

The defenders of the RSV say that the reason the verse was translated "I was ready to be consulted" instead of --the RSV makes it "I was ready to be found" which is probably a little more like the original. The reason that they say that it makes "I was ready to be" instead of "I was found" as the KJ has it is that the Hebrew form meant they say this is like the Greek

It would be very interesting sometime to be shown other cases in the RSV or the Berkeley where the niph'al has been translated as "ready to be" or where the Greek is translated in this way.

The Greek translation of Isa. 65 simply translates this "I was found by those who asked not for me." If this were typical of the Berkeley Version it would indeed be a serious flaw, since however it is the only Messianic passage we have noticed which is treated in such fashion, we can say, rather, that it is a slip than that it is an unfortunate slip and not at all typical of the work as a whole.

The language of the Berkeley Version is in some ways not quite as smooth or as vivid as that of some other modern versions. Surely, however this is more than compensated by the fact that its fidelity to the text is greater than in the case of a good many of them.

The footnotes in the Version are on the whole helpful. Some contain archaeological material, some precise explanations of meanings of difficult passages and on the whole they are very helpful. Occasionally, they are a bit unfortunate. In 2 Thes. 2:6, the famous message which the Berkeley renders "only, the one who impeded until now, must first be gotten out of the way." This the KJV translates "he that letteth will let until he be taken out of the way." This is usually translated by Bible students interpreted by Bible students as meaning the Holy Spirit acting as He acts through the Church of true, through the Body of true Christians. The footnote, the footnote at this point says: "This seems to refer to the Roman empire, incarnated in the Emperor, who