

Atlas and Net Bible maps of quite good quality. You can zoom in and copy detail and insert it into a PowerPoint or word-processor document on these maps—more so, however, with the ESV maps than the other two.

Surprisingly, some of the images of manuscript 1141 were somewhat blurred. However, other images of the NT manuscripts were of high quality and easily copied into PowerPoint slides.

In the past I have mainly used BibleWorks for word searches and cutting and pasting texts into PowerPoint. With the new tools available here, BibleWorks has become much more valuable to my teaching and research. I highly recommend this resource.

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Chamberlain, Gary Alan. *The Greek of the Septuagint: A Supplemental Lexicon*. Peabody, MA: Hendrickson, 2011. xlii + 256 pp. Hardcover, \$39.95.

This volume is a lexicon of words from the LXX, utilizing the Rahlfs (though not the more recent Rahlfs-Hanhart) and Göttingen editions, as well as Hatch and Redpath's concordance. It is billed as "supplemental" in that it treats terms not found in the NT/BDAG (5,000 words) and some words that are found in BDAG, but that have distinct LXX usages (1,000 words).

Throughout his preface and introduction, Chamberlain exhibits concern that the reader recognizes the commonality of LXX vocabulary throughout the ancient world. He also repeatedly voices his interest in the meaning of words "to a non-Jewish Hellenistic reader" (viii, xii–xv), a distinction that may be helpful if it were more fully explained. He also claims an "indisputable" conclusion that the LXX "offers no evidence for any Jewish-Greek dialect in Biblical times" (xvii). This statement appears to broach an old debate, but does little to clarify and seems out of place in a lexicon. More appropriate for a lexicon is a clear statement on lexicographical methodology, as one finds in, e.g., Muraoka, but which is absent here. Most of Chamberlain's definitions are translational equivalents or glosses rather than true definitions that are explanatory in nature.

The lexicon itself is helpfully concise. It provides an English gloss with various notations regarding overlap with Classical usages, the occasional parsing helps, and various other features addressed more fully in the appendices. The first appendix is a set of nine word lists of: (1) "precise parallels"—words in "extrabiblical texts" closely comparable to LXX usages cited in the lexicon; (2) transliterated words; words either (3) unique to the LXX or (4) first occurring in the LXX; (5) words with LXX meanings that have no parallel meaning in "secular" Greek; (6) "stereotypical" terms—words used consistently for a single Hebrew term regardless of semantic range; (7) "mistranslations"; (8) textual variants (based on Rahlfs); and (9) "textual conjectures"—words that

suggest an “emendation of MT for the underlying Hebrew” (presumably a different *Vorlage*).

The second appendix is a “Comparative Index of Words in This Lexicon and BDAG.” Here Chamberlain distinguishes between words covered in BDAG but excluded in his lexicon, words unique to his lexicon not found in BDAG, words treated in BDAG but bearing unique usages in the LXX (and therefore covered in the present lexicon). The third appendix gives a comparison of LXX books with English Bible books with respect to their titles, but also provides a handy chart for where referencing discrepancies exist between the English translations (based on the MT) and LXX.

Chamberlain himself suggests that the chief value of this volume with regard to LXX lexicography is its positing of a taxonomy of categories (xii). This is indeed a helpful step, though his nomenclature and points of delineation require more substantial engagement with current Septuagintal lexicographical discussion. The appendices are welcome reference tools. Yet it remains unclear why one would not simply use a LXX lexicon, such as J. Lust (J. Lust, E. Eynikel, K. Hauspie, *A Greek-English Lexicon of the Septuagint*, rev. ed. [New York: American Bible Society, 2004]) or T. Muraoka (*A Greek-English Lexicon of the Septuagint* [Lueven: Peeters, 2009]). These remain the indispensable lexicons for the LXX.

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Ciampa, Roy E. and Brian S. Rosner. *The First Letter to the Corinthians*. Pillar New Testament Commentary. Grand Rapids: Eerdmans, Apollos, 2010. 922 pp. Hardcover, \$65.00.

Roy Ciampa and Brian Rosner present a coherent reading of 1 Corinthians. They take full account of the OT and Jewish roots of the ideas that are developed by Paul about unity and purity of the church. Ciampa and Rosner go back to the complex historical context of first-century Corinth. 1 Corinthians is considered one of the most difficult letters of Paul, and we notice that those two experts provide an accurate exegesis of it. Even, and maybe thanks to the fact that Paul’s theology and ethics are grounded on his Jewish heritage, Ciampa and Rosner show how much 1 Corinthians contributes in helping people of the twenty-first century in the discussion of present-day issues. 1 Corinthians touches many important topics, such as the doctrine of the resurrection, marriage and divorce, speaking in tongues, the Lord’s Supper, the relationships between men and women, the claims of unity and truth, sexual matters, strong and weak people, the nature of love. Ciampa and Rosner have the capacity of being careful readers of the text, accurate