

in the Psalms place God's silence in other perspectives.

Indeed, the quest on this biblical silence, whether it is about God or from God, may well go beyond the mere apologetic concern and pertain also to an existential anguish. After Auschwitz, the silence about God takes on a different meaning than before. Fackenheim's contribution on that matter should not be ignored (see Emil L. Fackenheim, *The Jewish Bible after the Holocaust*, and especially regarding the book of Esther, 60-62). On the first page of his book, Rodriguez notes that the book of Esther is relevant today because its story is told from a "secular perspective" (xi). If Rodriguez had gone further to explore this dimension of silence, the relevance of Esther would have perhaps sounded more loudly.

These reservations do not diminish in any way the value of Rodriguez' essay. The book is well written and well organized. Its limpid language, along with its many profound insights, qualifies *Esther, A Theological Approach* not only as an useful textbook but also as an interesting reflection for any serious student of the book of Esther and of the biblical message at large.

Andrews University

JACQUES DOUKHAN

Spicq, Ceslas. *Theological Lexicon of the New Testament*. 3 vols. Trans. and ed. by James D. Ernest. Peabody: Hendrickson, 1994. (ixiv + 492 pp., xi + 603 pp., x + 691 pp.) Cloth, \$99.95.

This new lexicon is a translation of the last work of the internationally recognized New Testament scholar Ceslas Spicq, who did not live to see the publication of this English edition. A two-volume work was published first in French in 1978; in 1982 there was added a supplement entitled *Notes de lexicographie neotestamentaire*. The English text follows the one-volume reissue of the original set published in 1995 under the title *Lexique Théologique du Nouveau Testament* (Paris: Cerf/Fribourg: Editions Universitaires), which merged the articles of the original three volumes into alphabetical order.

J. D. Ernest's edition has made this important work available to the English-speaking world, and despite the disadvantages of any translation, it represents at the editorial level a technical improvement of the original. The English glosses given with each article, which indicate concisely the range of approximative meanings, are not original to Père Spicq.

This lexicon summarizes the history and meaning of a restricted choice of approximately 350 Greek words of the New Testament, in the light of their occurrences in a vast spectrum of literary sources: the Greek OT, Hellenistic epigraphy, classical literature, and all the available information on Greek Koiné. Although special attention is paid to Jewish writers (mainly Philo and Josephus) and contemporary pagan writers (such as Plutarch), the special value of this work is on the nonliterary papyri and the inscriptions. This vast treasure of references to the documents that are closest to the first century B.C. or A.D. is certainly the main contribution of this work. In fact, more than half of the words of this new lexicon do not receive significant treatment in Kittel's famous TDNT.

Though many of the studied words are neither theological in themselves, nor theologically relevant, Spicq's quest pretends to have a theological purpose: "My

intention is theological" (emphasis his), he writes in vol. 1, p. vii. The treatment of each entry is quite irregular, and goes from one to ten pages. Some words are given just a few lines (*eupoia*, beneficence [1:33]; *euprepeia*, beauty [136]; *chara*, joy [3:498-499]; etc.) while, for example, the word *agape* has sixteen pages, including footnotes, and five full pages of compact bibliography (1:8-22). But this is an exception due to the important work accomplished by the author on the subject of *agape* in the NT.

The usefulness of the work consists in its summary of the author's findings plus references to hundreds of studies that today's biblical scholars might not otherwise easily find, either because they were published in papyrological or epigraphical journals or *Festschriften*, or else because they appeared too soon to be included in the computerized bibliographic databases upon which scholars today usually rely. For readers with no Greek, the Greek has been transliterated, and often translated in the main text. The footnotes conserve, however, quotations printed in Greek characters. Hebrew and Aramaic are always transliterated.

Cross-references to Strong's *Concordance* and word-numbering system and to other standard reference works, together with Spicq's rich bibliography and extensive footnotes make of this lexicon a unique, very practical, complementary tool for the New Testament scholar.

Faculté Adventiste de Théologie
Collonges-sous-Salève, France

ROBERTO BADENAS

Summers, Ray. *Essentials of New Testament Greek*. Revised by Thomas Sawyer. Nashville: Broadman and Holman, 1995. viii + 200 pp. \$24.99.

Cox, Steven L. *Essentials of New Testament Greek: A Student's Guide*. Nashville: Broadman and Holman, 1995. x + 269 pp. \$14.99.

Many of us knew the "Old Summers," published in 1950. What are the differences between the old and the new? Many, in every way! The number of lessons has dropped by two, from 33 to 31. However, that does not mean that less material is covered. In fact, there are additions: major, such as a chapter on the Greek sentence, and minor, such as additional information on particles, proclitics, numerals, participles, and adverbs. In fact, in the reading of 1 John, students are expected to complete the reading of 1 John 3, whereas in the old edition they only reached 1 John 2. One disappearance that will be welcome to students is that of the English sentences to be translated into Greek. However, in their place, new Greek-to-English exercises have been introduced.

The vocabulary in this new edition includes all words with a frequency over 50. Words in the exercises that have not yet been presented are translated. The idea is to get to the text of the NT as soon as possible. Modified verses appear in lesson 4. The New Summers uses some 300 sentences from all 27 books of the NT in its exercises.

The explanations have been edited to improve clarity and conciseness. The page layout has been updated and boxes are used to highlight must-learn items. In keeping with the modern tendency to deemphasize accents, the rules have been moved from lesson 2 to an appendix. The paradigms included are comparable to