

Gospel. College or seminary students will find it a helpful resource. The author's trust that professional scholars also discover something of value in it (xi) may be true as well, especially for those who use the same approach.

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Paul, Shalom, Robert A. Kraft, Lawrence H. Schiffman, and Weston W. Fields, eds. with the assistance of Eva Ben-David. *Emanuel: Studies in Hebrew Bible, Septuagint and Dead Sea Scrolls in Honor of Emanuel Tov*. Supplements to *Vetus Testamentum*, 94, 2 vols. Leiden: Brill, 2003. xxxvi + 849 + 89 pp. Hardcover, \$186.00.

In the realm of scholarship of the Hebrew Bible, the LXX, and the DSS, Emanuel Tov needs no introduction. He has contributed immensely to all three of these areas, and this impressive volume honors him for his lifelong commitment to academic excellency and leadership. A five-page biography prepared by W. W. Fields introduces us to the honoree, and an extensive eighteen-page bibliography of Tov will leave the reader amazed at his scholarly productivity (xix-xxxvi).

This *Festschrift* of about 850 pages reads like a Who's Who of textual studies. The contributors are internationally distinguished, highly esteemed scholars. *Emanuel* is organized into three parts, appropriate to the major interests of Emanuel Tov. Part 1 deals with Qumran (31 essays), part 2 with the LXX (12 essays), and part 3 with the Hebrew Bible (13 essays, of which nine were written by Jewish scholars).

A novelty in the publication of *Festschriften*, as far as I know, is the separate *Index Volume*. Its size of 89 pages may justify such a decision, although one wonders why a single volume of about 940 pages would not have been technically possible. It contains an index of ancient sources (74 pages), with major parts on the Hebrew Bible/OT (32 pages) and the DSS (30 pages). An index of names, in which Tov alone has fifty-five references as the most extensive entry, shows that his views, as befits the occasion, are frequently referred to or discussed in his *Festschrift*. All in all, the editorial team has to be thanked for a carefully edited volume.

In reviewing this *Festschrift*, it would be impossible to do justice to every single essay, for each merits careful study. Rather, I will select one essay from each of the three parts to whet the reader's appetite. In his essay on Gen 15:6 (257-268), J. A. Fitzmyer discusses the two interpretations of the second half of this verse—whether YHWH reckoned it to Abram as righteousness or Abram reckoned it to YHWH as righteousness—and lists supporting texts for each interpretation (see Neh 9:7-8; Sir 44:20; 1 Macc 2:52; *Jubilees* 14:6; Gal 3:6; Rom 4:3, 9). Fitzmyer points out that the parabiblical text of 4Q225, which rewrites parts of Gen 15 and dates to 30 B.C.–20 A.D., uses in line 8 the Nip<sup>al</sup> form  $\text{נִרְשָׁה}$  “was reckoned” (according to the *editio princeps*). The passive meaning corresponds to the LXX version of Gen 15:6 (ἐλογίσθη, “was reckoned”). Fitzmyer suggests that 4Q225 may reflect a Hebrew *Vorlage* varying from the MT, or, at least, that the passive verb form in Gen 15:6 was known in pre-Christian Palestinian Judaism, which would explain why the LXX, Paul (in Gal 3:6 and Rom 4:3, 9), and others could have used such a tradition.

One of the essays of a more general nature is by R. Sollamo, who puts forward four reasons—in my view the main reasons—why LXX studies are significant (497-512). First, the LXX provided the basic *Vorlage* for many ancient Bible translations and thus plays an important role in the transmission history of the Bible. At the same time, it functioned as a vehicle for transmitting the Hebrew-Jewish religious culture into the European culture. Second, the LXX formed a bridge between the Hebrew Bible and the NT for it became the source of much of the NT writer's language and theology. Hence, Sollamo claims that the study of the LXX is a *conditio sine qua non* for the studies of the NT language, textual history, and theology. With regard to theology, Sollamo does not believe that the LXX translators created a special septuagintal theology, but their theological understanding surfaces when the literal translation of their Hebrew *Vorlage* runs counter to their theological thought (e.g., with anthropomorphic imagery for God). With regard to vocabulary, he points to two septuagintal terms that were influential for the NT writers: κύριος for the tetragram and

פְּשָׁטִי for נִסְתָּר. The latter term, so Sollamo, introduced the Greek dualistic conception of the soul and the body into the Bible. One could also point to other influential terms such as δαθηκη or δόξα. Third, the LXX is invaluable for the textual criticism of the Hebrew Bible. Sollamo argues that the Greek texts help “to recover the earlier stages of the Hebrew scriptures” (509), but, for this, one must be acquainted with the translation technique and assume a general literalness of translation. Finally, the study of the LXX is valuable in its own right. The recent flood of publications on the LXX, both introductions and specialized studies, prove Sollamo right and put even more weight on the necessity and irreplaceability of thoroughgoing basic research (512).

In his essay “The Signification of אחרית הימים and אחרית הימים in the Hebrew Bible” (795-810), S. Talmon approaches the question of meaning, in my view correctly, by collecting contextual data, including synonymous and parallel terms, and intertextual data on אחרית הימים. First, he reviews the meaning of אחרית in several biblical occurrences and concludes that the noun connotes “progeny,” both in contexts of future judgment (Ps 109:13; Prov 24:20; Amos 4:2; 9:1-2; Ezek 23:25) and in pronouncements of well-being (Jer 29:11; 31:16-17; Prov 23:18; Job 42:12-13, 16) in regard to historical time and not to the last time or the end. Then, he examines the expression אחרית הימים in several, but not all, of its thirteen occurrences, including Gen 49:1; Num 24:14 (cf. 4Q252 i v 1-3); Deut 4:30; 31:29; and Isa 2:2 = Mic 4:1. For Talmon, the phrase denotes “in the days of (our) progeny” relating to historical time. He concludes that אחרית הימים, not being satisfied with the present time, refers to a historic “tomorrow,” to the next or a future God-fearing generation in which the hope for *shalom* will be realized, and thus the expression must receive a real-historical, noneschatological interpretation. However, even though it is true that אחרית הימים is not an eschatological *terminus technicus*, it apparently acquires eschatological connotations in Dan 10:14, as does its Aramaic equivalent in Dan 2:28. The Danielic texts are not discussed in Talmon’s essay, but they deserve a closer look when considering the range of meaning or shift in meaning of אחרית הימים. Furthermore, the relevant literature on the topic gathered by Talmon should be completed by G. Pfandl’s dissertation *The Time of the End in the Book of Daniel* (Andrews University, 1992), which discusses אחרית הימים in the Hebrew Bible and the ancient Near Eastern literature.

Such a brief selection can only give an inadequate impression of the rich content of the essays. This *Festschrift* holds a wealth of information and one can safely assert that the immense breadth of topic guarantees that every reader interested in the study of the Hebrew Bible, the LXX, or the Qumran literature will find numerous essays that engage attention, draw into discussion, and broaden one’s horizon.

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Renn, Stephen D, ed. *Expository Dictionary of Bible Words: Word Studies for Key English Bible Words Based on the Hebrew and Greek Texts*. Peabody, MA: Hendrickson, 2005. ix + 1171 pp. + CD. Hardcover, \$29.95.

Stephen D. Renn was once the Head of Biblical Studies at the Sydney Missionary College, lecturing in Old Testament and Biblical Hebrew. He is currently Coordinator of Language Teaching at Inaburra School in Sydney, New South Wales, Australia.

In a nontechnical reference for pastors, teachers, and lay students of Scripture, Renn offers comprehensive analysis and discussion of both Biblical Hebrew and Aramaic and NT Greek terms (though the volume is certainly not as exhaustive as the *Theological Dictionary of Old Testament* [G. J. Botterweck and H. Ringgren, eds., trans. J. T. Willis, G. W. Bromiley, and D. E. Green, 8 vols. (Grand Rapids: Eerdmans, 1974-); or the *Theological Dictionary of the New Testament* [G. Kittel and G. Friedrich, eds., trans. G. W. Bromiley, 10 vols. (Grand Rapids: Eerdmans, 1964-1976)]). The *Expository Dictionary* is organized alphabetically by the English word, with sections on OT then NT occurrences and uses of various terms. In contrast to the *Expository Dictionary of Bible Words* by L. O. Richards, the English words have not been keyed to the NIV and NASB