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ARTICLE VII.

NOTE ON ACTS XI. 26.

Χρηματίσαι τε πρώτως ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς.

BY REV. FREDERIC GARDINER, D.D., PROFESSOR IN BERKELEY DIVINITY SCHOOL, MIDDLETOWN, CONN.

OF the locality of the origin of the Christian name this text leaves no doubt; but the source and the reason of it have been much questioned. It could not have been given by the Jews; for it is equivalent to "disciples of the Messiah," which the Jews would never have applied to the followers of the hated Nazarene. The form of the expression implies that the disciples did not invent it for themselves, although Suidas has been erroneously appealed to in favor of this view.¹ The supposition that it was given to the disciples by the heathen has therefore been quite generally, though we hope to show incorrectly, accepted.

The adoption of this name marks an important era in the growth and progress of the church. Hitherto the body of the disciples had been almost exclusively composed of Jews, and hence had not been clearly separated from them in the eyes of the Gentiles; hereafter the Gentile element more and more predominated, and the adoption of a distinctive name marks this transition and indicates so great a growth of converts, especially of Gentile converts, as called for such a marking out of the Christian body. It involves also a recognition by the world of Christ as the centre and source of the new religion now spreading with such rapidity. The

¹ Suidas, s.v., is often referred to as saying that the name was given by Euodius, Bp. of Antioch. What he really says, however, is not this, but only that the name came into use at the time of his consecration. His words are: *Χριστιανοί. ἐπὶ Κλαυδίου βασιλείῳ Ῥωμαίων, Πέτρου τοῦ ἀποστόλου χειροτονήσαντος Ἐυόδιον ἐν Ἀντιοχείᾳ, μετωνομάσθησαν οἱ πάλαι λεγόμενοι Ναζαραῖοι, καὶ Γαλιλαῖοι, Χριστιανοί.*

origin of the name is therefore to be considered in view of its importance and of the importance of the juncture when it was given.

Its origin becomes apparent upon a careful examination of the words of the text. In the first place, the word *χρηματίσαι*, if we look at the grammatical form alone, may be regarded as under exactly the same regimen with the preceding *διδάξαι*, so that the subject of the one would be the subject of the other, and it is urged that this construction is favored by the particle *τε*, connecting the two clauses, which denotes something additional rather than co-ordinate. Under this view the translation would be, "It came to pass that they [Barnabas and Saul] taught much people and called the disciples Christians first in Antioch." The serious objection to this view is that *χρηματίζω* seems to belong to that class of verbs (like *ἄγειν*, *στρέφειν*, etc.) which assume in the active voice a neuter signification. It is indeed used often enough with the accusative of *λόγος* (sing. or pl.), or with the relative referring to *λόγος* (Jer. xxxii. 16; xxxvi. 23; and Alex. xxxvii. 2, 4), but this rather completes the sense of the verb itself than forms a proper object. In Josephus it is used with a personal object in the dative (Antiq. x. 1. § 8; xi. 8. § 4), and once with an infinitive (ib. v. 1. § 14). Whether the proposed construction is allowable, therefore, must be left doubtful. In patristic Greek an almost precisely parallel passage may be cited from Basil (Hom. in Ps. vii. 1, Tom. 1, p. 98. C.) *Αὕτη δὲ συνήθεια τῆς γραφῆς καὶ τοὺς χείρονας* (sc. *υἱούς*), *ἀπὸ τῆς ἀμαρτίας χρηματίζειν μᾶλλον ἢ ἀπὸ τῶν πατέρων, καὶ τοὺς κρείττονας υἱούς ὀνομάζειν ἐκ τοῦ χαρακτηριζούσης αὐτοὺς ἀρετῆς*, when *χρηματίζω* is used transitively of giving a name and as synonymous with *ὀνομάζω*.

The point of interest, however, is in the sense always attached to the word in Hellenistic Greek. In classic Greek it meant originally *to do* or *to carry on business* of any kind; later, from the time of Polybius (i.e. from early in the second century, B.C.) down, it came to have the sense *to take*

and bear a name or title. The common exposition of the text is doubtless due to this later classical usage. But this is one of the many cases in which it is especially necessary to observe the Hellenistic, in distinction from the classical usage; for in the Scriptures and in Josephus it bears throughout a sense unusual at least in the classics, though testified to by Wolff (Cur. Phil. in Luke ij. 26), Suicer (in verb. II. c.) and Pearson (Creed, Art. I. note, p. 10). Three instances in Josephus have already been cited, and in all these it is used of a divine communication, the name *θεός* being expressed.

In the Scriptures it is used nineteen times in all — ten times in the LXX and nine in the New Testament — and always, with one possible exception, in the same way, although frequently without the mention of the divine name. The passages are: 1 Kings xviii. 27; Elijah, mocking the prophets of Baal, says: “Cry with a great voice, for he is a god; for he is talking rapidly (*ἀδολεσχία αὐτῷ ἐστίν*) and perhaps at the same time he *χρηματίζει* = utters oracles” (not “is busy”). Here, although the word is used in irony on a false god, it evidently refers to divine communications. Job xl. 3 (Eng. 8); God says to Job, “Dost thou think that I *ἄλλως σοι κεχρηματικέναι* = have spoken to thee wrongly, or that thou canst show thyself just? In Jer. xxxii. 16 (Eng. xxv. 30) it occurs twice; “The Lord from on high *χρηματιεῖ* (A.V. shall roar), from His holy place He shall utter His voice, *λόγον χρηματιεῖ* (A.V. shall mightily roar)” In xxxiii. (Eng. xxvi.) 2, it again occurs twice; “Thus saith the Lord, Stand in the court of the Lord’s house and *χρηματιεῖς* = speak to all the Jews, and to all that come to worship in the Lord’s house, all the words which I command thee *χρηματίσαι αὐτοῖς* = to speak unto them.” Again, xxxvi. (Eng. xxix.) 23, the Lord denounces judgment upon those who *λόγον ἐχρημάτισαν* = “have spoken lying words in my name which I have not commanded them.” In xxxvii. (Eng. xxx.) 2, “Thus speaketh the Lord God of Israel, saying, Write all *τοὺς λόγους οὓς ἐχρημάτισα* = the words which I

have told thee." In xliii. (Eng. xxxvi.) 2 and 4 the Vatican text substitutes *ἐλάλησα* and *ἐλάλησε*, but the Alexandrine reading still shows the usage of the word: God commands Jeremiah to take "a roll of a book and write therein all τοὺς λόγους οὓς ἐχρημάτισα—the words which I have spoken," and in ver. 4 the phraseology is the same except that *ἐχρημάτισεν* is necessarily in the third person. In all these passages the word is used exclusively of a *divine communication*. It is true that this is made plain either by the nominative or by the immediate connection; but the point is that, occurring so often, it never occurs in any other sense.

In the New Testament it is used generally in the passive (six times), and in all these the words "of God" are supplied in our translation except in Luke ii. 26, where the text itself supplies *ὑπὸ τοῦ Πνεύματος τοῦ ἁγίου*. In Acts x. 22, the text already has *ὑπὸ ἀγγέλου ἁγίου*, but our translators have still supplied "from God." The passages are Matt. ii. 12, 22; Luke ii. 26; Acts x. 22; Heb. viii. 5; xi. 7, all referring to divine communications. In the three remaining passages it is in the active; one of them, Acts xi. 26, is the passage under discussion, another is Rom. vii. 3, which is the only one that may be thought exceptional. Here the woman who marries another while her husband is yet living *μοιχαλῆς χρηματίσει*—shall bear the name adulteress. But *in quo foro?* The word may seem here to revert simply to its later classical usage of "bearing a name"; but the apostle is declaring the divine law in the matter. No such consequence was attached to the act in those days by either human law or human opinion, and it would seem therefore that the writer must have had in mind the association of the word to which he was accustomed in the LXX, and have meant, "she shall bear with God the name, adulteress." The only remaining instance is in Heb. xii. 25, where it is used not directly of a monition of God, but of one speaking by His express command: "If they escaped not who refused him *χρηματίζοντα*—that spake on earth."

This slight variation from usage is accounted for by the fact that in the Greek this *χρηματίζοντα* has to do duty also for the next clause, "how much more we, turning away from τὸν ἀπ' οὐρανῶν." These are all the passages in which the word occurs in the Scriptures and, so far as known, in Josephus, and it will be observed that it is never used, either actively or passively, otherwise than in connection with some divine communication.

The noun *χρηματισμός* occurs twice in 2 Macc. and once in Rom. 2 Macc. ii. 4, "The prophet *χρηματισμοῦ γενηθέντος αὐτῷ* = a divine direction having come to him, commanded the tabernacle," etc. According to xi. 17, Lysias had failed in an attempt on Jerusalem, being defeated at Bethsura by divine help. He therefore wrote to the Jews, saying that he had received the *χρηματισμόν* prescribed, and was prepared to grant its demands. Now, whatever may have been the fact, all parties, including the writer of 2 Macc., evidently considered the *χρηματισμός* as not what it is called in our version "a petition," — an unheard-of sense of the word, — but as that which was demanded by the God of the Jews. In Rom. xi. 4 the apostle recounts the complaint of Elijah, and adds, "But what saith the *χρηματισμός* — the answer of God — unto him?" Our translators have supplied the divine name evidently because they considered it involved in the word itself. No other derivative words are used in Scripture.

In the simplicity of the early days of the faith it was customary to refer all things directly to the divine guidance. When this is taken in connection with the universal association of the word in Scripture, it would seem to have been the intention of the writer of the Acts to say that the disciples were called Christians first in Antioch by a divine direction. This inference will be strengthened if the construction is admitted by which *χρηματίσαι* is put in the same regimen with *διδάξαι*; but it has its own probability without reference to that construction.

The name thus regarded as divinely given appears but twice afterwards in the New Testament, Acts xxvi. 28 and

1 Pet. iv. 16; but it was, doubtless, henceforward the common name of the disciples of the Lord. A fresh interest gathers round it when it is recognized as neither self-assumed, nor given by enemies, but regarded by the disciples themselves as given to them under the divine direction.

ARTICLE VIII.

DOES THE PREFACE TO LUKE'S GOSPEL BELONG ALSO TO THE ACTS?

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THE following is the Preface to the Gospel of Luke :

Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου, ἔδοξε καὶ μοι παρηκολουθηκότι ἄνωθεν πᾶσι ἀκριβῶς καθεξῆς σοι γράψαι κράτιστε Θεόφιλε, ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

Quoniam quidem multi conati sunt ordinare narrationem quae in nobis completae sunt rerum, sicut tradiderunt nobis, qui ab initio ipsi viderunt et ministri fuerunt sermonis, visum est et mihi, assecuto omnia a principio diligenter, ex ordine tibi scribere, optime Theophile, ut cognoscas eorum verborum, de quibus eruditus es, veritatem. (Vulgate.)

“Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed.”