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"Review of *Symbiosis, Symbolism, and the Power of the Past: Canaan, Ancient Israel, and Their Neighbors from the Late Bronze Age through Roman Palaestina. Proceedings of the Centennial Symposium, W. F. Albright Institute of Archaeological Research and American Schools of Oriental Research, Jerusalem, May 29-31, 2000*"

Dale Launderville OSB

College of Saint Benedict/Saint John's University, dlaunderville@csbsju.edu

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Recommended Citation

Launderville, Dale. Review of *Symbiosis, Symbolism, and the Power of the Past: Canaan, Ancient Israel, and Their Neighbors from the Late Bronze Age through Roman Palaestina. Proceedings of the Centennial Symposium, W. F. Albright Institute of Archaeological Research and American Schools of Oriental Research, Jerusalem, May 29-31, 2000*, by William G. Dever and Seymour Gitin (eds). *Catholic Biblical Quarterly*, vol. 70 issue 1 (2005): 168-170.

Originally published in *The Catholic Biblical Quarterly*, <https://catholicbiblical.org/publications/cbq>

familiar stories. Jione Havea's essay on Cain is a deconstructive debacle best deferred indefinitely.

The essay that most incisively interprets and challenges Levinas's articulation of the ethical responsibility needed by philosophy and testified to by the Scriptures and their commentators is that by Srajek, who argues that Ezekiel is a better, more ethical prophet for taking up Yhwh's call critically instead of directly, as Levinas would require. Finally, Shapiro offers a detailed but sympathetic argument that Levinas betrays his own ethical principles in hewing too closely to the scriptural tradition's prejudice toward women.

Dennis Beach, O.S.B., Saint John's Abbey and University, Collegeville, MN 56321

WILLIAM G. DEVER and SEYMOUR GITIN (eds.), *Symbiosis, Symbolism, and the Power of the Past: Canaan, Ancient Israel, and Their Neighbors from the Late Bronze Age through Roman Palaestina. Proceedings of the Centennial Symposium, W. F. Albright Institute of Archaeological Research and American Schools of Oriental Research, Jerusalem, May 29-31, 2000* (Winona Lake, IN: Eisenbrauns, 2003). Pp. xviii + 596. \$49.50.

This volume of thirty-two articles celebrates the one-hundredth anniversary of the W. F. Albright Institute. Part I, "Historical and Political Landscape: The Levant and Beyond," begins with four articles on the Mediterranean world of the Late Bronze and Early Iron Ages: Sarah P. Morris, "Islands in the Sea: Aegean Politics as Levantine Neighbors" (pp. 3-15); Annie Caubet, "The Case of Ugarit and Carchemish: A Contrast" (pp. 17-21); James D. Muhly, "Greece and Anatolia in the Early Iron Age: The Archaeological Evidence and the Literary Tradition" (pp. 23-35); Susan Sherratt, "'Globalization' at the End of the Second Millennium B.C.E." (pp. 37-62). Morris, Muhly, and Sherratt emphasize the economic and social processes that shaped the Mediterranean world in the transition from the palatial centers of the Late Bronze (LB) Age to the more decentralized aristocratic structures of Iron Age I. Turning aside from migratory and ethnic models of cultural change, these authors emphasize the ways that artists, craftsmen, and traders influenced patterns of settlement and social organization.

In the next section, on the formation and maintenance of the kingdom of Israel in Iron Age II, four articles wrestle with the question of the historicity of the Solomonic kingdom. Those supporting the historicity of Solomon and his kingdom in the tenth century B.C.E. are Lawrence E. Stager, "The Patrimonial Kingdom of Solomon" (pp. 63-74); Amihai Mazar, "Remarks on Biblical Traditions and Archaeological Evidence concerning Early Israel" (pp. 85-98); Kenneth A. Kitchen, "Egyptian Interventions in the Levant in Iron Age II" (pp. 113-32). On the opposing side is Israel Finkelstein ("City-States to States: Polity Dynamics in the 10th-9th Centuries B.C.E." [pp. 75-83]), who claims that Judah emerged as a true nation state only in the late eighth century.

Simo Parpola ("Assyria's Expansion in the 8th and 7th Centuries and Its Long-Term Repercussions in the West" [pp. 99-111]) claims that Assyria's propagation of its theology and royal ideology spurred the development of the Deuteronomistic demand for exclusive fidelity to Yhwh. His claim that Assyrian theology also influenced Greek thought in the Archaic age finds an echo in the article by Baruch Halpern ("Late Israelite Astronomies

and the Early Greeks” [pp. 323-52]), who argues that Mesopotamian astronomy and glyptic influenced the de-anthropomorphizing of the divine not only in Judah of the eighth-seventh centuries B.C.E. but also in Ionia of the sixth century B.C.E.

The final two articles of part 1 offer perspectives on imperial politics in the Persian, Hellenistic, and Roman periods: David Stronach, “Early Achaemenid Iran: New Considerations” (pp. 133-44); Doron Mendels, “Palestine among the Empires from the 4th to the 1st Century B.C.E.” (pp. 142-52).

Part 2, “Religion and Distinction,” begins with two articles on the LB Age: Manfred Bietak, “Temple or ‘*Bêt Marzeah*’?” (pp. 155-68); Anson F. Rainey, “Amarna and Later: Aspects of Social History” (pp. 169-87). Rainey dismisses the peasant revolt model, claiming that early Israel originated in the Transjordan and migrated to the Cisjordan in times of low rainfall.

In Iron Age I, Trude Dothan (“The Aegean and the Orient: Cultic Interactions” [pp. 189-213]) and Vassos Karageorghis (“The Cult of Astarte in Cyprus” [pp. 215-21]) identify the mutual influences of the religions of the Mediterranean and the Orient. Ziony Zevit (“False Dichotomies in Descriptions of Israelite Religion: A Problem, Its Origin, and a Proposed Solution” [pp. 223-35]) argues that the distinction between official and popular religion is not appropriate for ancient Israel.

In Iron Age II, Peter Machinist (“Mesopotamian Imperialism and Israelite Religion: A Case Study from the Second Isaiah” [pp. 237-64]) and Mark S. Smith (“When the Heavens Darkened: Yahweh, El, and the Divine Astral Family” [pp. 265-77]) point to ways that Mesopotamian rhetoric and ideology influenced the Israelites’ understanding of Yhwh. Seymour Gitin (“Israelite and Philistine Cult and the Archaeological Record in Iron Age II: The ‘Smoking Gun’ Phenomenon” [pp. 279-95]) identifies how Philistine cultic practice was influenced by those of the Greeks and Assyrians.

Two articles about the Persian period deal with the character and influence of the Phoenician cult: Edouard Lipiński, “Phoenician Cult Expressions in the Persian Period” (pp. 297-308); Ephraim Stern, “The Phoenician Source of Palestinian Cults at the End of the Iron Age” (pp. 309-22). For Stern, the Phoenician cultic model underlies the cults of Philistia, Ammon, Moab, Edom, Israel, and Judah.

Aspects of the Roman period are addressed by John J. Collins (“The Jewish World and the Coming of Rome” [pp. 353-62]) and Jodi Magness (“Helios and the Zodiac Cycle in Ancient Palestinian Synagogues” [pp. 363-89]). Magness sees the priestly development of the liturgy, art, and architecture of the Galilean synagogue as a continuation of the temple traditions.

Part 3, “The History of the Family: Continuity and Change,” consists of the following eight articles: Karel van der Toorn, “Nine Months among the Peasants in the Palestinian Highlands: An Anthropological Perspective on Local Religion in the Early Iron Age” (pp. 393-410); Shlomo Bunimovitz and Avraham Faust, “Building Identity: The Four-Room House and the Israelite Mind” (pp. 411-23); Carol Meyers, “Material Remains and Social Relations: Women’s Culture in Agrarian Households of the Iron Age” (pp. 425-44); Baruch A. Levine, “The Clan-Based Economy of Biblical Israel” (pp. 445-53); Susan Ackerman, “At Home with the Goddess” (pp. 455-68); H. G. M. Williamson, “The Family in Persian Period Judah: Some Textual Reflections” (pp. 469-85); Eric M. Meyers, “Roman-Period Houses from the Galilee: Domestic Architecture and Gendered

Spaces” (pp. 487-99); Amy-Jill Levine, “Apocryphal Women: From Fiction to (Arti)fact” (pp. 501-9). Van der Toorn reconstructs life in an ancient Israelite village over a nine-month period in the form of a dream report. B. Levine and Williamson discuss factors influencing the development of the *bêt-’āb*.

The volume concludes with the closing address to the symposium by William G. Dever (“Syro-Palestinian and Biblical Archaeology: Into the Next Millennium” [pp. 513-27]); the text of a public lecture by David Ussishkin (“Jerusalem as a Royal and Cultic Center in the 10th–8th Centuries B.C.E.” [pp. 529-38]); the texts of two public addresses; brief summaries of discussions relating to some of the articles; two appendixes; and indexes of authors, scriptural passages, and ancient texts. Each article in the volume is accompanied by a substantial list of references. This excellent collection of essays by leading scholars in their fields belongs in every library with an ancient Near Eastern collection.

Dale Launderville, O.S.B., St. John’s University, Collegetown, MN 56321

CAMILLE FOCANT (ed.), *Quelle Maison pour Dieu?* (LD hors série; Paris: Cerf, 2003). Pp. 470. Paper €29.

This collection of articles arose from a seminar held at Louvain-la-Neuve over the course of three years (1998–2002). Each essay addresses the view of the temple in a given biblical text. The essays, arranged canonically, are André Wénin, “Jacob découvre la maison de Dieu” (pp. 9-37); Jean-Marie Van Cangh, “Béthel: archéologie et histoire” (pp. 39-47); Thomas Römer, “Une seule maison pour le Dieu unique? La centralisation du culte dans le Deutéronome et dans l’historiographie deutéronomiste” (pp. 49-80); Pierre Gilbert, “2 Samuel 7 et le ‘relecture’ psalmique” (pp. 81-110); Jean-Pierre Sonnet, “Salomon construit le Temple (1 Rois 5-10)” (pp. 111-42); Philippe Abadie, “Le temple de Jérusalem au retour d’exil: entre histoire et symbolique” (pp. 143-75); Jacques Vermeylen, “La lumière de Sion: Isaïe 60 et ses rédactions successives” (pp. 177-208); Pierre-Maurice Bogaert, “La demeure de Dieu selon Jérémie et Ézéchiel: La Maison, l’Exil ou la Ville” (pp. 209-28); Charles Perrot, “La ‘Maison de Dieu’ à l’époque intertestamentaire” (pp. 229-54); Camille Focant, “Vers une maison de prière pour toutes les nations (Mc 11-15)” (pp. 255-83); Daniel Marguerat, “Du Temple à la maison suivant Luc-Actes” (pp. 285-317); Michel Quesnel, “Où Dieu demeure-t-il à Corinthe? Éléments de topographie théologique paulienne” (pp. 319-50); Albert Vanhoye, “Sanctuaire terrestre, sanctuaire céleste dans l’épître aux Hébreux” (pp. 351-94); and Thomas P. Osborne, “Le Temple au risque du jugement et de la nouvelle création dans l’Apocalypse de Jean” (pp. 395-421). The book has indexes both of authors and of biblical and intertestamental references.

The collection provides a systematic discussion of temple ideology throughout the canon by leading European scholars. These essays demonstrate the centrality of temple worship throughout all periods of biblical history; even those texts that place limits on the literalness of God’s residence in the temple do so without negating the central idea of God’s presence in the midst of the people.

The essays, all clearly written, utilize traditional historical-critical methodologies for

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