

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

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

with us and testing us, calling us and determining the destinies of individuals and societies by their obedience or otherwise. Our faith in God is not our feelings, but our obedience. We must not start our social programmes and then bring God in as a means to carry them out. We must start with God, and in His Word progressively and finally revealed is His will. This is surely compatible with a real critical and historical view of the Scriptures.

Theology has too long stood helpless and seen its domain dismembered like the body of Isis, here, there, and everywhere, till we have lost sight of God and failed to hear His Word. We are seeing the breaking of a better day for it in America, for in spite of what looks like a 'cinematograph of chaos,' theology knows that God has spoken, and

without this Christian word of which Scripture is the norm there can be no true theology—a theology of the regenerate, and a theology for the unregenerate. It is to the Church—the creation of God's Word—that we must look for the apprehension of this Word and its application. The foolish cry of 'Not theology but life' must be given up as born of despair. It has already landed us in a life not worth living. We have had enough of the varieties of religious experience; it is time to listen to the Word of God. There is such a Word, full of riches and content. This is where Christian theology must begin, and beginning here it can in freedom—not as assumptionless or indifferent freedom, but a freedom of obedience to the Spirit of God—live and act and think.

Recent Linguistic Aids to the Study of the New Testament.

BY PROFESSOR THE REVEREND F. B. CLOGG, M.A., B.D., RICHMOND COLLEGE.

WITH the twentieth century there began a new epoch in the study of New Testament Greek. The fresh stimulus to such study was due to Deissmann, and the effect of the knowledge of the Koine from the abundant stores of papyrus discoveries was first made widely known in England through J. H. Moulton's *Prolegomena*—first published in 1906. It was clear that new dictionaries as well as new grammars would be necessary, and Moulton and Milligan in their *Lexical Notes* in the *Expositor* began what later took the form of their well-known *Vocabulary of the Greek Testament illustrated from the Papyri and Other Non-Literary Sources* (Hodder & Stoughton; 1930). The first part appeared in 1914, and the publication has steadily continued, despite the untimely death of Moulton, which left Milligan to complete it alone. Not only Anglo-Saxon but also Continental students have learned the value of these illustrations from the papyri and elsewhere, and will welcome the completion of a work which is already so widely used it needs no further commendation. The last part was published in 1930, and the whole is bound in one volume. Before Moulton and Milligan's work was more than half completed there appeared in Germany the first part of Walter Bauer's revised edition of Preuschen's

Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments (Alfred Töpelmann, Giessen). In 1928 this was finished and issued in one volume, a work admirable in its scholarship and arrangement. One can see at a glance when a word is first found, its use in the Greek Bible, and in the sacred and secular writers of Hellenistic times; and by a convenient system of signs it is made clear whether all the known occurrences of the word are quoted, and so on. As Bauer himself says in his *Nachwort*, the usefulness of such a book is its trustworthiness, and judged by that this book cannot be too highly valued. Even to English readers who are not always quite sure of the nuance of different German words, the references to the use of the Greek words are such as to make this dictionary invaluable.

Winer's *Grammar of the New Testament* was for long the standard work in its original German, and in its English translation by W. F. Moulton, until Blass in 1896 published his *Grammar*. But that was before the new era began. Although it passed through two more editions in the early years of this century, Blass's book was little influenced by the new discoveries. The great classical scholar, Thumb said, lacked the *entwicklungsgeschichtlicher Sinn*, and it was not until Debrunner began to pub-

lish his revised editions of Blass that the researches in the Koine were deeply reflected in the scope of the *Grammar*. The sixth edition of Blass-Debrunner, *Grammatik des Neutestamentlichen Griechisch* (Vandenhoeck & Ruprecht; Göttingen), has only been published this year, 1931. Debrunner would like to have rewritten and expanded parts of the book, but the increase in the price prevented him. He has therefore kept the form already familiar, but marked in the margin the places where new notes are added, and the notes appear as an appendix. He has paid special attention to the language of the Apostolic Fathers, and enlarged the index of references to their works.

Another important German grammar appeared in 1911. The author published a second edition in 1925, considerably enlarged—Ludwig Radermacher, *Neutestamentliche Grammatik* (J. C. B. Mohr, Tübingen). It has been well described as a 'Grammar of the Koine, with special reference to the New Testament.'

It has been left to a French scholar, F. M. Abel, to attempt a comprehensive *Grammaire du Grec Biblique* (Libraire Lecoffre, J. Gabalda et fils; Paris, 1927), which takes account of the study of the Koine, and is a grammar of the Old Testament and Apocrypha and of the New Testament Greek.

All these treat systematically the Syntax, but Blass-Debrunner is the most complete *Grammar* in the sense of placing New Testament Greek in the history of the Greek language as a whole. Moulton's *Grammar* aimed at that, but Moulton himself had only seen the *Prolegomena* in print before his life was so tragically cut short. Happily his death—an irreparable loss as it was—has not prevented the continuation of the work as he had planned it. Much of the second volume was in manuscript when he died, and W. F. Howard, who had been doing research work under him, was at hand to be entrusted with the task of completing Moulton's unfinished *magnum opus*. The two parts of Vol. II., containing Sounds and Writing, and Accidence, have been increasingly used by students, since they appeared in 1919 and 1920. The volume is now completed by the publication of Part iii., Moulton-Howard—*A Grammar of New Testament Greek* (T. & T. Clark; Edinburgh, 1929). This Part iii. is of special importance. In the first place, it treats

of Word-Formation. Abel and Debrunner devote twenty pages between them to that, Moulton-Howard nearly a hundred and fifty. Here is a scientific study of the formation of words which is not only of interest to the philologist, but of importance for correct exegesis. Moulton was widely acknowledged as a philologist, and Howard has shown in the section which he has written that he is an equally competent guide.

In the second place, Howard has written an appendix on the vexed question of Semitisms, in accordance with Moulton's original plan. No scholar would think of maintaining to-day that the Greek of the New Testament was Jewish-Greek and quite different from every other form. If there had been a Judeo-Greek, says Abel, we should expect to find more traces of it in Philo and Josephus. The result of Deissmann's researches led to the suggestion that there were few or no Semitisms—a view to which Moulton at first inclined. But Semitic scholars of proved reputation such as Wellhausen, Torrey, Charles, Burney, Lagrange have been for years examining the linguistic phenomena which seem obvious or possible Semitisms, and it was time a thorough survey was made of all the data. Howard has here marshalled all the facts upon which alone a balanced judgment can be formed. The result is the taking of an intermediate position between the two extremes. Moulton later inclined to this view, and it has the support of the continental grammarians. The question has long since ceased to be one of merely linguistic interest. Theories of sources are closely bound up with supposed Semitic influences. Howard's conclusion is that it is not possible simply from the number of Semitisms to discover whether the sources were Semitic or not: the style may be due to the author, who, like Luke, could write Greek at will with or without a strong Semitic colouring, and that though he probably knew no Aramaic. Enough has been said to show that Howard's scholarly investigation of Semitisms is a necessary and indeed indispensable guide to appraise the value of much source-criticism in the Gospels, Acts, and Apocalypse, such as many modern scholars are attempting to-day. And the completion of this Vol. II. is made the more valuable by some fifty pages of very carefully compiled indices.