

the Aramaic passages from the Bible" (x). The book consists of thirty-two chapters, each of which deals briefly with an aspect of the introductory, grammatical, and syntactical nature of Aramaic, and each chapter also includes a text in Aramaic for reading, translation, and analysis. The first twenty-seven chapters focus on the Aramaic words and texts found in the Bible in both OT and NT. The remaining chapters introduce a whole range of extrabiblical texts, beginning with Old Aramaic and ending with texts from the Dead Sea Scrolls, the Midrashim, and the Targumim. The chapter entitled "Afterword" introduces a number of tools that are available for further studies in Aramaic, and presents several paradigms listing nouns, adjectives, pronouns, numerals, and verbs. There is an Aramaic-English glossary at the end of the book.

Aramaic is introduced in this textbook "as if it were a dialect of Hebrew" (ix). This is because Greenspahn is convinced that the student of Biblical Aramaic is most often motivated by an interest in the Bible and can better appreciate Biblical Hebrew because "we can see things better with two eyes" (2). Several chapters explain the grammatical features of Biblical Aramaic by dealing first with the corresponding phenomena in Biblical Hebrew and then proceeding to the Aramaic material. Thus, unlike Rosenthal's grammar, this textbook presupposes a student's knowledge of Biblical Hebrew. Most students will find this approach helpful, especially in the sections that deal with the vocabulary of each lesson where the author consistently lists the corresponding Hebrew words alongside the Aramaic words and their English translations.

Exercises in this textbook are many and helpful. This is a new feature for a textbook on Biblical Aramaic. Some exercises deal with morphology and syntax, while others focus on translation from Aramaic to English and vice-versa. In the case of the extrabiblical texts the vowel pointing from Biblical Aramaic is suggested. Considering the number of exercises prepared by the author, one gains the strong impression that this is more than just a textbook; it is a workbook based on long-term teaching experience.

There is little doubt that Greenspahn deserves high commendation for this work. The book is reader-friendly, well organized, and informative. A few things could be improved. No mention is made of the Tell Fekheriye Inscription, a lengthy and valuable text in Old Aramaic. In the exercises there are many sentences for the student to translate from English into Aramaic, yet no English-Aramaic glossary is provided at the end of the book. Lastly it would be of great help if the Aramaic-English glossary could contain all of the words attested in Biblical Aramaic.

In conclusion, this textbook is a welcome addition, and I strongly recommend its use in teaching beginning Aramaic.

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Hayes, John Haralson. *Dictionary of Biblical Interpretation*, 2 vols.: A-J, K-Z. Nashville: Abingdon, 1999), 1408 pp. Hardcover, \$200.00.

The art of biblical interpretation is an ever-expanding discipline with various traditions and multiple approaches, some fairly recent, and others centuries-old. This has led, among other things, to a surge of technical terms and to an ever-widening range

of new methods and techniques, along with an overwhelming flood of publications. The two-volume *Dictionary of Biblical Interpretation* (DBI) seeks to be "an aid and guide to the lengthy and complex history of biblical interpretation" (xlix). Such a competent guide through the challenging terrain of the theory and practice of biblical interpretation is much needed. John H. Hayes, as general editor, has done a great service in pulling together a comprehensive and up-to-date reference tool that will be used by scholars, students, and pastors for years to come.

A total of 397 contributors, drawing on Protestant, Roman Catholic, Jewish, and Orthodox scholarship, have written over 1,000 signed articles. While there are a handful of Australian and African scholars represented, as well as a number of scholars from Israel, the vast majority of the contributors come from North America and Europe.

The DBI contains essays on the history of interpretation of all the canonical and apocryphal/deuterocanonical books, as well as of some other ancient nonbiblical books. In these essays emphasis is placed on the last two centuries of interpretation. Furthermore, the DBI contains biographies and descriptions of numerous ancient and modern interpreters, who have made significant contributions to biblical interpretation. A few living and still-active persons born before 1930 have been included. As Hayes himself admits, "Here obviously the greatest uneasiness about selection exists" (xlix). A third category of articles includes reviews and descriptions of various approaches, methods, and movements related to biblical interpretation that have influenced and informed the reading and study of Scripture. Each entry in the DBI includes extensive up-to-date bibliographic information. There is no Scripture index.

Nine years after the publication of a comprehensive one-volume dictionary on the interpretation of Scripture (*A Dictionary of Biblical Interpretation*, ed. R. J. Coggins and J. L. Houlden [Philadelphia: Trinity, 1990]), Abingdon Press has issued the two-volume DBI under an almost identical title. Interestingly, however, no reference is made in DBI to the earlier and still useful predecessor. In fact, the earlier dictionary has some entries that are strangely missing in the later one, such as "Allegorical Interpretation," "Exegesis," "Fundamentalism," "Millennialism," "Messianic Secret," "Philology," "Resurrection," "Typology," and "Historical-Critical Method," to mention a few. Even though all major procedures of the historical-critical method are dealt with under separate headings, it appears strange not to find an entry under that title in the DBI, because the historical-critical method has influenced and shaped the reading and the interpretation of Scripture in the past two hundred years as has no other approach. The informed student will still profit from the work by Coggins and Houlden and benefit by consulting both dictionaries.

While the DBI seems to have been carefully edited, there are ten spelling mistakes in the extensive list of abbreviations (xxvii-xxviii). Minute details aside, the DBI will serve as an important reference tool for finding key information about major schools, movements, and persons that have influenced the study of Scripture, and new methods and approaches in biblical interpretation. No serious library will be complete without it. It deserves to be read widely.