> another language, even though the mechanisms are not the same in the new language and even though the words used in the new language may have certain other significances elsewhere which the original words did not have (that is, a certain degree of lexical overlap or non-coincidence exists); provided that the semantic value of the words within the new (i.e. the translated) sentence when taken as a whole does not misrepresent the semantic value of the original sentence taken as a whole. There is likely to be some loss in translation..... (but) 'the losses which occur in translation from Hebrew to Greek or to English are losses simply because the Hebrew is the original linguistically and not because its structure reflects the theological reality of the Biblical message' (pp. 265f).

Dr Barr is surely right to stress the need for a book on the methods of general linguistics, especially written for, and addressed to, theologians (p. 293). May he "gird up the loins of his mind" and write that book: 'On Sound Semantics of the Biblical Languages'!

J. L. Swellengrebel

The Twentieth Century New Testament. Chicago: Moody Press, 1961. 449 pp.; paper-back, $ 1.29; cloth, $ 3.50.

This reissue of the 1904 "translation into Modern English" (as the sub-title reads) is more than welcome, and we are grateful to Moody Press for also making a paper-back edition available at such a modest price. For *The Twentieth Century New Testament* is one of the best translations of the New Testament into vernacular English. Even though it is now over fifty years old, its simple vocabulary, crisp diction and straightforward style combine to make it as good as, and in some instances better than, the more famous modern English translations of the early twentieth century.

The fascinating account of the genesis of this translation was told in full for the first time by Dr. Kenneth W. Clark, in a lecture at the John Rylands Library in Manchester, on December 8, 1954 (printed in the Library *Bulletin* of September 1955). Dr. Clark characterized the work of this unknown group of some thirty-three men and two women as "a common objective, sought by common men, in the interest of common people." None of the group was a recognized authority (save for the three prominent scholars who acted as advisers: G. G. Findlay, J. R. Harvis, and R. F. Weymouth), but the work they produced was so excellently done as to win from Dr. Clark this appraisal: "We are forced to conclude that the devotion to their task has made of them better scholars than they were at first... It is amazing to find that the finest scholars of later years paid tribute to their work by adopting many of the same phrases and perceptive insights... It shares with Weymouth's New Testament the honour of inaugurating the truly modern-speech versions." And Dr. E. H. Robertson pays the translation high praise, indeed, when he says that, in using the *Twentieth Century New Testament,* along with many

other versions over a period of years in a Bible study group, he found it to be "the most faithful rendering of the Greek in nearly every difficult passage we encountered." [1] It is hoped that the Moody Press reprint will at long last bring to this translation the honor and esteem it should enjoy in the English-speaking world.

The Moody Press publication differs from the original 1904 printing, notably in two respects: (1) it omits all introductory material, including the Preface (for which it has a brief Preface of its own), and the individual introductions to the books of the New Testament; (2) it adheres to the traditional order of the books, whereas the original edition followed a chronological scheme, more or less: Mark, Matthew, Luke, John; Acts; James; 1 and 2 Thessalonians, Galatians, 1 and 2 Corinthians, Romans, Colossians, Philemon, Ephesians, Philippians, 1 and 2 Timothy, Titus; Hebrews; 1 and 2 Peter, Jude, 1, 2 and 3 John; Revelation.

The reprint wisely keeps the format and the section headings of the original edition, which are of great help to the reader in following the development of each book.

There are other changes in the Moody edition, some of which are natural and inoffensive enough. English monetary units have been substituted in the text, either by American units (e.g. Mt. 18:24 "six million pounds" is now "ten million dollars"), or by Graeco-roman units (e.g. "two shillings" in Mt. 20:2, 9, 10, 13, is now "a denarius"; cf. also Mk. 6:37, 14:5, Lk. 7:41, Jn. 6:7, 12:5, Acts 19:19). "Florin," however, has been left in the text (Mt. 22:20, Mk. 12:15, Lk. 20:24, Rev. 6:6), with a footnote (except in Mark), "coin worth a day's labor" (or "wages"). The footnote to Lk. 10:35 evidently belongs under Mk. 12:15. The "quarters of wheat" in Lk. 16:7 have been converted into bushels; the weight of the "great hailstones" in Rev. 16:21 has been increased from "a pound" to "a talent," whose equivalent is given in footnote as being "almost 100 pounds avoirdupois."

Some other Briticisms have been replaced: "barrister" becomes "orator" and "an information" is now "charges" (Acts 24:1, 25:2); "Governor of the Gaol" and "gaol" have become "jailor" and "jail" (Acts 16:23, 24, 26, 27, 29, 36), and "gaolers" are now "torturers" Mt. 18:34); "Temple-rate" (Mt. 17:24) is now "Temple-tax."

Less welcome are the omissions of footnote references to non-Biblical books. The orginal edition had many references to the book of *Enoch* (seventeen in Matthew), and others to *Wisdom of Solomon,* 1 and 4 *Maccabees,* and *Ecclesiasticus.* Apparently through oversight the reference to *Wisdom of Solomon* 2:18 was left in at Mk. 15:39, Lk. 23:47 (omitted in the parallel Mt. 27:54), and *Enoch* 40:5 in Lk. 23:35. Still in this category are the changes from "the Pit" to "Hell" (Mt. 5:29, 30, 10:28, 23:15, 33, Mk. 9:43-47, Lk. 12:5, Jas. 3:6),

[1] Robertson, *The New Translations of the Bible,* p. 54.

but "fiery Pit" is retained in Mt. 5:22, 18:9; "Tartarus" is changed to "Hell" (2 Pet. 2:4), and "the Grave and the Place of the Dead" to "death and Hades" (Rev. 1:18); "Death and the Lord of the Place of Death" (Rev. 6:8, 20:13, 14), however, was left unchanged.

Following the Greek text of Westcott and Hort, the account of the woman taken in adultery (Jn. 7:53-8:11) appears as a separate item after the end of the Gospel of John. Both the Longer and the Shorter Endings of the Gospel of Mark appear in brackets, at the end of the book, even though the two identifying headings, "A Late Appendix" and "Another Appendix," have been deleted from the Moody publication.

There are a few other changes which are, in this reviewer's opinion, objectionable, for they appear to reflect a desire to correct what evidently the Moody Press regards as either inadequate or misleading. We can only register our conviction that no such editing is required, that *The Twentieth Century New Testament* should be allowed to remain the work of its original translators, and that there is no necessity for a "Moody edition" of this excellent version.

With respects to Mary, for example, in Mt. 1:18 "betrothed" and "before the marriage took place" are now changed to read "engaged" and "while she was still a virgin"; in Lk. 1:26, 27, "maiden" and "betrothed" are changed to "virgin" and "engaged," and in 2:5 "his betrothed wife" is now "who was engaged to become his wife." In Mt. 16:18 "Your name is 'Peter' — a Rock, and on this rock" now reads, "Your name is Peter, a rock, and upon this Rock" (a rather subtle change, to say the least). To "his only Son" in Jn. 3:16 a footnote is added: "His unique son." Lk. 5:22 was, "When Jesus became aware of the way in which they were debating"; it now reads, "Jesus, knowing their thoughts and the way in which they were debating." Jn. 7:29 read, "he sent me as his Messenger"; it now reads, "he sent me." Acts 20:28 was "which he won for himself at the cost of his life"; it now stands, "which he acquired through his own blood." "Everything that is written under divine inspiration is helpful" in 2 Tim. 3:16 is now edited to read, "Every Scripture is God-inspired and is helpful." In Heb. 6:2 "a final judgment" is changed to "an eternal judgment"; "for all time" in Heb. 10:12, 14, is now "for ever"; and "unchangeable covenant" in Heb. 13:20 is changed to "everlasting covenant."

It was apparently felt by the Moody editors that the use of "expired," in the narratives of our Lord's death (Mk. 15:37, 39, and Lk. 23:46), was somehow inadequate, requiring the more (Christologically?) accurate "dismissed His (his) spirit"; while in Mt. 27:50 "gave up his spirit" is now "dismissed his spirit."

All these changes are duly noted in footnotes, so the discerning reader can ascertain for himself what the original *Twentieth Century New Testament* had. Implicit in these changes, however, is a certain nervousness about the adequacy (theological, rather than philological)

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