

careful writer as the Apostle Paul and needs to be expanded to Paul's "disputed" letters. For those literate in Paul's literary language of choice, Harvey's book is well worth a "listen."

Cedarville College
Cedarville, OH 45314

GREG A. COUSER

Hoerth, Alfred J. *Archaeology and the Old Testament*. Grand Rapids: Baker Book House, 1998. 480 pp. Hardcover, \$44.99.

Over the last three decades in particular, the relationship between archaeology and biblical studies has been intensely contested. The issues are complex but seem to converge on two crucial and integrated questions. Can the archaeology of the lands of the Bible connect with the biblical text? If the answer is yes, what is the extent of their convergence? If not, which of the two sources (text or *tell*) takes precedence? The diverging answers to these questions invariably lead to numerous conclusions, often contradictory. Various labels have been used in the past to describe these positions; the most recent generalized terms in vogue are "maximalist" and "minimalist." The "maximalist" sees much in the biblical text that converges with the archaeology of Syria-Palestine; the "minimalist" hardly benefits from archaeology at all and views with skepticism any relationship except to indicate the absence of evidence for certain periods of biblical history (on the usage of these terms and a critique, see W. G. Dever, "Will the Real Israel Please Stand Up? Part 1," *BASOR* 297 [1995]: 61-80).

At a time when the multitude of voices may cause one to despair of making any connections between archaeology and biblical studies, the refreshing and comprehensive work of Alfred J. Hoerth, former director of archaeology at Wheaton College, is a sight for sore eyes. The companion volume to *Archaeology and the New Testament* (written by his colleague John McRay), *Archaeology and the Old Testament* covers the entire OT period from Creation into NT times.

Hoerth begins his book by answering the basic questions of the task of the archaeologist and how his work impacts the Bible. He states that the "archaeologist is a historian who . . . digs out remains of ancient people" (16). The archaeologist, he contends, is able to provide a fuller history, through the illumination of cultural and historical settings, than is possible from written sources alone. In this sense, Hoerth recognizes the assets of archaeology in providing additional information on peoples, places, things, and events. While it is evident at the outset that the author is writing as an evangelical Christian, he is careful to distance himself from those who "mistakenly use archaeology to confirm, authenticate, or prove the Bible" (18). He points out that such a use of archaeology "was an important corrective tool in earlier decades" but that "confidence and hope should not be built up on any external proof—not even archaeology" (21). With this statement it becomes clear that Hoerth believes that the Bible stands alone as inspired Scripture and that its accuracy does not rest on external verification. Hoerth could be described as a responsible "maximilist" who weighs all the evidence at his disposal before reaching conclusions, and at times suspends judgment altogether.

The book's organization unabashedly takes its lead from the biblical accounts. Instead of speaking in archaeological terms, his chapter on Mesopotamian prehistory is entitled "Mesopotamia before Abraham" (chap. 3). Subsequent chapters (4-5) deal exclusively with the archaeological background to the

patriarchs. Hoerth makes reference to the rejection of the biblical patriarchal period (i.e., Van Seters, Thompson, Miller and Hayes, Ahlström, etc.), yet relies on the possible high, middle, and low chronologies of Rasmussen, Kitchen and Mitchell, and Beitzel, all well-known evangelical scholars, to establish Abraham in time. He reviews the strengths and weaknesses of each position based on biblical texts (1 Kgs 6:1; Gen 17:8; Exod 12:40; Judg 11:26), recognizing that for liberal scholars "this weighing of evidence for the date of the patriarchs is of little relevance" and concluding that Beitzel's low chronology poses the least difficulties (59). He then describes archaeological discoveries at Ur, and the cultures, politics, religion, and society after the Ur III period, basing his reconstruction on the interpretation that "Abraham was born shortly after 2000" (60). In chap. 3 the Laws of Eshnunna are compared with patriarchal customs and the Ebla tablets are discussed in light of Freedman's early remarks that they contain references to the cities of the plain. The Nuzi texts and their impact on patriarchal custom are discussed at length in chap. 5. Unfortunately, the author cites almost exclusively the seminal article by C. H. Gordon ("Biblical Customs and the Nuzi Tablets," *BA* 3 [1940] 1-12) without engaging scholarship of the last five decades.

In relating to Egypt and the period of the Exodus and conquest, Hoerth concedes that "there are no specific Egyptian references to the sojourn, the exodus, Joseph, or Moses" (164). After explaining the possible reasons for this, he provides the background to these events described in the Pentateuch in chaps. 7-8. The first part of chap. 7 provides little in the way of archaeological correlates; it simply retells the biblical story of Joseph. In the second half of the chapter, Moses is placed in the fifteenth century. Hoerth discusses the various dates proposed for the Exodus in chap. 8 and concludes "the early date of the exodus has been followed since the Bible seems rather clear on this matter" (179). The oppression is set after the expulsion of the Hyksos, and Hatshepsut is viewed as the princess who rescued Moses, Thutmose III as the pharaoh of the oppression (159) and Amenhotep II as the pharaoh of the Exodus who was lost in the Red Sea (161). Although the author clearly gives the biblical text priority here, he never cites some of the strongest proponents of this view, namely, the published dissertation of J. J. Bimson (*Redating the Exodus and the Conquest*. 2d ed., JSOTSS 5, Sheffield: Almond, 1981). While Bimson's discussions of the archaeological data are flawed, W. H. Shea ("Date of the Exodus," *ISBE* 2: 230-238) writes on the basis of the Egyptological and biblical material and has provided perhaps the most convincing arguments for an early date.

The frequent jumps in the flow of the text can be confusing. For example, the Creation and Tower of Babel are not discussed until chap. 9 and, although the historical setting of Moses appears in chap. 7 (157-161), the rationale for this date is discussed only in chap. 8 (178-181).

The Iron II period is discussed in detail, and again Hoerth follows the biblical sequence of events for his outline. Regarding the Solomonic period, the author believes that the gates at Hazor, Megiddo, and Gezer represent the fortification of these cities by Solomon. Although he does refer to recent excavations at Gezer, he does not cite supporting references (W. G. Dever, "Further Evidence of the Date on the Outer Wall of Gezer," *BASOR* 289 [1993] 33-54; R. W. Younker, "A Preliminary Report of the 1990 Season at Tel Gezer," *AUSS* 29 [1991] 19-60; cf. the entire issue of *BASOR* 277/278 [1990] for issues), and he fails to cite the recent

support of the tenth-century date from excavations at Hazor (A. Ben-Tor, "Tel Hazor, 1994," *IEJ* 45 [1995] 65-66; idem, "Tel Hazor, 1996," *IEJ* 46 [1996] 262-263; and most recently, A. Ben-Tor and D. Ben-Ami, "Hazor and the Archaeology of the Tenth Century B.C.E.," *IEJ* 48 [1998] 1-37). Complete references and discussion concerning a number of recent discoveries would have enhanced the persuasiveness of the volume.

This volume is richly illustrated with over two-hundred photographs, line-drawings, chronological charts, maps, and tables. Each chapter ends with a list of references for further reading. The usefulness of the volume is enhanced by a full reference list, as well as Scripture and subject indexes. Indeed, Hoerth has achieved what few have attempted, an integration of the Bible and recent archaeological discoveries in the ancient Near East, while retaining a generally high view of Scripture. This volume makes a significant contribution to the field and is essential for anyone interested in Near Eastern archaeology and the Bible. It provides a new update on older evangelical treatments (Free and Vos, Thompson, and Schoville) from a seasoned scholar who has grappled with the issues for decades. *Archaeology and the Old Testament* will undoubtedly serve as a reference source for interested students of the Bible and a textbook for introductory archaeology courses in seminaries and parochial schools for many years to come.

Southern Adventist University
Collegedale, TN 37315

MICHAEL G. HASEL

Huehnergard, John, and Jo Ann Hackett, eds. *A Grammar of Akkadian*. Harvard Semitic Museum Studies, No. 45. Atlanta: Scholars Press, 1997. 647 pp. Hardcover, \$44.95.

Huehnergard is a professor of Semitic languages at Columbia, Johns Hopkins and Harvard Universities. Previous works of Huehnergard in the field of Semitic languages were: *Ugaritic Vocabulary in Syllabic Transcription*, HSS 32 (Atlanta: Scholars, 1987), and *The Akkadian of Ugarit*, HSS 34 (Atlanta: Scholars, 1989). Furthermore, this author has published several articles on Akkadian: "On Verbless Clauses in Akkadian," *ZA* 76 (1986): 218-249; "'Stative,' Predicative; Pseudo-Verb," *JNES* 46 (1987a): 215-232; "Three Notes on Akkadian Morphology," in D. M. Golomb, ed., *Working with No Data: Semitic and Egyptian Studies Presented to Thomas O. Lambdin* (Winona Lake: Eisenbrauns, 1987), 181-193; and "Northwest Semitic Vocabulary in Akkadian Texts," *JAOS* 107 (1987): 713-725.

The author says in the preface that many aspects of this textbook are modeled on Thomas O. Lambdin's introductory grammars of Hebrew, Ethiopic, and Coptic. Huehnergard has also incorporated many ideas from the three earlier textbooks of Akkadian that have appeared in English: Richard Caplice, *Introduction to Akkadian* (3d ed., 1988); David Marcus, *A Manual of Akkadian* (1978); and Kaspar K. Riemschneider, *An Akkadian Grammar* (trans. T. Caldwell et al.; 3d ed., 1977). Moreover, *A Grammar of Akkadian* has assured a secure basis for the fundamental work of Wolfram von Soden on Akkadian grammar and his many articles about the study of Akkadian.

The author's main objective in this textbook is to present the grammar of Old Babylonian. It is customary to begin the study of Akkadian with Old Babylonian. Old