

versions for the suggestion that ἀκούειν ἀκουέτω might have a Semitic Infinitive Absolute behind it. The same is true of all but one of the Oriental versions included in Walton's Polyglot, though the literal Latin translation, which accompanies each one, has a different rendering of the saying, while meaning much the same.<sup>10</sup> The exception is the Ethiopic with *Qui habet aures, audiendo audiat*. On consulting Dr. E. Ullendorff of St. Andrew's University, he replied that though the Ethiopic itself "lends no positive support" to the suggestion, "the Latin *audiendo* is due to the Ethiopic gerund construction rendering (and there is no other way in Ethiopic) the Greek ἀκούειν". The Latin construction itself is generally considered a Semitism. The Ethiopic is consistent in this rendering in all the other cases both in the Gospels and the Apocalypse (though Luke 14:35 has *aurem* as in Revelation 13:9). The same *audiendo audiat* occurs in the Letters to the Seven Churches.

Two subsidiary matters may be mentioned. In his *Synopse* Huck places a comma after ἀκούειν in Mark 4:9, but does not do so in any of the contexts in Matthew and Luke, where the construction is participial (ὁ ἔχων). The Infinitive in Luke strengthens the Imperative. "He who has ears, let him hearken (hearkening)". This is a common construction in Arabic, written and spoken. One of the best known expressions with the implication of complete obedience consists in the omission of the actual verbs which are understood (as so often) in the saying *sama'an watā'tan* which can naturally only have a suppressed first person, 'I hear and obey'. Here the Infinitival Accusative Absolute dispenses with the need for a verb. Our Lord never used unnecessary words; but "He touches the keynote of a truth with a single divine smiting and leaves its circle of sound to spread: only calling down after it into the years".<sup>11</sup> "Whoever has ears let him give ear" indeed!<sup>12</sup>

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## A Study of the Words "Authority" "Might" and "Miracle"

*J. Y. Campbell and Alan Richardson*

*(The following studies are taken from A Theological Word Book of the Bible, edited by Alan Richardson and copyrighted 1950 by Macmillan. They are used by permission of the publishers, The Macmillan Company, in the U.S.A., and the Student Christian Movement Press Ltd., in Great Britain.)*

### Authority

In the New Testament 'authority' is usually the translation of the Greek word *exousia*, which strictly means derived or conferred authority.

<sup>10</sup> Persian, Syriac, Arabic.

<sup>11</sup> Mrs. Whitney (quoted in *The Pilot*, p. 166).

<sup>12</sup> As in *The Bible in Basic English*.

and so is often said to be 'given', as, for example, in Matthew 9 : 8, 10 : 1, 21 : 23, 28 : 18. For both Jewish and Christian thought the ultimate, though not necessarily the immediate, source of all authority whatever is God himself; cf., for example Daniel 2 : 37f., John 19 : 11, and especially Romans 13 : 1: "There is no authority except from God". It is therefore not strictly accurate to speak of God himself as having 'authority', and there are in fact only three instances of this in the New Testament, Luke 12 : 5, Acts 1 : 7, and Jude 25; yet this slight extension of the meaning of the word is so natural that it is surprising that there should be but three instances of it. Since authority is valueless without the POWER to make it effective, the distinction between authority and power is a fine one, and it is often ignored in the English Versions. Thus in Matthew *exousia* is translated 'power' four times in the Authorised Version (9 : 6, 8, 10 : 1, 28 : 18); the English Revisers changed this to 'authority' in 10 : 1 and 28 : 18, the American in all four places. On the other hand, 'authority' is sometimes an over-translation, for example Hebrews 13 : 10, "an altar, whereof they have no right (*exousia*) to eat which serve the tabernacle", I Corinthians 9 : 4, 5, 6, 12, 18, where the Revised Version correctly substitutes 'right' for Authorised Version 'power'. In John 1 : 12 translators and interpreters differ as to whether 'right' or 'power' is the better rendering of *exousia*.

By a natural extension of the meaning of the word *exousia* sometimes denotes the sphere in which authority is exercised, for example Luke 23 : 7, 'Herod's jurisdiction'. Much oftener in the New Testament it denotes the holders of authority. In Romans 13 : 1ff. and Titus 3 : 1 the authorities to whom Christians are to be obedient are clearly the civil magistrates of the Roman Empire. But elsewhere the word denotes spiritual or angelic beings to whom God delegated authority in his universe. Originally these were good: they were created in Christ, Colossians 1 : 16, and so he is "the head of every ruler and authority", Colossians 2 : 10. (Here the concrete, personal sense is easier than the abstract, "of all rule and authority".) But they have become evil, and now abuse their authority over men — collectively they are "the dominion (*exousia*) of darkness" from which Christ has delivered Christians, Colossians 1 : 13. Already Christ is set, at God's right hand, "far above every ruler and authority and power and lordship", Ephesians 1 : 21; cf. I Peter 3 : 22. In the end he will utterly destroy them all, and hand over the Kingdom to God the Father, I Corinthians 15 : 24. Meanwhile, though they cannot separate us from the love of God which is in Christ Jesus our Lord, Romans 8 : 39, they retain some of their power, and so Christians have to contend, "not against flesh and blood, but against the rulers, against the authorities, against the world-potentates of this darkness, against the spirit-forces of evil in the heavenly sphere", Ephesians 6 : 12.

(The use of the word *exousia* in I Corinthians 11 : 10, where it evidently means the head-covering which Paul says women ought to wear in church, is still an unexplained puzzle.)

## Might, Strength, Power, Principality

It is not possible to distinguish nicely between the meanings of these three English words, still less between those of the Hebrew and Greek words so rendered in the English Versions. STRENGTH represents some thirty different Hebrew words, and there are six Hebrew words which are rendered, now by *strength*, now by MIGHT, and now by POWER, and two Greek words of which the same is true. In the Revised Version some inexact renderings in the Authorised Version have been corrected, but no attempt has been made to render the same Hebrew or Greek word by the same English word throughout.

The plural POWERS, which occurs only in the New Testament, means (except in Hebrews 6 : 5) the holders of power, whether human, rulers and magistrates, as in Luke 12 : 11, Romans 13 : 1, Titus 3 : 1; or superhuman, as in Matthew 24 : 29, Mark 13 : 25, Luke 21 : 26, Romans 8 : 38, Ephesians 3 : 10, 6 : 12, Colossians 1 : 16, 2 : 15, I Peter 3 : 22. The superhuman 'potentates' are maleficent angelic beings who were believed to exercise power both on earth and in 'the heavenly places', but who in principle, if not yet in actual fact, have been overcome by Christ. In Mark 13 : 25 and the parallel passages in Matthew 24 : 29, Luke 21 : 26, "the powers in [of] the heavens shall be shaken" is an (inexact) quotation of the Greek version of Isaiah 34 : 4, "all the host of heaven shall moulder away". The 'host of heaven' means the stars, which were supposed to be spirits or at least animated by spirits. These spiritual beings had their power from God, but they misused it for evil. They are variously designated in the New Testament (see Romans 8 : 38, I Corinthians 2 : 6, 15 : 24, Colossians 1 : 16, 2 : 15, Ephesians 1 : 21, 3 : 10, 6 : 12, I Peter 3 : 22), but the precise difference of meaning, if any, between the terms used cannot be defined.

## Miracle, Wonder, Sign, Powers

J. Y. Campbell.

The three principal New Testament words for miracles are *dunamis* (literally 'powers' or 'acts of power', 'mighty works'), *terata* ('wonders') and *sêmeia* ('signs'). The first of these words emphasizes the essential biblical notion of miracles as the result of the operation of the *dunamis* (power) of God, who is the source of all power and with whom all things are possible (Genesis 18 : 14, Jeremiah 32 : 17, Mark 10 : 27). In Jewish literature 'the Power' was used as a name for God (Dalman, *Words of Jesus* (1902), pages 200f.; cf. Mark 14 : 62 and parallels). Disbelief in the miracles is usually the result of disbelief in the biblical conception of God as the source of all power or in Christ as the veritable incarnation of the *dunamis* of God (cf. I Corinthians 1 : 24: "Christ the *dunamis* of God"). The God of the Bible is he of whom alone it may with propriety be said: *panta dunata*, "all things are possible". The reluctance of the Bible to dwell upon the merely marvellous character of the *dunamis* (though they are indeed wonders) is evinced by the fact that *terata* is never once used in the New Testament except in conjunction with *sêmeia* ('wonders and signs').

A miracle in the biblical sense is an event which happens in a manner contrary to the regularly observed processes of nature. We must

not say "contrary to nature", but "contrary to what is known of nature" (St. Augustine, *De Civ. Dei*, Bk. XXI, Ch. viii). It may happen according to higher laws as yet but dimly discerned by scientists, and therefore must not be thought of as an irrational irruption of divine power into the orderly realm of nature. Once this has been thoroughly thought out, a good deal of the so-called 'scientific' objections to the conception of miracle will be found to disappear.

*Old Testament:* The credibility of a miracle (from the standpoint of those who accept the biblical conception of God as *dunamis*) depends upon (a) the sufficiency of the evidence for it, and (b) its congruity with the total biblical picture of God's action. In the Old Testament there are two main groups of miracles: (i) those associated with the Exodus from Egypt (the Ten Plagues, Exodus 8-12; the Red Sea, Exodus 14 : 21ff., etc.); and (ii) those associated with Elijah and Elisha in I and II Kings. (The Books of Jonah and Daniel are not nowadays regarded as histories, but as stories with a meaning.) With regard to (ii) it may be doubted whether they can pass either of our two suggested tests, and opinion will doubtless vary concerning the historicity of these narratives. But as regards (i) the position is very different. It is true that there is no contemporary evidence for any of the Old Testament miracles (unlike the New Testament); the accounts of the Exodus were written down centuries after the events recorded. Hence we cannot hope to reconstruct anything like a reliable historical account of what happened. But it must be said that something quite remarkable must have taken place. It is historically probable that the distinctively biblical recognition of God as the Lord of history took its origin in those events, deeply impressed upon the racial memory of the Hebrews, by which their national existence was determined — the Exodus from Egypt and the deliverance at the Red Sea. The biblical religion was not evolved from some theory concerning God's power, but arose through an actual historical manifestation of that power; in the Old Testament the decisive event, which became for the Hebrew mind the symbol and type of all God's deliverances in history, is the miracle of the Red Sea. It is to the Old Testament what the resurrection of Christ is to the New Testament. Without the sign of the Red Sea there would have been no Jehovah-religion, no Israel and no Old Testament, just as without the sign of the Empty Tomb there would have been no Christian religion, no Church and no New Testament. God's action at the Red Sea became the theme of subsequent Jewish literature (cf. especially the Psalms), worship (cf. the Passover) and hope for the future, just as God's action in raising Christ became the theme of Christian writing (all the New Testament books), worship (the Eucharist; cf. I Corinthians 5 : 7) and hope. In these two acts the power of God is revealed supremely as decisive action for our salvation in the concrete events of history. The Hebrew mind dwells not so much upon the *being* of God as upon his *activity*; God cannot be known to us in his inner being, but only in so far as he reveals himself to us through his acts. It is only through the things he does or makes that we have knowledge of his "everlasting power and divinity" (Romans 1 : 19f.).

*New Testament:* As has been suggested, the supreme miracle in the New Testament is the resurrection of Christ. It is the keystone of the whole biblical revelation, the strongly attested and utterly congruous sign of God's character of power and love. Had there been no resurrection, not only would we never have heard of the other Gospel miracles: we should never have heard of the name of Jesus of Nazareth. God's mighty act in raising him from the dead is the sign of who Jesus is, and when we know Jesus to be in very truth the "strong Son of God" we will no longer doubt his power to work wonders and signs as the Gospel-records testify of him.

*The Miracles of the Gospels.* First, it should be noted that there is strong contemporary evidence of these. All the people who knew Jesus best believed that he worked miracles; even his enemies believed it (Mark 3 : 22). But, secondly, it should also be noted that he rejected the temptation to work miracles to dazzle people or to seduce them into believing in him (cf. the refusal to cast himself from the pinnacle of the Temple in his parable of the Temptation; Matthew 4 : 5-7, Luke 4 : 9-12). He refused to give the sceptical Pharisees a "sign from heaven": "There shall no sign be given to this generation" (Mark 8 : 12; cf. Matthew 12 : 39, Luke 11 : 29, Q); he even suggests that it is reprehensible to seek after a sign (cf. I Corinthians 1 : 22). It was not as a wonder-worker that he desired to be sought after, as his various commands to silence after a cure make abundantly clear.

Yet the miracles of Jesus are SIGNS; they are never mere *terata* (wonders), but *terata* and *sêmeia* (signs). But they are signs only to those who have eyes to see, those to whom it is given to understand the mystery of who Jesus is. To the rest (whether first-century Pharisees or twentieth-century sceptics) they are 'mere wonders' — and Jesus does not expect or desire such people to be impressed by them. They will have meaning only for those whose eyes have been opened to the truth of Jesus' person; there is deep significance in the miracle-stories of the opening of the blind eyes. Thus, the opening of the eyes of the Blind Man of Bethsaida (Mark 8 : 22-6) is, if one might so speak, a symbolical 'curtain-raiser' to the story of the opening of the blind eyes of St. Peter and his fellows in the following *pericope* (Peter's Confession, Mark 8 : 27-30). When Blind Bartimaeus had his eyes opened (Mark 10 : 46-52), he "followed Jesus in the way" (of discipleship). To penetrate the mystery of Jesus' *incognito* is to understand that his miracles are the acts of the Messiah; to fail to see who Jesus really is — as the fellow country-men of Jesus did when he visited his own locality (*patris*) and they mistook him for one of themselves, a 'native' — means that Jesus can there perform no *dunamis* because of unbelief (Mark 6 : 5f.). The faith which Jesus demands of those who come to him to be cured is not, of course, faith in the modern sense of 'faith-healing' — such a notion is utterly foreign to the Gospel atmosphere — but a believing relation and attitude towards his own person as Messiah and Son of God, even though those who came to him to be healed could not have articulated their belief in so precise a formula as this.

The Gospel writers present the true significance of the miracles as consisting in the fact that they are *gesta Christi*, the works of the Messiah, as these were foretold by the prophets of Israel. They are the "Miracles of the Kingdom of God", "the *dunameis* of the age to come" (Hebrews 6 : 5). Thus Jesus had himself regarded them. "If I by the finger of God cast out demons, then is the Kingdom of God come upon you" (Luke 11 : 20, Matthew 12 : 28, Q). They were the signs that the Messianic Age had dawned. Thus, to the question of John the Baptist, "Art thou he that should come (i.e. the Messiah)?" Jesus replies: "Go and shew John those things which ye do hear and see; the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the Gospel preached to them" (Matthew 11 : 4f.; cf. Luke 7 : 22, Q). These words reflect the language of Isaiah 35 : 5f., 61 : 1, and other Isaianic prophecies, and it is clear that Jesus sees in his mighty acts the signs that the Messianic predictions of the Old Testament are being fulfilled. The things which many prophets and righteous men had desired to see and hear are now presented to the eyes of ears of Jesus' disciples (Matthew 13 : 16f., Luke 10 : 23f.). The working of miracles is a part of the proclamation of the Kingdom of God: as such they are designed to awaken, not wonder, but repentance; the sin of Chorazin and Bethsaida is spiritual blindness: "If the *dunameis* had been done in Tyre and Sidon, which were done in you, they would have repented long ago" (Matthew 11 : 21, Luke 10 : 13, Q). Even the heathen, who did not know the prophets' teaching, would have understood the meaning of the mighty works and would have repented. Jesus does not upbraid anyone for not showing astonishment at his miracles but for not repenting: "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not" (Matthew 11 : 20). Those form-critics (Dibelius, Bultmann, etc.) are as far as possible from the truth who have imagined that the miracle-stories of the Gospels are to be classed as 'wonder-stories'. The mighty works of Jesus are the miracles of the Kingdom of God, and the appropriate response to them is "repent and believe the good news".

All the miracles of Jesus are signs to those who have eyes to see, revealing who Jesus is. His power over the 'demons' is a sign that Beelzebub's kingdom is being cast down, that the 'strong man' is being bound (Mark 3 : 22-30, Matthew 12 : 25-37, Luke 11 : 17-23). His power over physical disease (which was believed by all his contemporaries to be punishment for sin; cf. John 9 : 2) is the sign of his power to forgive sins (Mark 2 : 1-12, the Paralytic). His power over the forces of Nature is the sign of his unity with the God of Old Testament religion, "who maketh the storm a calm, so that the waves thereof are still" (Psalm 107 : 29) and who rules the pride of the sea (Psalm 89 : 9). Mark expects his readers to know the answer to the question: "Who then is this, that even the wind and the sea obey him?" (4 : 41). Every miracle in the Gospels may be regarded as the fulfilment of some Old Testament conception of God and his Messiah. The Barren Fig-tree (Mark 11), for example, is just as much an enacted fulfilment of prophecy

as is the riding into Jerusalem on an ass, which was a dramatized representation of Zechariah's "King meek and lowly" (9 : 9): the fig-tree, which had a fine show of leaves, but no fruit (like Pharisaic Judaism), represents the barren religion of the Jewish Temple (cf. the parable of the Barren Fig-tree in Luke 13 : 6-9, which clearly represents Judaism): The Messiah, though he loves Jerusalem and weeps over it, must pronounce God's curse upon the faithless city. (In the Old Testament the fig-tree is often used as a symbol of Judaism, and we find metaphors of judgment upon it, for example Jeremiah 8 : 13, Joel 1 : 7). The miracles likewise reveal the functions of the Messiah. For example, the two Feeding Miracles (Mark 6 : 33-44, 8 : 1-9) show Christ as the dispenser of the Bread of Life — to the Jews (the five thousand) but also to the Gentiles (the four thousand). As Moses had dispensed bread from heaven in the wilderness, so Jesus, the "prophet like unto Moses" (Deuteronomy 18 : 15ff., John 6 : 14, 31-3, 49f., 58; cf. Acts 3 : 22) sustains his people and gives them the sign of the Broken Bread: note the Eucharistic interpretation of the five thousand in John 6 and St. Mark's insistence upon the mystery of the broken loaves (6 : 52, 8 : 14-21). Whatever we make of the historicity of the Raising of Lazarus (John 11), it is clear that John intends us to understand from the story that the actual reason why Jesus was put to death was that he demonstrated not merely in words but through his mighty acts the truth of his claim to be the resurrection and the life (cf. especially 11 : 47f.: "This man doeth many signs; if we let him alone all men will believe on him . . ."). The Lazarus story contains the truth of history — namely, that Jesus was crucified not merely because he preached about the love of God and the brotherhood of men, but because he showed by his works of power that he was indeed the Christ of Israel's expectation. The realistic rulers of the Sanhedrin knew well enough the impotence of sermons and ethical ideals; they would not have crucified an ethical teacher: their action bears the clearest historical testimony to the truth of the miracle stories of the Gospels.

It may be noted that in the Fourth Gospel the mighty acts of Jesus are never spoken of as *dunamis* or as *terata*; they are *sêmeia*, 'signs' which show forth his *doxa* (glory). But St. John's attitude is precisely the same as St. Mark's; the signs are understood only by those who have faith, and the *doxa* of Jesus is always veiled, except from the eyes which have been opened to the true Light. Only men of faith can say "We beheld his glory", and they alone can understand the meaning of his *sêmeia*. "The world knew him not" (1 : 10; cf. 14 : 22). "This beginning of *sêmeia* did Jesus in Cana of Galilee, and manifested his *doxa*, and his disciples believed on him" (2 : 11; cf. 11 : 40).

*The New Testament outside the Gospels.* The whole of the New Testament regards Jesus as the *dunamis* of God (cf. I Corinthians 1 : 18, Acts 10 : 38), and the apostolic Church is thought of as sharing in Christ's power. God's *dunamis* is delegated through Christ to those who believe on him: the power of Christ works in his community (I Corinthians 5 : 4, Colossians 1 : 11, Ephesians 1 : 19, 3 : 16, 6 : 10, etc.). The community itself is enabled to work miracles (I Corinthians 12 : 10,

28, Galatians 3 : 5, Hebrews 2 : 4), though it is implied in I Corinthians 12 : 29 that this power is not the possession of all Christians. St. Paul claims that he has worked miracles (Romans 15 : 18f., II Corinthians 12 : 12), and several miracles are, of course, attributed to him and to other apostles in Acts (*passim*). In his earthly life Christ had delegated his power to his apostles (Mark 6 : 7, Matthew 10 : 1, 8, Luke 9 : 1, 10 : 19), and after his resurrection he had not withdrawn it from them (John 14 : 12, Acts 1 : 8). Everywhere in the New Testament miracles are regarded as evidences, not of any inherent powers in the Church, but of the presence of the divine power in it; and the discussion of miracles must always be conducted from the standpoint of the biblical conception of the power of God. In other words, the biblical miracles must be discussed not merely *historically* (did they happen?), but also *theologically* (what is their meaning?). Disregard of the biblical theology leads inevitably to the attempt to explain away the power of God and the apostolic testimony: "Is it not for this cause that ye err, that ye know not the Scriptures, nor the *dunamis* of God?" (Mark 12 : 24).

Alan Richardson.

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## Readers' Corner

J. H. Moulton's *Introduction to the Study of New Testament Greek* with an accompanying *First Reader* has been a serviceable text-book for students, and has passed through various editions since it was first published in 1896. For translators it is an indispensable *vade mecum*. It will be of interest to readers to know that a completely new and revised edition has been made by the late Rev. H. G. Meecham, M.A., D.D., Ph.D. and will be published shortly by the Epworth Press, 25-35, City Road, London, E.C.1. This new fifth edition will comprise the following features: some of the material has been reshaped and expanded, the List of Verbs rearranged in the usually accepted order. Two new Appendices (on "Periphrastic Tenses" and on "The Uses of *iva* in the New Testament") have been added. These, it is hoped, may prove useful as summaries of usages specified in various parts of the book. References to classical Greek usages have been retained in their original small print, but most references to the Dual Number, which has no place in the Greek of the New Testament, have been excised. A list of larger *Grammars* for consultation has been included. A special feature is the addition of numerous footnotes and additional references in the Syntax. In the *Reader*, the list of "Books Necessary for the Beginner" has been amended, three new Exercises added, page references altered to sections, and additional marginal references inserted.