

have a bearing on the idiom *apo doxēs eis doxan*. (The sense of the verb *katoptrizō* gets a thorough review in Bultmann.)<sup>1</sup>

It is not claimed here that the notion that there are “degrees” of splendor/glory is itself somehow incoherent or absurd. After all, the passage suggests different degrees of splendor which characterized Moses’ face. But 2 Cor 3.18 makes precisely the opposite point! There are no degrees (whether more to less as in Moses’ case, or less to more), because God’s splendor/glory does not change. The claim here is that the Greek idiom demands such an interpretation and that the context confirms it.

### Conclusion

From the foregoing discussion it should be clear that any translation of this passage has to take into account the unchanging nature of the splendor/glory. One attempt to render the Greek might be: “And we all, with unveiled faces, are being changed into God’s image, reflecting a splendor *which never fades*,” continuing the contrast with Moses, whose reflected splendor *did* fade (3.7, 11, 13). “Which never fades” is a rather free attempt to render the sense of the idiom in the light of the theme of the passage. A slight variation on this rendition is: “And we all, with unveiled faces, are being changed into God’s image, while reflecting *his never-fading splendor*.” Somewhat closer to the syntactic structure of the idiom might give: “. . . while reflecting God’s splendor *from beginning to end*,” but this is less felicitous in my view, since it raises the question as to the beginning and end of what, whereas the emphasis of the idiom here is the unchangeableness of God’s glory.

## REVIEWS

Stirewalt, M. Luther, Jr. *Paul the Letter Writer*. Grand Rapids: Eerdmans, 2003. 159 pp. \$22.00 US [£15.99]. ISBN 0-8028-6088-5.

In *Paul the Letter Writer*, Stirewalt, who is professor emeritus of classical and NT Greek at Trinity Lutheran Seminary, Columbus, Ohio, shows how Paul combined elements of both personal and official letter writings in his own ministry. Stirewalt describes the logistics of letter writing in the Roman world in the first of four chapters and shows how official letters served as substitutes for speeches to an audience. Studying only the undisputed seven Pauline letters (Romans, 1-2 Corinthians, Galatians, Philippians, Philemon, 1 Thessalonians) in the remaining three chapters, he shows how Paul structured his letter writing after these models of writing.

By using the official letter form, Paul was able to express his authority as an intermediary between Christ and the communities to which he wrote. By using elements of the personal letter, Paul was able to identify with the people to whom he wrote and to express his commitment to and his pastoral concern for them.

Stirewalt follows the chronology of J. Becker in *Paul, Apostle to the Gentiles* (Westminster/John Knox, 1993) in which 1 Thessalonians and 1 Corinthians are considered Paul’s earliest letters. Stirewalt argues (unconvincingly to this reviewer) that after these two letters, “each of the remaining letters shows, in

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1 Bultmann, *Second Letter*, 90-95.

addition to confidence in writing, progressively more freedom in communicating with the people” (57). Scholars continue to seek ways to help determine the order in which Paul’s letters were written, but Stirewalt’s study does not advance matters in this area. Neither is his argument convincing that 2 Corinthians consists of several letters which have been combined since he has “found no example of a letter of recommendation [outside of the New Testament] included in or attached to another letter” (78, n. 30).

This study contains a wealth of information in both the text and the footnotes from recent studies of Greco-Roman letters, and the thirteen-page appendix includes excerpts of Greco-Roman letters to which Stirewalt refers in his text. The fifteen-page bibliography will lead the reader to other important books and articles, as well as showing how much study has gone on in this area within the past few decades.

The implications of this study for translation are for the most part indirect, with the following exception. Comparison with a letter by the Roman Emperor Claudius to the people of Alexandria (no. 16 in the appendix) leads Stirewalt to the conclusion that the words *peri de* in both this letter and in 1 Corinthians introduce itemized replies to reports from written documents. This observation supports such renderings as “Now, to deal with the matters you wrote about” (TEV) in 1 Cor 7.1 (similarly 7.25; 8.1; 12.1; and 16.1).

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Taylor, Bernard A., John A. L. Lee, Peter R. Burton, and Richard E. Whitaker, eds. *Biblical Greek Language and Lexicography: Essays in Honor of Frederick W. Danker*. Grand Rapids: Eerdmans, 2004. xxii + 266 pp. \$36.00 US. ISBN 0-8028-2216-9.

This *Festschrift* in honor of Prof Frederick W. Danker is a book worth reading. It includes eighteen essays from scholars working in the field of Greek lexicography. Some of the essays discuss directly the art of dictionary-making; some essays discuss lexicography less directly. Some essays are rather general; some are highly technical. Whereas many *Festschriften* tend to be more or less heterogeneous, in this one the various essays complement each other nicely.

The dust jacket of the book describes Prof Danker in the following bold way: “Frederick W. Danker is deservedly recognized as one of today’s foremost Greek lexicographers. Unique among contemporary biblical scholars, Danker has lived to see the publication of two major Greek dictionaries that he himself edited. While he was part of the editorial team that produced the second edition of *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, he alone thoroughly revised the entire dictionary to produce the 3rd edition, popularly known as BDAG.” Danker is one of the most notable NT scholars who has made a permanent contribution to the lexicography of NT Greek. The *Festschrift* honors the career and the person of this grand teacher of NT lexicography.

There are, I think, important lessons to be learned from the book, lessons that every serious translator of the NT needs to learn. It would be best to start from John A. L. Lee’s essay, “The Present State of Lexicography of Ancient Greek” (66-74). Prof Lee not only introduces the best available dictionaries, but also lists several challenges that these dictionaries set in front of any user of them. The