

A COMPARATIVE STUDY OF  
APOKALYPTO  
AND  
PHANERO  
IN THE GREEK NEW TESTAMENT

A WORD STUDY

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by  
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To

JOSEPHINE TROTTER SPELL

My devoted helper and  
constant inspiration in  
the Christian ministry.

## PREFACE

"Man has ever sought to make use both of a power and a knowledge greater than his own. Saul seeking his father's asses, David uncertain as to the intentions of the men of Keilah, Ahab, anxious as to the issue of the coming campaign, alike turned to the seer or the diviner<sup>1</sup> to learn that which they could not themselves discover." It is this desire on the part of man for a knowledge greater than his own that has made him so vitally interested in God's drawing back of the veil which concealed him from man. The drawing back of that curtain "reveals" and "makes known" God to man. In the New Testament the words ἀποκαλύπτω and φανερώ are used over and over with reference to that which God has to reveal to mankind, and although their use is not restricted to the making known of God's nature or God's dealings with men, it is in that connection that the words seem to "come into their own."

My interest in the above mentioned words was first aroused as I read Dr. A.T. Robertson's comments on Revelation 1:1 in his Word Pictures in the New Testament.

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1. Goudge, H.L., "Revelation," Encyclopaedia of Religion and Ethics, Vol. X, p. 745.

Interest has grown in the long months during which this delayed study has continued. The main interest has naturally been in the words as such, but there has been a constantly increasing interest in all the words can and do mean in the Christian experience.

In this word study it will be necessary quite often to use the word "revelation," but no attempt will be made to discuss the theological aspects of the word. The study will concern itself with all the uses of both ἀποκαλύπτω and φανερώω without entering into a discussion of their bearing on the theology of revelation as such.

The Greek New Testament text followed throughout is that of Eberhard Nestle, London, 1923, and no attempt will be made to enter into a textual criticism of any of the verses or contexts under consideration. Rather we shall, with Dr. Robertson, "thank God for the heroes who have struggled and triumphed through the centuries to give modern men an adequately correct text of the New Testament as we do have it today. With all the copyings, translations, and printings there is no heresy of moment in any manuscript or edition of the New Testament. The Word of God has run and been glorified through the ages as Paul urged the Thessalonians to pray for his own preaching."<sup>2</sup>

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2. Robertson, A.T., "Romance and Tragedy in the History of the New Testament Text," The Expository Times, Vol. XXXVI, No. 1, p. 24.

Tittman says we should not expect to find writings in the New Testament which are the result of a painstaking and laborious word selection.<sup>3</sup> However true this may be, one must bear in mind that in studying the Greek language especial attention should be paid to the words selected by different writers. Spoken as it was "by a people of the subtlest intellect; who saw distinctions where others saw none; who divided out to different words what others often were content to huddle confusedly under a common term,"<sup>4</sup> one should be always on his guard to catch all the subtleties of synonymous distinctions.

It is assumed in this word study that each writer had a reason for selecting the particular word he used and every possible care will be exercised in seeking to find the exact idea inherent in each instance of the words under consideration. In the words of Trench, "We shall ask the words . . . to give an account of themselves, to say whence they are, and whither they trend."<sup>5</sup>

The method which will be followed is suggested

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3. Tittman, Jno. A.H., Remarks on the Synonyms of the New Testament, Vol. I, p. 4.

4. Trench, R.C., Synonyms of the New Testament, Ninth edition, p. 8.

5. Trench, R.C., The Study of Words, Third edition, p. 34.

by Dr. Robertson in his Grammar of the Greek New Testament (p. 387f). Attempt will be made to establish their etymology, to trace their historical development outside the New Testament, and to show the relation of each instance of the words to their actual context.

Wherever references are made to Greek writings outside the New Testament, the names of editions used are given and in most instances English translations suggested by the editors are used. In some cases my own translations are used. Passages quoted from the English Bible are from the American Standard Version. The majority of passages cited in the Septuagint are from Rahlfs' edition although both Swete and Brooke and McLean have been used. In every case possible credit has been given to those responsible for ideas expressed herein. When one has done much reading on a given subject, however, he often finds himself possessed of ideas the origin of which cannot be given with certainty.

My deepest gratitude is expressed here to my three teachers of the Greek language, Professor Murray Latimer of Mississippi College, Dr. A.T. Robertson, and Dr. W.H. Davis of the Southern Baptist Theological Seminary. It would be the worthiest of ambitions to hope some day to love the Greek language as they love it. My minor professors, Dr. J. McKee Adams and Dr. F.M. Powell have been exceptionally kind and helpful to

me as have been also all the members of the faculty of the Southern Baptist Theological Seminary. Especial thanks are due Dr. H.W. Tribble for his kind help and interest.

Howard E. Spell



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CHAPTER ONE

ETYMOLOGY AND HISTORY OUTSIDE

THE NEW TESTAMENT

## CHAPTER ONE

### ETYMOLOGY AND HISTORY OUTSIDE

#### THE NEW TESTAMENT

Language is the amber in which a thousand precious and subtle thoughts have been safely embedded and preserved.<sup>1</sup>

Although it is not always an easy matter to determine accurately the thoughts which are brought to us in the words of another language, the words of the Greek New Testament are of such importance for us that every possible effort should be directed toward their understanding. If we can by careful study and comparison find new meanings and ideas in words commonly used, we shall have come much nearer to an appreciation of the genius of the Greek language. This matter of diligent word study is interesting and important in any language; it is necessary in the study of the Greek language. It is the language of a people careful of their distinctions in word meanings, rich in the use of synonyms, and painstaking in their selection of proper vehicles for their ideas. Exact meanings and absolute finality may not be reached for

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1. Trench, R.C., The Study of Words, Third edition, p. 33.

"there are factors of importance that escape the most careful methods of investigation because they issue from an environment and a psychology that to a large extent are clothed with obscurity for the modern scholar."<sup>2</sup>

It is only natural that for the etymology of the words ἀποκαλύπτω and φανερόω we turn to Curtius. The former of the two verbs is from ἀπό and καλύπτω. Concerning καλύπτω Curtius says, "Stem καλύβ, καλύβ-η 'hut,' καλύπτω 'cover up,' has quite the appearance of an expansion of the root καλ, and the Latin clupeu-s makes it probable that originally p stood here instead of b."<sup>3</sup> It is shown further that the Greek k has in etymology two different values corresponding to Indo-Germanic k and k̄. Καλύπτω has the same root as καλιᾶ "hut," "storeroom" and is seen, according to Curtius, in the Latin cella. So also from the root καλ, the Latin has oc-cul-e-re, cel-a-re. "Καλύπτειν, which was connected with cel-a-re can hardly be separated from κρύπτειν."<sup>4</sup> Concerning the etymology of ἀπό Dr. Robertson says, "The etymology of this preposition is very simple. We note the Sanskrit apa,

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2. Nordenhaug, Josef, Μυστήριον and Kindred Terms in Paul's Epistles, A thesis, p. 3.

3. Curtius, Georg, Principles of Greek Etymology, Fifth edition, Vol. II, p. 160.

4. Ibid., p. 183.

Latin ab, Gothic af, English of, off.<sup>5</sup> The root idea is easily seen in ἀποκόπτω "to cut off" (cf. John 18:26). So ἀποθήκη is a depository for putting things away.<sup>6</sup> The force of ἀπό with καλύπτω is seen clearly in the passage "for there is nothing covered (κεκαλυμμένον) that shall not be revealed (ἀποκαλυφθήσεται)"<sup>7</sup> where καλύπτω and ἀποκαλύπτω are shown in contrast. From the etymology then we learn that ἀποκαλύπτω means to take off that which covers, hides, or conceals though different contexts will give to this original significance various resultant meanings. Some of the definitions given by Liddell and Scott are "to disclose," "reveal," "let one's design upon a thing become known," "to unmask."<sup>8</sup>

An investigation of the etymology of φανερόω reveals the following: "root φαν . . . φαίνω, 'to shine, show,' φαν-ε-ρο-ς 'clear,' φαν-η 'torch,' φα-σι-ς, φά-σ-μα 'appearance.'" From its etymology then we have the meaning "to show," "make clear," "manifest." As in the case of ἀποκαλύπτω different contexts will give a variety of resultant meanings which grow naturally out of the original significance.

5. Robertson, A.T., A Grammar of the Greek New Testament, Fifth edition, p. 574.

6. Ibid., p. 575.

7. Matthew 10:26.

8. Liddell, H.G., and Scott, R., A Greek-English Lexicon, New edition revised by Jones.

9. Curtius, op. cit., Vol. I, p. 356.

'Αποκαλύπτω is so little used in the classics that Jerome spoke of it as a Biblical word never employed by any of the world's wise men.<sup>10</sup> Although Jerome's statement was not in keeping with facts, it is true that only in the New Testament does the word come into its richest and fullest significance. A number of the examples of ἀποκαλύπτω from the classics will be given in order that we may find its meaning in the earliest recorded instances which we have.

The original significance of ἀποκαλύπτω is seen in Herodotus where those who were bringing in to Harpagus a covered basket (the contents of which he did not know) commanded him "to uncover" it (<sup>11</sup>ἀποκαλύπτειν). The same use is seen also of Harpagus' uncovering the basket (καὶ ἀποκαλύπτω, <sup>12</sup>ὄρα). His realization of the contents of the basket followed the removal of the cover.

This original significance is well illustrated also in Plutarch's "Crassus" (6,4.10) of uncovering the head (καὶ κεφαλὴν ἀποκαλύπτεισθαι).<sup>13</sup> A further illustration is seen in Plato's "Protagoras" (352a) where the editor's translation is "Come, strip, and

10. Deissmann, Adolf, Light from the Ancient East, p. 78.

11. Herodotus, Edited by C.S. Wheeler from the text of Schweighaeuser, I. 119.

12. Ibid.

13. Plutarch's Lives, The Loeb Classical Library, Vol. III.



show me your breast" ("Ἴθι δὴ μοι ἀποκαλύψας καὶ τὰ  
στήθη ἐπίδειξον)<sup>14</sup>).

From the root idea of "uncover" it is quite an easy step to the idea of "lift up" which is seen in Aristotle's *Περὶ ψυχῆς* (422.2) where, in the same sentence there is found the adjective ἀκάλυφες (fr. ἀκάλυπτος, α privative plus κάλυπτος) and the verb ἀποκαλύπτω.<sup>15</sup> The passage describes the sense organ of smell and shows that in animals the sense organ is uncovered (ἀκάλυφες) while men have a veil which is "lifted up" in breathing (ὁ ἀναπνεύων ἀποκαλύπτεσθαι).

The next logical step in the development of the use of ἀποκαλύπτω is seen in its use with relation to one's thoughts or plans. In Plato's "Protagoras" this use is found in "lay open your mind" (καὶ τόδε τῆς ἀποκάλυψον)<sup>16</sup>.

An attitude of mind could be spoken of as being "revealed." So in Plutarch's "Alexander" one reads, "he reveals a hostility to Aristotle," and the present passive participle of ἀποκαλύπτω is used.<sup>17</sup>

14. Select Dialogues of Plato, Edited by Henry Cary, "Protagoras," 352a.

15. Aristotiles Gracce, ex Recensione Immanuelis Bekkeri, Vol. I, "Protagoros," 352a.

16. Translation by Cary in Select Dialogues of Plato.

17. Plutarch's Lives, The Loeb Classical Library, Vol. VII, "Alexander," 55.4,5.

Several examples from Diodorus Siculus illustrate the use of the word to reveal or make known one's intentions. Upon Memnon's being appointed as general "he revealed himself (<sup>18</sup>ἀπεκαλύψατο) openly (<sup>19</sup>φανερῶς) with relation to war." In this same work Memnon's attitude toward the citizens or common people is set forth by ἀπεκαλύψατο and the adverb <sup>19</sup>φανερῶς. Similarly there is noted, "he did not dare to reveal himself (<sup>20</sup>ἀποκαλύψασθαι) in regard to absolute power."

Recognizing that in the Septuagint we have "the most extensive work which we possess written in the vernacular of the <sup>21</sup>κοινή or Hellenistic language" we shall certainly be interested in tracing in it the usage of ἀποκαλύπτω and of φανερόω. The former is used in the Septuagint to translate a number of Hebrew words. The most common of these are  $\overset{\cdot}{\pi}\overset{\cdot}{\zeta}\overset{\cdot}{\lambda}$ , "uncover," "remove";  $\overset{\cdot}{\zeta}\overset{\cdot}{\zeta}\overset{\cdot}{\lambda}$ , "roll away," "roll";  $\overset{\cdot}{\psi}\overset{\cdot}{\zeta}\overset{\cdot}{\lambda}$ , "sit," "sit up";  $\overset{\cdot}{\gamma}\overset{\cdot}{\psi}\overset{\cdot}{\pi}$ , "strip off," "strip," "make bare";  $\overset{\cdot}{\pi}\overset{\cdot}{\gamma}\overset{\cdot}{\gamma}$ , "be naked," "bare";  $\overset{\cdot}{\gamma}\overset{\cdot}{\gamma}\overset{\cdot}{\theta}$ , "let go," "let alone";  $\overset{\cdot}{\zeta}\overset{\cdot}{\zeta}\overset{\cdot}{\rho}$ , "be lightly esteemed" (II Samuel 6:22).<sup>22</sup>

18. Diodorus Siculus, Edited by L. Dindorf, Vol. II, xvii.62.

19. Ibid., xviii.9.

20. Ibid., xx.43

21. Thackery, H. St. J., A Grammar of the Old Testament in Greek, p. 16.

22. All these definitions are from Brown, F., Driver, S.S., and Briggs, C.A., A Hebrew and English Lexicon of the Old Testament.

Of the nearly one hundred instances of <sup>23</sup>*ἀποκαλύπτω* in the LXX cited by Hatch and Redpath only a few will be selected as illustrations of its use therein. Its original significance is well illustrated in Genesis 8:13 of Noah's removing the covering from the ark (*ἀπεκάλυψεν τὴν στέγην*). This same use is seen also in Numbers, but the American Standard Version in following the Hebrew text translates, "and he will let the hair of the woman's head go down."<sup>24</sup> This of course can be looked upon as the result of the uncovering of the head. In Leviticus there are eighteen instances of *ἀποκαλύπτω* of uncovering one's nakedness. The following will serve as a good example of these: *καὶ ἀσχημοσύνην μητρός σου οὐκ ἀποκαλύψεις*<sup>25</sup>.

Of especial interest is a passage in Proverbs where in the contrast between revealed or open rebuke and hidden love *ἀποκαλύπτω* and *κρύπτω*<sup>26</sup> are set over against each other.

The words *ὄφθαλμός* and *οὖς* are used frequently with *ἀποκαλύπτω* to denote a perception which comes about when objects or truths are un-

23. Hatch, E., and Redpath, H.A., Concordance to the Septuagint.

24. Numbers 5:18.

25. Leviticus 18:7.

26. Proverbs 27:5.

covered for the eyes or ears. The American Standard Version translates Ruth 4:4, "And I thought to disclose it unto thee" (καὶ γὰρ εἶπα ἀποκαλύψω τὸ οὖς). Others of this same nature appear but need not be repeated.

Much more common than the use of ἀποκαλύπτω to uncover tangible objects is its use in connection with the disclosure of secrets or truths not generally known. The following are some of the most common ones: τὴν ἀδικίαν and τὰ ἀσεβήματα (Lamentations 2:14; 4:22), τὰς κακίας and τὴν πορνείαν (Ezekiel 16:57; 23:18), and τὴν ἀκαθαρσίαν (Hosea 2:10).

It is in connection with the will or purpose of God, however, that ἀποκαλύπτω has its widest usage in the Old Testament. This is to be expected for the word "revelation" suggests the action of a higher power in making known truths by drawing back a curtain or veil. Man cannot know that which God hides from him, but the pages of his Book are filled with statements which have to do with the revelation of his power, his mercy, his word, his love. With all of these ἀποκαλύπτω<sup>27</sup> is found to be used.

Ἀποκαλύπτω in connection with μυστήριον is quite frequent in Daniel, but one example will

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27. Cf. Isaiah 52:10; 56:1; I Kings 3:7.

suffice. When Daniel told his companions that they were to desire mercies of the Lord lest they be put to death, it is said the secret was revealed (τὸ <sup>28</sup> μυστήριον ἀπεκαλύφθη) to Daniel.

As strange as it may seem the word ἀποκαλύπτω is comparatively little used in the Apocrypha. Hatch and Redpath list fourteen instances, but in one of these Rahlfs gives ἀποκρύπτω as having better <sup>29</sup> support. <sup>30</sup> Of the remaining thirteen examples eleven are in Sirach, and in every case ἀποκαλύπτω is <sup>31</sup> translated "reveal" by Charles. The most common objects are τὰ κρυπτά and μυστήριον. An instance in Susanna 22 is translated "unveil her" (ἀποκαλύψαι αὐτήν).

No attempt has been made to establish a date for the examples cited from the Apocrypha for scholars who have spent years of study on the problem are by no means agreed. Suffice it to say they fall well within the period of the κοινή and give us good examples of the use of ἀποκαλύπτω during that time.

That ἀποκαλύπτω is preeminently a religious word will be seen by noting the lack of frequency

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28. Daniel 2:19.

29. Hatch and Redpath, *op. cit.*

30. Septuaginta, id es Vetus Testamentum Graece Iuxta LXX Interpres, edidit Alfred Rahlfs.

31. Charles, R.H., The Apocrypha and Pseudepigrapha of the Old Testament in English.

with which it is used in the non-literary papyri.  
<sup>32</sup>  
 Preisigke lists less than ten instances in the non-literary papyri and only one of these is prior to the Christian era.

The original significance of ἀποκαλύπτω is found in a literary fragment which closely resembles Susanna 22 noted above. The papyrus fragment has  
 ἀ[ποκ]αλυψοῦ ἵνα ἴδω αὐτήν.<sup>33</sup>

Its most common use in the non-literary papyri seems to be in connection with land which was uncovered when the waters of the Nile or of some other body of water receded. Good illustrations are seen in P. Gen. 16, καὶ ὁ[πό]ταν ἡ τοια[ύ]τη γῆ ἀπο-  
 καλυ[πτῆ]<sup>34</sup> and in B.G.U. 640, βουλόμεθα μισθώσασθαι  
 ἀπὸ κλη[υ]φῆς αἰγιαλοῦ.<sup>35</sup> In regard to the former Spohr, in his discussion of P. Iand. 27.12 where  
 ἀποκαλύπτω is used with αἰγιαλοῦ,<sup>36</sup> suggests the substitution of ἀποκαλυφῆ for ἀποκαλυ[πτῆ]. Moulton and Milligan have this to say: "One is tempted to postulate an adjective of ἀποκαλυφός which would be quite regular in formation."<sup>37</sup> But whether one

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32. Preisigke, Frederich, Worterbuch der Grieschischen Papyrusurkunden.

33. Grenfell, B.P., and Hunt, A.S., Oxyrhynchus Papyri, Vol. III, P. 413.166.

34. Les Papyrus de Geneve, edited by Jules Nicole, P. Gen. 16.

35. Berliner Grieschische Urkunden, B.G.U. 640.

36. Spohr, L., Papyri Iandanae, Vol. III, P. Iand. 27.12.

37. Moulton, J.H., and Milligan, G., The Vocabulary of the Greek Testament, in re: ἀποκαλύπτω

thinks of the word as being an adjective or as a form of the verb makes little difference so far as the meaning of the word is concerned. The main point is that land was uncovered when the water had gone down. These brief illustrations from the papyri give us no new insight into the meaning of the word, but they strengthen that which has been learned from other sources.

While it is recognized that "as a rule little reliance is to be placed on observations of the Fathers with regard to the statistics of language,"<sup>38</sup> we shall be interested in finding whether or not the usage of our word is the same as found elsewhere. If any new significance has been attached to the word, it will be well to find it out.

Goodspeed lists thirty-five instances of *ἀποκαλύπτω*<sup>39</sup> in the apostolic period. As might be expected the majority of these instances are found in The Vision of the Shepherd of Hermas where the revelations are made to Hermas by the church, the shepherd, and the great angel. Editors disagree as to the date of composition, but it is suggested

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38. Deissman, op. cit., p. 78.

39. Goodspeed, E.J., Index Patristicus, and Index Apologeticus.

that we think of it as being around 148 A.D. <sup>40</sup> Every instance of the seventeen found in it has the idea of revealing secrets or visions which are unknown up until the time of the revelation. In the Epistle to Diognetus <sup>41</sup> ἀποκαλύπτω and φανερώ are found in contrast and the φανέρωσις is made known by means of the ἀποκάλυψις.

We turn now to an enquiry into the history of φανερώ in its usage outside the New Testament. Although this word far surpasses ἀποκαλύπτω in the number of occurrences in the New Testament, it is found less than one-half as often outside the New Testament canon.

In Herodotus where Callias is being praised, the meaning is "to show oneself." <sup>42</sup> The idea of "making known," or "evident" is found in an aorist participle in Dionysius Halicarnissus and "discover" <sup>43</sup> is the translation given to a passage in Plutarch by Perrin. <sup>44</sup> The example is as follows: διὸ καὶ τῶν περὶ Ἑρμόλαον ἐπιβουλευσάντων τῷ Ἀλεξάνδρῳ καὶ φανερῶν γενομένων ἔδοξαν.

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40. Lake, Kirsopp, The Apostolic Fathers, The Loeb Classical Library, p. 3.

41. Ibid., Diog. 8:11.

42. Herodotus, edited by C.S. Wheeler from the text of Schweighauser, Second edition, 6:122.

43. Dionysii Halicarnassensis, Opera Omnia, edited by Angelo Maio, Vol. IV, "Ars Rhetorica," 10,37.

44. Perrin, B., Plutarch's Lives, The Loeb Classical Library, Vol. VII, "Alexander," 55.2,2.



The idea of "make public" or "show openly"  
<sup>45</sup>  
 is well illustrated in Josephus even though the  
 English translation of Whiston which is based on  
 Havercamp's Greek text does not indicate it.

*Ἐφαγέρου* suits the context quite well, however,  
 for the following lines tell of the grandees'  
 intention of waiting for a suitable time to carry  
 out their plan of punishment. An example from  
 Dio Cassius is translated "make public" by the  
<sup>46</sup>  
 editors. This translation, it will be found  
 later, will suit the context in a number of the  
 New Testament passages.

<sup>47</sup>  
 Hatch and Redpath give only two instances  
 of *φανερῶ* and only eight of *φανερὸς* in the canon-  
 ical books of the Old Testament. No instances of  
 the former are cited in the Apocrypha and only  
 nine of the latter. In Jeremiah 40(33):6 we find  
*καὶ φανερῶσω αὐτοῖς εἰσακούετω καὶ ἰατρεύσω αὐτήν*  
 which is translated by Orelli, "I will open to  
<sup>48</sup>  
 them abundance of peace and stability." The  
 Aldine edition of the LXX has *φανερῶ* in Psalm

45. Flavii Ioseph, Opera Omnia, edited by  
 Immanuele Bekker, Vol. III, "Antiquities," 20.4,1.

46. Cary, Earnest, Dio Cassius, Loeb's  
 Classical Library, Vol. VII, 59,18.

47. Hatch and Redpath, op.cit.

48. Orelli, C. Von, The Prophecies of  
 Jeremiah, p. 251.

51(50):8, but it is rejected by others as lacking support. The instances of *φανερός* in the LXX and in the Apocrypha all have the idea of "evident," "manifest," "known" and need not be cited here.

The only two instances of *φανερῶ* which have been found in the non-literary papyri of the *κοινῆ* period are both later than the New Testament era. In P. Goodsp. 15.19 *ἐφανέρωσα*<sup>49</sup> is translated "I have made known" by the editor. The same meaning is seen<sup>50</sup> in a late papyri in the Berlin collection.

The apostolic period abounds in examples of *φανερῶ*. Although only a few will be cited here, an examination of Goodspeed's list will reveal some<sup>51</sup> thirty-eight instances. In sixteen of these instances *φανερῶ*<sup>52</sup> is translated "manifest" or "make manifest" by Lake. One example from the epistle of Ignatius to the Magnesians will suffice: *ὁ φανερώσας ἐαυτὸν διὰ Ἰησοῦ Χριστοῦ* (8:2). Although unanimity of opinion does not exist concerning the date of this writing, "there is a general tendency to think Ignatius was really a martyr in Rome in the time of

49. Goodspeed, E.J., Greek Papyri from the Cairo Museum, 15.19.

50. Aegyptische Urkunden aus den Koeniglichen Museen, Vol. II, B. 404.7.

51. Goodspeed, E.J., Index Patristicus and Index Apologeticus.

52. Lake, Kirsopp, The Apostolic Fathers, The Loeb Classical Library, Vol. I.

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Trajan." Hence we should expect the same usage as that found in the New Testament and are not surprised at the resemblance of the above example to some New Testament passages. In II Clement 20:5 it is used of mental perception or a disclosure made to the mind (ἐφανερώσεν ἡμῖν τὴν ἀλήθειαν).

In four examples in this group of writings φανερώω requires the meaning "make plain" or "evident" and suggests that which is visibly manifest. 54 Closely resembling this sense is that seen in The Shepherd of Hermas where "was shown" seems to be the correct idea. 55 In the same writing there is an example of a prayer that the Lord would "make plain" (φανερώσῃ) a revelation (ἀποκάλυψιν). 56

In looking back over this chapter one finds that the simple, original significance of ἀποκαλύπτω is "to take off (remove) a covering." This root idea easily lends itself to various contexts so that resultant ideas may vary greatly. In all of them, however, whether they are translated "reveal," "disclose," "lift up," "uncover," or "show," the original significance is usually easily discernible. The root idea of

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53. *Ibid.*, p. 166.

54. Cf., Ignatius to the Romans 8:2

55. Vision of the Shepherd of Hermas, Similitudes 9:1:2.

56. H. Vis. 3:1:2.

*φανερῶ*, related as it is to *φαίνω*, means "to show in such a way as to make the thing shown easily discernible." Here again contexts may vary resultant ideas.

CHAPTER TWO

**ΑΠΟΚΑΛΥΨΙΣ AND ΦΑΝΕΡΩ**

IN RELATION TO HIDDEN TRUTHS OR OBJECTS

## CHAPTER TWO

## ΑΠΟΚΑΛΥΨΙΣ AND ΦΑΝΕΡΩ

## IN RELATION TO HIDDEN TRUTHS OR OBJECTS

A few words of a general nature with reference to the occurrence of these words in the New Testament will not be out of place here. *Ἀποκαλύπτω* is used more frequently by Paul and Luke than by any other writers in the New Testament. It is found a total of thirteen times in six of Paul's epistles and five times in the Gospel according to Luke. John does not use the word except in a quotation from the Old Testament<sup>1</sup> though *ἀποκάλυψις* is found in Revelation 1:1. Matthew uses the verb four times. The remaining instances<sup>2</sup> are found in I Peter. It is interesting to note that *φανερῶ* occurs frequently in John's writings. It occurs also in Mark, in the epistles of Paul, of Peter, and in the Epistle to the Hebrews.<sup>3</sup> With these introductory remarks in mind we turn to a consideration of the subject of this chapter.

Attention was called in the previous chapter to the contrast between *καλύπτω* and *ἀποκαλύπτω* in

1. Cf. John 12:38.

2. Moulton, W. F., and Geden, A. S., A Concordance to the Greek Testament.

3. Ibid., Cf. also Westcott, B. F., An Introduction to the Study of the Gospels, p. 8.

Matthew 10:26. Jesus said there is "nothing hidden (κεκαλυμμένον) which shall not be revealed" (ἀποκαλυφθήσεται). Allen, along with a good many others, suggests that this seems to have been "a traditional utterance of Christ which could be adapted to any context,"<sup>4</sup> for Mark and Luke have it in different contexts. A number of other commentators claim the writers of the Gospels were guilty of jumbling their accounts and recording this saying in the wrong place. Any truth of this nature, whether it be regarded as traditional or not, will bear repeating and this is what Jesus apparently did. As Dr. Robertson points out, "Repetition is not simply allowable; it is necessary for effective service, especially in the case of a popular teacher who had to meet different audiences in various parts of the land."<sup>5</sup> In this context Jesus was sending the disciples out on a new mission and he had said much to them which they did not understand and probably despaired of understanding. As representatives of the Master they would be persecuted but they were not to fear, for there was the definite assurance

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4. Allen, Willoughby C., The Gospel According to St. Matthew, The International Critical Commentary, p. 108.

5. Robertson, A. T., Epochs in the Life of Jesus, p. 63.

given that everything which was covered up then would be uncovered. This could be taken in the sense that if they did fear, a day would come when their disloyalty would be revealed,<sup>6</sup> but the context seems to call for something to bolster their courage rather than a threat in regard to the consequences of fear. There can be no doubt that these men had failed so far to get a clear conception of the mission of the Master. If they had failed in this, naturally they did not understand all of the Master's purpose in sending them out. Likewise they would not understand the suffering and personal trials through which they must go as his representatives. But the Master sends them out with a subtle appeal to their faith in his ability to draw back, at the proper time, the veil of obscurity and reveal these hidden things in their proper perspective. All of this can be expressed in the relative clause for it can "imply cause, purpose, result, concession, or condition"<sup>7</sup> even if the sentence itself does not state it. The original significance of ἀποκαλύπτω is especially clear here.

In the parallel passage in Luke 10:21 the idea is the same as that expressed above although the words

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6. Carr, A., The Gospel According to St. Matthew, Cambridge Greek Testament, p. 166.

7. Robertson, A. T., A Grammar of the Greek New Testament, p. 960.



and context are different. Luke gives this statement of the Master in connection with the report of the seventy who had been sent out and had returned in a happy frame of mind (*μετὰ χαράς*). The Master's statement seems to have a tone of triumph here,<sup>8</sup> and though he is naturally glad to hear from the seventy of the visible signs of their success, warns them not to rejoice over these outward signs. There was a greater matter for rejoicing which seems to be linked with the *ταῦτα* which Jesus said had been hidden from the wise and revealed (*ἀπεκάλυψας*) unto babes. The seventy had enjoyed the experience of having demons bow to their power. This apparent success points to the possession on their part of certain spiritual forces which had been theirs. Here was power which was "spiritually discerned" and would not be open to the intellect unless the veil had been lifted. To be sure Jesus is not disparaging intellectual faculties; he is simply showing that spiritual power through fellowship with God is independent of the human intellect.<sup>9</sup> The ignorance of scribal lore had been an "Open sesame" to those who had not prided themselves on

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8. Bruce, A. B., The Synoptic Gospels, The Expositor's Greek Testament, Vol. I, p. 541.

9. Plummer, Alfred, The Gospel According to St. Luke, The International Critical Commentary, p. 281.

their wisdom, for to them God had "taken off the cover" (*ἀποκαλύπτω*).

Both of the former references set forth God as the revealer of divine truths. Further emphasis is added to this fact in Matthew 16:17 when Jesus told Peter that the truth he had just expressed had not been revealed by any agency other than the Father in heaven. This passage might well be discussed in the chapter dealing with *ἀποκαλύπτω* and *φανερώω* as they are related to Jesus Christ, but the position assumed here is that *ἀποκαλύπτω* is related to the truth which Peter had just expressed rather than to the mission or person of Jesus Christ. Flesh and blood had suggested that Jesus was Elijah or Jeremiah, but tradition and education had missed the truth which the Father had revealed. Meyer's observation is that "*ἀπεκάλυψε* compels us to think exclusively of a knowledge which is obtained in some other way than through the exercise of one's human faculties."<sup>10</sup>

Luke offers no explanation for the gathering of the thousands (*τῶν μυριάδων*) in Luke 12:1, but the natural implication is that they had been drawn

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10. Meyer, H. A. W., Gospel of Matthew, Meyer's Commentary on the New Testament, p. 294.

together by the severity of Jesus' denunciation of the Pharisees and the consequent intensification of their enmity.<sup>11</sup> At any rate one finds repeated in this connection the statement found in Matthew 10: 26, "there is nothing covered up, that shall not be revealed" (*ἀποκαλυφθήσεται*). While some take the words of Christ to mean that although only comparatively few were hearing his words the day would come when they would become generally known and listened to, it seems a different, and yet somewhat similar idea should be sought. The disciples likely could not understand Christ's estimate of the Pharisees and other religious leaders of their day. It plainly excited a hostility which, according to their thinking, would be a great hindrance to the success of Christ's program. There were many of his sayings which were "hidden" from their standpoint and his condemnation of the Pharisees was beyond their present understanding. Jesus gives no explanation about the time nor manner of this "uncovering," but he assures them these truths will be revealed.

For another instance of the use of *ἀποκαλύπτω*

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11. Robertson, A. T., A Harmony of the Gospels, pp. 125f.

with reference to God's granting to his servants insight into divine truth we turn to Philippians 3:15 where Paul says, "this also shall God reveal to you" (*ἀποκαλύψει*). Paul is thinking here about growth as a Christian and apparently has reference to a true standpoint of humility which God will reveal to those who do not have it.<sup>12</sup> "This simple sentence," says Dr. Robertson, "fairly bristles with difficulties."<sup>13</sup> Although it hardly seems necessary, brief attention may be called to the word *τέλειος* as used here. It is not the equivalent of our English word "perfect," for it suggests rather the idea of maturity or the accomplishment of the end or design for which a thing was intended. Proof of this may be seen in the use of the word in the New Testament generally and in the use of *τελειόω* in Hebrew 2:10 with reference to Jesus Christ. It is colorless so far as the idea of defect is concerned for it neither denies nor affirms it. There is no suggestion then that Jesus Christ was imperfect. The word is objective and means that he was brought to his proper end objectively. Paul's use seems well indicated in Ephesians 4:13f where the stage of

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12. Kennedy, H. A. A., The Epistle to the Philippians, The Expositor's Greek Testament, p. 459.

13. Robertson, A. T., Paul's Joy in Christ, p. 204.

*ἄνδρα τέλειον* is reached through a knowledge gained by experience. It is Dr. Robertson's opinion that Paul is using the word in the absolute sense in 3:12 and in the relative sense in 3:15.<sup>14</sup> This is of course true from one standpoint and yet it does not seem necessary to vary the sense of the word. The entire section (3:1-14) deals with Paul's passion for likeness to Christ, but clearly affirms that he has not reached his goal. As paradoxical as it may seem, one of the marks of a perfect (*τέλειος*)<sup>15</sup> Christian is that he realizes his imperfections. Paul could affirm that in his likeness to Christ he had not become complete (*τελειώω*, 3:12) and still claim his completeness (*τέλειος*, 3:15) as regards his realization of imperfections. Hence there seems to be little reason for varying the sense of *τέλειος* in the two passages.

Paul was apparently not uneasy about the failure of the Philippians to agree with him in the main about the matter of Christian development, but he adds that if they differ, God will unveil to them the truth concerning this idea of perfection.

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14. Ibid.

15. This idea is not original. It was gained from one of Dr. W. H. Davis' classes. If this does not express clearly his idea, apologies are due him for a failure to interpret correctly his statement.

The *ἑτέρας* with *φρονεῖτε*<sup>16</sup> could mean "amiss" as Lightfoot suggests, but "otherwise" seems better. He was firm in his conviction that God made known divine truths by means of revelation. In Galatians 2:2 Paul claims a special revelation concerning a visit to Jerusalem. He was seeking to vindicate his apostleship and this special revelation may be taken as one of his proofs of God's approval and direction. If one identifies this visit with that mentioned by Luke in Acts 15:2, as it seems best to do, then Paul's statement may be taken to mean that it was not the action of the church nor pressure from any smaller group, but the revelation from God which made him go.<sup>17</sup> In another connection he was<sup>18</sup> careful to distinguish between his own judgment and what he knew by revelation. In II Corinthians 12:1 he speaks again of revelations of the Lord and in Galatians 1:16 he plainly shows that his comprehension of Jesus as the Son of God had been due to divine revelation. In his first letter to the church at Corinth he affirmed his belief in divine revelation of truth when he gave directions with

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16. Lightfoot, J. B., St. Paul's Epistle to the Philippians, en loco.

17. Lightfoot, J. B., The Epistle to the Galatians, p. 125.

18. I Corinthians 7:25.

reference to the conduct of those who received revelations in their services. Naturally then Paul believes God will reveal through the Holy Spirit erroneous ideas to the Philippians about the matter of perfection (maturity). In his thinking it is to be an "uncovering" of the truth.

In Galatians 3:23 the aorist passive infinitive of ἀποκαλύπτω is found where Paul uses it to refer to the manifestation or embodiment of faith in Jesus Christ. Our study of ἀποκαλύπτω thus far has shown us that it is used of the revelation or uncovering of things already in existence though they may be imperfectly known or entirely unknown. Hence one does not understand from Paul's words that faith did not begin until Christ came for "Abraham was but the first of many splendid examples of it." The idea is rather that it was not until Christ came that faith came to have its fullest significance and its greatest promise. Men had exercised faith in God and in the Messiah who was to come, but in the coming of Jesus Christ into the world God had revealed faith as never before. The object of faith gives to it

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19. I Corinthians 14:30.

20. Moule, H. C. G., The Epistle of Paul the Apostle to the Philippians, p. 70.

21. Rendall, Frederic, The Epistle to the Galatians, The Expositor's Greek Testament, p. 173. Cf. also Galatians 3:6; Romans 4:2-8.

value and validity, and in the coming of Jesus of Nazareth as God incarnate the embodiment of faith was revealed.

In I Peter 1:12 it is said that the truths revealed to the prophets were not for themselves alone, but for others. As Biggs points out the reference could be taken to refer to distinct passages or to the indeterminate condition of prophecy in general. The latter explanation seems most natural. *Ἀποκαλύπτω* is not used here of that which man has to convey to his fellow-man, as might appear to be true at first glance, but of the revelation of truth which had been granted to the prophets. Knowledge of the person and general message of the Messiah had been revealed to them in order that they might communicate the truth to others. Here was truly "revelation after research." Those who would try to find an instance of *ἀποκαλύπτω* in relation to what man has to disclose must look elsewhere.

For our final example of *ἀποκαλύπτω* with reference to hidden truths or objects we turn to

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22. Biggs, Chas., The Epistles of St. Peter and St. Jude, The International Critical Commentary, p. 110.

23. Cf. Numbers 24:17; Deuteronomy 18:15.

24. Robertson, A. T., Word Pictures, Vol. VI, p. 86.



II Thessalonians where, in the second chapter, the word is used three times (3,6,8). In the words of Findlay, "Thrice with persistent emphasis ἀποκαλύπτεισθαι is asserted of ὁ ἄνομος, as of some portentous, unearthly object holding the gazer spell-bound."<sup>25</sup> He is identifying ὁ ἄνομος of verse 8 with ὁ ἄνθρωπος τῆς ἀνομίας of verse 3, but more of that will be seen later. Although there may be much about this brief apocalyptic of the apostle Paul which we do not understand, the Thessalonians doubtless understood it. The enquiry into the use of ἀποκαλύπτω in this section will not necessitate a study of the eschatology of Paul.

There had been a misunderstanding on the part of the Christians in Thessalonica concerning the second coming and Paul was seeking to correct these misunderstandings by telling them of some things which must come to pass before that day. The use of the definite article with ἀποστασία would indicate that Paul had spoken about the apostasy, but apparently the second coming had loomed larger in their thinking and this part of his message had been overlooked. As Milligan

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25. Quoted by Milligan in his commentary, St. Paul's Epistles to the Thessalonians, p. 103.

well says, the full import of ἀποστασία may be lost to us, but we may rest assured that a religious apostasy is in mind, and one about which, as the definite article indicates, they had been told by the Apostle. Following this apostasy "the man of sin" (or lawlessness) must be revealed (ἀποκαλυφθῆ). Paul has nothing to say concerning the conditions of concealment of the man of lawlessness and his meaning is uncertain. As Frame points out Paul's chief interest seems to be in the character of the lawless one (verses 3-4) and in his significance for the unbelievers (verses 9-12). The use of ἀποκαλύπτω would suggest a superhuman character. At the same time it places the lawless one in a position of mockery with relation to the ἀποκάλυψις of Jesus Christ which is mentioned in 1:7. Dr. Robertson calls attention to false prophets who pose as angels of light and Frame quotes a passage from the "Ascension of Isaiah" in which the Beloved rebukes "all things wherein Beliar manifested himself and acted openly in this world."

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26. Ibid., p. 98.

27. Frame, J. E., The Epistles of St. Paul to the Thessalonians, The International Critical Commentary, p. 252.

28. Milligan, op. cit., p. 98.

29. Robertson, A. T., Word Pictures, Vol. IV, p. 50.

30. Frame, op. cit., p. 252.

Many commentators admit quite frankly our inability to understand the full meaning of 2:6 where Paul says *καὶ γῦν τὸ κατέχον οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ αὐτοῦ καιρῷ*. . . However the opinions of the majority seem well summed up by Milligan:

We have here a veiled description of the restraining power of law and order, especially as these were embodied at the time in the Roman Empire or its rulers. And in this view we are further confirmed when we remember that St. Paul had already found "a restraining power" in the Roman officials both at Paphos (Acts 13:6ff) and at Thessalonica itself (Acts 17:6ff), and that it was doubtless these and similar experiences that afterwards led him to write to the Romans of "the powers that be" as "ordained of God" . . . There is nothing unlikely, then, to say the least, in his having the same thought in his mind on the present occasion, while the fact that he does not give more definite expression to it is not only in accord with the generally cryptic character of apocalyptic writings, but may also be due to prudential motives, seeing that afterwards he is to speak of this power as being "taken out of the way."<sup>31</sup>

It will be noted that Paul called attention only to the power which restrained; that which is restrained had not been made known. But this "impersonal principle" can manifest itself in personal form as the masculine (*ὁ κατέχων*) in verse 7 shows. In his own season (*ἐν τῷ αὐτοῦ καιρῷ*) the cover will be removed

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31. Milligan, op. cit., p. 101.

(ἀποκαλυφθῆναι) and his true nature will be known and understood.

In passing to 2:8 the use of *μυστήριον* in 2:7 should be noted. Paul says "the mystery of lawlessness already works." A study of this word as it is used in Paul's epistles will show it to be the exact correlative of ἀποκαλύπτω.<sup>32</sup> The idea of "mystery," of previous concealment is always suggested. So the two words are quite naturally used in the same context.

But Paul says when ὁ κατέχων is removed then (καὶ τότε) ὁ ἄνομος will be revealed. It will be noted that Paul puts the emphasis here upon the value of all this for the spiritual lives of his readers rather than upon a description of the παρουσία of Christ or the conflict implied in the destruction of the lawless one. Whatever one may surmise about the time or the manner of the revelation of the true character of the man of sin must be secured from the context. His true character is unknown (in the sense of full understanding) now, but at the proper time that which hinders perception will be removed and he will be made bare.

Having examined the passages in which ἀποκαλύπτω is used with reference to hidden truths or objects,

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32. Nordenhaug, Josef, op. cit.

we turn now to a similar enquiry into the use of *φανερῶω*. In each instance to be discussed here the word is translated in the American Standard Version by some form of the English "manifest."

In three instances (Ephesians 5:13; Hebrews 9:8; Mark 4:22) *φανερῶω* is used of the disclosure of truths which at some time were not clearly perceived. In Ephesians 5:13 it is used in connection with *φῶς* where it is said of the things being reprov'd that they "are made manifest (*φανερῶνται*) by the light." In the same verse the present participle (*φανερῶμενον*) is found in "everything that is made manifest is light." The translation in the Revised Version treats this verse as a general statement, but it seems best to take it, as does Salmond,<sup>33</sup> to refer to the secret practices which are under condemnation in this practical section of the epistle. There is a great difference of opinion among the commentators as to whether *φανερῶνται* and *φανερῶμενον* are middle or passive voice. Salmond takes both to be passive while Abbot says, "we seem almost driven to take *φανερῶμενον* as middle, in this sense, 'whatever makes manifest is light.'<sup>34</sup>" Salmond's argument that they

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33. Salmond, S. D. F., The Epistle to the Ephesians, The Expositor's Greek Testament, p. 358.

34. Abbott, T. K., The Epistle to the Ephesians and to the Colossians, The International Critical Commentary, p. 156.

should both be taken as passive because there is no "instance of *φανερούσθαι* being anything else than a pure passive in the New Testament" <sup>35</sup> is weak in that it is actually begging the question in regard to the case at hand. A better reason can be found. Abbott's "whatever makes manifest is light" makes of the verse too much of a mere generalizing statement. There are special warnings in this section of the epistle (5:3-14) against sins of impurity and the sense of this verse might well be paraphrased:

All these things . . . when they are subjected to open rebuke . . . are laid bare by the light of Christian truth acting in their reproof, so that the doers of them are made to see them in the odiousness of their real nature; for everything that is disclosed in its real colors ceases to be secret and becomes of the nature of light.<sup>36</sup>

The sense of *φανερώω* in this verse is to disclose a thing in its true character or light. There is no necessary suggestion of concealment, but rather that the true nature of sin would not be disclosed save by the light. In this connection the meaning of *φανερώω* is easy to see.

A similar example — except that the manner of manifestation is not set forth — is seen in

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35. Salmond, op. cit., p. 358

36. Ibid., p. 359.

Hebrews 9:8. This passage has to do with the way into the holy of holies and says the Holy Spirit shows that the way was not made manifest (*πεφανερῶσθαι*, infinitive in indirect discourse) while the first tabernacle was in existence. The priests could enter the holy place to give attention to the burning of incense and renewing the shewbread, but a heavy veil separated them from the holy of holies. This place symbolized the presence of God and though they might wonder about the place beyond the veil it was not theirs to enter. Once each year the high priest might enter this place which was the symbol of access to God, and, having offered blood for his own sins, might then offer for the sins of the people. Now as long as this order was in existence (*ἔχούσης στασίς*) the way of access to the presence of God was not visibly plain. But one day things were changed. "An unearthly Hand" tore the veil between the holy place and the holy of holies disclosing to view that which was beyond. This example of *φανερῶ* is probably its nearest approach to *ἀποκαλύπτω* in symbol and in meaning, and the rending of the veil has led some to look upon it as being an absolute synonym for *ἀποκαλύπτω* in this particular instance. But one should bear in mind that this entire scheme is symbolic. The rending of the veil

did "uncover" the way into the holy of holies, but *φανερῶ* has to do with more than the simple rending of that veil. When it was torn aside, the holy of holies lost its significance and men were to feel that the presence of God was not confined to a single place and that he was no longer approachable by only one chosen individual. Through Jesus Christ as High Priest direct access to God is now made possible for all men, and that which was imposed for a season has served its function. *Φανερῶ* has to do with making this visibly manifest or distinct. It is not related simply to that which the rent veil disclosed, but to the perfected work and sacrifice of Jesus Christ and to the implications of this truth. Hence it is not synonymous with *ἀποκαλύπτω*.

In Mark 4:22 we have one of the repeated sayings of Jesus which has been noted in Matthew 10:26 and Luke 12:2. In the latter two cases *ἀποκαλύπτω* is found; here *φανερῶ* is used. At first glance one would be disposed to say the words are used interchangeably, but a cursory examination will not suffice. In the passages in Matthew and Luke *ἀποκαλύπτω* is used in contrast to *καλύπτω* (Matthew) and its compound *συγκαλύπτω* (Luke). In both passages the antithesis of present conditions is brought about in a much clearer way by the contrast in the words



chosen. But surely one must look further to find the difference, if such be, in the words. The saying is given by Mark in the first great group of parables just after the explanation of the parable of the sower when the Master was emphasizing the importance of hearing aright (βλέπετε τί ἀκούετε). So the emphasis here seems to be on the hearers, the ones to whom hidden truths will be made known, rather than to the truth or object itself. Following all three accounts of the parable of the sower Jesus told the disciples it was given to them to know the mysteries of the kingdom of God (heaven), but to the others he must speak in parables. This is not to be kept a secret forever for "the ultimate end of the hiding is manifesting." <sup>37</sup> As we study these words further it will be noted that ἀποκάλυψις, in its relation to φανέρωσις, precedes φανέρωσις. The latter is gained by means of the former. For an illustration of this statement one may examine particularly Ephesians 3:3 and I Corinthians 3:13. In the latter passage Paul declares each one's work will become manifest (φανερὸν γεγήσεται) because it (τὸ ἔργον) is revealed (ἀποκαλύπτεται) in fire. If this referred to illumination, we should expect φανερούται rather than ἀποκαλύπτεται. The more

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37. Gould, E. P., The Gospel According to St. Mark, The International Critical Commentary, p. 78.

probable meaning is that the fire will burn away the impurities and baser elements leaving the purity of the work visible. Ephesians 3:3 points to the secret revealed to Paul rather than to Paul as the one receiving the revelation. Thus while the emphasis of *ἀποκαλύπτω* is upon the truth or object revealed, the emphasis of *φανερῶ* is upon those to and for whom the revelation is made. The brief parable of the lamp (Mark 4:21) which Jesus gave to drive home the lesson contained in the parable of the sower has its emphasis upon the people for whose benefit the lamp is put on the stand and not on the objects disclosed by the light. In the passage in Matthew (10:26) this saying is recorded in connection with the sending out of the Twelve on their preaching tour and the Master was anxious to prepare them for some of the things they would encounter. They would not understand them now, but the day would come when they would be revealed. Here the emphasis is plainly on the truths to be revealed and not on the ones to whom the revelation would be made. This revelation is not promised in a certain time. It is simply promised.

We assume that Mark 4:22 records the words used by the Master and that his choice of *φανερῶ* rather than *ἀποκαλύπτω* as is used in the accounts in Matthew and Luke is due to this difference in emphasis between the two words which has been pointed out above.

By far the majority of the instances of *φανερώω* to be noted in this chapter are instances in which the word is used of persons in regard to the disclosure of deeds or character. Of the twelve such instances of this use only the more representative ones need be discussed. Five instances of *φανερώω* have to do with disclosures made either by means of divine power or in the presence of divine power. In I. Corinthians 4:5 the readers of the epistle are warned against passing judgment since the Lord is coming "who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts" (*φανερώσει τὰς βουλὰς τῶν καρδιῶν*). Here the word is used in connection with the things which will take place as a result of the Lord's coming since no attempt is made to locate the time nor to describe the manner of that coming. In 1:7 of this same epistle *ἀποκάλυψις* has been used of the manner of the Lord's coming so now attention is turned rather to the cause

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38. John 3:21; I Corinthians 4:5; II Corinthians 3:3; 5:10; 7:12; 11:6; Colossians 3:4; 4:4; I John 2:19; 3:2; Revelation 3:18.

39. I Corinthians 4:5; II Corinthians 5:10, 11; Colossians 3:4; Revelation 3:18.

(*φωτίζειν*) and to a part of that which will come<sup>40</sup> about as a result of his coming. The counsels of the heart are going to be made public, disclosed to the knowledge of all. The chief point of interest is not on the nature of the things made manifest, but upon the fact that up until the time of the disclosure they have not been open to general perception. The plans of the heart may have been ever so dark and degrading, but they were not visibly manifest and hence were unknown to others. But the coming of the Lord will change this and men's hearts will appear to the world as they have appeared to God.

Just as *φανερώω* was used in the above instance of the disclosure of the plans of the heart so in II Corinthians 5:10, 11 it is used of the disclosure of the character of men before God (*τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ*). Paul conceived his task to be an interpreter of the unseen (Cf. 4:18), and, since this is true, he feels it to be of supreme importance that he be well pleas-<sup>41</sup>ing to Christ. The day will come when his charac-

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40. Findlay, G. G., St. Paul's First Epistle to the Corinthians, The Expositor's Greek Testament, p. 798.

41. Robertson, A. T., New Testament Interpretation, Mimeographed Notes from Class Lectures, p. 119.

ter will be made manifest, disclosed to himself and to the world just as it had been manifest to God all of the time. As important as the appearing before Christ is, the matter of greatest import is that of being disclosed "before the whole world of angels and men" in one's true character.<sup>42</sup> Man has ever been more concerned about hiding his deeds from men than about the fact of their being openly manifest before God. The scene pictured here is that of the great judgment with Christ on the judgment seat and all men standing before him publicly manifested in their true character.

This same sense is seen in Colossians 3:4 (*τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ*) where *τότε* refers to the clause having to do with the manifestation of Christ in the second coming.<sup>43</sup>

The remaining instances of *φανερώω* to be included in this chapter are more or less general manifestations or disclosures. These instances do not differ in meaning from the ones already noted,<sup>44</sup> but two of them seem of sufficient interest to call for a brief reference. In John 3:21 *φανερώω* is

42. Bernard, J. H., The Second Epistle to the Corinthians, The Expositor's Greek Testament, p. 68.

43. John 3:21; II Corinthians 3:3; 7:12, 11:6; Colossians 4:4; I John 2:19.

44. John 3:21; Colossians 4:4.

used in connection with  $\phi\omega\varsigma$  to show the distinctness made possible by means of the light. Although the Revised Version translates  $\acute{\iota}\gamma\alpha$  "that," in this case it seems best to take it in the sense of "because" for the individual is pictured as being the opposite of those who practice evil deeds. They love the darkness because their deeds are evil; the one who does the truth is not afraid of the light. These deeds are not concealed although they may have been unknown. So here  $\phi\alpha\nu\epsilon\rho\acute{o}\omega$  has that idea of publishing or making wholly distinct that which would otherwise be unknown.

Our final instance in this chapter is in Colossians 4:4 where  $\phi\alpha\nu\epsilon\rho\acute{o}\omega$  is used of aim, plan, or design ( $\acute{\iota}\gamma\alpha \phi\alpha\nu\epsilon\rho\acute{o}\omega\varsigma \alpha\upsilon\tau\acute{o} \acute{\omega}\varsigma \delta\epsilon\acute{\iota} \mu\epsilon \lambda\alpha\lambda\acute{\eta}\sigma\alpha\iota$ ). Much space is given in all the commentaries about the connection of this clause. The connection has little to do with the meaning of  $\phi\alpha\nu\epsilon\rho\acute{o}\omega$ , however, and it will be well to confine our thinking to the meaning of this and the verse immediately preceding.

<sup>45</sup> Williams takes the reference to be to the need for a disclosure of the mystery of Christ, but Abbott's position is surely more correct:

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45. Williams, A. L., The Epistles of St. Paul the Apostle to the Colossians and to Philemon, The Cambridge Greek Testament, p. 156.

St. Paul, as a prisoner awaiting trial, had to explain what his preaching was. How this turned out, he relates in Philippians 1:12ff. The sense then . . . is, "in order that I may make it manifest, how I am bound to speak," the emphasis being on *δει* not *ωσ*. He desires to make clear to his judges, not only what he preaches, but that he cannot do otherwise.<sup>46</sup>

With this idea in mind we shall recall that Paul has in no way tried to conceal either his preaching or the motive for it. Hence the idea in *φανερώω* is not that of uncovering something previously hidden, but of seeking to disclose in its true light, to publish openly, that which was already open to perception had men been concerned enough to realize it.

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46. Abbott, T. K., The Epistle to the Ephesians and to the Colossians, The International Critical Commentary, p. 297.

CHAPTER THREE

**ΑΠΟΚΑΛΥΠΤΩ AND ΦΑΝΕΡΩΣΙΝ** IN RELATION TO GOD



## CHAPTER THREE

### ΑΠΟΚΑΛΥΨΤΩ AND ΦΑΝΕΡΩ IN RELATION TO GOD

It is only natural to think of ἀποκαλύπτω and φανερώ as relating to God, for it is natural to think of God as the agent or cause back of every great revelation or manifestation. In this chapter, however, we are concerned rather with these words as they are used of revealing or making God more distinct to man. Although the number of instances of the two words with this use is not large, they present an interesting phase of our study.

There may be some question about the inclusion of Ephesians 3:5 and Romans 16:26 in this chapter since they have to do with the revelation of the mystery of Christ. They are included here under the discussion of the manifestation or revelation of the purpose of God, for in their contexts it will be found that God's purpose in history is the central theme involved. The emphasis is upon that rather than upon the person or work of Jesus Christ. In these two verses he is more revealing than revealed.

Six instances of ἀποκαλύπτω will be noted in this chapter,<sup>1</sup> but since one (John 12:38) is a quotation from the Old Testament, only five will be given special consideration. In Matthew 11:27 and the parallel passage in Luke 10:22 it is stated that knowledge of the Father comes only to the individual to whom the Son wishes to reveal him. In both verses the final clauses are identical (καὶ ᾧ εἶναι βούληται ὁ υἱὸς ἀποκαλύψαι). Matthew gives this statement of the Master's just after the pronouncement of woes upon the cities of opportunity during the Great Galilean Ministry,<sup>2</sup> while Luke locates it in the Later Judean Ministry in connection with the return of the seventy.<sup>3</sup> The use of repetition by all great teachers has been discussed in the preceding chapter, and it is deemed sufficient now to say there is no fault to be found with the different circumstances under which the Master's statement is recorded. In both passages a knowledge of the Father "grounded in personal experience"<sup>4</sup> is affirmed to be dependent upon revelation by the Son.

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1. Matthew 11:27; Luke 10:22; John 12:38, Romans 1:17, 18; Ephesians 3:5.

2. Robertson, A. T., A Harmony of the Gospels, p. 59.

3. Ibid., p. 120.

4. Thayer, Greek-English Lexicon of the New Testament, p. 118.

It will be well to enquire into the use of the term "Father" as found here before seeking to ascribe a reason for the choice of the word ἀποκαλύπτω. Certainly it is not to be thought that Jesus was denying the possibility of general knowledge of God on the part of men, for the Bible plainly affirms such knowledge as being possible. Truth of this is seen in the following passages:

The heavens declare the glory of God; and the firmament showeth his handiwork.<sup>5</sup>

For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse: because that, knowing God, they glorified him not as God . . .<sup>6</sup>

And yet he left not himself without witness, in that he did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness.<sup>7</sup>

Hence it cannot be that Jesus was limiting general knowledge of God to revelation of a special sort. He had reference rather to the relationship existing between the Father and the Son. The development which the idea of God as Father receives in the New Testament does not affirm the same relationship to

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5. Psalm 19:1.
6. Romans 1:20f.
7. Acts 14:17.

all concerned. Although God is represented as One who sustains an attitude of love and watchful care over all men, it is rarely stated that he is the Father of all men. Burton claims, "the doctrine that God is the Father of all can be ascribed at most, only to the author of the Epistle to the Ephesians."<sup>8</sup> It naturally follows that the relationship which the Father sustained to the Son would be a unique relationship--a relationship differing even from that which he sustained to those who trusted him and believed in Jesus Christ. The believer could be affirmed to be an heir of God and a joint-heir with Christ and still sustain a relationship to the Father differing from that which Jesus Christ sustained.<sup>9</sup> He never used the term "our heavenly Father" to include himself and men in the same phrase, but he does speak of "our Father" and of "my Father," of "your heavenly Father" and of "my heavenly Father."<sup>10</sup> In Matthew 11:27 (Luke 10:22) the word Father is clearly used to refer to God as the Father of Jesus Christ. The contexts in both passages affirm an unusual relationship as existing between the Father and the Son in that all things

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8. Burton, E. D., New Testament Word Studies, p. 24.

9. Romans 8:17.

10. Burton, op. cit., p. 24.

are said to have been delivered unto the Son by the Father. Hence there is a depth of intimacy suggested which makes it evident that no one could come to understand this relationship which the Father bore to the Son unless it should be revealed by the Son himself. All of the foregoing makes it clear that from what has been seen of ἀποκαλύπτω already, it is the normal word to be used of this revelation. A relationship existed between the Father and the Son which was not open to immediate perception and could be known only as the Son wished to reveal it. The idea expressed in βούληται and the aorist infinitive (ἀποκαλύψαι) is not simple futurity, but rather purpose or will.<sup>11</sup> Here as in many other cases ἀποκαλύπτω has the implication of appropriation of perception. No one could clearly understand the relationship existing between Father and Son unless a revelation which would make it possible were given.

There is much difference of opinion concerning what is implied in the term "attribute of God." What one may choose to call an attribute may, by another, be considered rather as an attitude or an activity of God. In regard to the classification of the attributes of God Mullins says, "In fact

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11. Robertson, A. T., A Grammar of the Greek New Testament, p. 878.

there is no form of classification of God's attributes which is wholly unobjectionable.<sup>12</sup> Since this is a word study rather than a theological discussion, it would be well to accept as simple an understanding and statement of the attributes of God as the facts will justify. One must of course bear in mind that God is personal and not mechanical. Thus his attributes can be said to be "the qualities of his being as personal."<sup>13</sup> All of his attributes are, in one sense, his attitude and these naturally manifest themselves in activities. We shall enquire then into the use of ἀποκαλύπτω as it relates to the activities of God's character.

In Romans 1:17 Paul affirms a righteousness of God revealed in the Gospel (δικαιοσύνη γὰρ Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν). Although Dr. Robertson says in his Grammar that Θεοῦ<sup>14</sup> is ablative, it seems best to take it as subjective genitive as he later does in his Word Pictures.<sup>15</sup> Clearly a righteousness according to God--a God kind of righteousness--is meant. It is probably best here to think of δικαιοσύνη not so much as an attri-

12. Mullins, E. Y., The Christian Religion in its Doctrinal Expression, p. 222.

13. Ibid., p. 243.

14. Robertson, A. T., op. cit., p. 514.

15. Robertson, A. T., Word Pictures, Vol. IV, p. 327.

bute as an activity of God. It is God's activity of taking sides against the wrong and vindicating what is right, and as such it of course declares a disposition of the character of God. Dodd paraphrases the verse: "God is now seen to be vindicating the right, redressing wrong and delivering men from the power of evil."<sup>16</sup> But why should it be said a righteousness is being revealed (*ἀποκαλύπτεται*) in the Gospel when Paul later affirms a witness borne to God's righteousness by the law and the prophets?<sup>17</sup> True enough God's vindication of what is right has been known before, but it has not been known in the sense in which it is revealed in the Gospel, for therein "is revealed the great, universal secret of the righteousness of God which presses upon every man of every rank. In Christ the consistency of God with himself . . . is brought to light and honoured."<sup>18</sup>

This God kind of righteousness required a divine revelation since man, in his own power, could neither have conceived nor attained it. If left to his own devices, the only righteousness of which man could think would be a righteousness of his own for,<sup>19</sup> as Paul shows later, when men are ignorant of God's

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16. Dodd, C. H., The Epistle of Paul to the Romans, The Moffatt New Testament Commentary, p. 13.

17. Romans 3:21.

18. Barth, Karl, The Epistle to the Romans, Translated from the sixth German edition, p. 40.

19. Romans 10:3.

righteousness, they seek to establish their own. Hence this righteousness must be revealed and it actually is revealed in the Gospel "from faith unto faith" (*ἐκ πίστεως εἰς πίστιν*). The instances of *ἀποκαλύπτω* thus far noted show the fundamental idea of an uncovering of that which is already in existence though unseen or known only in part. It is when one comes to recognize his own insufficiency and his need of absolute reliance upon God to do what he says he will do that this revelation is made known to him. It is then the cover is removed and the continuous proclamation of a God kind of righteousness is made known in the preaching of the Gospel. The position of the Greek words in 1:17 shows that neither *ἐν αὐτῷ* nor *ἀποκαλύπτεται* is to be emphasized. The emphasis is upon the truth to be revealed in the Gospel--the righteousness of God.

Quite similar to the above use of *ἀποκαλύπτω* in Romans 1:17 is that seen in the following verse of the wrath of God. Dr. Mullins warns against the error of attributing to God arbitrary or whimsical action since his wrath is neither vindictive nor an angry passion. Hence we are not to equate the statement in Romans 1:18 (*ἀποκαλύπτεται γὰρ ὀργὴν Θεοῦ ἀπ' οὐρανοῦ*) with anthropomorphic anger. It is



rather a principle of retribution, or God's "resistance against sin."<sup>21</sup> Barth speaks of the wrath of God as "the righteousness of God apart from and without Jesus Christ."<sup>22</sup> Every thought or act of man carries with it its own judgment and the results are out of man's power to remedy. Consequently only the operation of a higher law can overcome the result. That higher law does step in in Christ, however, and the forgiveness of guilt is the result. The present passive (*ἀποκαλύπτεται*) in 1:18 is the plain durative or linear present. It is not used in a historical sense to refer to the sufferings of the old world, nor is it used futuristically of the days of wrath to come. There is suggested instead the continuous reaction of God's holy nature against sin. This is certainly of an objective nature rather than of an "internal and subjective unfolding" as Alford holds,<sup>23</sup> for it is taking place in the actual facts of life. God is in this way revealing his continuous displeasure and his holy energy toward sin.

The choice of *ἀποκαλύπτω* in this passage can be traced to two causes. In the first place it was shown in the preceding verse that in the preaching

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21. Ibid., p. 323.

22. Barth, Karl, op. cit., p. 43.

23. Alford, Henry, The Greek Testament,

of the Gospel the righteousness of God receives continuous revelation. So here, corresponding to that fact and giving to it clearness and meaning by the contrast, there is set forth by the use of the same verb (*ἀποκαλύπτω*) a continuous revelation of God's wrath. In the second place the choice seems due also to God's manner of dealing with specific cases of sin. This attitude of God toward sin is, in a general way, open to perception, but Paul wants it understood that this is not an inanimate principle working without purpose or direction. It is the activity of a personal God dealing in a personal way with violations of the righteous law. Three times in this chapter Paul says, "God gave them up,"<sup>24</sup> but in II Peter 2:4ff several specific cases of sin are mentioned and God's attitude in each case is shown. Therefore since God's method of dealing with sin is in keeping with his own holy and loving purpose and not simply the working of an inanimate principle, it may differ greatly in particular instances. With that in mind it is easy to see why Paul chose to use *ἀποκαλύπτω*.

The use of *ἀποκαλύπτω* in relation to God's work or his purpose in history is well illustrated in Ephesians 3:5, "which in other generations was

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24. Romans 1:24, 26, 28.

not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit." In this verse the relative refers to the "mystery of Christ" of the preceding verse. This mystery of Christ was with Paul the inclusion, on the same basis, of both Jews and Gentiles in God's plan of salvation. That it has been God's plan all along will not be doubted, but in other generations it had not been made known (*ἐγνωρίσθαι*) as it has now been revealed. The great prophetic utterances had recognized no racial distinctions it is true, but *ὡς*, comparative, with *ἀπεκαλύφθη* shows that a new sense of perception is in the writer's mind. Dale suggests "there is a hint of the passing<sup>25</sup> of the sanctity of the institutions of Judaism" in Christ's conversation with the woman of Samaria when he said, "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his wor-<sup>26</sup>shippers." Be that as it may Paul says this purpose of God has been made known now to his holy apostles and prophets in the Spirit. In regard to the objections which have been raised relative to Paul's

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25. Dale, R. W., The Epistle to the Ephesians, p. 227.

26. John 4:23.

inclusion of himself in the term "holy apostles" Robinson says, quite pointedly, "Not his holiness, but God's hallowing is in question--the hallowing which extended to all the members of the hallowed people." <sup>27</sup> Furthermore it is well to remember that the word ἅγιος is used of anything set apart for a sacred purpose and need occasion no worry here.

The experience of Peter at Joppa in which God had made known his will concerning the messengers from Cornelius is one example of how God's purpose had been revealed. This one vision would warrant the use of ἀποκαλύπτω instead of the simpler γνωρίζω with reference to the inclusion of the Gentiles. God's purpose was made known to Peter, but it was done in an unusual manner. Nothing less than a vision or revelation from God would have caused him to go to Cornelius. While he was thinking of the strange vision which had come to him on the housetop, the Holy Spirit directed him to go with the men who had come from Caesarea. Such a thing as going into the home of a Gentile was foreign to Peter's thinking and he made this known in his first words to Cornelius:

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27. Robinson, J.A., St. Paul's Epistle to the Ephesians, p. 78.

"Ye yourselves know how it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and yet (καμοί) unto me hath God showed that I should not call any man common or unclean." <sup>28</sup> Dr. Robertson calls attention to the position of emphasis which this emphatic pronoun (καμοί) <sup>29</sup> has in the Greek sentence. It suggests the complete break with Peter's past thinking which this action brings. Peter deemed his vision of such importance that he related it to "those of the circumcision" in Jerusalem as a proof of his having acted in accordance with God's revealed plan and purpose. They did not know about his private vision in Joppa which had proved a revolutionary experience for him, but they had received reports of his conduct, and he had to justify himself. Although their criticism of him was "not because he had baptized the new converts, but for having <sup>30</sup> joined in a meal with them," yet in the main it was aimed directly at the inclusion of Gentiles in God's plan of salvation. It is this which is declared in Ephesians 3:5 to have been revealed to his holy apostles.

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28. Acts 10:38.

29. Robertson, A. T., Word Pictures, Vol.

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30. Foakes-Jackson, F. J., Peter: Prince of Apostles, p. 85.

But Peter was not alone in the matter of visions concerning God's plan and purpose in history. In Acts 22:17-21 Luke records, in Paul's words to the people from the stairs of the castle, his account of what the Lord said to him when he was in a trance (*ἐκστάσει*) in the temple after his return to Jerusalem from Damascus. In that vision the Lord had commissioned him to preach this Gospel to the Gentiles. One can only conjecture as to visions or revelations which Paul probably received during his sojourn in Arabia. He claims, at any rate, to have received the Gospel which he preached (salvation by grace without racial distinctions) by revelation. With visions and revelations playing such an important part in the apostles' lives it is small wonder that Paul should say this mystery was made known *κατὰ ἀποκάλυψιν* (Ephesians 3:3). He does not seek, however, to elaborate on the manner of the revelation which he had received. With him it is a "dispensation of the grace of God" (3:2). Neither is the manner of God's revelation to the apostles and prophets made known. It was "in the Spirit" just as it is in him that the believer comes to know God and comes to have the mind of Christ. The point to be noted concerning the use of *ἀποκαλύπτω* is that now (*νῦν*, in contrast with *ἐτέροις γενεαῖς*)

a special revelation has been made in order to bring men to a realization of God's plan for admitting the Gentiles on equal terms with the chosen people. Following the day of Pentecost the apostles had indeed preached the Gospel, but until Peter's vision and subsequent journey to Caesarea and the following open discussion in the city of Jerusalem, they had not emphasized the Master's command to preach unto all nations. Paul has spoken at length (Ephesians 2:1-22) of the position of Jew and Gentile and of the fact that those who "once were far off are made nigh in the blood of Christ." Some of the readers of the epistle might have cause to wonder about Paul's position relative to the Gentiles, and the use of ἀποκαλύπτω as regards the purpose of God would suggest to their minds a more adequate reason for his position than would γνωρίζω or even φανερώω. The middle wall of partition between Jew and Gentile would require removal by a supernatural power. All of this is suggested in the use of ἀποκαλύπτω.

Three passages (John 17:6; Romans 1:19; II Corinthians 2:4) furnish our examples of the use of φανερώω with relation to the knowledge of God. It was seen in Matthew 11:27 (Luke 10:22) that ἀποκαλύπτω is used of the revelation concerning the knowledge of the relationship existing between the Father and

the Son. In John 17:6 Jesus is recorded as saying to the Father, "I have manifested (*ἐφανερώσα*) thy name unto the men whom thou gavest me out of the world." The section of the 22nd Psalm which has to do with the Messiah's acceptance of his mission begins, "I will declare thy name unto my brethren."<sup>31</sup> As though he had looked upon this as being a part of his work, Jesus now (John 17:6) claims the completion of that part of his task. In reviewing his ministry he can point out the "successful accomplishment of his task with *δοξάσω* in verse 4, *φανερώσω*<sup>32</sup> in verse 6, and *γράφω* in verse 26." These manifestations had not been made without any regard to those who were to receive them, but to those who had been "given" or "drawn" to Christ, or "chosen"<sup>33</sup> by him.<sup>34</sup> Although all of the manifestations of the Father's name had not been appropriated by the disciples, the Son's work in this respect could be said to have been accomplished so far as the objective elements in his mission were concerned. The idea inherent in *φανερώω* in this instance is probably best expressed by our English "make clear" or "dis-

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31. Psalm 22:22. Cf. also its application to the Messiah in Hebrews 2:12.

32. Robertson, A.T., Word Pictures, Vol. I, p. 276.

33. Cf. John 11:24; 6:37, 44, 65; 10:29; 18:9.

34. Cf. John 6:70; 15:16.



tinct." There is no suggestion of concealment in the context, but that Jesus has, in his earthly life, added to what men knew already of God and cleared up misconceptions in their minds. Here again it should be noted that *φανερόα* does not imply perception or appropriation. Christ's work of manifesting the Father's name had been completed, but the disciples did not understand it all.

The two other cases in which *φανερόα* is used of the knowledge of God (Romans 1:19 and II Corinthians 2:14) represent God as manifesting to men the knowledge of himself. In the former passage the "knowable" (*τὸ γνωστόν*) of God is said to be manifest, for "God manifested it (*ἐφάνερωσεν*) to them." In the other passage noted above the same idea is expressed by means of the present participle (*φανεροῦντι*). The passages differ in that in the former nothing is said about the manner of the manifestation which God has made known while in the latter passage the manifestation is said to be made known through those who were the "captives in God's triumphal march." In both passages the emphasis is not upon the perception and

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35. Bernard, J. H., The Second Epistle to the Corinthians, The Expositor's Greek Testament, p. 50.

actual appropriation of the disclosure brought about by God, but to the disclosure itself which made perception possible. In Acts 14:17 Paul told the crowd at Lystra that God had not left himself without witness, but he did not affirm an appropriation of this witness on the part of all people. In fact that is exactly what they had not done. So in Romans 1:19 and in II Corinthians 2:14 Paul is speaking of a manifestation of the knowledge of God without regard to actual perception which the use of ἀποκαλύπτω would have implied. It has been claimed that the use of ὁσμή with φανερώ in the latter passage gives to the verb the sense of "uncover," but no such use of φανερώ has been found elsewhere. Plummer says, "There is no allusion in φανερούντι<sup>37</sup> to the opening of a box of unguents."

There are four instances in the New Testament of φανερώ in connection with the attributes of God. Romans 3:21 and Revelation 15:4 have to do with the righteousness of God while John 9:3 and I John 4:9 have to do with the love of God. The nature of the God kind of righteousness by which unrighteous men may be justified is set forth in Romans 3:21-31, and

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36. Burton, E. D., *op. cit.*, p. 81.

37. Plummer, Alfred, The Second Epistle of St. Paul to the Corinthians, The International Critical Commentary, p. 70.

the first verse of the section says this righteousness "has been manifested" (*πεφανερώται*). The perfect tense, it will be remembered, has nothing to say about when an action was completed. So this manifestation of a righteousness according to God is represented simply as a completed state or condition with no suggestion as to time or manner of manifestation. Barth suggests that the verse "directs our attention to time which is beyond time, to space which has no locality, to impassive passibility."<sup>38</sup> This of course is more or less an implication of the totality of verse and context for the tense stresses primarily the perfected state of the action.

Romans 1:17 has spoken of a God kind of righteousness as being continually revealed (*ἀποκαλύπτεται*) in the Gospel, but in 3:21 there is set forth the "completed *φανερώσις* in Christ." This righteousness which is apart from any law has been made (and still is) manifest whether the provisions of the Gospel have been appropriated by the individual or not. The word *φανερώσις* is not dependent upon perception and has to do with external manifestations more than does *ἀποκαλύπτω* as a comparison of Romans 3:21 and 1:17

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38. Robertson, A.T., A Grammar of the Greek New Testament, p. 893.

39. Barth, Karl, op. cit., p. 92.

will indicate. In addition to this difference in the matter of perception which is involved in these words there is likely another reason for Paul's choice of *φανερῶ* in 3:21. The church to which this epistle was sent was composed of Gentiles as well as Jews and Paul's message must be understood by both classes. The use of *ἀποκαλύπτω* in relation to the righteousness of God would be clearly understood by the Jewish element because of their familiarity with apocalyptic literature, but there is the possibility the Gentiles would miss the real significance of the verse by wrongly interpreting the force of *ἀποκαλύπτω*<sup>40</sup>. Hence Paul purposely repeats for the Gentile element the thought of 1:17.

In the song of victory given by the saints who had "come off victorious from the beast, and from his image, and from the number of his name"<sup>41</sup> the first aorist passive of *φανερῶ* is used of the righteous acts of God. They are mentioned as one of the reasons for ascribing this song of praise to the Lord, and the aorist tense sums up all the manifestations of these righteous acts in one point. This does not

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40. This matter of a difference in understanding on the part of Jews and Gentiles of the word *ἀποκαλύπτω* will be discussed more in detail in the following chapters.

41. Revelation 15:2-4.

signify that the manifestation of God's righteous acts was thought of as occurring in only one point of time, for the aorist tense can be used of an action that was taking place over a long period of time as is true of ἦλθον<sup>42</sup> in describing the mission of Christ. No new phase of meaning is seen in φανερώ here as the idea is that of simple visible manifestation.

The question of the disciples in regard to the cause of blindness of one born blind led Jesus to say he was born blind "that the works of God should be made manifest (ἵνα φανερωθῶν<sup>43</sup>) in him." In their question they were looking backward, but the Master directs their thinking to the divine purpose which God may have in permitting suffering. It is so often true that the works of God are hidden from general view, but in this case, as is true in many other instances in the Gospel of John, the signs (τέρατα) of the Son make public God's work. In this particular reference the public manifestation of God's work is made in the man born blind and yet it is made for him and has its results for the world at large. An activity on the part of

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42. Robertson, A. T., op. cit., p. 832.

43. John 9:3.

God or of man declares a disposition of character. Therefore in this activity of healing, the love and grace of God are made known publicly, and public testimony is given to the divine mission of the Son. The works of Christ are God's works.

Just as the knowledge of God was manifested by Jesus Christ so also in the incarnation was the love of God made manifest (*ἐφανερώθη*) "in our case" (Revised Version footnote) as is seen in I John 4:9. In this instance of *φανερώω* the idea of "make plain" or "distinct" is well illustrated. The divine nature is love, and since the incarnation is a manifestation of God's nature, it follows that the incarnation makes evident God's love. David Smith compares this verse with Galatians 1:16 in which Paul tells of God's revelation of Jesus Christ to him (*ἐν ἐμοί*<sup>44</sup>). Since the preposition *ἐν* can be taken to mean "in the case of" or "in the person of" in I John 4:9, there seems to be no valid reason for not taking it in the same sense in Galatians 1:16. This will be discussed more in detail in the following chapter and it need only be noted here that *φανερώω* is used of the incarnation as being one of the ways in which God is making intelligible to men

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44. Smith, David, The Epistles of John, The Expositor's Greek Testament, p. 191.

his love for them. "God so loved the world that he gave" and the incarnation is divine proof made wholly discernible.

One time only is the verb ἀποκαλύπτω used in the New Testament of the purpose or work of God, but there are four instances of φανερώ in that connection.<sup>45</sup> John is especially fond of φανερώ with relation to Jesus Christ, but only twice does he use it with relation to God--once of the knowledge of God (John 17:6) and once of the work of God (John 9:3).

In Colossians 1:26 φανερώ is used where a casual examination might lead one to expect ἀποκαλύπτω, or where it might seem the two words are used synonymously. The verse is of sufficient interest to warrant an examination of the entire statement: τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γεγεῶν—νῦν δὲ ἐφανερώθη τοῖς ἁγίοις αὐτοῦ. Φανερώ is found in this verse with μυστήριον and as the opposite of the verb ἀποκρύπτω, but in Ephesians 3:5 ἀποκαλύπτω is used with μυστήριον and in Matthew 11:25 it appears as the opposite of κρύπτω. Here φανερώ is used in the same way. It should be kept in mind that μυστήριον is not the equivalent of our English "mystery"; instead it refers to a truth,

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45. Romans 16:26; Colossians 1:26; II Timothy 1:10; Titus 1:3.

whether mysterious or not, which was at one time hidden but which has since been made known. Abbott calls attention to its being used almost always in connection with some word expressing the idea of revelation.<sup>46</sup> But why should Paul have used ἀποκαλύπτω in Ephesians 3:5 and φανερώω in Colossians 1:26?

In order to settle the above question it will be necessary to look into the purpose of these two letters as well as into the inherent meanings of the words. In Ephesians Paul emphasizes "the dignity of the church as the Body of Christ the Head"<sup>47</sup> and sets forth the entire scheme, scope, and plan of God's redemptive purpose in history stressing particularly the inclusion of both Jew and Gentile in this plan. It was a secret to men and such a revolutionary idea to many that a special revelation would be necessary. For this purpose ἀποκαλύπτω suited well. Furthermore this word carries with it the implication of perception as well as mere disclosure. Trench says it includes "not merely the thing shown and seen, but the interpretation or unveiling of the same."<sup>48</sup>

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46. Abbott, T. K., op. cit., p. 15.

47. Robertson, A. T., Word Pictures, Vol. IV, p. 515.

48. Trench, R. C., Synonyms of the New Testament, p. 355.



Paul is concerned about a proper understanding on the part of his readers in regard to the dignity of the Bride of Christ, the Church, and of God's unveiling his purpose to it. The world can know him by the witness he has left,<sup>49</sup> but it is to believers that his purpose in grace is to be revealed in such a way that perception will follow.

In Colossians much emphasis is put upon the word *ἐπίγνωσις* because of the many claims to knowledge which the Gnostics made. As Dr. Robertson says, "The cure for these intellectual upstarts is not ignorance, not obscurantism, but more knowledge of the will of God."<sup>50</sup> The apostle Paul was especially adept at using situations which presented themselves and in making them suit his own ends or purposes. In Athens he used the altar erected "to an Unknown God" as a spring-board for his message. So now he takes the claims of the Gnostics to knowledge possessed by a select group and contrasts with that the universality of the Gospel he preached. They had a false wisdom; he set forth the true wisdom. They supposed all the agencies through which God created the world issued from *πλήρωμα*, or the totality of divine power; Paul declared Jesus Christ

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49. Romans 1:19.

50. Robertson, A. T., op. cit., p. 475.

to be over all parts of the creation--the source of it all. The Gnostics made much of mysteries (secrets) which the select few were supposed to know, and using that as a point of departure Paul shows to them that God's secret, which was heretofore hidden, has now been made manifest. The opposite of secrecy, which they claimed in the mysteries, is publicity and it is best to give to *φανερόω* that sense here.<sup>51</sup> As a matter of fact the emphasis is upon neither the former concealment of God's secret, nor upon the manner of its publication, but upon the fact of its publication--the very antithesis of concealment and the claims of the Gnostics with regard to their secrets. Consequently there is seen to be a real reason for the choice of *φανερόω* in this passage.

The contrast existing between *φανερόω* and other words in the contexts of Romans 16:26; Titus 1:3; and II Timothy 1:10 gives a key to its meaning in those verses. No attempt need be made here to go into the question of the genuineness or the position of the final verses of the Epistle to the Romans. The position is taken that they are "a genuine and original conclusion to the Epistle exactly harmoniz-

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51. Williams, A. L., The Epistles of Paul the Apostle to the Colossians and to Philemon, Cambridge Greek Testament, p. 67.

ing with its contents." In Romans 16:26 φανερωθέντος stands in contrast with σεσηπμένου of verse 25.

The remarks of Sanday and Headlam in regard to this passage are considered fitting:

It (i.e., the thought expressed) represents in fact, the conclusion which the Apostle has arrived at in musing over the difficulties which the problems of human history as he knew them had suggested. God who rules over all the aeons or periods in time, which have passed and which are to come, is working out an eternal purpose in the world.<sup>53</sup>

This eternal purpose was for a long time "kept in silence," but God has a time for all things and in the fulness of time this secret of his has been published openly and is made known by the Scriptures of the prophets. God's secret was made known (φανερωθέντος) in the person and history of Christ, and had witness borne to it by the Scriptures. The contrast between φανερώω and σεσηπώ gives to the latter the meaning of "publish" or "make evident."

In Titus 1:3 contrast is seen between ἐφανερώσεν and ἐπηγγείλατο of verse 2. God had promised eternal life at definite times in the history of man and in his own time has brought into evidence and open manifestation that which he had promised.

52. Sanday, Wm., and Headlam, A. C., The Epistle to the Romans, The International Critical Commentary, p. 433.

53. Ibid., p. 434.

In II Timothy 1:10 *φανερωθείσαν* is contrasted with *δοθείσαν* of the preceding verse. This reference to the purpose of God is interesting in that it is connected with *ἐπιφάνεια*. God's purpose "which was given us in Christ Jesus before times eternal, has now been manifested by the appearing of our Saviour Jesus Christ." Deissmann refers to this instance of *ἐπιφάνεια* as being used of the first parousia of Christ and to this there will be no objection provided the whole life's work of Jesus Christ in the world is thought of and not just his birth as the son of Mary. Milligan calls attention to the use of this word in later Greek to refer to any "intervention of the higher powers in behalf of worshippers." It is likewise used of the accession of a Roman Emperor. God's purpose and grace were promised to man before the foundation of the world, but it was not until the appearing (*ἐπιφάνεια*) of the Saviour that this promise came to have evident value for humanity. In his appearing God's promise was made manifest.

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54. Deissmann, Adolf, op. cit., p. 373.

55. Milligan, Geo., St. Paul's Epistles to the Thessalonians, p. 148.

CHAPTER FOUR

**ΑΠΟΚΑΛΥΨΤΩ** AND **ΦΑΝΕΡΩ** IN RELATION TO

JESUS CHRIST

## CHAPTER FOUR

### ΑΠΟΚΑΛΥΠΤΩ AND ΦΑΝΕΡΩ IN RELATION TO JESUS CHRIST

It is not an easy matter to decide about the categories or divisions into which the passages containing ἀποκαλύπτω and φανερώνω as they relate to Jesus Christ should be placed. Partial lists of the uses of φανερώνω were found in the commentaries or books of seven different writers and there is a wide divergence in their lists. Nineteen instances of the word with relation to Jesus Christ are to be noted in this chapter and yet in no list which was found were there more than eight instances of this use noted. Several instances of ἀποκαλύπτω and φανερώνω which were placed, after careful consideration, in Chapter III are found in some commentaries to refer to Jesus Christ. The most common of these are Ephesians 3:5; Colossians 1:26; Romans 16:26;

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1. Mark 16:12; II Corinthians 4:10; I John 3:2; Mark 16:14; II Corinthians 4:11; I John 3:5; John 1:31; Colossians 3:4; I John 3:8; John 7:4; I Timothy 3:16; I Peter 1:20; John 2:11; Hebrews 9:26; I Peter 5:4; John 21:1 (bis); I John 1:2; John 21:14; I John 2:28.

and II Timothy 1:10, but reasons have been assigned already for placing them in the previous chapter. Our chief concern is to study these words in relation to the truth or object revealed or manifested instead of thinking of them in relation to the method by which the revelation is given.

Although only five passages in which ἀποκαλύπτω is used in relation to Jesus Christ appear in the New Testament,<sup>2</sup> there are six instances of ἀποκάλυψις with this use. These will be examined for any contribution they may make toward a better understanding of the verb.

The passage in Galatians (1:16) in which Paul speaks of God's having called him to reveal his Son in him (ἀποκαλύψαι τὸν Υἱὸν αὐτοῦ ἐν ἐμοί) is taken here to refer to the life and work of Jesus in which he revealed himself as the Son of God and Saviour of man. Much has been written on the meaning of ἐν ἐμοί in the above named reference and on it hangs the interpretation of the passage. Dr. Robertson's position seems a little uncertain as is evidenced by the following quotation:

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2. Luke 17:30; Romans 8:18; Galatians 1:16; I Peter 1:5; 5:1.

By "in me" Paul can mean to lay emphasis on his inward experience of grace or he may refer objectively to the vision of Christ on the way to Damascus, "in my case" . . . Certainly Paul could not preach Christ among the Gentiles without the rich inward experience and in the objective vision he was called to that task.<sup>3</sup>

This seems clear enough but on the same page he says, "On the whole Lightfoot seems correct here in taking it to mean 'in my case,'"<sup>4</sup> and Lightfoot's position does not agree with the above. He takes the fifteenth and sixteenth verses as setting forth three stages in the history of Paul's consecration. In the words of Lightfoot:

First, the predestination to his higher office, which dated before his birth (*ὁ ἀφορίσας*), secondly, the conversion and call to the apostleship, which took place on the way to Damascus (*καλέσας διὰ τῆς χάριτος αὐτοῦ*); and thirdly, the entering upon his ministry in fulfilment of this call, Acts 9:20ff, 13:2, 3 (*ἀποκαλύψαι τὸν τῶν αὐτοῦ*).<sup>5</sup>

In view of these stages Lightfoot takes the expression to mean that the revelation was made through Paul to others and that ἐν was used instead of διὰ because of the strong testimony he bore in his own person to its power.

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3. Robertson, A. T., Word Pictures, Vol. IV, p. 279.

4. Ibid.

5. Lightfoot, J. B., St. Paul's Epistle to the Galatians, p. 226.



Blunt takes the expression to refer to an "actual union between Christ and himself" and that his experience was "the mainspring of his feeling of commission to evangelize the Gentiles."<sup>6</sup> Vincent rejects Lightfoot's position mainly on the basis of what he calls "the doubtful use of  $\acute{\epsilon}\nu$ ,"<sup>7</sup> but there are many cases in the New Testament where  $\acute{\epsilon}\nu$  is so<sup>8</sup> used.

Although there is much to commend the views set forth above, it will be best to study further before deciding conclusively about the matter. That which has been learned of ἀποκαλύπτω so far indicates it denotes a revelation or disclosure by the removal of a covering. It is also used of subjective revelations to the human mind. So far no instance has been noted of ἀποκαλύπτω (or ἀποκάλυψις) in the New Testament in which it is used of anything except that which comes from God to man. It is not used of what one individual has to impart to another. To say that no instance has been found where the word is used of that which one man has to reveal to another does not prove of course that it could not be so used, but it does argue strongly against

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6. Blunt, A. W. F., The Clarendon Bible, "Galatians," p. 66.

7. Vincent, M. R., Word Studies in the New Testament, Vol. IV, p. 89.

8. Robertson, A. T., A Grammar of the Greek New Testament, p. 587.

such use.

Burton suggests, in view of the inherent meaning of ἀποκαλύπτω, "the idea of a manifestation of Christ in and through Paul to others" could hardly have been expressed simply by ἐν ἐμοί but would require δια ἐμοῦ<sup>9</sup>. Burton further favors taking ἐν ἐμοί as affecting Paul only because he sees the revelation as the third and final stage of his preparation for his ministry and not, as Lightfoot holds, as a part of his entrance upon his ministry.

It will be well to inquire somewhat into Paul's purpose in this section of the Epistle. A close examination will show that the Apostle makes a defense of himself and of his preaching from 1:10 to 2:21. In 1:12 he lays claim to a special revelation concerning the Gospel he preached and attempts to show that he is in no way inferior to the other Apostles. Now if he is to preach this Gospel, it is only natural that there should have been to him an inward revelation of the Son of God. Burton sums up the matter especially well: "The reference of the central term of this sentence to the presentation of Christ to others involves an impossible

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9. Burton, E. D., The Epistle to the Galatians, The International Critical Commentary, p. 50.

digression from the theme of the whole passage.<sup>10</sup>  
 The readers are already familiar with the way in which Paul had made known the Gospel; he wants them to know how he had received it. Jesus had been preached in the world as the Son of God, and even though the testimony of Stephen likely made a deep impression on him, Paul had failed so far to comprehend all of its implications. But on the Damascus road God had revealed to him Jesus of Nazareth as God incarnate. No longer was he simply a teacher from Galilee; he was the Son of God. The word ἀποκαλύπτω in Galatians 1:16 is well chosen. It had pleased God to reveal his Son to Paul.

The remaining instances of ἀποκαλύπτω with<sup>11</sup> reference to Jesus Christ are used of the second coming. In Luke 17:30 Jesus speaks of the revelation of the Son of Man as being a surprise. Plummer calls ἀποκαλύπτω "a technical expression in this connexion" and calls attention to a similar use of the substantive ἀποκάλυψις in I Corinthians 1:7; II Thessalonians 1:7; I Peter 1:7, 13; 4:13.<sup>12</sup> There is in this verse a foregleam of the apocalyptic dis-

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10. Ibid.

11. Luke 17:30, Romans 8:18; I Peter 1:5, 5:1.

12. Plummer, Alfred, The Gospel According to St. Luke, The International Critical Commentary, p. 408.

course given by Jesus Christ as recorded in Mark 13: 1-37 (Matthew 24 and 25, Luke 21:5-36). In reply to the question of the Pharisees as to when the Kingdom of God would come (Luke 17:20) Jesus replied that it would not come "with observation" (*παρατηρήσεως*). Although the substantive is not found elsewhere in the New Testament, the verb *παρατηρέω* is used a number of times, and has the root meaning "to stand be-<sup>13</sup>side and watch." This naturally comes to mean "to watch assiduously" or "to observe carefully." The statement of Jesus can be taken to mean that the coming of the kingdom is not to be decided by a matter of careful observation. Bruce, quoting from Meyer, calls attention to the use of *παρατήρησις* of the observation of heavenly bodies with a view to deter-<sup>14</sup>mining the appearance of an expected phenomenon. The Pharisees were seeking in their *πότε ἔρχεται* to get some sign concerning the coming of the kingdom which would enable them to designate the time. Jesus denies the possibility of this and turning to his disciples goes more into detail about the advent by giving three analogies--the lightning, the days of Noah, and the days of Lot. Thus he predicts his own

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13. Thayer, J. H., *op. cit.*

14. Bruce, A.B., *The Synoptic Gospels, The Expositor's Greek New Testament, Vol. I, p. 594.*

personal return, but he says nothing about the time of the parousia. For a time, which time is in the Father's keeping, there will be a veil hiding from physical sight the Son of Man, but at that day the veil will be lifted. The present tense ( $\alpha\pi\omicron\kappa\alpha\lambda\upsilon\pi\tau\epsilon\tau\alpha\iota$ ) is futuristic but suggests the immediacy of the uncovering when the time has been fulfilled. Here the second coming is represented as an objective disclosure which will make perception possible.

In Romans 8:12-17 Paul shows the contrast which exists between the old life and the life which is lived by the Spirit. There are exalted privileges accruing to those who are sons of God. Yet in spite of these exalted privileges there are sufferings through which they are going, but there is a glory which will "put in the shadow the present sufferings." One of the main functions of apocalyptic is illustrated here. It is a matter of record that an apocalypse is one of the products of times of adversity. Escape from suffering or despair was sought in a special revelation of God's beneficent purpose for the future since the individual was considered wholly unable, apart from some form of divine aid, to cope with misfortunes

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15. Cf. Box, Burkitt, Charles, Case, Oesterly, Thompson, and others on this subject.

of a grave character. The Jewish apocalypses might interpret or counteract to some extent the tribulations which the readers were enduring at the time of writing. Similarly the Gentile apocalypses had a practical purpose in view. Although it seems true that "the stress of outward circumstances was far less acute than in the case of the Jews, nevertheless the function of the Gentile seer was that of mediating superhuman wisdom to inquirers in moments of extremity." <sup>16</sup> The picture of Christ's return in Messianic glory to right the ills of the world and to establish his dominion was a favorite theme of early Christian preachers.

In the face of the sufferings and frustrations of the early Christians the Apostle Paul speaks in apocalyptic symbol when he says, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed (*ἀποκαλυφθῆναι*) to us-ward." Although a fuller discussion of the meaning of *δόξα* will be found in the following chapter, it will be well to note that the original idea of the word was merely an opinion without regard to quality. Later as it was used of good opinion it came to be used

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16. Case, S. J., The Revelation of John, p. 126.

of good character and consequently of that which is radiated from a good character. The prophets thought of the "glory" of God as being his crowning<sup>17</sup> revelation of which, in the Old Testament, the<sup>18</sup> Shekinah was the symbol.

So the Apostle assures the readers of the Epistle that the full manifestation of all the attributes of character of the returning Lord are to greatly overshadow present tribulations. The word *ἀποκαλύπτω* is highly suggestive of the matter of divine intervention to right present ills. Moreover it also suggests perception of the glory of the returning Lord. The simple fact of the Lord's return would mean little to suffering Christians unless he would be revealed in a perceptible manner.

Before discussing the use of *ἀποκαλύπτω* in I Peter 1:5 and 5:1 it will be worthwhile to note briefly the general character or teaching of the book. In 5:12 the purpose of the book is said to be for encouragement and for testifying to the grace of God that they might stand fast therein. It is beyond the scope of this study to go into the matter of the dates of the New Testament books. However,

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17. Cf. Exodus 33:19ff; Isaiah 40:5; 46:13; 60:1f.

18. Cf. Exodus 24:16; Psalm 85:9.

on the basis of the apparent traces of Romans in the book, on the spread of Christianity which is implied in the salutation, and on the implied relation of the state toward Christianity, it is assumed that I Peter was written later than Romans. It was noted in Romans 8:18 that the presence of suffering and trials naturally called forth a prophecy concerning a future glory which would be revealed. The fiery trials through which those to whom I Peter was written were such that it has been called "The Gospel for Suffering." Much stress is put on the idea of the future revelation (ἀποκάλυψις) of the Lord as is evidenced by the three instances of the word with reference to the second coming.

In I Peter 1:5 salvation in its fullness is equated with the second coming for the believers are said to be "kept through faith unto a salvation ready to be revealed (ἀποκαλυφθῆναι) in the last time." The writer has reference not so much to deliverance from sin as he has to the full blessedness of the elect, to the culmination of all that is suggested by the word σωτηρία. It is that which is suggested as the goal of faith in 1:9. It is that which is referred to in Romans 13:11 and which is in the writer's mind in 2:2 when he gives cer-



tain exhortations that they "may grow thereby unto salvation." This idea of the revelation of salvation is seen in Psalm 98:2, "Jehovah hath made known his salvation," where the Septuagint uses ἀποκαλύπτω also.

Just as salvation in its fullness is equated with the second coming in the above reference, so is glory equated with the second coming in I Peter 5:1 when the writer speaks of "the glory that shall be revealed" (τῆς μελλούσης ἀποκαλύπτεσθαι δόξης). The idea of sudden and cataclysmic ends is a favorite note of apocalyptic in general, but a great many commentators err in always ascribing to the verb ἀποκαλύπτω the note of suddenness and vividness. There is nothing in the root meaning nor in the historical development of the word to warrant such an idea. With reference to I Peter 1:5 Johnstone says, "The aorist suggests the sudden<sup>19</sup> flashing forth of the glory of salvation." This is of course simply read into the aorist tense. Indeed the uncovering of that which is hidden may be sudden, but it may also be a long and varied process. In I Peter 5:1 as also in 1:5 the reference is essentially to the removal of the veil by

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19. Johnstone, Robert, The First Epistle of Peter, p. 60.

which the Master is hidden.

The substantive ἀποκάλυψις is used three times in I Peter of the revelation of Jesus Christ in his second coming (1:7, 13; 4:13) while ἐπιφάνεια and παρουσία do not appear at all though παρουσία is found in II Peter. These three words are favorites in the New Testament with regard to the return of the exalted Lord, and since they emphasize different aspects of the same event, it will be well to see the three words in their relationship to one another:

Παρουσία, lays stress on the "presence" of the Lord with his people, which, while existing now, will only at that return be completely realized.

Ἐπιφάνεια, draws attention to his "presence" as the result of a sublime "manifestation" of the power and love of God, coming to his people's help.

Ἀποκάλυψις, reminds us that the "manifestation" is also a "revelation" of the Divine plan and purpose which has run through all the ages, to find its consummation at length in the "one far-off divine event," to which the whole creation is slowly moving.<sup>20</sup>

The readers of I Peter were passing through perilous times--times which tested their faith to the limit and by some it might seem as though the promise of his return were only an idle tale. They

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20. Milligan, George, op. cit., p. 157.

might feel he had long delayed, but the promise of his return with the veil rent away would strengthen their waning faith. It is in such cases that ἀποκαλύπτω has its fullest meaning.

The instances of φανερώω in relation to Jesus Christ might be put into varied categories depending on one's attitude or point of view. For this study, however, it has seemed best to examine them as they are related to his incarnation, his work, the appearances after the resurrection, and to the second coming. It will not be necessary to study in detail all of the nineteen references where the word is used in relation to Jesus Christ, but enough of them will be examined to give a clear picture concerning its use in this relationship.

The reference in I Timothy 3:16 need not detain us long since "it seems probable from the parallelism of the clauses and from the rhythmical arrangement that the words ὃς ἐφανερώθη ἐν σαρκί are a quotation from an early hymn on the Incarnation." Although the Textus Receptus has Θεός here instead of ὃς, the latter is accepted by the majority of scholars as being correct. There is no expressed antecedent but it is not difficult to see from the

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21. Bernard, J. H., The Pastoral Epistles, The Cambridge Greek Testament, p. 62.

preceding words, τὸ τῆς εὐσηβείης μυστήριον, that the antecedent can only be Christ. In the earlier Pauline Epistles he is set forth as τὸ μυστήριον.<sup>22</sup> Dr. Robertson sees in the quotation "an answer also to the Docetic Gnostics,"<sup>23</sup> but Bernard sees no need for assuming "any polemical reference to Gnosticism or Doceticism."<sup>24</sup> To quote further from Bernard, "Φανερόω, when used in the passive, implies the pre-existence of the Person who is the subject of the sentence."<sup>25</sup> There is set forth here the same idea as is expressed in John 1:14 (καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν). The word φανερόω is used in I Timothy 3:16 of Christ's becoming visibly manifest. A previous existence may be implied, but φανερόω simply calls attention to the fact of a visible manifestation.

The same sense is seen in I Peter 1:20 where the aorist passive participle (φανερωθέντος) implies the existence of Christ and throws light on the preceding προεγνωσμένου.

In I John there are three references in which φανερόω is used in relation to the incarnation

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22. Cf. Colossians 1:26; 4:3; Romans 16:26.  
 23. Robertson, A. T., Word Pictures, Vol. IV, p. 577.  
 24. Bernard, J. H., op. cit., p. 63.  
 25. Ibid.

(1:2; 3:5; 3:8). The thought of 1:2 (καὶ ἡ ζωὴ ἐφανερώθη) closely approximates John 1:14 and I Timothy 3:16. Καὶ ὁ λόγος σὰρξ ἐγένετο, however, points to the simple historical fact of the incarnation while καὶ ἡ ζωὴ ἐφανερώθη sets forth the unfolding of that fact and relates it to human perception.<sup>26</sup> This manifestation had been made in such a way that the writer could say ἐώρακάμεν καὶ μαρτυροῦμεν. Brooke calls attention to the Johannine usage of "verbs of sight to include the understanding of that which falls under the ocular vision (cf. John 3:3)<sup>27</sup>" and disagrees with the position of Weiss that φανερώω is never used of that which was formerly invisible. The instances of φανερώω which have been examined so far in this study indicate that it is not concerned with the previous state of that which was made known or made manifest. The word ἀποκαλύπτω, both in its etymology and historical development, does imply previous concealment, but not so with φανερώω. In I John the writer is not as much con-

26. Vincent, M. R., Word Studies in the New Testament, Vol. II, p. 307.

27. Brooke, A. E., The Johannine Epistles, The International Critical Commentary, p. 6.

cerned with the person of Jesus Christ as he is with the manifestation to man of "the influences flowing through the medium of the person."<sup>28</sup> It has been noted before that *φανερώ* is often used where the emphasis is upon the ones to whom the manifestation is made known rather than upon the truth to be made clear. Certain parts of Westcott's "Additional Note on the Aspects of the Incarnation" are particularly pertinent here:

The phrases which St. John uses to describe the Incarnation fall into different groups corresponding with different aspects of the fact. In regard to the Father, it is a "sending," a "mission." In regard to the Son, it is a "coming." In regard to men, it is a "manifestation."<sup>29</sup>

The incarnation had been so visibly manifest that the disciples could base upon it their witness--both an eye-witness (*ἑώρακαμεν*) and a testimonial witness (*μαρτυροῦμεν*). In this one verse there are three tenses: aorist (*ἔφανερώθη*), perfect (*ἑώρακαμεν*), and present (*μαρτυροῦμεν*). The perfect is aoristic here in that the emphasis is upon the action rather than upon the state which followed the action.<sup>30</sup> This verb relates *ἔφανερώθη* "to the human capacity for receiving

28. Haupt, Erich, The First Epistle of St. John, Translated by Pope, p. 12.

29. Westcott, B. F., The Epistles of John, Fourth edition, pp. 124ff.

30. Robertson, A. T., A Grammar of the Greek New Testament, p. 898.

and understanding it." No new light is shed on this use of *φανερῶ* in I John 3:5,8 or in Hebrews 9:26 which deal with the incarnation of Jesus Christ as related to his work in taking away sins (*ἵνα τὰς ἁμαρτίας ἄρῃ*), in destroying the works of the devil (*ἵνα λύσῃ τὰ ἔργα*), and of putting away sin (*εἰς ἀθέτησιν τῆς ἁμαρτίας*).

Of the five instances of *φανερῶ* in relation to the work or earthly life of Jesus three are from the Gospel of John and two are from II Corinthians.<sup>32</sup> Bernard errs, however, in his comment on John 1:31 in saying, "*Φανεροῦν* . . . is a late Greek word occurring in the LXX only at Jeremiah 33:6. The verb always indicates emergence from mysterious obscurity, and a sudden breaking forth into clear light."<sup>33</sup> Some of the editions of the LXX have *φανερῶ* in Psalm 50:8 though the best have it only in Jeremiah 33:6. But it is not true that it always indicates a sudden breaking forth as a careful examination of a number of New Testament passages will show.<sup>34</sup> Its usage outside the canon as shown in Chapter I

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31. Vincent, M. R., *Op. cit.*, p. 307.

32. John 1:31; 2:11; 7:4; II Corinthians 4:10,11.

33. Bernard, J. H., The Gospel According to St. John, The International Critical Commentary, Vol. I, p. 48.

34. Cf. especially John 17:6; I John 4:9; I Corinthians 4:10,11; 7:12; 11:6; or even Romans 16:26; Colossians 1:26.

will also prove Bernard's position to be in error.

John 1:31, "and I knew him not; but that he should be made manifest to Israel (*ἀλλ' ἵνα φανερωθῆ τῷ Ἰσραήλ*), gives a good illustration of the use of *φανερώω* where the idea is more than a simple outward, visible manifestation. Moulton and Milligan paraphrase the entire verse: "I baptize that I may declare the necessity of that forsaking of sin without which no true manifestation of Jesus can be made to the heart. There can be little doubt that John the Baptist had a personal knowledge of the Jesus of Nazareth, but he could say, "I knew him not" so far as his Messiahship was concerned. In the pluperfect *ἤδειν* the durative idea predominates and has reference to the period of time during which the Baptist continued without definite knowledge of the Christ. When the visible sign was given (1:33), the manifestation was made. In this instance there is clearly a slight emphasis on perception involved in the use of *φανερώω*. There was the appeal to the physical vision in the "Spirit descending as a dove," but understanding and perception are involved so that Israel might come to recognize him as the One who would "baptize in the Holy Spirit."

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35. Milligan, Wm., and Moulton, W. F., Commentary on the Gospel of John, p. 14.

36. John 1:33.



Similarly the use of *φανερώ* in the suggestion of the brethren of Jesus (*φανερώσον σεαυτὸν τῷ κόσμῳ*, John 7:4) likely requires understanding as well as visible perception with the probability of emphasis upon visible manifestation. Jerusalem was the center of the national as well as the religious life of the Jewish people and it seemed odd to the brothers of Jesus that he should spend so much of his time in obscure places in Galilee and the surrounding territory. They were interested primarily in his being seen by the people in the great religious center. Our position in this respect is of course an assumption since we cannot know positively their understanding of his mission and nature at this period in his earthly life.

The usage of *φανερώ* in John 2:11 (*καὶ ἐφάνερωσεν τὴν δόξαν αὐτοῦ*) corresponds to that given above, and while our main study of this passage (2:11) will be reserved for the following chapter, it will be well to note the usage briefly. John has spoken already of the testimony of John the Baptist and comes in this reference to speak of the testimony which the works of Jesus bear to his divine mission. It will be remembered that Jesus had told the disciples if they found it difficult to accept his word as to his divinity that they were to believe on him because of the works which they had seen

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 him accomplish. This is in substance what he had told the Jews at an earlier time, "If I do not the works of my Father, believe me not. But if I do them, though ye believe not on me, believe the works: that ye may know and understand that the Father is in me, and I in the Father."<sup>38</sup> So here begins his work of proving his divine power by visible signs. In the earthly life of our Lord he is not portrayed as one who uses divine power simply for a display, nor as one who performs miracles for the amazement of crowds, and we may rest assured that *φανερόω* refers to more than the physical manifestation of power. There is implied the understanding of a new vision, a new appreciation of the Lord's essential character.

The final reference in which *φανερόω* is used in relation to the life or work of Christ on earth is in II Corinthians 4:10, 11 which the American Standard Version translates: "Always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested (*φανερωθῆν*) in our body. For we who live are always delivered unto death for Jesus' sake, that the life also of Jesus may be manifested (*φανερωθῆν*) in our mortal flesh." The verses, it will be noted, express parallel ideas with verse 11 merely intensifying

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37. John 14:11.

38. John 10:37, 38.

the idea of verse 10 by expanding ἐν τῷ σώματι ἡμῶν into ἐν τῇ θνητῇ σαρκί ἡμῶν, and using repetition to call attention to the life-giving power of the Christ who conquered sin and the grave. Just as Jesus Christ manifested his own glory (his true character) in his first public "sign," so ought the Christian to live in such a way that his daily life and conversation may manifest to the world the character of the Saviour and Lord whom he worships and serves.

It is significant that all of the instances of φανερόω in relation to the risen Lord occur in what are generally accepted as the epilogues or appendices to Mark and John. No attempt need be made here to decide when or by whom verses 9-20 were added to the last chapter of the Gospel according to Mark. Dr. Robertson shows that the argument by classes, by groups, by single documents, and by transcriptional evidence rejects these verses from Mark, and, furthermore, "It is pointed out by others that these verses are after all a real summary of what is in Matthew 28. If so, Aristion may very well have done it . . . But intrinsic evidence . . . does not demand the long ending . . . So the passage as it stands seems condemned as not a genuine part

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39. Plummer, Alfred, The Second Epistle of Paul the Apostle to the Corinthians, The Cambridge Greek Testament, p. 77. Cf. also the same author's work in the International Critical Commentary, p. 131.

of the original Mark."<sup>40</sup> Bruce shows certain contributions which have been made toward answering the questions as to when and by whom the addition was made, but so far the suggestions cannot be accepted as being<sup>41</sup> decisive. In view of this and the fact that the addition is clearly a summary taken from the other Gospels and added here, our study of *φανερόω* in this relationship will be confined to John 21:1 (bis); 14 where the same use and sense is given as is found in Mark 16:12, 14.

A brief inquiry into the matter of the epilogue or appendix found in John 21 will help us understand the thought of the chapter. There can be little doubt that this chapter is in one sense supplementary, and yet there is no need for assuming any lapse of time between the close of chapter 20 and the beginning of chapter 21. The problem relating to this chapter is an interesting one, but only a brief survey can be given here.

Although the majority of scholars look upon John 21 as an epilogue, some even call it an appendix and ascribe it to an entirely different hand. Iden-

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40. Robertson, A. T., An Introduction to the Textual Criticism of the New Testament, p. 215f.

41. Bruce, A. B., The Synoptic Gospels, The Expositor's Greek Testament, p. 455.

tity of authorship between this and the first twenty chapters, however, is assumed in this study, for the assertion that the language is greatly different lacks sufficient proof. With this assumption in mind we shall note the various theories which have been advanced as reasons for the addition of chapter 21.

1. The theory of some, as reported by Bernard and subscribed to by him, is that the chapter was added to place Peter's rehabilitation on record. Peter's denial had been recorded by all the evangelists, and his restoration is "assumed without any explanation."<sup>42</sup>

2. Another motive suggested by Bernard for the addition of the chapter is that it was added to remove misapprehension as to the meaning of some of the words of Jesus in his apocalyptic as recorded in Mark 13:1-37 (Cf. Matthew 24 and 25; Luke 21:5-36).<sup>43</sup> These statements had been misunderstood and the parousia was expected during that generation.<sup>44</sup> Naturally this hope was dying out during the latter part of the first century and some explanation was felt necessary. Consequently it is thought this chapter was added to reassure the believers.

3. Westcott sees in 20:24-49 a key to this

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42. Bernard, J. H., op. cit., p. 691.

43. Ibid.

44. Cf. also Mark 9:1.

chapter in thinking it was added for the purpose of giving other illustrations of the method by which obstacles to faith may be overcome.<sup>45</sup>

4. McDowell favors the idea that Peter and six other disciples had returned to their old occupation of fishing and that this grave turn of events called for an added explanation to the Fourth Gospel. His position is well supported by evidence as to the apparent anxiety of Jesus, the supernatural nature of his manifestation as the giver of life, by his welcoming the disciples as helpers (vv. 9-12), and by the voluntary choice which was secured from the disciples.<sup>46</sup>

While all the above theories have much to commend them to our thinking, there is one objection which applies to all of them. They all presuppose a lapse of time between chapters 20 and 21. This hardly seems possible, for as Lenski points out, "If any copies with only twenty chapters had ever been made, no power on earth could have prevented their spread, or could have obliterated all traces of such abbreviated copies."<sup>47</sup> The same need which called forth the writing of the Fourth

45. As set forth by Reynolds, H. R., in The Gospel of John, The Pulpit Commentary, Vol. II, p. 497.

46. McDowell, E.A., ΑΓΑΠΗ and ΦΙΛΕΩ in the Gospels, a Thesis, pp. 113ff.

47. Lenski, R. C. H., The Interpretation of St. John's Gospel, p. 1373.

Gospel would have demanded its release as soon as it was completed. If we grant even the earliest possible date for the writing of this Gospel, there is a period of about sixty years since Peter's rehabilitation, or the crisis brought about by his fishing activities. With all of this time intervening John would not have left the subject matter of chapter 21 for a sort of postscript.

The position taken in this study is that chapter 21 is placed in the Gospel corresponding to the prologue in 1:1-18. The prologue presents the history of Jesus before the incarnation; the body of the Gospel gives us his earthly history; the epilogue sets forth the post-resurrection history with emphasis upon his continual spiritual presence with the believer. If it be said that the purpose of the body of the Gospel is to secure faith in Jesus Christ as the divine Son of God, surely it can be said that the purpose of the epilogue in chapter 21 is, in a narrower sense, to establish the work which they had been left to do.

We have tried to understand the entire scheme of the 21st chapter in order that we might have clearer insight into the meaning of 21:1, 14, "After these

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48. Cf. further, Lange, J. P., The Gospel of John, A Commentary on the Holy Scriptures, Schaaf's Translation, p. 629.

49. Cf. Lenski, R. C. H., op. cit., p. 1390.

things Jesus manifested himself (ἐφανερώσεν ἑαυτόν) again to the disciples at the Sea of Tiberias; and he manifested (ἐφανερώσεν) himself on this wise . . . This is now the third time that Jesus was manifested (ἐφανερώσθη) to the disciples, after that he was risen from the dead."

The opening of 21:1 (μετὰ ταῦτα) is not to be taken as an attempt on the writer's part to locate the events chronologically, but merely as an indefinite note of time. We shall want to find whether φανερώω as used in these two verses has any meaning other than just a visible manifestation appearing and appealing only to the ocular perception. The two instances in 21:1 merely point out 21:14 and it is there that we shall find the meaning of φανερώω. In I Corinthians 15:5-8 ὡφθην appears four times as proof of ἐγήχεραι in 15:4, but the emphasis there is solely on visual perception and Paul simply says "he was seen." Here there is more to be expected. During the time between the resurrection and the ascension Jesus was not visible all of the time but "appeared" at different places and under different circumstances.

John says that this was "the third time that Jesus was manifested to the disciples." It was not his third appearance for John has already recorded the appearance to Mary (20:14-18) as well as the two "manifes-



tations" to the disciples (20:19, 26). The language of 21:14 implies something in common in these three manifestations to the disciples. In the first two cases Jesus is pictured as standing in the midst of the disciples (*καὶ ἔσθη εἰς τὸ μέσον*) even though it is expressly stated the doors were shut. Here then is no ordinary appearance and yet it is not a mere apparition, for Thomas was asked to feel the place in his side where the spear had been thrust and the prints of the nails in his hands. But what is there about the appearance in 21:1, 14 which puts it alongside the other two? In 20:19, 26 *ἔσθη* was used of Jesus and in 21:4 the same form is used of his standing on the seashore, but the disciples did not know (*ἠδελσαν*) that it was Jesus. This word is from *οἶδα* and is used of a knowledge gained by reflection . . . a mental process based on intuition or information.<sup>50</sup> It is of course possible that the early morning light prevented their recognizing him, but the meaning of *φανερῶς* seems to hinge more on the second miraculous draught of fishes (Cf. Luke 5:1-11) and the breakfast already prepared on the fire of coals. In the words of McDowell, "Thus was attested, after his ignominious death, his claim to be the Son of God. The Son of God

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50. Abbott-Smith, G., A Manual Greek Lexicon of the New Testament.

demonstrates in this particular miracle his superiority over the old life to which these, his professed followers had returned: he was able to fill their empty net with fishes . . . Jesus manifested himself as the giver of life. Such was the lesson of the meal of bread and fish." <sup>51</sup> Marcus Dods would inject the idea of suddenness in this appearance because of the use of <sup>52</sup> ἐστίν, but this refers simply to Jesus' position at the time the disciples saw him. The minuteness of detail (not usually characteristic of John) with which the events in this chapter are presented leads one to think the emphasis here is on the ones to whom the manifestation is made rather than the actual manner of manifestation. Jesus had already manifested himself in supernatural power to the disciples in that he had appeared behind closed doors. There are the added manifestations of supernatural power here in the draught of fishes and the meal, but, all things considered, the characters in the story seem to receive more emphasis than the manner of manifestation. Ἀποκαλύπτω would have emphasized the manifestation or revelation itself.

It is interesting to note that although φανερόω <sup>53</sup> is used four times of the second coming of Christ, the

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51. McDowell, E. A., op. cit., p. 115.  
 52. Dods, Marcus, op. cit., p. 867.  
 53. Colossians 3:4; I John 2:28; I Peter 5:4.

corresponding substantive (*φανέρωσις*) is not used at all in that connection. On the other hand *ἀποκάλυψις*<sup>54</sup> is used five times of the second coming while *ἀποκαλύπτω* is used only four times. In all four of the instances of *φανερῶ* in relation to the second coming the emphasis seems to be on the simple visible appearance, since the element of time is present in every case. I John 2:28 and 3:2 are both translated "if he shall be manifested" (2:28 has *ἵνα ἐὰν φανερωθῆ* and 3:2 has *ὅτι ἐὰν φανερωθῆ*), but the uncertainty which is implied has to do with the time of his coming and not with its assurance. Both 2:28 and 3:2 are third class conditions, undetermined but with prospect of determination.<sup>55</sup> In 3:2 *ἐὰν φανερωθῆ*<sup>56</sup> could be taken to refer to *τί ἐσόμεθα* but Brooke shows that the use of *φανερῶ* in relation to Jesus Christ in 2:28 and the general theme of the entire passage require the phrase to be understood of Christ in his second coming. Vincent's argument in favor of the translation, "if it shall be manifested"<sup>57</sup> has little to commend it, since as Westcott so ably shows, "it cannot be said that the knowledge that we

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54. I Corinthians 1:7; II Thessalonians 1:7; I Peter 1:7, 13; 4:13.

55. Cf. Robertson, A. T., A Grammar of the Greek New Testament, p. 1016ff. Cf. John 6:62; 12:32.

56. Brooke, A. E., The Johannine Epistles, The International Critical Commentary, p. 82.

57. Vincent, M. R., Word Pictures in the New Testament, Vol. IV, p. 344.

shall be like Christ (which is assumed) depends upon  
 the manifestation of what we shall be."<sup>58</sup>

In Colossians 3:4 we have Paul's use of *φανερῶ* in relation to the second coming. His use of *ἀποκαλύπτω* of the same event was seen in Romans 8:18. The indefinite temporal clause (*ὅταν ὁ Χριστὸς φανερωθῆ*) of the former passage points to the second coming as being "wholly uncertain as to time." Abbott sees in the use of *φανερῶ*<sup>59</sup> here the implication of "actual present existence" which he thinks *ἀποκαλύπτω* would not do. This idea will be developed more fully in the following chapter. Paul's ideas concerning the second coming had to undergo a number of changes. At one time he thought he would live to see it (cf. I Thessalonians 3:13; 4:13-18). In a later epistle he implies that some of his readers would be alive at the time (cf. I Corinthians 15:51-52), and even in Colossians 3:4 he speaks as though they would still be living at his manifestation. It is only in II Timothy that he seems to have lost hope of an immediate coming of the Lord. The idea of the second coming as being a time of judgment with its attendant rewards and punishments is wholly lacking in *φανερῶ*. It refers rather to a personal, visible presence and could well be translated "be made visibly present."

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58. Westcott, B. F., *op. cit.*, p. 98.

59. Abbott, T. K., The Epistles to the Ephesians and to the Colossians, The International Critical Commentary, p. 279.

## CHAPTER FIVE

**ἄνερος** IN THE GOSPEL AND FIRST EPISTLE OF JOHN

## CHAPTER FIVE

### ΦΑΝΕΡΩΘΗ IN THE GOSPEL AND FIRST EPISTLE OF JOHN

The word *φανερώνω* occurs in fifteen different references (a total of eighteen times) in the Gospel and First Epistle of John. On the other hand *ἀποκαλύπτω* does not appear in either of these books except in the quotation from the Old Testament recorded in John 12:38. Since these two words are used elsewhere in the New Testament of identical objects by other writers, it appears strange that John should never have used *ἀποκαλύπτω*. Can this fact be due to a difference in the meaning of the words? Is it due to John's purpose in writing, or is it due to some other cause? These are some of the questions which we shall undertake to answer in this chapter.

It is not to be expected that all phases of the Johannine problem can be presented and settled in just a part of one chapter in a study of this nature. This writer lays no claim to any new or original ideas concerning the authorship of the Fourth Gospel, but it

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1. Two instances appear in each of the following, John 21:1; I John 1:2; 3:2.

2. The term is used without attempting to beg the question of authorship, but because it is a term in general use.

seems advisable to present some deductions relative to the matter on which the study of this chapter can be based. One's first impression in studying the authorship of the Fourth Gospel is that there seems to be a definite and determined attitude on the part of many scholars that the book could not have been written by John, the son of Zebedee. During the last decade of the nineteenth century it was apparently considered a mark of scholarship to look upon the Gospel as a work of fiction dating from the early second century or even later.

The finding of a fragment of the Gospel (18:31-33 and 18:37-38) only recently in a group of papyri acquired by P. Grenfell in 1920 has probably been a matter of embarrassment to a number of scholars. This fragment is assigned by Roberts to the end of the first or the beginning of the second century since it bears such a close resemblance to P. Fayum 110 (A. D. 94) and others written by 127 A. D. or earlier. No one would suggest that the Gospel was written in Egypt and yet this fragment was found there hundreds of miles from Ephesus. How did it get there? One can only use his imagination, but the rubbish heaps of Egypt may have many more things to teach us about this

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3. Un Unpublished Fragment of the Fourth Gospel, Edited by C.H. Roberts.

book and others of the New Testament canon.

To discuss the authorship of the Fourth Gospel without discussing the author's purpose in writing is a useless undertaking, for his purpose in writing accounts for many of the matters with which so-called critics find fault. The stated purpose of the Gospel: "These (signs) 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,"<sup>4</sup> might easily have been written of any of the Synoptics but they have a different import here. It would seem as though the writer were explaining why he had not undertaken a chronological arrangement of the life of Jesus. Others had written accounts of his life (cf. Luke 1:1-4) and it is well to have the author's explanation for adding another to those already written. This failure to follow a chronological scheme has led to the different theories of partition, redaction, and textual displacement which have arisen and which have been ably summarized by McDowell in his "The Structural Integrity of the Fourth Gospel."<sup>5</sup> The author of the Fourth Gospel was interested in the facts of the earthly life of Jesus, but he was more interested in the interpretation of those facts. He was more concerned about proper

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4. John 20:31.

5. McDowell, E. A., "The Structural Integrity of the Fourth Gospel," The Review and Expositor, Vol. XXXIV, No. 4, pp. 397ff.



selection than about mere relation. This purpose has led him, as McDowell has shown, (1) to set forth *ὁ Χριστός* in emphatic terms, (2) to mold his thoughts in terms of Hebrew custom, and to use a line of reasoning "adaptable" to Greek thought.<sup>6</sup> Thus the author, with his plan and purpose fully in mind, goes about his task of selection and interpretation with a care which makes one feel that he is deeply conscious of divine guidance in the task before him.

Concerning the authorship of this book Blunt feels that an eye-witness upon whose authority reliance could be placed with all confidence supplied material to the actual writer. "The story is thus told to us at one remove from the eye-witness, yet it is so told that we can be sure that the writer was of spiritual kindred with him."<sup>7</sup> But why must it be placed "at one remove" from an eye-witness, and who could have presented the account better than "that disciple whom Jesus loved" who was a member of the inner circle of the twelve? The apostle John was not a man of the accredited schools, but well over a half century elapsed between that day when he left his net to follow the Master and the time when the Gospel was written. A long, rich,

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6. Ibid., pp. 403ff.

7. Blunt, A. W. F., The Gospels and the Critic, p. 27.

and varied experience had mellowed and correlated the knowledge he had gained of Jesus Christ, and the long perspective which was his, equipped him in an especial way for the task. Furthermore, as Dr. Robertson points out, "he writes from Ephesus, a great Greek City, and with an outlook on the Greek world and so is able to give the world . . . the Gospel for the whole world and for all time."<sup>8</sup>

This is not an attempt to settle the Johannine problem. For some critics it can never be settled, but a rejection of the Johannine authorship of John raises one of the most difficult problems in connection with the New Testament. Dr. Robertson has well said: "For myself I prefer the claim of the book, the confirmation of the Ephesian elders or friends of John, the testimony of Polycarp, Irenaeus, and all the rest, to the modern guesses of men who have entangled themselves in their own ratiocinations. Admit the deity of Jesus Christ and the reality of his miracles, and the difficulties disappear."<sup>9</sup> Sanday's statement: "If the St. John of history did not exist, he would have to be invented to account for his Gospel,"<sup>10</sup> is full of

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8. Robertson, A. J., Epochs in the Life of the Apostle John, p. 159f.

9. Ibid., p. 198.

10. From Sanday's "Inaugural Lecture" as recorded in The Epistles of John, The Pulpit Commentary, p. ii.

truth of the highest import.

When the authorship of the Fourth Gospel is agreed upon, it is comparatively easy to agree about the authorship of I John, fortified as it is by a mass of external evidence and presenting internal evidence which only the most radical critics deny. The similarity in style almost compel it to be ascribed to the author of the Fourth Gospel--the Apostle John.

Brief reference has been made to John's purpose in writing, but if we are to find anything in that purpose which would shed light on his use of *φανερῶς*, more attention must be paid to his design and plan. If the Apostle John, writing during the last decade of the first century, carefully selected the material to prove the divinity of Jesus, why did he avoid the use of *ἀποκαλύπτω* when other New Testament writers had used it freely in relation to Jesus Christ? If we can understand the background from which John wrote, the prevailing attitude of his day toward the second coming, and John's work as a Christian prophet, we believe our question can be answered.

There are two factors about the background from which John wrote that should be considered in seeking to understand his language. The first of these is the fact that John, in writing from Ephesus,<sup>11</sup>

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11. A fact so generally accepted that no proof is deemed necessary.

was writing from an atmosphere which was thoroughly Gentile (Grecian). This resulted in a book which is the most Hellenistic of any in the New Testament and yet the thought is thoroughly Hebraistic. To people who were thoroughly saturated with Greek tradition and thought the word ἀποκαλύπτω would have been far too suggestive. This does not deny the fact of Greek or Gentile apocalypses for these people were somewhat familiar with apocalyptic method and imagery as an examination of their literature will show. The Homeric poems were well known and apocalyptic media are found in them. For example, in the Odyssey revelations are given to Odysseus through his conversation with his mother who had died while he was away from home.<sup>12</sup> In another language the experience of Er in Plato's "Republic" can be cited as an example of this form of literature. The various Sibyls were popular among both Greeks and Romans as sources of divine wisdom. The Gentiles had their own apocalypses, but their attitude was not like that of the Jews. They had the same pessimistic attitude toward existing conditions and looked forward to a world dissolution, but with them "the note of immediacy was far less

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12. This by no means exhausts the apocalyptic elements even in Homer.

pronounced<sup>13</sup> than in Christian apocalypses.

In this connection it is interesting to note that John does not record any of the apocalyptic discourse given by Jesus to which Matthew devotes two entire chapters (24 and 25). Neither does John record the statement of Jesus recorded in Mark 9:1 (cf. Matthew 16:28; Luke 9:27) that there were some present "which shall in no wise taste of death, till they see the kingdom of God come with power." Some commentators look upon this verse as the reason for the addition of John 21 as was noted in our previous chapter. The use of ἀποκαλύπτω might easily have suggested to the Greek mind a sudden cataclysmic overthrow of existing conditions and no one would have recognized the fact better than John. He had knowledge of what had happened in Thessalonica and of how Paul had left Silas in Corinth because of conditions which had been brought about in the former city. Surely we can grant John the ability to profit by the mistakes of others.

Another factor in the background from which John wrote and which should be considered here is the prevalence of Gnosticism. Lightfoot, in his commentary on Colossians, has set forth very clearly conditions existing in the Graeco-Roman world and it is not deemed

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13. Case, S. J., The Revelation of John, p. 100.

necessary to enter into a full discussion of that here. Paul had experienced trouble with their teachings when they had embraced Christianity.<sup>14</sup> These "knowing ones" claimed special knowledge, but John wanted it known that the Christian had knowledge also. Kittel has shown that ἀποκαλύπτω is Jewish-primitive Christian in color while φανερώω, "soweit es nicht neutral steht, gnostische Färbung."<sup>15</sup> The word φανερώω thus sets forth that which to the Gnostic was internal or "inner-weltlich" and accessible to perception. On the other hand ἀποκαλύπτω would have suggested that which was basically supernatural and inaccessible to man except as a special act of the divine will intervened to reveal it.<sup>16</sup>

The attitude prevailing in John's day toward the second coming of Christ likely had much to do with John's use of φανερώω. Although we should not be warranted in saying that in his efforts to steer clear of apocalyptic symbols or ideas John neglected the doctrine of the second coming, it is apparent that the Gospel does not reflect the attitude prevailing in many of the books of the New Testament. It is readily

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14. Cf. Robertson, A. T., Word Pictures in the New Testament, Vol. IV, p. 471.

15. Kittel, Gerhard, Theologisches Wörterbuch zum Neuen Testament, Band III, Lieferung 10.

16. Ibid.

seen that in the two instances of John's use of with relation to the second coming (I John 2:28; 3:2) the emphasis is upon the believer and his condition rather than upon the second coming itself. But why should John have subordinated the doctrine of the second coming? There was a time during the first century when this doctrine furnished much of the subject matter of Christian discourse, but near the close of the century it was not a popular topic. There had been repeated disappointments over the parousia and the effect had been a weakening of faith. Already there were those saying, "Where is the promise of his coming? For from the first day that the fathers fell asleep, all things continue as they were from the beginning of creation" (II Peter 3:4). Things of this nature did not help Christian nature and fortitude; thus it would appear that John sought consciously to direct Christian faith in some other channel. The use of ἀποκάλυψω with reference to the second coming suggested a divine intervention and overthrow promising even material reward to compensate for the period of trial and stress. In answer to a question as to why Jesus Christ should have said anything about the

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17. York, Harry C., "A note on the Interpretation of the Fourth Gospel," Journal of Biblical Literature, Vol. XXXVII, part II, p. 104.

future if he knew it would be misunderstood, Hastings well says:

The revelation of the future was his business as a prophet. More than it had ever been the business of any prophet before him it was his business to reveal the future. For he had come to make the future and he could not make it without in some degree making it known. For the making of it was to be, not his own immediate act, but the work of his disciples.<sup>18</sup>

But John seems unwilling to write so as to cause further misapprehensions in regard to the second coming. Hence there is found in John's writings a new basis for Christian faith in that the believer by "actually 'overcoming the world' as Jesus himself had done, was . . . to become one with Jesus and with the Father."<sup>19</sup>

This idea of the indwelling Christ is no mere theory with John for, as Streeter so well expresses it:

Behind all John's thinking, making itself felt in every word he writes, is an intense conviction of a spiritual presence. This experience, visualized at Pentecost as tongues of fire, had resulted in the spontaneous formation of a brotherhood, pulsating with overflowing energy, courage, love, joy, peace-- interpreted as the indwelling, in group and individual, of a Spirit which was at once that of God and of the Risen Christ. In this spiritual return of Christ and his continuous presence as Indwelling Spirit and Comforter,

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18. Hastings, James, Editorial Comment in The Expository Times, Vol. XXI, p. 200.

19. York, Harry C., op. cit., p. 104.



John sees the true fulfilment of the expectation expressed in the earlier Gospels and Epistles of Christ's visible return on the clouds of glory in the apocalyptic symbol.<sup>20</sup>

This emphasis upon a spiritual return is after all a development over the apocalyptic idea and comes nearer interpreting the thought and teachings of Jesus.

Although the book of John is one of the most Hellenistic of the entire New Testament, John still had the soul of a Hebrew prophet in spite of his having imbibed deeply of Greek thought and influence.

Streeter thinks of him as standing "at the confluence of the two greatest spiritual and intellectual tra-<sup>21</sup>ditions of our race" and calls attention to the fact that it is correct to call John a mystic only "so long as one remembers that in the Hebrew tradition the prophet is the counterpart of him whom elsewhere we style the mystic."<sup>22</sup> In discussing the word *προφητεῖω* from which our word "prophet" comes, Trench calls attention to the fact that the preposition *προ-* is not tempo-<sup>23</sup>ral. Hence the telling of things before they come to pass is not the essential part of the prophet's message. He may do that, but essentially he is one who speaks

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145. 20. Streeter, B. H., The God Who Speaks, p.

21. Streeter, B. H., The Four Gospels, p. 367.

22. Ibid.

23. Trench, R. C., op. cit., p. 356.

out the counsel of God. In the classical period the word had about the same sense as in the Bible since it was used of interpreting the existing gods. Therefore the prophet's task is simply to interpret or communicate God's will and purpose to man.

Since John assiduously avoided any semblance of apocalyptic in his Gospel and first epistle, and, in the manner of the prophet, interpreted or communicated God's will to man, it will be well to note briefly the difference between apocalyptic and prophecy. In regard to the literary style, apocalyptic was preeminently a written message while prophecy was primarily a spoken message. This did not, however, as might be expected, lead to a more elaborate style in apocalyptic. Just the opposite is true for the prophet used a rhetorically ornate style. One illustration of this fact will suffice. Isaiah 44:6-20 and the 5th chapter of Daniel both rebuke idolatry, yet the passages present the rebuke in a different way. The prophet presents the condemnation against idolatry in a style suggestive of speech with varied touches of tone and gesture. Acting as the messenger of Jehovah he shows the glory of the Lord and his preeminence, and relates in a very dramatic manner the actual preparation of gods from different materials. He assumes his hearers are passing along with him and even watching the foolish one

who would make a god with a part of a tree and then warm himself by a fire made from another part of the same tree. In Daniel the seer presents all of the madness of the scene of drunken revelry in a very telling manner as he chooses carefully the objects to be described. He tells nothing of the turmoil caused by the handwriting on the wall interrupting the feast, nor of the consternation on the faces of the guests, but the reader sees it just the same. In fact the baldness of the narrative seems to accentuate the terribleness.<sup>24</sup>

There can be little doubt that the high standard of religion which we find in the Old Testament was due in part to the work of the great prophets, but these conditions changed. When the law became more and more stereotyped following the exile, the idea became more prevalent that prophecy had ceased altogether, and one dared not proclaim himself a prophet for fear of being called a heretic. One wonders if the priests, because of jealousy of their position and resentful of any step that might seem an effort to supplant them, were not responsible for this. In the New Testament conditions have changed and the prophets were held in high esteem as is evidenced by

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24. Thompson, J. E. H., Books Which Influenced Our Lord and His Apostles, pp. 96ff.

the number of times the word "prophet" is found on its pages.

The foregoing discussion does not mean to imply that the mere use of the word ἀποκαλύπτω would make a writing apocalyptic in character. But it cannot be denied that it would be highly suggestive. John was convinced that there had come to him a more profound interpretation of Jesus as God incarnate than the earlier disciples had comprehended, and he thinks of it as having come to him gradually "by the operation of that indwelling Divine Spirit which is both the Spirit of the risen Christ and of God himself."<sup>25</sup> Consequently φανερώ suits John's purpose much better than ἀποκαλύπτω would have.

We close this chapter with another glance at John's use of φανερώ as seen in John 2:11, "This, a beginning of signs (σημείων) Jesus wrought in Cana of Galilee, and manifested (ἐφάνερωσεν) his glory; and the disciples grasped the point." John's choice of the word σημεῖον is highly significant here and it is to be regretted that the English versions do not always distinguish between τέρας, σημεῖον, and δυνάμεις. The word which John uses here is from σημαίνω which means<sup>26</sup> "to indicate by the use of a sign or token." In Reve-

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144. 25. Streeter, B. H., The God Who Speaks, p.

26. Thayer, J. H., op. cit., p. 573.

lation 1:1 it is stated that the truths contained therein were set forth in sign language (ἑσήμανεν). Consequently it should be observed in connection with John 2:11 that the word points to something beyond itself and seeks to "convey a meaning to the mind and heart" rather than just to the eyes. In this connection a brief summary from Trench will prove helpful:

In this word the ethical purpose of the miracle comes out the most prominently, as in *τέρας* the least. They are signs and pledges of something more than and beyond themselves (Isaiah vii.11; xxxviii.7); valuable, not so much for what they are, as for what they indicate of the grace and power of the doer, or of the connexion in which he stands with a higher world. Oftentimes they are thus seals of power set to the person who accomplishes them ("the Lord confirming the word by signs following," Mark xvi.20; Acts xiv.3; Hebrews ii.4); legitimating acts, by which he claims to be attended to as a messenger from God. "What sign showest thou" (John ii.18)? was the question which the Jews asked, when they wanted the Lord to justify the things which He was doing, by showing that he had especial authority to do them . . . Many a common matter may be a "sign" or seal set to the truth of some word, the announcement of which goes along with it; so that when that "sign" comes true, it may be accepted as a pledge that the greater matter, which was, as it were, bound up with it, shall also come true in its time.<sup>28</sup>

Although the use of *σημεῖον* did not necessarily demand a miracle, in this particular case it was a miracle, but the emphasis is upon that which the miracle signified.

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27. Lenski, R. C. H., op. cit., p. 192.

28. Trench, R. C., The Miracles of our Lord, p. 3f.

The word  $\delta\acute{o}\xi\alpha$  originally meant opinion and was colorless as to quality, but this use is not found in the New Testament. From this original use the word came to be used of favorable opinion and hence it was related to and used of character. Bernard shows, in his discussion of the meaning of the word, its relation to the Jewish doctrine of the Shekinah, and points out that the Shekinah was the form of the manifestation of Jehovah as glorious, but that "the glory is distinct from the Shekinah, which is used as equivalent to the Divine Being Himself. Thus the Targum of Isaiah 60:2 is: 'In thee the Shekinah of Yahweh shall dwell, and His glory shall be revealed upon thee.'<sup>29</sup>" According to Sanday and Headlam  $\delta\acute{o}\xi\alpha$  is the LXX translation of  $\text{ךִּי־יָרָד}$  and is used of the visible glory of God "conceived as resting upon Mt. Sinai, in the pillar of cloud, and in the tabernacle."<sup>30</sup> Consequently it symbolized the character of God as manifested to man. Thus when Jesus manifested his "glory" he manifested his true character. There had been other indications which implied that he was no ordinary character. His unusual knowledge which was displayed in the temple

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29. Bernard, J. H., The Gospel According to St. John, International Critical Commentary, Vol. I, p. 20.

30. Sanday, Wm., and Headlam, A. C., op. cit., p. 84.

when he was twelve years of age had amazed the teachers, and his reply to his parents had likely occasioned great astonishment. When he had presented himself for baptism, John the Baptist had remonstrated, saying, "I have need to be baptized of thee, and comest thou to me?"<sup>31</sup> Even though the sign of the "Spirit descending as a dove out of heaven" had not been given to him, John the Baptist had personal convictions concerning the character of Jesus and felt that in this matter of baptism the order should have been reversed. Therefore we can say with all certainty that there had been previous indications of the character of Jesus Christ, but there had not been such manifestations as this *σημεῖον* presented.

Maurice calls John 1:14, "And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father)," the text of the Gospel of John.<sup>32</sup> That John might have thought of this verse as his thesis can be easily imagined, for his selection of both the things which Jesus said and the signs which he wrought are eloquent manifestations of his glory. It is highly significant that John used *φανερώω* of the first and last signs

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31. Matthew 3:13.

32. Maurice, F. D., The Gospel of St. John, p. 63.

which Jesus wrought (cf. 2:11 and 21:1ff). In regard to this first manifestation the remarks of Maurice are particularly pertinent:

Of the Word it has been said before, "that all things were made by Him: that in Him was Life, and the Life was the Light of men." The manifestation of His glory we might surely then expect, would include a manifestation of Him as one who exercised creative power, as one in whom the Life that quickens all things dwells inexhaustibly. One might expect that this Life, if it was exhibited upon things, would still be in some very remarkable sense an illumination of men. But one would be certain that that illumination could not be outward to the eye. As Life is eternal, as all its movements and operations are secret, though its effects are so palpable; so the Light which proceeds from this Life--that which is emphatically the Light of men, as distinguished from mere animals--must be light penetrating into the inner being, filling the heart, reason, and conscience.<sup>33</sup>

This sign had its effect, for the disciples got the point of the whole matter (ἐπίσταντες). Surely there is more to the meaning of πιστεύω in this case than is involved in its use in Jesus' reply when Nathaniel had said, "Thou art the Son of God; thou art King of Israel."<sup>34</sup> The experience of these early disciples as recorded in 1:35-52 had been introductory, but when Jesus manifested himself as being all that was suggested of him in John's prologue (1:1-18), they were strengthened in their belief. They see him now as

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33. Ibid.

34. John 1:49.



one in whom there is power and who is in himself Light. As in many other cases in the New Testament the emphasis of *φανερώω* is upon those for whom the disclosure is made rather than upon the disclosure itself or upon the manner in which it was made. The guests did not know of the "sign," but the disciples knew about it, and they got the point of the manifestation.

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**R E S U M E**

## RESUME

The etymology of the word ἀποκαλύπτω shows that its root meaning is "to uncover." Consequently one of its earliest recorded instances was found to be in connection with removing the cover from a basket. It was used likewise of uncovering one's head by removing a hat or head-dress. The next step in the historical development was noted in its use in connection with the ears or eyes in the sense of uncovering them to the perception of truths which had been unknown or unrealized.

Allied as it is etymologically to the word φαίνω the root meaning of φανερόω was found to be "to make manifest" or simply "to show." The context in which a word is used can naturally vary its resultant meaning, but the original significance of the word is still evident in its uses no matter what English translation may be given to it.

One of the first conclusions to which this study has led us is that ἀποκαλύπτω and φανερόω are not absolute synonyms. Even in the area of usage which seems common to both of the words, there is always a distinguishing characteristic. In many cases the words are used of identical objects, but a difference of emphasis or of purpose can be seen. One illus-

tration of this truth is found in a comparison of Ephesians 3:5 with Colossians 1:26. In both passages the object revealed or manifested is God's purpose in history. Ἀποκαλύπτω in the former passage emphasized the divine intervention necessary in bringing people to a realization that Gentiles as well as Jews were to be joint-heirs with Jesus Christ. In Colossians 1:26 the word φανερώω emphasized the fact that God's purpose is now made openly manifest--the very antithesis of the claims of the Gnostics with regard to their secrets.

Ἀποκαλύπτω and φανερώω are both used of the second coming of Jesus Christ, but with this difference. The former word looks upon the second coming as being a new development taking place in an extraordinary way by means of divine intervention. It is never said in the New Testament, not even of the Son of God, that one revealed himself. The Son is said to have power to reveal the Father, but he is not said at any time to have revealed himself. On one occasion his brothers told him to manifest himself to the people and later it is said in another connection that he manifested himself, but in both cases φανερώω was used. The second coming is presented by ἀποκαλύπτω as the result of the Father's plan and purpose. Φανερώω looks at the second coming as the effect or outgrowth

of agencies already at work. The second coming is naturally thought of in terms of a judgment, but *φανερῶ* looks at it as being the outgrowth of the unbelief which already exists in the world. Therefore the emphasis is upon the individual rather than upon the Lord Jesus or upon the manner of his coming.

A few contrasts may help to clarify these differences. *Ἀποκαλύπτω* is used of communications which are made known by means of divine intervention or unveiling. It is never used of truths which one individual has to convey to another. *Φανερῶ* is not restricted in its use to the activity of the divine will or purpose. The revelation or manifestation which is accomplished by these words may cover a long period of time and may, through a long and varied process, reach its final climax. There is no difference between the two so far as any note of time is concerned since both are colorless in that respect. While *ἀποκαλύπτω* generally emphasizes the truth or object revealed, *φανερῶ* emphasizes the persons to whom the revelation is made known. With *ἀποκαλύπτω* the thing revealed is set forth as being supernatural and inaccessible to man. With *φανερῶ* it may be simply the bringing into a clearer light of that which was wholly accessible to man. *Ἀποκαλύπτω* is suggestive of a disclosure to the mind involving

perception and understanding. **ἄχρωστος** is colorless in this respect.

With all their differences the two words have this in common: they are almost exclusively religious words and come into their fullest significance when used of spiritual truths.

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