

lines which make any sort of application to its audience ("The dependable God enables us to remain sanguine" [75]).

Other surprising features of this book include mystifying Hebrew transliterations (e.g., where בְּעֵינַי is transliterated as *b'ēn* and said to be a verb in the first person meaning 'to understand' in Ps 73:16 [90]), and repeated reference to a male *bruja* named Tenorio in Rudolfo Anaya's book *Bless Me Ultima* (31). Together with these, the absence of preface, foreword or introduction, index (authors, subjects, Scripture texts), or any bibliography, as well as a small discrepancy in the footnotes (chap. 2, n. 27, 106) all support the suspicion that the book would have benefited from more prepublication attention. The use of unexplained abbreviations (Ps 4:3; Eng. 2, etc. [7ff.]), and the absence of rationale for the Psalms selected, or of order in their treatment (Pss. 102, 143, 55, 12, 26, 28, 141, 64) do nothing to diminish this conviction.

Reid's book may give the impression that real multiculturalism requires some dichotomy of hostility vs. sympathy between the European and non-European components of America's cultural mix. At the very least, the Psalms seem properly audible only as the voice of nondominant American subcultures. However, Reid does arrive, in his afterword, at a credible, relevant, and temperate conclusion. He affirms that "there would be no reason to lament a God who is not sovereign. The personal piety of the Psalter gives witness to the reign of God" (103). With this summation, Reid tenders a persuasive validation of the anguish of the biblical laments, a justification for the cries of the world's oppressed, a hope to people everywhere who long for a better time than our days of despair, a power greater than "the enemy" we ourselves seem unable to conquer, and a better place than the exile of physical displacement and lost memory.

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LAEL CAESAR

Roller, Duane W. *The Building Program of Herod the Great*. San Francisco: University of California Press, 1998. 370 pp. \$50.00.

Although the book is not so divided, the ten chapters of *The Building Program of Herod the Great* could be divided into four sections. Chapters 1-5 recount the architectural education of Herod via Herod's visits to Rome and his social acquaintances. Chapters 6 and 7 recount Roman building activities prior to Herod and a chronological history of Herod's own building program. Chapter 8, consisting of 114 pages and 43 percent of the main text, is an alphabetical summary of Herod's building sites. Chapters 9 and 10 detail the building activities of Herod's descendants and his continued influence on the architecture of the Near East.

Equally significant to the main body are three appendices. Appendix 1 evaluates the remarks of Moses Khorenats'i about Herod and his interaction with Armenia. Appendix 2 discusses the likelihood of a physical representation of Herod the Great. Appendix 3 is a fully-developed stemmata of Herod's family, contained in 14 charts.

Roller's work is a historical explanation of the roots and use of architecture by Herod, who out-Romaned the Romans by his acumen at predicting coming Roman architectural trends and implementing them even before they became

common in Rome. It is remarkable that a king of such a small kingdom could be "at the forefront of technology" (97).

There is much to commend in Roller's book. Placing Herod the Great within his architectural interests brings Herod to view in a way no other treatment could do. The clear and detailed family tree of Herod, presented in Appendix 3, will be especially helpful as a quick reference to the family of Herod. This work also brings together the architectural details that Josephus assigned to Herod. The book is clearly written by someone who enjoys his topic and has mastered it well.

The title of this work, *The Building Program of Herod the Great*, may evoke the idea that this work focuses on the actual buildings built by Herod. This assumption is not accurate. The book is not an archaeological uncovering, but a historical treatment of Herod's building activity. While limited archaeological references are noted (at the conclusion of each site discussed in Chapter 8), the presentation is almost solely historical. The title might better have served the book had it included the word "history" (e.g., *A History of the Building Program of Herod the Great*). True, the word *Program* does imply what is within, but readers may expect more than what is here.

Its limited archaeological focus may suggest that the author is not comfortable with archaeological reports. This lack is especially evident when Roller criticizes the work of the Tell Hesban excavators for not assigning specific strata to Herod. He complains that the excavators published only the "logs of the excavation process" rather than providing "interpretative documents" (160). If he sees within the "logs of the excavation process" data that can be directly linked to Herod, Roller should make such connections (which he does not). Part of the problem may be that Roller's most recent bibliographical reference for Tell Hesban is over twenty years old (161). Otherwise, he may not be aware of the frequent lack of specificity within archaeological discoveries, although his own work provides many evidences of such lacunas. Roller's criticisms are especially mysterious, since in discussions of sites like Jerusalem, which is much more central to the building activities of Herod, Roller ignores all archaeological evidence and deals only with the historical information (e.g., Josephus [174]).

One small, but consistent, aggravation in *The Building Program of Herod the Great* was the use of both "B.C." and "A.C." Both have the meaning of "before the time of Christ," but the seemingly irregular use of both (sometimes on the same page; e.g., 80, 191, 248) had me wondering what, if any, special meaning Roller had in mind by using both.

Much of Roller's history is dependent upon two books by Josephus (acknowledged by Roller [4]). This dependence raises the issue of what could be said about Herod the Great, if we did not have Josephus' work. This question may seem of small consequence, except by those who deal with earlier historical times, where the primary source is the biblical text. The presentation of Roller should make those who criticize the Bible for its lack of help in solving specific archaeological questions (e.g., the Israelite Settlement) pause in reflection.

The criticisms offered in this review are not to suggest that Duane Roller has done a poor job at chronicling Herod or his building program. On the contrary, Roller has provided an excellent historical background of Herod's building

program. This book succeeds in raising awareness of Herod's gift for architecture and its place within the Roman world. No scholar can safely write about Herod or his times without consulting *The Building Program of Herod the Great*. After reading this book, one could conclude that any treatment of Herod that does not place his life within the context of his building program would be incomplete.

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DAVID MERLING

Roth, Ariel A. *Origins: Linking Science and Scripture*. Hagerstown, MD: Review and Herald, 1998. 384 pp. \$29.99.

Ariel Roth is one of the deans of Seventh-day Adventist creationism, having been active for over thirty years defending a literal interpretation of Genesis. Before retiring in 1994, he served for fourteen years as director of the Geoscience Research Institute (GRI). The GRI is a group of scientists sponsored by the Adventist church to research apparent conflicts between current concepts in science and the creation model. Because of his publicly declared position on science and faith, Roth is loved by some, while suffering from others the antipathy usually bestowed on those who question current paradigms in science. His new book, *Origins: Linking Science and Scripture*, is likely to engender the same polarity of reactions in its readers.

Recent years have seen a renaissance in publications questioning evolutionary theory and attempting to reconcile scientific data with a creator God. Many of these books have dealt with newly discovered information about the universe and biochemistry. One major example of this class of books has been *Darwin's Black Box* by Michael Behe, dealing with the biochemical challenge to evolution. Instead of dealing with a single area of science and questions raised about evolution in that narrow field, *Origins* takes a much broader approach. Dealing with philosophy, biology, physics, geology, and theology in a single book is an impressive feat, reflecting Roth's broad understanding of these areas and their bearing on the question of creation. Few other authors have had the breadth of expertise and nerve to attempt such a comprehensive work, although at least one other book published in 1998, *The Big Bang Exploded*, by Russell and Colin Standish (Hartland Publications), has attempted this at a more popular level.

The dazzling scope of *Origins* is both a strength and a weakness. On the one hand, it is interesting to see the question of origins dealt with in such broad brush strokes, and Roth does an excellent job of placing volumes of information and complex questions into perspective. On the other hand, it is impossible in one book to cover in detail every subdiscipline of science to the satisfaction of experts in that field. Thus, to this molecular geneticist, the chapters dealing with biochemistry and molecular genetics seemed inadequate. Whether this is a fair criticism or not, it is one that is almost certainly going to be heard from experts in different areas when they comment on this book. In response to such criticism it is necessary to note that a book of this scope would be unreadable if it attempted to deal with every detail that might be out there, or used the specialized jargon of each discipline. Because of its breadth, Roth wrote *Origins* in a style easily understood by any adult reader.

While *Origins* is easy to understand and the text is liberally illustrated with fascinating stories, there are times when all the stories and illustrations, while