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## Recent Foreign Theology.

### New Testament Studies, etc.

A NEW and enlarged edition of Dr. Gustaf Dalman's *Selected Passages in the Aramaic Dialect*<sup>1</sup> is published. At the suggestion of Professor W. B. Stevenson the vocabulary has the English as well as the German meanings of the words, which are distinguished as Hebrew, Galilean, Babylonian, and Christian-Palestinian. The first edition of this work was designed as a 'Reader' to be used with Dr. Dalman's 'Grammar of Jewish-Palestinian Aramaic'; in the new edition selections from this literature are added which invite comparison with the Sayings of Jesus. Also the Proverbs translated in Dr. Dalman's 'Jesus-Jeschua' are given in the Aramaic original. A new and most welcome addition consists of extracts from the 'Palestinian Evangelium,' chosen to show 'how the words of Jesus appear when translated into Aramaic,' though they are held to be not an attempt to present the sayings in their original form, but 'a faithful rendering from the Greek for use in the Church.' It will be obvious to students that the value of this work has been greatly enhanced. The 'Selections' include Targums to the Pentateuch, the Prophets, and the Hagiographa, passages from the Jerusalem and the Babylonian Talmud, the Midrasch Echa, etc.

Dr. Paul Fiebig is of opinion that 'the modern Jew understands the genesis of the Lord's Prayer better than many a Christian.' In a comprehensive and illuminating study<sup>2</sup> he critically examines the versions in the two Gospels (Mt. and Lk.), and compares them with Jewish prayers in the time of Jesus, namely, the *Qaddisch*, frequently used to-day in the Synagogue service and instructive alike in its resemblances and in its variations; the *Eighteen Prayers*, of which the same may be said, though the likeness is not so close; the Jewish *Morning and Evening Prayers*; and the *Prayer of David* (1 Ch 29<sup>10-13</sup>).

Dr. Fiebig thinks that the twofold form of the Lord's Prayer in the Gospels is best explained if

<sup>1</sup> *Aramäische Dialektproben*, unter dem Gesichtspunkt Neutestamentlicher Studien. Zweite, erweiterte Auflage mit Deutsch-Englischem Wörterverzeichnis (Leipzig: Hinrichs; geh. M.8.50; geb. M.10).

<sup>2</sup> *Das Vaterunser: Ursprung, Sinn und Bedeutung des christlichen Hauptgebetes* (Gütersloh: Bertelsmann; Kart. M.2.80).

Jesus gave the prayer twice to His disciples. He believes that Jesus desired to reform the prayer-method of His day with its repetitions and much-speaking; He therefore selected from the existing treasury of prayers the references to the name, the kingdom, the will, bread, forgiveness, temptation, and deliverance from all evil. But He formulated the petitions with inimitable brevity, and in the comparison with Jewish prayers it is important to notice what He did not say. Dr. Fiebig cannot accept the theory that the Lucan text is the original; he therefore rejects Harnack's reconstructed text, which closely resembles Lk., the version in Mt. being explained as an enlargement and adaptation for liturgical use. Dr. Fiebig has laid New Testament students under great obligation by this erudite monograph; it will amply repay the most careful study.

The *Studies* of the Apologetic Seminar in Weringerode are published by C. Bertelsmann in Gütersloh under the editorship of Professor Carl Stange of Göttingen. In No. 20, Dr. Blau discusses various aspects of *The Problem of Suffering*.<sup>3</sup> It is considered both from the causal and from the theological point of view. Good reasons are given for rejecting both the pessimism of Schopenhauer and the optimism of Leibnitz. Dr. Weber considers that at the Stockholm Conference on 'Life and Work,' the Anglo-Saxon view implied an over-estimate of suffering, as though the chief object of the Christian Church were the lessening of suffering and not the cure of souls. But the alternatives are not mutually exclusive. British and American exponents of activism would agree with Dr. Blau that on the solution of the problem of sin depends the ultimate solution of the problem of suffering.

In No. 21 the relation between *Faith and Mysticism*<sup>4</sup> is investigated by Dr. Hans Emil Weber of Bonn. Reference is made to recent German works in which it is maintained that they are in fundamental opposition. In Dr. Weber's opinion these writers do protest too much. With a note of exclamation he points out that, notwithstanding the activism of Anglo-Saxon Christianity, mysticism has been ably and sympathetically expounded by Dean Inge, Miss Evelyn Underhill, and Dr. Rufus M. Jones. To-day, as in the Ritschlian era, there is a cry for a 'thorough and

<sup>3</sup> *Das Problem des Leidens* (M.2).

<sup>4</sup> *Glaube und Mystik* (M.2.80).

final clearing out of mystical ideas of God.' The danger of the 'Hellenic leaven' is acknowledged, but there is another danger, namely, that in purging out this leaven the idea of God should be swept away. Dr. Weber passes discriminating and instructive comments on recent developments in German theology, and replies forcefully to those who argue that the mysticism of faith is a departure from the Reformers' conception of the Gospel.

A third and revised edition of Dr. Hermann Mosapp's popular work, entitled *Doctor Martin*

*Luther and the Reformation*, is published by the Rainer Wunderlich Verlag in Tübingen (geb. M.4.80; geb. M.5.80). It has been welcomed as the best people's account of the life and work of Luther, and may be confidently recommended, owing to its lucidity of style, to those who would, at the same time, increase their knowledge of German and of the Reformation. In this edition use has been made of the results of Karl Holl's researches, and of Böhmer's 'Luther in his Youth,' published in 1926, as well as of recent publications of the Luther Society.

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## For Our Justification.

BY THE REVEREND DOUGLAS S. SHARP, M.A., B.D., DURHAM.

WE propose to examine afresh the meaning of the phrase *διὰ τὴν δικαίωσιν ἡμῶν* in Ro 4<sup>25</sup>. For this purpose three subjects need to be investigated: (1) The meaning in Hellenistic Greek of *διὰ* with the accusative; (2) the meaning in Hellenistic Greek of verbal nouns in *-σις*; and, in brief, (3) St. Paul's teaching on the Resurrection of Jesus.

1. The meaning in Hellenistic Greek of *διὰ* with the accusative.

(a) It is quite unnecessary to quote passages to show that from Homer downwards the regular meaning is, undoubtedly, 'because of,' 'for the sake of.' It is an admitted fact that the preposition refers to the past or the present, that its action is retrospective. Sanday and Headlam, however, commenting on this passage, plead for an exception to the rule, or, at any rate, a modification of it; they claim a *prospective* use for the preposition, 'with a view to our justification,' 'because of our justification' conceived as a motive, *i.e.* to bring it about.<sup>1</sup> Moffatt renders the phrase boldly and clearly, 'that we might be justified.'

But we cannot find any justification for this departure from usage; we put in a plea for the retrospective use of the preposition.

(b) At the outset, however, we are compelled to admit that in classical Greek there are at least three passages in which the *prospective* use seems to be

established, the meaning being 'with a view to.' The first instance is in Thucydides, bk. iv. ch. 40: *καὶ τινος ἐρομένου ποτὲ ὕστερον τῶν Ἀθηναίων ξυμμάχων δι' ἀχθηδόνα ἕνα τῶν ἐκ τῆς νήσου αἰχμαλώτων, εἰ οἱ τεθνεώτες αὐτῶν καλοὶ καὶ οἱ.* Here the phrase *δι' ἀχθηδόνα* clearly means 'with a view to annoyance' or 'for the sake of teasing.'<sup>2</sup> The second instance occurs in Aristotle, *Ethics*, bk. iv. ch. 3. 31: *διόπερ οὐδὲ κακολόγος, οὐδὲ τῶν ἐχθρῶν, εἰ μὴ δι' ὕβριν,* in which the phrase *δι' ὕβριν* naturally means 'with a view to insult.' The third instance is found in Plato, *Republic*, 524 C: *διὰ δὲ τὴν τοῦτου σαφήνειαν*, which is, according to Davies and Vaughan's translation, 'in order to make the sensible impression clear.'

(c) But it is extremely doubtful if Hellenistic Greek will furnish any examples of the use of this preposition in a prospective sense. Leaving on one side the passage before us, we cannot discover any examples in the New Testament. In every instance, with the one notable exception of *διὰ μέσον* in Lk 17<sup>11</sup>, where the preposition means 'through' of place, the sense demanded by *διὰ* with the accusative is 'because of,' 'for the sake of,' denoting the *reason*, not the *purpose* of an action. Such is the position taken up by Westcott<sup>3</sup>: 'The universal usage of *διὰ* with account in N.T. which always expresses the *ground* and not the

<sup>1</sup> *Romans*, p. 116.

<sup>2</sup> Liddell and Scott.

<sup>3</sup> *Hebrews*, p. 45.