comfort in what was written several years ago by one who should know: "It cannot be said that a deficiency of Greek and Hebrew is responsible for the greatest number of errors or that the most common errors reflect a lack of study of the original languages." "Difficult Words and Phrases" are always read with keen interest and I find this section both stimulating and helpful. The same is true of "Questions and Answers". In fact every feature of the journal is so good and has such practical value that I read every number from cover to cover.

For more than a decade I had been using a borrowed word, Spanish "Dios" for "God". To begin with, this must have had a zero meaning to many of my listeners since many are monolinguals. Mr. Kindberg of Wycliffe Bible Translators has pointed out that *Tasorentsi* is an adequate native term for "God" and I have recently begun to use it. Yet I do not feel that even in the case of the monolingual listener these years have been entirely lost. Mr. G. W. Sheppard's paper on "The Problem of Translating 'God' into Chinese" (Jan. '55, p. 23) proved a source of real consolation. God has in the past used imperfect rendition of His Name to bring glory to Himself. He must continue to do this in many places even to-day. The all-important thing is that one should minister in the power of the Spirit. Only then can God reveal Himself to the people. The great Judson's translation of "Holy Spirit" into Burmese is further proof of this.

Book Reviews

Meet the Greek Testament by Adam Fox, Canon of Westminster. SCM Press Ltd., 56 Bloomsbury St., London, W.C. 1. 8s. 6d.

This delightful little book is described in the sub-title as "Two Essays and a Dialogue intended for those who have little or no Greek".

The two essays deal respectively with the topics of "Externals" and "Interpretation". The former essay deals at an elementary level with the subject-matter of textual criticism and all that, and ends with a practical section entitled "On buying a Greek Testament: a question of getting your money's worth". The second essay discusses the particular kind of Greek found in the New Testament, and looks at some of the problems involved in interpreting the Gospels and Epistles against the background of the Roman Empire in the first Christian century.

But it is the dialogue that will provide most help for the Bible translator. Here a number of people with first-century names but twentieth-century minds talk about a number of words used in the Greek Testament, and their various meanings. They consider *logos* (word [1]) and *kosmos* (world); *sôma* (body), *psuchê* (soul) and *pneuma* (spirit); *huiothesia* (adoption); *prosôpon* (countenance), *hupostasis* (confidence)

[1] We give in each case only one basic meaning so that readers without Greek may gain a rough idea of the terms under discussion.

and *ousia* (substance); *morphê* (form), *schêma* (shape) and *homoiôma* (likeness); *ekklêsia* (church), *sôtêr* (saviour), *katallagê* (atonement), *dikaiosunê* (righteousness), *anastasis* (resurrection) and *doxa* (glory). Their discussion is most illuminating when they deal with words which mean almost, but not quite, the same thing, and try to bring out the precise shades of meaning which differentiate one from another. Thus, *morphê* means "form" and *schêma* means "shape"; but *schêma* is more accidental and external than *morphê*. So, when Paul says, "Be not conformed to this world, but be transformed by the renewing of your mind" (Rom. 12:2), he uses a compound of *schêma* for "conformed", where it is rather external conformity that is in view, but a compound of *morphê* for "transformed", because the transformation which he desires to see is something inward, affecting the essential character.

Canon Fox's dialoguers do not confine themselves to the New Testament usage of some of the words they discuss; *ousia*, for example, leads them on to *homoousios* and the diphthong-warfare of the fourth century. [2]

If a European visitor had joined in the conversation, he might have found some difficulty in following it, no matter how good his English was; for these people persist in pronouncing Greek words after the school of Westminster, and it is very hard to recognize the Greek word for "son" when it is pronounced *why-oss*. Apart from that, this is an admirable introduction to New Testament philology without tears.

F. F. Bruce

The Bible Word Book by Ronald Bridges and Luther A. Weigle. Thomas Nelson & Sons, 1960. 422 pp. New York: $5.00. Edinburgh: 36/-.

The contents of this book are aptly described in the subtitle, *Concerning Obsolete or Archaic Words in the King James Version of the Bible*. The work represents, in a sense, an up-to-date revision of Aldis Wright's *The Bible Word-Book* (2nd. ed., revised and enlarged 1884) which had articles on 2,316 archaic words and phrases in the King James Version of the Bible and the Book of Common Prayer. The present volume has articles (in alphabetical order) on 827 words and phrases which occur in the King James Bible; it does not deal with proper names or names of animals, trees, rocks, precious stones and the like. Besides these articles, there is a treatment of more than 1800 additional words which do not occur in the King James, but are used by other versions in the place of King James words which are now inaccurate or misleading. A comprehensive index lists all the words (pp. 393-422).

The book gives useful information on the English words and also refers often to the original Greek and Hebrew. As such it will be of use to a translator, especially one who is working with an English version. It will also be of interest to students of the English language, but it is actually intended to be read by the general public. The book can be of greatest value to the average reader of the King James Version; those who like to read their Scriptures in classical 16th-century English

[2] i.e. the Arian controversy as to whether Christ should be described as of the *same* substance as God (*homo*ousios) or as of *like* substance as God (*homoi*ousios).