

Yet theological students by and large regard it as a bugbear, a necessary chore for academic purposes, to be forgotten promptly on leaving college.

Anything that can be done to change this attitude of mind is highly desirable. The future Bible translator often regrets that his Greek has gone, or that it never came. Mr Wenham's 'Elements of New Testament Greek', reviewed above, should prove most helpful to beginners. Dr Colwell and his colleague also aim at the same constituency, using different methods which they have tested successfully in their own classes.

The aim of the book is to help the student to proceed as quickly as possible to actual reading. This is the ultimate aim of learning Greek, but learners are often bored by grammar before they get to reading. The authors cut this period to almost nil. The reader learns his grammar and vocabulary from actual reading and from the copious use of Arndt and Gringrich's edition of Bauer's *Lexicon*.

The book cannot be used without a teacher. 'Its major reliance is upon the contribution which the teacher will make in the classroom' (p. 15), and there are two pages of special suggestions to the teacher. No noun declensions are printed. A table of the regular forms of the verb is given at the end, but the student is urged to avoid it 'like the plague' until he has learned the system of 'identifiers' presented earlier in the book. These are sensible methods of recognizing augments, tense stems, terminations, etc., so as to find the root to look up in the dictionary.

It will be seen that this book will not serve the purpose of a lonely translator out in the jungle. For the rest, we have the authors' word that the method works, and that is the essential requirement.

A little facetiousness here and there, particularly in the illustrations, is not very helpful. The words of John 3: 21, referring to the coming of Jesus from heaven, are attached to a person coming down on a parachute. That could well be removed. Nor is the price helpful for a book of only 111 pages, the first four of which are occupied by titles, etc.

H. K. MOULTON

**An Expanded Paraphrase of the Epistles of Paul**, by F. F. Bruce. The Pater-  
noster Press, 1965, pp. 323; 25s. 0d.

Professor Bruce, now Rylands Professor of Biblical Criticism and Exegesis in Manchester University, adds to his stature with each new publication. His scholarship is soundness itself, conservative on the whole but never obscurantist, and anything he writes can be guaranteed to have been thoroughly studied and carefully weighed.

He has put his gifts at the disposal of translators (though he does not write with them particularly in mind) in his latest book, which has grown out of Bible study talks to a young people's holiday conference, followed up in *The Evangelical Quarterly* over a period of years by paraphrases of all the Pauline epistles. This work is now collected in one volume.

Professor Bruce's method is to print on the left-hand page the English Revised Version of 1881, as the version 'which reproduces most accurately the nuances of Greek grammar and follows the idiom of the original as closely

as possible without doing excessive violence to English literary usage'. At the foot of the same page he prints the Fuller References prepared for the Revised Version and published in 1909 in an edition far too little known and used. (The history of these references is related in the preface to the edition.)

On the right-hand page Professor Bruce prints his own expanded paraphrase, together with a carefully restricted number of explanatory footnotes averaging not more than one per page and rarely consisting of more than one line. The actual paraphrase is perhaps as free as that of J. B. Phillips, but its language is closer to the familiar Biblical style. Translators should find it most helpful for giving them the clear meaning of the original, though of course they will not fall into the error of trying to make a close translation of a paraphrase.

Between the different epistles, which are arranged in the probable (if not certain) order in which they were written, Professor Bruce gives a framework of narrative outline to put them in their historical setting. The whole book would prove a most profitable investment for any translator.

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**The Indian Journal of Theology**, April–June 1965. Published quarterly, obtainable from the Business Manager, 'Indian Journal of Theology', William Carey Road, Serampore, W. Bengal, India. Subscription rates: Rs. 5.00, 10s. 0d., or \$2.50.

It is a little difficult for those who have not lived and worked in India to realize the amount of Biblical scholarship, both Indian and missionary, and the wealth of religious ideas and terminology available for Scripture translation and revision.

*The Bible Translator* for April 1962 gave some picture of it all in its reproduction of many of the papers given at the Jabalpur Translators' Conference held in 1960. J. S. M. Hooper's *Greek New Testament Terms in Indian Languages* (the then Bible Society of India & Ceylon, Bangalore, 1957) was, and is, a valuable conspectus of terminology. Serampore College, the oldest of all Indian theological institutions, and its affiliated colleges spread throughout the country, continue to act as seed-beds for translators and their vocabulary, as well as for other developments of Indian Christian thought.

One major way in which Serampore has fostered this process has been by the publication of *The Indian Journal of Theology*, now in its fourteenth year. The April–June 1965 issue is taken up entirely with papers delivered at the second annual meeting of the newly-formed Society for Biblical Studies. This was attended by nearly forty members from all over India, including several Roman Catholics. About half the membership was Indian.

The Principal of Serampore in his welcome challenged the conference with the question, 'Does the ordinary Christian know his Scriptures half so well (i.e. as the Marxist and those who read commentaries on Hindu Scriptures)? Are we really the people of the Book? There is much to be done and, as in Carey's day, it is needed in the original languages, in English and in the mother tongue.' The implications for the Bible Society are obvious, and