

translator who might surmise from the title that here is the detailed description of Bible life and times which he desires, it must be said that, even though it contains much interesting and stimulating information, it is not the *vade mecum* which the translator so much needs.

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The Gospels: An Expanded Translation (Wuest's Expanded Translation of the Greek New Testament, Vol. 1) by Kenneth S. Wuest. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1956. 320 pp. \$ 3.50.

The well-known teacher of New Testament Greek in Moody Bible Institute, author of numerous books on the Greek New Testament, has published the Gospels as the first part of an anticipated "expanded" translation of the New Testament, the aim of which is said to be to give to the English reader as much as possible of the full implications of the Greek text. The volume is a selection of the Evangelical Book Club.

The statement, which appears twice on the book jacket, that this translation gives "the full English equivalent of the Greek text" is a promise impossible of literal fulfillment. Since no two languages are exactly equivalent, any translation—expanded or otherwise—involves linguistic "distortion." Moreover, no translation or commentary is likely ever to explain fully every word, even within the limits of linguistic possibility.

That the translation is "in modern speech" or has "a decent regard for good English diction" (p. 13) must likewise be qualified, for the style clearly differs from idiomatic English. Many awkward expressions are to be found: Luke 18:5, "in order that lest"; Mark 10:23, "How with difficulty"; Matt. 21:46, "they were holding him for a prophet"; Mark 7:37, "flabbergasted"; Matt. 24:15, "the object of religious nausea"; John 3:14, Moses "elevated the snake"; and in Mark 5:40 and 11:15, Jesus "throws" people out. Even more dubiously, in Mark 10:20 Jesus "fell in love with" the young man; in Luke 1:34 Mary protests, "I do not have an experiential knowledge of a man"; and in Matt. 27:46, Jesus on the cross cries, "O my God, O my God, why did you let me down?" However, a translation which also includes exegesis and explanation is not likely to be good literary English. This review is therefore primarily concerned with the extent to which Wuest brings out the implications of the Greek text for those who know no Greek.

The author is to be commended for bringing out the meaning of certain constructions, for example, imperfect tenses as in Luke 2:41, "customarily went," and Mark 1:5, "kept on proceeding out." He takes note of questions expecting a negative answer, as in John 3:4, "He is not able . . . is he?" although in John 4:29 he overlooks a similar construction and consequently misses the force of the question. He brings out the perfect tense, as in Luke 4:4, "It has been written and

is now on record." He renders well Mark 9:23, "As for those words of yours, If you are able." In Mark 7:28, "the little pet dogs under the table" is probably a correct interpretation. He gives an interesting translation of the much-debated Matt. 26:50, "Upon the basis of a comrade are you present?"

By and large, however, the book is a distinct disappointment. Its principal faults include overtranslation, undertranslation, interpretation unnecessarily passed off as translation, theological prejudice, an apparent lack of understanding of important principles of Greek syntax, and a tendency to oscillate from exceedingly literal (e.g. John 21:21, "Lord, but this one—what?") to greatly expanded renderings.

Wuest overtranslates *kērusso* 'proclaim', in Mark 1:4 and similarly elsewhere, as "making a public proclamation with that formality, gravity, and authority which must be heeded and obeyed." This is interpretation; the Greek verb simply does not mean this much, and Wuest himself sees that it will not fit Matt. 10:27 or Mark 1:45. In Luke 15:15 *kollaomai* becomes "forced himself upon one of the citizens of that country who was unwilling to hire him and only took him after persistent entreaty." Yet this same verb is used in Matt. 19:5 to describe a man's relationship to his wife! In Matt. 18:34, *orgizomai* becomes "justifiable anger"; but in Luke 15:28, "he flew into a rage that was the explosive outlet of a long-time resentment against his brother, a resentment that had been smoldering in his breast." The differences are interpretation, not translation, even if the interpretation is correct. In Matt. 14:6 and Mark 6:22 Herodias' daughter danced "a rapid-motion, leaping, lewd dance," but the same verb in Matt. 11:17 and Luke 7:32 refers to little children playing! The publican of Luke 18:13 prays like a mature theologian, albeit a pedantic one; the one verb *hilasthēti* here becomes "... justify... upon the basis of an expiatory sacrifice which satisfies the demands of divine justice and makes possible the just bestowal of righteousness on the basis of justice satisfied."

In sharp contrast, Wuest attempts no expansion at all of the "Word" of John 1 or "Corban" of Mark 7:11. His most surprising failure in this regard, however, is his treatment of a multitude of participles throughout the Gospels which even in an ordinary translation could or should be rendered as, for example, "Go... and" (Matt. 28:19), "when evening had come" (Matt. 8:16), "because a crowd was" (John 5:13), "although there were" (John 21:11), and "by means of continuing to believe" (John 20:31). Yet it is only rarely that the author translates such participles with anything other than a wooden "having gone," "a crowd being," etc., and one may wonder whether he is unacquainted with these possibilities. He seems similarly to overlook some of the possible meanings of verb tenses; and his treatment of "if" clauses (see also pp. 21-22) is inadequate and misleading.

The suspicion of theological prejudice attaches to Wuest's dealings with the verb "believe." He accepts the meaning of "continuing action" for the present tense of participles. However, when the present participle

"believing" is associated with salvation, he in at least some cases intentionally violates his own principle and translates it as a single act, as if it were an aorist participle—e.g. John 1:12, "place their trust," and John 3:15-16, "places his trust." (His position is made quite clear in his previous book, *The Practical Use of the Greek New Testament*, pp. 46, 52-53.)

Wuest's *Expanded Translation* is helpful at some points for non-scholarly readers. At the same time, its helpful material must be so carefully screened that it cannot be recommended for the very readers for whom it was intended, those without adequate acquaintance with New Testament Greek. It would be a distinct shock to the Gospel writers to read what is here claimed to provide the "full English equivalent" of what they wrote. This reviewer finds hardly a breath of the "exhilarating atmosphere of the original Greek manuscripts" which is promised (p. 12). Although the author has written prolifically on the Greek New Testament, it is difficult to avoid the conclusion that he simply is not qualified to make the translation which he has undertaken.

J. Harold Greenlee

Bible Key Words from Gerhard Kittel's *Theologisches Wörterbuch zum Neuen Testament. Apostleship*, by Karl Heinrich Rengstorf, translated and edited by J. R. Coates.

This work begins with a thorough examination of Greek and Jewish usage.

I. Greek Usage

1. General.

The verb *apostellein* 'to send' carries with it ideas of special purpose, mission, or commission, authorization and responsibility. The word *apostolos*, however, rarely has in classical Greek anything like the meaning which it has in the New Testament. In the older period it belongs to the vocabulary of seafaring, meaning the sending out of a fleet, then the fleet itself, or a naval expedition. Later it can mean any group of men sent out for a special purpose, e.g. a band of colonists; or it may mean the leader of an expedition, e.g. an admiral. The Christian use of the word was quite new, so that the Romans did not translate the term, but gave it a Latin form. The LXX, Josephus, Philo, and the Papyri all fail to provide an example of *apostolos* being used in anything like the Christian sense. (In the Papyri it means a bill or invoice or passport, developments from the classical usage.)

2. Hellenistic missionaries.

There is very little in the Greek world corresponding to the Christian apostolate. The nearest superficial resemblance is presented