Commentary on the Greek Text [Grand Rapids: Eerdmans, 2000], 1185). But the distance between the *tini* clause and *gnōridzō* is not that great when one correctly perceives the parallelism and sees the intervening relative clauses as a parenthesis. Furthermore, "the addition of other themes" is not an apt description of those clauses. They are critical to Paul's point that he and the Corinthians share certain basic assumptions. Not only did Paul preach this message, but they, the Corinthians, embraced it, are committed to it, and continue to reap its saving benefits. The *tini* clause is the perfect transition from the general statement of v. 1a to the particular contents of Paul's preaching in vv. 3ff.

The following schematic translation shows the relationships of the clauses:

Now I would *remind* you, brothers [and sisters],
1. of the **gospel** that I preached to you (first object of *gnōridzō*)
(which also you received,
in which also you stand,
through which also you are being saved)

[that is, I would remind you]
2. with what sort of **message** I preached to you (second object of *gnōridzō*)
if you are holding firm [to that message],
unless you believed in vain.

(Although translators have repeatedly mishandled this text, a few commentators correctly discern the structure. The analysis here corroborates the work of C. K. Barrett, *A Commentary on the First Epistle to the Corinthians* [New York: Harper & Row, 1968], 336, and Gordon Fee, *The First Epistle to the Corinthians* [Grand Rapids: Eerdmans, 1987], 719-721.)

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Review

Gowan, Donald E. (ed.) *The Westminster Theological Wordbook of the Bible*. Louisville, Kentucky: Westminster John Knox, 2003. Pp. xii, 551.

Things have come a long way since James Barr's first book, *The Semantics of Biblical Language* (1961). He criticized Kittel's *Theological Dictionary of the NT*, the use of etymology to determine a word's meaning, and the "totality" principle in which the entire range of a word's possible meanings was assumed to be present in each individual case. As a result of his work, subsequent theological dictionaries have generally tried to ensure that theological concepts are understood in terms of their wider context, in sentences or in combinations of words.

The recent appearance of *The Westminster Theological Wordbook of the Bible*, edited by Donald Gowan, represents a work that pays close attention to the wide context in which key theological and ethical terms in the Bible are used. The

vocabulary items are drawn from the *New Revised Standard Version*. The work "intends to offer the reader help in understanding all the English words of any theological significance in that translation, with reference to the original Hebrew, Aramaic, and Greek terms that those words translate." (Preface, vii) Rather than attempting to duplicate the vast amounts of information found in some of the larger theological dictionaries, this one focuses on theology. It discusses the way terms and phrases are used in the Bible and does not attempt to provide wide ranging discussions of doctrinal theories or a history of those ideas. Those can be found in the larger Bible dictionaries. To quote from the Preface again, it is "a reference whose pages are focused very carefully on theology, discussing history and sociology and literary criticism only to the extent that they are needed to explain what these words mean."

For example, "Anoint, Anointed, Anointing, King, Messiah, Christ" is one entry grounded in the Hebrew base term, *mashach*. Since most instances of the verb "anoint" relate to kings, the entry "king" is located here. A specific search for "Christ" directs readers to this field also. The entry covers the equivalent term *chrio* in the LXX, in Pre-Christian Judaism and in the Gospels. Other entries likewise deal with the range of English terms that derive from a specific Hebrew or Greek original. Thus, "Holy, Holiness, Consecrate, Dedicate, Holy Place, Holy of Holies, Saint, Sanctify" are grouped together. All occurrences of a particular word are examined in context, thus giving the reader a complete picture of the range of meanings a word or phrase carries specific to its many contexts.

Not only is every significant theological term in NRSV studied, the level of language for the entries is set at that which an average reader can readily comprehend. Two groups of potential readers were in mind as the material was compiled: those with little formal theological training, and those with some training and able to use more technical resources. Although the Hebrew and Greek original terms are given in simplified transliteration, readers without any knowledge of these languages are not hindered in making full use of the resource. In some cases, additional bibliography is provided with each entry.

Bible translators will find this an excellent resource. It provides a list of biblical key terms as used in NRSV and offers contextually sensitive definitions and descriptions. It is written in language which should not be too difficult for second language users of English to comprehend. Thus its information is readily accessible to most Bible translators. It is well balanced and comprehensive and offers the latest scholarship in a most responsible way. Since many translators refer to NRSV as one of the primary models giving access to the more formal elements of the original languages, this Wordbook will prove invaluable. It is a resource that should be on every translation consultant's bookshelf and in every translation library.

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