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HANDBOOK TO THE New English Bible



THE NEW ENGLISH BIBLE

Planned and Directed by Representatives of

THE BAPTIST UNION OF GREAT BRITAIN AND IRELAND

THE CHURCH OF ENGLAND

THE CHURCH OF SCOTLAND

THE CONGREGATIONAL CHURCH IN ENGLAND AND WALES

THE COUNCIL OF CHURCHES FOR WALES

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THE LONDON YEARLY MEETING OF THE SOCIETY OF FRIENDS

THE METHODIST CHURCH OF GREAT BRITAIN

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THE BRITISH AND FOREIGN BIBLE SOCIETY

THE NATIONAL BIBLE SOCIETY OF SCOTLAND

In the later stages of the work the Roman Catholic hierarchies
in England and Scotland were represented by observers

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OXFORD UNIVERSITY PRESS
CAMBRIDGE UNIVERSITY PRESS
1970

PRINTED IN GREAT BRITAIN

FIRST STEPS

IN October 1946, on the initiative of the Church of Scotland, the major Christian bodies in the United Kingdom—other than the Roman Catholic—took a decision that a new English translation of the Bible should be made in the language of the present day. The next steps were first to invite the University Presses of Oxford and Cambridge, as experienced Bible publishers and also as learned presses, to join the Churches in conference, and then, in 1947, to set up a Joint Committee to bring the work to completion.

What did the Church of Scotland have in mind when it put forward this recommendation? Why did it secure such general and swift agreement among the Churches?

There was a feeling in the air, after the War, that the time was ripe for new beginnings. In scholarship there was a realization that the earlier translations were out of date for purposes of serious study. Much valuable work had been done, and many archaeological discoveries made, during the past fifty years which had fundamentally changed the interpretation of large parts of the Old Testament. All important manuscripts had been more thoroughly studied and compared. Older and more reliable manuscripts had been discovered. Knowledge of the biblical languages—Hebrew, Aramaic, Greek—had been increased by the work of scholars using a wider range of sources and materials than had ever before been available. There was a strong feeling among the Churches that the results of recent biblical scholarship should be made available to the general reader by being incorporated in a translation of the Bible.

The experience of pastors, chaplains, teachers, and youth leaders during the War had shown that the beautiful and solemn, but archaic, language of the classic English Bible, the Authorized Version of 1611, often failed to communicate to the modern reader and hindered the Church's work and witness. Language had changed so much that the Authorized Version, even when the translation was accurate, no longer conveyed the right meaning; in some places unintelligible, it had an air of remoteness and unreality over all. They asked for a translation which would put the Bible message in language people could understand.

Existing Revisions

Attempts at revision of the Authorized Version (A.V.) had already been made. In 1881 the *Revised Version* (R.V.) appeared, but the

Revisers had been directed to alter the language of the A.V. only where there was obviously a mistranslation or an obscurity. This, in effect, meant that they had to find words and phrases current in 1611 or earlier which were *also* intelligible to the reader of the 1880s; and as a result, they were severely handicapped in expressing the true meaning of the text. The *Revised Version* never gained widespread support and, while approved by scholars, was attacked by ordinary readers for changing what was loved and familiar without effecting much obvious improvement. The American form of the revision (*American Standard Version*) laboured under much the same handicaps and had no greater success.

A further attempt at revision was nearing completion in the U.S.A. about the time that the New English Bible project was under discussion in Britain. The National Council of Churches had decided that a new version, avoiding the weaknesses of the English R.V. and the A.S.V., should be prepared. Very wide co-operation among American and Canadian churches and scholars was secured, and a new revision called the *Revised Standard Version* (R.S.V.), was published in full in 1952. The Revisers had two aims, which they achieved with considerable success: to eliminate archaisms in diction and idiom and to produce a version well suited to public worship. The R.S.V. is a worthy descendant of the King James Bible; but a modern translation cannot be made simply by substituting a current for an archaic vocabulary, as a comparison of such passages as Exodus 1. 10, Revelation 13. 8, 1 Chronicles 17. 11, and Job 38 shows.

Modern Translations

Almost every Bible translation produced by a committee has been a revision of an existing version: even the A.V. of 1611 was based on the Bishops' Bible and other earlier versions.

The pioneer translations were largely done by individuals; and modern translations, such as those by James Moffatt, the Americans Smith and Goodspeed, Ronald Knox, and J. B. Phillips, have also been the work of individuals who felt that existing versions failed to fulfil the need of their times. They have all had success in varying degrees; but they have been criticized on the grounds that, although they were recognized to be more accurate or more effective in communication, they were not sufficiently authoritative. People did not want to hear what the Moffatt Bible says, nor what the Phillips translation says, but simply what the *Bible* says. And this is what the New English Bible sets out to do: to offer a translation based on the most accurate and up-to-date findings (including the Dead Sea Scrolls) in all the relevant fields of knowledge—

as truthful as human skill could make it—and carried out by the best scholars and translators that the Churches possessed: men who themselves hear the voice of God speaking to them in Holy Scripture.

THE ORGANIZATION

The Joint Committee

The Joint Committee, set up in 1947, consisted of representatives of the participating Churches and the Bible Societies, with the number of representatives from each Church roughly in proportion to its membership. The Committee's first chairman was Dr. J. W. Hunkin, the Anglican Bishop of Truro. He was succeeded in 1950 by the then Bishop of Durham, Dr. A. T. P. Williams, who continued in office until his death in 1968, when the present Archbishop of York, Dr. Donald Coggan, succeeded him.

Among the members of the Joint Committee were such distinguished scholars as Dr. C. H. Dodd and Dr. T. H. Robinson, representing respectively the Congregational and Baptist Unions. Dr. Dodd also held the office of Vice-Chairman throughout; and in view of his acknowledged eminence in New Testament scholarship, was appointed Convener of the New Testament Panel. Dr. Robinson, as an Old Testament specialist, held the equivalent position in the Old Testament translating panel until he retired in 1957.

The Translation Panels

In addition to dealing with matters of policy, the Joint Committee also appointed the members of the three translating panels for the Old Testament, the Apocrypha, and the New Testament. Denominational considerations played no part in these appointments. In all cases the best qualified scholars in their respective subjects, from all universities, were enlisted.

The Literary Panel

Another criticism of modern translations has been that, although people recognized their greater accuracy, the A.V. still held the field because of its incomparable English. What was wanted was a Bible combining the highest scholarly authority with an English style which would not put it at too great a disadvantage when set beside the classic English Bible.

The Joint Committee appointed, alongside the translating panels, a panel of literary advisers. Its convener was Dr. A. T. P. Williams, whose own membership of the Committee ensured that he was in close touch with the whole work.

This literary panel was composed of people, not experts in the biblical languages, who were judged to have a good sense of English style and to be sympathetic to the problems the translators would be facing, so that they could help them find the best ways of expressing their meaning in contemporary English. The translators remained solely responsible for determining what that meaning was.

THE METHOD

The New English Bible aims at corporate authority without being a revision of any existing version, and its policy of working directly from the original demanded a fresh approach.

A draft translator was appointed for each book, and his work was discussed verse by verse and sentence by sentence until a common mind was reached and the panel was agreed on what they honestly believed to be the best English to represent the meaning of the original.

This draft was then passed to the panel of literary advisers, who again scrutinized it verse by verse, sentence by sentence, to secure, as best they could, the tone and level of language appropriate to the different kinds of writing to be found in the Bible.

The amended translation was returned to the translating panel, who examined it to make sure that the meaning intended had not, in any way, been misunderstood. Passages of particular difficulty might pass repeatedly between the panels. When the final form of the version had been agreed, it was then submitted to the Joint Committee.

This method of working required close harmony, and the convener of the translating panel as well as the General Director always attended the meetings of the literary panel in order to advise them of the translators' reasons for using a certain word or phrase, and to warn them if any changes proposed seemed to be departing from the meaning of the original.

The Directorship

In November 1949, when the work was in its early stages, it was agreed that closer co-ordination could be achieved and that progress and quality would be improved if all were under the oversight of one person. Dr. C. H. Dodd was invited to become General Director. And in July 1965, when the Old Testament was approaching completion, Professor G. R. (now Sir Godfrey) Driver, who had succeeded Dr. T. H. Robinson as Convener of the Old Testa-

ment Panel, was appointed Joint Director with Dr. Dodd. In December 1968 Professor W. D. McHardy, Convener of the Apocrypha Panel, was appointed Deputy Director of the New English Bible.

The Crux of the Problem

How was the object of the original resolution of the Church of Scotland 'that a translation of the Bible be made in the language of the present day' to be applied to the actual problem of Bible translation? What exactly was meant by 'the language of the present day'? Could the Bible, with its long history and religious values, be translated into such language without the loss of some essential quality?

The Joint Committee and the General Director thought it could and, from the beginning, certain guiding principles were laid down.

The new translation was not directed primarily to those for whom the language of the A.V. and the Book of Common Prayer was the familiar and natural language of devotion; nor was it intended to supplant the Authorized Version in public worship.

The public in view was that large section of the population which has no effective contact with the Church in any of its communions; people sufficiently educated to understand a good deal of the Bible, but to whom the language of the current versions is in part unintelligible or misleading, and has an air of unreality; those young people now growing up for whom the Bible, if it is to make any impact, must be 'contemporary'; intelligent church-goers for whom the traditional language is so familiar that its phrases slide over their minds almost without stirring a ripple.

As the General Director put it: 'We aim at producing a translation which may in some measure succeed in removing a real barrier between a large proportion of our fellow countrymen and the truth of the Holy Scriptures.'

THE NEW TESTAMENT

On 14 March 1961 the New Testament was published throughout the world in two editions: a Library edition and a smaller Popular edition.

Its publication made the Bible *news*, and the amount of space devoted to it, even in the secular press, was immense. Popular comment was generally favourable, on the theme that here was a Bible which was attractively produced, eminently readable and

interesting, as well as authoritative. Scholarly assessments were made in great number, for the most part praising the freshness and enterprise of the translation, and approving the general policy behind it. There was no denominational element in the criticism: favourable assessment came from within all the main traditions. Such attacks as there were, came from individuals or small groups who were strongly attached to traditional language on religious and literary grounds.

For general use in church, the N.E.B. secured a considerable degree of acceptance as an alternative to the traditional versions. In 1965 the Church of England officially authorized its use, along with the R.S.V., as an alternative for the Epistles and Gospels at Holy Communion. For New Testament readings at other services, where the A.V. had never been obligatory, the N.E.B. won its way on its merits, as it did in the Free Churches. The new translation has also come to be widely used in schools, and is accepted as a text for study by a large number of examining bodies.

The reception by the general public exceeded all expectations. The initial sale had been estimated at a quarter to half-a-million, but in fact sales soon exceeded a million copies. Total sales throughout the world for the nine years up to the publication of the complete Bible were around seven millions. This in spite of the undoubted popularity of other modern translations and the fact that only the New Testament had so far been published.

A British paperback edition was published by Penguin Books Ltd., and an American one by the New York branches of the two Presses. In response to popular demand a pocket edition on thin paper, and an even smaller vest-pocket edition, were also issued.

THE OLD TESTAMENT

The problems facing the translators of the Old Testament were greater in degree and kind than those in the New Testament.

The Old Testament is about three times as long as the New, and contains a great variety in its subject-matter—narrative, law, poetry. The books were written at widely different times. The background of the writers is not so well known. The technical problems of language and text are greater; Old Testament Hebrew contains more rare and obscure expressions than New Testament Greek, while the manuscripts are further removed from the time of the original writers, and in places the true reading is difficult to determine. And because the background and ideas are often so remote from modern conditions and thought, the right English

for sound translation 'in the language of the present day' may be very difficult to find.

The Old Testament books went through the same stages as those of the New Testament; the first book (Ruth) was presented to the Joint Committee in 1952, and the last (Ecclesiastes) in 1965. Because of the long period occupied by the work, the need to co-ordinate details such as technical terms and weights and measures, and the translation of related or almost identical passages in different books, a final revision was made in two stages. First, a re-checking was made against the Hebrew for accuracy; and secondly, a review of the English for points of style. The effect was, broadly speaking, to bring all the books up to a standard of the best, and to give the whole a greater unity.

One of the major strengths of the Old Testament part of the translation is that it has gone back direct to the original Hebrew and has been able to draw on the scholarship of such a master in Semitic philology as Sir Godfrey Driver. The N.E.B. has had the use of his unique collection of information about Hebrew words and new meanings of Old Testament passages; and this source material alone makes it an invaluable tool for the student and teacher.

THE APOCRYPHA

A feature in which the N.E.B. has differed from most modern translations has been the simultaneous publication of the Apocrypha to make up the complete Bible. In this it follows the practice of the Authorized or King James Version, whose first edition of 1611 contained the Apocrypha as an integral part, bound between the Old and New Testaments.

These books called Apocrypha are books of Jewish authorship that exist in Greek, but not in Hebrew. Some were written in Hebrew and translated into Greek (the Hebrew text being subsequently lost): some were written originally in Greek. In the Greek version of the Old Testament used in the first century A.D. by Greek-speaking Jews, these books are included. Consequently they were taken over by the early Church as Scripture, but were rejected by the Jews of Palestine, who used the Hebrew Bible.

When Christian scholars came to study and translate the Hebrew Bible, they found that these books were not in it, and drew attention to their special position. In the Latin Bible, where they had originally been taken over from the Greek, they are for the most part retained and grouped with Old Testament books of similar subject-matter (for example, Wisdom and Proverbs). For this

reason Roman Catholics are not accustomed to the use of the Bible without these books. Up till now this has been a hindrance to the acceptance of a common Bible translation by both Catholics and Protestants, but Roman Catholics are increasingly willing to accept editions of the Bible where these books are grouped together as a matter of convenience.

In Bible translations stemming from the Reformation, the treatment of these books varies. Luther, followed by the Anglican translators, originated the custom of placing them between the Old and New Testaments. Other Protestants, including those of the Reformed and Presbyterian tradition, rejected them from the Bible altogether. Since this divergent attitude to the books of the Apocrypha still exists, a note is included in editions of the N.E.B. containing the Apocrypha pointing out that by its inclusion in the translation, the sponsoring Churches are not committed to any particular view of its status.

Because they are of Jewish origin but Greek in language, the books of the Apocrypha call for special attention by translators. Hebrew and Aramaic idioms and ways of thought have to be borne in mind while translating the Greek. The highly ornate and artificial style of such books as Wisdom make it particularly difficult to render them into contemporary English.

Some books of the Apocrypha are related in peculiar ways to the books of the Hebrew Old Testament. 1 Esdras is parallel to Ezra and Nehemiah in content; Esther in the Apocrypha is a Greek version of everything that is in the Hebrew book, and more besides. In traditional English Bibles containing the Apocrypha, only the additional parts, consisting of a series of detached and rather obscure passages, are translated, and these appear as 'The Rest of Esther'. In the N.E.B. Apocrypha the whole of the Greek version of Esther is translated so that the reader can now understand what Esther is about; the parts that are repeated being put in square brackets.

The books traditionally called 'The Song of the Three Children', 'Susanna', and 'Bel and the Dragon' are portions of the Book of Daniel in Greek, though they do not correspond to anything in the Hebrew. The N.E.B. expands and corrects the titles to make clear that they are part of Daniel.

These are a few examples (cf. also the treatment of the identity of the speakers in the O.T. book, the Song of Songs) of the way in which the translators have had in mind not only the importance of making sense but also the needs of the ordinary reader with no specialist knowledge.

THE NEW TESTAMENT REVISED

As soon as the N.E.B. New Testament was published numerous criticisms and suggestions regarding the translation of particular passages were made in reviews, and also in letters to the Presses and the translators. A file was kept of all serious criticisms and before the publication of the complete Bible they were all carefully examined.

No changes made as a result of this review were really extensive. They mostly concerned individual words, or at the most phrases; but one such change often involved, for consistency, a number of others and because the context might differ slightly each case was considered individually. Passages from the Old Testament quoted in the New were harmonized with the present version of the Old Testament where this seemed desirable and practicable.

An example of a change made to improve the style of the translation is in the Sermon on the Mount, where the rather awkward 'You must therefore be all goodness, just as your heavenly Father is all good' has been replaced by 'There must be no limit to your goodness, as your heavenly Father's goodness knows no bounds'. And a case where something more than merely verbal change seemed to be necessary is in Luke's account of the angel announcing to Mary the coming birth of Christ. Mary's reply, 'How can this be . . . when I have no husband?' does not give the precise meaning of the Greek, so the translation has been corrected to 'How can this be . . . I am still a virgin'.

The result has been an increase of accuracy and consistency, and the removal of a few objections made to the wording of particular passages as they stood in 1961. But the essential character of the N.E.B. is unchanged. The ordinary reader is unlikely to receive any shocks, and many of the changes will pass unnoticed except in a direct comparison of the two editions.

In the agreed practice of British publishers, editorial changes going beyond the correction of accidental errors involve treating the new text as a *second edition*, and the New Testament published in 1970 is so called. This means that the first edition is withdrawn from sale, and anyone buying the complete Bible or the New Testament, from now on, is sure of getting the 1970 text.

PRESENTATION

A good Bible translation must not only be faithful to the original and in the right kind of English. It deserves to be presented in the best possible way on the page and should help the reader in every

kind of use to which the Bible may be put, including continuous reading, study, and reference. The N.E.B. seeks to do this by printing the translation in paragraph form in a single column on the page; with the poetry distinguished from the prose and punctuation marks used in modern ways, so that a translation in contemporary English has a contemporary look.

Single Column

The traditional printing of the Bible in double columns is directly due to its length—over 750,000 words. And only by very careful judgement and choice of type-size, type-face (the character of the letters), and page design, combined with a suitably thin but strong paper, has the Standard edition of the N.E.B. been produced without using double columns, without loss of readability, and without making a very bulky book.

The problem was not so difficult with a multi-volume Bible; but even so the length of the Old Testament had to be reckoned with. In the Library edition, by careful design and choice of paper, the Old Testament has been kept to a reasonable bulk while retaining the same format as the Library edition New Testament.

Verse Numbering

For some 350 years, the Bible traditionally has been printed in separate 'verses', each numbered and beginning on a fresh line. This is a convenience rather than an essential feature of the Bible, and manuscript Bibles did not use it, even when they were divided into chapters. The original writings had neither chapter nor verse divisions as they are known today.

All modern translations agree in printing prose as prose, in paragraphs, and poetry in metrical form, as far as this can be decided. However, because of the need to refer systematically to particular passages, some form of verse numbering is now essential; and this must be the *traditional* verse numbering to avoid making useless all existing commentaries, concordances, and other aids to the study of the Bible.

The N.E.B., therefore, retains traditional verse numbers, but they are placed in the margin to avoid breaking the flow of the narrative and to keep the text as clean and modern looking as possible. These marginal numbers are placed on the line of print where each new verse begins. In prose, however, the verse number indicates that the new verse begins *somewhere* in that line. If two successive verses begin in the same line the numbers are separated by a comma in the Library edition, and in the Standard edition merely by a small space.

The N.E.B. is not a word-for-word translation, and sometimes not a sentence-for-sentence translation either. The legitimate freedom of the translators has allowed them to take several verses together, and to translate them into an English form in which the order of the phrases and sentences is different. Where several verses are combined in translation in such a way that the divisions between them cannot be marked, the first and last numbers of the passage, joined by a hyphen, are printed at the point where it begins. Thus '4-6' in the margin followed by '7' means that verses, 4, 5, and 6 are treated as one unit which occupies the space down to the beginning of verse 7.

Even where modern scholarship shows without doubt that the original order has been disturbed in the manuscripts, the numbering of the verses (and in some cases even of chapters, as in Zechariah) has not been altered; otherwise references by chapter and verse between books of the Bible, or between the N.E.B. and other translations and versions would become confusing.

Titles of Books

The established titles have been retained, with one small modification in the Old Testament, which is a partial return to the ancient practice of regarding the 'Twelve Prophets' from Hosea to Malachi as one book. Since the traditional title 'The Minor Prophets' refers to the length rather than the importance of these books, the N.E.B. has avoided this phrase; and has given to each one a normal book title while placing the words THE TWELVE PROPHETS above the title of the first. As noted on page 10 some traditional titles have been modified in the Apocrypha to make clear their relationship to the Book of Daniel.

Sub-titles within Books

Some books of the Bible are long, and most contain sections dealing with more or less distinct subjects. One of the failings of the traditional biblical chapter divisions, which date from the age of the later manuscripts, is that they impose a false uniformity on the Bible by dividing each book into artificial units of standard length suitable for a lesson in a church service.

Most major divisions of subject-matter in prose books occupy several chapters, but less than a whole book. Chapter numbers, like verse numbers, have therefore been placed in the margin as a framework of reference only. But, in order to give the modern reader the kind of guidance he might reasonably expect, each major division has been given a short descriptive heading of not more than a line. These are not intended to have any great

authority nor to be, in any way, a scientific analysis of the text, but are meant solely for the convenience of the reader.

What may be called 'minor divisions' are indicated without any title, by an extra line of space within paragraphs, and the opening words of the next paragraph are set in small capitals. In poetry a slight extra space is used to mark the divisions between stanzas and between sections longer than stanzas.

The 'Lord' and the 'LORD'

The significance of printing the word 'LORD' in both small type and in capitals is exactly the same as in the A.V., the R.V., and the R.S.V. When printed in capitals, 'LORD' represents the divine name in Hebrew.

The Second Person Singular

In modern English 'you' is virtually universal as the second person pronoun, singular as well as plural; and the Joint Committee decided that 'thou' should be used only in prayer. It was thought that the public for whom the N.E.B. was intended was not generally ready for the use of 'you' in address to God with all the overtones of familiarity and casual speech that this would bring with it. The Joint Committee's directive has been understood to exclude conversation with God where this is found, as in the primitive story of the Fall when God walks in the garden and talks to Adam.

The Treatment of Poetry

The Joint Committee's decision to print prose in paragraphs and poetry in verse form is in line with the practice of most modern translations, but the N.E.B. alone also attempts to preserve the actual poetic structure of the Hebrew rhythms.

In Hebrew, prose rises into poetry and poetry lapses into prose more easily than in modern languages, and there are passages which can be read as either. In all doubtful cases the translators have felt free to use their own judgement. The policy has been to bring out the sense and spirit of the original as well as to show its poetic structure, as far as this can be done in translation.

Footnotes

All editions of the N.E.B. contain a section which explains the purposes served by the footnotes. For the New Testament and Apocrypha these are identical in both the Library and Standard editions; but in the Library edition of the Old Testament there is an additional category of notes. These draw attention to the literal meaning of the Hebrew where the English idiom markedly

differs, and also show where the reading of a manuscript, other than the standard (Massoretic) text of the Hebrew, has been followed.

CONCLUSION

The aim of the New English Bible has been to state as unambiguously as possible, in the natural language of the English-speaking peoples today, what the original means in the light of the new knowledge that has been discovered. In all cases the translators have gone back direct to the original languages.

It is an authoritative translation, sponsored by the major Christian bodies—other than the Roman Catholic—in the British Isles. The list of names printed overleaf gives some idea of the scholarship behind this project, of the complete lack of denominational or doctrinal bias, and of the infinite care that has been taken to produce the best.

The New English Bible does not set itself up as a rival to the Authorized Version, nor is it in competition with it. It is designed to be complementary; and the translators firmly believe that anyone who reads the N.E.B. alongside his Authorized Version will get a great deal more from the older translation.

The translators would not suggest that their work is perfect and that no further translation will ever need to be undertaken. The N.E.B. is, quite simply, the best that the best available scholars could produce, with the knowledge and evidence available to them. And they can claim, with complete assurance, that they have made sense of more obscure verses than any other translation and have solved many problems for the first time.

THE OLD TESTAMENT PANEL

Professor Sir Godfrey Driver (*Convener*), The Rev. L. H. Brockington, The Rev. Professor H. Danby, The Rev. Professor J. A. Emerton, The Rev. Professor A. R. Johnson, The Rev. Professor W. D. McHardy (*Deputy Convener*), The Rev. Professor N. W. Porteous, The Rev. Professor B. J. Roberts, The Rev. Professor T. H. Robinson, The Rev. Professor H. H. Rowley, The Very Rev. Dr. C. A. Simpson, The Rev. Dr. N. H. Snaith.

THE APOCRYPHA PANEL

The Rev. Professor W. D. McHardy (*Convener*), The Rev. Professor W. Barclay, The Rev. Professor W. H. Cadman, The Rev. Dr. G. B. Caird, The Rev. Professor C. F. D. Moule, The Rev. Professor J. R. Porter, The Rev. G. M. Styler.

THE NEW TESTAMENT PANEL

The Rev. Professor C. H. Dodd (*Convener*), The Very Rev. Dr. G. S. Duncan, The Rev. Dr. W. F. Howard, The Rev. Professor G. D. Kilpatrick, The Rev. Professor T. W. Manson, The Rev. Professor C. F. D. Moule, The Rt. Rev. J. A. T. Robinson, The Rev. G. M. Styler, The Rev. Professor R. V. G. Tasker.

OTHER TRANSLATORS

who contributed to the work over the years include

The Rev. Professor G. W. Anderson, The Very Rev. Principal Matthew Black, The Rev. Professor J. Y. Campbell, The Most Rev. J. A. F. Gregg, The Rev. H. St. J. Hart, The Rev. Professor F. S. Marsh, The Rev. Professor John Mauchline, The Rev. Dr. H. G. Meecham, The Rev. Professor C. R. North, The Rev. Professor O. S. Rankin, The Rev. Dr. Nigel Turner.

THE LITERARY PANEL

The Rt. Rev. A. T. P. Williams (*Convener*), Dr. John Carey, The Rev. Canon Adam Fox, Sir Herbert Grierson, Mr. F. H. Kendon, The Very Rev. E. Milner-White, Professor Sir Roger Mynors, Sir Arthur Norrington, Mr. W. F. Oakeshott, Mrs. Anne Ridler, Professor Basil Willey.

TWO EDITIONS ARE AVAILABLE

STANDARD EDITION (8" × 5¼") 1,536 pages
with Apocrypha 1,824 pages

LIBRARY EDITION (9" × 5½")
Old Testament 1,376 pages
Apocrypha 378 pages
New Testament 474 pages

OTHER EDITIONS WILL BE AVAILABLE

New Testament, 2nd ed., Popular edition
New Testament, 2nd ed., paper covers (Penguin Books)
New Testament, 2nd ed., Pocket edition on India paper
New English Bible, Lectern edition

RELATED BOOKS INCLUDE

The Greek New Testament, being the text translated in the New English Bible, edited with an introduction, textual notes, and an appendix by R. V. G. Tasker (published 1964). 30s. (£1.50) net.

A Companion to the New English Bible New Testament by A. E. Harvey, which will consist of a running commentary on the New Testament and which takes advantage of the papers and discussions of the scholars who made the translation.

Cambridge Bible Commentary on the New English Bible under the general editorship of P. R. Ackroyd, A. R. C. Leaney, and J. W. Packer. The Commentary on the New Testament is complete. Each volume is available in a library edition at 20s. net, and in paper covers. Volumes on the Old Testament and Apocrypha will follow.

A book on the text of the Old Testament by Sir Godfrey Driver and L. H. Brockington, which will indicate where and why the New English Bible translation diverges from other translations, and will include discussions of some particular problems.

Collects, Epistles, and Gospels with Old Testament Readings for liturgical use in the Church of England and other Anglican Churches.

RECORDINGS of the New English Bible New Testament are available from Leomark Ltd., 77 London Wall, E.C. 2

