

ever, the discussion in the chapter in which this statement occurs ("The Resurrection of the Dead," pp. 129-137) is most helpful indeed in its treatment of the backgrounds, rationales, and implications of the contrasting Greek "immortality-of-the-soul" concept and biblical "resurrection-of-the-body" doctrine, and in bringing out theological dimensions relating to both bodily resurrection and eternal life.

All in all, this volume constitutes a well-thought-out, well-organized, eminently readable, and thought-provoking treatise. It not only is essential reading for Seventh-day Adventists, to whom it is obviously primarily addressed, but it will also prove beneficial to other Christians—scholars and lay alike—who have an interest academically and/or practically in the two important biblical themes treated.

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Laberge, Léo, O.M.I. *La Septante d'Isaïe 28-33; Etude de tradition textuelle*. Ottawa, Ont., Canada: Chez l'auteur, 175 Main—K1S 1C3, 1978. vi + 130 pp. \$5.00.

This "work published with the collaboration of the Centre de Recherche de l'Université Saint-Paul (Ottawa, Canada)" consists of an Avant-propos, an Introduction, six chapters (one each on Isa 28, 29, 30, 31, 32, and 33), and a Conclusion. It lifts out part of the author's doctoral dissertation (1968). His entire work was published in microfiches in 1977 with the title: *Isaïe 28-33. Etude de tradition textuelle, d'après la Pesîto, le texte de Qumrân, la Septante et le texte massorétique*, which is available at Mary Nash Information Services, 188 Ave. Dagmar, Vanier, Ontario, K1L 5T2, Canada. The present work includes only the LXX part of the entire study, with modification of the references to the missing parts of the whole in order to make them understandable in this part.

Laberge builds on the works of Fischer, Seeligmann and Ziegler (cited in his first footnote, which gives the main bibliography on this subject). His method is a comparison of the MT with the other texts and versions in order better to understand the MT. To summarize briefly the points he makes in the Introduction: (1) he believes the Greek text of Isaiah is a unity, without uniformity of the translation (not translating words always with the same words), which is often free; (2) he accepts Fischer's dating, 250-201 B.C., without trying to take a precise position; (3) he is less generous than Fischer in accepting a good proportion of influence from Aramaic and Syriac in the translation of the text; (4) he believes that from the LXX it is impossible to reconstruct a unique Hebrew text, for one must take account of the method of translation used in the LXX as well as the methods of interpretation influenced by oral explanations or even other Hebrew texts, and one cannot recover a unique *Vorlage* of the Hebrew text; (5) he considers that each case of additions and variants must be examined for itself, and that these additions and variants are not all attributable to the imagination of the translators; (6) he considers it very possible that "double translations" are attributable to the translator himself; (7) he concludes that where the LXX translates freely it is normal that the vocabulary reflects the Egyptian origin of the translation; and lastly, (8) he notes that the LXX of Isaiah utilizes the LXX of the Pentateuch and a partial translation of the Psalms, also perhaps of Jeremiah and even of Ezekiel, though perhaps in the latter two cases the parallels were already in the Hebrew text.

After presenting his detailed analyses of the variants in the six chapters, Laberge's Conclusion summarizes the characteristics of the LXX in seven groups: (1) error of translation; (2) double translation of the same Hebrew text; (3) free translation of the Hebrew text; (4) Greek translation obtained by comparison with other biblical

passages; (5) presence of a gloss in the LXX text; (6) probable gloss in the MT and absence of this gloss in the LXX; (7) important passages for exegesis, whether the LXX presupposes a different Hebrew text, or whether the LXX witnesses to an enrichment of the primitive text. The author restrains himself from dogmatic assertions; in (5) he says that too many accidents could have happened in the transmission of the texts and their Greek translation to be able to make categorical pronouncements. In (6) he states that the MT does not manifest any gloss or reinterpretation that was not already known from the text found at Qumrân. The text of Isaiah already enjoyed incontestable authority by that time. In (7), a miscellaneous grouping of variants that do not fit into the preceding categories, he mentions a group of readings based on the MT; a group accounted for by the LXX's avoidance of anthropomorphisms; a tendency in another group to amplify certain ideas, thus showing a more advanced theological reflection; a group manifesting reinterpretations that depart from the Hebrew text; and other passages, which he examines individually, as their differences merit such treatment.

His final general conclusion mentions that his examination of Isa 28 to 33 has not produced any sensational results for exegesis. No verse of the MT was completely absent from the LXX, and vice versa. "It is therefore possible to recover in certain cases elements to retain in order to advance the exegesis. This perhaps offers the disadvantage of restricting the field of 'corrections' and modern conjectures made only on the Hebrew text of the Massoretic tradition, but certainly permits us to approach the tenor of the original text, and that according to a textual base that is much more assured. More important still, by a serious study of the LXX as well as the other ancient versions and the Qumrân text, we are provided with recovered items that permit a better appreciation of the original, on the plane of textual criticism itself, a factor which in our opinion is too much neglected . . . Even if the work presented here contains too much analysis, we believe we have sufficiently demonstrated, by the results already gained, that it puts into operation a method of work that, applied to the whole book of Isaiah, will bring us agreeable surprises" (p. 129).

The author has done a good, detailed study using excellent guiding principles and methodology.

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Ladd, George Eldon. *The Last Things: An Eschatology for Laymen*. Grand Rapids, Mich.: Eerdmans, 1978. 119 pp. Paperback, \$2.95.

The Last Things is a brief popular treatment of central issues relating to eschatology that the author has for the most part dealt with in more detailed fashion elsewhere—especially in his books *Crucial Questions About the Kingdom of God* (Grand Rapids, Mich., 1952), *The Blessed Hope* (Grand Rapids, Mich., 1956), *The Presence of the Future* (Grand Rapids, Mich., 1974), and *A Theology of the New Testament* (Grand Rapids, Mich., 1974). Once again he shows balance coupled with keen exegetical skill in treating the biblical texts. The subtitle indicates the intent of this work for "laymen," and the author has indeed kept his objective well in mind. The scope of the publication is revealed by its chapter titles: "How to Interpret the Prophetic Scriptures" (pp. 7-18); "What About Israel?" (pp. 19-28); "The Intermediate State" (pp. 29-39); "The Second Coming of Christ" (pp. 40-48); "The Language of the Second Advent" (pp. 49-57); "The Antichrist and the Great Tribulation" (pp. 58-72); "The Resurrection and the Rapture" (pp. 73-86); "Judgment" (pp. 87-102); and "The Kingdom of God" (pp. 103-119).