

may be other such departures from the UBS text, but these are the ones I noticed.

One feature of his style is the deliberate use of archaic English for the Old Testament quotations. One recognizes his reason for doing this, without necessarily agreeing with it. I do not think that the original readers of the Gospel of Matthew, say, were affected by the Old Testament quotations (usually the Greek of the Septuagint) as modern readers will be affected by the King James wording of the quotations in English. If nothing else, some of the more extreme examples of "biblical" English could be toned down, such as "thou . . . art in no wise least" (Matt. 2.6), or "lest haply thou dash thy foot" (Matt. 4.6).

There are places on which a nitpicker (and there is no greater picker of nits than a translator reviewing another translator's work!) might light. I still do not believe that *πνεῦμα ἔχουσα ἀσθενείας* in Luke 13.11 means "ill from some psychological cause"; I do not find "disaster" an adequate translation of *τὴν ἀπώλειαν* in Matt. 7.13, or "when troubles come" for *ἡμέρα ἐπισκοπῆς* in I Pet. 2.12. In Phil. 4.5 I think "the nearness of the Lord" misses the eschatological thrust of *ὁ κύριος ἐγγύς*. I do not believe the biblical writer meant ". . . those who have loved what they have seen of him (*sc.* the Lord)" when he wrote *τοῖς ἠγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ* (2 Tim. 4.8). In Matt. 5.8 "utterly sincere" does not seem to me right for *καθαροὶ τῇ καρδίᾳ*; "as a matter of course" does not seem adequate in Matt. 6.33. And the passives in Matt. 7.1–2 and parallels (especially Luke 6.37–38) do not seem to have been translated correctly.

Anyone who has tried to translate John 1.1 can fully appreciate the problems involved. "At the beginning God expressed himself" leaves me uneasy; it seems to me really to represent *ἐν ἀρχῇ ἐγένετο ὁ λόγος*, which is radically different from *ἐν ἀρχῇ ἦν ὁ λόγος*.

Sometimes traditional language seems to intrude itself; after introducing the men from the East as "astrologers" (Matt. 2.1), Phillips then proceeds to call them "the wise men" in the rest of the narrative. And "Israel's children" in Luke 1.16 reads strangely.

When all is said and done, however, the Phillips translation, with its passion for naturalness, clarity, and equivalent effect, broke new ground and marked the way for all future translations to follow. All who have tried to translate the New Testament owe a debt of gratitude to him, one which this translator gladly and thankfully acknowledges.

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Newman, Barclay M. and Eugene A. Nida: *A Translator's Handbook on Paul's Letter to the Romans*. Helps for Translators, Vol. XIV. London: United Bible Societies 1974. vii + 325 pp., \$2.50.

In order to translate the Letter to the Romans the translator must first understand it. Equally, in order to expound the Letter to the Romans the expositor must first understand it. But the expositor's task is not so exacting as the translator's. The expositor may pass over in silence a clause whose

meaning seems to him to be too obvious for comment; if, on the other hand, he is dealing with a passage of uncertain meaning, he may obscure his uncertainty with a smokescreen of verbiage or he may list a number of explanations without coming down definitely in favour of any one of them. The translator, however, must translate everything, both simple and difficult, and in places where varieties of sense and rendering are possible, he must make up his mind in favour of one. If the evidence is fairly evenly balanced, he may put a variant rendering in a footnote, and then he will be accused of sowing doubts in the minds of unsophisticated readers. The one precedent he must not follow is that of *The Amplified Bible*, where all possibilities (and some impossibilities) are put together in the text, so that the reader is at liberty to pay his money and make his choice.

The problems of translation and exposition are particularly acute in Romans, where so much depends on the careful following of Paul's argument stage by stage. The authors of this volume are to be highly commended for the skill and helpfulness of their work. They have had the TEV text printed section by section, and to each section they have added their comments. While they have set out specifically to help translators, all readers and expositors would profit from their work, because they compel us to think of the exact meaning of Paul's language, clause by clause and sometimes word by word. The translator may have to produce a version of the Letter in a language with a structure quite different from that of English and other European languages. Where Paul uses a passive construction, how is that construction to be turned into an active one in a language which possesses no passive voice? It is necessary then to define the agent, and this calls for exegesis. "Creation was condemned to become worthless" (Rom. 8.20, TEV)—condemned by whom? According to RSV, "the creation was subjected to futility . . . by the will of him who subjected it". In the latter clause the verb is active, but even so the subject is not explicitly stated. TEV comes down on the side of the most probable explanation—"because God willed it to be so"—and so, when the active must be substituted for the passive voice in the former clause, the translator is advised to use some such wording as "God decided that", "God determined that" or "God judged all creation as".

In Rom. 7.7–25 the nature of the "I"—autobiographical, representative or dramatic—is sensibly suggested. In 3.21–25 the concepts of righteousness and propitiation (as the older versions say)—"God's way of putting men right with himself" and "the means by which men's sins are forgiven"—are carefully explained, together with the adjoining phrases, in such a way as to safeguard all the essentials of the Pauline gospel.

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Black, Matthew: **Romans**. New Century Bible. London: Oliphants 1973. 186 pp. £3.50.

The New Century Bible Commentary on Romans by Dr. Matthew Black represents a welcome addition to the long list of commentaries on this letter "which has presented generations of biblical scholars with their most challenging exegetical task" (p. 7). For the translator with scholarly interests,