

The Princeton Theological Review

JANUARY, 1917

“GOD OUR FATHER AND THE LORD JESUS CHRIST”

In the opening sentence of the very first of Paul's letters which have come down to us—and that is as much as to say, in the very first sentence which, so far as we know, he ever wrote,—he makes use of a phrase in speaking of the Christians' God, which at once attracts our interested attention. According to the generous way he had of thinking and speaking of his readers at the height of their professions, he describes the church at Thessalonica as living and moving and having its being in God. But, as it was a Christian church which he was addressing, he does not content himself, in this description, with the simple term “God”. He uses the compound phrase, “God the Father and the Lord Jesus Christ.” The Thessalonians, he says, because they were Christians, lived and moved and had their being “in God the Father and the Lord Jesus Christ.”

It is quite clear that this compound phrase was not new on Paul's lips, coined for this occasion. It bears on its face the evidence of a long and familiar use, by which it had been worn down to its bare bones. All the articles have been rubbed off, and with them all other accessories; and it stands out in its baldest elements as just “God Father and Lord Jesus Christ.” Plainly we have here a mode of speaking of the Christians' God which was customary with Paul.

We are not surprised, therefore, to find this phrase repeated in precisely the same connection in the opening verses of the next letter which Paul wrote—2 Thessalonians—with only the slight variation that an “our” is inserted with “God the Father”,—“in God our Father and the Lord

A Pocket Lexicon to the Greek New Testament. By ALEXANDER SOUTER, M.A. (Magdalen College). Sometime Yates Professor of New Testament Greek and Exegesis in Mansfield College. Oxford: At the Clarendon Press, 1916. Pp. viii, 290. 3 shillings net.

The usefulness of this lexicon would have been greatly increased by the inclusion of simple information about declension, conjugation and similar matters; for then it would have been useful to beginners as well as to advanced students. The author's defence of the omission on the ground of brevity (p. iv) is not convincing; very little space would have been occupied, for example, by the principal parts of the verbs. A good handy lexicon of the New Testament for beginners is very much needed, and it is unfortunate that a mere error of judgment has prevented Professor Souter from supplying the need.

The lexicon will be exceedingly useful, however, to all students who have attained some proficiency in the Greek language. Despite the studied brevity of the work, it is evidently based upon extensive researches. Professor Souter has abandoned all lexicographical traditions, and gone his own way. The complete independence which his definitions display with reference to the English Bible makes them fresh and illuminating to a degree that is very difficult to attain in a lexicon of New Testament Greek.

In some places the absence of examples (necessary, of course, in so brief a work) serves to whet the reader's curiosity with regard to doubtful assertions; as when *αὐτός* is said to be often weakened to mean simply "that" (p. 43). Occasionally Professor Souter offers information, perhaps not lexical in the narrowest sense, which is open to serious question. An instance is found on p. 103, where *ἔχιδνα* in Acts xxviii.3 is declared to be "probably *Coronella leopardinus*, a constrictor snake like a viper without poison-fangs, which fixes its small teeth into the skin, but is harmless". If the snake was so harmless, why were the natives so surprised at Paul's escape? They were probably familiar with the snakes of the island. The remarks of Professor Souter on the word *παρθένος* in Mt. i.23, and on *Σινά* in Gal. iv.25 should have been more cautiously formulated. On p. 142 it is said that "*κύριος*, *Lord*, without article, generally refers to God, whereas *ὁ κύριος*, *the Lord*, generally refers to Jesus, the Messiah (cf. Ac. ii 34)". This assertion is surprising. We do not believe that the insertion or omission of the article has the intention that is here implied. At any rate it would have been more instructive to point out differences of usage among the various New Testament writers.

Professor Souter has made diligent use of the new information about the language of the New Testament that has been provided by the non-literary papyri. Such procedure is of course highly commendable. But some apprehension is aroused by the following sentence of the preface (p. v): "Unless I am mistaken, the newer knowledge sheds a flood of light on passages hitherto misunderstood or regarded as unprofitable (e.g. 1 Cor. x.11, James i.3, 1 Pet. ii.2), and sweeps into the dustbin a deal of the well-meant but hair-splitting

theology of the past (cf. εἰς), quite unsuited as it was to the comprehension of plain first-century Christians." We trust that this sentence does not indicate any tendency on the part of Professor Souter toward the undisciplined enthusiasms of Deissmann. Recognition of the natural and popular character of the language of the New Testament, as distinguished from the artificial literary language of the period, should never be allowed to obscure the fact that the Apostle Paul, for example, was no ordinary man of the people, but a profound thinker, in whose hands the Greek language, despite the modifications that it had undergone since the classical period, became the vehicle of a sublime theology which only superficiality could call "hair-splitting".

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Paulus en zij Brief aan de Romeinen. Door Dr. A. van Veldhuizen, Hoogleraar vanwege de Ned. Herv. Kerk aan de Rijks-Universiteit te Groningen. Te Groningen bij J. B. Wolters U. M. 1916. Pp. 142.

This little volume represents the third instalment of the series *Tekst en Uitleg* of which the numbers for Matthew and Mark were noticed in our issue for July, 1916. The limited space available for the exposition was bound to create extraordinary difficulties in the case of a document like that of the Epistle to the Romans. A detailed rendering of the articulation of the Apostle's thought with due regard to the interlocking of single sentences and niceties of shades of expression is from the outset excluded when less than sixty small-sized pages are at the writer's disposal. And yet in Paul's Epistles, and especially in Romans, so much depends on this particular process. But discounting this, and having regard exclusively to the larger movement of thought and to the problem of imparting a fairly distinct conception of it to the average reader, we can say that the author has admirably succeeded. A great deal of useful information has been compressed into a small space. Dr. van Veldhuizen has a happy way of illustrating his points by apt comparisons expressed in pithy, snappy terms. He even knows how to make use of contemporary events to enforce a statement as e.g. when the abject enslavement of the nous to the law of the members (Chap. vii) is compared to the impotence of the Greek authorities at Saloniki. There is danger, of course, that this figure, so pertinent at the present moment, may become less self-explanatory in the years to come; we trust the usefulness of the commentary will outlast the present war.

On the great questions at issue in the exegesis of Romans the author on the whole takes the side supported by sound exegetical tradition. The "righteousness of God" is both subjective, an attribute of God, and objective, the result of imputation to man, and in regard to the former the punitive sense of "justice" is upheld for the passage III, 25 ff. The emphasis on the sovereignty of God in Chap. ix is adequately brought out. That faith appears as a gift of God is squarely recognized. The brief exposé of the Pauline Theology