

Nevertheless, the general level of nonspecialist understanding could easily be enhanced in future editions by the inclusion of a few basic explanations regarding such matters as transliteration/ transcription conventions and abbreviations for dating by regnal years.

Cohen generally presents evidence in a careful manner. However, the following statement with regard to a spring New Year for the Israelites gives a false impression: "For the Israelites the New Year was the appointed time for cleansing the temple (Ezekiel [sic] 45:18 . . ." (15). It is true that Ezekiel prescribes the cleansing of the temple on the first day of the first month. But the visionary temple of Ezekiel was never built and its procedures were never carried out. The yearly day for cleansing the sanctuary/temple which was actually practiced was the tenth day of the seventh month in the autumn (Lev 16; 23:26-32), known in postbiblical times as Yom Kippur, the Day of Atonement.

The criticisms voiced above are minor. Cohen's work will be an indispensable reference guide to Ancient Near Eastern calendars and festivals for years to come.

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Doukhan, Jacques B. *Hebrew for Theologians: A Textbook for the Study of Biblical Hebrew in Relation to Hebrew Thinking*. Lanham, MD: University Press of America, 1993. 278 pp. Paper, \$28.50.

Jacques Doukhan, a Hebrew himself with a Ph.D. in Hebrew and Jewish studies and postdoctoral research at Hebrew University, approaches the study of Hebrew with an insider's sensitivity to nuances of meaning that escape the average scholar. This volume contains a treasury of information that will fire enthusiasm in teachers and motivate students to learn. Since language is shaped by a people's culture and thought patterns, an outsider will never master it by learning forms and syntax alone. *Hebrew for Theologians* is different from many other grammars, in that it goes beyond the *what* of the forms to the *why*—the philosophy of Hebrew thought that molded the language.

The author describes the Hebrew concepts of space, time, man, and God. The language is dynamic, with verbs (*poal* meaning action) constituting the basic units of the language from which the other parts of speech derive. Verbs are not concerned primarily with time but rather with action—accomplished (perfect tense) and unaccomplished (imperfect). The seven verb patterns, each active form having its corresponding passive, are diagrammed as a menorah (with no theological explanation)! The book goes beyond other textbooks in explaining relationships between words: families of words, permutations such as reversing of letters or changing one letter, and the variety of meanings (polysemy) of a word. The Hebrew propensity for piling up several words into one, such as construct chains or nouns with articles, prepositions, and possessive pronouns, is an expression of unity and totality. The book abounds in pithy comments

(consonants are the body and vowels are the soul that gives them life) and useful bits of information such as the meanings of the consonants and vowels (*segol* meaning "grape cluster," *qibbutz*, "gathering," and *sheva*, "nothingness").

The Hebrew concept of time spawns fruitful theological reflection. Doukhan explains that the Hebrews could synchronize events in the distant past with the present and future as if they occurred simultaneously. Thus the Sabbath became a reenactment of creation and a foretaste of the eschatological Sabbath rest. Israel's concept of solidarity with people of the past and the future enabled them to perceive past and future events as their own in the present. Doukhan thinks the capacity of synchronization with past and future time is what makes possible the apparent reversal of the perfect to the imperfect by the use of the *vav* consecutive-conversive. Also, future events can be so sure that they are spoken of in the perfect as if they had already happened (the prophetic perfect, as in Jer 32:37-41). I conclude that this way of thinking was what enabled prophets to blend their descriptions of impending disasters with the future Day of the Lord (Isa 13:1-13; Matt 24:3, 15-27). It also seems to be the basis for the typology of Scripture. God's "mighty acts" of Creation, the Exodus, and the Conquest become types of all His later deliverances: the deluge and new world (Gen 8:14-17), the exodus from Babylon (Isa 51:9-11), personal deliverance from sin (Rev 1:6) and the creation of a new heart (Ezek 36:26; 2 Cor 5:17), and the final conquest of sin and death in the new creation (Rev 21:3-4).

Doukhan explains the organization of the Hebrew Bible—not only the three divisions with the list of books in each one, but the notations regarding paragraphing and reading divisions that puzzle the uninitiated reader, and the accents used in cantillation which are named in terms of the medieval hierarchy of emperors, kings, dukes, and counts.

For teaching methods this book uses a combination of deductive and inductive methods. The first three chapters introduce the main facts about the language: chapter I, the alphabet—consonants, vowels, and accents; chapter II, morphology, including nouns, prepositions, conjunctions, verb tables, the seven verb forms, participles, and infinitives; and chapter III, a basic vocabulary. These chapters contain exercises in which the student identifies specific forms in the Scripture passages to be presented in chapter IV. After the student has more or less digested these big chunks of material in five to seven weeks, Chapter IV introduces three passages of Scripture (Gen 22:1-19; Ps 23, and Mic 4:1-4) with detailed explanations of each word, and background information where needed. The chapter exercises for chapter 4 include parsing and sentences to translate from English to Hebrew. For an additional \$7 the student may purchase a 60-minute audiotape containing the pronunciation of the alphabet, a verse-by-verse reading of the texts, and cantillation in the Sephardic Masoretic tradition.

This method of study—a quick introduction to the basic features of the language followed by direct study of the Hebrew Bible—has its pluses and minuses. During the first few weeks the student is enveloped in fog, especially since examples of Hebrew forms are given before any vocabulary has been introduced. But the fog gradually lifts as s/he gets practice with the Scripture

text and its many repetitions. At the translation stage there is danger that the student will look up every word as new, without remembering the paradigms. To prevent this, the author inserts paradigms where needed. Since Chapter IV parses all the words, the student may not get enough practice parsing.

When the time comes for a second edition, I would recommend the following improvements:

1. There are sections of the book that need either simpler language or better explanations as each technical term is introduced (e.g., mnemotechnic, permutation, preformatives and affirmatives, volitive, cohortative, polysemy). The language in places is more technical than necessary, making it heavy reading for the beginning student. Many terms used in Hebrew grammar are not even in a standard English dictionary. The author should not assume that the student already knows these words. Sometimes the explanations assume prior knowledge, as in the discussion of the *vav* consecutive-conversive.

2. Include a glossary of grammatical terms for quick reference.

3. A better index, with subheadings, needs to be devised. For instance, if one wishes to locate discussions of the *vav* consecutive-conversative, s/he must look up every *vav* cited in the book.

4. The tables are not complete (no pronominal suffixes for plural nouns, not enough verb charts).

Nevertheless *Hebrew for Theologians* is a hundred times more user-friendly than the book I cut my eyeteeth on, William Harper's *Elements of Hebrew*, which constituted cruel and unusual punishment. I would be comfortable using it for a class in beginning Hebrew.

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Gangel, Kenneth O., and James C. Wilhoit, eds. *The Christian Educator's Handbook on Adult Education*. Wheaton: Victor Books, 1993. 358 pp. \$22.90.

In 24 chapters by 25 authors, *The Christian Educator's Handbook on Adult Education* covers the basics for church practitioners. The authors come from a variety of Protestant backgrounds, all with experience in adult education or the teaching of adult education. Gangel, from Dallas Theological Seminary, has long been prominent in the field. His 1974 book, *24 Ways to Improve Your Teaching*, is still a useful tool. Wilhoit teaches Christian Education at Wheaton College.

The first two chapters establish the biblical and theological bases for the *process* of adult education. Gangel begins his biblical tour with Jesus the master teacher of adults, notes some OT examples of adult education, and constructs a biblical model on the basis of Titus 2. The Bible must be central in church adult education, says Edward Hayes. Next come the mission and ministry of the church, together with the priesthood of all believers. "Adult learning at the turn