This brings me to discuss the translation from another point of view, that of the person who comes to it as a reader. To assess it as a text to read I used it for daily reading over a period of some weeks. I was quite disappointed at the end, because I found that for me it could not compare with TEV in its ability to communicate its meaning instantly and effectively. What I found was a somewhat formal level of language, and quite a bit which I felt was not really the way I hear people speak English today. I also found that the constant reference to notes and glossary was irritating—the stars and daggers distracted me, and in a number of places where notes were provided at the back of the book to make the meaning clearer I found the text itself too literal or difficult.

In view of the primary intention of the translation, all this is not too serious a criticism, but it needs to be kept in mind. What the translator has in the new book is a basic working text, and a tool to help him get to the meaning of the New Testament and express it. He should not try to use the text as a model to copy when he is producing his own translation.

EUAN FRY

NOTES

1 Thessalonians 3.13

I have read with interest Paul Ellingworth's article on "bringing" in the October 1974 issue of *The Bible Translator* (pages 426-431), and find his argument convincing except for the reference to 1 Thess. 3.13 on page 428. The natural translation of this is "at the time when our Lord Jesus comes (from heaven) with all his holy ones". The *parousia* ("coming") is a technical term in the New Testament for the return of the Lord to earth from heaven. The Greek preposition *meta* cannot mean "to be with"; if that had been intended a different preposition would have been used. The only way to avoid an apparent conflict with 4.14–17 would be to enclose in brackets the words meaning "at the appearing of our Lord Jesus", so that the text could be translated "to strengthen your hearts . . . with (those of) all Christians, at the appearing of our Lord Jesus".

This order is rather unnatural, and it is not necessary to force the text in this way because there is no real conflict with 4.14–17. The allusion in 3.13 is to the current Jewish belief, based on Zech. 14.5, that at the end of the age the Messiah would come to earth accompanied by a host of angels. In the New Testament this is referred to also at Matt. 8.38, 25.31; 2 Thess. 1.7; and Jude 14. The "holy ones" (*hagioi*) of 1 Thess. 3.13 are beings of a different order from the Christians mentioned in 4.14–17, whether "those who have fallen asleep" or "we who are living". I suspect that the traditional "bring" arose from confusion between these two kinds of beings. The confusion arose quite early, because when the early Christian writing called the *Didache* quotes Zech. 14.5 it does so in the context not of a host of angels but of the resurrection of the dead.

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