

(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.

Gorman divides up his comments on the successive chapters of Leviticus as follows: "The Sacrifices and Offerings" (1-7), "Ordination, Founding, and Tragedy" (8-10), "Instructions on Purity" (11-16), "The Holiness Code" (17-26), and "Economics of the Sanctuary" (27). At the end is a selected bibliography. There is no index.

I find the overall theological thrust of Gorman's commentary compelling and I agree with him on many details, but I would take issue with him on some points. For example: (1) Gorman says that ritual "is not a rigid adherence to rules" (8), but in Leviticus failure to strictly follow YHWH's rules could result in punishment, even death (see e.g., Lev 16:1-2). (2) Gorman refers to Num 16:41-50 to show the expiatory power of a burnt offering (23). But here Aaron burned incense; it was not a burnt offering. (3) On the burnt offering Gorman comments: "The act of slaughter is central to the ritual process" (25). In this he would agree with Hubert and Mauss. But the climax and holiest point of the sacrifice comes later: when the priest applies the blood and animal parts to the altar. (4) Gorman rejects Milgrom's view that pouring purification offering blood at the base of the altar (Lev 4:7, 18) simply disposes of the blood. Gorman states that this action reconsecrates the altar, arguing: "The priests would not include this action in the context of ritual prescriptions if it did not have ritual significance" (36). But there is no clear evidence in Leviticus that all prescribed actions have independent theological significance on the level of transactions such as consecration or expiation. Some actions were included as practical prerequisites or postrequisites to other actions. This did not make them ritually insignificant. Gorman himself affirms that disposal of the purification offering carcasses (Lev 4:11-12, 21) was "an important element of the ritual process" (39). (5) Lev 4:6, 17 indicates that the high priest sprinkles blood "in front of" the inner curtain, not "on" it as Gorman says (38). So it was the area of the outer sanctum which received the blood, not the curtain itself. (6) On Lev 12:6-8 Gorman regards the burnt offering as an expression of "the mother's gratitude for the birth of the child" (80; cf. 91). But in a purification/burnt-offering pair, the burnt offering simply supplements the function of the purification offering. For example, in Lev 5:7-10 a pair of birds, one for a purification offering and the other for a burnt offering, serves as the functional equivalent of a purification offering sheep or goat (v. 6). (7) Gorman's division of Leviticus (see above) reflects well the structure of the book, except that I would prefer to see the Day of Atonement rituals (Lev 16) placed separately (cf. chap. 27) rather than simply concluding the "Instructions on Purity." The Day of Atonement rituals deal with moral faults as well as ritual impurities and there have as close a relation to the sacrifices for moral faults in chaps. 4-5 as they do to the instructions on purity in chaps. 11-15. (8) Gorman interprets the sevenfold sprinkling on the Day of Atonement before the seat of expiation (Lev 16:14) as reconsecrating (96). But v. 16a refers only to making atonement for, i.e., purifying, the area of the inner sanctum. As with the disposal of the blood in Lev 4 (see above), Gorman seems to import the idea of reconsecration from comparison with the summary statement at the end of Lev 8:15, which refers to the consecration of the altar. He may also be influenced by Lev 16:19, where a second application of blood to the altar (re)consecrates it. (9) Gorman holds that the scapegoat ritual renders the high priest impure (99). There is no evidence for this. The high priest must wash after the nonsacrificial scapegoat ritual in preparation for resumption of sacrificial ritual (cf. Exod 30:20). (10) Gorman sees Lev 24 as an intrusion in the thematic progression of the Holiness Code. Perhaps Lev 24 continues the theme of holiness by

dealing with sacred objects (lamp, bread) and then the sacred name of God, which is misused by the blasphemer.

These details by no means negate my hearty recommendation for Gorman's stimulating and refreshing commentary.

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Green, Joel B. *The Gospel of Luke*. New International Commentary on the New Testament. Grand Rapids: Eerdmans, 1997. 984 pp. Hardcover, \$50.00.

With the recent publication of several exhaustive commentaries on Luke, one might be tempted not to make another investment of time and money for yet another lengthy commentary on the same book. Such a decision, in this case, would be a mistake, for unlike most Lukan commentaries, Green's commentary approaches Luke from a literary perspective while "showing very little concern for traditional form-critical and redaction-critical issues" (viii). It is this literary perspective that provides many fresh insights into Luke, thus making Green's commentary well worth the investment for his primary audience of "the working pastor and teacher" (viii). This commentary replaces Norval Geldenhuys's commentary in the original NICNT series.

After an impressive sixty-seven-page bibliography, Green (currently professor of NT Interpretation at Asbury Theological Seminary) identifies, explains and defends his methodology of narrative criticism in the introduction. The specific genre of Luke is identified as ancient historiography as opposed to "Greco-Roman biography" (5). On this basis, the reader should expect "a narrative in which recent history is given prominence, issues of both causation and teleology are accorded privilege, and determined research is placed in the service of persuasive and engaging instruction" (6). Green's literary perspective leads him to see a narrative unity in Luke-Acts with the single purpose of bringing "salvation in all of its fullness to all people" (9). As one might expect, this same literary perspective leads Green to give little consideration to authorship issues, and no consideration to either Lukan sources or the date of composition. The relatively brief nature of the basic introductory issues seems to demonstrate that Green's concern is clearly to deal with the text as we have it today, and not to get sidetracked in theological speculation which is deemed irrelevant.

The commentary divides Luke into eight major sections. Each begins with an extensive discussion of the linking elements between the previous section and the one under discussion. Spread throughout the commentary are a total of twelve interpretive asides (xi) that deal more specifically and extensively with topics such as: "The Literary Structure of the Birth Narrative"; "The Structure and Role of Mary's Song"; "The Structure and Role of Zechariah's Song"; and "The Birth of Jesus in Literary and Social Perspective," to mention a few. Desiring to use a text "that is readily available and widely used in churches" (x), Green's commentary follows the translation of the NRSV.

The real strength of Green's commentary lies in his ability to constantly relate the individual parts of specific events in Luke to the larger overall literary picture of the entire Gospel. He does this with impressive skill throughout his discussion of the ministry of Jesus.