

Patrick, Graham A.: **F.J.A. Hort, Eminent Victorian**. Sheffield, U.K.: The Almond Press 1988. 127 pp., hardback £21.50/\$36.50, ISBN 1-85075-098-X; paperback £8.95/\$14.95.

If the average student of the New Testament were asked what he knew of Hort, he might answer that he was the junior partner in the firm of Westcott and Hort, producers of a Greek New Testament which is now superceded; that this edition formed the basis of the excessively concordant (English) Revised Version; and perhaps that he left behind a pile of unfinished writings which were still being published seventeen years after his death.

Of these statements, only the last is correct; and this fact alone is sufficient indication that a reassessment of Hort, acclaimed in 1897 by William Sanday as the greatest English theologian of the nineteenth century, is in order. As a textual critic, he was by no means Westcott's junior partner. His textual achievement is by no means superceded: although time has not stood still, and we no longer speak of a "Neutral Text", we still await the paradigm shift which will set New Testament textual studies moving in a radically new direction. Nor did the Revised Version by any means adopt all the Westcott and Hort readings; it would have been better textually if it had.

All these and many other misconceptions this biography corrects in a sympathetic spirit which is still far from hagiography. Patrick draws a picture of a scholar with an immense range of interest and knowledge; a creative thinker who played a central and courageous role in most of the major theological debates of his time, yet whose learning was earthed in long service as a parish priest.

Minor complaints, in declining order of importance, are the paucity of information about Hort's wife and children, who included his first biographer; the excessive price of the hardback edition; and a number of mis-spellings of proper names, beginning sadly with "Brooke Fosse Westcott" on p. 2. These defects do not seriously detract from a timely and attractive rehabilitation of one who was indeed, without Lytton Strachey's irony, an eminent Victorian.

P.E.

Morris, Leon: **The Epistle to the Romans**. Grand Rapids, Michigan: Eerdmans, 1988. 578 pp., \$27.95. ISBN 0-802803636-4.

It would have been easier to write a more positive review of this commentary if it had appeared some ten or fifteen years ago. Morris retired as principal of Ridley College, Melbourne, Australia, in 1979,

after an active teaching and writing career. His scholarship has been consistently conservative in its methodology and conclusions, as is this commentary. For example, his interpretation at times minimizes the tension between what a text meant in the Old Testament and the meaning which Paul gives to it, as in Romans 1.17 and 10.6. Also it is questionable whether the imminent eschatological thrust of Romans 13.11-14 should be softened to mean only that "after Christ all history must be of the nature of an epilogue." But these are issues of interpretation and do not directly affect one's translation.

This commentary gives the impression of being a distillation of years of study of the Pauline writings. Though Morris does cite recent studies in his extensive footnotes (there is no separate bibliography), there are some serious lacunae in his research. It is inconceivable that the author index does not include, among others, E.P. Sanders, H. Räisänen, H. Hübner, and gives only brief mention of K. Stendahl and J.C. Beker. In the past ten or fifteen years an increasing number of Pauline scholars have rejected the "Lutheran Orthodox" approach to Paul which interpreted Paul from the perspective of the post-reformation law/gospel debate. M.A. Getty speaks of a "major shift" ("Paul and the Salvation of Israel: A Perspective on Romans 9-11, CBQ 50 (1988), 456, and see the bibliography in note 5, p. 457). J.D.G. Dunn writes about a "new perspective" ("The New Perspective on Paul," JBL 65 (1983), 95-122). J.A. Ziesler declares that "in the last decade our approach to Romans, as to much else in Paul, has had to be rethought" ("Some Recent Work on the letter to the Romans," *Epworth Review* 12 (1985) 96), and D. Moo claims that "scholarship on Paul and the law in the last ten years has witnessed a 'paradigm shift'" ("Paul and the Law in the Last Ten Years," SJT 40 (1987), 287). Unfortunately Morris' contemporary work takes no account of this "new perspective" or "major shift" in interpreting Romans. Certainly Dunn's forthcoming commentary on Romans in the Word Commentary series should be of more help here, as also the Romans commentaries being prepared for the Hermeneia and Anchor Bible series. Even if Morris does not agree with this new perspective on Paul, his commentary should have interacted with it.

Not only are major new perspectives ignored, significant recent journal articles and monographs on individual verses are often missing; for example, Sam Williams' 1980 article on "The Righteousness of God in Romans," in JBL, R.B. Hays' 1980 article on "Psalm 143 and the Logic of Romans 3," in JBL and his 1985 study on Romans 4.1 in *Novum Testamentum*, and Friedrich, Pöhlmann, and Stuhlmacher's 1976 article on Romans 13.1-7 in *Zeitschrift für Theologie und Kirche*, to mention just four. Williams and Hays argue persuasively that "righteousness of God" in 1.17 and 3.21,22 is not "righteousness from God," a translation which Morris says is "required in Romans 3.21,22" (p. 103). Hays offers a new translation of 4.1 which simply should not be ignored by translators. And attention to the article on Romans 13.1-7 by

Freidrich *et al.* might have kept Morris from saying of these verses, "It is probable that Paul is not distinguishing sharply between the two [different words for taxes]."

But these criticisms aside, this commentary is quite valuable for Bible translators. Morris uses the NIV translation but bases his interpretation on the Greek text and occasionally gives his own translation. He seems to lean toward a literal translation, preferring for example to translate Romans 13.2 as "a divine institution" with the NEB rather than "what God has instituted" (NIV), "for Paul is using a noun, not a verb" (462). Translators may find Morris more helpful in determining the meaning of a text than in establishing principles of translation. He refrains from claiming more than the text allows, stating on occasion "we have no way of knowing for certain," "though again we must be cautious," and "the words are too general for us to be certain." Difficulties of word meaning, grammatical construction, and reconstruction of the Greek text are carefully discussed both in the text and in the footnotes.

While his exegesis on the basis of the Greek text is usually very helpful, here and there one may disagree. While the aorist tense may refer to one act, it is incorrect to say that the aorist tense in Romans 5.12 (all sinned) "points to one act" and that one gives the aorist tense "its full value" by understanding the verb to refer to the one act of Adam. The aorist tense will permit such an interpretation, but the aorist may describe an action or event in its entirety, even when that event or action was not just one act.

Despite some of this reviewer's reservations as noted above, this commentary is still one of the best available in English for translators. It is detailed and technical enough to discuss problems of interpretation and translation in all verses, yet is not as overwhelming as Cranfield's two-volume ICC commentary for the translator with little or no knowledge of Greek. This commentary should be in every translator's library.

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BOOKS RECEIVED

Burton L. Goddard, *The NIV Story. The Inside Story of the New International Version* (New York: Vantage Press 1989. ii + 125 pp., \$10.00. ISBN 0-533-07929-2) is a popular account of how the NIV came to be made, and the personalities involved.

The Eerdmans Analytical Concordance to the Revised Standard Version of the Bible, compiled by Richard E. Whitaker. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co. \$49.95. ISBN 0-8008-2403-X. Distributed in the United Kingdom by Bible Society (BFBS), Swindon at 35.00.