

14:40 [367-735]). In chapter 11, for example, Paul deals with the distinction between men and women rather than with male superiority or authority (510).

Paul keeps the question of the resurrection for the end. According to Ciampa and Rosner, this is the fifth part of his letter: “The Resurrection and Consummation” (1 Cor 15:1-58 [736-839]). Paul had already stressed Christ’s crucifixion in the opening chapters (1 Cor 1:13-22). Now he extends the discussion of the resurrection. It is, for him, the heart of the gospel message; it gives meaning to our life and clarifies the relationship between protology and eschatology. For Paul, the resurrection of the dead is central, and “he explains how the bodily resurrection of believers is neither unintelligible nor inconceivable” (739).

Finally, in part 6, Paul brings his letter to a close (1 Cor 16:1-24 [839-867]). He concludes now with news, exhortations, and greetings. “Paul concluded this letter with the hope that the Corinthians would respond positively to the main body of this letter and that he could go ahead with the plans outlined in these final lines” (840).

Ciampa and Rosner have provided a well-rounded and balanced commentary on Paul’s first epistle to the Corinthians. I recommend this excellent book to scholars, pastors, and students desiring a deeper examination of 1 Corinthians.

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Clark, Douglas R., Larry G. Herr, Øystein S. LaBianca, and Randall W. Younker, eds. *The Madaba Plains Project: Forty Years of Archaeological Research into Jordan’s Past*. Sheffield: Equinox, 2011, xx + 305 pp. Cloth, \$100.00.

This attractive volume contains essays by 22 contributors celebrating the fortieth anniversary of the Madaba Plains Project (henceforth MPP), a consortium of Seventh-day Adventist institutions engaged in archaeological research in central Jordan. As Lawrence T. Geraty explains in his retrospective opening chapter, the MPP began as an outgrowth of Siegfried Horn’s Andrews University Heshbon expedition, which conducted field work at Tall Hisban for six seasons (1968-1978), the last three under Geraty’s directorship. Under its new designation, the MPP launched its initial excavation at Tall al-‘Umayri in 1984 while still under the leadership of Geraty, with Larry G. Herr as field archaeologist. Aside from ‘Umayri, several surveys and soundings at small sites continued until excavations commenced, in 1992, at Tall Jalul, a seventeen-acre site that dominates the landscape east of the city of Madaba. Excavation work also resumed at Tall Hisban in 1996 and field work presently continues at all three sites. Forty years of field work, coupled with a steady

stream of publications (the tenth volume of the Hesban final report series is due in 2012, and the sixth MPP volume is nearly ready to go to press) is a most appropriate time to celebrate this remarkable achievement. The volume reviewed here fulfills that purpose much the same as *Hesban After 25 Years* (ed. D. Merling and L. T. Geraty [Berrien Springs: Andrews University, 1994]) observed the silver anniversary of the Heshbon Expedition.

A few words must be stated regarding the history of the Madaba Plains and the significant role this region played in antiquity. Known in the Hebrew Bible as *ba-mishor* (“the Tableland”), the Madaba Plains was a strategic and hotly contested agricultural plain that regularly changed hands not only among the neighboring secondary states of Moab, Ammon, Judah, and Israel, but also came into and out of the grasp of the various empires that occupied the region over the centuries. Hence, the region provides a fabulous arena in which to observe the “Great and Little Traditions” anthropological model of Øystein LaBianca, which aims to determine local cultural continuity in the face of ever-changing geopolitical conditions. LaBianca, the director of the Tall Hisban excavations, utilizes his site as a test case for observing this historical process.

Larry Herr and Douglas Clark each contribute chapters summarizing the history and the series of exceptional discoveries at Tall al-‘Umayri. Clark covers the rich Late Bronze and early Iron Age finds, while Herr covers the other relevant historical periods. The chapter on Tall Jalul, written by its director Randall Younker and codirectors Constance Gane and Reem Al-Shqour, provides an overview of the history and results of the project up until 2007. The reader should supplement the Jalul chapter with the lengthy preliminary report published in 2010 by Constance Gane, Randall W. Younker, and Paul Ray (“Madaba Plains Project: Tall Jalul 2009,” *AUSS* 48 [2010]:165-223), which provides details of a monumental water channel and other important finds from the 2009 season.

Notably missing from the volume is any discussion of the MPP excavations at Tall al-Drayjat, provisionally identified as an Iron Age II fort, as well as the farmstead at Rujim Salim. It is hoped by this reviewer that the field records of these two small but significant excavations will be made available to the current MPP staff so final publication efforts can move forward.

William Dever and Anson Rainey, prominent scholars in the respective fields of archaeology and historical geography, contribute congratulatory essays that demonstrate their heartfelt praise and respect for the various MPP achievements. Rainey’s personal reflections of the MPP and its staff are especially appreciated since they appear posthumously.

The book contains a valuable collection of studies that shall be summarized briefly. Suzanne Richard demonstrates how her neighboring project at Khirbat Iskandar has benefited through a series of collaborative interactions with the MPP. Tim Harrison again emphasizes the benefits

of collaborative regional research between separate projects. In his essay, Harrison highlights the important Early Bronze pottery sequence provided by Field D at Tall al-'Umayri as well as the Iron IIA-B ceramic horizon gleaned from Fields A and B at Tall Madaba that add credibility to historical sources; here the Mesha inscription. Zeidan Kafafi surveys Late Bronze Age remains relating to the MPP. Gary Christopherson and Tisha Entz investigate evidence for the Iron Age I in the hinterland of Tall al-'Umayri and showcase their use of a "Spatially Explicit Predictive Model" survey. They successfully identified more than a dozen additional Iron I sites but admit that, for the MPP region, interpreting this historical period remains enigmatic. R. Root describes her work as an artist for the MPP, and Gloria London and Robert Shuste bring their expertise in pottery production technology to bear on the MPP corpus. P. M. Michèle Daviau compares both architectural and material data from her projects at Tall Jawa, which she inherited from the MPP and Khirbat al-Mudayna. Bethany Walker introduces her Northern Jordan Project that surveys and documents Middle and Late Islamic structures as well as associated material remains in the greater Irbid region. Walker has also accessed written records from these periods to supplement her data from the field. Bert de Vries contributes a preliminary study of formulaic tomb epitaphs from Umm el-Jimal and their significance. Chang-Ho Ji discusses his field work at Khirbat al-Mahatta and redates this fortress to the early Hellenistic Period, which naturally raises possible connections between the site and the Tobiads. Finally, Udo Worschech provides a greatly valued English summary of Alois Musil's 1897 travels throughout the MPP region, which Worschech takes from Musil's work, *Arabia Petraea. Band I: Moab, topographischer Reisebericht* (Vienna: Alfred Hölder, 1907). A series of eight valuable appendices completes the book, providing lists of affiliated institutions, participants for each project, a list of MPP publications, and extensive bibliographies listing publications relevant to each site.

In several ways, *The Madaba Plains Project: Forty Years of Archaeological Research into Jordan's Past* is both a companion and successor volume to the earlier *Crossing Jordan: North American Contributions to the Archaeology of Jordan* (ed. T. E. Levy, P. M. Michèle Daviau, R. W. Younker, and M. Shaer [London: Equinox, 2007]), which, by not limiting itself to the MPP region, covers a much broader range of projects and studies, but also in which MPP alumni dominate the list of contributors. In fact, a few essays in the current work appear to be lightly updated revisions of articles from the earlier volume. This should come as no surprise, since most of the articles for the present volume were submitted in 2008 (fieldwork summaries do not cover the 2008-2010 seasons) and delays postponed its release until 2011.

The production of the book is excellent, and the volume provides a superb introduction to the various MPP excavations and would capably serve as introductory reading to anyone interested in joining one of the MPP

excavation teams. Its attractive features and valuable data make its excessive price all the more unfortunate. However, for the student and scholar interested in the MPP region or in the history of Adventist archaeology, a detailed familiarity with the contents of this volume is essential.

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Greenman, Jeffrey P., and Gene L. Green, eds. *Global Theology in Evangelical Perspective: Exploring the Contextual Nature of Theology and Mission*. Downers Grove: InterVarsity, 2011. 256 pp. Paper, \$26.00.

Global Theology is written for global Christians, and that is what Adventists purport to be. Seminary professors and mission administrators should put this book at the top of their reading lists. InterVarsity should be commended for publishing this collection of essays. However, people who relish the comfort of traditional Seventh-day Adventist North American (read W.A.S.P.) theology will find this book very disturbing and are advised to leave it alone. Many evangelicals and Adventists will be seriously confronted with strangely unfamiliar concepts. Their theological comfort zones will be questioned. We may argue with some of the concepts, especially chapters 6 and 7, but we must listen to what is being said. And, perhaps this volume will provoke Adventist theologians in Asia, Africa, and Latin America to express their unique cultural perspectives. Certainly such theological dialogue is needed in a truly global church.

Kosuke Koyama, a Presbyterian missionary from Japan to Thailand, once wrote a chapter in which he contrasted Eurocentric American and British missionaries enjoying Sunday afternoon tea and theological chitchat with the steamy, eclectic, and delicious activity going on in the kitchen among the local believers. These, he said, are two different modes of theologizing. It was not that one was truer or better than the other, he commented, but that each needed to listen to and be informed by the other, to their mutual benefit. This volume attempts to do this.

The writers are a diverse and younger group, who are largely unknown to American and European readers. The quality of their writing and reasoning is not equal, but it is important. The editor notes in the opening chapter that “Those who study Majority World theologies discover that the questions and issues raised there are often identical to those . . . among ethnic minority communities in North America” (10). He further notes that

most [of the authors in this book] would say . . . that what has typically been regarded as theology for the whole global church actually has been, in many respects, Western theology, which has been assumed to be universal theology. Many authors [in the book] question the premise that the theological heritage that they received from the West is somehow ‘neutral’