

ψυχὴ for נַפֶּשׁ. 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 היםים 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 היםים. 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

Bible translations. The Hebrew, Aramaic, and Greek terms have been transliterated, using a simplified phonetic transliteration scheme. The "Additional Notes" section explains how the theme, concept, or doctrine shaped by the Hebrew terminology is fulfilled in the Greek vocabulary of the NT, especially in relation to the history of salvation. While dictionaries are usually quite objective tools in the hands of a Bible student, the "Additional Notes," following the Hebrew/Aramaic or Greek word, allows the subjectivity of the editor's interpretation of a certain term shine through (cf. the single biased eschatological interpretation of "Rest," in the new-covenant era, cf. p. 817). Scholars may have reservations about some of the semantic principles that are employed here.

All entries are coded to *Strong's Concordance* to simplify finding the word. The Hebrew and Greek words are indexed with Strong's number first, then transliteration, and the Hebrew, Greek, and English entries. There is some cross-referencing to related entries. The text font is easy to read and the word being studied is in boldface type. A bonus CD is added at the back of the book, which includes four Bible translations (ASV, KJV, Young's Literal, and The Modern Language Bible), two commentaries (Matthew Henry's *Concise Commentary* and Gray's *Concise Commentary*), two dictionaries (Smith's *Bible Dictionary* and the *International Standard Bible Encyclopedia*), two basic Scripture tools (Nave's *Topical Bible* and Torrey's *New Topical Textbook*), three quite outdated books on biblical background (*The Life and Times of Jesus the Messiah*; *Sketches of Jewish Social Life*; and *The Temple: Its Ministry and Service*), and maps, which are useful since they can be customized to meet the user's individual needs. Texts can easily be copied to a word-processing document and the Hebrew and Greek fonts are included on the CD. However, it can not be overlooked that the list of reference works included on the CD has some inaccuracies: there are four Bible translations on the CD, rather than three, and four books are mentioned on the printed list but only three are available on the CD (Alfred Edersheim's *The Bible History: Old Testament* [Eerdmans, 1969] is missing). With the exception of "Jesus," other proper names, such as "Abraham," "Gideon," "Luke," "Moses," "Paul," and "Titus" are not treated; similarly "Gomorrhah," "Sodom," "Corinth," "Ephesus," and other significant biblical sites are also omitted.

The *Expository Dictionary of Bible Words* has multiple advantages: it can be read by Bible students who are not proficient in biblical languages, the relationship between the OT and NT can be studied easily, and the multitude of synonyms used for a single English definition becomes obvious (cf. "God" 439-442). Finally, the *Expository Dictionary* enables the student to get a better understanding of canonical thinking.

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*Scholar's Library Silver Edition (QB) CD/DVD-ROM B: Logos Bible Software Series X.* Bellingham, WA: Logos Bible Software. \$999.95.

*Personal Book Builder: Standard Edition.* Bellingham, WA: Logos Bible Software. \$249.95.

Several years ago, I tried the Logos Bible Software and found it difficult to use. However, the current software program, which operates on Libronix, a search engine designed to accommodate a digital library system, is so user-friendly that I have stopped using other Bible software and continue to add titles to Libronix instead. Logos has not only produced many titles for their software program, but has also contracted with other publishers to offer one of the widest selections of titles currently available in PC software marketing; unfortunately, the Macintosh version is yet to be released.

One of the unique things about Libronix and the Logos titles is that Libronix treats each title as an independent book. The advantage is that the software displays the page numbers of the printed editions of the books. All books are fully searchable and linked to other titles within the program. For example, if a commentary refers to a biblical passage, users may locate the biblical passage by placing the cursor over the biblical reference and the passage is displayed as a pop-up. The same is also true for Bible dictionaries: related articles within a book are linked together.

The starting point for searching and studying the Bible is the home page, which