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A table of contents for *The Expository Times* can be found here:

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

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.

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WE propose to examine afresh the meaning of the phrase *διὰ τὴν δικαιοσίαν ἡμῶν* in Ro 4²⁵. 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.¹ 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 ἓνα 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.'² 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 17¹¹, 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 Westcott³: 'The universal usage of *διὰ* with account in N.T. which always expresses the *ground* and not the

¹ *Romans*, p. 116.

² Liddell and Scott.

³ *Hebrews*, p. 45.

object: because something is, and not *in order that* something may be realised.'

The usage of Epictetus,¹ moreover, is fully in accord with this. In his works there are 246 examples of *διὰ* with the accusative: in every instance the meaning demanded is 'because of,' 'for the sake of.' The nearest approach to a prospective sense is found in bk. iv. ch. i. 163, where Crito, urging Socrates to come out of prison for the sake of his children, says: *ἔξελθε διὰ τὰ παιδία*. Here the implied meaning is 'with a view to helping,' and we may compare with this passage Heb 1¹⁴, *διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν*. Yet it is clear that in both of these passages it is the *causal* sense that is intended.

In addition, we have been unable to discover any example of the prospective use of this preposition in Moulton-Milligan, *Vocabulary of the Greek Testament*. This we regard as additional evidence of great value, for it seems fair to assume that such examples, if they had been known to exist, would have been furnished by the editors.

In our investigation there is one axiom that we observe, that in the elucidation of the meaning of New Testament words the evidence from Hellenistic sources is far more important than any that is derived from classical writers. Accordingly, we find it difficult to believe that the meaning of a phrase should be made to depend on a *rare* classical usage.

(d) A further point emerges. It is universally admitted that in the first part of the verse the phrase *διὰ τὰ παραπτώματα ἡμῶν* means 'because of our offences,' *i.e.* 'because we had offended.' If, then, the preposition is used in a retrospective sense in the first part of the verse, it seems natural to assume that it would have the same meaning in the parallel phrase found in the second part. And it would seem that if he had intended to express clearly the conception of object or purpose, St. Paul had another preposition ready to hand: he could have written quite well *εἰς τὴν δικαίωσιν ἡμῶν*, as in Ro 5¹⁸. We plead, therefore, that a very strong case must be made out to account for a departure in this single New Testament instance from Westcott's canon of 'the universal usage' of the preposition.

2. We now turn to investigate the meaning in Hellenistic Greek of verbal nouns in *-σις*.

¹ The references are to Schenkl's *Editio Minor* in the 'Teubner' Series (1898).

(a) It is conceivable that the question might be raised, 'Is not the meaning of the preposition influenced or modified by the meaning of the noun which it governs? If, then, *δικαίωσις*, being a verbal noun in *-σις*, means 'act of justifying,' can *διὰ δικαίωσιν* mean 'because of an act of justifying' in the sense of 'with a view to justifying'? That is to say, can *διὰ*, after all, be used to denote *purpose* in this passage? In answer, we must discover the meaning in Hellenistic of verbal nouns in *-σις*.

(b) We are familiar with the classical usage, that a verbal noun in *-σις* denotes the action of a verb, and a verbal noun in *-μα* denotes the result of the action. This rule, however, is not always followed in Hellenistic. There seems to be what may almost be termed confusion in meaning between verbal nouns in *-σις* and *-μα* respectively. For instance, in Moulton-Milligan, *Vocabulary of the Greek Testament*,² we find, as we should expect, examples of *κρίμα* meaning 'decision,' 'judgment,' 'sentence,' and of *κρίσις* meaning 'judging,' 'trial.' But we also find that the papyri illustrate the use of *κρίσις* in the sense of 'decision,' 'judgment': *e.g.* *ἐκ κρίσεως*, 'in accordance with a legal decision,' and *οἶσαν δ' ἐμοὶ τὴν πρὸς αὐτὸν κρίσιν*, 'judgment against him being entered in my favour.' And, if a slight digression be permitted, we may illustrate the confirmation of this tendency of *κρίσις* to supplant *κρίμα* by pointing out that in the Bible Society's Version of the Scriptures in Modern Greek *κρίματι* in Mt 7² is rendered by *κρίσιν*.

In fact, we believe that it can be shown that quite commonly in Hellenistic a verbal noun in *-σις* denotes the *result* rather than the *process* of an action. And it is worthy of remark that evidence in support of this theory is furnished by the only other passage in the New Testament in which the word *δικαίωσις* occurs. A verbal noun in *-σις* is contrasted with a verbal noun in *-μα* in Ro 5¹⁸: *εἰς κατάκριμα . . . εἰς δικαίωσιν ζωῆς*, clearly 'for condemnation . . . for acquittal consisting in life.'

(c) Now Weymouth,³ whose conclusions we regard as sound, reminds us that in the New Testament there are found three other verbal nouns in *-σις* used in the accusative after *διὰ*. They are *παράδοσις*, *πάρεσις*, and *πύρωσις*.

² Part iv. p. 360.

³ *New Testament in Modern Speech*, p. 360, footnote.

The first of these terms occurs in Mt 15^a, ⁶, διὰ τὴν παράδοσιν ὑμῶν. It would make poor sense to translate παράδοσιν, '(act of) handing down'; it is certainly 'that which has been handed down,' i.e. 'tradition.' And 'to effect your handing down' would be an impossible rendering. The meaning must be 'because of your tradition.'

The second of the terms occurs in Ro 3²⁵, διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων. It would be foreign to St. Paul's argument to suggest that πάρεσιν means '(act of) passing over,' and that the sense of the phrase is 'to accomplish the passing over of the sins committed in the past.' Rather, what St. Paul meant was 'because the sins of the past had (already) been passed over.'

The third term is found in Eph 4¹⁸, 'διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν. Of course πώρωσιν might mean 'hardening (process),' but, even so, it would make nonsense to translate the phrase 'to bring about the hardening of their heart.' But it is natural to regard the preceding similar phrase διὰ τὴν ἀγνοίαν τὴν οὖσαν ἐν αὐτοῖς as a clue to its meaning. So it seems fair to conclude that πώρωσιν denotes the *result* of the hardening process, that διὰ is *retrospective* in force, and that, therefore, the meaning of the phrase is 'because of the hardness of their heart.'

(d) Illustrations to the same effect may be supplied from Epictetus. In bk. iv. ch. 7. 3, we read, θέλων ἀποθανεῖν διὰ τινα περίστασιν. It would be strange to suggest that περίστασιν means 'standing around,' and that the prepositional phrase must have the sense of 'with a view to causing some act of surrounding.' Quite naturally, we translate 'willing to die because of some circumstance,' περίστασιν denoting the *result* of the action.

Section V. of *Sententiæ Codicis Vaticanæ*¹ is interesting: "Ὡσπερ μέλιτταν οὐ διὰ τὸ κέντρον μισεῖς, ἀλλὰ διὰ τὸν καρπὸν τημελεῖς, οὕτω καὶ φίλον μὴ δι' ἐπίπληξιν ἀποστραφῆς, ἀλλὰ διὰ τὴν εὖνοιαν ἀγάπα. As we consider the passage two points seem to us to become clear: firstly, διὰ in the first, second, and fourth clauses is *retrospective*, 'because of' something that exists; secondly, διὰ τὸ κέντρον and διὰ τὸν καρπὸν correspond respectively to δι' ἐπίπληξιν and διὰ τὴν εὖνοιαν. Therefore we argue that ἐπίπληξιν denotes the *result* rather than the process of the action, and that a translation such as 'on purpose to

rebuke him' would not give the necessary sense. On the other hand, the meaning of δι' ἐπίπληξιν is clearly 'because he has rebuked thee.'

A third illustration may be given, found in ΜΟΣΧΙΩΝΟΣ ΥΠΟΘΗΚΑΙ, 8:² Καὶ φρόνιμος οὐχ ὁ διὰ τύχην τι ποιῆς, ἀλλ' ὁ διὰ προαίρεσιν. The same rule holds good: προαίρεσιν denotes not the *process* but the *result* of choosing. To say, moreover, that a man acts *with a view to* choosing would be nonsense; he acts as a *result* of the choice that he has made.

We affirm, then, as the result of our investigation so far that (1) δικαίωσιν means 'justification' in the sense of 'acquittal' or 'forgiveness,' as in Ro 5¹⁶; (2) the preposition διὰ still retains its retrospective force; and (3) the phrase 'for our justification' really means 'because our acquittal had (already) been secured.' That is to say, Christ was raised from the dead as a sign to show us that we had been acquitted.

With this we may compare Westcott, *Hebrews*³: 'He rose because through His atonement man's destiny was ideally fulfilled.'

3. It now remains for us to examine St. Paul's teaching on the Resurrection of Jesus. The question to be answered is: Does St. Paul's teaching confirm the conclusions at which we have arrived? We are confident that it does.

(a) In the thought and teaching of the Apostle the Death and Resurrection of Jesus are closely associated; in fact, they are treated as two parts of one great event. This is shown in a comparison of such passages as Ro 8³⁴, ὁ ἀποθανών, μάλλον δὲ ἐγερθείς; 2 Co 5¹⁵, τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερθέντι; and Ph 3¹⁰, τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ καὶ κοινωνίαν παθημάτων αὐτοῦ, συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ. We notice, moreover, that this position is made the clearer by the grammatical construction of these passages, two expressions being pointed out by one article. And it is easy to discover that, where explicit reference is made to one part only, the other part of the event is implied. Man's salvation, therefore, depends on faith in Him who died and rose again.

(b) Now, if it is possible in our thought to separate these two parts of the one great event, recognizing, as we do, that the one is meaningless apart from the other, we ask which of the two acts it is that has secured our acquittal. Are we acquitted, are we forgiven because Jesus died or

¹ P. 480.

² P. 488.

³ Pp. 45, 46.

because Jesus rose again? The answer is, undoubtedly, because Jesus *died*. We can confirm this by means of various references. The familiar words, 'He died that we might be forgiven,' are based on Pauline teaching. We may notice such passages as the following: Ro 5⁹, *δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ*; Col 1²⁰, *εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ*; Col 2^{13, 14}, *χαρισάμενος ἡμῖν πάντα τὰ παραπτώματα, ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμασιν ὃ ἦν ὑπεναντίον ἡμῖν, καὶ αὐτὸ ἤρκεν ἐκ τοῦ μέσου προσηλώσας αὐτὸ τῷ σταυρῷ*; 1 Co 11²⁶, *τοῦτο τὸ ποτήριον ἢ καινῆ διαθήκῃ ἐστὶν ἐν τῷ ἑμῷ αἵματι*.¹

(c) What, then, is the part played by our Lord's Resurrection in relation to our justification? In view of the foregoing passages it seems unnatural to suggest that the Resurrection is instrumental in effecting this. We cannot agree with W. J. S. Simpson when he says² that it is so instrumental, and, particularly, when he bases his argument on the phrase that we are examining, and on that phrase alone. For, surely, there is another meaning to be attached to the Resurrection. When Jesus had cried 'It is finished' and breathed His last, man's reconciliation with God became effected, man's justification or forgiveness became secured. But how could the Apostles be made certain of this? The certainty was given by the Resur-

¹ The 'New Covenant' is associated with *forgiveness* in Jer 31³¹⁻³⁴.

² Hastings, *D.C.G.* ii. 512b.

rection; it was the Resurrection that gave the needed assurance. The Resurrection supplied the proof that the death of Jesus had been accepted as an atonement for man's sin. It also proclaimed Jesus to be the Christ. Therefore, says St. Paul, 'If Christ hath not been raised, your faith is vain³; ye are yet in your sins' (1 Co 15¹⁷). Hence, since the death of Jesus would have been meaningless by itself, the Apostles must witness to the Resurrection as the sign that man's justification had already been secured by the death on the Cross; in fact, according to Ro 10^{9, 10}, personal appropriation of forgiveness is the result of belief in the heart that God raised Jesus from the dead.

To sum up, at the end of our threefold investigation, the position at which we arrive is this: the phrase *διὰ τὴν δικαίωσιν ἡμῶν* means 'because of our acquittal,' *i.e.* 'because our acquittal had been secured (by the death on the Cross).'

In conclusion, we notice that Denney⁴ is in virtual agreement with us. Although he takes *διά prospectively*, he adds in a footnote: 'This, however, does not prevent us from conceiving of the resurrection of Christ as His public vindication, and *the sign of God's acceptance of the work which He achieved in His death*⁵: in a certain sense, therefore, as His justification.'

³ Moffatt's exact rendering of *ματαιά* by 'futile' strengthens the force of the argument.

⁴ *Expositors' Greek Testament*, ii. 622.

⁵ The italics are ours.

Contributions and Comments.

Psalm i. 2.

THE occurrence of 'law' in both halves of this verse naturally gives rise to the question as to whether one of these occurrences is not a textual error. Briggs, in the *I.C.C.* on the Book of Psalms, holds that the text as it stands is correct, but he quotes De Lagarde and Duhm as suggesting *בְּיִרְאָתָא בְּתוֹרָתָא* in the first half of the verse, on the ground that the poet would not repeat himself. Kittel also suggests this emendation. *תורה* is not unlike *יראת*, and so one can realize how a copyist might easily have made a slip, especially when one considers that the occurrence of *בְּתוֹרָתָא* in the second half of the verse would be in his mind.

But one asks whether the emendation is reason-

able on the grounds of common sense. Can any one delight in fear? That depends on the interpretation of fear. There is an interesting parallel in Sir 1:

The fear of the Lord is honour and glory,
And gladness, and a crown of rejoicing.
The fear of the Lord maketh a merry heart,
And giveth joy, and gladness, and a long life.

There seem to be no real parallels in the Old Testament, but cf. such passages as Pr 10²⁷ 14^{26, 27} 19²³ 22⁴, and Is 33⁶. When one interprets the fear of the Lord as the respect due to His Name, one can understand the point of saying that 'his delight is in the fear of the Lord.'

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