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BM II. p. 208 (ii/A.D.), *Ostr.* 1151 (iii/A.D.), PFi 43 (iv/A.D.), *ibid.* 94 (v/A.D.). Cf. *Syll.* 929¹¹⁵ (ii/B.C.) ὑπ' οὐδενὸς ἀντιλογίας, *ibid.* 334⁴; ³² (i/B.C.).

ἀντιλοιδορέω.—PP III 21(g)²⁰ (late iii/B.C.) ἐμοῦ δέ σε ἀντιλοιδορῶντος follows ἐλοιδόρησας φαμένη etc.

ἀντλέω.—BM III. p. 183⁶⁶ (113 A.D.) ἀντλούντων ἀπὸ πρωίας ἕως ὄψέ. The subst. ἀντλητής occurs in the same papyrus, and in TbP 241 (i/B.C.). For the compound ἀναντλέω used metaphorically see P Vat A (ii/B.C., =Witk. 41) τοιούτους καιροὺς ἀνηντληκυῖα.

ἀντοφθαλμέω.—The word occurs in the printed text of Par P 63, but is removed by Mahaffy.

ἄνυδρος.—PP II 9 (2) (iii/B.C.) δια τὴν ἀνυδρίαν τῶν τόπων—in the petition of the quarrymen referred to above.

ἄνω.—PP II. 33 (a steward's account) ἄρτων τῶν ἀποσταλέντων σοι ἄνω. OP 744 (i/B.C., =Witk. 98) ἀποστελῶ σε ἄνω "I will send it up to you" (from Alexandria): on σέ= σοί cf. *Proleg.* 64. The superl. occurs in BM III. p. 107(c)¹¹ (42 A.D.) τῆ ἄνωτάτῳ χρήσομαι τειμωρία.

JAMES HOPE MOULTON.

GEORGE MILLIGAN.

OPERA FORIS :

MATERIALS FOR THE PREACHER.

III.

ACTS xii. 17, and xxviii. 30-31.

Both Peter and Paul drop out of Acts suddenly. The reader would have liked to know what became of them, but Luke apparently has no interest in recording the close of their career. Peter *departed and went into another place.*

Paul taught for two years in Rome, *no man forbidding him*. And that is all. Evidently Luke's concern with both apostles was not biographical. His aim was to depict the expansion of the gospel from Jerusalem to Rome, and with the record of that his work is done. Hence, while we learn incidentally of the death of Herod the persecutor, there is not a syllable about the death of Peter or of Paul within his pages. As Harnack observes, in a recent essay on *Die Zeitangaben in der Apostelgeschichte des Lukas* (p. 23),¹ "Soli deo gloria! What Luke is occupied with is not Peter or Paul, but the divine process of impenitence on the part of the Jews and of gospel-preaching to the Gentiles throughout Antioch, Ephesus, Corinth, and then Rome, as well as the receptivity wrought by God among the Gentiles for this message. *Αὐτοὶ καὶ ἀκούσονται.*" When Luke wrote, they were hearing in still greater numbers throughout the empire. The earlier workmen had been buried, but God's work was going on.

The glad cadence of the last four words of Acts (*μετὰ πάσης παρρησίας ἀκωλύτως*) and the dramatic position of the closing adverb justify Harnack's remarks, in another essay (*Lukas der Arzt*, p. 116, Eng. trans. pp. 163 f.), upon the undaunted optimism of the book. "What a trumpet-note of joy and courage and victory resounds from the first page to the last of the Lucan history! *Vexilla regis prodeunt!* We listen in vain for this note in the other evangelists. They are all burdened with a far more heavy load of cares, ideas, and doctrines than this Greek enthusiast of Christ, who strides forward bravely surmounting every difficulty." The full significance of *ἀκωλύτως* is seen in the light of a passage like Luke xi. 52, where the writer has substituted *ἐκωλύσατε* for Matthew's *οὐκ ἀφίετε* in Christ's word upon the scribes,

¹ Reprinted from the *Sitzungsberichte der königlich Preussischen Akademie der Wissenschaften* (Berlin, 1907).

or *νομῖκοι*, who prevented other people from entering the kingdom.

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Galatians ii. 10 : *Only they would that we should remember the poor : the same which I also was forward to do.* Is it fanciful to imagine that a touch of quiet irony lies in Paul's account of the last injunctions given to him at Jerusalem ? As if he was likely to forget the claims of poor people, amid ecclesiastical and doctrinal discussions ! Surely they might have taken that for granted. The authorities, no doubt, meant well. But, says Paul gravely, I did not need any prompting in that direction ; ὁ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι. This does not mean that Paul then and there began to make it his object to collect for the poor, although doubtless he did use the " collection for the poor saints in Judea " as a means of drawing together happily the two sides of the Church. He needed no official reminder of his Christian duty to the poor. Whoever might be lacking, he at least (so the change from *μνημονεύωμεν* to *ἐσπούδασα* may suggest) was not likely to be backward in this service.

One of the highest forms in which we can show our appreciation of a man's proved character is to take for granted that he will do some duty. We should assume that he will be ready for it. To remind him nervously of its obligation is, in one aspect, to indicate that we are not quite sure of him. Perhaps he may forget it, in the press of other interests ! Let us charge him ! Paul relates the exhortation, as he probably received it, with perfect courtesy. But one can imagine how he felt ; not irritated—he was far too great a man for that—but half-amused, as many a person is who has to receive gratuitous advice, by mouth or letter, from well-meaning outsiders, upon the cardinal tasks which all the while lie closest to his own heart. He listens to the counsel, and then quietly

goes his way, wondering what his friends take him for, after all, wondering whether they really thought that he needed at this time of day to be prodded to his duty.

* * * * *

Galatians ii. 14: *But when I saw*, and Acts xvii. 23: *As I beheld*. At Antioch and at Athens Paul's great, though perhaps not very welcome, service was that he detected the misdirection of religious energy. He believed in the charity which thought no evil, but he did not conceive this to mean an amiable habit of shutting one's eyes to inconsistencies and aberrations in human conduct. Things were going wrong at Antioch, although the local Christians either failed to realize it or were too timid to protest. Paul's keen penetration and courage saved the situation for Christendom. *When I saw . . . I said*. It was a time for plain speech, when issues had to be disentangled and principles cleared from any deviating practices. The Christians at Antioch were, like Christian and Hopeful in Bunyan's allegory, "at a place where they saw a way put itself into their way, and seemed withal to lie as straight as the way which they should go." They had been persuaded to deviate along this path, but no one realized it till Paul arrived. *I saw ὅτι οὐκ ὀρθοποδοῦσιν* "that they were not on the straight path." For the sake of their own peace as well as for the sake of their followers, he spoke out, impelled by the same motive as at Athens, where among the pagans he seems to have also felt urged by a sense, half of indignation, half of pity, at the misapplication of human reverence and earnestness. *I beheld . . . I now declare to you*. The sight of religious feeling running to waste, through confused and imperfect knowledge, always stirred Paul. Inside the Church and outside the Church, he was confronted with the pathos and mischief of this problem, and to it he brought the courage of

his own convictions and the impact of his own practical sagacity, exposing the error ere it was too late.

JAMES MOFFATT.

NOTES AND APPRECIATIONS OF RECENT
FOREIGN THEOLOGY.

IN the *Theologische Litteraturzeitung* of July 6, Harnack joins issue with Blass on the question of the Bezan Recension of Acts. In a monograph entitled, *Professor Harnack und die Schriften des Lukas*, Blass reiterates his theory that both editions are the work of Luke himself. He bases his arguments almost entirely on grammatical and linguistic grounds, and claims that there is a striking unity of expression and style between the canonical work and the alterations peculiar to Codex D.

Harnack evidently feels that the credit of the linguistic and grammatical method he has himself adopted in determining the unity of the "we" passages with the rest of the narrative in our canonical text, is somewhat endangered by its wider application in Blass's work. He contends that in D, the points of likeness are to be explained as imitations and adaptations of the style of Luke by an educated redactor. The weak joint in Blass's armour is discovered in his rejection of numerous varieties of reading in D, which he, quite arbitrarily it would seem, regards as imitations of a scribe, who seeks to correct the original by inserting words and phrases in the style of Luke. On the other hand, it might with equal force be contended that these rejected varieties, both in word and style, are genuinely Lucan. For example, Blass removes, among others, the reading of

¹ "Let us be careful to define what is meant by a *practical idea*. It is the representation of a change to be effected in the world. The world changed in any way—this formula includes all practical ideas in the widest sense" (S. Bryant, *Studies in Character*, p. 63).