

cause of ecumenical fellowships. Fackre's concepts of gifts shared and received and Root's pragmatic ecclesiological criterion are key ideas that, I believe, will foster the future development and grassroots acceptance of ecumenical agreements between churches. Furthermore, their joint insistence that more latitude be given to the local congregations as the primary place where ecumenical agreements are truly accepted is also a concept that will mark the future of ecumenical dialogues.

Although more could have been said about the internal ELCA struggles regarding the three ecumenical documents referred to (which should have been added in an appendix), the book nonetheless makes a good contribution in showing some of the struggles a denomination faces as it debates the pros and cons of accepting such agreements. Unfortunately, neither author deals openly with the fear of doctrinal relativism and pluralism that is so prevalent in all denominations involved in ecumenism. Addressing such concerns would have added a valuable contribution to this work.

For a nonLutheran audience, it is at times surprising to read how important the various historical Lutheran documents (the Augsburg Confession, in particular, and other parts of the Book of Concord) are to Lutheranism and how they take on a very normative role in the definition of doctrines and ecclesial self-identity within ecumenical dialogues. Obviously, Lutheranism insists on the primacy of Scripture to define its beliefs and practices, yet through Fackre and Root's lectures, one gets the sense that it is Scripture as understood historically through these influential documents (see for example pp. 30-31). Indirectly, and perhaps unconsciously, both Fackre and Root demonstrate in their lectures that one of the perennial challenges to ecumenical dialogues is not necessarily how each denomination understands Scripture but how historically normative documents, such as confessions of faith, can be harmonized; a challenge not easily overcome when a denomination's self-identity is closely tied to these confessions.

In spite of a few shortcomings, I believe *Affirmations and Admonitions* is a publication that will take its place among the trendsetting works in the field of ecumenical studies. If the basic ideas presented in this book are implemented by other denominations, we may see more of them adopting fellowship agreements in the next decade.

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Gitin, Seymour, Amahai Mazar, and Ephraim Stern, eds. *Mediterranean Peoples in Transition: Thirteenth to Early Tenth Centuries BCE In Honor of Trude Dothan*. Jerusalem: Israel Exploration Society, 1998. xix + 481 pp. Cloth, \$90.00.

The archaeology of the Philistines and the establishment of their connection with the Aegean world owes much to the interdisciplinary research of scholars throughout the Mediterranean who have long searched for intercultural relationships. Perhaps no one has impacted our knowledge of this people more than the brilliant and charismatic scholar, Trude Dothan. This *Festschrift* is the published volume of the first international symposium held by the Philip and Muriel Berman Center of Biblical Archaeology, which took place in Jerusalem April 3-7, 1995, at the Institute of Archaeology, the Hebrew University of Jerusalem. Thirty-five of the forty papers presented by leading international scholars from foremost institutions appear in this handsomely designed book that will serve as a state-of-the-art volume well into the next millennium.

The book is divided into nine chapters that each contain three to six articles. Chapter 1 is entitled "Tradition and Change in the Mediterranean Basin." The major contribution in this section by W.-D. Niemeier assesses the theory that the "Sea Peoples" originated from western Anatolia and concludes that "all foreign influences and peoples probably originated in the Mycenaeanized Aegean" (49). Other contributions are by E. B. French, G. Cadogan, and L. Vanetti. "Mechanisms of Identity and Cultural Transformation" is the subject of chap. 2 where abrupt discontinuity in Cypriote culture (P. Åström), Cypriote ethnicity (O. Negbi), trade (G. Kopcke), immigration processes (S. Bunimovitz), the end of Mycenaean culture (S. Deger-Jalkotzy), and a redefinition of the "Phoenicians" as the "land of the Phoenicians [or purple-dyers]" rather than an ethnic label (C. G. Doumas) are discussed.

In chap. 3 the specialty area of Dothan's life work receives attention under the title "Philistia: Chronology and Cultural Affinities." Here the leading article, both provocative and controversial, is written by I. Finkelstein who opts for a new low chronology (see his article, "The Date of the Settlement of the Philistines in Canaan," *Tel Aviv* 22 [1995]: 213-239; *idem*, "The Archaeology of the United Monarchy: An Alternative View," *Levant* 28 [1996]: 177-188). His thesis is that "the Philistines settled in the southern coastal plain several decades, in fact half a century, after Ramses III's battles with the Sea Peoples" (143). Finkelstein believes that Egyptian domination of the southern coastal plain extended to 1130 B.C. and that the "Sea Peoples' migration was a half-century-long process that had several phases. The period indicated by Myc. IIIc:1b pottery Finkelstein calls the "Monochrome Phase" and dates this down to the end of the twelfth century, ca. 1130 B.C. This view, which goes against the conclusions reached from over a decade of excavation at Tell Miqne-Ekron, where clearly Myc. IIIc:1b pottery "appears in overwhelming quantities" (151), is strongly contested by T. Dothan in the following article. Certainly the issue is far from settled (see A. Mazar, *Levant* 29 [1997] 157-167; Finkelstein, *Levant* 30 [1998] 67-174; cf. pp. 184-185 in the volume under review). A remark by Finkelstein in the discussion section is revealing: "Forget about the biblical description for a moment: then the whole 10th century is open" (185). But does this cavalier rejection of an historical source reflect integrative, interdisciplinary scholarship? The section is closed by an essay on Philistia after the tenth century by S. Gitin.

Chapter 4 addresses the impact of cultures surrounding Philistia. The chronology of historical and archaeological reconstruction of the southern Levant and the thorny problem of Israelite emergence come to the forefront. The former issue is addressed by D. Ussishkin (in a reprinted article from *Tel Aviv* 22 [1995] 240-267). He supports Finkelstein in his low chronology by further lowering the destruction date of Lachish Level VI to 1130 BC, buttressing his date with new evidence from Megiddo Stratum VII and suggesting that 1130 marks the transition between the Late Bronze and Iron Ages. J. M. Weinstein surveys the important evidence for Egyptian relations with the Mediterranean world, while W. G. Dever focuses on a critique of the volume by N. Na'aman and I. Finkelstein, *From Nomadism to Monarchy* (Jerusalem: Israel Exploration Society, 1994). Other articles deal with the possible evidence for the ethnic identification of the settlement of the hill country with the Israelites (A. Zertal) and the major Ammonite city of Tell el-'Umayri during the LB-Iron I transition (L. G. Herr).

Chapter 5 provides an avenue for dramatically new interpretations. N. A. Silberman explains the past interpretation of "Sea People" invasion with the

evolving views of nineteenth- and twentieth-century Victorianism. His essay highlights the importance of understanding the intellectual climate and influences of our own time and of evaluating whether these are not unduly read back on earlier periods. Nevertheless, one might ask whether the concept of mass migration must simply be rejected as a possible explanation because it held sway during the Victorian period and *might* have influenced our interpretation of the past. Perhaps some Victorian concepts are not novel or "modern." The final test comes from the contemporary historical and archaeological records (see D. W. Anthony, "Migration in Archaeology: The Baby and the Bath-water," *American Anthropologist* 92 [1990] 895-914; and Killebrew in this volume). This sets the tone for the following essays in this section. V. Karageorghis analyzes hearths and bathtubs and their use in migration theories, while S. Sherratt suggests that the "Sea Peoples" not be identified ethnically with a homeland but should rather be "seen as a structural phenomenon, a product of the natural evolution and expansion of international trade in the 3rd and 2nd millennium" (294). She maintains that "many of them may have been living more or less where they were at the time, or having come from nowhere very far away at all; others may have arrived as individuals or smaller groups from all sorts of places within a wider Mediterranean ambit" (307). Unfortunately, this eclectic position is not well supported by available historical sources where clear distinctions between the "Sea Peoples" and other polities are made. Sherratt remarks, "We should not be misled into mistaking these [Egyptian and Hittite sources] for what, in the context of the modern concept of nation state, we would call 'nationalities'" (307). By stating that these historical sources are ambiguous at best, she argues that her multifaceted socioeconomic reconstruction is preferable. One might ask whether she too is not influenced by the recent trends in anthropological and sociological theory of the twentieth century, which place emphasis on socioeconomic explanations for culture change. The next essay by J. D. Muhly concludes that the search for metallic ores did not provide the major incentive for expansion during this period.

The remaining third of the volume moves away from questions of establishment and transition. Chapter 6 focuses on the "Crystallization of New Societies," with articles by M. Iacovou, E. Stern, and N. Coldstream. Chapter 7, "Pottery and Culture Change: Some New Analyses," contains significant contributions for the archaeology of Syria-Palestine. A. Mazar challenges the conclusions reached by the excavators at Gezer (Dever, Holladay, see *BASOR* 277-278 [1990]), maintaining that red-slipped and burnished pottery predates the tenth century (see Mazar, *Excavations at Tel Qasile* [Qedem 20; Jerusalem: IES, 1985], 83-86). Both typological and technological changes are apparent in the ceramic assemblages of Tel Miqne-Ekron, according to A. Killebrew, who makes a strong case for a migratory model for the incoming Philistine inhabitants (*contra* Sherratt in this volume). A. Cohen-Weinberger suggests that petrographic analysis of Stratum VI Egyptian forms at Beth Shean indicates that this repertoire may have been produced locally by Egyptians. The final article, by A. Gilboa, deals with Iron I-IIA pottery typology at Tel Dor.

Chapter 8 focuses on coastal trade in an analysis and comparison of harbors (A. Raban), the expansion of sea trade along inland routes over the Carmel Ridge

(M. Artzy), and a preliminary report of salvage excavations at 'En Hagit (S. Wolff). Chapter 9 (contributions by A. Ben-Tor, M. Kochavi, and A. Biran) contains an intriguing article by A. Ben-Tor on his recent excavations at Hazor, where he delineates the present evidence for the massive destruction of the Area A palace and attributes it to the Israelites or "proto-Israelites" (465).

The volume contains hundreds of illustrations, graphs, and photographs, and each article has a separate bibliography. While one might quibble over the lack of subject and author indexes, the editors and patrons who made this symposium and its publication possible merit our deepest gratitude. *Mediterranean Peoples in Transition* will be an essential resource for any student and researcher interested in the archaeological and historical questions surrounding the emergence of the major cultures of the southern Levant.

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Gorman, Frank H. Jr. *Divine Presence and Community: A Commentary on the Book of Leviticus*. International Theological Commentary. Grand Rapids: Eerdmans, 1997. 160 pp. Paperback, \$18.00.

According to Gorman, Leviticus deals with the dynamics of interaction between the Israelites and the divine presence dwelling in the midst of their community. Leviticus calls the community to enact holiness through ritual and ethical practice within the context of the covenant with the holy God. This call to priests and laypeople is placed within Israel's historical journey, but Gorman also finds relevance for modern readers who can hear the "voice" of Leviticus on its own terms and apply its message within their own contexts.

Perhaps Gorman's most significant contribution is the way in which he develops theology through exegesis by integrating ritual theory and social anthropology along with text analysis. This approach stems from his Ph.D. dissertation, which was published as *The Ideology of Ritual: Space, Time and Status in the Priestly Theology* (Sheffield: JSOT Press, 1990).

In some ways Gorman's work is quite conventional for a commentary of the late 1990s. He holds to authorship of Leviticus by priestly traditionists writing during the exilic period but reflecting earlier cultic practice. He is heavily influenced by Jacob Milgrom and accepts his theory that purification offerings throughout the year purified the parts of the sanctuary and its sancta to which blood was applied.

Gorman writes with uncommon clarity, using language that is precise but readily accessible to nonscholarly readers. His introduction moves from consideration of the authorship and date of Leviticus to the overall structure of the book, the context of Leviticus within the Pentateuch, aspects of priestly theology, and the relationship between Leviticus and Christian theology. In his comments on each portion of Leviticus, Gorman first provides an overall view before moving into detailed discussion. He does not let the reader wander aimlessly in the wilderness like Azazel's goat, but relates the various parts of Leviticus to the unifying image: divine presence in the community.