

Grieksch-theologisch woordenboek, hoofdzakelijk van de oud-Christelijke letterkunde  
J.M.S. Baljon  
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Dr. Baljon is known as the author of several valuable contributions to New Testament science. In 1889 there appeared from his hand an exegetical and critical commentary on the epistle to the Galatians, in which some, though not an extravagant, use was made of the method of conjectural criticism to reach the original text. This was followed in 1893 by a translation, or, more accurately speaking, a free reproduction, into Dutch of Bernhard Weiss' *Einleitung*. In 1895, on the occasion of his becoming a professor in the University of Utrecht, Dr. Baljon delivered a discourse on the literature of primitive Christianity. In the following year he edited the text of the gospel and apocalypse of Peter. In 1898 appeared the first part of his *Novum Testamentum Graece*, followed by the second part in still the same year. The author's two most recent publications are a commentary on the gospel of Matthew, 1900,<sup>1</sup> and an "Encyclopaedia of Theology," issued quite recently. Among the works mentioned especially those of an exegetical nature derive a specific value from the fact that they acquaint the reader to some extent with what has been done in this field by Dutch workers, a point too much neglected in the German commentaries in use among us.

The "Greek-Theological Dictionary" here under consideration has appeared in installments from 1895 to 1899. The somewhat peculiar combination "Greek-theological" in the title is explained by the manner in which the work came into being. The author's original plan was to prepare a Dutch translation of Cremer's *Biblich-theologisches Wörterbuch der neutestamentlichen Gräcität*. In several particulars this plan was subsequently modified. Instead of discussing merely the theologically important conceptions, Dr. Baljon decided to admit the entire New Testament vocabulary, and besides this to make a selection from the vocabulary of the Septuagint, the patristic literature, and other Greek Christian writers, determined by the practical aim of aiding theological students. Owing to this the work as it lies before us presents a mixture of two heterogeneous elements. The articles from Cremer (seventh edition), though here and there modified by way of abbreviation, supplement, or correction, have on the whole been taken over in their well-known theological form. So far as their doctrinal import is concerned, no criticism has been exercised. Even such sections as those on δικαιοσύνη and εκλεγω, in which Cremer's theological position determines the treatment in the most pronounced manner, are found here in literal translation. Of course, the author cannot desire to be held personally responsible for the theological views embodied or reflected in such articles. Nevertheless, by not entirely refraining from corrections and modifications in other articles he has in a sense deprived himself of the privilege of non-responsibility accorded to the ordinary translator. Perhaps this could have been avoided by a clear demarcation in the text between the material literally taken from Cremer and the passages recast by the author, either from a formal or from a material point of view. In the text nothing of this kind is attempted. The index to the first volume designates by a star the articles whose treatment is borrowed from Cremer; in the second volume this star is added to the heading of the articles themselves in the body of the book. Another disadvantage arising from the non-consistency of the author's plan comes out in the order in which the words are given. Where the aim is distinctively doctrinal, as is the case with the German Cremer, it is desirable that the several formations of a root shall be classed together, inasmuch as the comparison of these furnishes one of the means for determining its full and exact theological significance. Whatever practical inconvenience is caused by such an arrangement to the ordinary student is more than offset

by the gain in convenience it secures for the purpose of more advanced investigation, to further which a book of this kind is primarily intended. On the other hand, of an ordinary lexicon it is justly expected that it shall follow the alphabetical order. Endeavoring to combine both, Dr. Baljon has fallen into a combination of both methods. Having begun with the intention to follow Cremer's plan, he afterward departed from this. The result is that several sections belonging to several letters are arranged on the one, while all the remainder is arranged on the other principle, a circumstance detracting from the value of the work as a book for ready reference.

The articles added by the author of his own are of a brief, purely philological character. The New Testament vocabulary is completely given, with the exception of occasional, evidently unintentional, omissions; e.g., ἐπισκιάζειν is wanting, although the noun ἐπισκιάσις is given with an extra-biblical reference. The extent to which the patristic and other Greek-Christian literature is drawn upon is not defined. Evidently a large amount of careful labor has been expended on this part of the work. The Greek lexicon of Sophocles is acknowledged by the author to have been one of his principal guides in this comparatively untrodden field. The amount of the material added may be estimated from this, that the size of Cremer's work has been more than doubled. The list of *addenda* and *corrigenda* at the close of Vol. II bears witness to the vigorous effort made to keep in touch with the latest researches of Deissmann, Dalman, Nestle, and others.

It is to be regretted that the translation from the German of Cremer is not always correct. We have noted some instances where the true sense was entirely lost in the rendering e.g., Vol. II, p. 230, *sub voce* λυτρωω, the German sentence beginning with "*weil Wieder- und Loskaufsrecht*" has been sadly mutilated. On p. 237, under the same head, the Dutch word *vorming* does not express the German *Beschaffung*, the equivalent of which would be *totstandbrenging*. Such blemishes are obviously due to excessive haste in translating. We also venture to suggest that, since the author has allowed himself considerable freedom in recasting the German text, something more might have been done in the direction of increasing the clearness of presentation. Notwithstanding all its excellencies, the work of Cremer is in this respect capable of improvement.

(Footnotes)

<sup>1</sup> Reviewed in this issue of the Journal, pp. 562-564.