

this has been good. The question has been asked: 'How does having two masculine members and a feminine-inanimate member affect the Campas' idea of a triune God?'

One day I was talking to my informant (still a relatively untrained believer) about the different gods in which his fellow tribesmen believe. And I said, 'What does the Bible teach about God? How many are there?' (Note that I used the unmarked form that might be either singular or plural.) He answered, 'There is one God'. Then after thinking a minute, he said, 'There are two—there's Jesus'. Then afterwards he said, 'There are three—there's God's Spirit'. It seems to me he has understood the doctrine of the Trinity about as well as most Christians. For the last few months we have been using a feminine inanimate referent for the Holy Spirit and this has not seemed to hinder his understanding of the Trinity. Time will tell the reaction of the rest of the people.

BOOK REVIEWS

Biblical Words for Time (Studies in Biblical Theology, No. 33), by James Barr. London: SCM Press, 1962, pp. 174; 13s. 6d.

In his review of Barr's *The Semantics of Biblical Language* in this journal (*The Bible Translator*, XIII, October 1962, pp. 227–31), Dr J. L. Swellengrebel concluded with the request that Dr Barr 'gird up the loins of his mind' and write a book 'On Sound Semantics of the Biblical Languages'. The volume under review is not quite that, but it does provide a study on the subject of Biblical words for 'time' which is of great value to translators.

The author begins by way of examining and critically evaluating the handling of linguistic evidence in this area in such well-known works as Cullmann's *Christus und die Zeit* (English translation *Christ and Time*), John Marsh's *The Fulness of Time*, J. A. T. Robinson's *In the End, God . . .*, and articles in Richardson's *A Theological Word Book of the Bible* and Kittel's *Theologisches Wörterbuch zum neuen Testament*. Following the same line of discussion developed in his earlier book, Barr attacks the contention that the lexical stock of the Biblical languages, Hebrew and Greek, originates in and reflects the way in which the Biblical writers conceived of the matters to which the words refer. Whether or not the Hebrews conceived of time as linear; whether or not they thought of time and eternity as being of the same 'stuff'; whether or not they distinguished between 'time' in terms of chronology or of content; whether or not they differed from the 'Greek concept' of time—none of these questions is to be answered on the basis of the words used for 'time', but (if at all) on the basis of what the writers actually said, or did not say, about the matter. Nowhere, as Barr points out (p. 148), does a Biblical writer ever say, 'You think time is a circle, but we think it is a straight line', or 'You think that eternity is timelessness, but we think it is the totality of time'. Barr does not argue that (some of) the Biblical writers may not actually have held this position; what he argues, and rightly so, is

that they never do explicitly make such statements, and any inferences we might make on these matters will depend on what they actually say on the subject (which is very little), not on the words for time, such as *'et, 'olam, chronos, kairos* and *aiōn*.

In chapters IV and V Barr examines the Biblical vocabulary for time, in a necessarily brief manner; there follows a statement of the approach to the philosophical and theological questions, and the book ends with some 'Conclusions for Biblical Interpretation in General'. All of this is quite valuable: from the translator's point of view it is the book as a whole that will prove of the greatest value, and not simply the use of it as a reference work in locating and reading the exegesis of particular passages.

In the light of Barr's book, let us look at one passage, which will serve to bring into sharp focus the translator's task in dealing with such a word as *kairos*. Arndt and Gingrich assign four meanings to the word: (1) 'time' in general, whether a point of time or a period of time; (2) 'the right, proper, favorable time', such as 'the proper time' in Mark 12: 2 for harvesting the grapes; (3) 'definite, fixed time', such as 'the season' for figs in Mark 11: 13 (in this passage the difference from the preceding classification is not very great; more to the point is the use of the word in Luke 1: 20, 'the time' for the fulfilment of Gabriel's words); (4) as an eschatological term, 'the time of crisis, the last times'.

To take but one passage: in Luke 4: 13 we read that the Devil, after tempting Jesus, left him *achri kairou*. Arndt and Gingrich include this passage (and Acts 13: 11, where the identical phrase occurs) under (1), translating 'until [another] time', 'for a while'. A.V., E.R.V. and A.S.V. all translated 'for a season'; R.S.V. departed from the traditional English rendering by translating 'until an opportune time', in which it had been preceded by Twentieth Century ('till another opportunity') and Moffatt ('till a fit opportunity arrived'), and has been followed by Phillips ('until his next opportunity') and Berkeley ('till another chance'). Weymouth and Williams have 'for a time'; Goodspeed, 'till another time'; and N.E.B. 'biding his time'.

The same variation occurs in the French versions: Synodale and Revised Second have *jusqu'à une autre occasion*; Jérusalem has *pour revenir au temps marqué* (with marginal reference to John 13: 2, 27), while Lagrange translated *jusqu'au moment voulu* (with the commentary that the term in Luke, Mark and Paul is *c'est le temps marqué par la nature ou par la volonté de Dieu*). In German, the Zürich Bible has *bis zu gelegener Zeit*; Franz Sigge, *bis zu gegebener Zeit*; Revised Luther and Hans Bruns have *eine Zeitlang*.

The most heavily 'loaded' English translation of the phrase in this verse is in the Translators' Translation, which reads 'until the appointed time*'. The note in the Glossary reads: '*Appointed time*: The Greek word *kairos* in the New Testament usually means a special time, appointed by God.'

In the light of this note (which I understand is to be revised)¹ it is of interest

¹ The reader will note that the fascicles of the *Translators' Translation* are tentative and are constantly undergoing revision. They will not appear in their final form until this process is completed. The note on *Appointed time* in the latest fascicle (Romans and I and II Corinthians) reads as follows:

Appointed time: The Greek word *kairos* in the N.T. usually means a special time. It is

to notice how this translation has handled *kairos* in the rest of the Gospel of Luke and the other three Gospels.

In Luke *kairos* is translated 'appointed time(s)*' four times: 1: 20, 4: 13, 21: 8, 24; 'proper time' in 12: 42, 20: 10; 'occasion' in 21: 36; and 'time' in 8: 13 (twice), 12: 56, 18: 30, 19: 44; in 13: 1 the phrase *en autō tō kairō* is rendered 'Just then'. In the Gospel of Luke, then, *kairos* evidently does not 'usually mean a special time, appointed by God', since it is so translated only four times out of thirteen times the word occurs.

In Matthew 'appointed time' appears in 8: 29 and 26: 18; 'season(s)' in 21: 34, 41, and 'proper time' in 24: 45; the simple 'time(s)' appears in 11: 25, 12: 1, 13: 30, 14: 1 and 16: 3 (margin). Of the ten occurrences in Matthew (including 16: 3), only twice is 'appointed time' used. (N.B. In Matthew and Mark 'appointed time' is not included in the Glossary, so there is no * in the text.)

In Mark 'appointed time' appears in 1: 15 and 13: 33; 'season' in 11: 13; 'proper time' in 12: 2; and 'time' in 10: 30. In John the word is always translated 'time(s)': 5: 4 (margin), 7: 6 (twice), 8.

Of the thirty-two times the word is used in the Gospels, then, *kairos* is translated 'appointed time' eight times; 'time(s)' sixteen times; and 'season(s)', 'occasion' or 'proper time' eight times. The contention that the word *kairos* usually means a special time, appointed by God, would not seem to apply to the Gospels. And if it does apply to the New Testament as a whole, it is not because the word itself means 'special time, appointed by God'; it is rather that the word is used by the New Testament writers in passages that speak of 'a time' or 'the time' or 'the times' when God has done, does or will do such-and-such. The distinctive meaning is implied, as Barr himself states in *The Semantics of Biblical Language*, 'by the things the writers say, and not by the words they say them with' (p. 270).

For the translator this simply means that he must beware of aprioristic judgements in handling words, and must first, last and always allow the context to determine the exact meaning of a word in a given passage. Careful translators, of course, have always followed this rudimentary principle in their work, and one does not feel that there is any great or immediate danger of their being swept away by the kind of faulty handling of linguistic data which Dr Barr does so well to condemn.

But it is especially in the present time, when so much emphasis is rightly placed on the fact that the translator's task is not simply that of supplying verbal equivalents to the Biblical text, but rather of finding the dynamic equivalent in the receptor language for the original message, that translators must constantly re-examine their course and steer their craft in such a way as to avoid the Scylla of meaningless literalism on the one hand, and the Charybdis of fanciful eisegesis on the other. Let the helmsman beware!

ROBERT G. BRATCHER

a time suited to a particular occasion (e.g. the 'season of figs', Mk. 11: 13) or suited to someone's purpose (e.g. the devil's, Lk. 4: 13). It sometimes means the time which finds its place in God's plan, that is, 'the appointed time' (e.g. Rom. 5: 6). There are occasions when the word is hardly distinguishable in meaning from *chronos* (e.g. Rom. 3: 26), but even then there may be overtones in the mind of the writer. *Ed.*