When, on the best evidence, the word originated with the LXX, it is marked as a neologism ('neol.'). If it is probably a neologism, and the word is not known prior to Polybius, it is marked as 'neol?'

The review volume already comes with an inserted corrigenda; but, alas, it falls short of listing the typographical errors, of which there are too many. The print quality of the review copy is uneven, and quite weak in places, placing undue strain on the user. It is paper bound, and not designed for the constant use it deserves. A hardbound volume of the completed series would be very useful, especially for libraries.

Compared to LSJ, this is a veritable *vade mecum* and a joy to use. Having used LSJ extensively for the past several years, I find it wonderful to have direct access to all the LXX vocabulary without anything extraneous. Many scholars have dreamed of this day. Now they have a key tool enabling them to explore one of the largest bodies of *koine* Greek. Not only has it been done; it has been done well.

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MacArthur, John Jr. *Rediscovering Expository Preaching.* Dallas: Word Publishing, 1992. xviii + 410 pp. $19.99.

This is a unique book in that the one whose name appears on the cover is neither the author nor the editor. John MacArthur, president of The Master's Seminary and pastor at Grace Community Church in Sun Valley, California, is a contributor, albeit the major contributor, with the Introduction and seven of the nineteen chapters under his name. The editors, Richard L. Mayhue and Robert L. Thomas, together with the other six contributors, are all members of The Master's Seminary faculty. Obviously, MacArthur, appreciated in evangelical circles and beyond for his dynamic preaching, and a great champion of Bible inspiration and authority, was the prime motivator for the book.

The volume is divided into five parts. Part I establishes the rationale for expository preaching. Parts II, III, IV, and V cover the waterfront, from preparation of the preacher, processing and principalizing the Biblical text, and preparing the sermon, to preaching the exposition. The appendix contains a plus, the reproduction of MacArthur's own handwritten notes from which he preached "The Man of God," based on 1 Tim. 4:11-14 (the actual sermonic event is available on audio cassette).

The fundamental question at issue is: must pastors preach what people want to hear or what God wants proclaimed? Based on 2 Tim. 4:3, the authors insist that expository preaching must be rediscovered and reaffirmed "for the coming generation of preachers facing all the spiritual opportunities and satanic obstacles of a new millenium" (6-7). If they must preach what God wants proclaimed, where do they find His message? The

answer, of course, is in the Bible as a whole, with the preacher focusing on a specific text for each sermon.

The authors posit that the expository method is the most reliable way to discover what God wants proclaimed for the shaping of His message in sermonic form, and its delivery is relevant and applicable to the contemporary hearer.

This kind of exposition has five minimal elements: 1. Scripture as the only source. 2. Careful exegesis to extract the message from the text. 3. Correct interpretation of Scripture in its normal sense and its context. 4. Explanation of the original God-intended meaning of Scripture. 5. Application of that meaning for today.

The heart of the book, relative to the relationship between such exposition and the authority of Scripture, is chap. 2, by MacArthur himself, "The Mandate of Inerrancy: Expository Preaching." His thesis is stated thus: "The existence of God and His nature requires the conclusion that He has communicated accurately and that an adequate exegetical process to determine His meaning is required. The Christian commission to preach God's Word involves the transmitting of that meaning to an audience, a weighty responsibility. A belief in inerrancy thus requires, most important of all, expositional preaching that does not have to do primarily with the homiletical form of the message. In this regard expository preaching differs from what is practiced by non-inerrantists" (22).

Inerrancy for MacArthur rests on five postulates: 1. God is. 2. God is true. 3. God speaks in harmony with His nature. 4. God speaks only truth. 5. God spoke His true Word, as consistent with His true nature, to be communicated to people (23). Thus, inerrancy for MacArthur has to do primarily with the *quality* of the message communicated by God and received by the biblical writers, namely, its truth as truth. If the written Word of God began as truth and was transmitted as truth, then only an exegetical approach is adequate for accurate exposition. If the Bible does not possess the quality of truth, it is disqualified as a reliable source of truth. How, then, could its message be preached? No preacher could approach the pulpit with any confidence regarding the responsibility of communicating truth from God to a congregation hungry for spiritual nourishment. To sum up, "The expositor's task is to preach the mind of God as he finds it in the inerrant Word of God" (34).

To know the mind of God requires the kind of exegesis defined by MacArthur as "the skillful application of sound hermeneutical principles to the biblical text in the original language with a view to understanding and declaring the author's intended meaning both to the immediate and subsequent audiences" (29).

What are the "sound hermeneutical principles" that will guide the faithful expositor to a discovery of God's truth that can be preached? First, is the expositor's scrutiny of the context in a search for the *indication* or intent of the text (123-125). Second, is the study of the grammatical construction of the text (125-126). Third, is the careful study of each word

of the text, and in particular key words, in relationship to each other and to the wider context (126-129). Fourth, is to distinguish between the literal and the figurative (129-131). Fifth, is awareness of how progressive revelation operates in Scripture, in which later passages integrate details into the stream of revelation (131-132). Sixth, is cross-referencing based on the commitment to Scripture interpreting Scripture, thus avoiding the danger of making invalid connections (132-133). Last, is to see what the text says in its own culture, so that the expositor can help listeners know how God's truth applies where customs differ (133-135). In addition, are checking dependable sources, probing for biblical validation, and allowing Scripture rather than experience to regulate doctrine.

The rest of the book demonstrates, in practical terms, how belief in biblical inerrancy ought to impact preaching. The chapters move from that belief, through the application of that belief in the preacher's study, to the actual preaching of God's Word to contemporary congregations.

At a time when listeners are subjected to pulpit froth, to charismatic but contentless preaching, to therapeutic rather than doctrinal sermons, *Rediscovering Expository Preaching* is a welcome challenge to every preacher determined to proclaim the Word of God.

Andrews University                                    C. RAYMOND HOLMES

Sanders, E. P. *Judaism: Practice and Belief, 63 BCE-66 CE*. London: SCM Press; Philadelphia: Trinity Press International, 1992. xix + 580 pp. Hardcover, $39.95; Paperback, $29.95.

One of the more unlikely areas for radical reinterpretation is that of first-century Judaism. Nevertheless, Sanders is convinced, primarily on the basis of his rereading of the writings of Josephus, that scholars have fundamentally misunderstood the evidence. His thesis is twofold. First, real power for the day-to-day running of Palestine lay with the common priests and the common people. Second, and conversely, though they caught the limelight of history, the leaders of the named parties, along with the Sanhedrin, played little if any substantive role in leadership.

The volume consists of three sections, along with endnotes, bibliography, and indexes. The first section is a brief but comprehensive historical prologue explaining the time-frame of the book (from the conquest of Jerusalem by Pompey in 63 BCE to the outbreak of revolt against Roman rule in 66 CE) and the events that shaped the period.

In Part II, the heart of the book, Sanders works out the details of his thesis. Rabbinic Judaism termed the disenfranchised, the *'ammê ha'areṣ*, people of the earth, and considered salvation to be beyond their grasp. In sharp contrast, Sanders contends that the normative Judaism of the day lay outside the domain of the rabbis and found practice and expression at the hands of the common (non-partisan) priests and the common people. He