of the translators to convey the correct meaning of the text. Would it not have been better to leave the translation as it was? The necessary changes in units of currency and measure are both defensible and desirable; this cannot be said, however, of changes involving meaning, either historical or theological. Is "loving-kindness" (Rom. 5:21) somehow a misleading or tendentious translation of *charis,* requiring the change to "his undeserved favor"? Does "unutterable Ruin" in 2 Thess. 1:9 really require the change to "everlasting Ruin"? One may grant that the quixotic "aeonian" (Mt. 18:8, 25:41, 46) is less appropriate than "eternal" or "everlasting"; still one doubts the propriety of introducing changes of this nature into such an excellent translation as this one.

Considering the relative paucity of such changes, however, and allowing for the sometimes obscure forces which influence publishers, it is still very much in order to thank Moody Press for reissuing *The Twentieth Century New Testament,* and to urge readers to avail themselves of one of the best modern English translations of the New Testament ever produced.

Robert G. Bratcher

New American Standard Gospel of John, produced and published by The Lockman Foundation, La Habra, California. 1960.

This is the first book of a planned revision of the American Standard Version of 1901, published by the Lockman Foundation of California, sponsors of *The Amplified New Testament* (cf. *TBT* X, 3 (July 1959), pp. 132-135). The "Preface to the New American Standard Bible A.D. 1961" presents the origin and nature of this publication. Believing that the 1901 version is a "monumental product of applied scholarship, assiduous labor and thorough procedure," and "in a very real sense the standard of all translations"; disturbed over the "awareness that the American Standard Version of 1901 was fast disappearing from the scene," and "imbued with the conviction that interest in the American Standard Version should be renewed and increased," the Lockman Foundation took the initiative in engaging "skilled linguists . . . to give expert scrutiny to the translation, to offer counsel and to suggest changes for improvements," and assigned to "an editorial board of competent, godly men" the task of "editorial finalizing." In the Foreword the Editorial Board states the "dedicated purpose" of this revision: "To enhance to the modern reader the great work of the American Standard Version by presenting it in clear and contemporary language, while adhering more closely to the original texts and utilizing the latest documentary discoveries."

In the main the changes consist of modernizing obsolescent English forms and constructions, and the following changes in chapters two and three are fairly typical: 2:2 bidden/invited; 2:3 failed/gave out; 2:6 two

or three firkins/20 or 30 gallons; 2:8 bare/took; 2:9 whence it was/where it came from; 2:10 setteth on first the good wine/serves the good wine first; 2:12 there they abode not many days/there they stayed a few days; 2:15 the changers' money/the coins of the money changers; overthrew/overturned; 2:16 hence/away; 2:17 eat up/consume; 3:3 Verily, verily/Truly, truly; except/unless; 3:8 thou hearest the voice thereof/you hear the sound of it; 3:20 reproved/exposed; 3:25 questioning/discussion.

Most changes, like the ones cited above, involve no change in meaning; there are changes, however, where meaning is affected: e.g. 1:17 "grace and truth were realized through Jesus Christ"; 2:15 "And He made a scourge of cords, and drove *them* all out of the temple, with the sheep and the oxen"; 18:37 "You say *correctly* that I am a king"; 20:23 "If you[pl] forgive the sins of any, *their sins* have been forgiven them; if you retain the *sins* of any, they have been retained."

To avoid ambiguity, whenever "you" is plural, "you[pl]" is used in the first occurrence in a verse.

Following ASV, italics are used whenever there is no verbal equivalent in the Greek text for the English word italicized; sometimes, however, italics have been added, as in 1:43 "The next day *He* purposed to go forth into Galilee"; 4:39 "He told me all the things that I *have* done."

Nouns, personal pronouns and adjectives referring to Christ, the Holy Spirit, and to God have their initial letter capitalized. The "Explanation of Arbitrary Punctuation Marks, Etc." states that this is done "especially if the speaker himself recognizes and acknowledges that Deity." This is not quite accurate, however: practically all such words are capitalized, even when the speaker admittedly does not recognize Christ's divinity, e.g. Pilate (18:29, 31, 35, 37, 38), the howling mob (18:40), the Jews (8:33, 48, 52, 53), etc. Consistency is lacking here also; compare the first challenge to Peter (18:17; no capital initial) with the second and third challenges (18:25, 26; capitals used). In the case of the words of Jesus' brothers, capitals are used in 7:3, but not used in 7:4.

The text followed is that of the 23rd edition of Nestle "in almost every instance." So Nestle is followed (against ASV) in 1:18, 8:16, 10:18, and 13:32 (in this last passage the upper numeral [1] is wrongly placed in the text); in 5:2 and 10:29, however, this revision follows ASV instead of Nestle, and in 15:8 it follows neither, adopting the marginal reading of both Nestle and ASV.

The English language of this text is no better in 1962 than the ASV language was in 1901. It is certainly not "clear and contemporary" English. The practice of the ASV of consistently translating the aorist by the English past tense, and the Greek present by the English present, results in such atrocities as "Jesus comes . . . and stood . . . and said" (20:26); "When therefore he had gone out, Jesus says"

(13:31); "When therefore they had rowed . . . they behold . . . and they were frightened" (6:19); "Afterward Jesus finds him . . . and said" (5:14). The literal reproduction of the Greek word order likewise has some disastrous results: "The next day *He* purposed to go forth into Galilee, and He finds Philip, and Jesus says to him . . ." (1:43).

Another peculiarity of this revision (not attributable to ASV) is its treatment of questions which in Greek have the negative *mê* (which calls for a negative answer). This is translated in English by a double question, negative-positive: "You do not want to go away also, do you?" (6:67); "Surely the Christ is not going to come from Galilee, is He?" (7:41); "He is not intending to go . . ., is He?" (7:35); "You[pl] have not also been led astray, have you?" (7:47); "You are not also from Galilee, are you?" (7:52).

Typographical errors are quite frequent; cf. 1:9, 32, 39, 42, 6:42, 47, 59, 64, 7:36, 8:33. "Permissable" in 5:10 and "admissable" in the margin of 5:31, 8:17, are, perhaps, not typographical errors.

It is doubtful whether the ASV really merits this kind of revision, which is less a revision than it is an attempted "modernization" of the 1901 version. A much more thorough-going, consistent, adequate and accurate revision of the AV-ERV-ASV translation has already been published and gained widespread acceptance in the English-speaking world. In fact, all the changes noted in the second paragraph of this article are identical with the wording of this revision which is, of course, the Revised Standard Version.

Robert G. Bratcher

The Geography of the Bible, by Denis Baly. New York: Harper and Brothers Publishers, 1957; xiv 303 pp., $4.95.

The culture of any society develops within and, at least partially, by reaction to its total physical environment: topographical configuration, soil conditions and distribution, and climatic patterns. The Bible itself witnesses to the intimate relationship sustained between the biblical people Israel and these conditions of their existence. Without a knowledge of the major physical conditions of life in Palestine, therefore, one lacks important background for interpreting significant elements in biblical history and theology.

The student of the Old Testament has at his disposal excellent guides to the political geography of ancient Palestine and the Near East in the form of Bible atlases and historical geographies. However, most of these do little to acquaint one intimately with Israel's physical environment. Many references to specific topographical features sprinkle the pages of the O.T.: *Arabah, Ascent of Scorpions, Biq'at Aven, the Valley of Achor, Jeshimon*—to name a few. What and where were they? Atlases and historical geographies (at times more interested in history than geography), and even Bible dictionaries,