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By Marvin R. Vincent, D.D.

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WORD STUDIES
IN THE
NEW TESTAMENT

by

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Volume 2

The writings of John

THE GOSPELS

THE EPISTLES

REVELATION

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IN ADDITION TO THOSE CITED IN VOLUME 1:

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ABBREVIATIONS

A.V. Authorized Version.

Cit. Cited.

= Equivalent to.

Expn. Explanation.

Lit. Literally.

Rev. Revised Version of the New Testament.

Rev. O T. Revised Version of the Old Testament.

Sept. Septuagint Version of the Old Testament.

Sqq. Following.

Synop. Synoptists.

Tex. Rec. Received Text.

Tynd. Tyndale's Version of the New Testament.

Vulg. Vulgate or Latin Translation of the New Testament.

Wyc. Wycliffe's Version of the New Testament.

The phrase "only here in New Testament" refers to Greek words only.

WRITINGS OF JOHN

INTRODUCTION

THE life of John covers a period from near the beginning of the first century to the beginning of the second. He was a native of Galilee, and, according to tradition, of the town of Bethsaida, which was on the western shore of the Lake, not far from Capernaum and Chorazin. His father was Zebedee. His mother, Salome (^{<4160>}Mark 16:1; ^{<4161>}Matthew 20:20), was among the women who supported the Lord with their substance (^{<4162>}Luke 8:3), and attended Him to His crucifixion (^{<4150>}Mark 15:40). The family was not without worldly means. Zebedee was a fisherman, and had hired servants in his employ (^{<4160>}Mark 1:20). Salome ministered to Jesus, and John seems to have had his own house (^{<4167>}John 19:27). He was, apparently, one of the disciples of John the Baptist; and while engaged in his father's craft, was found and called by Jesus (^{<4160>}Matthew 4:21; ^{<4161>}Mark 1:19). Of the two mentioned in ^{<4165>}John 1:35, only one, Andrew, is named (^{<4160>}John 1:40); the other is commonly supposed to have been John, who suppresses his own name, as in other instances where he refers to himself (^{<4162>}John 14:23; 18:15; 19:26; 20:2, 4, 8; 21:20). ^{fb1}

As soon as Jesus was made known to him, he became His enthusiastic disciple. His peculiar intimacy with our Lord is marked by the phrase "the disciple whom Jesus loved," and also by the fact that he was one of the three chosen to be with Him at certain special and momentous crises. He was admitted to the death-chamber of the ruler's daughter (^{<4155>}Mark 5:37) and witnessed her restoration to life; he was present at the Transfiguration (^{<4163>}Luke 9:28), and with Peter and James was chosen by the Master to bear Him company during His agony in Gethsemane (^{<4163>}Mark 14:33). He accompanied Jesus, after His arrest, into the palace of the High Priest, and secured entrance for Peter (^{<4165>}John 18:15, 16). He stood by the cross with the mother of Jesus, and to his care Jesus committed her (^{<4165>}John 19:25-27). With Peter he ran to the sepulchre on the morning of the Resurrection at the summons of Mary Magdalene, entered the empty tomb, and saw and believed (^{<4160>}John 20:2-8). After the Resurrection he appears engaged in his former employment on the Lake of Galilee. He is the first to

recognize the risen Lord standing upon the shore (^{<BIB>}John 21:7), and is the subject of Peter's inquiry, "Lord, what shall this man do?" when he is seen by Peter to be following Jesus (^{<BIB>}John 21:20).

His apostolic activity was in the first thirty years after the Ascension. In Jerusalem his position among the apostles was not exceptionally prominent. At the time of the Stephanic persecution he remained with the other apostles at Jerusalem (^{<BIB>}Acts 8:1); but when Paul, three years after his conversion, came to that city (^{<BIB>}Galatians 1:18), he met there only Peter, and James the Lord's brother. From this, however, it does not follow that the remaining apostles had permanently departed from Jerusalem and settled elsewhere. In ^{<BIB>}Galatians 2:9, Paul alludes to John as having been present in Jerusalem at the time of the council (Acts 15.). The narrative in Acts does not mention him in connection with the council, but Paul, in the Galatian letter, refers to him as one of the pillars of the church with James and Cephas.

The commonly received tradition represents him as closing his apostolic career in Asia and at Ephesus. An old tradition affirms that he left Jerusalem twelve years after the death of Christ. In no case, therefore, did he go immediately to Ephesus. Definite notices as to his abode in the interval are wholly wanting. It is a noteworthy fact that the lives of so many of the world's leaders include spaces which remain a blank to the most careful biographer, and into which the world's curiosity can never penetrate. Such is the period of Paul's retirement in Arabia, of Dante's exile, and, to some extent, of Jesus' temptation in the wilderness. Some later traditions assert that he visited Parthia, and Jerome groundlessly conjectures that he had preached in Judaea. There is some plausibility in the supposition that he may have betaken himself to Antioch at the time of Paul's first missionary journey. It is certain that, much later, John was a successor of Paul at Ephesus. Neither at the departure of Paul to Miletus (Acts 20.) nor during the composition of the Ephesian letter is there a trace of John's presence at Ephesus.

Tradition is also agreed that John was banished to the isle of Patmos by the Roman authority. Irenaeus says that he was banished in the reign of Domitian: another tradition assigns the exile to the reign of Nero. From this exile he was permitted to return, it is said, under Nerva (A.D. 96-98).

The date of his death is unknown. Jerome places it sixty-eight years after the death of Christ.

The dominant characteristic of John's nature is contemplative receptivity. Every word of his Lord is taken into his deepest heart, held fast and pondered. "He does not ask, 'What shall I do?' but 'What does he do?'" Hence it is clear why the finest and subtlest flavor of Jesus' personality has been caught by him. With this receptiveness goes a power of impartation. "Every man," says Ebrard, "can see the sunset-glow on an Alp, but not everyone can paint it." John, like a mirror, not only received but reflected. While the other Evangelists perceived that element of Jesus' teaching and work which produced the most immediate and striking outward results, as the Sermon on the Mount, for instance, John discerned the meaning and the bearing of less prominent incidents, such as the conversation at Jacob's well. Paul, like John, has the quality of inwardness, but Paul reasons where John contemplates. John is tenacious and intense; Paul equally so, but more deft than John. John broods over his thought; Paul thrusts and parries with it.

Yet John is no sentimentalist. He is not the lovely, effeminate youth of picture. His mental and moral fiber is strong. He received the title "Son of Thunder" from One who never misread character. Not irascible, as some have too hastily inferred from ^{<GRS>}Luke 9:54, he illustrates the peculiarity of many affectionate and contemplative natures, which flash into a startling impetuosity on occasions which appeal to their more radical view of truth and to their longer range of vision. John was incapable of half-enthusiasms and of suspended faith. To whatever he addressed himself, he was *totus in illis*. In his own way, he is no less plain-spoken and severe than Paul. He is direct where Paul is sometimes ironical. He is neither gentle nor vague in his language concerning those who deny that Jesus is the Christ (^{<GR2>}1 John 2:22), nor concerning the lineage of him that committeth sin (^{<GRS>}1 John 3:8) and the moral quality of him that hateth his brother (^{<GRS>}1 John 3:15; 4:20). In the Apocalypse he enters with profoundest sympathy into the divine indignation against evil, and contemplates with unfeigned joy its wholesale and crushing defeat and punishment. He seems to cheer the progress of the Conqueror upon the white horse. The issues between truth and falsehood, life and death, light and darkness, love and hatred are stated by him with a stern and decisive sharpness, and as absolute finalities. The quality of sin

is conceived according to the scale of his adoring love for Christ. He deals with it as wickedness rather than as weakness, though not overlooking the latter. For him the victory of the Gospel is not a prophecy, but an accomplished fact. Faith *overcometh* the world. The overcoming Christ is already present in every believer.

Such a character would not have been adapted to Paul's work. It was not sufficiently versatile and many-sided. John had not Paul's pioneer instinct, his pushing activity, and his executive power. He was fitted to raise the superstructure rather than to lay foundations; to be a teacher rather than an evangelist. It was his to complete the teaching of the other apostles by unfolding the speculative mystery of the incarnation and the secret of the inward union of the believer with Christ; to purge the Church from speculative error, and to hold up, over against the Gnostic caricature, the true image of the Son of Man.

The writings ascribed to John are the Gospel, three Epistles, and the Apocalypse or Revelation.

THE GOSPEL

The nearly unanimous tradition of the Church assigns the fourth Gospel to John. It is unquestionably the work of a Jew, an eyewitness, and a disciple of Jesus. It was probably written toward the close of the first century, and therefore later than the other three Gospels. According to the earliest evidence, it was composed at Ephesus, at the request of John's intimate friends, who desired to have his oral teaching recorded for the permanent use of the Church.

There are three theories as to the motive of its composition. According to the first, known as the "supplementary" theory, John wrote the fourth Gospel as a supplement to its predecessors, in order to supply what was wanting in the synoptic narrative. This Gospel is indeed supplementary in fact, but not in motive. It is supplementary in that the writer constantly assumes that certain facts are already known to his readers, and adds other facts from his own special information. But the Gospel itself expressly disclaims all intention to be complete (21:25), and is an original conception, both in form and substance, having a distinct plan of its own, and presenting a fresh aspect of the person and teaching of our Lord." It is

the picture of one who paints, not because others have failed to catch the ideal he would represent, but because his heart is full and he must speak.”

The second theory is that the Gospel is “polemical” or controversial, designed to oppose the errors of the Nicolaitanes and of Cerinthus. But the Gospel is polemical only incidentally, as the presentation of the positive truth suggests particular points of error. The point of view is not controversial. The writer is moved by the pressure of his great theme to set it forth in its positive aspects, and not with special reference to the errors of his time.

The third theory, known as the “irenic” or conciliatory, maintains that the Gospel was intended to reconcile divergent religious views, and to bring into their right relation truths which heresy perverted. The Gospel is conciliatory in fact, not from definite intent, but from the very nature of the subject — the Word made flesh, in which all religious controversies are reconciled. “Just as it rises above controversy while it condemns error, it preserves the characteristic truths which heresy isolated and misused. The fourth Gospel is the most complete answer to the manifold forms of Gnosticism, yet it was the writing most used by the Gnostics. It contains no formal narrative of the institution of sacraments, and yet it presents most fully the idea of sacraments. It sets forth with the strongest emphasis the failure of the ancient people, and yet it points out most clearly the significance of the dispensation which was committed to them. It brings the many oppositions — antitheses — of life and thought, and leaves them in the light of the one supreme fact which reconciles all, *the Word became flesh*; and we feel from first to last that this light is shining over the record of sorrow and triumph, of defeat and hope” (Westcott).

The object is distinctly stated in the Gospel itself. “These are written that ye may believe that Jesus is the Christ, the Son of God, and that, believing, ye may have life in His name” (21:30, 31). The last of these three — life in Christ through faith — is the key to the two others. The readers were already disciples; and in vindicating the two propositions that Jesus is the Christ and that Jesus is the Son of God, the object was not to lead to the acknowledgment of His divine mission, but to exhibit these as the ground of a living communion of believers with God, and of a richer spiritual life. The character of the Gospel is predominantly historic.

Even the doctrinal portions have a historic background and a historic embodiment. The doctrine, for instance, of the essential antagonism between light and darkness, it set forth in the narrative of the hostile attitude of the Jews toward Christ; and the discussions with them have their root and material in this same antagonism. The historical material is carefully selected with a view to its bearing on the particular conception of Christ's person and work which is announced in the Prologue. The history is the practical exhibition of the Logos-doctrine in the person and earthly life of the Man Jesus. The miracles are invariably termed *signs*, and are regarded as expressions and evidences of the divine personality of the worker.

The Gospel is characterized by the profuse employment of symbolism. This accords with its Hebrew fiber, and also, largely, with the nature of its subject. For not only was John a Jew, familiar with the symbolic economy and prophecy of the Old Testament, but Jesus, the central figure of his Gospel was, pre-eminently the fulfiller of the Law and of the Prophecies. Christ's own teaching, too, was largely symbolic; and John's peculiar, profound spiritual insight detected in His ordinary acts that larger meaning which belonged to them in virtue of Jesus' position as the representative of humanity; and that unity of the natural and spiritual worlds which was assumed in the utterances of our Lord in which the visible was used as the type of the invisible. "John," says Lange, "gives us not only a symbolism of the Old Testament word, of Old Testament institutions, histories, and persons; he gives also the symbolism of nature, of antiquity, of history and of personal life; hence the absolute symbolism, or the ideal import of all real existence, in significant outlines."

The relation of the Gospel to the Old Testament is pronounced. The center of the Old Testament system is the manifestation of the glory of God — the Shekinah. John declares that this glory appears essentially in Christ. He recognizes the divine preparation among the nations for Christ's coming, and the special discipline of Israel with a view to the advent of the Messiah. In the Jews he discerns the special subjects of the Messianic economy. Nathanael is an Israelite indeed: the temple is the Father's house: salvation is from the Jews: the Jewish Scriptures testify of Christ: the testimonies to Christ are drawn from the three successive periods of the people's training — the patriarchal, the theocratic, and the

monarchical: the Serpent in the wilderness prefigures Christ's "lifting up," and the Passover His own sacrifice as the Lamb of God.

The fourth Gospel is the only one of the four which is developed according to a prearranged and systematic plan. This plan may be generally described as the exhibition of "the parallel development of faith and unbelief through the historical presence of Christ."^{fb2} The Gospel accordingly falls into two general divisions: the Prologue (1:1-18); the Narrative (1:19-21:23). The narrative consists of two parts: the self-revelation of Christ to the world (1:19-12:50); the self-revelation of Christ to the disciples (13, 21.). In the development of this plan the author dwells upon three pairs of ideas: witness and truth; glory and light; judgment and life. "There is the manifold attestation of the divine mission; there is the progressive manifestation of the inherent majesty of the Son; there is the continuous and necessary effect which this manifestation produces on those to whom it is made; and the narrative may be fairly described as the simultaneous unfolding of these three themes, into which the great theme of faith and unbelief is divided" (Westcott). The plan is foreshadowed in the Prologue. He who was the Word, in the beginning with God, by whom all things came into being, was life and light — the light of men. To Him witness was born by John, who was sent to testify of Him that all men might believe on Him. But though He was made flesh and dwelt among men, though He came unto His own home, though He was full of grace and truth, the world knew Him not, and His own people refused to receive him. There were, however, those who did receive Him; and to such He gave power to become sons of God through faith in His name. They became such, not in a physical sense, not of blood, nor of the will of man, but of God. They received of his fullness.

Accordingly the Gospel treats of the nature of Christ, and of the witness born to Christ by John, by the disciples, and by miracles. It goes on to describe the conflict between the eternal Light and the darkness as embodied historically in the persistent opposition of the Jews to Jesus. He came to them and they received Him not. Then the other aspect is presented — the blessing of those who did receive Him, the impartation of sonship and the consequent privilege of communion with the divine nature. From the thirteenth to the end of the seventeenth chapter is described Christ's revelation of Himself to His disciples in ministries of

love and in confidential discourse. The darkness did not overcome the light. The apparent defeat through death was converted into victory through resurrection. This victory of the light is unfolded from the eighteenth to the end of the twentieth chapter, in the story of the betrayal, the passion, and the resurrection. The twenty-first chapter forms an Epilogue in which the divine light again shines forth in miracle, ministry, and counsel, before the final departure to the Father.

RELATION TO THE SYNOPTIC GOSPELS

The fourth Gospel exhibits marked differences from the others both in chronological arrangement and in the selection of material. As regards the latter, it contains much that is peculiar to itself, and falls in with the Synoptists only in a few sections.

But, while independent, it is not contradictory of the Synoptic Gospels. All the four Gospels are consciously based upon the same great facts; and the author of the fourth owns and confirms the first three. The incidents common to the fourth Gospel and all the Synoptists are, the baptism of John; the feeding of the five thousand; the triumphal entry into Jerusalem; the last supper and the passion and resurrection. John, with Matthew and Mark, relates the walking on the sea and the anointing at Bethany.

John's Gospel also implies acquaintance with incidents which he does not relate. Such are the circumstances of Christ's baptism; the position and character of Simon Peter; Christ's early home at Nazareth and later residence at Capernaum; the number of the disciples; the date of the Baptist's imprisonment; the Ascension, etc. The same imagery appears, in the figures of the bride and the bridegroom, the harvest, the servant, the vine. The same sayings occur, and verbal and other coincidences are frequent. ^{fb3}

The inner coincidences are still more striking. John's portrait of Jesus, for instance, is, in many particulars, unique. It is fuller, more subtle, and indicates a closer intimacy. John deals with His person, where Matthew and Luke deal with His offices. In Matthew He is the fulfiller of the law; in John He foreshadows the grander and richer economy of the Spirit. Nevertheless, John's Christ is the same figure which appears in the lines of the Synoptists. In both He is the teacher, the meek and lowly one, the

worker of miracles of power and mercy. In both He is plain of speech toward those who would become his disciples, the hater of hypocrisy, the reader of men's hearts.

Similar coincidences appear in the portraits of prominent disciples, notably of Peter. Though appearing in some scenes not noted by the Synoptists, the Peter of their Gospels is easily recognized in the portrait by his fellow disciple. He is the same combination of impulsive boldness and cowardice; of affectionateness and brusqueness; as quickly responsive to love as to anger; as prompt to leap into the lake at the sight of his Lord, as to smite Malchus.

The inner coincidences are also to be discerned in John's assumption of facts recorded by the other evangelists, so that the coincidence sometimes appears in what he does not record. Giving no details of the birth of Christ, like Matthew and Luke, he tells us that the Word became flesh. The childhood, with its subjection to parental authority appears in the story of the wedding at Cana. While the Synoptists dwell upon the event of the incarnation, he dwells upon the doctrine. The sacraments of Baptism and of the Eucharist, the institution of which he does not relate, are assumed as familiar in the conversation with Nicodemus and in the discourse at Capernaum. The ascension is not described, but is predicted in Christ's words to Mary. Similarly, the work of Jesus in Galilee, which John does not narrate, is presupposed in the sixth and seventh chapters. The anointing at Bethany is assumed to be known, as is the hearing of Jesus before Caiaphas.

With these coincidences marked differences appear. Setting aside the omission by Mark of the Gospel of the infancy, the Synoptic narrative falls into three parts:

1. The ministry of the Baptist, the baptism and temptation of Jesus.
2. The return of Jesus to Galilee, followed by a series of connected narratives concerning His teaching and miracles in this and surrounding districts, without any intimation that, during this time, He also visited Judaea and Jerusalem.
3. Hereupon all the three pass at once from the last journey of Jesus to Jerusalem to the Passover, at which He was crucified.

Hence, as Dean Alford remarks, “had we only their accounts, we could never, with any certainty, have asserted that He went to Jerusalem during His public life, until His time was come to be delivered up. They do not, it is true, exclude such a supposition, but rather, perhaps, imply it. It would not, however, have been gathered from their narrative with any historical precision.”

Turning now to John’s Gospel, we find Christ’s ministry in Galilee between the Baptism and the Passion interrupted by journeys to Jerusalem. He goes up to the Passover, on which occasion occur the cleansing of the temple and the visit of Nicodemus (2:13; 3:1-21). A second visit is made to an unnamed feast of the Jews (5:1), during which He heals the impotent man at Bethesda, excites thereby the hostility of the Jews, and delivers the discourse in 5:17-47. He goes up again at the Feast of Tabernacles (7:10), and, ten months later, appears at the Feast of Dedication (10:22). An interval is spent on the other side of the Jordan (10:40), at Ephraim in the wilderness of Judaea (11:53-4), and at Bethany (11, 12:1), after which He makes His triumphal entry into Jerusalem (12:12 sqq.). According to John, therefore, between Christ’s last journey from Galilee to Jerusalem and His triumphal entry, there is an interval of several months, spent partly in Jerusalem and partly in the neighboring districts; while according to the Synoptists it seems that He went from Galilee to Jerusalem to the last Passover only a short time before it began; and that He had previously remained continuously in Galilee or in the neighborhood, having taken up His abode there at the beginning of His public ministry.

In the Synoptists the scene of Christ’s work is almost exclusively Galilee, while John mentions only five events connected with the Galilaean ministry. On the other hand, the fourth Gospel assumes a knowledge of Jesus’ activity in Galilee and Peraea (6:1; 7:1; 5:11, 52; 10:40).

The difference between John and the Synoptists also appears in the form of the narrative. The latter represent Jesus’ teaching as dealing mainly with the humble peasantry. It is proverbial, popular, abounding in parable, and the discourses are brief. John represents Christ as speaking in long and profoundly thoughtful discourses. While John has nothing answering to the Sermon on the Mount and the groups of parables, the other evangelists

have nothing answering to the interviews with Nicodemus, the Samaritan woman, and the disciples before the Passover. In John the discourses are more dramatic and dialectic; in the Synoptists, proverbial, parabolic, and prophetic. Yet John's account of Jesus' teaching is not wanting in short paradoxical sayings, such as abound in the Synoptists (see 2:19; 4:32, 34, 35; 7:33; 5:17; 6:27, 33, 62); nor, though no parable is worked out by John, are parabolic sayings wanting, such as the Good Shepherd, the Vine, the Living Water, and the Bread of Heaven.

In another and deeper aspect his Gospel stands related to the others as *completing*. He alone has seized and preserved certain sides of the life and teaching of the Lord, such as His utterances as to His eternal relation to the Father and His eternal unity with Him (3:13 sqq.; 5:17 sqq.; 6:33, 51; 7:16, 28 sqq.; 8:58, and elsewhere). It is to John, in short, that we owe the view of the speculative side of Christ's work; while as regards the relation of believers to their Lord, John gives us those deep and comforting words concerning the mystical unity and community of life between Himself and His disciples, into which they will enter through the Holy Spirit.

Yet these deeper and more mystical views were not altogether the outcome of John's characteristic personality. They were also toned and shaped by the peculiar conditions of the Church and of the religious thought of his time. The conflict of Christianity was no longer with Judaistic error; no longer between the Gospel and the Law; between circumcision and uncircumcision; but with an essentially heathen Gnosticism which appealed to the Church with the claim of a profound insight into Christianity, and sought to wrest the Gospel to its own service. It has already been remarked that the aim of the fourth Gospel was not distinctively polemic. John was impelled to write by the pressure upon his own soul of the truth "God manifest in the flesh," rather than by the aggressions of heresy; but none the less the utterances of a Cerinthus^{fb4} lent sharpness to the lines of the Apostle's portrait of the Son of Man, and no more impressive answer to such teaching could have been given than John furnished in the words of the Lord himself concerning His own pre-existence and eternal Godhead, and in His testimony that the Father has created all things through the Word. (See 1:3, 14, 33, 34, 49; 3:13, 14; 5:23, 26; 6:51, 62; 8:58; 13:23 sqq.; 17:1, 2, 16, 19; 18:6, 11, 37.)

THE EPISTLES

It is generally conceded that the first Epistle was written at Ephesus. In the Latin Church the opinion prevailed that it was primarily addressed to the Parthians; but ecclesiastical tradition knows of no mission of John to the Parthians, St. Thomas being supposed to have carried the Gospel to them.

Its exact destination, however, is of little consequence.; “Its coloring is moral rather than local.” It is a unique picture of a Christian society, the only medium of the Spirit’s work among men. There is no trace of persecution: “the world was perilous by its seductions rather than by its hostility;” the dangers were within rather than without.

These facts give character to the Epistle in two ways: First, the missionary work of the Church falls into the background in the Apostle’s thought. The world is overcome by faith as represented in the Church, and the Gospel is proclaimed by the very existence of the Church, and effectively proclaimed in proportion to the Church’s purity and fidelity. Secondly, attention is concentrated upon the central idea of the message itself rather than upon the relation of the message to other systems. The great question is the person and work of the Lord.

The peculiar form of error combated in the Epistle is Docetic and Cerinthian. ^{fb5} In this teaching sin and atonement have no place. Christ came into the world, not to redeem it by the remission of sins, but to illuminate a few choice intellects with philosophy: Jesus is not God manifest in the flesh: Jesus and the Christ are distinct: Jesus’ humanity was not real, but a phantasm. Against these views John asserts that no spirit is of God who denies that Jesus Christ is come in the flesh (1 John 4:2, 3): that he that denieth that Jesus is the Christ is a liar, and that the denial of the Son involves the rejection of the Father (2:22, 23): that he who denies that he is sinful deceives himself, and impugns the veracity of God (1:8, 10). The Word of life which he proclaims was the real human manifestation of God, the human Christ whom he and his fellow-disciples had seen and heard and touched (1:1, 2). Jesus is the propitiation for sin (2:2). The world is not overcome by knowledge, but by faith that Jesus is the Son of God (5:4, 5).

The principal evidence for John's authorship of the Epistle is internal, drawn from its resemblance to the Gospel in vocabulary, style, thought, and scope. There is the same repetition of fundamental words and phrases, such as *truth, love, light, born of God, abiding in God*. There is the same simplicity of construction; the same rarity of particles; the employment of the simple connective (**καὶ**, *and*) instead of a particle of logical sequence (3:3, 16); the succession of sentences and clauses without particles (2:22-24; 4:4-6; 7-10; 11-13; 2:5, 6, 9, 10), and the bringing of sentences into parallelism by the repetition of clauses (1:6, 8, 10; 5:18, 20). Verbal coincidences abound. Such words as **κόσμος** (world), **φῶς** (light), **σκοτία** (darkness), **φανεροῦν** (to manifest), **ζωὴ αἰώνιος** (eternal life), **ὁ ἀληθινὸς Θεός** (the real God), **ὁ μονογενὴς υἱός** (the only-begotten Son), etc., are common to both. Coincidences of expression are also numerous. Compare, for example,

1 John 1:2, 3.	Gospel 3:11.
4.	<B624>16:24.
<B111>2:11.	<B125>12:35.
14.	<B158>5:38.
17.	<B185>8:35.
<B135>3:5.	46.
8.	44.
13.	<B1518>15:18.
14.	<B1524>5:24.
16.	<B1015>10:15.
<B1016>4:6.	<B1847>8:47.
<B134>5:4.	<B1623>16:23.

The Epistle presupposes the Gospel. The differences are such as would naturally appear between a historian and a teacher interpreting the history. This may be seen by a comparison of the Prologue of the Gospel with the Epistle. The Prologue and the Epistle stand in the same relation to the discourses, as appears from a comparison of the thoughts on life, light, and truth in the Prologue with passages in the discourses. Thus compare, on Life, Gospel 5:26; 11:25; 14:6; Prologue 1:4; Epistle 1:1; 5:20. On Light,

Gospel 8:12; 12:46; Prologue 1:4, 7, 9; Epistle 1:6, 7; 2:8. On Truth, Gospel 8:32; 14:6; Prologue 1:9, 14, 17; Epistle 1:6, 8, 10; 2:4, 8, 21, 27; 3:19; 4:1, 6; 5:20.

The theme of the Gospel is, *Jesus is the Christ in process of manifesting His glory*. In the Epistle the manifestation of the glory is assumed as the basis of the exhortation to believers to manifest it in their life. The doctrine of propitiation, which is unfolded to Nicodemus, is applied in ^{GRK}1 John 3:1. The promise of the Paraclete in the Gospel is assumed in the Epistle as fulfilled (2:20). The Epistle deals with the fruits of that love which is commanded in the Gospel. (Compare (Gospel 13:34; 15:12, and Epistle 3:11; 4:7, 11; 3:14; 4:12, 20, 21.) In the Gospel the divine glory is prominent; in the Epistle, Christ's humanity. The doctrine of propitiation and cleansing is more fully treated in the Epistle (2:2; 3:16; 4:10; 1:7,9).

The epistolary character does not appear in the form. It is without address or subscription, and bears no direct trace of its author or of its destination. But it is instinct with personal feeling (1:4; 2:12), personal experience (1:1), and appreciation of the circumstances of the persons addressed (2:12, 22, 27; 3:2, 13; 4:1, 4; 5:18).

The Second and Third Epistles contain no direct indication of the time or the place at which they were written. They were probably composed at Ephesus. That the two are the work of the same author is apparent from their agreement in style and spirit. As related to the First Epistle, the resemblance between the second and first in language and thought is closer than between the first and third.

REVELATION

This document has given rise to voluminous controversy as to its author, its origin, its purpose, and its interpretation. It has been held to be a forgery in the name of John; to have been composed by another writer in the apostle's name, not in order to deceive, but in order to record an oral revelation of John; or to have been the work of another John. Some who deny that John wrote the Gospel, have attributed Revelation to him, and the authenticity of the latter is maintained by some prominent rationalistic critics.

The Apostle John was banished to the Island of Patmos, probably by the Emperor Domitian, A.D. 95 or 96, and the book, composed either during his exile, or, as is more likely, after his return to Ephesus, contains the revelation given him there in a series of visions. It is directly addressed to the Seven Churches of Proconsular Asia; the number seven being representative, and not including all the Asiatic Churches. Its design was to encourage the Church during that trying period, predicted by Jesus himself, between the close of direct revelation and the second coming of the Lord. This encouragement centers in the return of Jesus to give His people eternal life and to trample down His foes. As related to the progress of doctrine in the New Testament, it represents the final consummation in the redeemed Church, the heavenly Jerusalem, which is foreshadowed in the rise and growth of the Apostolic Church.

The style is figurative and symbolical. It deals with principles rather than with particular events. To the neglect of this characteristic, and the corresponding attempt to link the symbols and prophecies with specific historical incidents or personages, are due most of the extravagances of interpretation. No satisfactory argument against its authenticity can be drawn from its contents as related to the other writings of John. It proclaims the same eternal truths which are asserted and vindicated in the Gospel and in the Epistles — the sovereignty of God, the conflict of sin with righteousness, the temporary triumph of evil, and the final, decisive victory of holiness. As in the other writings, Christ is the central figure, the conqueror of sin and death, the crowning joy of the redeemed, and the object of their adoration. It emphasizes the divine hatred of sin and the certainty of the divine judgment of the wicked and of the future bliss of believers in Jesus. The main idea of the Gospel and of Revelation is the same — that of a decisive conflict between the powers of good and evil.

The symbolism of Revelation is Jewish, and not Greek or Roman. It is pervaded with the style and imagery of the Old Testament, and is molded by its historical and prophetic books. "The book," says Professor Milligan, "is absolutely steeped in the memories, the incidents, the thoughts, and the language of the Church's past. To such an extent is this the case that it may be doubted whether it contains a single figure not drawn from the Old Testament, or a single complete sentence not more or less built up of materials brought from the same source.... It is a perfect

mosaic of passages from the Old Testament, at one time quoted verbally, at another referred to by distinct allusion; now taken from one scene in Jewish history, and now again from two or three together.” Thus the heresy of the Nicolaitanes is the heresy of Balaam (2:14): the evil in the Church of Thyatira is personified in Jezebel (2:20): the angelic captain in the war against the dragon is the Michael of Daniel (7:7): Jerusalem, Mount Zion, Babylon, the Euphrates, Sodom, and Egypt are symbols of the holy bliss of the saints, of the transgressors against God, and of the judgment of the wicked (21:2; 14:1; 16:19; 9:14; 11:8). The battle of Har-Magedon carries us back to the great slaughters in the plain of Megiddo (¹⁰⁷⁹Judges 5:19; ¹⁰⁸⁰Psalms 83:9; ¹⁰⁷⁹2 Kings 23:29). The promises to the churches are given under the figure of the tree of life, the hidden manna, the white stone, the iron scepter, the pillar in the temple of God (2:7, 17, 27, 28; 3:5, 12, 20). Heaven is described under the image of the tabernacle in the wilderness (11:1, 19; 6:9; 8:3; 4:6). The plagues of chapter 8 are the plagues of Egypt: the crossing of the Red Sea and the destruction of Korah are blended in the representation of the deliverance of God’s people (12:15, 16). Of the Prophets, Haggai contributes the earthquake of chapter 6, and Joel the sun changed into the blackness of sackcloth and the moon into blood: Isaiah the falling stars, the fig tree casting her untimely fruit, and the heavens departing as a scroll: Ezekiel the scorpions of chapter 9, the description of the New Jerusalem in chapter 21, the roll in chapter 5, and the little book in chapter 10: Zechariah the opening of the seals in chapter 6 and the olive trees in chapter 11. The vision of the glorified Redeemer (1:12-20) is combined from Exodus, Zechariah Daniel, Ezekiel, Isaiah, and the Psalms.

Along with these coincidences there are certain contrasts, notably as respects the doctrine of Christ’s coming, which, in the Gospel and Epistles lies in the background, while it is the main theme of Revelation. Revelation treats the impending judgment as external, the Gospel as spiritual. Revelation describes the triumph of Christianity under the imagery of Judaism; the consummation being an ideal Jerusalem and an ideal worship; while in the Gospel, Judaism appears in opposition to Christ, “standing without, isolated and petrified, and not taken up with it, quickened and glorified.”

The symbols of the book are drawn from objects familiar to the writer — the locusts, the eagles, the millstone, the olive and palm and vine.

The principal objection urged against the common authorship of the Gospel and Revelation, is the difference in language and style. This difference must be frankly admitted. “The language,” says Dr. Davidson, “departs materially from the usual Greek of the New Testament, presenting anomalies, incorrectnesses, peculiar constructions, and awkward dispositions of words, which have no parallel.... The language is so thoroughly Hebraistic as to neglect the usual rules of Greek.” By many eminent critics these differences are regarded as irreconcilable on the assumption of a common authorship.

On the other hand, it may be urged that these differences are largely intentional; that the author departs from common usage under the peculiar demands of his subject, arising from the conditions under which he writes, and his intent to conform to the Old Testament style of address; and further, that his familiarity with correct usage is shown by other passages in the same book. Revelation, moreover, contains many of the words which are peculiar to the Gospel and Epistles, such as *to witness*, *to tabernacle*, *to keep*, *to overcome*, *to name* as the expression of character, *true* (ἀληθινός) in the sense of *real*; and the figures of *hungering* and *thirsting*, *the manna*, *the living water*, *the shepherd and the sheep*. It is, indeed, answered that, where the same words occur, they are used in a different sense; but many of these alleged differences disappear upon closer examination. The Hebrew character is only superficially different from that of the Gospel, which is Hebrew in spirit, though the Greek is much purer, and “the absence of solecisms arises from the avoidance of idiomatic expressions.” ^{fb6}

STYLE AND DICTION OF JOHN

John’s style in the Gospel and Epistles is marked by simplicity and ease. It is plain without elegance, and the diction is comparatively pure so far as words and grammar are concerned, but animated with a Hebrew genius. Godet describes the style as characterized by “a childlike simplicity and transparent depth, a holy melancholy, and a vivacity not less holy; above all, the sweetness of a pure and gentle love.”

The vocabulary is meager. The same expressions continually recur. Thus we find φῶς (light), 23 times; δόξα, δοξάζεσθαι (glory, to be glorified), 42; ζῶή, ζῆν (life, to live), 52; μαρτυρεῖν, μαρτυρία (to witness, testimony), 47; γανώσκειν (to know), 55; κόσμος (world), 78; πιστεύειν (to believe), 98; ἔργον (work), 23; ὄνομα (name), and ἀληθεία (truth), each 25; σημεῖον (sign), 17.

The meagerness of the vocabulary, however, is compensated by its richness. The few constantly recurring words are symbols of fundamental and eternal ideas. “They are not purely abstract notions, but powerful spiritual realities, which may be studied under a multitude of aspects. If the author has only a few terms in his vocabulary, these terms may be compared to pieces of gold with which great lords make payment” (Godet).

A similar sameness is apparent in the constructions. These are usually simple, plain, and direct. The sentences are short and are coordinated, following each other by a kind of parallelism as in Hebrew poetry. Thus where other writers would employ particles of logical connection, he uses the simple connective καὶ (and). For example in chapter 1:10, John means to say that *though* Jesus was in the world, *yet* the world knew Him not; but he states the fact in two distinct and independent propositions: “He was in the world, *and* the world knew Him not.” So in 8:20. Jesus spake in the treasury, teaching in the temple, *and yet*, though He appeared and taught thus publicly, no one laid hands on Him. John writes: “These words spake Jesus as He taught in the temple, *and* no man laid hands on Him.” He uses *and*, where the antithetic *but* might be expected (1:5; 3:11; 15:24). There is also a frequent absence of connecting particles. There is not, for instance, a single one in the first seventeen verses of chapter 15. Out of the wealth of Greek particles, John uses only five. He abounds in contrasts or antithetic parallelisms without connecting links. Thus, “the law was given by Moses: grace and truth came by Jesus Christ” (17:17): “No one ever saw God: the only-begotten Son revealed Him” (1:18). Compare 8:23; 15:5, etc. This simple coordination of clauses is assisted by the repetition of a marked word or phrase, so that a connection between two statements is established and the idea carried forward in a new direction (see 10:11; 15:13 sqq.; 15:1, 5; 17:14 sqq.; 6:39, 40, 44).

The narrative is direct. Even the words of others are given directly and not obliquely. Instead of saying “This is the witness of John when the Jews sent to ask him who he was, and he confessed that he was not the Christ” — John says, “This is the witness of John when the Jews sent to ask him *Who art thou?* and he confessed *I am not the Christ*” (1:19). Compare 7:40 sqq.; 2:3 sqq.; 4:24 sqq.; 5:10 sqq.; 6:14; 8:22; 10:2 sqq. Illustrative details are not wrought into the texture of the narrative, but are interjected as parentheses or distinct statements (see 6:10; 4:6; 10:22; 13:30; 18:40). John’s style is circumstantial. An action which, by other writers, is stated as complex, is analyzed by him and its components stated separately. Thus, instead of the usual Greek idiom, “Jesus answering said,” John writes, “Jesus answered and said,” thus making both factors of the act equally prominent (see 12:44; 7:28; 1:15, 25). This peculiarity is further illustrated by the combination of the positive and negative expression of the same truth (see 1:3, 20; 2:24; 3:16; 5:5; 18:20; 1 John 1, 6; 2:4, 27). The detachment, however, is only superficial. The inner connection is closely held in the writer’s mind, and is impressed upon the reader by that constant iteration which, upon a hasty view, savors of monotony, but which serves to represent the central thought in its manysidedness, and to place it in its commanding relation to subordinate thoughts. His frequent use of the particle οὖν (therefore) directs attention to the sequence of events or ideas (2:22, 3:25, 29; 4:1, 6, 46; 6:5; 7:25; 8:12, 21, 31, 38; 10:7; 12:1, 3, 9, 17, 21). The phrase *in order that* (ἵνα), marking an object or purpose, is of frequent occurrence, and exhibits the characteristic of John’s mind to regard things in their moral and providential relations. Thus 4:34: “My meat is *in order that* I may do the will of Him that sent me;” the emphasis lying not on the process, but on the end. Compare 5:36; 6:29; 8:56; 12:23; 13:34; 17:3.

The subject or the significant word of a sentence is often repeated, especially in dialogues (which are characteristic of John’s Gospel), where, by the constant repetition of the names of the parties they are kept clearly before the reader’s mind (see 2:18; 4:7 sqq.; 8:48 sqq.; 10:23 sqq. Also 1:1, 7, 10; 4:22; 5:31; 6:27; 11:33).

The demonstrative pronoun is habitually introduced to recall the subject, when a clause has intervened between the subject and the verb (see 15:5; 7:18; 10:1; 12:48; 14:21, 26; 15:26). The personal pronoun is frequently

employed, especially that of the first person. “In this respect,” says Westcott, “much of the teaching of the Lord’s discourses depends upon the careful recognition of the emphatic reference to His undivided personality” (see 8:14, 16; 5:31).

The quotations are commonly from the Septuagint, and never immediately from the Hebrew.

LIST OF GREEK WORDS AND PHRASES USED BY JOHN ONLY

- Ἄλφα, Alpha — ^{<600>}Rev. 1:8, 11;
- τὸ Α καὶ τὸ Ω, Alpha and Omega, — Apoc. — ^{<620>}21:6; 22:13
- Ἄβαδδὼν, Abaddon — ^{<601>}Rev. 9:11;
- ἄγγελία, — message — 1 Ep. — ^{<611>}1 Ep 3:11;
- ἄγγέλλω, to announce — G. — ^{<618>}20:18
- αἰχμαλωσία captivity, — ^{<631>}Rev. 13:10;
- ἀκμάζω to be fully ripe — ^{<648>}Rev. 14:18
- ἀλιεύω to go fishing, — G. — ^{<620>}21:3
- ἄλλαχόθεν some other way, — G. — ^{<611>}10:1;
- ἄλληλουῖα, hallelujah, — ^{<601>}Rev. 19:1, 3, 4, 6;
- ἄλόη, — aloe, — G. — ^{<639>}19:39;
- ἁμαρτίαν ἔχειν, — to have sin, — G., 1 Ep. — ^{<644>}9:41; 15:22,24; ^{<641>}19:11.
- ἄμεθυστος, — amethyst, — ^{<621>}Rev. 21:20;
- ὁ Ἄμην the Amen, — ^{<654>}Rev. 3:14;
- ἀμὴν, ἀμὴν, verily, verily — G. — ^{<651>}1:51; 3:3, 5; ^{<659>}5:19, etc.
- ἄν (contracted from ἐάν), if — G. — ^{<630>}13:20; ^{<653>}16:23; ^{<620>}20:23;
- ἄνὰ εἰς ἕκαστος, every several one, — ^{<621>}Rev. 21:21
- ἄναμάρτητος, without sin, — G. — ^{<607>}8:7 (passage rejected).
- ἀνάστασις ζωῆς, resurrection of life, — G. — ^{<659>}5:29,
- ἀνάστασις κρίσεως, resurrection of judgment — G. — ^{<659>}5:29,
- ἄνθρακιά, heap of burning coals — G. — ^{<638>}18:18; ^{<620>}21:9
- ἀνθρωποκτόνος, manslayer, murderer — G., ^{<604>}8:44. ^{<615>}1 Ep 3:15
- ἀντιχρίστος, antichrist — ^{<628>}1 Ep. 2:18, 22; 4:3, ^{<602>}2 Ep. 7
- ἀντλέω, to draw (water or wine), — G. — ^{<618>}2:8, 9; ^{<615>}4:7, 15
- ἄντλημα, a thing to draw with, — G. — ^{<641>}4:11
- ἀπεκρίθη καὶ εἶπε, he answered and said, — G. — ^{<629>}2:19; 3:3; 4:10, etc.
- ἀπέρχομαι εἰς τὰ ὀπίσω, to go or follow after, — G. — ^{<629>}12:19
- Ἄπολλῶν, Apollyon, — ^{<601>}Rev. 9:11
- ἄποσυνάγωγος, out of the synagouge — G. — ^{<602>}9:22; ^{<620>}12:42; 16:2

- ἄραφος, without seam — G. — ^{<603>}19:23;
- ἄρκος a bear — ^{<613>}Rev. 13:2;
- Ἄρμαγεδών, Armagedon, — ^{<616>}Rev 16:16;
- ἄρξικτίκλιος, ruler of the feast, — G. — ^{<618>}2:8, 9;
- ὁ ἄρχων τοῦ κόσμου (τούτου), prince of this world, G. — ^{<621>}12:31; ^{<610>}14:30; ^{<611>}16:11
- ἄψινθος, wormwood, — ^{<681>}Rev. 8:11
- βάλλειν σκάνδαλον to cast a stumbling block before — ^{<624>}Rev. 2:14
- βαῖον, branch — G. — ^{<623>}12:13
- βασανισμός, torment, — ^{<605>}Rev. 9:5; ^{<641>}14:11; ^{<681>}18:7, 10, 15;
- βάτραχος, — frog, — ^{<693>}Rev. 16:13
- βήρυλλος, — beryl, — ^{<621>}Rev. 21:20
- βιβλαρίδιον, — little book, — ^{<601>}Rev. 10:2, 8, 9, 10;
- βιβρώσκω, — eat, — G. — ^{<613>}6:13
- βότρυς, cluster (of grapes), — ^{<648>}Rev. 14:18
- βροντή, — thunder, — G., ^{<629>}12:29. ^{<645>}Apoc. 4:5; 6:1, — etc. In ^{<687>}Mark 3:17, as — a translation
- βύσσινος, fine linen, — ^{<686>}Rev. 18:16; 19:8, 14
- Γαββαθᾶ, Gabbatha, — G. — ^{<693>}19:13
- γεγενή, birth, — G. — ^{<601>}9:1
- γεννηθῆναι ἄνωθεν, to be born again, or from above, — G. — ^{<688>}3:3
- γεννηθῆναι ἐκ — to be born of God, — ^{<613>}G., 1:13. 1 Ep. ^{<689>}3:9;
- (τοῦ) Θεοῦ, — ^{<607>}4:7; 5:1, 4, 18
- γεννηθῆναι ἐκ (τοῦ) πνεύματος, - to be born of the Spirit; G. ^{<685>}3:5, 6, 8
- γέρων, — old man, — G. — ^{<610>}3:4
- γλωσσόκομον, — bag, — G. — ^{<616>}12:6; ^{<639>}13:29
- δακρύω, to weep, — G. — ^{<615>}11:35;
- δειλιάω, — to be afraid, — G. — ^{<647>}14:27
- δέκατος, tenth, — G., ^{<619>}1:39. Apoc. ^{<621>}21:20
- τὸ δέκατον, — the tenth part — ^{<611>}Rev. 11:13
- διάδημα, crown — ^{<618>}Rev. 12:3; 13:1; ^{<692>}19:12
- διαζωννύω, — to gird, — G. — ^{<634>}13:4, 5; ^{<616>}21:7
- διαυγής, transparent, — ^{<627>}Rev. 21:21

- Δίδυμος, — Didymus (twin), — G. — ^{<4116>}11:16; ^{<4121>}20:24; 21:2
 διπλόω, to double, — ^{<4116>}Rev. 18:6
 δράκων, — dragon, — ^{<4118>}Rev. 12:3, 4, 7; 13:2
 δωδέκατος, — twelfth, — ^{<4121>}Rev. 21:20
 ἐγκαίνια, feast of the dedication, — G. — ^{<4102>}10:22
 ἐγγρίω, anoint — ^{<4118>}Rev. 3:18
 εἶναι ἐκ τοῦ κόσμου, — to be of the world, G. — ^{<4102>}8:23; ^{<4159>}15:19; 17:14,
 16; ^{<4136>}18:36; ^{<4126>}1 Ep. 2:16; ^{<4115>}4:5
 εἶναι ἐκ τῶν ἄνω, to be from above — G. — ^{<4103>}8:23
 εἶναι ἐκ τῶν κάτω, to be from beneath, — G. — ^{<4103>}8:23
 ἐκκεντέω, to pierce, — G.. — ^{<4137>}19:37 Apoc. ^{<4107>}1:7
 ἐκνεύω, to withdraw, — G. — ^{<4153>}5:13
 ἐκ τοῦ αἰῶνος, since the world began — G. — ^{<4105>}9:32
 ἐλεφάντινος, of ivory, — ^{<4102>}Rev. 18:12
 Ἑλληνικός, Greek, — ^{<4101>}Rev. 9:11
 ἐμέω, to spue, — ^{<4116>}Rev. 3:16
 ἐμπόριον, merchandise, — G. — ^{<4126>}2:16
 ἐμφυσάω, to breathe upon, — G. — ^{<4102>}20:22
 ἐνδώμησις, building, — ^{<4118>}Rev. 21:18
 ἑξακόσιον, six hundred, — ^{<4108>}Rev. 18:18, 19:20
 ἐξέρχεσθαι ἀπὸ to come forth
 παρὰ τοῦ Θεοῦ, from God, — G. — ^{<4102>}8:42; ^{<4113>}13:3; ^{<4107>}16:27, 30
 ἐξυπνίζω, to awake one out of sleep, G. — ^{<4111>}11:11
 ἐπάρατος, accursed, — G. — ^{<4109>}7:49
 ἐπενδύτης, upper garment, — G. — ^{<4107>}21:7
 ἐπιδέχομαι, to receive, — ^{<4109>}3 Ep. 9, 10
 ἐπιχρίω, to anoint, — G. — ^{<4106>}9:6, 11
 τὰ ἐρχόμενα, — things that are coming — G. — ^{<4113>}16:13
 (ἡ) ἐσχάτη ἡμέρα, the last day, — G. — ^{<4159>}6:39, 40, 44, 54; ^{<4175>}7:37;
^{<4121>}11:24; ^{<4128>}12:48
 ζηλεύω, to be zealous, — ^{<4105>}Rev. 3:19
 ζεστός, hot, — ^{<4115>}Rev. 3:15, 16
 ἡμίωρον, half an hour, — G. — ^{<4105>}20:25

- ὁ ἦν, which was (epithet of God), — ^{<600>}Rev. 1:4, 8; ^{<608>}4:8
- ἥπερ, than at all, — G. — ^{<628>}12:43
- ὁ θάνατος ὁ δεύτερος, the second death, — ^{<621>}Rev. 2:11; 20:14; ^{<628>}21:8
- θαύμα (μέγα) to wonder with
- θαυμάζειν, with great wonder — Apoc. — ^{<616>}17:6
- θειώδης, brimstone, — ^{<607>}Rev. 9:17
- θεοσεβής, worshipper of God, — G. — ^{<638>}9:31
- θεωρεῖν θάνατον, to see death, — G. — ^{<635>}8:51
- θήκη, sheath, — G. — ^{<631>}18:11
- θρέμμα, cattle, — G. — ^{<642>}4:12
- θύινος, thyine (wwood), — ^{<632>}Rev. 18:12
- ἵασπις, jasper, — ^{<608>}Rev. 4:3; ^{<621>}21:11, 18, 19
- ἵλασμός, propitiation — ^{<618>}1 Ep. 2:2; 4:10
- τὸ ἵπικόν, cavalry, — ^{<606>}Rev. 9:16
- ἴρις, rainbow, — ^{<608>}Rev. 4:3; ^{<611>}10:1
- καθαίρω, to purge, — G. — ^{<632>}15:2
- κατάθεμα, curse, — ^{<628>}Rev. 22:3
- κατασφραγίζω, to seal, — ^{<638>}Rev. 5:1
- κατήγορ, accuser, — ^{<621>}Rev 12:10
- καῦμα, heat, — ^{<616>}Rev. 7:16; ^{<609>}16:9
- κέδρος, cedar, — G. — ^{<630>}18:1
- κειρία, swathing for a corpse, — G. — ^{<614>}11:44
- κεραννυμι, to mix, mingle, — ^{<640>}Rev. 14:10; ^{<636>}18:6
- κέρμα, small coin, — G. — ^{<625>}2:15
- κερματιστής, money-changer, — G. — ^{<624>}2:14
- κηπουρός, gardener, — G. — ^{<615>}20:15
- κιθαρωδός, harper, — ^{<640>}Rev. 14:2; ^{<632>}18:22
- κιννάμωμον, cinnamon, — ^{<633>}Rev. 18:13
- κλέμμα, theft, — ^{<612>}Rev. 9:21
- κλήμα, — branch — G. — ^{<632>}15:2, 4, 5, 6
- κοίμησις, taking rest, — G. — ^{<611>}11:13
- κολλούριον, eye-salve, — ^{<638>}Rev. 3:18
- κολυμβήθρα, pool, — G. — ^{<632>}5:2, 4, 7; ^{<607>}9:7, 11

- κομψότερον ἔχειν, to ammend, — G. — ^{<665>}4:52
- κριθή, barley, — ^{<666>}Rev. 6:6
- κρίθινος, made or consisting of barley, — G. — ^{<666>}6:9, 13
- κρυσταλλίζω, to be as crystal, — ^{<6611>}Rev. 21:11
- κρύσταλλος, crystal, — ^{<6609>}Rev. 4:6; ^{<6621>}22:1
- κεκλεύω, to encircle, — ^{<6610>}Rev. 20:9
- κυκλόθεν, round about, — ^{<6608>}Rev. 4:3, 4, 8; 5:11
- ἡ κυριακὴ ἡμέρα, The Lord's day — ^{<6611>}Rev. 1:10
- λέντιον, towel, — G. — ^{<6604>}13:4, 5
- λιβανωτός, censer, — ^{<6608>}Rev. 8:3, 5
- λιθόστρωτος, pavement, — G. — ^{<6613>}19:13
- λιπαρός, dainty, — ^{<6614>}Rev. 18:14
- λίτρα, pound, — G. — ^{<6612>}12:3; ^{<6619>}19:39
- λόγχη, spear, — G. — ^{<6614>}19:34
- μάρμαρος, marble, — ^{<6612>}Rev. 18:12
- μασσάομαι, to gnaw, — ^{<6601>}Rev. 16:10
- μεσουράνημα, mid-heaven — ^{<6608>}Rev. 8:13; ^{<6616>}14:6; ^{<6617>}19:17
- μεσώω, to be midway, — G. — ^{<6614>}7:14
- Μεσσίας, Messiah, — G. — ^{<6614>}1:41; ^{<6605>}4:25
- μετρητής, firkin, — G. — ^{<6616>}2:6
- μέτωπον, forehead, — ^{<6605>}Rev. 7:3; ^{<6606>}9:4; ^{<6616>}13:16, etc.
- μηρός, thigh, — ^{<6616>}Rev. 19:16
- μίγμα, mixture, — G. — ^{<6619>}19:39
- μονή, mansion, abode — G. — ^{<6614>}14:2, 23
- μουσικός, musician, — ^{<6612>}Rev. 18:22
- μυκάομαι, to roar, — ^{<6605>}Rev. 10:3
- μύλινος, made of milestones, — ^{<6612>}Rev. 18:21
- νίκη, victory, — ^{<6604>}1 Ep. 5:4
- Νικολαΐτης, Nicolaitan, — ^{<6606>}Rev. 2:6, 15
- νιπήρ, basin, — G. — ^{<6616>}13:5
- νύσσω, to pierce, — G. — ^{<6614>}19:34
- ὄζω, to stink, — G. — ^{<6613>}11:39
- ὀθόνιον, linen bandage, — G. — ^{<6614>}19:40; ^{<6615>}20:5, 6, 7

- ὄλυνθος, untimely fig, — ^{<663>}Rev. 6:13
 ὄνάριον, young ass, — G. — ^{<624>}12:14
 ὅπου ἐκεῖ, where there, — ^{<616>}Rev. 12:6, 14
 ὀπώρα, fruits, — ^{<684>}Rev. 18:14
 ὄρασις, vision, sight, — ^{<603>}Rev. 4:3; ^{<607>}9:17
 ὄρμημα, violence, — ^{<681>}Rev. 18:21
 ὄρνειον, bird, — ^{<682>}Rev. 18:2; 19:17, 21
 ἡ οὐαί, the woe, — ^{<602>}Rev. 9:12; ^{<614>}11:14
 οὐαὶ (with accus. of person), — woe — ^{<683>}Rev. 8:13; ^{<622>}12:12
 οὐκοῦν, not then (interrogative). — G. — ^{<685>}18:37
 οὐρά, tail, — ^{<609>}Rev. 9:10, 19; ^{<624>}12:4
 ὀψάριον, fish, — G. — ^{<609>}6:9, 11; ^{<620>}21:9, 10, 13
 ὄψις, appearance, — G. ^{<624>}7:24; ^{<614>}11:44. ^{<616>}Apoc. 1:16
 παιδάριον, lad, — G. — ^{<610>}6:9
 παράκλητος, Comforter, Advocate, — G., ^{<646>}14:16, 26; ^{<626>}15:26; ^{<607>}16:7. ^{<611>}1 Ep. 2:1
 πάρδαλις, leopard, — ^{<632>}Rev. 13:2
 πελεκίζω, kill with an axe, — behead, — ^{<604>}Rev. 20:4
 πέμπτος, fifth, — ^{<609>}Rev. 6:9; ^{<601>}9:1; ^{<600>}16:10; ^{<621>}21:20
 πενθερός, father-in-law, — G. — ^{<633>}18:13
 περιδέω, to bind about, — G. — ^{<614>}11:44
 περιπατεῖν ἐν ἀληθείᾳ, to walk in the truth., — ^{<600>}2 Ep. 4. ^{<603>}3 Ep 3, 4
 περιπατεῖν ἐν τῇ σκοτίᾳ or σκότει, to walk in darkness, — G., — ^{<682>}8:12; ^{<625>}12:35. ^{<606>}1 Ep. 1:6; 2:11
 περιπατεῖν ἐν τῷ φωτί, to walk in the light, — ^{<607>}1 Ep. 1:7
 πέτομαι, to fly, — ^{<624>}Rev. 12:14
 πλήσσω, to smite, — ^{<682>}Rev. 8:12
 πνεῦμα τῆς πλάνης, spirit of error, — ^{<606>}1 Ep. 4:6
 ποδήρης, reaching to the feet, — ^{<615>}Rev. 1:13
 ποιεῖν τὴν ἀλήθειαν, to do the truth, G. — ^{<621>}3:21. ^{<606>}1 Ep. 1:6
 πορφυροῦς, purple, — G.. — ^{<607>}19:2, 5. ^{<616>}Apoc. 18:16
 ποταμοφόρητος, — carried away of the flood, — ^{<625>}Rev. 12:15
 πότερος, — whether, — G. — ^{<617>}7:17

- προβατική, pertaining to sheep, — G. — ^{<481P>}5:2
 προβάτιον, little sheep, — G. — ^{<481P>}21:17
 προσαιτέω, to beg, — G. — ^{<480B>}9:8
 προσκυνητής, worshipper, — G. — ^{<480C>}4:23
 προσφάγιον, food, — G. — ^{<480C>}21:5
 πρωϊνός, pertaining to morning, early, — ^{<480X>}Rev. 2:28
 ὁ πρῶτος καὶ ὁ ἔσχατος, the first and last, — ^{<481H>}Rev. 1:11, 17: 22:13
 πτέρνα, heel — G. — ^{<483B>}13:18
 πτύσμα, spittle, — G. — ^{<480U>}9:6
 πύρινος, of fire, — ^{<480V>}Rev. 9:17
 πυρρός, red, — ^{<480I>}Rev. 6:4; ^{<481B>}12:3
 ῥέδη (ῥέδα), chariot, — ^{<481C>}Rev. 18:13
 ὀέω, to flow, — G. — ^{<480W>}7:38
 ῥυπαίνω, to defile, — ^{<482I>}Rev. 22:11
 ῥυπόω, to be filthy, — ^{<482I>}Rev. 22:11
 Ῥωμαῖστί in Latin, — G. — ^{<482J>}19:20
 σαλπιστής, trumpeter, — ^{<482Q>}Rev. 18:22
 σάφειρος, sapphire, — ^{<482B>}Apoc. — 21:19,
 σάρδιον, sardius (stone), — ^{<482I>}Rev. 21:20
 σαρδόνυξ, sardonyx, — ^{<482I>}Rev. 21:20
 σεμίδαλις, fine flour, — ^{<481C>}Rev. 18:13
 σηρικός (σιρικός), silk, — ^{<481D>}Rev. 18:12
 σίδηρος, iron, — ^{<481Q>}Rev. 18:12
 σκέλας, leg, — G. — ^{<483B>}19:31, 32, 33
 σκηνοπηγία, feast of tabernacles, — ^{<480D>}G. — 7:2
 σκηνόω, to dwell, — G.. ^{<481H>}1:14; Apoc. ^{<480V>}7:15; 6; 21:3
 σμαράγδινος, of emerald, — ^{<480B>}Rev. 4:3
 σμάραγδος, emerald, — ^{<482B>}Rev. 21:19
 στρηνιάω, to live deliciously, — ^{<480U>}Rev. 18:7, 9
 στρῆνος, revelry, voluptuousness, — ^{<480B>}Rev. 18:3
 συμμαθητής, fellow-discipline — G. — ^{<481H>}11:16
 συνεισέρχομαι, to accompany into, — G. — ^{<481Q>}6:22; ^{<481S>}18:15
 σώματα, slaves (lit. bodies), — ^{<481C>}Rev. 18:13

- ταλαντιαῖος**, of a talent's weight, — ^{<612>}Rev. 16:21
τεκνόν, little child, — G.. — ^{<633>}13:33 1 Ep. ^{<602>}2:12, 28; 3:18; ^{<604>}4:4; 5:21
τεταρταῖος, of the fourth day, — G. — ^{<613>}11:39
τετράγωνος, four-square, — ^{<616>}Rev. 21:16
τετράμηνος, of four months, — G. — ^{<605>}4:35
τιθέναι ψυχήν, to lay down the life, — G. — ^{<601>}10:11, 15, 17, 18; ^{<637>}13:37, 38; 15:13. ^{<616>}1 Ep. 3:16
τιμιότης, costliness, — ^{<608>}Rev. 18:19
τίτλος, title, — G. — ^{<609>}19:19, 20
τόξον, bow, — ^{<610>}Rev. 6:2
τοπάζιον, topaz, — ^{<611>}Rev. 21:20
τρίχινος, of hair, — ^{<612>}Rev. 6:12
ὑακίνθινος, of jacinth, — ^{<607>}Rev. 9:17
ὑάκινθος, jacinth, — ^{<611>}Rev. 21:20
ὑάλινος, of glass, — ^{<606>}Rev. 4:6; ^{<652>}15:2
ὑάλος, glass, — ^{<618>}Rev. 21;18, 21
ὑδρία, water-pot, — G. — ^{<616>}2:6, 7; 4:28
ὑφαντός, woven, — G. — ^{<603>}19:23
φανός, lantern, — G. — ^{<608>}18:3
φάρμακον, drug, enchantment, — ^{<602>}Rev. 9:21
φαρμακός, sorcerer, — ^{<610>}Rev. 21:8; 22:15
φιάλη, bowl or saucer, — ^{<618>}Rev. 5:8; ^{<657>}15:7; 16:1, 2, etc.
φιλοπρωτεύω, to love pre-eminence, — ^{<600>}3 Ep. 9
φλυαρέω, to prate, — ^{<611>}3 Ep. 10
φοῖνιξ, palm-tree, — G., Apoc. — 12:13, ^{<609>}Apoc. 7:9
φραγέλλιον, scourge, — G. — ^{<615>}2:15
χάλαζα, hail, — ^{<618>}Rev. 8:7; ^{<619>}11:19; ^{<612>}16:21
χάλκεος, of brass, — ^{<611>}Rev. 9:20
χαλκηδών, chalcedony, — ^{<619>}Rev. 21:19
χαλκολίβανον, fine brass, — ^{<615>}Rev. 1:15; 2:18;
χαμαί, on the ground, — G. — ^{<606>}9:6; ^{<606>}18:6
χάρτης, paper, — ^{<611>}2 Ep. 12
χείμαρρος, brook, — G. — ^{<601>}18:1

- χλιαρός**, lukewarm, — ^{<6186>}Rev. 3:16
χοϊνιξ, measure, a choenix, — ^{<6186>}Rev. 6:6
χολάω, to be angry, — G. — ^{<6173>}7:23
χρίσμα, anointing, unction, — ^{<6121>}1 Ep. 2:20, 27
χρυσόλιθος, chrysolite, — ^{<6211>}Rev. 21:20
χρυσόπρασος, chrysoprasus, — ^{<6211>}Rev. 21:20
χρυσόω, to make golden, — ^{<6174>}Rev. 17:4; ^{<6186>}18:16
ψωμίον, sop, — G. — ^{<6136>}13:26, 27, 30

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- ftb1** That he names himself in the Apocalypse, and not in the Gospel, is sufficiently explained by the fact that the Gospel is historical, intended to bring Christ into prominence and to keep the writer out of view. The Apocalypse, on the other hand, is prophetic, and the name of the author is required as a voucher for the revelations granted him. Compare ²¹⁷⁵ Daniel 7:15; 8:27.
- ftb2** I follow the general arrangement of Westcott.
- ftb3** For a list of these coincidences see Westcott's Introduction to his Commentary on the Gospel, in the Speaker's Commentary.
- ftb4** Cerinthus taught that the world was not made by the supreme God, but by another and remote power which is over the universe. Jesus was not born of the Virgin by miraculous conception, but was the Son of Joseph and Mary by natural generation, though specially endowed with justice and wisdom. After the baptism of Jesus the Christ descended upon Him in the form of a dove, from that sovereign power which is over all things. He then announced the unknown Father and wrought miracles; but toward the end of His ministry the Christ departed from Jesus, and Jesus suffered and rose from the dead, while the Christ remained impassable as a spiritual being.
- ftb5** The Docetes held that the body of our Lord was an immaterial phantom. Their name is derived from *δοκέω* (dokeo) *to seem*.
- ftb6** It is, of course, foreign to the scope of this work to discuss this, with other Johannine questions, critically. Such a discussion must assume the reader's acquaintance with Greek. The discussion concerning the differences in language will be found in Professor Milligan's excellent *Lectures on the Revelation of St. John*, Appendix 2:
- ftb7** I give the arrangement of the Prologue according to Godet.
- ftb8** Of course not anticipating the criticism which has eliminated this passage from text.
- ftb9** Austin used the Latin *vox*, and of course has in mind the secondary meaning as a *word* or *saying*.

- ftb10** The word *hypostasis* is equivalent to *substance*. In theological language it is used in the sense of *person* as distinguished from *essence*. Hence the adverb *hypostatically* signifies *personally* in the theological sense, which recognized three *persons* in the Godhead with one *essence*.
- ftb11** So the Rev., but not consistently throughout. A.V. *by*. See my article on the Revised New Testament. *Presbyterian Review*, October, 1881.
- ftb12** This reading is very earnestly defended by Canon Westcott, and is adopted in Westcott and Hort's text, and supported by Milligan and Moulton. It is rejected by Tischendorf and by the Revisers; also by Alford, DeWette, Meyer, and Godet. Grammatical considerations seem to be against it (see Alford on the passage), but Canon Westcott's defense is most ingenious and plausible.
- ftb13** *i.e.*, attributing human form and human modes of activity to God, as when we speak of the *hand*, the *face*, the *eye* of God, or of God *begetting* as here.
- ftb14** I follow Meyer and Godet. De Wette, Alford, Milligan and Moulton adopt the other interpretation, referring ἔμπροσθεν, to *rank* or *dignity*. So Westcott, who, however, does not state the issue between the two explanations with his usual sharpness.
- ftb15** It is hardly necessary to refer the critical student to the admirable note of Bishop Lightfoot, in his *Commentary on Colossians*, p. 323 sq.
- ftb16** Dr. Scrivener, "Introduction to the Criticism of the New Testament." remarks: "Those who will resort to ancient evidence exclusively for the recension of the text, may well be perplexed in dealing with this passage. The oldest manuscripts, versions, and writers are hopelessly divided." He decides, however, for the reading υἱὸς. So Tischendorf's text, and of commentators, Meyer, De Wette, Alford, Godet, Schaff (in Lange). Westcott and Hort's text gives Θεὸς, with ὁ μονογενῆς υἱὸς in margin. So Westcott (*Commentary*), Milligan and Moulton, and Tregelles. See Schaff's note on the passage in Lange; Scrivener, p. 525; and "Two Dissertations," by F. J. A. Hort, Cambridge, 1877.
- ftb17** I take this division from Westcott.
- ftb18** The student should by all means read Canon Westcott's admirable summary in the Introduction to his *Commentary on John's Gospel*.

- ftb19** It is not easy to adjust all the references to the hour of the day in John's Gospel to either of the two methods. Thus 19:14 places the crucifixion at the *sixth* hour, or *noon*, reckoning by the Jewish mode, while Mark (15: ^{ftb25} names the *third* hour, or between 8 and 9 A. M. The two passages in chapter 4, 6, 52, afford little help, especially the latter. Perhaps, after all, the passage most nearly decisive is 11:9. There are strong authorities on both sides. For the Roman method, Tholuck, Ebrard, Ewald, Wescott; for the Jewish, Lucke, De Wette, Meyer, Alford, Lange, Godet.
- ftb20** In ^{<RB>} John 9:35, where Jesus himself formulates a confession, the reading is disputed; three of the leading MSS. reading *Son of man*. See on that passage.
- ftb21** I do not raise the question whether the narratives of John and of the Synoptists refer to the same event.
- ftb22** Or, according to some high authorities, "ye all know."
- ftb23** This view, however, is opposed by Meyer, Lange, De Wette, Alford, and Godet.
- ftb24** Condensed from Dr. Thomson's "Central Palestine and Phoenicia," in "The Land and the Book." An interesting description of the excavations made on the summit of Gerizim, by Lieutenant Anderson, will be found in the same volume, pp. 126-128.
- ftb25** In ^{<UB>} Matthew 13:57, Tischendorf reads as her, *ἐν τῇ ἰδίᾳ πατρίδι*, *in his own country*. Westcott and Hort, *ἐν τῇ πατρίδι αὐτοῦ*.
- ftb26** I have given what seems, on the whole, the most simple and natural explanation, though against a host of high authorities. The various interpretations form a bewildering jungle. All of them are open to objection. One of the most clear and simple discussions of the passage may be found in Schaff's Popular Commentary on the Gospel of John, edited by Professors Milligan and Moulton, where this explanation is adopted, though Professor Schaff in Lange calls it "far-fetched." This is also the view of Canon Westcott. Other explanations are: Galilee generally; Nazareth; Lower Galilee, in which Nazareth was situated, as distinguished from Upper Galilee, in which was Capernaum.
- ftb27** Bishop Lightfoot (Commentary on ^{<RB>} Galatians 3: ^{ftb22} urges with much force that this is *invariably* its meaning. The passage cited in

opposition to this view by Professor Thayer (Lexicon of the New Testament), ^{<RB>}John 7:38; 10:35; ^{<RB>}Romans 4:3; ^{<RB>}Galatians 3:22; 4:30; ^{<RB>}James 2:8; ^{<RB>}1 Peter 2:6; ^{<RB>}2 Peter 1:20, do not appear to me to be conclusive; on the contrary, several of them seem to make rather for Bishop Lightfoot's view.

ftb28 The correct reading in ^{<RB>}Matthew 11:16 is **παιδίους**.

ftb29 Edersheim ("Life of Jesus") says that the Talmud names certain kinds of fish, specially designated as *small fishes*, which might be eaten without cooking: that small fishes were recommended for health, and that the lake of Galilee was particularly rich in these, the salting and pickling of which was a special industry among the fishermen.

ftb30 For a full description see the article "Feast of Tabernacles," in McClintock and Crooks' Cyclopaedia, vol. 10, and Edersheim, "The Temple," ch. 14.

ftb31 I am inclined, however, to think that the distinction between these two, and also between these and **πορεύομαι**, which Canon Westcott claims is observed by John, will not bear too strict pressing. See his commentary on John 7, 33.

ftb32 I am aware of the objection to this rendering based on the canon that **τὴν ἀρχὴν** has this meaning only in negative sentences, an objection which is certainly not parried by Godet's attempt to explain this passage as *essentially* negative. But this rule is not absolutely universal (see Thayer's Lexicon, **ἀρχή**, 1, b.), and this explanation seems to me, on the whole, to fall in better than any other with the general sense of the passage as I understand it. I always differ from Canon Westcott with reluctance; but without going so far as to say, with Alford, that his interpretation is ungrammatical, I must confess that it seems to me artificial and forced, as also does Meyer's rendering, which is open besides to serious criticism on grammatical grounds. The student will find the different interpretations well summed up and classified in Schaff's Lange, and also more briefly in Westcott's additional note to ch. 8. See also Meyer.

ftb33 I adopt this rendering, though with some hesitation, as best representing what seems to me the line of thought in the whole passage, and as avoiding most of the grammatical difficulties. 1, though

grammatically defensible, necessitates the awkwardness of rendering **αὐτοῦ** as neuter, by inference or derivation from the masculine **ψεύστης**. It is much more natural to take it as masculine. Both 1 and 2 require **ὁ πατήρ** to be taken as the *predicate*, whereas, having the article, it would naturally be expected to be the subject. The main objection to 3, is the omission of the subject with **λαλή**, which is harsh. Professor Kendrick (American edition of Meyer) cites as a parallel **φησί** in ^{<4700>}2 Corinthians 10:10, and very justly observes that “if any objection may lie against this construction, it does not approach in harshness to that which makes **πατήρ αὐτοῦ** a predicate in the sense ordinarily assigned to it. It is adopted by Westcott, and Milligan and Moulton.

ftb34 Huther on ^{<4801>}1 John 3:1, claims that this sense would be admissible only in the event of the phrase being used invariably with **ὑπερ τινος**, *on behalf of one*.

ftb35 Rev., *God*, with *the judges* in margin.

ftb36 Trench (Synonyms) appears to overlook the exception in 2 Corinthians, though he cites the passage. He says that **χρίειν** is *absolutely restricted* to the anointing of the Son by the Father, p. 131.

ftb37 Perhaps the nearest approach to such a sentiment in Homer is the case of Thetis, weeping for and with her son Achilles (“Iliad,” 1:360; 51, 66).

ftb38 As by Fra Angelico (Florence), Bonifazio (Louvre), and the superb picture by Sebastian del Piombo in the National Gallery, London.

ftb39 The meaning to *take* or *bear away* is claimed by some for ^{<4187>}Matthew 8:17 and ^{<4105>}John 20:25 (so Thayer, N. T. Lexicon). The former I think more than doubtful. Meyer declares it “contrary to the sense;” De Wette and Lange both render *bore*. Canon Cook says. “The words chosen by St. Matthew preclude the supposition that he refers the prophet’s words, contrary to the sense of the original, to the mere removal of diseases by healing them.” The words in Matthew are a citation from ^{<2510>}Isaiah 53:4, which Cheyne (“Prophecies of Isaiah”) renders, “surely our sicknesses he bore, and our pains he carried them.” Septuagint: “This man carries our sins and is pained for us.” Symmachus: “Surely he took up our sins and endured our labors.”

Edersheim remarks that “the words as given by St. Matthew are most truly a New Testament targum of the original.” Delitzsch, who thinks that the meaning *took away* is included in the sense of the Hebrew *nasa*, admits that its primary meaning is, *He took up, bore*. The meaning in ⁴³¹⁵John 20:25 may be explained as in ⁴³¹⁶John 12:6, as determined by the context, though it may be rendered if *thou hast taken him up*. Field (“Otium Norvicense”) cites a passage from Diogenes Laertius, 4:59, where it is said that Lacydes, whenever he took anything out of his store-room, was accustomed, after sealing it up, to throw the seal or ring through the hole, so that it might never be taken from his finger, and any of the stores be *stolen* (βασταχθείη).

ftb40 Field (“Otium Norvicense”), who holds by **τετήρηκεν**, observes that “the conjecture that the ointment may have been reserved from that used at the burying of Lazarus, is not fanciful, but an excellent example of undesigned coincidence, since we should never have perceived the propriety of the *might have been sold* of the first two Gospels, if John had not helped us out with his **τετήρηκεν**, *she hath kept*.”

ftb41 Meyer acutely remarks that this rendering “yields the result of an actual prayer interwoven into a reflective monologue, and is therefore less suitable to a frame of mind so deeply moved.”

ftb42 Godet, with his well-known aversion to departures from the Rec., holds by the reading **γενομένου**, and explains **γινόμενου** by *when the repast as a repast began*; adding that the correction was made in order to place the foot-washing at the beginning of the repast, the customary time for it. But the performance of the act during the course of the meal, is indicated by the words in ver. 4, *He riseth from (ἐκ) the supper*.

ftb43 I am surprised to find it adopted by Milligan and Moulton.

ftb44 Godet’s affection for the “received reading” carries him rather beyond bounds, when it leads him to say that **ἀναπεσὼν**” seems absurd.”

ftb45 Directed to an *end* (**τέλος**), and therefore marking a *purpose*.

ftb46 The explanation given by Milligan and Moulton is, that the Father’s house includes earth as well as heaven that it is, in short, the universe, over which the Father rules, having many apartments, some on this side, others beyond the grave. When, therefore, Jesus goes away, it is

only to another chamber of the one house of the Father. The main thought is that wherever Jesus is wherever we are, we are all in the Father's house, and therefore there can be no real separation between Jesus and His disciples. This is very beautiful, and, in itself, true, but, as an explanation of this passage, is not warranted by anything in it, but is rather read into it.

- ftb47** W. Aldis Wright ("Bible Word-Book") is wrong in calling this "the primary meaning" of the word. No authorities for the use of *mansio* in this sense are quoted earlier than Pliny and Suetonius, and none for this use of **μονή** earlier than Pausanias (A.D. 180). Canon Westcott's interpretation is effectively demolished (usually no easy thing to do) by J. Sterling Berry, in *The Expositor*, 2nd series, vol. iii., p. 397.
- ftb48** The student will find the whole question discussed by Bishop Lightfoot ("On a Fresh Revision of the New Testament," p. 58 sqq.); Julius Charles Hare ("Mission of the Comforter," p. 348); and Canon Westcott (Introduction to the Commentary on John's Gospel, Speaker's Commentary, p. 211). See also his note on **1 John 2:1**, in his Commentary on the Epistles of John.
- ftb49** This does not, as Godet says, turn the promise into "a moral precept." It is a hortatory encouragement. But then the reading occurs in God. A.!
- ftb50** The technical terms are **τελικῶς** (*telicos*), *of the design and end*, and **ἐκβατικῶς** (*ekbatikos*), *of the result*.
- ftb51** Godet says that this expression "is nowhere else found in the mouth of Jesus." But see **Matthew 8:3**; **Mark 14:36**; **John 21:22**.
- ftb52** Mr. Field's remark ("Otium Norvicense") that it is improbable that the word would continue to be used in the older sense (*rod*) after it had acquired the later meaning (*hand*), can hardly be called conclusive.
- ftb53** Mr. Field ("Otium Norvicense") claims that **λύσσω**, is the milder word, and cites a curious illustration from Plutarch ("Life of Cleomenes"). Cleomenes and his party escape from prison, and endeavor to raise the town and to get possession of the citadel. Failing in this, they resolve upon suicide. It is arranged that one of the number is not to kill himself until he shall be assured that all the rest are dead. When all are stretched on the ground, the survivor goes round and *tries*

each with his dagger (τῷ ξιφιδίῳ παραπτόμενος). When he comes to Cleomenes, he *pricks* (νύξας) him on the ankle (παρὰ τὸ σφυρόν), and goes him contract his face.

- ftb54** See William Stroud, “Physical Theory of the Death of Christ.”
- ftb55** ἔχεις τι, *have you anything*, is the usual question addressed by a bystander to those employed in fishing or bird-catching. Equivalent to *have you had any sport?* See Aristophanes, “Clouds,” 731.
- ftb56** About A.D. 550, generally believed to have been a Bishop. The author of a work “De Partibus Divinae Legis,” a kind of introduction to the sacred writings.
- ftb57** This is the view of Alford and Westcott. Ebrard and Huther maintain the personal sense.
- ftb58** So Alford, Huther, Ebrard.
- ftb59** The student should consult, on John’s use of the term *Life*, Canon Westcott’s “additional note” on ^{<GR5>}1 John 5:20. “Commentary on the Epistles of John,” p. 204.
- ftb60** Let the student by all means consult Canon Westcott’s “additional note” on p. 27, of his “Commentary on the Epistles of John.”
- ftb61** But not New Testament epistles. Χαίρειν *greeting*, occurs in *no* address on Apostolic epistle, except in that of James. See on James. 1:1.
- ftb62** The student may profitably consult on Plato’s view of sin, Ackermann, “The Christian Element in Plato,” p. 57, sq.
- ftb63** The story may be found at length in Godet’s “Commentary on John,” vol. 1, p. 58.
- ftb64** *i.e.*, the genitive case, *of God, of the Father*, represents God as the *subject* of the emotion.
- ftb65** Because the verb separates *not* from *all*. In such cases, according to New Testament usage, the negation is universal. The A.V. *not all* makes it partial. See, for instance, ^{<GR5>}1 John 3:15; ^{<AB2>}Matthew 24:22.
- ftb66** I am indebted for the substance of this note to Canon Westcott.
- ftb67** So Alford and Huther, agt. Westcott. Westcott rightly observes that the preposition ἐν *in*, is constantly used in the context to express the

presence of God in the Christian body; but it is most commonly joined there **μένει** *abideth*, vv. 12, 13, 15, 16, and the objective statement, *God sent*, etc., defining the manifestation of God's love, does not adjust itself naturally to the subjective sense implied in *in us*.

- ftb68** An interesting paper on "The sin unto Death," by the Rev. Samuel Cox, D.D., may be found in "The Expositor," 2nd series, vol. 1, p. 416. He holds to Bengel's view of a *sinful state or condition*.
- ftb69** The student will do well to study Canon Westcott's "Additional Note" on this phrase, "Commentary on the Epistles of John," p. 204 sqq.
- ftb70** Lightfoot renders **χαίρετε** *farewell* in ^{<SIB1>}Philippians 3:1; and describes it as a *parting benediction* in 4:4; but, in both cases, says that it includes an exhortation to *rejoice*. The *farewell* is needless in both instances.
- ftb71** For fuller details, see article *Papyrus* in "Encyclopaedia Britannica," 9th edition, vol. xviii.
- ftb72** See Edersheim, "Life and Times of Jesus the Messiah," 2, 270.
- ftb73** Canon Westcott says "no parallel is quoted for" the Rev. rendering, but ^{<G05>}Revelation 21:5, can hardly be esteemed a parallel to *his* rendering "thou makest sure."
- ftb74** The ordinary usage of **συνεργός** with the genitive of the person co-operated with (^{<SIC1>}Romans 16:21; ^{<SIB1>}1 Corinthians 3: seems against the second explanation; but against the former is the fact that the thing *for which*, or *on behalf of which*, one is a fellow-worker, is also used in the genitive (^{<G024>}2 Corinthians 1: or with **εἰς** *unto* (^{<S041>}Colossians 4:11; ^{<G023>}2 Corinthians 8:23). There is no instance of the *davious commodi* (so Alford, Huther), *dative of reference*. On the other hand the kindred verb **συνεργέω** occurs with the dative of the thing co-operated with in ^{<S022>}James 2:22: **ἡ πίστις συνήργει τοῖς ἔργοις**, *faith wrought with his works* (see Huther's note). I agree with Canon Westcott that this construction is sufficient to support the Rev. rendering. Huther, Alford, and Ebrard all adopt the other explanation.
- ftb75** "Die Heimlich Offenbarung Johannis:" published in 1498

- ftb76** See Bishop Lightfoot's Essay on the Christian Ministry, in his "Commentary on Philippians."
- ftb77** This is the explanation of Trench, Plumptre, Düsterdieck, and Alford, and seems on the whole, to be the preferable one. Professor Milligan argues at length for the second explanation, which is Bengel's.
- ftb78** The literature of hymnology is very rich in hymns depicting the glory of the heavenly city. In Latin there are *Jerusalem luminosa* which reappears in *Jerusalem my happy home*, and *O Mother dear Jerusalem: Urbs beata Jerusalem*, which reappears in *Blessed city, heavenly Salem: Urbs Sion Aurea*, in *Jerusalem the golden* and *Jerusalem the glorious*. Of this *O bona patria*, translated in *To thee, O dear, dear Country*, is a portion. Also Bernard's *Me receptet Sion, Illa*. In English may be noted, besides the translations just referred to, *Sweet place, sweet place alone; Hear what God the Lord hath spoken; Jerusalem, my happy home, when shall I come to thee?* In German, Meyfart's *Jerusalem du hochgebaute stadt*, and Hiller's *O Jerusalem du Schone*. Of Meyfart's hymn there are two English translations, one by Miss Winkworth, *Jerusalem, thou city fair and high*, and the other by Bishop Whittingham of Maryland, *Jerusalem, high tower thy glorious walls*.
- ftb79** So Professor Milligan, who thinks that the whole scene is founded on Isaiah 6., which, he remarks, is always justly regarded as one of the greatest adumbrations of the Trinity contained in the Old Testament.
- ftb80** I.e., the halo round the moon.
- ftb81** Dante's reference is to ~~2300~~ Isaiah 61:7, where, however, there is no reference to garments, but merely to a double compensation.
- ftb82** John.
- ftb83** This cubical plan, applied not only to the Tabernacle, but to the Ark of the Flood, the Temple of Solomon and the "Kings House," is minutely worked out in "The Holy Houses" by Dr. Timothy Otis Paine; a book full of curious erudition. in which the Tabernacle, the Ark of Noah, the Temple, and the Capitol or King's House, are treated as developments from a common type; but which proceeds on the utterly untenable hypothesis that the temple of Ezekiel's vision was Solomon's; and that, accordingly, from the two books of Kings and the

prophecies of Jeremiah and Ezekiel all the data are furnished for a complete restoration of the Temple; the prophetic vision of Ezekiel supplying the details omitted in the historic record of Kings.