

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.

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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'ares*, 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

creates a vivid picture of these two groups interfacing both at the temple, with its services, animal sacrifices, tithes and offerings, rituals and annual feasts, and in their homes, where they lived their lives centered around the daily rituals, weekly Sabbaths, etc.

Part III, *Groups and Parties*, explains the rationale for leaving the familiar players out of the previous discussion. The whole issue is summarized in the penultimate chapter: "Who Ran What?" His conclusion is terse: it varied. In a culture as rich and diverse as that of first-century Palestine, different people and groups excelled and led out in different ways at different times, but in general the rabbis did not rule; they debated, as attested by the Mishnah.

Sanders' reading of the evidence contrasts sharply with two works from the past: volume II of Schürer's *History of the Jewish People*, and Jeremias' *Jerusalem in the Time of Jesus*, and the position of at least one contemporary writer: Jacob Neusner. Though Sanders finds little common ground with these writings, he is most consciously in disagreement with them in chaps. 10, 18, and 21. Beyond these, Sanders is in basic contention with all the scholars in the field, since he finds no broad-spectrum allies.

On the other hand, the volume breaks fresh ground in a field that has already produced a bountiful harvest. Were that the sole criterion for consideration, it would merit attention. Furthermore, the thesis is a bold new approach, carefully researched, well documented and meticulously argued.

The existence of common people, as Sanders portrays them, is not in question. Sources as diverse as Josephus, the rabbinic writings, and the New Testament speak of them. The issue is whether they functioned as Sanders has suggested, and whether their role was normative. Ultimate certainty is out of the question, since no writings authored by the common people are extant, should any have ever been written. We are limited to authors such as Josephus, who trained as a priest in Jerusalem and later became a Pharisee, and so ranked above the common people.

In portraying the life of the common people, Sanders errs, I fear, on the side of commission rather than omission. First, his portrayal of the life of the common people as one of widespread devotion and conformity to the law and recognition of the ethical implications is surely overdrawn. In essence, he argues for what all the Old Testament prophets combined disclaimed and the New Testament writers could only hope for.

Second, it is troubling to see Sanders essentially attributing halakhic independence to the common people. Even if the picture were not as stark as portrayed in the Mishnah (Sanders is justifiably wary of reading third-century conclusions back into the first century as normative of the earlier time), there was still a real limitation. Their scriptures were written in Hebrew, and their native tongue was Aramaic. Thus they were limited to hearsay interpretations. Who interpreted for them? On the basis of Moses' command, Sanders raises the possibility of Sabbaths spent in Torah study,

perhaps at the synagogue. However, as he acknowledges, we simply do not know enough to be certain.

In the final analysis, we know precious little about these common people. This can be seen throughout the book in the number of times that Sanders makes suggestions, wonders if it may not have been so, or suggests an inference that might account for a particular statement in one of his sources. It is only by a sensitive reading such as Sanders', wherever any information can be gleaned, that any sort of picture is able to emerge. Yet, herein lies the difficulty. Different scholars have reached different conclusions based on the same evidence. Though I expect that Sanders will fall short of displacing the writings of his chief protagonists, this volume will take its place alongside theirs. He will find his supporters and his detractors, and scholarship will be the richer.

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Sanders, John. *No Other Name: An Investigation into the Destiny of the Unevangelized*. Grand Rapids: William B. Eerdmans Publishing Co., 1992. xviii +315 pp. \$16.95.

Sanders' book is an in-depth analysis of the various Christian answers to the question, What happens to those who have not been evangelized by a Christian? The book covers the whole sweep of Christian history and cites writers from all parts of the theological spectrum. The core of the book is Sanders' analysis of the three major answers given to the question. He titles these three major positions "restrictivism," "universalism," and "wider hope" (ch. IV, 131ff).

Restrictivism teaches that those who are not evangelized are damned or lost eternally, while universalism believes that all will eventually be saved. What Sanders calls the "wider hope" is really a cluster of three possible middle positions which lie between the extremes of restrictivism and universalism. All three of these "wider-hope" positions teach the universality of the *access* to salvation.

Each major position is explored in the following way: First, the Bible texts most often used to support the position are cited. Second, theological reasons for the view are explained, and variations of the main position are delineated. Third, the leading defenders of the position throughout history are listed. Fourth, an evaluation of the position is given. Last, a bibliography (often annotated) of major writings supporting the position is given.

Sanders himself defends the third type of "wider-hope" position. This position he calls *inclusivism*. The view holds that salvation comes only through Jesus Christ, but denies that knowledge of His work and life is necessary to be saved. One need not be aware of the Savior to receive