

executed for their beliefs but for breaking the oath they were required to take that they would cease preaching their beliefs when they were released from prison.

Walter Klaassen's article on the rise of baptism of adult believers in Swiss Anabaptism is extremely valuable, because it clearly delineates the four main phases in the development of that practice: first, the pre-Anabaptist Zwinglian phase of the questioning of the biblicism of infant baptism; then the Müntzer-inspired discussion of the relation of faith and baptism; third, the discovery of the invalidity of infant baptism and the duty to be rebaptized; and finally, the phase of persecutions. His study of the significance of Grebel's letter to Müntzer is superb and demonstrates that the demand for knowledge and faith before baptism was a radical infringement of the barrier between the clergy and the laity: believer's baptism was a public assertion of the spiritual equality of all Christians and amounted to an expression of deep anticlericalism.

The articles devoted to the contemporary Mennonites are valuable for readers who are not members of that religious tradition, because they provide historiographical information on the development of historical revisionism within that movement and reveal the strictures under which an historian of his own denomination has to do his work.

The whole book is a fitting tribute to Cornelius Dyck, whose unassuming scholarship and commitment to his church are an inspiration to all who know him.

Andrews University

DANIEL AUGSBURGER

Lust, J., E. Eynikel, and K. Hauspie, compilers; with the collaboration of G. Chamberlain. *A Greek-English Lexicon of the Septuagint*. Stuttgart: Deutsche Bibelgesellschaft, 1992. liii + 217 pp. \$19.95.

In the early 1820s J. Schleusner prepared his *Novus thesaurus philologico criticus, sive lexicon in LXX ....* Though called a lexicon, it was more a study of Septuagint (LXX) Greek-Hebrew parallels. It was reprinted several times in quick succession, but has long been out of print. In the interim, the only available lexicon has been the Liddell, Scott, Jones *Greek-English Lexicon* of classical Greek as supplemented by Barber. Not even their intermediate lexicon, a distillation of the larger work, covers all of the LXX vocabulary.

At the 1991 SBL annual meeting in Kansas City, two scholars, one from the USA and the other from Europe, met and discovered that they were pursuing similar goals: an updated LXX lexicon. Since then they have collaborated, and under the leadership of Lust, took less than a year to produce the first volume.

This volume covers  $\alpha$ - $\iota$  and so will presumably be followed by at least two more volumes. Except for proper names, it contains all the words

found in Rahlfs's text (but not the apparatus) a good decision at this stage since the Rahlfs text is the only (semi-)critical text available for the whole of the LXX. The compilers worked closely with CATSS (Computer Assisted Tools for Septuagint Studies), and those familiar with the layout of this database will readily recognize the affiliation.

Each word has a single-letter morphological tag, *à la* CATSS. Though brevity was key in the packed file format, in the book some tags have no logical connection with the part of speech they represent. For instance, 'X' means 'particle' and 'M' means 'number.' Given the minimal amount of extra space involved, it would have made better sense to go to a two-letter (intuitive) tag. Nouns also include declension and gender, such as: N3F.

A statistical analysis, broken down into six categories, is provided for each word. The first five categories indicate in which of the following groups each word is found: Pentateuch (Torah), early prophets (Josh-Kgs) and Chronicles, later (major and minor) prophets, the hagiography (Writings) except Chronicles, and the deuterocanonical books. The last category is the total number of times the word occurs.

Some of the categories may not seem natural divisions, but the ordering of the LXX canon does not exactly align with the Hebrew canon. What is not known, given my own extensive work with the CATSS database, is just how reliable these statistics are. Much work remains to be done to correct the database. Hopefully the Leuven project has worked independently to correct these deficiencies.

Where they exist, up to five biblical references are supplied in order of appearance. Consequently, when the word occurs frequently, the citation list may not get out of the Pentateuch, or even the book of Genesis.

Each word is provided with one or more translations as needed, and each new meaning has at least one reference. The key word in this context is 'translation.' LXX lexicography has been divided for some time over the better course to follow in this connection. Some advocate the primacy of the Hebrew text, since the LXX is a translation. Others point to the independence of the translation as the Bible of the early Christian church and the Eastern Orthodox Church, and urge that it be studied in its own right as a Greek document. For reasons which he defends, Lust opts for the former.

However, the description 'translation' also contains an unintended overtone. Though the compilers set out to update the language of LSJ, they have had mixed results. For instance, for ἀναβράσσω the translation listed is *to throw up, to reject* [πνᾶ], citing Wis. 10:19. Brenton translates the passage as "cast ... up." One must recognize that this is international English and not colloquial American.

In line with the sensitivity to translation, four special cases are indicated: classical Greek forms, non-classical literal renderings of the Hebrew idioms, passages where the Greek text may be corrupt, and passages where the LXX differs from the MT, having either misread the Hebrew (or at least read it differently) or used a divergent text.

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.

Loma Linda University Church  
Loma Linda, CA 92350

BERNARD TAYLOR

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