

Katz, Eliezer, ed. *A Topical Concordance of the Old Testament, Using the Hebrew and Aramaic Text/ A New Classified Concordance of the Bible*. Jerusalem: Kiryat Sefer Publishing House/ Grand Rapids, MI: Baker Book House, 1992. xi + 948 pp. Hardcover, \$39.95.

Until now no alphabetically-arranged, exhaustive topical concordance of the Hebrew Bible has been available. Thanks to Eliezer Katz' knowledge and industry, and the publishing prowess of two book firms, this gap stands filled. *TCOT* (as it will surely come to be called) meets the needs of those who wish to perform rapid studies of biblical concepts and ideas within a selected set of semantic fields, and with ready access to the Hebrew Bible's wording. *TCOT* subdivided into four parts, conveniently corresponding to the main divisions of the Hebrew Bible, with the "prophets" divided into "early" and "late."

Each main division offers an English list of fifty-six alphabetized topics which are in turn subdivided into general and specific entries. For example, item no. 10 in all four sections of *TCOT* is "Cities and Places": "general," "cities and places," and "cities of refuge" (where the latter occur). The list of topics for each biblical division also offers the page number on which that topic may be found, along with the total number of entries and references for the topic. Thus one may locate on p. 423 a total of nine "references" for "cities of refuge" (*‘ārê hām̄miglat*) with six "entries" in the early prophets. Though this list is exhaustive for this term in this section of the Bible, for many studies one must consult all four sectional tables of content in order to perform complete concept studies. This is due to the fact that Katz originally published his work in parts, over a period of some 25 years.

Though looking in each section may seem cumbersome, it is actually quite instructive in most cases. With "cities of refuge," for instance, one quickly learns from the tables of contents (xviii, xxvi, xxx) that there are *no* references to this concept/phrase in the other divisions of the Hebrew Bible. Thus, by being forced to study a concept within its known, limited canonical contexts, the student may gain some interpretive hints as to *why* this concept is restricted only to six citations within the early prophets.

By this example one sees that *TCOT* lends itself well to canonically-based word and topic studies of the Bible. The work becomes a hermeneutical tool to assist either in sermon preparation or technical, theological studies. One may, of course, with considerable reward, choose to limit one's study of a concept to one portion of the canon. On the other hand, since certain ideas are limited to certain portions of the canon one could also begin to grasp a more adequate knowledge of the development and relative importance of certain concepts within the spiritual and intellectual history of early Judaism itself.

The book offers an important window into Old Testament theology. *TCOT* presents as well an opportunity to view sweepingly the progress of divine revelation through the Hebrew Bible.

As the book explains, English translations are provided in a fairly recent edition of the KJV since this was the only English Bible available in Braille to the blind editor. However, the use of the KJV is no real limitation since the translated phrases are brief and the Authorized version offers the kind of fairly literal translation that one would want in a concordance. Moreover, since the translations often involve construct chains or prepositional phrases, most modern, literal translations would agree with the rendering of the KJV.

Although *TCOT* places a great deal of translated Hebrew within the grasp of the user, it will serve as no substitute for a strong knowledge of Hebrew syntax. The rendering of Hebrew phrases into "Authorized" English will often require the usual discernment of the actual function of a phrase. Moreover, the fact that all lists are alphabetized according to the spelling of actually-occurring terms (not roots) demonstrates the need for at least a knowledge of the Hebrew alphabet.

Baker intends the volume to be used as a companion to Abraham Even-Shoshan's *New Concordance of the Old Testament (NCOT, 1985, 1989)*. Perhaps one would do this by first consulting *TCOT* for selected Hebrew phrases which underlie one of the fifty-six topics (or sub-topics). One would then move to *NCOT* for a more detailed study of the precise phrases in the Bible. *TCOT* should be added to the shelves of all serious students of the Old Testament.

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Editor's note: Katz's work is also available in a 1992 Kiryat Sefer edition under the title, *A New Classified Concordance of the Bible*.

Klenicki, Leon, ed. *Toward a Theological Encounter: Jewish Understandings of Christianity*. Mahwah, New Jersey: Paulist Press, 1991. 162 pp. \$8.95.

For the first time since *Nostra Aetate* a group of Jewish scholars presents their reflections on Christianity in a collection of eight studies, edited by Rabbi Leon Klenicki, Director of the Department of Jewish-Catholic Relations of the Anti-Defamation League of B'nai B'rith.

In the introduction, Klenicki calls for reconciliation between the two communities and proposes ways "toward a process of healing" based upon common roots as well as complementarity. The thesis of the book is carried out through engaging contributions from Norman Solomon, Elliot N. Dorff, Walter Jacob, David Novak, Michael Wyschogrod, S. Daniel Breslauer, and David G. Dalin.

Beyond a common appeal for respect and openness, the various authors courageously address what may constitute the true core of the