

by manhandling it, they finally succeeded." Such a change does not alter the overall thrust of the account, but in its details it (1) gives more point to the contrast of tense between v. 18 and v. 19; (2) avoids making a statement about the cargo which is not only unsupported by the Greek text but is actually at variance with it in v. 38; (3) supplies a new force to the otherwise pleonastic *αὐτόχειρες*; (4) suggests a motivation for the occurrence of the alternative reading of *ἐρρίψαμεν*; (5) takes account of the probable fittings of the ship; (6) meets the economic and practical necessities of the situation. Thus, despite its apparent novelty, this interpretation can claim support grammatically, contextually, culturally and psychologically, and so deserves serious exegetical consideration.

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ARLAND J. HULTGREN

## ON TRANSLATING AND INTERPRETING GALATIANS 1.13

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The apostle Paul refers to his activities as a persecutor of the church three times (Gal. 1.13; 1 Cor. 15.9; and Phil. 3.6). In Gal. 1.13 he states in particular that he persecuted the church *καθ' ὑπερβολήν*.

The Greek adverbial phrase *καθ' ὑπερβολήν* has been translated frequently in the twentieth century as though it connotes violence, even though there is no lexical basis for doing such. Moffatt (1924) and Goodspeed (1927) have "furiously" for the phrase. The RSV (1946) has "violently". Phillips (1947)

has "with fanatical zeal". The NEB (1961) has "savagely". The TEV (1966) has "without mercy". And the *New International Version* (1973) has "violently". Likewise, the French Version Synodale (1922) has "avec quel emportement". The *Bible de Jérusalem* (1956) has "persécution effrénée", and its English translation (*The Jerusalem Bible*, 1966) has "how merciless I was in persecuting". *Bonnes Nouvelles Aujourd'hui* (1971) has "avec violence". And the *Traduction œcuménique de la Bible* (1972) has "avec quelle frénésie".

It appears that the phrase has been translated to connote violence because of the influence of the Book of Acts, in which Paul is portrayed as violent in his persecution activities. A check through Luke-Acts shows that, when Luke thought of persecution near the end of the first century, he thought of it as violent, usually ending in death for the victims of persecution. This is seen in both his own Special L material (Luke 11.49) and repeatedly in Acts (7.52; 9.1; 22.4; and 26.10). Paul is portrayed in Acts. 9.1, for example, as "breathing threats and murder against the disciples of the Lord".

Nowhere in Paul's own letters, however, is there any hint that persecutions known to him ended in the victims' death. He speaks of enduring persecutions (1 Cor. 4.12) and blessing one's persecutors (Rom. 12.14). He refers to persecutions which he has experienced (2 Cor. 12.10), and he describes (although the term persecution is not used) the types of persecution he has received from the Jews in 2 Cor. 11.23-25, namely, imprisonment, the thirty-nine lashes, and physical abuse from mob actions (beatings and one stoning almost to death).

The phrase *καθ' ὑπερβολήν* is used by Paul in four other instances (besides Gal. 1.13) in which it clearly does not have a violent connotation. It has, rather, the connotation "to an extraordinary degree, beyond measure, utterly", or "in the extreme";<sup>1</sup> Rom. 7.13, "in order that through the commandment sin might become sinful *beyond measure*"; 1 Cor. 12.31, "and I shall show you a way still *more extraordinary*"; 2 Cor. 1.8, "for we were burdened *to the extreme* beyond our strength"; and 2 Cor. 4.17, "for the slight momentary trouble is preparing for us an eternal weight of glory to an excess *beyond measure*".

In both translating and interpreting Gal. 1.13 one should pay more attention to the language of Paul and less to the portrayal of Paul given by Luke in Acts. Of course, some translators have done so, avoiding a connotation of violence in translating the phrase. Martin Luther (1522) translated the phrase "über die Massen". The KJV (1611), the (British) Revised Version (1881), and the American Standard Revised Version (1901) have "beyond measure". Segond (1964) translated it "à outrance". *Die Gute Nachricht* (1967) has "bis zum äussersten". The *New American Bible* (1970) has "I went to extremes". And the *Translator's New Testament* (1973) has "without restraint".

The essential meaning of the verse in English is, "For you have heard of my former life in Judaism, how I persecuted *to the utmost* the church of

<sup>1</sup> Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, trans. and adapted by William F. Arndt and F. Wilbur Gingrich (Chicago: University of Chicago Press, 1957), p. 848.

God and tried to destroy it.”<sup>2</sup> Whether one uses “to the utmost” or some other similar rendering (such as “beyond measure” or “to the extreme”), the phase should be translated and interpreted so that it expresses Paul’s *intensity of zeal* (not his alleged *intensity of violence*) in persecution. What Paul says is that his persecuting the church was incomparable to that of his contemporaries in its zeal, as was his advancement in Judaism too (1.14).

<sup>2</sup> The words “tried to destroy it” have, of course, no violent connotation in context. What the verb “to destroy” (*πορθέω*) means here is that Paul tried to put an end to the church, and nothing is implied by the word concerning his means. The verb appears again in 1.23, in which it is said that he was preaching the faith he once tried “to destroy”. The meaning in both instances is that he tried to put an end to the Christian movement—to the body as a whole in the first instance, and to the message in the second—by means of persecution.

KEITH R. CRIM

## THE NEW JEWISH VERSION OF THE SCRIPTURES<sup>1</sup>

Dr. Keith R. Crim is an Old Testament specialist and a member of the TEV O.T. Committee.

The appearance in 1962 of *The Torah* marked the beginning of a new translation of the Hebrew scriptures which is still incomplete. The Jewish Publication Society of America, desiring to improve on its translation published in 1917, had drawn together an outstanding group of scholars representative of the three branches of Judaism: Reform, Conservative, and Orthodox. In 1966 the Society set up an additional committee to translate remaining parts of the third section of the Hebrew canon, the *Ketubim*. *The Book of Psalms*, published in 1973, is the first part of this committee’s work made available.

In the intervening years the first committee brought out other books. *The Five Megilloth and Jonah* appeared in 1969. This translation of the scrolls connected with commemorative occasions in the Jewish year (The Song of Songs, Ruth, Lamentations, Ecclesiastes and Esther) and of Jonah, a part of the ritual on the Day of Atonement, appeared with the Hebrew text in columns parallel to the English, and with a line drawing accompanying each book.

1973 was a banner year. In addition to *The Book of Psalms*, *The Book of Isaiah* was issued in two editions. One is only slightly larger than the other volumes and is near them in price. The other is a folio edition, with a large number of drawings that interpret the text in an apocalyptic style. Because the text of the smaller edition was photomechanically reduced from the larger one, the type is small and less pleasing to the eye.

Finally, in May 1974, *The Book of Jeremiah* made its appearance in a folio edition with beautiful woodcuts. No small edition accompanied it.

The picture to date is complete only if we include *Notes on the New Torah*

<sup>1</sup> *The Torah, The Five Books of Moses*, 1962, \$5.00; *The Five Megilloth and Jonah*, 1969, \$5.00; *The Book of Isaiah*, 1973, \$12.50 (small format, without illustrations, \$4.00); *The Book of Psalms*, 1973, \$6.00; *The Book of Jeremiah*, 1974, \$12.50. Philadelphia: The Jewish Publication Society of America.