

speak for itself, and he steadfastly avoids one-sided systematisation. For example, he is clearly attracted to the thesis which would make Spain the main goal of Paul's work, but this does not lead him to underestimate the importance of Jerusalem, Rome, and the various provincial capitals in which his mission was concentrated.

Abbot Odo has a keen ear for the Old Testament overtones of Paul's language, and for the way in which an apparently common-language word such as *τρέχω* may acquire something of the value of a technical term. He argues for the translation of *τὰ ἔθνη* as "heathen" rather than "nations", since it is primarily a religious rather than an ethnic or sociological category. (This judgement, of course, does not take account of the negative connotations of "heathen" and its equivalents in certain languages). Pp. 32-34 contain what is almost a componential analysis of cultic terms (*θύσια, λειτουργία, σπένδομαι*) used by Paul in speaking of his own mission.

Judicious use of the index of scripture passages will help translators to get full value from this book. An index of Greek words (among which there are a few minor misprints) would also have been useful.

PAUL ELLINGWORTH

The Epistles of John, Introduction, Exposition and Notes, by F. F. Bruce, M.A., D.D., London, Pickering and Inglis Ltd, 1970. 160 pp. £1.50. This is a clear, reliable and remarkably full short commentary on the Johannine Epistles written by a well-known scholar "for the general Christian reader who is interested in serious Bible study". It is not intended for the professional or specialist student or, for that matter, for translators. The exposition is based on the Revised Version (1881) because this is the most literal standard rendering of the Greek text, but other English translations are regularly used. At the end of each section, notes are added which give more detailed information, especially of a bibliographical nature.

Translators may find this commentary useful as a first introduction. It brings out the meaning and message of the Epistles of John quite clearly. For the actual translation work, however, they will need a commentary which pays more attention to the linguistic, the grammatical and especially the syntactical difficulties presented by these writings. Translating the Johannine Epistles may not seem too difficult; on closer inspection, however, their "simple" language, giving expression to a subtle and profound reinterpretation of the essentials of the Christian faith, requires much exegetical and linguistic skill on the part of the translator.

M. DE JONGE