

view, Pauw's assertion that "to claim a denominational identity is to see one's own body as a part of the universal church but not as the whole church" (133). This awareness existed among Seventh-day Adventists as early as 1860 when they decided *not* to name themselves the "Church of God" because they wanted to avoid the "appearance of presumption," while also expressing their mission to the world in their chosen name. At its best, therefore, the term "denomination" reveals that every Christian movement faces the challenge of relating to other parts of Christianity in meaningful ways, while affirming the reasons for its own existence.

Altogether, the value of the book lies not only in its diversity of perspectives, but also in its presentation of many aspects of a commonly used but ecclesologically under-reflected reality. While some of the essays lack conciseness, they confirm that "denomination" is a useful term, even if only to describe elements of an intermediate church level and to define adequate limits to other ecclesiological terms. One does not have to like the word, but theologians will benefit from using it in a more thoughtful manner. Thus, anyone interested in ecclesiology, interchurch relations, and the sociology of Christianity will be stimulated by reading this book.

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Dever, William G. *The Lives of Ordinary People in Ancient Israel: Where Archaeology and the Bible Intersect*. Grand Rapids: Eerdmans. x + 436 pp. Paper, \$25.00.

William G. Dever is Professor Emeritus of Near Eastern Archaeology and Anthropology at the University of Arizona and is currently Distinguished Visiting Professor of Near Eastern Archaeology at Lycoming College. He was director of the American Schools of Oriental Research in Jerusalem and has directed excavations at important sites such as Gezer and Khirbet el-Kom. However, for most archaeology scholars, Dever needs no introduction since he is a bastion in the field of ancient Near Eastern archaeology.

The style and content of this handbook corresponds with the author's previous volumes: *Did God Have a Wife?* (2005), *What Did the Biblical Writers Know and When Did They Know It?* (2001), and *Who Were the Early Israelites and Where Did They Come From?* (2003). In the words of Dever, this volume is written for "students of the Hebrew Bible . . . primarily for the non-specialist" (vi). However, it should be read by a broad audience, including lay people and scholars as its appeal is Dever's unique perspective on archaeology, coming from his nearly 50 years of field experience and his willingness to write what he feels and never pull any punches. The volume includes footnotes with sources (and often Dever's thoughts on said sources) and an ample bibliography, which will be most beneficial to undergraduate students just

beginning in the field or graduate students wanting to expand out of their fields of study.

One must also appreciate how transparent Dever is, revealing his biases (a secular-humanist approach that is unconcerned with theological discussions), as well as his strengths (a professional archaeologist with training in the Hebrew Bible). In the conclusion, he is also fairly transparent as he attempts to critique his book as a work of history. What might come across as hubris reads as circumspection as he admits that “absolute objectivity is impossible; but . . . some objectivity is better than none” (372, n. 7).

In this book, Dever attempts to construct a history of ancient Israel by focusing first on archaeology, then secondarily on the text (and only when the text is “historically accurate beyond reasonable doubt” [vi], which seems somewhat arbitrary), before finally moving into the realm of speculation and attempting to reconstruct what things actually were like. It should be stated that this book is not, in fact, a history of ancient Israel because Dever is focusing only on the eighth century B.C.E., a time period when the archaeological data is copious and the textual evidence fairly accurate. It almost seems as if this book is an exercise for Dever to see if he could construct a history based solely on archaeology. In my opinion, the exercise turns out quite well, and apparently Dever thinks so too, based on his critique of his own work in the conclusion and considering that his next book is tentatively titled *An Archaeological History of Israel and Judah*.

In the first two chapters, Dever discusses history writing and those who write histories. Chapter 1 focuses on the methodology of writing a history, while the second chapter addresses, in the form of a literature review, his favorite foes, the revisionists/minimalists. Chapter 3 sets the stage for the archaeological and textual details to come by focusing on historical geography. In some ways it would have made sense to place chapter 6, on everyday life, directly after this chapter because there are natural connections between geology, hydrology, pedology, and agriculture. It should also be noted that Dever mentions the phrase “land of milk and honey” several times without mentioning its actual meaning. Chapter 4 finishes setting the stage for the remainder of the book. The discussion moves from geography to detailing a hierarchy of sites within the land, along with an encyclopedia-type entry on eighth-century-B.C.E. archaeological remains from important sites. Here the main appeal is Dever’s hierarchical and demographic approach to excavated and surveyed archaeological sites.

Chapters 5 and 6 provide transition from a broader overview to the archaeological details of cities, towns, villages, and everyday life in the countryside. Chapter 5 looks at urban planning, defense systems, administrative buildings, and other archaeological structures. This chapter would have been strengthened by interacting with the current excavations at Ramat Rahel since theories on the nature of its monumental architecture have changed.

The focus then shifts in chapter 6 from larger-scale structures to small rural settlements, household objects, and items used in food preparation and consumption. This chapter is noteworthy for going beyond the archaeological data and looking at ethnographic studies in the modern rural Middle East, much of which is drawn from Dever's own experience in local Palestinian villages. The largest contribution to the "biblical data" section of these two chapters is Dever's summary of the Hebrew words for various architectural features and domestic objects.

Chapters 7 and 8 examine the socioeconomic makeup and religious practices of eighth-century-B.C.E. Israel and Judah, then move to more theoretical questions that are still framed with archaeological evidence. The chapter on socioeconomic structures looks at the archaeological evidence for elite architecture. Palaces at Samaria and Lachish are described, as are elite residences at Hazor, Tell el-Far'ah, Tell en-Nasbeh, Tell Beit Mirsim, and Beersheba. Dever then focuses on small finds such as stamp seals and ostraca and what they can tell us about literacy and bureaucracy. Here there is a discussion of the upper class, and, in the previous chapter, a discussion of the lower class, but what of the middle class? By combining archaeological evidence and ethnographic studies, Dever points out that the middle class is represented in the commercial district of cities, in which potters, weavers, brewers, and others would have plied their trade. The chapter on religion takes the same structure as the previous one, focusing first on religious/cultic structures such as temples, sanctuaries, and shrines before moving on to cultic objects such as standing stones (or *maseboth*), altars, and figurines. This chapter is a good overview, but offers nothing new to Dever's previous work on the subject (see *Did God Have a Wife? Archaeology and Folk Religion in Ancient Israel*).

The last two chapters before the conclusion of the book examine Israel's neighbors and warfare. Chapter 9 is a brief summary of the Philistines, Ammonites, Moabites, Edomites, Phoenicians, and Arameans. It seems slightly out of place here and perhaps would have fit better alongside the chapter on historical geography or omitted altogether. Chapter 10 begins differently than previous chapters. Instead of discussing archaeological evidence for warfare, Dever writes in narrative form about the buildup to war between Israel/Judah and Assyria in the eighth century B.C.E. He still relies here on archaeological information in the form of royal inscriptions. I have a few issues with this section. First, Dever mentions that all known cities have only one gate (322), but based on the excavations at Kh. Qeiyafa, we now know of one city with two gates, albeit in a slightly earlier phase of Iron II. Second, he briefly mentions "Solomon's stables" at Megiddo, calls them storehouses, and assigns them to the ninth century B.C.E. While all of this might be accurate, Deborah Cantrell's recently published monograph, *The Horseman of Israel: Horses and Chariotry in Monarchic Israel* (2008), makes a

strong case for the presence of horses and chariots at Megiddo and a number of other sites in Israel. Finally, Dever discusses border forts as government initiatives, placed there for some defensive purpose. This description is probably accurate, but he includes the three forts in the Buqeah Valley, which were clearly built as part of a government project to perform intensive agriculture in the valley, either in preparation for the Assyrian attack or as the result of the loss of the “breadbasket,” that is, the Shephelah. Regardless of when they were built, these forts and the accompanying intense exploitation of the valley are important parts of the larger archaeological story at the end of the eighth century B.C.E. The chapter concludes with discussion of the sites in Israel possibly destroyed by the Assyrians, archaeological evidence of siege preparation in Judah (including the Siloam Tunnel and *lmk* storage jars), and the fall of Lachish, where the archaeological, epigraphic, and biblical evidence match up quite nicely.

There are very few editing errors: examples include Tier 2 instead of Tier 3 (82) or Faust 2010 instead of Faust 2011 (89). The illustrations, maps, and photographs are numerous and well done. The majority of the photographs are Dever’s own and his ethnographic shots are equally as valuable as his archaeological ones.

Despite the few issues I mentioned in my summary above, I would highly recommend this handbook, written in a style that is all Dever’s own, to students, scholars, and laypeople interested in the intersections between archaeology and the OT.

Marcy, New York

OWEN CHESNUT

Fowl, Stephen E. *Ephesians: A Commentary*. New Testament Library. Louisville: Westminster John Knox, 2012. xviii + 249 pp. Hardcover, \$40.00.

Stephen Fowl is Professor of Theology at Loyola University, Baltimore, Maryland. His doctoral research at the University of Sheffield focused on the hymnic material in Paul’s writings. He is especially interested in the theological interpretation of the NT, a theme on which he has written extensively (and which finds expression to the benefit of the preacher, e.g., reflections on the atonement [43-44] and the doctrine of the Trinity [57]). Fowl is also the author of a 2005 commentary on Philippians (Two Horizons Commentary, Eerdmans).

The treatment of each section of the letter, in accord with the style of the New Testament Library series, consists of an introduction, an original translation, notes on the translation, and commentary. This organization works well, though notes on the translation sometimes become extended and are, occasionally, redundant with the commentary. Fowl includes two excursions: one on the meaning of Eph 1:23, which displays “a fruitful ambiguity” (65), and