A recent book by a Professor of Apologetics contains the following statement: "It does not occur to fundamentalists that translation recuires only personal honesty and competent scholarship."

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In this statement the philosopher gives an appalling instance of ignorance of a man when he gets quite outside his own field of specialization. Personal honesty and competent scholarship are necessary for translation, but far more is necessary, but they are far from being sufficient in themselves to produce a worthwhile translation. A certain skill in the use of the language into which the translation is being made is an absolute necessity if the translation is to be of any value. E Even more important is a sympathetic attitude with the viewpoint of the material which is being translated.

A translation which was made by one who considers the ideals it contains as pnadulterated nonsense is quite certain to hide wather than present what was in the mind of the original author.

Anyone who has actually worked in the field of translation knows that translation is an extremely difficult task. Rarely indeed does an individual word in one language mean exactly the same as an individual wo word in another language. Words represent areas of meaning rather than points. Sometimes one word is correct for translating, in another context the same word must be translated by an entirely different one, because the context shows that a different area of the meaning of the word is involved. More than this, the words from the same language are rendered word for word into another language. What results is pure nonsense. It is necessary to translate, not word for word, but idiom to idiom, and sufficient knowledge of the idboms of both languages is a rare accomplishment.

Students in my Hebrew and Greek classes often say, students entering my Hebrew and Greek classes sometimes say; Why should I spend this how to time in the original languages of Scripture? I cannot make a better