106. 2 Thess.3:9.

'it is not that'. This is somewhat different from the Classical use, which tends to use *οὐχ ὅτι* as 'not only', and, when there is not a statement following which refutes this clause beginning with *οὐχ ὅτι*, 'although' with a concessive notion (107). In the New Testament, the clause containing *οὐχ ὅτι* is followed with an antithetical clause introduced by *ἀλλά, δέ, or εἰ μή*:

Not that (*οὐχ ὅτι*) any man hath seen the Father, save (*εἰ μή*) he that is from God, he hath seen the Father (108).

## 2. Interrogative.

An interesting use of *ὅτι* is in the sense of 'wherefore?' or 'why?':

And they asked Him, saying, How is it that (*ὅτι* is translated by this whole phrase) the scribes say that Elijah must first come? (109).

And when he was come into the house, his disciples asked him privately, How is it that (*ὅτι*) we could not cast it out? (110).

And the scribes of the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples, How is it that (*ὅτι, - τί ὅτι* in the Textus Receptus and the R.V. Mar.) he eateth and drinketh with publicans and sinners? (111).

107. For the reading 'not only', we may note: Xen.Mem.2.9.8, *οὐχ ὅτι, ὁ κρείττων ἐν ἡσυχίᾳ ἦν, ἀλλὰ οἱ φίλοι αὐτοῦ*. 'Not only Crito-..., but his friends.' Pl.Sump. 179 B. *οὐ μόνον ὅτι ἄνδρες, ἀλλὰ καὶ γυναῖκες*. 'Not only men, but also women.' On the reading 'although', note: Pl.Georg. 45E., *οὐχ ὅτι τῶν ῥημάτων οὕτως εἶπες*, 'Although you said so in words.' Pl. Prot. 336 D. *οὐχ ὅτι παίζει καὶ φησὶν ἐπιλήσμων εἶναι*. 'Although he jokes and pretends to have a bad memory.'

108. John 6:46. 109. Mk.9:11. 110.Mk.9:28. 111.Mk.2:16.

3. Δηλον ὅτι.

The use of ὅτι with the impersonal δηλον could have been listed with the verbs which are used with ὅτι. Yet this expression is somewhat idiomatic, and therefore deserves separate mention.

But when he saith, All things are put in subjection, it is evident that (δηλον ὅτι) he is excepted who did subject all things unto him (112).

Now that (ὅτι) no man is justified by the law before God, is evident (δηλον): for, ... (113).

II. Ὅτι in the N.T.

We turn now from ὅτι to note briefly the New Testament usage of the relative ὅτι. Moulton and Geden find in the N.T. twelve uses of this form of ὅστις (which they write ὅτι, but classify as a form of ὅστις) (114). In four of these cases it is ὅτι ἄν, and is translated 'whatsoever':

Take care of him and whatsoever thou spendest more, I .... will repay thee (115).

His mother saith unto the servants, Whatsoever he saith unto you do it (116).

And whatsoever ye shall ask in my name ... (117).

That whatsoever ye shall ask the Father in my name, He may give it you (118).

Five of these uses are with ἕάν, and are variously translated:

Whatsoever thou shalt ask of me ... (119).

... let each one of you lay by him in store as (ὅτι ἕάν) he may prosper (120).



And whatsoever ye do, in word or in deed... (121).

Whatsoever ( $\delta, \tau\epsilon$  in Textus Receptus, elsewhere  $\delta \epsilon\acute{\alpha}\nu$ ) ye do, work heartily. (122).

The fifth is the one in 1 John 3:20, translated 'be cause if' in the A.R.V. It will receive special attention in a later chapter. Three are simply  $\delta, \tau\epsilon$ :

Jesus said unto them, Even that which ( $\delta, \tau\epsilon$ , R.V.m  $\delta\tau\epsilon$ . A.R.V.m. altogether that which) I have spoken unto you from the beginning (123).

But rise and enter into the city, and it shall be told thee what ( $\delta, \tau\epsilon$ ) thou must do (124).

The other is hardly so certain an example. The reading in Nestle's text is  $\delta\tau\epsilon$  and 'that' seems the better translation, although the Textus Receptus and the Reviser's text have  $\delta, \tau\epsilon$ :

.. for until this very day at the reading of the old covenant the same veil remaineth, it not being revealed to them that ( $\delta\tau\epsilon$ ,  $\delta, \tau\epsilon$ ) it is done away in Christ (125).

### III. The Distinction between $\delta\tau\epsilon$ and $\delta, \tau\epsilon$ .

#### A. Analysis of Uncertain Cases.

The thing which particularly arouses interest at this point is the distinction to be drawn between  $\delta\tau\epsilon$  and  $\delta, \tau\epsilon$ . How may we tell, if the question is not decided by textual considerations, whether the one or

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|--|----------------------------|
| 112. 1 Cor15:27.   | 113. Gal.3:11.             |
| 114. Moulton and Geden. "Concordance to the Greek N.T." pp. 713-715. |                            |
| 115. Lk.10:35.   | 116. John 2: <del>25</del> |
| 117. John 14:13.   |                            |
| 118. John 15:16.   | 119. Mk.6:23.              |
| 120. 1 Cor.16:2.   |                            |
| 121. Col.3:17.   | 122. Col3:23.              |
| 123. John 8:25.  |                            |
| 124. Acts 9:6.   | 125. 2 Cor.3:14.           |

the other is the preferred reading? Possible the best approach to this question will be in the study of some of the examples cited, concerning which there is difference of opinion. In so doing, we ignore for the time being the matter of textual readings. Col. 3:23 is such a case. The deciding factor here seems to be the demand of the passage. Any reading other than a relative would not give adequate meaning.

Servants, obey in all things them that are your masters according to the flesh; not with eyeservice, as men-pleasers, but in singleness of heart, fearing the Lord: whatsoever ('that which' - it could not be 'that' or 'because') ye do, work heartily, as unto the Lord, and not unto men (126).

Quite another result comes from a study in this light of 2 Cor. 3:14. The question is a matter of revelation, and so stated that the second clause almost necessarily gives the subject matter to which 'revealed' refers:

... it not being revealed to them that (a relative would hardly be in place here) it is done away in Christ.

#### Conclusion as to Method of Differentiation.

It is obvious that in drawing a conclusion two deciding factors enable one to distinguish between the readings  $\delta\tau\iota$  and  $\delta, \tau\iota$  in questionable cases, namely, the evidence of the texts, and the demand of the context, whether it be for a relative or for a declarative or causal conjunction.

Summary and Conclusion.

This study has revealed three general uses of the particle  $\delta\tau\iota$ : as a declarative conjunction, as a causal conjunction, and as a recitative formula marking quotation. Three idiomatic uses have also been noted:  $\acute{o}\upsilon\chi\ \delta\tau\iota$ ,  $\acute{o}\tau\iota$  used as an interrogative conjunction, and  $\delta\acute{\eta}\lambda\omicron\nu\ \acute{o}\tau\iota$ , 'it is evident that'.

In the study of  $\acute{o}\tau\iota$ , it has been noted that every certain usage in the New Testament has a relative sense. The conclusion follows that the dividing line between these two words, if it is not drawn definitely by the text, may be indicated by the demands of the context for a relative, or, on the other hand, for a declarative or causal conjunction.

CHAPTER II.

THE USE OF OTI IN THE FIRST EPISTLE OF JOHN.

OUTLINE.

INTRODUCTION -Purpose of the Chapter.

I. THE GENERAL JOHANNINE USAGE.

- A. Similarity to other Usage.
- B. Suspensive OTI Distinctive?

II. THE PARTICULAR USES IN I JOHN.

- A. The Declarative Conjunction.
- B. The Causal Conjunction.
- C. Recitative OTI.

SUMMARY.

SUMMARY OF  
OCCURANCES AND MEANINGS OF OTI IN I JOHN.

I. Occurances of OTI in I John.

A. Those translated 'because' or 'for' in A.R.V.:

II: 8,11,12,13,13,14,14,14,16,21,21,21.

III: 1,2(2nd),8,9,9,11,12,14,16,20(1st),22.

IV: 1,4,7,8,13,17,18,19.

V: 4,6,7,9,10.

B. Those translated 'that' in the A.R.V.:

I: 5,6,8,10.

II: 3,5,18,18,19,22,29,29.

III: 2,5,14,15,19,24.

IV: 3,10,10,13,14,15.

V: 1,2,5,9,11,13,14,15,15,18,19,20.

C. Those untranslated in the A.R.V.:

II:4.      III:20.      IV:20.

II. Differing opinions of Moulton & Geden and Thayer:

A. Moulton and Geden - III:16 causal.

B. Thayer- Takes the group II:12-14 as declarative.

It is of real interest to turn from the more or less formal study of a word, to note the part which that word is made to play in the First Epistle of John. The frequency with which  $\acute{\omicron}\tau\iota$  occurs, as shown by the accompanying tabulation, suggests that it is one very usable instrument in the writer's hand to set forth explanation, reason, and quotation, all related to his theme as suggested by the title to Findlay's book, "Fellowship in the Life Eternal".

#### I. General Johannine Usage.

With regard to Johannine usage of  $\acute{\omicron}\tau\iota$ , it may be said that it does not differ essentially from the usage of the rest of the New Testament. Johannine usage has been cited with the others in illustration each of the characteristic uses of  $\acute{\omicron}\tau\iota$ , as set forth in Chapter One. The one distinctive use of  $\acute{\omicron}\tau\iota$  which Abbott claims to find in Johannine writings is the suspensive  $\acute{\omicron}\tau\iota$  (1). This, however, proves to be a characteristic of the style of John, rather than a distinctive use of the particle. Each of the examples given are also illustrations of the causal  $\acute{\omicron}\tau\iota$ . This use is illustrated in John 1:50:

Because ( $\acute{\omicron}\tau\iota$ ) I said unto thee, I saw thee underneath the fig tree, believest thou?

Abbott finds suspensive  $\delta\tau\iota$  in John 1:50; 8:45; 14:19; 15:19; 16:6; 20:29; Rev.3:10; 3:16,17; 18:7, representative of the use in these two books. He finds it once in Luke (18:5), and three times (Rom. 9:7; 1 Cor.12:15,16; Gal. 4:6) in Paul.

## II. The Particular Uses in I John.

The summary of the uses of  $\delta\tau\iota$  in I John in the tabulation given reveals an equal representation of the declarative and the causal  $\delta\tau\iota$  with only two examples of the recitative use. The A.R.V. translation gives thirty-six causal, thirty-six declarative, two recitative, and one untranslated, evidently considered by the translators to be a pleonastic repetition of the declarative conjunction (3:20).

### A. The Declarative.

The characteristic use of the declarative conjunction in this Epistle is to introduce a clause giving content to the preceding clause. This may be illustrated by an example from each chapter:

And this is the message which we have heard from him and announce unto you, that ( $\delta\tau\iota$ ) God is light, and - - etc.(2).

And hereby we know that ( $\delta\tau\iota$ ) we know him -- (3).

We know that ( $\delta\tau\iota$ ), if he shall be manifested,..(4).

And this is the spirit of the antichrist, whereof ye have heard that ( $\delta\tau\iota$ ) it cometh. (5).

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 1. Edwin A. Abbott. "Johannine Grammar" pp. 154-156.  
 2. 1:5.           3. 2:3.           4. 3:2.           5. 5:18.



We know that ( $\delta\tau\iota$ ) whosoever is begotten of God sinneth not; .... (6).

The great mission of the declarative  $\delta\tau\iota$  here is to introduce clauses telling these Christians what they know, what they have heard, and what they may be expected to believe. Once declarative  $\delta\tau\iota$  is used in explanation (4:9):

Herein was the love of God manifested in us, that ( $\delta\tau\iota$ ) God hath sent his only begotten Son into the world that we might live through him.

#### B. The Causal.

The use of  $\delta\tau\iota$  as a causal conjunction is more varied. It is used to introduce the reason for action related in the preceding clause:

I have not written unto you because ( $\delta\tau\iota$ ) ye know not the truth, but because ( $\delta\tau\iota$ ) ye know it, and because ( $\delta\tau\iota$ ) no lie is of the truth. (The third is 'that' in the margin)(7).

And wherefore slew he him? Because ( $\delta\tau\iota$ ) his works were evil, and his brother's righteous (8).

It is used also in introducing justification for commanding a certain type of conduct or attitude:

.. but prove the spirits, whether they are of God, because ( $\delta\tau\iota$ ) many false prophets are gone out into the world (9).

Beloved, let us love one another: for ( $\delta\tau\iota$ ) love is of God (10).

Again, the  $\delta\tau\iota$  clause gives the explanation of a state of affairs, the reason that a certain fact is true:

6. 5:18. 7. 2:21. 8. 3:12. 9. 4:1. 10. 4:7.

For this cause the world knoweth us not, because ( $\delta\tau\epsilon$ ) it knew him not (11).

He that loveth not knoweth not God; for ( $\omicron\tau\epsilon$ ) God is love (12).

Lastly, it is used to relate the reason for assurance to statements of assurance, particularly as regards prayer:

Hereby we know that we abide in him and he in us, because ( $\delta\tau\epsilon$ ) he hath given us of his spirit (13).

We know that, if he shall be manifested, we shall be like him; for ( $\delta\tau\epsilon$ ) we shall see him even as he is (14).

And whatsoever we ask we receive of him, because ( $\delta\tau\epsilon$ ) we keep his commandments and do the things that are pleasing in his sight (15).

The mission of causal  $\delta\tau\epsilon$  in I John is to give these Christians the reasons which their faith demands. Its clauses explain why certain types of life are necessarily doomed, why they must be careful of the leadership they follow, why their Christian life puts the demands which it does upon their loyalties and their conduct, and on what basis they may be assured of a life of triumph and of successful prayer.

### C. The Recitative.

Recitative  $\delta\tau\epsilon$  is used here as a rhetorical device, introducing as direct discourse a hypothetical statement of an attitude which the writer wishes to correct:

He that saith ( $\delta\tau\epsilon$ ), I know him, and keepeth not his commandments, is a liar, and the truth is not in him (16).

If a man say ( $\delta\tau\iota$ ), I love God, and hateth his brother, he is a liar (17).

Summary.

This review of the usage of  $\delta\tau\iota$  in I John has brought to notice the declarative  $\delta\tau\iota$ , used almost exclusively to furnish content to the preceding verb, the causal  $\delta\tau\iota$ , giving the reason for a preceding statement of fact, action, or assurance, and the recitative  $\delta\tau\iota$ , introducing rhetorically direct quotation.

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 11. 3:1.      12. 4:8.      13. 4:13.      14. 3:2      15. 3:22.  
 16. 2:4.      17. 4:20.

CHAPTER III.

AN EXEGETICAL STUDY OF I JOHN 3:19, 20.

CHAPTER III.AN EXEGETICAL STUDY OF I JOHN 3:19,20.Outline.

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## SUMMARY.

It is entirely fitting that a study into the nature and use of *ὅτι* should find its interest centered in these two verses, 1 John 3:19,20. This is true for two reasons. One is the very difficulty of the verses. Alexander says of 3:19-21, "These verses probably present more difficulties than any other portion of this Epistle."(1). The second is the fact that this passage is worthy of the most careful study because of the evident spiritual values which are present.

The problems which are involved in the interpretation of these verses are two, with a third requiring incidental consideration:

1. Contextual, requiring an interpretation of the important words and phrases in keeping with the development of thought in the passage.
2. Grammatical, requiring a study of the use made of connectives and the relation of clauses.

The study of this passage will consider first the solutions which have been offered regarding the interpretation of the verses. Then a study will be made of the evidence bearing on these two major problems in the order named above. In the light of this evidence, an interpretation of these verses may be expected to present itself.

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1. William Alexander. "The Epistles of St. John". p.202.

I. The Solutions Offered.

A. Divisions according to the Rendering of  $\pi\epsilon\acute{\iota}\theta\omega$ .

The solutions which have been offered as possible interpretations of these verses could not better be summarized than by Wescott in his Commentary on the Epistles of St. John. The following is his summary in outline:

1. The verb  $\pi\epsilon\acute{\iota}\theta\omega$  may be taken in the sense 'persuade':
  - a. The clauses which follow give the substance of that of which we are satisfied:
    - (1). The second  $\delta\tau\iota$  may be simply resumptive: "We shall persuade our heart, that, if our heart condemn us, that, I say, God is greater..".
    - (2). The first  $\delta\tau\iota$  may be taken as the relative: "We shall persuade our heart, whereinsoever our heart condemn us, that God is greater..".
  - b. The substance of that of which we shall be persuaded is mentally supplied, as, 'that we are of the truth', or 'that our prayers are heard':
    - (1). The second  $\delta\tau\iota$  may be taken as resumptive in the sense because: "We shall persuade our heart, because if our heart condemn us, because I say God is greater...".
    - (2). Again the first  $\delta\tau\iota$  may be taken as the relative: "We shall persuade our heart whereinsoever our heart condemn us, because God is greater..".
2. The verb may be taken in the sense 'we shall assure', 'we shall still and tranquilize the fears and misgivings of our heart':
  - a. The second  $\delta\tau\iota$  may be taken as resumptive

in the sense of because: "we shall assure our heart, because if our heart condemn us, because, I say, God is greater.. ".

- b. The adoption of the first ὅτι as the relative: "We shall assure our heart, whereinsoever our heart condemn us, because God is greater... ".

## B. Division according to Interpretation of μεῖζων.

Wescott then adds another consideration which influences the interpretation regardless of the choice of the readings given above:

1. Is the greatness of God considered in the fact that the judgment of God must be severer than our own judgment, and so apart from fellowship with Him we can have no hope?
2. Or, is it that fellowship with God assures us of His sovereign mercy? (2).

## II. A Study of the Words and Phrases in Light of Context.

### A. The Development of Thought in the Passage.

A study of this passage in the light of its context necessarily begins with verse 13. What is the atmosphere of verses 13-24, and how is the thought developed? Taking this larger view, one thing seems evident, namely, that this is a passage of assurance. The evidence for this is John's statement of the problem and the thesis of this portion, and his development of the thesis. His problem is to deal adequately with their disturbance occasioned by the fact that their religion brings them the hatred of the world.

2. Wescott, Brooke Foss. "The Epistles of St. John". pp.116,7.



This is evidenced both by the fact that John directly mentions the world's hatred of them and their reaction to it: "Marvel not if the world hate you", and by the whole note of assurance in the passage. His thesis (vv. 13,14) is that the test of their having gained real life is (not in the approval of the world, but) in their showing the unfailing sign of that life, namely, love. He further sets forth love as the inevitable accompaniment and expression of life, by showing that, not hatred only, but the mere failure to love, is a condition of death (v. 15).

The next step in his development is to make application of his teaching on love. This he does in two ways. He states first that the way they know love is in the fact that love was enacted before them, in that 'That One' laid down His life, and, therefore, that for them to love truly would be to imitate this love fully (v. 16). This meant laying down their lives for the brethren. The second application is to the more common circumstances of life: a man is in need; the Christian can help; any policy other than to help is a denial of love (v. 17). This application is summarized in a hortatory sentence, Let us not merely profess love, let us act it (v. 18).

Then he comes back to the application of all this to his thesis, and says that it is in this, namely, the acting out of the love demonstrated by 'That One', that we know that we are of the truth (v. 19). Just what John means by 'of the truth' and how he elaborates it or adds to it, we will not stop to consider now.

With verse 20, the development of the thought is complete, that the evidence of true life is true love. He proceeds to apply this whole development to the fellowship of the believer with God in prayer. If the Christian can come before God with a heart uncondemned and unhesitating, prayers are granted, because the condition of keeping the commands has been kept (vv. 21-23). The further evidence of fellowship is added, the Spirit which the Father hath given (v. 24). Brooke says of this passage, "And the aim of the whole passage is surely to give assurance, and not to strike terror into their hearts"(3).

#### B. The Treatment of Specific Problems.

We come, then, to a study of these two verses with regard to their contribution to the context. This demands the explanation of several phrases. The first of these to attract our attention is *ἐν τούτῳ*.

##### 1. The Reference of ἐν τούτῳ.

The problem which this phrase presents is, of

course, whether the reference is to what precedes or to what follows. The solution is to be found in a consideration of the possibilities and in noting John's usage of *ἐν τούτῳ* in the Epistle. If the reference is to what follows, the greatness of God in relation to the condemning heart is the assurance of the fact that we are of the truth. On the other hand, the direct connection of the passage seems more natural when *ἐν τούτῳ* is referred to, "love in deed and in truth". Wescott's statement, "'In this', the consciousness of active and sincere love of the brethren, resting upon and moulded by the love of Christ" (4), seems to reflect the reference of the phrase.

The use of *ἐν τούτῳ* in this Epistle may be classified as follows: a. the reference may be to what follows; b. the reference may be to what precedes; or, c. the reference may be to the preceding statements, but with the thought further developed in what follows.

The passages in which *ἐν τούτῳ* is used seem to fall into certain classes regarding the thing which determines the interpretation of the phrase. One group is that in which there seems to be no favorable alternative to the accepted reading. This is the case in

3. Brooke. "The Epistles of St. John" p.100.

4. Wescott. "The Epistles of St. John" p.116. The same position is taken by Plummer, Brooke, Findlay, Thayer, and others. (Brooke, however, finds reference to what

4:2, where the reference is to that which follows:

Hereby know we the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God.

The same is true in 4:6, where the reference can be only to what precedes:

They are of the world: therefore speak they as of the world, and the world heareth them. (v. 5). We are of God: he that knoweth God heareth us; he who is not of God heareth us not. By this (ἐν τούτῳ) we know the spirit of truth, and the spirit of error.

ἐκ τούτου

In a number of cases, there is a word following ἐν τούτῳ which indicates the reference to the clause following, although not to the exclusion of a reference to that which precedes, either directly or to the preceding thought as summed up in the clause following ἐν τούτῳ. These words are ἐάν, ὅτι, ἐκ, ὅτιν:

And hereby (ἐν τούτῳ) we know that we know him, if (ἐάν) we keep his commandments (2:3).

...: hereby we know that we abide in him and he in us, because (ὅτι) he hath given us of his Spirit (4:13, also 3:16; 4:9,10).

And hereby we know that he abideth in us, by (ἐκ) the Spirit which he gave us (3:24).

Hereby we know that we love the children of God, when (ὅτιν) we love God and do his commandments. (5:2).

The reference in 2:5 is in neither of these classes. There is no particular mark to suggest a reference in either direction. Also, a very proper reading is found either way. The recourse left is to

the connection of the sentences, and it seems best to follow Wescott, Thayer and others in considering the reference to be primarily to what follows, which is also the reading in A.R.V.:

Hereby we know that we are in him: he that saith he abideth in him ought himself also to walk even as he walked (2:5b,6).

This does not exclude the thought that verse 6 gathers up the thought of that which precedes, so that the reference is secondarily to the earlier matter.

When we turn again to 3:19, we have certain tests to apply. Certainly the reading is not impossible with either reference, so that does not determine. It is possible to think of the first ὅτι in verse 20 as a mark of the forward reference of ἐν τούτῳ, if it is taken as causal. The same may be said of the second ὅτι if the first is taken as relative. However, the greatness of God, as has been said, does not seem to serve as evidence of the fact that we are of the truth, whether this greatness is thought of as in assistance or in judgment. The context seems to demand the reading to refer this assurance to the fulfillment of the exhortation to love in deed and truth.

### 3. The Meaning of ἐκ τῆς ἀληθείας.

The next consideration inquires into the meaning of the phrase 'of the truth'. Two factors determine the meaning of this phrase. One is the meaning

of the word, ἀλήθεια. It is used with a very general meaning of verity or truth; it is used with the thought of the truth about God and the truth of which He is the author; it is used of the truth of the Christian Religion; and, finally, it is used of truth as a personal excellence, a mode of life in harmony with divine truth (5).

The question then arises, Which of these meanings is to be found here? Ἀλήθεια is used nine times in this Epistle. Three of these times (1:6,8; 2:4) it is set in very direct contrast to a policy of false pretensions. Twice (both in 2:21) it is in a discussion of truth as against the influence of the 'Antichrists', which seems to place ἀλήθεια as dealing with the truth as respects the Christian religion. Once (4:6) it is descriptive of the 'spirit of truth' as against the 'spirit of error', true and false teachers. The other use is of the Spirit, who is the witness 'because the Spirit is the truth'. The remaining two are in this immediate context (vv. 18,19). The use to which John puts this word in this Epistle suggests that it carries for him two ideas: that of a true, straightforward and sincere life, worthy of the beliefs held, and that which has to do with the beliefs themselves, a true

set of beliefs and ideas regarding God and religion. The one or the other may be prominent, but both are in view.

The other factor bearing on the meaning of ἀλήθεια here is the fact that ἐκ τῆς ἀληθείας is demonstrated to be descriptive of a life, by the fact that that life evidences a love at once practical and sincere. If being 'of the truth' is known by this sort of life, then ἀλήθεια must here suggest (a) in accordance with the meaning of the word, a right relation to the Christian teaching, and (b) emphatic in this context, a true and sincere life, shown in love in the measure of the love manifested by Christ.

### 3. The Use Made Here of πείθω.

The next problem is one on which much of the general interpretation of the thought here depends. It is the meaning of πείσομεν. Thayer gives as the only active meaning of this verb 'to persuade'. However, he lists under this meaning a usage from the classical as related to the accusative of a person, a meaning 'to make friends of one', or 'to win one's good will'. In this classification, he gives the meaning 'to tranquilize' giving this usage as an example (6). Preuschen-Bauer, however, list this second usage, along with the

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6. Thayer, Lexicon. p.497.

meanings 'to convince' 'to persuade', etc., and support it with references to Xen. Hell., Polycarp, and from Matthew 28:14 (7). Matt. 28:14 is:

And is this come to the governor's ears, we will persuade (göttlich zureden) him, and rid you of care.

The usual meaning of *πειθω* as 'persuade' here would necessitate that the substance of that of which the governor is to be persuaded be stated or evidently implied. Preuschen-Bauer, as well as Wescott and others, feel that the substance is not stated or implied in this case, and therefore, that the rendering should be 'tranquilize' or 'assure'.

The choice between these two meanings is determined by three considerations. In the first place, 'persuade' gives no adequate meaning to the verses. If this meaning is taken, it is necessary, as the outline from Wescott (pp.2,3) has shown, to find the substance or subject matter of that of which the heart is persuaded in that which follows or to supply the subject matter. The former would demand the rendering to suggest that the heart is persuaded that God is greater. This does not need proof, and does not follow from the

7. Preuschen-Bauer. "Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments". Part 8, p.1022. They give, "besänftigen, begütigen, beruhigen". From Xen. Hell. 1,7,7, *τοιαῦτα λέγοντες ἔπειθον τὸν δῆμον*. 'Saying such things I (they) calmed the people (assembly).



demonstration of love in deed and in truth, as a thing which is proved by it. The latter would demand some conclusion as to the state of the Christian's life or fellowship and would be difficult to supply from meanings not already in the context. The suggestions which have been made include: 'that we are right with God' (8); 'that we are of the truth' or 'that our prayers are heard' (9); and 'that it need not condemn us'(10). None of these seem necessary to the meaning, and such interpretation seems strained.

In the second place, the reading 'assure' does not require objective subject matter, and so the reading is not difficult here.

In the third place, the reading 'assure' is more in keeping with the context. The thing in which John is interested at this point is to show these Christians that they can be reassured in the face of the world (v.13) and of their own heart because they love the brethren. These three considerations all point to the reading 'assure' as the one best bringing out the intent of the passage.

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- 8. Gore, Charles, "The Epistles of St. John". p.153.
  - 9. Wescott. p.117. (Given as possibilities, not used).
  - 10. Plummer. p.135.
  - 11. Whitaker, G.H., "I John 3:16ff". "The Expository Times". V, xxv., No.4., Jan. 1914. p.180.

#### 4. The Rendering of καρδία (καταγινώσκω).

The term καρδία may be taken to refer to that seat of attitude toward life, such as is meant in our expressions 'brave heart', 'weak heart', 'heartening' or 'disheartening'. Or it may refer to the conscience. The decision depends on the Johannine use of the word and the interpretation put upon καταγινώσκω. The use of καρδία in the Gospel of John could scarcely be better summed up than by G.H. Whitaker (11), "καρδία occurs in the quotation from Isaiah 6 in John 12:39f.; in 13:2; and four times in the last discourses (14:1,27; 16:6,22). The failure of the chosen people is traced to a hardened and blinded heart; the act of the false disciples to a heart opened to Satan; and the 'leaders of the world's new birth' are taught their need of a heart quiet, brave, and glad." καρδία occurs in the Apocalypse three times. In each case the reference is to that inner faculty which determines policies and attitudes:

.. and all the churches shall know that I am he that searcheth the reins and hearts (2:23).

For God did put in their (the ten horns') hearts to do his (the beast's) mind, ... (17:17).

...: for she saith in her heart, I sit a queen, and am no widow... (18:7).

καταγινώσκω, on which the understanding of

11. See previous page.

καρδία depends somewhat here, is used only three times in the New Testament.

But when Cephas came to Antioch, I resisted him to the face, because he stood condemned (καταγινώσκ- μένος) (Gal. 2:11).

Besides this reference, it is used only in 1 John 2:20,21. This usage is hardly large enough that the general usage can be determined by it, especially when two of the three are the passages under consideration.

According to Liddell and Scott, Robinson and others, καταγινώσκω has both a general or primary sense, and a formal sense. The former is 'to form an unfavorable opinion against'. The latter is 'to condemn on judicial grounds', or 'to give sentence'. (12). Both of these uses are well supported on the grounds of extra-Biblical usage. The decision as to what use is present here, therefore, seems to be entirely on the basis of the tone and thought of the passage. The thought here is in line with the idea that these people were in need of assurance in the face of the fact that they were meeting the opposition of the world. It also is in line with the thought presented earlier, the whole development of the passage is in keeping with the satisfying of this need, and its atmosphere from first to last is assurance.

12. Liddell & Scott. p.752. Robinson p.381. Vincent, "Word Studies in the New Testament". V.2. p.353.

This suggests that the 'condemnation' was not that of a formal judgment of wrong-doing pronounced against the believer. It is rather the whole consideration of the difficulties of the Christian life, facing the temptation to sin, facing hardships of various sorts, and facing the opposition of the world. It is the heart being told, in the face of discouragement and the feeling of unworthiness, "This quest is not for thee!" Whitaker's statement may well be taken to summarize, "It has the sense of taking an unfavorable view of your own or another's fitness to face a situation; of being conscious of weakness, coldness, folly, or the like" (13).

These two factors, then, the Johannine usage and the connection here with *καταγινώσκω*, point to a common interpretation of the meaning of *καρδία*. The greater part of the usage in the gospel refers to the 'heart' as the inner nature in its response to the situation in which it is placed, as confident and trusting, or, on the other hand, discouraged and cowardly. The use of *καταγινώσκω* suggests that the condemnation is not a formal sentence of guilt, but rather a quailing in the face of difficulties and discouragement. There-

13. Whitaker. 'I John 3:16ff.' Exp. Times. p.180, note 6, Col. 2. V.xxv. No.4. Jan. 1914.

fore we conclude that the reading 'conscience' would fail as being too **formal** and not the meaning intended here. It is the heart, "regarded as the **seat** of feeling, impulse, affection, desire" (14).

##### 5. The Interpretation of *μείζων*.

There remains but one of these problems of interpretation of the meaning of words and phrases, before we take up the question of their grammatical relationships. This is the meaning of *μείζων* as applied to God in comparison to the heart of the Christian. Alexander says, "All interpretations appear to fall into two classes; as St. John is supposed to aim at (a) soothing conscience, or (b) awakening it" (15). This suggests that this question is considered by some to be the dividing point of interpretation here. However, the study which has been made thus far furnishes **certain** definite clues to the meaning of this word. Four factors determine *μείζων* here to refer to the comfort and assurance of the heart (not of the conscience, as has been shown) which is distressed and discouraged.

The first, rather a negative factor, is the fact that the reading 'persuade' fails for *πείσομεν*, which

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14. Wording from Bagster. "Analytical Lexicon", p.212, although he takes *καρδία* here as 'conscience.'
15. Alexander, William., "The Epistles of St. John". p.203.

would permit the thought of this being a thing one is persuaded of to the end that he may be awakened to avoid judgment.

The second is that the reading 'assure' is shown to be best in keeping with the thought and purpose of the writer at this point. This demands that the greatness of God be thought of as a matter of assurance. The idea that one could gain this sort of assurance from the thought of God as the Sovereign Judge, is impossible.

The third factor is that we have found that the condemnation in the light of which this greatness of God is considered, is the urging of unworthiness or disability rather than the condemnation of the conscience. This removes any reason which may have seemed to be present for feeling that John was thinking of God in terms of Judge.

The last factor, the one possibly of greatest importance, is that the thesis of this paragraph and the development of it which John makes, demands the idea of God to be presented here which will add to their assurance that they 'have passed out of death into life' and that they 'are of the truth'.

These four factors combine to demand the interpretation of the sovereignty of God which is thus

stated by Wescott, "The context requires that this sovereignty should be regarded under the aspect of love, as exercised for the calming of human doubts" (16).

### III. The Relations of Clauses. - The Uses of ὅτι.

#### A. The Possible Renderings.

We come, then, to the consideration of the grammatical relation of the clauses which determines the translation of ὅτι in its two occurrences in verse 20. With the interpretation of *περίσμεν* which we have accepted, the range of possibilities is limited and the problem simplified. The two ways of understanding these words has already been set forth in the introduction to this Chapter: that, with the reading 'assure', (1) the repetition of ὅτι may be resumptive, meaning 'because' in each case, and (2) in the first case may be the relative ὅτι, and in the second 'because', the reading being 'whereinsoever . . . . . because.. '.

#### B. The Causal ὅτι, Second in verse 20.

Since in both of these possibilities the second ὅτι is considered to be causal, it may be well to deal with it first. Is this reading justified? The conclusion of Chapter 1 (p. 25) on the distinction between causal and declarative ὅτι, was that the usage might be judged by the demands of the first clause for

explanation or content, or for reason, and by the substance of the last clause, whether it furnishes content or reason. Here, the whole ~~difficulty~~ difficulty which has led to the choice of the rendering 'assure' rather than 'persuade' is the fact that this relation of explanation or content is not present and is not demanded. The greatness of God is rather a reason for the assurance which is urged.

Dr. Findlay's defense of the A.V. reading ('<sup>became</sup>whereinsoever'), for the first  $\delta\tau\epsilon$ , and omitting the second) is chiefly on the basis that it makes too involved a sentence to subordinate the clauses of verse 20 to that of verse 19. He further defends the repetition of  $\delta\tau\epsilon$ , which must thus be considered redundant, on the basis that the word might be there as the result of mental perturbation on the part of the writer, "unintentionally repeated in the pause and reluctance with which the sentence is delivered." (p.300f). There is nothing, however, to lead to the belief that this actually happened. Wescott's remark seems quite in place, "And further it may be remarked that while the use of resumptive  $\delta\tau\epsilon$  is quite intelligible after the introduction of a considerable clause it is very unnatural after the insertion of a few words." (p.116.)

Plummer's two alternative readings, making the second  $\delta\tau\epsilon$  elliptical for (a) 'It is that' or



(b) 'It is clear that', are both based on the causal reading for the first  $\acute{\omicron}\tau\iota$ . The former he rightly rejects as without adequate meaning. The latter is in view of the belief that the passage means that God is greater than our heart as Judge. This, as we have shown, does not seem to be true of the context. It may also be said that John, had he chosen to give the sense 'It is clear that', had the expression  $\delta\eta\lambda\omicron\nu$   $\acute{\omicron}\tau\iota$  which he would undoubtedly have used, giving his precise meaning.

Both of these writers are fearful lest the passage should be used to give assurance to consciences which might better be learning the fear of God. If we take the meaning of 'heart' as set forth in Johanne usage (the inner man, the spirit, be it brave or hesitant, with which one meets the world) this problem ceases to exist. The promise of this verse is not the salving of conscience, but the enheartening of the individual for the conflicts of life.

### C. The Relative $\acute{\omicron}\tau\iota$ at the Beginning of Verse 20.

With regard to the  $\acute{\omicron}\tau\iota$  at the beginning of verse 20, certain very definite reasons lead to the conclusion that it should be written  $\acute{\omicron}\tau\iota$ , and that the rendering should be 'whereinsoever', as in the A.R.V. margin.

Two of these reasons are negative. In the

first place, the idea of redundancy here is not satisfactory. It is not likely that such a repetition should be made with so few words intervening. In the second place, the idea of a formal parallelism between  $\epsilon\acute{\alpha}\nu$   $\kappa\alpha\tau\alpha\gamma\iota\nu\acute{\omega}\sigma\kappa\eta$   $\acute{\alpha}\mu\omega\nu$   $\eta$   $\kappa\alpha\rho\delta\acute{\iota}\alpha$  and  $\epsilon\acute{\alpha}\nu$   $\eta$   $\kappa\alpha\rho\delta\acute{\iota}\alpha$   $\mu\grave{\eta}$   $\kappa\alpha\tau\alpha\gamma\iota\nu\acute{\omega}\sigma\kappa\eta$  of verse 21 is not necessary (17). There is no doubt that John is dealing with two contingencies, that of faint-heartedness and that of brave-heartedness. It does not follow that Johannine style calls for the exact paralleling of the words involved. On the other hand, the essential parallel of these clauses is not injured by the use of the relative.

Three of these reasons are positive. In the first place, this reading is textually possible. The reading  $\acute{\omicron},\tau\iota$  does not occur in the manuscripts; but, even though this is true, the fact that the diastole was often omitted in copying, places the internal evidence at a large advantage in determining such cases. The more difficult question here is the use of  $\epsilon\acute{\alpha}\nu$ , in place of  $\acute{\alpha}\nu$ , with the relative. There is no certain use of  $\acute{\omicron},\tau\iota$   $\epsilon\acute{\alpha}\nu$  in the New Testament. However, the use of  $\epsilon\acute{\alpha}\nu$  for  $\acute{\alpha}\nu$  is well supported in the Papyri by Moulton,

17. Alexander rejects the relative, saying, "But this is quite inadmissible, since nothing can be plainer than that  $\epsilon\acute{\alpha}\nu$   $\kappa\alpha\tau\alpha\gamma\iota\nu\acute{\omega}\sigma\kappa\eta$  (v. 20) and  $\epsilon\acute{\alpha}\nu$   $\mu\grave{\eta}$   $\kappa\alpha\tau\alpha\gamma\iota\nu\acute{\omega}\sigma\kappa\eta$  (v. 21) are both in protasi, and in strict correlation with each other".

who has used the work of Deissmann but has gone farther in this respect (18).

In the second place, the relative properly relates the verb 'assure' to its cause, the greatness of God. It thus defines the activity of God in assurance as relating to the specific need or needs of the heart. It would be comparatively useless to suggest that one be encouraged and assured by simply a general statement of the greatness of God. The use of the relative here shows the writer to be definite in his thinking, since he shows the application of the sovereignty of God to those things 'whereinsoever the heart condemns'.

In the third place, this gives to the whole sentence, verses 19 and 20, a consistent and natural reading:

"In this we shall know that we are of the truth, and we shall assure our heart before Him, whereinsoever our heart may condemn us; because God is greater than our heart and knows all things."

### C. Summary.

In summarizing the development of this Chapter,

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18. Moulton, J.H., "A Grammar of New Testament Greek". V.1. Prolegomena. Edinburgh 1908. pp. 42,43. "A very instructive phenomena is the curious substitution of ἐάν for ἄν after ὅς, ὅπου, etc., which WH have faithfully reproduced in numberless places from the manuscripts".

the following conclusions appear to have been reached:

1. The purpose of these two verses is to add to the assurance of St. John's readers.
2. The sovereignty of God is found to be the reason for this assurance, because this sovereignty is exercised in love, to the aid of the believer.
3. The application of this greatness of God is made specific with regard to those things in which the believer needs assurance, by the use of the relative. Whereinsoever the heart condemns, God comforts and encourages.

CHAPTER IV.

SUMMARY AND CONCLUSIONS.

The success of this study has been dependent upon setting forth the New Testament usage of ὅτι and ὅτι, the interpretation of a passage, I John 3:19,20, in the terms of its context, and in the light of these two approaches to examine the grammatical relations of the clauses in these verses. The purpose of such a study is to elucidate the intended meaning of the verses.

In the first of these studies, ὅτι was presented as a declarative and causal conjunction, distinguished by the context in which it occurs. ὅτι is also used as a recitative formula and in other special functions which do not enter the special study of this passage. ὅτι was presented as a relative, neuter of ὅστις, and to be distinguished from ὅτι either by the diastole (ὅτι) or space (ὅτι) or by the need of the clauses for a relative conjunction.

With regard to the passage studied, we have found:

1. That the aim of the whole passage is to give assurance, and that the entire interpretation must be in the light of that fact.
2. That ἐν τούτῳ refers to the preceding sentence, and therefore that it is our love of the brethren, 'in deed and in truth', which teaches us that we are of the truth.

3. That to be 'of the truth' means to adhere to Christian truth, but primarily to live a true and sincere life, with the love of 'That One' as a standard.
4. The verb *πείσομεν* is in keeping with the rest of the passage in suggesting assurance.
5. The thought of the condemnation of the heart is the urging inability and weakness in the light of opposition and difficulty.
6. The greatness of God is the answer to this condemnation, and brings assurance in the light of the believer's love of the brethren.

With regard to the grammatical relationships involved, it was found that the conjunctions of verse 20 are the relative *ὅτι* and causal *ὅτι*, respectively.

This gives us one of the finest sentences of assurance which the Bible contains. How often it is that we suddenly realize that again we have fallen into one of those snares which life constantly presents, and we feel that there is no use trying to succeed in this Christian life. Often, in the face of tasks which seem inconceivably great, we feel that we are worse than impotent. The world presses in upon us and it seems that to give in to its demands is disloyalty to our Christ, but to hold aloof seems the rejection of all we hold dear in this life, and even seems to lose for us the influence with which we might be of help to them. John would ask, in full recognition of all these and many more serious pro-

blems, "Have you learned the love which Christ demonstrated? Do you practise this love toward your fellows?" If we are prepared to reply in the affirmative, then he assures us, "In that case, you need not fear. Your love tells you that you are in the true way of life, that you have passed from death into life. The rest you may leave to God, who is greater than your heart, and who knows all -- all your needs, all your fears, all your failures, all your exercise of love, and all your possibilities".

"Little children, let us not love in word neither with the tongue, but in deed and in truth. In this shall we know that we are of the truth, and we shall assure our heart before Him whereinsoever our heart may condemn us, because God is greater than our heart and knows all things. Beloved, if our heart is not condemning us, we have boldness before God, and whatsoever we ask we receive from Him, because we are keeping His commandments and doing the things which are pleasing before Him".



CHAPTER V

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