

In his analysis of two Christological hymns (Phil 2:6-11 and 1 Tim 3:16) Stenger first discusses their *Sitz im Leben* and then focuses on theological insights. He draws attention to particular words in the hymn recorded in 1 Timothy to show how these terms point not to an antithetical relationship but rather to a polar relationship; i.e., the contrasting elements are conceived as the two poles of a single reality. He asserts that Paul's purpose in quoting a hymn in Philippians is to ground the ethical imperative in the christological indicative.

Stenger attributes the Beatitudes in Matthew and Luke to the Q source, since they are absent from Mark. He notes the differences between the two accounts and concludes that the Lucan version is closer to the original source. His remarkable exegetical analysis of Paul's letter to Philemon emphasizes his claim that Paul was a master of NT letter-writing.

The salient features of this work are its orientation to the historical-critical method and its consistent "introductory" level of discourse (i.e., it does not presuppose any knowledge of Greek and is careful to explain all the technical terms it uses). For exegesis courses needing these characteristics, it will be a valuable textbook. Stenger completes the work by providing a very useful bibliography representing the whole range of NT exegesis.

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Stern, Ephraim, ed. *The New Encyclopedia of Archaeological Excavations in the Holy Land*. 4 vols. New York: Simon & Schuster, 1993. xxii + 1552 pp. \$355.00.

One of the most helpful aids in archaeological library research has been the four-volume *Encyclopedia of Archaeological Excavations in the Holy Land* published in 1975 by Prentice-Hall, Inc. The Prentice-Hall edition was an updated version of a two-volume Hebrew-language edition, with an additional 20 archaeological sites included. This first English edition has been out of print for some time, and with the many new projects started since its 1971 ending date for projects, a new edition was certainly needed. In this *New Encyclopedia*, Ephraim Stern has not merely updated the first edition but completely re-created it.

While the first English edition was wellmade and helpful, Stern's new edition, published by Simon and Schuster, has brought this work to the standards of any encyclopedia. The 315 additional pages in the new edition, plus a smaller typeface that yields 50 percent more words per page, makes the four volumes of the new edition approximately 120 percent larger than the previous edition (based on the tabulations of the reviewer). The 365 sites treated in the new edition represent an increase of about 50 percent over the first English edition. The number of illustrations has significantly increased as well. For example, volume 1 of the first edition contained 350 black-and-white pictures, 95 drawings, and 10 color pictures; volume 1 of the new edition contains 635

black-and-white pictures, 180 drawings, and 30 color pictures. Especially pleasing is the better quality of the illustrations. Gone are the brown tones of the first edition's black-and-white pictures; as a result, the pictures in the new edition have much sharper resolution. Even the layout of the new edition is more professional and compact (e.g., gone are the blank half-pages and half-page color photographs of the first edition, cp. 54, 71, 123, 396, etc.).

New features of Stern's second edition include a table of contents, an "Introduction to the English Edition" (a summary of Syro-Palestinian archaeology), a "Users' Guide" (explaining abbreviations, map references, site-survey numbering, the location of the glossary, index to places, and bibliographical references), an editor's foreword, an "Alphabetical List of Authors," and an "Alphabetical List of Entries." The three pages of "Chronological Tables" in the older edition have been improved graphically, while subtle changes have also been made (e.g., the addition of the "low chronology" dates to the "high chronology" for the Egyptian dynasties; and clearer charts designating the western and eastern seats of the coreigning Roman emperors). Even a "Chronological Chart of the Alphabet" is included for easy reference!

With so many new features and expanded text, I was personally pleased to see that a touch of the past continued. In many cases, the now-deceased pioneers of archaeology are allowed to contribute to this project. For example, Kathleen Kenyon describes her work at Jericho and Yigael Yadin writes about Hazor and Masada. To these discussions are added the more recent findings and interpretations. This feature allows those with a casual archaeological interest (and a limited library) to meet the earlier (and more famous) archaeologists on their own turf.

With the outstanding improvements found in *The New Encyclopedia of Archaeological Excavations in the Holy Land*, it is awkward to criticize Stern's excellent work. There is one omission, however, that should be remedied before the next edition. This review is being written just after the historic meeting in Washington, DC, between PLO Chairman Yasser Arafat and Israeli Prime Minister Izhak Rabin. The whole world thrilled at the possibility that the Palestinians and Israelis would finally become more friendly neighbors. The next edition of these volumes would be that much better if a Jordanian (and, one would hope, a Syrian and a Lebanese) served as associate editor(s). Such an addition would not only help assure that Transjordanian and northern Levant sites are not excluded (e.g., the Jordanian sites of Tell el-'Umeiri and Iktanu), but would also provide archaeologists with a much broader picture of the Levant. The "Holy Land" of these volumes is just too small a region to adequately evaluate the evidence presented. In addition, such cooperation among academics just might help produce a "Holy Land," which the title claims and continued hostilities deny.

As for the volumes themselves, one can hardly imagine a better, easier, more complete resource for the region they cover than *The New Encyclopedia of Archaeological Excavations in the Holy Land*. Given the widespread interest in the history of Palestine, it should be in every library in the English-speaking world. In addition, no serious Bible student, historian of the region, or

archaeologist can afford not to consult its articles. *The New Encyclopedia of Archaeological Excavations in the Holy Land* is the reference tool for archaeological research.

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Van Dijk-Hemmes, Fokkelien, and Athalya Brenner. *On Gendering Texts: Female and Male Voices in the Hebrew Bible*. Leiden: E. J. Brill, 1993. xiii + 211 pp. \$65.75.

Fokkelien Van Dijk-Hemmes searched the Hebrew Bible for "traces of women's culture"; Athalya Brenner searched for "(presumably male) biblical literary paradigms of women and their [underlying] social stereotypes." When they realized that their projects overlapped and complemented each other, they began collaborating, and this book was the result. From their different starting points as a Christian woman educated in the Netherlands and a Jewish woman educated in Israel, they sought to identify "women's texts within the Hebrew canon, and the means for differentiating them from men's texts" (Introduction, by Brenner, 1).

Labeling the voices they heard in the texts M(ale) and F(emale), they identified "double voices" and women's "muted voices" as well as F voices in various biblical texts. Sometimes the F voice was found in an M-authored text and therefore was distorted or misunderstood—"not a reproduction of *genuine F voices* but a filtered image, mirrored through the literary convention of an M voice and delivered through the filters of M perspectives and perception of woman" (*ibid.*, 10-11).

Part I is authored by Van Dijk-Hemmes: "Traces of Women's Texts in the Hebrew Bible," and includes, after "Methodological Considerations," discussion of: "Victory Songs and Mockery Songs"; "Wisdom and Warning Discourse"; "Prophecy and Soothsaying"; "Love Songs and Songs of Harlots"; "Laments and Rituals of Lament"; "Vows and Prayers"; and "Birth Songs and Naming Speeches."

Parts II and III are by Brenner: "Proverbs 1-9: An F Voice?" and "M Text Authority in Biblical Love Lyrics: The Case of Qoheleth 3:1-9 and Its Textual Relatives." Her discussion in Part III also includes Eccl 12:1-7, by the same M voice, and Samson's riddles in Judges 14, Hosea 2, and sections from the Song of Songs (Canticles). In Part II she finds the strong possibility of an F voice in Proverbs 1-9 and the book as a whole—admonishments from a mother to her son as an alternative reading to the traditionally thought father.

Part IV is by both authors. Van Dijk-Hemmes wrote "Divine Love and Prophetic Pornography," discussing Ezekiel 23 (and 16). Brenner wrote "On 'Jeremiah' and the Poetics of (Prophetic?) Pornography." She especially discusses Jeremiah 2 and considers that misogyny is a feature of "the dehumanizing animalization of female sexuality, even when done in jest, as 'just a metaphor,'" and that "the *function* of pornography is the maintenance of male domination