

reflected in Bible translations in modern times, as from the King James Version. He also discusses aspects of the related question of canon.

A. Schenker deals with an exegetical problem concerning 1 Kgs 20.34 (193-198). Every translator is confronted with the question of who is speaking in this verse, and in order to be able to make explicit what is implicit, he or she has to answer this question. Despite the majority of translators and interpreters the most plausible interpretation of the verse, according to Schenker, is to contribute the whole verse to one speaker—King Achab.

Finally, E. Tov presents to the reader an interesting essay on the *ketiv-qere* variations in medieval manuscripts in the light of biblical manuscripts from the Judean Desert (199-207). It is observed that, although the so-called proto-masoretic texts found in the Judean Desert represent a text which is identical with that of the medieval manuscripts, it is important to note that the former do not include the *ketiv-qere* variations. Rather, as is suggested, they reflect an oral tradition.

The volume contains interesting and stimulating essays. It is a most fitting tribute to Jan de Waard as the contributions cover a wide variety of topics, fully in line with his interests in biblical scholarship and Bible translation.

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New English Translation/Novum Testamentum Graece. Dallas/Stuttgart: NET Bible Press/Deutsche Bibelgesellschaft, 2004. 887 pp. \$59.95 (Tan Bonded Leather). ISBN 0-7375-0060-3; \$99.95 (Genuine Black Leather). ISBN 0-7375-0061-1; in Germany: ISBN 3-438-05420-5.

This diglot Greek/English version of the New Testament contains the full text of the Nestle-Aland 27, that is, the complete Greek text, full critical apparatus, and all of the introductory material and the appendices. Since this Greek text is well known to Bible translators, nothing further will be said here. The NET Bible, however, may not be as well known, so the remainder of this review will give a brief history of this translation, followed by a specific review of this diglot text.

The *New English Translation* is appropriately called the NET Bible because it is the first translation to be published in electronic form on the Internet before it was published in book form. The translation began in 1995, when a group of scholars met at the annual Society of Biblical Literature meeting to discuss the possibility of an English translation for electronic distribution over the Internet. As the translation and notes were being prepared, scholars and students of the Bible were encouraged to interact via the Internet with their suggestions and comments. Much more could be said here about the history of the translation, but readers can find this information in Daniel Wallace's article "Innovations in Text/Translation of the NET Bible NT," *BT* 53 (July 2001): 335-49. Additional information may be found at <http://www.netbible.com>.

In addition to its availability on the Internet, the NET Bible (both Old and New Testaments) can be purchased in book form. I have the first beta edition, published in 2001 with 57,875 notes; the second beta edition has 60,237! The standard full edition contains three kinds of notes: (1) study notes, addressing background issues such as cultural and historical matters; (2) translator's notes, dealing with issues of translation and exegesis; and (3) text crucial notes,

regarding textual variants. This standard edition should be in the hands of all Bible translators.

This NT diglot volume omits the study notes and includes only some of the translator's notes from the standard edition. The standard edition has helpful notes which explain some of the literal translations such as "a Sabbath day's journey away" (Acts 1.12) and "uncircumcised hearts and ears" (Acts 7.51); but unfortunately, the diglot edition omits these notes. A special feature of the translator's notes is the comparison with numerous other English translations such as ASV, CEV, ESV, KJV, NAB, NASB, NCV, NIV, NLT, NRSV, RSV, and GNT. The NET translation itself stands midway between literal and functional equivalent.

The text critical notes also have a feature unique to English translations: the notes refer to specific manuscripts and discuss the reasons for adopting the reading in the text. Wherever the NET NT follows a Greek text different from NA27, it is almost always because the NET translators have placed more value on internal evidence than NA27 does. All differences from the text of NA27 are clearly marked. Especially useful in the diglot edition are the 75 pages (813-87) of Appendix VI in which almost 300 textual problems are discussed in canonical order, ranging from four or five lines, to half a page (Matt 21.31; John 1.3, 18, 34; 3.13; Rom 5.1; 1 Cor 10.9; 13.3; Eph 1.1; 1 Tim 3.16; 1 John 5.7-8), to an entire page (John 7.53-8.11; 1 Cor 14.34-35).

Any reviewer can find notes or translations to quibble with in the NET Bible, but that is not the purpose of this review. Wallace, in the *BT* article cited above, states: "The NET Bible is a translation done by evangelicals whose highest commitment is to represent the meaning of the text as accurately as possible. The translation is not self-consciously evangelical; it is self-consciously honest" (335). A careful reading of the translation seems to bear this out in most cases. But one has to wonder, for example, if the note on "this generation" in Mark 13.30 is not "self-consciously evangelical." The note on the parallel text in Matt 24.34 seems to be a bit less so.

The purpose of this review is to inform translators of this new, useful tool. Here is a volume with the critical text and apparatus of NA27 on one page, and a new reliable translation with textual and translational notes on the facing page. The notes sometimes refer to commentary and journal articles where more thorough treatments may be found, giving them additional value for scholars.

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