

the original. After a study of a proposed revision of Proverbs 4-6 the author approved of thirty-eight minor changes in these three chapters. Some (twenty-eight) of these changes would bring the Arabic closer to the Hebrew, and ten others would be clearer or more modern Arabic. A Cairo committee of which the author was a member, suggested eighty-six changes in the book of Ephesians. The textual changes in this book to conform to Nestle's Greek text number forty-one, of which nineteen were anticipated in the marginal readings or parentheses of the Smith-Van Dyck Reference edition. The proposed improvements in interpretation and style are forty-five, of which only two are found on the margin of the Reference edition.

On the other hand, the Protestant and some non-Protestant people of the Near East have come to love the Smith-Van Dyck Version as the King James is loved in the English-speaking world or as Luther's translation among the Germans. Some national Christian leaders fear that an extensive revision would only confuse both Christians and non-Christians. Decisions regarding revision will require not only vision and linguistic knowledge, but also practical wisdom.

(To be continued)

New Testament Commentaries

I. Classical Commentaries

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In this series of articles I assume readers who are concerned with the serious, and critical, study of the New Testament, and I have accordingly referred not at all to purely 'devotional' (or to very elementary) commentaries; though I should not for a moment agree that there is any opposition, or indeed any ultimate discontinuity, between a truly critical and a truly devotional reading of the Bible. All the books mentioned in this article will, I believe, in various ways and in various degrees, help those who use them to hear the Word of God in the Scriptures.

Many of the best New Testament commentaries are contained in series. These will be frequently mentioned, and it will be convenient here to describe some of them briefly, and to give the abbreviations by which they will be referred to.

The International Critical Commentary (I.C.C., published by T. and T. Clark) was founded towards the close of the last century. Since then volumes have appeared at intervals. The New Testament is complete apart from Acts, on which no commentary has so far been published. Use of the Greek text and a critical approach are presupposed. The volumes vary greatly in quality. It would perhaps be a good thing if they were progressively brought up to date, like those of some of the great German series shortly to be mentioned.

Roughly contemporary with the *I.C.C.* is *The Century Bible* (*Cent. B.*, published by T. C. and E. C. Jack). The attractive volumes in this series are smaller, the commentaries are slighter and are based on the English text. The New Testament volumes have 'dated', perhaps, more than those on the Old Testament, but some are still worth consulting, especially by those who do not know Greek.

The Expositor's Greek Testament (*E.G.T.*, published by Hodder and Stoughton), completed in five volumes, is an unequal series. The commentaries on the Gospels and Acts are of no great value today, but some of those on the Epistles are important.

A somewhat similar series, but not based on the Greek text, is the *Westminster Commentaries* (*W.C.*, published by Methuen). The primary object of the commentaries is described by the general editor as 'exegetical'; only a few volumes stand out as either critically or theologically noteworthy.

The Moffatt New Testament Commentary (*M.N.T.C.*, published by Hodder and Stoughton) has recently been completed. It is based upon the translation made by the late Dr. James Moffatt, and aims at bringing out, by critical means, the meaning of the New Testament books for today. It has a popular appeal, but some of the volumes are of great importance for scholars also.

Many of the volumes in *The Cambridge Greek Testament* (*C.G.T.*, published by the Cambridge University Press; there is a parallel series, *The Cambridge Bible*, of somewhat simpler volumes based on the English text) are now out of date, but at present an attempt is being made to bring the series up to date, and as new volumes replace the old it should again become really valuable for the undergraduates for whom it is intended. *The Clarendon Bible* (*Cl. B.*, published by the Clarendon Press) addresses a similar or less advanced public, but some of the commentaries in it can be read with profit by any student of the New Testament.

Finally (among English books) may be mentioned what seem to bear only informally the characteristics of a series, namely the commentaries published by Macmillan (*MacM. C.*). In 1860 the three great Cambridge scholars, Westcott, Lightfoot, and Hort, planned a commentary on the whole of the New Testament. Before long Lightfoot had begun the work on the Pauline Epistles that will be mentioned later; neither he nor Westcott, however, completed his programme, and of Hort we have only posthumous fragments. Fortunately, the publishers have since filled up the gaps in the proposed commentary with some of the ablest works in the English language. These will be mentioned in due course.

One of the best known and most generally useful German New Testament commentaries is the *Handbuch zum Neuen Testament* (*H.N.T.*, published by J. C. B. Mohr [Paul Siebeck], Tübingen), founded and long edited by Hans Lietzmann, who has now been succeeded by Dr. G. Bornkamm. This work, in its various parts and editions (it is constantly brought up to date), is a model at once of scholarship and compression. Critical and *religionsgeschichtlich* material is given in abundance, and it is here that the great strength of the series

lies; but it would be wrong to suggest that theological questions are neglected. Most of the volumes will be mentioned below. It may here be noted that the series includes (in addition to the New Testament commentaries) the important grammar of New Testament Greek by L. Radermacher; *Die Religion des Judentums im späthellenistischen Zeitalter* by W. Bousset (3rd ed. [1926], by H. Gressmann); P. Wendland's *Die hellenistisch-römische Kultur*; a supplementary volume containing perhaps the most useful commentaries on the Apostolic Fathers in existence; and a volume of practical expositions of the Lutheran Sunday lections.

Another very famous series is the *Kritischexegetischer Kommentar über das Neue Testament* (Meyer, published by Vandenhoeck and Ruprecht, Göttingen). The series was founded in the nineteenth century by H. A. W. Meyer, who himself wrote the early volumes. An early edition was translated into English (published by T. and T. Clark); this is now quite out of date. The German commentaries have, however, been regularly revised and rewritten, and are among the fullest and most valuable commentaries in any language. All are marked by the finest scholarship, exact attention to critical detail and at the same time theological exposition. Several will be mentioned below; they have no common critical or theological tendency.

A series of similar bulk, which has not, however, been revised, is that edited by Theodor Zahn. These books are all conservative and even 'apologetic' in tendency, but some of them, especially Zahn's own, are very learned and valuable for reference.

A more popular commentary, *Die Schriften des Neuen Testaments* (S.N.T., published by Vandenhoeck and Ruprecht, Göttingen; 1st ed. 1905, 3rd ed. 1917) was brought out by J. Weiss, with a number of collaborators. In style and method it recalls the *M.N.T.C.* A modern German translation is provided and the use of Greek is not presupposed. The commentary must have done much to introduce German readers to the results of the liberal piety of its period. More recently the same publishers have given us *Das Neue Testament Deutsch* (N.T.D.), which, when compared with its predecessor, is a sign of the theological times. Its critical position is more conservative, and the commentators are all concerned primarily with the theological message revealed in the Scriptures they expound. There is much to be learnt from both the old series and the new.

Two French series may be briefly mentioned. *Études Bibliques* (published by J. Gabalda et Cie, Paris), a series which contains books other than commentaries (e.g., F. M. Abel's famous *Géographie de la Palestine*), is particularly notable for the commentaries on the Gospels, Romans and Galatians by the late M. J. Lagrange. These will be mentioned below, with certain other volumes that have appeared. The series is not yet completed. This commentary is, of course, Roman Catholic; on the Protestant side is the new series *Commentaire du Nouveau Testament* (published by Delachaux et Niestlé, Neuchâtel and Paris). A commentary on the whole New Testament is planned, but so far only a few volumes have appeared; these, however, are excellent books, which promise well

for the series as a whole. A French translation is provided, but in the notes Greek is used freely.

Commentaries dealing with the whole of the New Testament. There are five well known 'one-volume' Bible Commentaries. Any of them would prove a useful reference book for a student who could not afford to buy a library of commentaries, or for a reader who, not being a professional student, would not have the time to consult a library even if he possessed one. Still one of the most useful of these five books is that edited by A. S. Peake (published by T. C. and E. C. Jack [1919]). A supplement was edited by A. J. Grieve (who had assisted Peake with the original commentary) in 1936. A considerable number of scholars collaborated in this work and, though it bears the marks of its date, parts of it, such as Dr. H. G. Wood's commentary on Mark, are still to be consulted. *The Abingdon Bible Commentary* (published by the Abingdon Press, U.S.A. [1929]), to which a number of distinguished British and American scholars contributed, and *The Dummelow Bible Commentary* (published by Macmillan [1909]), are similar works. The Society for Promoting Christian Knowledge have published two such books: *A New Commentary on Holy Scripture* [1928], edited by C. Gore, H. L. Goudge and A. Guillaume, of which the New Testament section is available separately, and contains among its most important contributions commentaries on Mark by C. H. Turner and on Matthew by Dr. P. Levertoff; and *A Concise Bible Commentary* [1952], written throughout, in both Testaments, by Dr. W. K. Lowther Clarke. This last must be described as a unique achievement in modern scholarship. It remains to be proved in use whether the advantages of unity of treatment outweigh the disadvantages which must arise when one scholar (even so learned and industrious a scholar as Dr. Clarke) attempts to cover so wide a field.

Certain other commentaries on the whole New Testament deserve the title 'classical'. It seems proper here to omit the patristic commentators (not because they are unimportant but because they require separate treatment by a specialist) and to begin with John Calvin, who commented on the whole of the New Testament except Revelation (and on much of the Old as well). His commentaries are conveniently available in English in the well produced volumes of the Calvin Translation Society (Edinburgh), and are well worth reading today, whether for the study or the pulpit. Of Calvin's *Romans* Dr. Barth wrote in the preface to the second edition of his own commentary (Eng. Tr., p. 7): "How energetically Calvin, having first established what stands in the text, sets himself to re-think the whole material and to wrestle with it, till the walls which separate the sixteenth century from the first become transparent! Paul speaks, and the man of the sixteenth century hears. The conversation between the original record and the reader moves round the subject-matter, until a distinction between yesterday and today becomes impossible". This is true of Calvin's work as a whole; and it should be added that he is by no means uncritical, but compares and contrasts parallel passages and discusses questions of historicity and the like.

J. J. Wettstein, who wrote (Amsterdam, 1751-1752) in Latin, has not been translated and is therefore not so universally accessible as Calvin, is, fortunately, a scholar's commentator. He gives materials for textual criticism, which are now out of date (though when first published they were a very notable contribution to the subject), and also a great wealth of illustrative and parallel matter, drawn from Jewish, Greek and Latin sources. Wettstein's work must be used with caution: the texts he quoted were not always reliable by modern standards, and his judgment of what was and was not relevant to the matter in hand was not infallible. But, the necessary caution being applied, his work remains invaluable, and many generations of commentators have found it so, as their writings often testify. The compilation of a 'new Wettstein' has been discussed; such a book would be of great value.

Another work now centuries old which has lost little of its value is J. Bengel's *Gnomon Novi Testamenti* (Tübingen [1742], and many subsequent editions). It is not only full of forceful epigrams (Nestle's *Greek Testament* does well to preserve Bengel's excellent counsel to the reader of the Bible: *Te totum applica ad textum: rem totam applica ad te*) but is a careful and sustained effort to explain the Greek text in the light of the best grammatical and lexical material available. In discussing Greek words Bengel regularly goes back (anticipating modern methods) to their Hebrew equivalents in the Old Testament. English translations of the *Gnomon* exist, but no one who has Latin enough to master Bengel's epigrammatic style would wish to use them.

Last, in this list of 'classical' commentaries on the whole New Testament, comes the *Kommentar zum Neuen Testament aus Talmud und Midrasch* (C. H. Beck'sche Verlagsbuchhandlung, Munich [1922-1928]), by H. L. Strack and P. Billerbeck. Though Strack's name appears on the title page and must be given in bibliographical description, this immense work was in fact written, in twenty-six years, by Paul Billerbeck, a parish minister in Germany. Desiring to preach one Sunday on the Kingdom of God he asked himself what this expression meant to those who heard it from the lips of Jesus. He searched the commentaries in vain, and began to study the Jewish rabbinical literature. Out of this study came his book, huge (in all, 4102 pages), accurate, cautious and, to all serious students of the New Testament, quite indispensable.

(To be continued)

The Translation of the Divine Names in the Bahasa Indonesia

(Sequel to the discussions at Djakarta in May 1952)

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The following remarks are based on the papers drawn up for the conference of Bible translators at Djakarta in May 1952, as well as on the discussions which were held there on the subject (see *The Bible*