we read: "The light shines in the deepest night, and the night has not overcome it." And in Mk 15.33 and parallels, "And when it was noon, night fell over the whole land until three in the afternoon" (see p. xv of the Introduction).

When used of wives, the verb *hupotassō*, with reference to their husbands, is translated "be committed to" (Col 3.18; Eph 5.22; Tit 2.5; 1 Pet 3.1, *5);* when the verb *hupakouō* is used, it is rendered "heed" (Col 3.20; Eph 6.5). In 1 Pet 3.5 we read: "Sarah listened to Abraham and gave him her allegiance." Children are told to "heed" their parents, while "those who are enslaved" are commanded to "accept the authority of those who enslave them" (Tit 2.9; 1 Pet 2.18).

Examples could be multiplied, but these seem enough. What shall we say? I believe it is fair to say that this is an adaptation of the ancient Hebrew and Greek texts to current ways of thinking, in order to make the Scriptures more acceptable to a greater number of people. Is that wrong? I think it is. The original documents should be translated as they are, "warts and all," faithfully representing the mindset of the culture in which they arose. Clarence Jordan's Cotton Patch New Testament was a conscious transculturation of the original. Clarence was an excellent Greek scholar, and said quite clearly (in the Preface): "We change the setting from first-century Palestine to twentieth-century America." This Inclusive Version is of the same genre. Its purpose is laudable, but it goes beyond what the translation of an ancient text can do. This version is not a faithful translation but a deliberate misrepresentation and distortion of the original documents. I guess I'll just have to check my brains at the door.

ROBERT G. BRATCHER

Throckmorton, Burton H., Jr. (tr., ed.): **The Gospels and the Letters of Paul: An Inclusive Language Edition.** Cleveland: Pilgrim 1992. $16.95. ISBN 0 8298 0925 2.

As a result of feedback, numerous adjustments have been made to *An Inclusive Language Lectionary* since its original appearance in 1983. A basic policy of the above related edition featuring the NT Gospels and Letters (GLP:ILE), contiguous with the principles and values of the revised AILL, is the policy of substituting other locutions for the various gender-specific English pronouns having reference to God or Christ, on the grounds that English pronouns are inherently gender-specific. Because such pronouns are so pervasive in the Gospels and the NT Letters, the cumulative impact of such a policy is quite pronounced. An example of how such adjustments in both the AILL and in GLP:ILE have led to renderings that have become more felicitous than the initial efforts were, would be Rom 8.20; here initially the referent pronoun "him" was replaced by "God," but later adjusted to "the one" ("by the will of the one who..."). According to the editor, the need for GLP:ILE has surfaced from feedback to the AILL; viz., that the complete revised AILL only covers 47% of the NT.

GLP:ILE brings together in NT canonical sequence the four Gospels and the letters of the Pauline corpus (sans the pastorals). Prepared by Prof. Burton H. Throckmorton, Jr., a member of the AILL committee, this volume is essentially an adaptation of the RSV of the NT (2nd edition, 1971). It seeks to make available "the most significant and most widely read books of the NT" in their entirety in inclusive language. A major advantage of GLP:ILE is seen to be the fact that all passages from these NT books can be read or consulted in full inclusive language

context, rather than in disconnected pericope pieces dispersed throughout three volumes.

This work aims to reflect the Pauline dictum that with God there is no partiality, and in Christ neither male nor female, so that Scripture does not have to be heard as androcentric and patriarchal. GLP:ILE features some notable exceptions to the practices and principles of AILL, the most prominent being that "Lord" is consistently retained for *Kyrios* (contra AILL which has used "Sovereign" with "Lord" in brackets). In order to supply contemporary American idioms for the sake of clarity, it also departs from the RSV base in reference to such things as time of day, distances, monetary amounts, etc.

GLP:ILE supplies an appendix in which the key terms and phrases used are annotated in regard to how they are understood to serve the purpose of inclusivity. Mt 11.25-27 illustrates two of these—"God the Father and Mother" replacing "God the Father" and "the Child" replacing "the Son":

> At that time Jesus declared, "I thank you God, my Mother and Father, Lord of heaven and earth, that you have hidden these things...All things have been delivered to me by God my Father and Mother; and no one knows the Child except God, and no one knows God except the Child and anyone to whom the Child chooses to reveal God.

The rationale for these substitutions is given in the appendix. For "Father," the explanation is that this term provided a lens through which God could be seen, and that, in its original use, it was understood as a metaphor, not a proposition. Metaphor is explained by the editor as a term that discloses a new way of seeing, one that speaks indirectly and evokes a wide range of associations that are imprecise and open-ended. Further, the contention is that, since there cannot be one 'right' metaphor that makes all others wrong, the use of other complementary metaphors provides a fresh way of gaining meaning. In this case, the hope is that the use of "Mother" in complement to "Father" as another lens through which God can be seen will provide balance to the familiar male imagery and thus extend the biblical metaphor in a way helpful to readers. An exception to this practice may be noted in John's Gospel, where "Father" is sometimes rendered "God" (cf Jn 14.7, "If you had known me, you would have known God also; henceforth you know God and have seen God.").

Similarly, instead of "Son" of God Jesus is designated "Child" of God, since in the Gospels it is the fact that Jesus was human, not male, that has significance for salvation (cf Mt 11.25-27, above). For the set phrase "the Son of Man" GLP:ILE uses "the Human One" (e.g., Lk 21.27); it is understood by the editor to be open to the same nuances of interpretation allowed by the title "the Son of Man."

"Dominion" is used for Greek *basileia* as a replacement for English "kingdom," since that term is so androcentric and patriarchal (though it is recognized that "dominion," etymologically, is also a male-oriented term). "Ruler" replaces "king" for similar reasons, both in reference to human figures and as a metaphor for God. Likewise, *epistatēs* is rendered "Teacher," rather than "Master." *Adelphoi*, instead of RSV "brethren," becomes "sisters and brothers" (1 Cor 2.1), "friends" (Jn 20.17), "followers" (Mt 28.10), "neighbors," "beloved," or "my own people" (Rom 9.3).

The policy for handling *hoi Ioudaioi* "the Jews" (and related forms) is the following: where this term is understood to refer to "the ethnic people of whom Jesus was one and among whom he lived his life," no change is made from the way RSV has handled it, but wherever this term functions "almost as a code word for religious leaders who misunderstand the true identity of Christ," it is rendered "religious authorities," "authorities," or "leaders" so as to minimize anything that could be perceived as a warrant for anti-Semitism in the Gospel of John.

Users of this volume will need to be fully aware and content that the trade-off for reduced androcentrism is this kind of odd depronouned English in which all referent pronouns are gone.

DAVID BURKE

Swetnam, James: **An Introduction to the Study of New Testament Greek** (Subsidia Biblica 16/I-II). Rome: Pontificio Istituto Biblico 1992. Vol. 1, xxxiii + 453 pp; vol 2, xix + 307 pp, $48.00.

The last few years have seen a flood of new course books on New Testament Greek, including Beetham (1992), Black (1992), Macnair (1993), Morrice (1993), Mounce (1993)—to mention only those on my shelf. One's first thoughts on seeing yet another are: "Does it have anything fresh to offer?"

In the case of Swetnam's massive two-volume work, I think we may answer with an emphatic "Yes". Its most striking features are its scale, its thoroughness and its accuracy. The whole of NT morphology is tackled, along with major aspects of syntax. All vocabulary occurring more than 12 times in the Greek NT is included (contrast Wenham, who includes most words found more than 30 times, but very few words which occur less than 20 times). Full paradigms are given for many nouns and verbs often omitted in other courses. Instead of being relegated to an appendix, the rules for accentuation are presented progressively, systematically and accurately.

Swetnam makes use of both deductive and inductive methods. A typical lesson first clearly outlines the chosen features of Greek grammar. Next, vocabulary is given, with some helpful definitions. Swetnam does not subscribe to the fallacious "one word—one meaning" method of teaching, but gives some imaginative alternative renderings. This is followed by 10-20 sentences for translation from Greek into English, and a smaller number for translation from English into Greek. Real NT Greek is used as much as possible, and NT references are given for every sentence, showing sources for phraseology. The student is then directed to specific verses of Mark to check against the vocabulary and grammar so far given. The whole of Mk 1–6 is worked through twice in this way; then the rest of Mark's Gospel, and finally the whole of John's. These reading passages are carefully coordinated with the grammar, and so much detail is given that by the time the reader reaches John only minimal vocabulary need be provided.

All this material is contained in vol 1. The 2nd volume gives a key to the exercises, directions for reading practice (Swetnam rightly appreciates the value of repetition and reading aloud), etymological comments on English words derived from the Greek (as an aid to vocabulary memorization); and further exercises aimed at improving the student's facility in handling Greek. Instructions are also given for systematic revision of grammar. A reference section gives lists of words by categories (e.g. adjectives and nouns of different types; adverbs of place and time;