

author's distinctive style of writing, which includes Greek, Latin, English, and French words and phrases, often explained immediately, is intriguing for many. Sometimes, however, explanations are missing and the reader is forced to go back to a previous passages in which a definition is provided. These definitions are normally understandable to the general public and are quite helpful. Since the footnotes often contain abbreviations, the list of abbreviations at the end of the book is also helpful. The nature of this volume makes some repetition unavoidable. The present reader did not feel that this hindered the flow of the book's thematic development too much. Furthermore, the different audiences to which the articles originally were addressed do not negatively affect its reading.

Most of the articles address the respective topics from a historical standpoint. The author is interested in Luther and justification, Adventists, and the doctrine of justification by faith, and the Catholic position on justification and merit. However, he also uses a biblical approach and deals with Paul as well as early Jewish ideas on merit. In his competent way, he deals with a broad spectrum of theological terms and concepts, such as justification, grace, certainty of salvation, the righteousness of God, repentance, being born again, love, the law, sanctification, and merit and works. In some cases he applies biblical principles to the situation of the everyday reader and the challenges of our present society. When dealing with the Decalogue, he is not afraid to address issues such as euthanasia, homosexuality, the death penalty, active and voluntary participation in war, and others. He also speaks to current developments such as ecumenical trends and the joint declaration on justification by the Catholic and Lutheran churches. He feels that whereas the Lutherans are moving towards Trent, the Catholics have employed political cleverness in forcing the Lutherans to give in, for instance, with regard to their understanding of sin.

This volume is an excellent and extremely helpful tool to refresh our understanding of salvation. It deals with this crucial topic in a well-balanced and solid way. The current reader can but urge his colleagues to get a copy and read this splendid collection of essays.

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Heller, Jan. *Biblical Dictionary in Seven Languages: Hebrew, Greek, Latin, English, German, Hungarian, Czech*. Prague: Vyšehrad, 2000. xxi + 369 pp. Hardback, \$10.00.

Jan Heller, professor of OT at Charles University in Prague, has put a treasury of knowledge into this multilingual dictionary, a dictionary tradition which has a rich Bohemian history. The first known work of this type was published in 1598 by Mikuláš Albrecht z Kaménka, who also collaborated in the Czech translation of the Kralice Bible.

Heller's *Biblical Dictionary in Seven Languages* is an expanded and entirely revised fourth edition of a work that first appeared in 1955 for Czech theology students. The scope of its transformation makes it appear to be a new publication: English, German, and Hungarian languages have been added, and the original 1,197 Hebrew words have grown to the present 2,797.

The dictionary is neatly published, with well-defined columns and clear fonts in the various languages. The layout is simple and clear: It is arranged alphabetically according to the Hebrew vocabulary, the words of which are placed in parallel with their Greek, Latin, English, German, Hungarian, and Czech renderings in separate columns. The Hebrew words, except for nouns, are provided with basic grammatical tags in a separate column. In general, the dictionary covers Hebrew terms that occur at least five times in the Hebrew Bible, have clearly ascertainable meanings, and have definable Greek equivalents. Some less frequent words appear, but these include only twenty-three *hapax legomena*.

The dictionary is useful for providing basic Hebrew-Greek equivalents. Where the Septuagint employs a variety of expressions for a particular Hebrew word, the most frequently used Greek term has been chosen as the dictionary's Greek equivalent. While the Greek follows the Septuagint, the dictionary's Latin does not always follow the Vulgate.

The modern languages follow Latin in the following column order: English, German, Hungarian, and Czech. Modern translations are connected with the Hebrew, but not necessarily with each other. The dictionary is followed by helpful alphabetical indices of Greek, Latin, English, German, Hungarian, and Czech words.

Surprisingly, although other terms for "God" appear, the Hebrew column lacks YHWH, the tetragrammaton. Inconsistency also affects pronouns. While pronouns for "I," "he," "she," "we," and "this" are included, the personal pronouns for "you" and "they" and the demonstrative pronoun for "these" are inexplicably absent.

The fact that a given Hebrew word is provided with only one meaning limits the value of the dictionary for deeper study. However, this simplification is an advantage for a student whose language is English, German, Hungarian, or Czech, and who is attempting to grasp the main significance of each Hebrew word. The main strength of this work lies in the usefulness of its parallel presentation for relating Hebrew words to their translations in several languages.

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Knight, George R. *A Search for Identity: The Development of Seventh-day Adventist Beliefs*. Hagerstown, MD: Review and Herald, 2000. 223 pp. Paperback, \$9.99.

In his second book of the Adventist Heritage Series, Knight gives an overview of theological development in Seventh-day Adventism from its foundations in early nineteenth-century Millerism to the tensions and polarizations evident at the beginning of the twenty-first century. As the title suggests, this development is seen as a continuing quest for denominational identity, shaped by responses to changing concerns during this 150-year period.

As Professor of Church History in the Seventh-day Adventist Theological Seminary at Andrews University and one who has written numerous books on Adventist history, the author is well qualified to provide a bird's-eye view of the struggles in Adventist theology. His *Myths in Adventism* (1985) and four-volume series on Ellen White (1996-1999) have served to broaden understanding of a key figure in Adventist history. *Millennial Fever and the End of the World* (1987) treats the Millerite