interpretations as they did. The last paragraph of the book summarizes well the spirit of Ruth B. Bottigheimer's study:

> Children's Bibles express values and standards that are not universal and eternal but particular and ephemeral. Bound by place and time, they adapt an ancient and inspired text to changing manners, morals, ideas, and concerns. For authors, buyers, and readers in nearly every age children's Bibles have seemed to be texts faithful to the Bible itself. But their author's common effort to use the Bible to shape a meaningful present has produced Bible stories that mingle sacred text with secular values.

EDESIO SANCHEZ

Stern, David H., translator: **Complete Jewish Bible**. Clarksville, MD and Jerusalem: Jewish New Testament Publications 1998. 1682 pp. ISBN (cloth) 965-359-015-4 (paper) 965-359-018-9.

The *Complete Jewish Bible* (CJB) is a translation of the Old and New Testaments by a Messianic Jew named David H. Stern who holds a Ph.D. in economics from Princeton University and a Masters of Divinity from Fuller Seminary. The purpose of this version is to "connect Jews with the Jewishness of the Messiah Yeshua and Messianic faith" and to "reconnect Christians with their Jewish roots and the Jewish people." It is also said to correct "mistranslations in the New Testament resulting from anti-Jewish theological bias." If it does nothing else, this version certainly forces non-Jewish readers to look at the Bible in a different way and to become more sensitized to the foreignness of the foundation document of their faith.

The 1989 translation of the New Testament was reviewed by Dr. Robert Bratcher in the January 1991 issue of *BT* (42.1, 146-147).

This translation is prefaced by a fascinating introduction of more than fifty pages and contains an additional seventy pages of reader's helps at the end of the text. The section in the introduction on "Translations and Translators" is especially interesting. The "Appendices" include the usual maps and Glossary but also a "Reverse" Pronouncing Glossary in which the reader who is familiar with other English translations may look up, for example, "Abel" and see how that name is translated in CJB (Hevel). It even includes expressions like "burnt offering" which CJB transliterates *'olah* and "circumcision" which is *b'rit-milah*. A glance at this "Reverse Glossary" shows clearly the extent to which this translation of the Bible is semiticized.

This translation also provides a list of "Scripture Readings for the Festivals and Fasts" and an "Index of *Tanakh* Passages Cited in the *B'rit Hadashah*." These are aimed, of course, at the intended Jewish Christian audience or at potential converts. The introduction also contains a section on "Synagogue Usage of the *Complete Jewish Bible*."

Toward the beginning of the introductory material the translator gives a list of the books of the *Tanakh* "in Christian Old Testament Order," but the translation itself follows the traditional three part order of the Hebrew Bible (*Torah, Nevi'im*, and *K'tuvim*) with the books of Chronicles at the very end of the Old Testament.

This Bible is not without doctrinal note or comment. The Introduction contains sections with titles like "Why the Bible is the Word of God" and "*Tanakh* Prophecies Fulfilled by Yeshua the Messiah." But doctrinal comments are limited to the introductory material and are rarely found in footnotes.

CJB is certainly successful in its aim to make the New Testament sound Jewish. This is especially so in the titles of the various books. Hebrews, for example, is entitled "To a Group of Messianic Jews." And the complete title of the letter to the Romans is "The Letter from Yeshua's Emissary, Sha'ul (Paul) to the Messianic Community in Rome." But the Jewishness of the NT may also be seen in the translation (or sometimes transliteration) of the text itself. For example, when Jesus greets his disciples in Jn 20.19 the all-too-familiar "Peace be with you" is replaced by "*Shalom aleikhem.*" In Acts 16.13, 16 the word *minyan* (a quorum needed for certain public prayers) is used to translate the "place of prayer." And in 3Jn 7 "the Name" is translated *HaShem.* Curiously, "the Name" in the OT is translated into plain English (Lev 24.11, 16; 2Sam 6.2).

Dr. Stern's translation is reasonably effective in accomplishing the goal of eliminating the anti-Jewish bias of the New Testament. The well-known problem of how to handle the expression *hoi Ioudaioi* in the Gospel of John is taken care of by translating it as "the Judeans" in most cases, but as pointed out by Dr. Bratcher in his earlier review of the NT, there are a number of cases where the term remains "the Jews." Many of these are contained in the expression "king of the Jews" (4.9, 22; 18.20, 33, 39; 19.3, 19). No changes were made in this respect when the complete Bible was published.

The translator did not state the avoidance of exclusive language as a primary goal, but it is clear that he attempted to make his version more inclusive in many instances. He is, however, less successful in this endeavor. Inclusive language is used in this version, but not consistently. For example, in most cases "the man" in the Psalms is translated "the person" (25.12; 112.5) or "anyone" (80.12; 112.1), or where the plural is more appropriate "those who" (Ps 1.1, for example). But in some cases one finds the more literal and potentially more sexist rendering as, for example, in Ps 40.4 "How blessed is the man who trusts in *ADONAI*..." Other places where this type of problem occurs are at Ps 80.17 and 94.12.

The goal of reconnecting Christians with the Jewish roots of the Bible must be said to be attained if the inclusion of Hebrew words is sufficient to accomplish this purpose. The names of God sometimes, but not always, appear in transliterated Hebrew form. *ADONAI* is used for the Tetragrammaton in OT and in OT quotes in the NT. It is usually found with all capitals and in italics. However, in at least one verse (Jer 48.44) *Adonai* is in lowercase letters although the Hebrew text contains the Tetragrammaton in that case. The same is true of Lam 2.8. *Elohim* is translated "God" when the term stands alone (Gen 1.1; etc.), but when translating *'adonai YHWH* the two terms are translated together as *Adonai ELOHIM.* "LORD of Hosts" is rendered *ADONAI-Tzva'ot* and "the Most High" is sometimes transliterated (Num 24.16; 2Sam 22.14; Ps 7.18[17]; 18.14[13]) as *'Elyon* or *Ha'Elyon,* but in other cases translated (Is 14.14; Lam 3.35, 38). In still other cases readers find both transliteration and translation (Gen 14.18).

In addition to the names of God, the reader is confronted with *Yovel* for Jubilee (Lev 25.30), *shofar* for the ram's horn trumpet (Zeph 1.16); expressions like "fallen *sukkah*" (Amos 9.11) and *Ado n'ilat-yadayim* (Mt 15.2). The Hebrew expression rendered "the days to come" (NJV) or "the latter days" (NRSV) is represented by the transliteration *acharit-hayamim* (Hos 3.5; Jer 30.24; 48.47; etc.). *Tzitzit* (singular) and *tzitziyot* (plural) are explained in the Glossary as "specially made fringes worn on the four corners of a man's *tallit,* fulfilling the *mitzvah* in Numbers

15.37-41..." Throughout the Bible *tzara'at* is used for Hansen's disease and there is a glossary explanation stating that it is a contagious disease and source of ritual uncleanness evidenced by skin lesions. Unfortunately the word "leprosy" is used within parentheses.

Pesach is used in both the OT and NT for Passover. Pharisees are *Parushim*. The disciples are *talmidim*. The Sadducees are *Tz'dukim* (singular *Tz'adok*) showing more clearly the relationship to the word for righteous which appears as *tzaddik*. Messiah or Christ is translated *Mashiach*. Unleavened bread is *matzah* (plural *matzot*). But in Ex 13.3 it appears as *hametz*. *Mamzer* is defined in the glossary as "the offspring of a sexual relationship between persons forbidden by the Torah to marry each other...."

Place names are also semiticized: Samaria becomes "Shomron" and the Samaritans are "Shomronim." Judah becomes "Y'hudah" and Gaza is "'Azah." Bethlehem is "Beit-Lechem" and Gethsemane is "Gat-Sh'manim." For readers who are accustomed to the usual English transliterations, this may prove somewhat disconcerting.

The same thing happens to familiar personal names: Samson is "Shimson." Solomon is "Shlomo." Both Jacob and James are spelled "Ya'akov." Paul remains "Sha'ul" throughout the NT except for Acts 13.9 where both names are given. And the list goes on. It is not endless; it only seems so.

The following quotation from Mt 23.1-7 gives the flavor of the NT in this version:

> [1]Then Yeshua addressed the crowds and his *talmidim*: [2]"The *Torah*-teachers and the *P'rushim*," he said, "sit in the seat of Moshe. [3]So whatever they tell you, take care to do it. But don't do what they do, because they talk but don't act! [4]They tie heavy loads onto people's shoulders, but won't lift a finger to help carry them. [5]Everything they do is to be seen by others; for they make their *t'fillim* broad and their *tzitziyot* long, [6]they love the place of honor at banquets and the best seats in the synagogues, [7]and they love being greeted deferentially in the market-places and being called "Rabbi."

The translation is a mixture of functional equivalence and more formal correspondence translation, but usually falls more on the side of functional equivalence. In fact, the introduction, which uses the older terminology, "dynamic equivalence," states that CJB intentionally "tends toward the dynamically equivalent end of the scale." For example, the rendering of "son of man" in Ezekiel as "human being" is an attempt to convey the meaning without undue attention to the form of the original. The translation of the initial statement of the Book of Ecclesiastes including the enigmatic "vanity of vanities" is translated in CJB as "Pointless! Pointless!—says Kohelet—Utterly meaningless! Nothing matters!"

In the NT the verb "crucify" and the noun "cross" are avoided. The verb is rendered "execute him on a stake as a criminal" (Mt 20.19); "put [him] to death on the stake" (Mt 27.22) and "to be nailed to the execution-stake" (Mk 15.20). Similarly, the "cross" becomes the "execution-stake" or simply "the stake" or "a stake" depending on the context. The verb "baptize" is rendered "immerse" and the noun "baptism" becomes "immersion." John the Baptist is "Yochanan the Immerser."

Despite the conservative orientation of the translation as a whole, the litmus test verse in Is 7.14 reads "young woman." In Gen 3.15, on the other hand, the familiar problem involved in translating *zera'* ("seed") is dealt with by using the English word "descendant" in the singular.

The translation of the expression "under the law" is dealt with in the introduction to this version where the rendering "within the framework of the *Torah*" is justified. Similarly, the "works of the law" is translated "legalistic observance of the *Torah*." The translator explains that he follows "the lead of Cranfield who takes these phrases as referring not to the Torah itself, but to man's legalistic perversion of it" (xlii).

CJB occasionally reads like the *Amplified Version*, as for example in Is 29.1, where the reader finds "Ariel [fireplace; on God's Altar; lion of God]." Fortunately, such multiple choice renderings are rare. But the use of brackets in general may be questioned. In the case of Is 29.1, they appear to enclose alternative renderings. In Is 28.20, however, they appear to be used to set off implicit information that the translator wishes to make explicit. In this verse CJB begins "For [as the saying goes,] 'The bed is too short....' " In still other cases brackets clearly mark editorial notes, as in Gen 2.7: ...ground [Hebrew: *adamah*]). Finally, square brackets are used even in the OT in the way that they are conventionally used in the NT, to mark textually dubious material. See for example, Is 66.24, where Stern follows the common practice in synagogue reading of repeating the positive words of Is 66.23 following v 24 (as does NJV), but encloses these words in brackets. Future editions of this version would do well to sort out the various functions of brackets and use them consistently for a single purpose.

In the introductory words to the psalm in Habakkuk 3, CJB has a rather unusual rendering: "This is a prayer of Havakuk the prophet about mistakes:..." Admittedly any translation of the word *shigionoth* (transliterated in RSV/NRSV, NIV, NJV and REB) is speculation, but few other versions take it to mean that the prayer which follows is "about mistakes." NAB ("To a plaintive tune") or NJB ("for dirges") are probably closer to the meaning, if indeed the meaning can be known.

New Testament textual matters are handled by footnotes marked with an asterisk. They seem to be dealt with fairly and honestly and the dubious material appears only in the footnote. However the longer passages such as Jn 7.53—8.11 and ending of Mark's Gospel are in the text but the footnote tells the reader of the problems. Old Testament textual problems are similarly dealt with by means of footnotes marked by asterisks. 1Sam 13.1, for example, is translated with a blank line and a footnote indicating that "The Hebrew text lacks the number."

Textual notes are, however, quite rare in the OT and the asterisk is sometimes used for translation notes rather than textual ones as, for example, in Is 51.9 where the translator comments on the meaning of *Rahav* and in Ezek 20.29 where the name *Bamah* is explained. In Gen 49.10 and 49.21 asterisks are used to give alternate renderings.

CJB may occasionally cause readers to suffer from the very uniqueness of the work. For example, not all the abbreviations for book names are immediately obvious to the reader. It may take some time to get used to the fact that MJ stands for the letter to the Hebrews [Messianic Jews]. And considerable time may be spent looking under 1 Kings and 2 Kings when the reference is "1 K" and "2 K." But the search will prove in vain because 1-2 K stands for 1-2 Peter [Kefa]!

The inclusion of Hebrew words in such a translation of the Bible is understandable and in some cases useful. But it may be questioned whether using Yiddish words is equally helpful. Yet Stern occasionally resorts to this dubious technique when trying to convey certain meanings. For example, when the determined widow perseveres in her request to the judge in Lk 18.4, she is said to be "such a *nudnik*." The context clearly indicates that the meaning is something like "pest," but readers who know no Yiddish are left to draw their own conclusions.

Similarly in 1Tim 4.7 Paul reportedly writes to the neophyte pastor that he should "refuse godless *bubbe-meisis*...." It is only in turning to the glossary that the non-Yiddish speaker learns that this means "grandmother stories" or "old wives' tales." In 1Pet 5.3 the reader understands from the context that *machers* are not good role models. Similarly the context in Mk 12.40 and Lk 20.47 seems to indicate that ostentatious *davvening* is also something to be avoided. But recourse to the glossary is essential for non-Yiddish readers to know that *machers* are "big wheels" who "throw their weight around" and that *davvening* is a word for "praying." However it is well known that not all readers are so diligent as to run to the glossary each time a difficult term appears in the text. Nevertheless, it must be acknowledged that the primary target audience of this version is the American Jew, most of whom would be familiar with Yiddish vocabulary.

One interesting typographical innovation not seen in many Bible translations previously involves the treatment of those passages where the writer is thought to have taken the pen from his amanuensis to add his own words. The publishers utilize a dramatic change in font when the translator wishes to show a change in actual writer. A script font is used in 1Cor 16.21-24; Gal 6.11-18; Col 4.18; 2Thes 3.17-18 and Phlm 19a to show that Paul himself took pen in hand to write the words presented in this way.

Finally, CJB attempts to reflect the practice of synagogue reading by ending on a positive note in certain OT books. So the next to last verse is repeated in smaller print within brackets in the books of Isaiah, Malachi, Lamentations and Ecclesiastes as advocated by the Masorah. (NJV does the same, but without brackets.) Here again the translator attempts to relate more closely to the Jewish tradition of public Scripture reading which ties in well with one of his primary purposes in producing this version.

All in all, CJB is a fascinating translation to read and certainly gives the Gentile Christian reader a new perspective. But its primary target audience is clearly those people who refer to themselves as Messianic Jews and only time will tell what impact this version will have on that community.

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