

aspects of modern science along with concepts of modern psychology and ecology. Jeeves and Berry challenge Christian scientists to nurture and expound faith in a reasonable and balanced manner because of their unique insights into the two books of God's revelation. However, the authors state that they are not promoting some type of "natural theology," but rather a concept of the positive aspect of God's interactive nature within the natural world. They conclude:

God points us to himself. Science points us beyond its limits. Reason can answer only some of our questions. Our need is not more science, better reason or great faith; it is *faith in a great God* (emphasis supplied).

It is this reviewer's opinion that Jeeves and Berry have presented a fresh, invigorating look at the science-and-religion interface, a look that is well-rounded, not attempting to push one theory in favor of another. While I personally do not accept their position on the origin and development of life, humans in particular, I still find myself supporting their overall positions on science and faith.

I would recommend this book for classroom use whenever the issues of science and religion are considered, as well as for individuals who are seeking to understand the relationship between science and Christian faith in a modern setting.

Geoscience Research Institute  
Loma Linda, California

CLYDE L. WEBSTER JR.

Kaiser, Walter C., Jr. *A History of Israel: From the Bronze Age through the Jewish Wars*. Nashville: Broadman & Holman, 1998. 560 pp. Hardcover, \$34.99.

Walter Kaiser's *A History of Israel: From the Bronze Age through the Jewish Wars* is divided into nine sections (parts 1-9). Except for the first three chapters, which survey historiographical discussions and geographical and archaeological contexts, this book follows the story of the Israelites.

Kaiser makes plain his guiding premise: "The text is innocent until proven guilty" (xii). He is not intimidated, as some are, by those who would devalue the studies of scholars who trust in the reliability of the biblical account.

Therefore, it is unfair and improper to conclude that researchers who use the Bible in constructing a history of Israel are less informed, more naive, and less capable of using the critical tools than those who refuse to consider anything in the Bible to be worth reporting in a history until the Persian period. Both use the same methodologies and read the same literature; the difference is only in where they appear in the procedure (*ibid.*).

In chapter 1 Kaiser acknowledges the current lack of a consensus in historiographical studies. He also points to five fallacies that have produced the major divisions among scholars. In chapter 2 he presents a short geographical survey of Canaan and introduces some ancient civilizations important to its history. Chapter 3 reviews the basic Canaanite archaeological periods.

These introductory chapters are followed by "The Patriarchs and the Periods of Egypt"; "The Sojourn in Egypt, the Exodus and Sinai"; "The Israelite Occupation in Egypt"; "The Period of the Judges"; "The Monarchy"; "The

Divided Monarchy: The Independent Kingdom of Israel and Judah"; "The Babylonian Exile"; "The Persian Hegemony"; "The Intertestamental Period."

Since I agree with many of Walter Kaiser's presuppositions, I am reluctant to criticize such a fine work. On the other hand, his book demonstrates how difficult it is for a theologian, even one friendly to the biblical text, to write a history of Israel. While it is becoming increasingly difficult to maintain competence in one discipline, being well-informed in two specialties is nearly impossible. In Kaiser's case, he knows the Bible well, but must trust others for archaeological backgrounds and/or support for his treatise. Given the youthfulness of archaeological studies, their data and conclusions continue to change rapidly. As in theological and historiographical studies, agreements among archaeologists are ephemeral. Again, some archaeological work has been poorly conducted or inadequately supported. How is a theologian like Kaiser to know which information to trust and which to ignore?

For example, Kaiser equates the Hyksos capital of Avaris with Tanis, while there is growing evidence that the Hyksos capital of Avaris was located at Tell el 'Daba (cf. Hoffmeier, 119). He also accepts the idea of an Egyptian connection of the name Pi-Ramesses and Avaris, which has been discredited (85, 106; cf. Hoffmeier, 118, and Bietak, 63-66). Even worse, his friendliness toward the Bible and lack of archaeological knowledge cause him to choose Khirbet Nisya as biblical Ai (107), a site which has been excavated for twenty-five years, producing no Late Bronze Age architecture and only minimal material evidence from other periods. Unfortunately, and surprisingly, Kaiser seems to accept the discredited chronology of Livingston and Bimson (156), a chronological system that is totally ignored by historical chronologists, apart from a scattering of conservative hopefuls. Even Bimson has not written to support the theory in the last ten years or so.

There are some curious errors in Kaiser's book. For example, he refers to the Israelites as "Jews" (82), and takes Merneptah's stele to celebrate Merneptah's campaign into Canaan (108), when in fact it commemorated his conquest of the Libyans, with a side note of other conquests, including a conquest of the Israelites.

Kaiser's book demonstrates the need for conservative theologians and credible archaeologists who are friendly to the biblical text to collaborate on a history of Israel. While even conservatives are divided theologically and archaeologically, a collaborative work could make a major contribution in biblical and archaeological studies, especially given the tendency of critics to use selectively the archaeological data to support their theories of Israel's history. Those friendly to the Bible need to rise above critical techniques to produce something of lasting value.

Kaiser's work is useful, if used cautiously and with some archaeological knowledge. It certainly has advantages over critical histories that are based on evolving theories that are out of date before they are published. Kaiser's book is worth reading, using in the classroom (with carefully updated additions), and adding to one's library.