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tion is virtually equivalent to γινῶναι, and this takes the participial construction (as does εἰδέναι, which is nothing but the perfect of ἰδεῖν). Cf. Lk 8⁴⁶ ἔγνων δὲ ἅμιν ἐξ ἑλληλυθῦϊαν ἀπ' ἐμοῦ.

The really important matter, however, is the tense of ἑλληλυθῦϊαν. Would Mr. Campbell say that in the examples cited above from outside the N.T. the participles τεθνήθота, τεθνηκότα, περιγεγενημένους, πεποιθότα, ἐξεργασμένην, πεπρακότα, εἰσεληλυθότα, παραλελυμένους, could be replaced by the corresponding present participles without change of meaning? And why should Mark be supposed to be insensitive to the difference? In the N.T. ἑλληλυθα frequently occurs in its proper perfect sense (e.g. Mk 9¹³, Lk 5^{17, 32} 7^{33, 34}, Jn 3¹⁹ 5⁴³ 12²³ 16²⁸ 18³⁷). It is true that inexact writers may confuse the tenses, but Mark, though his grammar is sometimes rough by literary standards, shows real feeling for colloquial Greek idiom, and is markedly sensitive to *aktionsart* in the verb. If we allow him his aoristic use of ἔλεγεν, there are

very few other cases where he has transgressed in this respect. I cannot doubt that he was well aware of the difference between ἐρχομένην and ἑλληλυθῦϊαν. If Wellhausen and Torrey (*quos honoris causa nomino*) think otherwise, I take issue with them.

I concede certainly that if Mark meant '... till they shall see that the kingdom of God has come with power,' it is not necessarily implied that the Kingdom had come at the moment of speaking. The prediction would be fulfilled if it came at any time between the utterance of the saying and the moment of perception, whenever that might be. But it is consistent with the view that the Kingdom of God actually came in the complex of events ending with the resurrection of Christ, and that the disciples shortly afterwards perceived that this was the case. The story of Pentecost may, in my view, be taken to represent the moment of perception. C. H. DODD.

Cambridge.

Entre Nous.

*In the Steps of St. Paul.'

We are drawing attention to a few books that would make specially seasonable gifts. One of these is certainly *In the Steps of St. Paul*, by Mr. H. V. Morton (7s. 6d. net). The publishers, Messrs. Rich & Cowan Ltd., anticipate, and with good reason, a great circulation. Their first printing is 200,000 copies. All Mr. Morton's old qualities are here—his vivid description of places and people and his knowledge of customs. We start with him at St. Stephen's Gate at Jerusalem. For was it not the martyrdom of St. Stephen that prepared the way for St. Paul's conversion? He carries us with him, right up to his closing words describing the last moments in the lives of St. Peter and St. Paul. 'So they went to their martyrdom, in the year 67 A.D. Less than forty years had passed since . . . the Agony in the Garden and since the Cross had been lifted on Calvary. In that little time the grain of mustard seed had taken root, and the shadow of God's Kingdom was upon the earth.'

Mr. Morton has spared no pains to get his background accurate—the full bibliography at the end of the volume is evidence of the close reading he has put in. For the chronology of St. Paul's life he depends on C. H. Turner's article in Hastings' DICTIONARY OF THE BIBLE. It is interesting to

note that he is *au fait* with the theory that the four Imprisonment Epistles were written from Ephesus, and not from Rome. He quotes from G. S. Duncan, but does not commit himself. 'It is all very interesting, but is it convincing?'

Again and again Mr. Morton has to tell of ruins where formerly populous cities stood. 'We came down to the green vale of Paphos in the heat of the afternoon. A somnolent blue sea lapped the warm rocks of the western shore of Cyprus, and a cloudless sky told of rainless months to come. It was here, as *Acts* tells us, that Paul addressed the Roman Proconsul, Sergius Paulus, and struck blind the Jewish magician, Elymas. In those days a fair and stately city rose on the seaward thrust of rock. . . . Nothing is left of the Roman capital of Cyprus but a series of mounds thick with marble chips, with old pottery, and with fallen pillars.'

Nothing that illuminates his subject is missed by Mr. Morton. He meets a man who before the War was a schoolmaster in England, but is now a grower of orange trees in Jaffa. 'He held out his hands with a broad grin. "Look at 'em!" he said. "They weren't like that when I was a schoolmaster. You remember how Paul, when he said good-bye to the elders at Miletus, held up his hands and said—what was it? "Look how these hands

have ministered to my necessities!' It's seemed to me that sentences like that prove that Paul was never brought up to be an artisan. No workman thinks it's marvellous that his hands have ministered to his necessities. That's what they're for. But I do; and so did Paul.''

The latest archæological discoveries are made to throw their light on the subject. 'As I walked through the cobbled streets of Herculaneum, with solid little square houses on each side of me, with streets branching off at intervals, with fountains here and there, I felt that I was really back in the world of St. Paul.

'If Paul suffered martyrdom in 67 A.D., only twelve years elapsed between his death and the destruction of Herculaneum. Many of the things one sees in the ruins to-day were there when Paul was alive. . . . I came to a group of workmen and archæologists who were putting the final touches to a small hotel that they had just dug from a wall of mud. The wooden staircase was perfect, though black and carbonized. Each step had been carefully encased in plate-glass, and as I mounted them, I was using a staircase that had been there in the first century. In rooms upstairs I saw beds which had been slept in on that tragic August night in 79 A.D., and each bedroom contained a glass case in which was displayed the luggage left behind by guests as they rushed out in alarm.'

W. R. S. Miller.

In the 'nineties statesmen and merchants were investigating the possibilities of the large stretch of land in West Africa inhabited by the Hausa tribes. A few years later the C.M.S. decided 'to adventure in the name of Christ' by sending out a small band of five missionaries, under the leadership of Bishop Tugwell.

The medical man of the party was W. R. S. Miller, M.R.C.S., L.R.C.P. After thirty years' work in West Africa he has written *Reflections of a Pioneer* (C.M.S.; 5s. net)—a handsome volume with ten illustrations, amazing at the price. The book describes the difficulties of work amongst these Muslim tribes in a climate unsuited for Europeans; contains valuable chapters dealing with the customs of the people; discusses difficulties of the British administration, and makes sane and constructive suggestions.

After a few years Dr. Miller found himself the only one left of the original band. After almost incredible difficulties he settled in Zaria, which became the headquarters of the C.M.S. mission for twenty-four years, striving to bring 'some vital

contribution to a people whose religion, whilst giving Christ a great name, did not acknowledge His supreme claim.' 'We had to show Him,' he goes on, 'and we found that we often spoiled our work by a blurred representation of Him.'

Dr. Miller's first colleague in Zaria was W. A. Thompson from the West Indies, to whom he pays a fine tribute. 'No man has done more spiritually for the Hausa people than this African brother of theirs. No man known to me so completely won their respect and confidence. He was an African among Africans always, but one with so lofty a creed, so high an ideal, so irreproachable a character, and a name never associated with any slander, that he lifted them up. We had converts later who loved me as father and gave me true and loyal devotion, but Thompson was to them their brother, one with them in colour and race.'

In closer relations between black and white Dr. Miller sees the only hope for a prosperous and developing Africa. He has a valuable chapter on 'Racial Relationships,' another on 'Marriage Customs and Problems,' and another on 'Moral Standards.'

In addition to all his teaching, administrative and medical work, Dr. Miller found time to translate the whole of the Bible into the Hausa tongue—a language he spoke so well that a native hearing him in the dark could not detect that he was a foreigner.

A New Man in Christ

'Among the boys who very early showed unusual promise was one who had been born near Lake Chad, and been taken captive and sold into slavery, just as Bishop Crowther was. He came to me at Zungeru, then the government headquarters. I never thought I should keep him. Several times he ran away. The sweetest possible smile was not incompatible with the worst of tempers, and I often despaired of a change. In spite of this he was indefatigable in learning. But the fiendish temper and morose nature, probably the result of months in slavery, were a problem to me. The boys did not feel safe in playing games with him, for sudden gusts of fury made him dangerous.

'Soon after the age of fifteen the change came which our Lord called being "born again," and the boy with the untamed nature became a "new man in Christ." He was a diligent student, passed through our school in Zaria, became a master, went to the college at Oyo, and later was ordained, the first Hausa clergyman of the Church of England. For several years in Zaria and in the Bauchi Plateau

he carried on a good work, valued by those of his colleagues, white and black, who saw the gentle, patient spirit of one who, once like the Gadarene, was changed by the same Master, and sent out as a witness of the great things God had done. This my adopted son, now known as the Rev. Henry Miller, is living and working with his wife, in charge of our large C.M.S. station in Lokoja, with many out-stations and a big central church.¹

‘Here am I, send me.’

Now the beauteous lamps are low :
Who'll stand forth, fair light to show ?
‘I will,’ said the voice I know.

Who'll be for benighted man
A torch in his army's van ?
‘I will,’ said he, ‘for I can.’

Who can his whole being fill
With fire, till that fire him kill ?
‘I can,’ said he, ‘if God will.’

ELIZABETH DARYUSH.

This is one of the less well-known quotations from a devotional anthology which has just been compiled by Mrs. Leyton Richards—the second series of *Inner Light*. The publishers are Messrs. George Allen & Unwin, and the price is: cloth, 5s. net; paper covers, 3s. 6d. net. For those who want an anthology at this Christmas season we do not think they will find a better one than this, which has been issued under the auspices of The Friends' Literature Committee.

Prayers that have helped a Man of the World.

Two ‘unusual booklets’ the Guardian Press calls *Prayers that have helped a Man of the World* and *Thoughts that have helped a Man of the World*. The description is a correct one, and we have no hesitation in suggesting that readers should send for copies. They could be slipped into an envelope at Christmas-time. The address of the publishers is ‘Guardian House, Forest Road, London, E.17,’ and the price is only 3d. each. The first contains twenty-five prayers. We quote two of them :

‘O God our Leader and our Master and our Friend, forgive our imperfections and our little motives, take us and make us one with Thy great purpose, use us and do not reject us, make us all here servants of Thy Kingdom, weave our lives into Thy struggle to conquer and to bring peace and union to the world.’—BISHOP SCROPE.

¹ W. R. S. Miller, *Reflections of a Pioneer*, 91.

‘Grant to us, O Lord, the spirit of adventure. Give us initiative, and the strength to choose the pioneer's path. Give us to take life as Thou didst, as an adventure, gay and daring, full of high hope and lofty vision. And may we so live that we die in Thy service, having ventured all for an ideal that shall not fail, and a vision that brooks no tarrying.’—J. B. GOODLIFFE.

We have pleasure in drawing attention again to Messrs. Pickering & Inglis' diaries and calendars. The *Diaries* vary in price from 1s. to 6s. 6d., according to binding, and may be had in vest-pocket or standard size. The calendars are of the block tear-off type. *Daily Meditation* contains a text and a meditation for each day, and costs 1s. 6d. Both it and *Golden Text* (1s. 3d.) have sea pictures, while *Daily Manna* has a country scene. An excellent idea is a *Young Folks Calendar* (1s.).

‘The British Weekly.’

The Editors of THE EXPOSITORY TIMES congratulate Dr. Hutton, Miss Jane T. Stoddart, and Messrs. Hodder & Stoughton on the fiftieth anniversary of *The British Weekly*. They are justly proud of this Jubilee number. It is full of delightful reminiscences as well as a wide assortment of well-informed and stimulating articles. To be specially noted is the sixteen-page supplement on Palestine. The articles include Miss Jane T. Stoddart, ‘Palestine in Literature’; the Rev. James S. Stewart, B.D., ‘Politics and Religion in the Time of Christ’; Dr. W. M. Christie, ‘We must act not on Political but on Righteous Grounds’; and Mr. B. J. M. Nimmo, ‘Palestine and the Tourist.’

But our thanks are not only for this Jubilee number, but for all those numbers which appeared week by week during fifty years when *The British Weekly* was steadily gaining its position of influence in the religious world and in literature and politics. Taken from the first number by the late Dr. Hastings—Sir William's leaders and Claudius Clear were read with close attention—it finds a sure welcome every week.

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