

REVIEWS

Mitchell Bard. *Death to the Infidels*. New York: Palgrave/Macmillan, 2014. 282 pp. (hardback) \$20.35.

Reviewed by Gregory H. Harris, Professor of Bible Exposition.

“Now that the Arab-Israeli conflict is fueled by Muslim hatred of the Jews, what started as a political dispute has transformed into an out-and-out religious war,” (from the inside cover), writes American foreign policy analyst Mitchell Bard in *Death to the Infidels*. Throughout his book, Bard argues for and documents that the Arab-Israeli conflict has never been about just who owns the land—which is often portrayed in various news shows and articles as the main problem—but rather how utterly offensive the mere existence of national Israel is to the Muslim world at large. Bard writes in a clear and easy to read style, and supports his findings with more than adequate endnotes that the Muslims have shifted their focus to such an extent that existing side-by-side as separate nations cannot be the goal, but rather the total annihilation of the Jewish people.

Death to The Infidels contains ten chapters. In Chapter One, “Islam and the Jews,” Bard traces the history of the mostly strained relationship between the Jews and Muslim over the centuries. In Chapter Two, “Jews Invade the Heart of Islam,” Bard writes: “For many Muslims, especially the radicals, the mission of the faithful is to restore Muslim domination. One thorn in their side—or as they commonly refer to it, cancer in the Islamic bode—is the Jewish presence in the Middle East” (15). Bard further traces and documents the historical development of the Jews and the Muslims in the nineteenth and twentieth centuries and the world events that led to the creation of the modern nation of Israel. Most of the Palestinian Arabs view all that occurred to make the modern state of Israel as *Nakba* (catastrophe), but did not see the situation remaining status quo: “Though many Muslims still had faith that over time they could expel the Zionists, the role of Islam took a temporary backseat in the development of the region as Arab states won their independence from the imperial powers and began to assert more nationalistic goals” (41).

In Chapter Three, “Arab Unity and Disunity,” Bard demonstrates how the Muslims were, almost from their beginning, disunited under rival families and factions—Shiites and Sunnis—which continue to this day, and takes the political events up through the importance of 1967 and 1973 in this on-going conflict. Even after such overwhelming defeats, the Arab world at large pined for the unified Arab people.

Chapter Four, “From Terrorists to Jihadists,” develops the rise of the PLO, Hezbollah, and Hamas, up to the present day. At the end of the chapter, Bard summarizes:

The media and diplomats often divide the Muslim world into moderates and radicals, but those involved in the conflict with the Jews would be more accurately described as radical and more radical. The unwillingness to accept a Jewish state in their midst also is a common thread among Islamists and “moderate” Muslims. Yasser Arafat, for example, was often portrayed as a secular leader, but he was not. The Islamists from the more extreme movements may have seen him as an apostate, but Arafat was a Muslim and he was no more willing to accept Jewish sovereignty over Muslim land than the leader of Hamas or Islamic Jihad, and that is one reason why he would never end the conflict with Israel (105–06).

In Chapter Five “The Arab Spring’s Transformation in the Islamic Winter,” Bard shows how the utter dissatisfaction with much of the Arabic world with their leaders has set the table for the various uprisings due not only to the people’s disgust with chronic problems such as poverty or hopelessness, but also with the inept corruption of many of the unelected and unaccountable Arab leaders. Bard writes, “For Israel, the surrounding upheaval has been a mixed blessing. On the one hand, the internal struggles its neighbors are facing have distracted them from Israel and forced the leaders to devote all their attention to pacifying their populations” (124). Yet on the other hand: “Israel is in a far more dangerous situation than in the past several decades. No one knows if or when the Islamic Winter will end. Any one of its neighbors could still fall to radical Islamists. Israel could find itself surrounded by radical regimes who believe that Jews have no business ruling over Muslims and that a Jewish state has no place in the Islamic world. In addition, the greatest existential threat to Israel remains Iran’s nuclear program” (125).

Chapter 6, “Iran and Little Satan,” traces again the development from ancient times up to the present time (as of the time of the writing of this book, 2014), and also supports the theme that many Arab countries fear Iran obtaining nuclear weapons almost as much as Israel does. Thus, the logical development is Chapter Seven, “The Global Jihad,” that includes the influx of Muslims from the Middle East into North Africa and Europe and beyond. Bard also documents that with the rise of anti-Semitism makes it more and more dangerous for Jews to live in the countries where they have previously lived. Even more recent events past the publication of this book have caused more and more Jews to leave their recent homelands and return to Israel to live. In addition to this, the UN has become increasingly more anti-Israel in word and action. Also as part of these developments, “Criticism of Islam is already largely squelched through intimidation, violence and threats of violence. While it’s been said that in response to anti-Semitic attacks Jews will talk you to death, Muslims have demonstrated they will actually kill their critics” (187).

Chapter 8, “Jerusalem: Ground Zero of the Conflict,” begins, “Anyone who doubts the conflict is rooted in religion need look no further than Jerusalem. Every aspect of the dispute is on display in discussions about Jerusalem. The holy city is the place where all the elements of Middle East conflict intersect: politics, history,

psychology, and geography” (189). “Psychologically, Jews feel that Jerusalem is a source of strength and symbol of their ancient connection to the land of Israel. The Muslims find it unimaginable that Jews should control their holy sites” (ibid.). Bard, as with his other chapters, describes the historical development up to modern times, primarily done with a historian or analyst’s eye, of course, and not a religious one. Chapter 9, “Shattered Dreams of Peace: From Camp David’s Success to Obama’s Fiasco,” is a revealing chapter that takes the reader up to (pretty much) the present situation.

Chapter 10, “Can the Islamic-Jewish/Israeli Conflict Be Resolved?” From the analyst Bard’s view, things do not bode well for peace at the present time: “These and other polls consistently show a lack of faith on both sides, with Palestinians doubting Israeli sincerity and Israelis convinced that all the Palestinians’ demands would not bring about peace. They also display an alarming degree of Palestinian support for violence. Little encouragement can be found in any of these results” (243). Bard further points out that even if Israel were removed from existence as a nation, as most in the Muslim and Gentile world see as the key component for world peace, it still would not eliminate other hostilities such as the Shiite-Sunni rivalry, the Syrian war, and Iran’s nuclear program. “Moreover, the disappearance of Israel [the nation] would not satisfy radical Muslims who believe the destruction of Israel and the eradication of the Jews is necessary to satisfy their interpretation of the will of Allah” (244). Further:

The destruction of Israel is only a small part of the Islamist agenda. As Osama bin Laden and others have emphasized, the grand plan is to reconstruct the glorious Islamic empire, so Israel is just an obstacle on the way to the reconquest of Spain, the rest of Europe, and ultimately, the entire world. The war may be initially most intensely focused on Jews and Israel; however, the Islamic revival is also aimed at the Christian world (245–46).

Bard also documents and supports how utterly wrong many of the leaders in the United States view the Muslim world, and who cannot reason other than Westerners who “refuse to accept the goals and motivations of the terrorists and discount their guiding ideology and theology” (248). The situation is so entrenched and inter-connected that Bard offers this sobering assessment: “Other than a violent clash sometime in the future between Islamists and the West, or the sub-mission of non-Muslims to their ‘superiors,’ the only hope for an end to the conflict is a reformation of Islam led by Muslims” (251). Further, “For now, Muslim radicals can only terrorize Jews, but can’t threaten Israel’s existence. The long-term danger facing Jews and Israel is the continued Islamization of Europe and the Middle East combined with the acquisition by Muslim extremists of weapons of mass destruction” (252). Bard additionally asserts: “Peace activists argue that an agreement with the Palestinians will improve Israel’s security because Israelis will no longer have to worry about Palestinian terrorists, and other countries in the region will no longer have any reason for antagonism toward Israel. This is naïveté of those who refuse to acknowledge the conflict is rooted in Islam and not politics” (257).

Because of all of the factors stated, plus many others, Israel looks out and finds more and more armed, active enemies surrounding them:

This is essentially the situation Israel finds itself in since the Islamic Winter began. Israel is almost totally surround by countries that are antagonistic, unstable, heavily armed, and likely to become more dangerous as the upheavals continue and, possibly, escalate. It is a remarkable change from two decades ago, when the region was relatively stable and the prospect for a comprehensive peace became imaginable. Conditions today have reverted back to what they were prior to the 1973 War, when Israel faced enemies from all directions (261).

As part of not only the ongoing stalemate, add to this the mammoth intensifier: “Moreover the transformation to the dispute into an Islamic-Jewish conflict guarantees that radical Muslims will continue to do everything in their power to fulfill their conception of what Allah wants them to do, namely, kill Jews in hope of destroying Israel. From their perspective the current clash is ‘nothing less than a continuation of Mohammad’s battles with the Jews of Arabia’ in the seventh century” (261).

Bard concludes *Death to The Infidels* with this synopsis and dire outlook for the future:

No one should confuse the Muslim’s states’ unwillingness [at the time of the book’s publication] to engage in a war with Israel as a permanent acceptance of Israel’s presence in the Middle East. If the balance of power in the region shifts, and coalition of governments can form with the capability to destroy Israel, it is possible the conflict will intensify. In the short run, most Muslim’s states will do the minimum required to satisfy their populations’ animosity toward Israel (which the leaders have indoctrinated and stoked); namely, spout pious slogans about the Palestinian cause, sponsor anti-Israeli resolutions at the UN and other international forums, support terrorists, and engage in anti-Semitic rhetoric. It isn’t pretty, and it isn’t peace, but Israel can survive provided the radicals do not obtain weapons of mass destruction.

Israel and Jews around the world will remain in danger in the long run, however, unless the West recognizes it is in a fight to the death with radical Islam. No permanent accommodation can be reached between Islam and Jews because Muslims believe that Allah is the one true God and that his teachings are the final word for all people. Muslims believe they will triumph over the Jews, even if it takes centuries to do it, and then they will proceed to restore the caliphate and impose their beliefs on the entire world (262).

Death to the Infidels is not a Christian book, but as with all books from historians and/or analysts, I cannot read the book without a biblical perspective. If these are indeed “the last of the last days” and the Tribulation is upon us at some point in the near future, I cannot help but see not only how God sovereignly has brought the world players into position (Heb 1:13), also because of the worldwide attention now taken by the brutal attacks by Muslim jihadists, but brought world attention to this; no one is exempt anywhere in the world; no place is safe to be other than in the will of God. And if the Tribulation is indeed upon us, God certainly has set the stage for the man of lawlessness to sign a strong treaty with the many (Dan 9:24–27), who will bring

in a temporary worldwide peace, restart the sacrifices in the rebuilt Temple of God on the Temple Mount, and who will eventually temporarily reign until the true King returns in glory and takes back what is His.

Victor H. Matthews. *The Cultural World of the Bible: An Illustrated Guide to Manners and Customs*. 4th ed. Grand Rapids: Baker Academic, 2015. xv + 318 pp. (paperback) \$26.99.

Reviewed by Mark A. Hassler, Associate Professor of Old Testament, Virginia Beach Theological Seminary.

Previously titled *Manners and Customs in the Bible: An Illustrated Guide to Daily Life in Bible Times*, this contribution constitutes an accessible and useful survey of Bible culture. Matthews serves as the dean of the College of Humanities and Public Affairs and professor of religious studies at Missouri State University. In 2012 Baker Academic released the second edition of his book, *The Hebrew Prophets and Their Social World: An Introduction*. A review of that work appears in the *Journal of Theological Studies* (vol. 66, no. 1).

The current edition includes significantly expanded discussions and pedagogical improvements. Photographs and text boxes appear throughout. One such text box, quoting the “Teachings of Ahiqar,” states, “I have hauled sand and carried salt, but nothing is heavier than debt” (123). Following the introduction, five chapters elucidate the manners and customs chronologically, from the “Ancestral Period” (chap. 1) to the “Intertestamental and New Testament Periods” (chap. 5). A glossary, annotated bibliography, and full set of indexes round out the volume.

Bible readers can certainly appreciate Matthews’ apt word of caution: “An eagerness to draw conclusions from documents that offer some parallels to biblical narrative can therefore lead to wishful thinking and incorrect interpretations” (4).

Matthews advances some debatable interpretations of the OT. The unrighteous do not experience punishment in Sheol (80, 135). Ezra lived during the reign of Artaxerxes II (179). Ephraim lost “forty-two military units” rather than “forty-two thousand” persons according to Judg 12:6 (65). The biblical narratives employ anachronisms such as camels, the Philistines, the Chaldees, and the city of Dan (17, 22, 41). Camels, he says, merely symbolize Abraham’s wealth (34). In recounting the story of David’s ascension to kingship, Matthews minimizes Yahweh’s role in choosing David. As he explains, “the priests chose a successor they thought they could control” (96).

Furthermore, after Zipporah circumcised her son, she touched the foreskin to Moses’ genitals and called Moses “a bridegroom of blood,” *כַּתֵּן דְּמַיִם* (41, 89). Then again, perhaps Zipporah touched the foreskin to the boy’s feet (or genitals) and called the boy “a kinsmen by bloodshed” (cf. Duane Garrett, *A Commentary on Exodus*, Kregel Exegetical Library, 2014, pp. 225–30).

Matthews finds the biblical date of the exodus “problematic” because of the strong Egyptian presence in Canaan during the Eighteenth Dynasty (49). He takes issue with John Garstang’s identification of the stratigraphy at Jericho (4–5). And he

identifies the Ai of Joshua 7–8 as Khirbet et-Tell without mentioning the evidence for Khirbet el-Maqatir (52–53).

The author’s critical outlook colors the presentation. The ancestral narratives provide little historical value: “These stories are not intended to serve as a history of the time period when Abram and his descendants first settled in Canaan. Instead they provide the basis for theological and traditional precedents” (16). Judges had “large segments of the narrative edited out” (3). The received texts of Scripture betray a “heavily editorialized version of the events” (3). An unidentified source composed the Book of Daniel during the Maccabean Revolt (206).

Matthews aims “to assist students to more effectively read the Bible with the social world of ancient Israel in mind” (11). He provides a clear exposition of the Bible’s manners and customs. Readers can find more detail and breadth of material in the four-volume *Dictionary of Daily Life in Biblical and Post-Biblical Antiquity* edited by Edwin Yamauchi and Marvin Wilson (Hendrickson, 2014–). Philip King’s and Lawrence Stager’s *Life in Biblical Israel* remains the best option for an undergraduate or graduate-level textbook in the area of Bible culture (Westminster John Knox, 2001).

Craig Ott, Stephen J. Strauss, and Timothy C. Tennent. *Encountering Theology of Mission: Biblical Foundations, Historical Developments, and Contemporary Issues*. Grand Rapids: Baker Academic, 2010, 383 pp., \$16.12.

Reviewed by Jonathan Moorhead, The Master’s Academy International, Brno, Czech Republic.

The primary authors of *Encountering Theology of Mission* are Craig Ott (Trinity Evangelical Divinity School) and Stephen J. Strauss (Dallas Theological Seminary). Both men served on the mission field for over twenty years and bring a wealth of experience to this volume. Timothy C. Tennent (president of Asbury Theological Seminary) also contributed the final chapter on the necessity of mission.

Understanding the massive changes in the twentieth century concerning how Christians think of missions, the authors unabashedly state their commitment to the authority of Scripture and evangelical theology. They write, “If our mission practice and passion are based solely on catchy slogans, trendy strategies, or contemporary social scientific discoveries, and not on sound biblical foundations, mission practice will be reduced to pragmatism, enthusiasm, or even political correctness” (xiii).

In the “Introduction,” basic terms that set the tone of the book are defined. For example, “mission” is used “broadly to describe all of God’s sending activity: God’s mission in the world” (cf. 105, 160); “missions” is “*the sending activity of God with the purpose of reconciling to himself and bringing into his kingdom fallen men and women from every people, nation, and tongue*,” and “missionaries” are defined as “people who have been commissioned by the church or a Christian mission agency dedicated explicitly and intentionally to the work of missions” (xv, xvii). In their discussion of foundational aspects of interpretation and theology, the authors approve of a “missional hermeneutic of the Bible, whereby mission becomes the focus of

hermeneutical coherence (xviii)." Furthermore, "Missional theology is concerned with providing an interpretive frame of reference by which we understand the message of scripture and the mission of the church in its entirety" (ibid.).

The authors present three parts to their book, which are composed of thirteen chapters. Part One is "Biblical Foundations of Mission" (six chapters), Part Two is "Motives and Means for Mission" (four chapters), and Part Three is "Mission in Local and Global Context" (three chapters). Part One is largely historical, addressing the mission of God in the Old and New Testaments, and the history of missiological debate primarily through the eighteenth and twentieth centuries. The chapters on the Old and New Testaments were helpful summaries of more in-depth works such as Köstenberger and O'Brien's, *Salvation to the Ends of the Earth: A Biblical Theology of Mission* (InterVarsity, 2001). Also beneficial are the treatments of the centripetal-centrifugal-centripetal pattern of missions from the Old to New Testament; the Trinitarian basis for mission; a critique of the incarnation model of cultural identification; the conversion only and social approaches to missions; and the doxological focus of missions. In this section it would have been helpful to see a brief review of the main passages of Scripture that are used by apologists of the social approach to missions (see *What is the Mission of the Church?: Making Sense of Social Justice, Shalom, and the Great Commission* [DeYoung and Gilbert, 2011]).

Although there are benefits of the first section, the reader should be aware that Craig Ott holds to the church as the "new people of God" or "the new Israel" (9). The warrant for this, according to Ott, is that "Israel failed" and thus "forfeited its blessing altogether" (22–23; see also 24, 27, 30, 46, 51, 73, 93). That said, the authors do agree on the premillennial reign of Christ on the earth (29, 34, 86–92). Also, while it is good that the authors understand that "if everything is mission, nothing is mission" (quoting Stephen Neill, 79), and that "ethical obligations, such as being a good citizen or feeding the hungry, by themselves cannot alone rightly be considered the task of missions" (155), the authors create a subcategory of the church that they label "kingdom communities" (156). These kingdom communities "may or may not have the formal elements of organized churches," but must contain the hallmarks of doxology, evangelism and discipleship, and compassion with social concern. With that as a foundation, the authors then state, "*The task of missions is the creation and expansion of kingdom communities among all peoples of the earth*" (ibid.). The concept of kingdom communities is not a biblical category of the church and results in convoluting the true mission of the church in evangelism, the nurture of the saints (which includes training national elders), and church planting.

Section Two evaluates improper (cultural superiority, ecclesial power, pity, asceticism, salvation, adventure, self-realization) and proper (love for God, love for neighbor, obedience to the Great Commission, calling, doxology, eschatology) motives for missionary work, which is helpful for introspective evaluation. Also, the section deals with the role of the local church in its missionary focus, training, sending, and mission endeavors; missions as a biblical vocation for select individuals (as opposed to every Christian as a missionary) that is an imperative until Christ's return (with helpful treatments of the missionary call and comparing the biblical term "apostle" with "missionary"); and spiritual considerations on the mission field such as empowerment by the Spirit, spirit warfare, prayer, signs and wonders, and a critique of movements promoting power encounters, prayer walks, and confronting demons.

Section Three addresses issues of contextualization, comparative religions and the exclusivity of the gospel against postmodernism, pluralism, and inclusivism; the necessity of mission in light of Christian uniqueness; and the reality of eternal hell even for those that have never heard the gospel. The absolute truth and context of Scripture are named as the key components of maintaining a proper view of contextualization so as to avoid syncretism. Through the process of contextualization, as Christians from various cultures interact, the authors explain the benefits of a globalized theology: it “is not ‘dumbing down’ theology to irreducible minimums shared by all Bible-believing Christians. Rather, it is sharing perspectives on theology, worship, and Christian living and learning so that we *enhance* one another’s Christian experience. The result will be a more richly hued, deeply textured theology and practice that can be shared by the universal church around the world” (287).

Consistent with all of the volumes included in the “Encountering Missions” series, *Encountering Theology of Mission* is written by experienced authors in missiology, and includes a glossary of terms, bibliography, helpful online links, sidebars, diagrams, and thought-provoking case studies. The book is conservative in the sphere of evangelical theology, but does lack some critical depth when describing Eastern Orthodoxy (83) and Roman Catholicism (114–15), hermeneutics, and lacks the cultural diversity in research that is promoted by the book. Dispensationalists will be uncomfortable with the replacement theology of Craig Ott, although it does not appear in the chapters by Stephen J. Strauss, and Timothy C. Tennent. Also, the concept of “kingdom communities” as a subcategory of the church is unhelpful and can lead to confusion about the mission of the church. Despite these shortcomings, the book is a helpful, conservative, evangelical resource for being aware of the main issues in theology of mission and how to answer common, contemporary questions.

Sean A. Adams and Seth M. Ehorn. *Composite Citations in Antiquity*, volume 1: Jewish, Graeco-Roman, and Early Christian Uses. Library of New Testament Studies. London: Bloomsbury T & T Clark, 2015. 209 pp. (hardbound) \$120.00.

Reviewed by Brent Belford, Provost & Executive Vice President, Central Baptist Theological Seminary (Minneapolis, MN).

Sean Adams and Seth Ehorn lead a host of scholars interested in looking closely at how ancient authors joined multiple sources together into composite citations. This practice was not only common for New Testament authors who cite the Scriptures. Many other Greek, Roman, and Jewish authors formed composite citations in their writings.

Composite Citations in Antiquity: Jewish, Graeco-Roman, and Early Christian Uses is the first of two volumes devoted to composite citations. While this first volume studies an array of *non-canonical authors* from 350 BCE to 150 CE, the future volume will analyze how New Testament authors fused Scripture together in composite citations. Adams and Ehorn state their intent for this study on the first page: “It is the working hypothesis of this volume that by studying the citation technique in

wider compass, one can gain a more incisive understanding of the phenomenon in its own right, but also as it is found in the New Testament.”

In the first chapter, Ehorn and Adams lay the groundwork for both volumes. They review the scant scholarly attention previously given to the practice of joining citations before giving attention to the words “composite” and “citation.” For their definition of citation, they depend heavily on the criteria previously established by Christopher Stanley and D. A. Koch. Accordingly, readers can detect the presence of a citation by observing any of the following marks: (1) an explicit attribution to an author or speaker, (2) the presence of introductory formula, (3) a noticeable break in the syntax of the author’s argument, or (4) that the citation is well-known in antiquity or cited elsewhere by the same author.

Their description of the word “composite,” however, demands closer scrutiny. For a citation to be considered composite, three characteristics are required: (1) two or more texts must be fused together into the quotation, (2) no intervening conjunctions can break the syntax of the citation, and (3) the authors must not mention a plurality of sources before or after the citation (3–4). Citations that do not meet these three criteria are rejected.

It is not clear to this reviewer, however, why the second and third criteria are necessary. For instance, why can there be no intervening conjunctions between source texts? Does the presence of a *καί* or a *δέ* necessarily break the syntax of a quotation? Should any significant differences be expected between citation chains with intervening conjunctions, chains both some intervening conjunctions, or chains without any intervening conjunctions? Couldn’t other textual additions *within* one source text break the syntax of the original quotation as surely as an imposed conjunction between two source texts?

Requiring their third category is even more puzzling. Does it really matter if an author indicates a plurality of sources before or after a composite citation? Is not the mixed citation still composite even when the author informs the reader that the quotations come from various places? Are Ehorn, Adams, and the other contributors only looking at a certain type of composite citation? Perhaps they should add the descriptors “non-transparent” or “non-explicit” to the type of composite citations that they address (e. g., non-transparent, composite citations). In fact many of the earlier works on composite citation did not comment on, demand, or require this criterion for a quotation to be considered composite (cf. Hatch and Johnson; perhaps also Koch). Instead of giving “definitional improvement,” Adams and Ehorn might actually narrow this phenomenon further than necessary.

In Chapter 2, Sean Adams looks at over twenty composite citations of Homer found in Greek literature. He organizes these citations not according to author, but according to three broad uses for composite citations. First, sometimes authors use composites to summarize or condense longer sections of material. This allows authors to eliminate material that is irrelevant to their point. Second, authors create new citations to support their line of argumentation. In other words, they take bits of various passages and tie them together to form a new quotation that directly supports their argument. In some of these cases, however, Adams demonstrates that authors embellish details of the text or use citations in ways completely foreign to their meaning in their original texts (e. g., Lucian in *Char.* 14; Heraclitus in *Hom.* 1.5). Third,

authors also fuse texts together to provide literary style and allow them to demonstrate their competency with Homer's writings. Adam's three broad uses form helpful categories for those interested in noticing how authors use composite citations. Further research in this area should build on his three broad uses and probe even deeper to the various ways that authors create or use composites to summarize lengthier texts or the different ways that authors fuse verses together for literary style. Adams concludes this chapter by asking how the use of composite citations became an accepted practice. He suggests that school texts or scholia might have contained composites, but has to reckon with scant existing copies of such texts.

Seth Ehorn surveys Plutarch's literary practices at the beginning of Chapter 3 before specifically discussing Plutarch's use of composite citations. He points out that Plutarch normally uses single quotations in his work, although Ehorn offers comments on eleven composite quotations. Of Plutarch's eleven composite citations, all but one occur in *Moralia*. One further note, however, might be of utmost importance. Ehorn demonstrates Plutarch's reliance on *ὑπομνημάτα* ("notebooks"; *Mor.* 464f) in his literary production. He concludes, "Plutarch may have utilized notebooks when delivering a speech *and* when composing his texts" (56). These notebooks might have been the source of his composite citations as well.

In Chapter 4, Margaret Williams explores cases of composite citation in elite Roman epistles. She declares that instances of fusion in these letters are extremely rare. She analyzed over one thousand letters and found only three composites. Two composites are found among the letters of Seneca and she finds this entirely fitting since Seneca desires to use citations to confer authority. By fusing quotations together, Seneca "bends his source material to fit his agenda" (70). Seneca was attempting to persuade his reader to submit to his ideas and thus fuses and edits authoritative sources to strengthen his argument. In this way, Williams suggests that Seneca is similar to early Christian writers. She says, "Seneca's letters resemble the writings of early Christians, with whom he shared a determination to convert non-believers. Given that common purpose, it is not surprising that in his epistles we also come across the occasional composite citation. For, like the Christians, Seneca was not above manipulating the evidence if the point he wished to make could thus be strengthened" (73). What is lacking in this chapter, however, is discussion of *any* passage where an early Christian writer embellished source texts or manipulated the evidence to convert someone to his or her opinion. She assumes that this comparison will hold without any evidence from the work of Christian writers themselves.

James Royse works with Philo's composite citations. Although Philo quoted biblical and non-biblical authors extensively, Royse found that Philo only joined scriptural texts. After briefly describing Philo's citation techniques, Royse analyzes four composite citations. Some unique characteristics of these composites are worth mentioning. In one instance, Royse found only one word from a second source text that had been added to the main quotation. In a few other cases, Royse comments on why Philo might have joined the various source texts together. For instance, Royse's work with the composite citation of Exod 6:7 and Lev 26:12 in *Sacr.* 87 is very helpful. He demonstrates that by joining these two texts, Philo is able to quickly combine two notions that are important to his argument. Since neither OT text by itself or in

its greater context could make both points for Philo, he joins the texts to make two points central to his own argument.

In Chapter 6, Jonathan Norton discusses two composite citations in the Damascus Document, yet spends more time questioning the value of determining the explicitness of a reference to a source text. He suggests that the standard hierarchy in explicitness of citations (quotation-allusion-echo) is “neither easy to maintain nor necessarily helpful” (93). His case is strengthened by the occurrence of composite quotations, because they often contain greater degrees of textual emendation and thus bear many of the marks of an allusion. That is, any distinction between quotation and allusion almost disappears when studying composite citations.

Sean Adams and Seth Ehorn co-author a treatment of four composites of Scripture in the LXX Apocrypha in Chapter 7. In their first discussion they give a helpful treatment of 4 Mac 18:18–19. The author of 4 *Maccabees* joins Deut 32:39 and 30:20 in this text to support a claim that he is making about life following death. By joining these two texts together, the author is able to provide support for the sequence of life following death that neither of the texts from Deuteronomy could do on their own. While authors might occasionally stockpile texts to support one point in their argument, it appears that they use composites to provide support for two or more inter-related arguments as well.

Garrick Allen surveys three composite citations of Scripture in Jewish Pseudepigraphic works. Of most significance are the following observations. First, Allen suggests that in each case the composites found within the Jewish Pseudepigraphic works were joined together because of verbal or thematic coherence. Furthermore, he suggests that these composites might have been fused together by legally minded scribal experts who assumed the harmonious nature of the Scriptures (152). Second, he declares that the composite nature of the quotations did not necessarily add to the rhetorical effect that the quotation might have upon its readers. Finally, Allen suggests that any attempt to measure how these composites might be received by their original audience is questionable and highly subjective. He writes, “Nevertheless, even if an ideal audience can be reconstructed or a particular community selected, measuring audience responses to these citations is tenuous” (155).

Philippe Bobichon analyzes the composite citations in the extant writings of Justin Martyr (i. e., *Apologies; Dialogue with Trypho*). All of Martyr's composite citations join Scripture together. Bobichon works through many composites found in the writings of Martyr and classifies them in twelve different categories. Although most scholarship criticizes Martyr's “hijacking” of Scripture, Bobichon finds Martyr's composite citations fitting in both their place and function in his argument (181).

In Chapter 10, Martin Albl discusses the relationship between composite citations and the *Testimonia* hypothesis (i. e., the theory that certain Scriptural texts were joined together in collections for apologetic reasons). After briefly tracing the history of the *Testimonia* hypothesis, Albl treats two composites within *The Epistle of Barnabas*. Among his interesting findings, Albl displays how the author did not demonstrate sensitivity to the original contexts of the Scriptural quotations. Further, he suggests that the author “takes no obvious account of the original contexts” and “deliberately suppresses those contexts” (190). Albl also declares that a common core of

quotations is found in the composites of *The Epistle to Barnabas*, the works of Clement, and Irenaeus, and suggests that these authors might have shared a *Testimonia* collection for their composite citations.

In the final chapter, Christopher Stanley summarizes the most important contributions of this volume and suggests ways forward for the study of composite citations. He suggests that contributors to the second volume should pay attention to the frequency and types of composite citations found among the writers of the New Testament. Further observations on the origins and sources of NT composite citations should be considered as well. Finally, further study should offer comments on the way that these NT authors adapt source texts. Ultimately, Stanley wonders if there is anything distinctively Christian in the way NT authors join Scripture (209).

A vast array of scholars has contributed to this study, including noted specialists in relevant areas. Their work in these texts is commendable and interacts well with the original texts. Furthermore, they helpfully analyze the literary techniques of various Second Temple authors, including how those authors adjust source texts for their own letters. Some important questions about composites, however, are yet to be answered. How are the literary or rhetorical methods any different between transparently fused and non-transparently fused citations? And perhaps even more significantly, in what way (if any!) are composite citations different from other citations, whether fused or simple? In other words, can any demonstrable difference in hermeneutical practices, literary methods, or rhetorical effect be observed through a study of composite citations?

Tremper Longman III. *Job*. Baker Commentary on the Old Testament Wisdom and Psalms. Grand Rapids: Baker Academic, 2012. 491 pp. (hardback) \$44.99.

Reviewed by William D. Barrick, Retired Professor of Old Testament.

The commentary series of which this volume is a part targets primarily the needs of “scholars, ministers, seminary students, and Bible study leaders” (11). It includes volumes on Psalms (3 vols. by John Goldingay, 2006–2008), Proverbs (by Longman, 2006), Song of Songs (by Richard S. Hess, 2005), Ecclesiastes (by Craig G. Bartholomew, 2009), and the current volume on Job. Tremper Longman III is the Robert H. Gundry Professor of Biblical Studies at Westmont College (Santa Barbara, CA) and the editor of this series. He has authored or co-authored more than twenty books, including commentaries on Ecclesiastes (NICOT; Eerdmans Publishing, 1997), Daniel (NIVAC; Zondervan, 1999), the Song of Songs (NICOT, Eerdmans Publishing 2001), Ecclesiastes and Song of Songs (Cornerstone Biblical Commentary, Tyndale 2006), and Jeremiah and Lamentations (NIBC; Hendrickson, 2008).

Longman’s approach to the book of Job includes a rethinking of the traditional view of its essential unity (26) and historicity (32–33). He treats each topic as a matter of real doubt. As he admits, “It is highly likely, in my opinion, that Job is not a historical person, or at best there was a well-known ancient sufferer named Job, whose life provided the grist for the author to create a scenario where he could reflect on wisdom and suffering” (34). Nowhere does he discuss the use of the unusual term

qesitah for a type of currency in Job 42:11 (found elsewhere only in Gen 33:19 and Josh 24:32), although it is one key piece of evidence for an early dating of both the events and the writing of the book. His only reference to the apparent patriarchal setting for the events occurs in his commentary on 1:1–3 regarding his herds and flocks (80) and on 1:4–5 in relation to his acting as the family priest (81). In both of these, Longman admits that the intended setting, at least, is patriarchal, but fails to offer any explanation as to why the book could not have been written in that same period. When he discusses the mention of the Chaldeans in 1:13–19, he sees them as an indication of a date following the seventh century B.C. (85). A footnote directs readers to his “Authorship and Date” in the introduction for the significance of the Chaldeans to the dating of the book (85, n31). However, the reader can look in vain for any such discussion under “Authorship and Date” (24–27)—perhaps a mere oversight.

Another area of departure from traditional evangelical interpretation comes in Longman’s insistence that the adversary in the prologue cannot be identified as Satan, but as one of the angelic beings in the heavenly court (82). One must wonder if he takes the same view with regard to the adversary of Joshua in Zechariah 3:1–2. Along with many commentators and theologians, Longman mischaracterizes Job’s wife as being foolish (89–90). Job had only said that she was “speaking like one of the foolish women” (2:10; Longman’s own translation, 77). Speaking “like” and actually being foolish are two different things, if language means anything.

In two key discussions of theological implications, Longman correctly points out that Job’s grumbling is like that of the Israelites in the wilderness (106). Job’s problem is that he grumbles to others rather than to God Himself (107, 182). The fact that Job accused God of injustice means that God will eventually reprimand him, because “The whole idea of God as unjust is preposterous since God himself defines justice” (183).

Readers approaching the Book of Job too often come with the preconceived idea that it is a book about suffering. Longman takes the same basic path (66–68). However, the book of Job deals with the vindication of God in the midst of life’s mystifying troubles. It is more about God’s vindication than Job’s. That is the major contribution of the book. God will, in the end, prove to be righteous in all He says and does. This reviewer looked for Longman to make this point somewhere in one of his “Theological Implications” sections, but he never did.

Longman argues that Job intentionally used the term “Redeemer” in 19:25 as a reference to Yahweh (260). However, he rejects the idea that Job believes that he will see God (his Redeemer) after his death. Instead, he argues that the peeling off of his skin actually refers to his tremendous suffering and pain (261). Longman rightly sees a progression in Job’s thinking about his Redeemer or mediator in 9:32–35; 16:18–22; and 19:23–29 (262–63). He even sees a potential connection to Elihu’s speech in 33:23–30, but he takes Elihu’s statement as a suggestion that angelic beings do sometimes intercede for sufferers (263).

Speaking of Elihu, Longman relies very heavily on the argument that Elihu merely repeats what the other three friends have said, inferring from that observation that Elihu “can safely be ignored” (367). Is his evaluation of Elihu correct? Or, could it be that Elihu was a truly wise man with a true passion for God? Let’s remember that Elihu respected his elders (32:4), but did not allow their error to infect him

(32:14). He claimed impartiality (32:21–22), desired Job’s justification (33:32), and offered what he described as true wisdom (33:33). The young man declared that his ultimate aim was to justify God and that should also be Job’s desire (34:12; 35:10–11; 36:2–3, 22–26). Prior to Elihu’s speeches the dialogue had been more anthropocentric than theocentric. God allows him the nearly prophetic privilege of announcing the approaching theophany (37:1–5, 22). It may also be significant to a positive assessment of Elihu that he was excluded both from God’s condemnation of Job’s friends (42:7–9) and Job’s prayer of intercession (42:8–10). Like a herald or a forerunner, Elihu prepares Job for the transition. Job had longed for an audience with his Maker and now he was going to get it. Especially for those of us who are married, one has to wonder what passed through the patriarch’s mind when God addressed the matter of Job’s obsession with his integrity (40:8)—Job’s wife had focused on that very issue at the beginning of his suffering (2:9). She was right, and so was Elihu. There is no solid reason to question the reliability of Elihu’s words concerning Job. Casting a jaundiced eye on Elihu seems to cause Longman to misunderstand his words. However, the narrator, Job’s wife, Job himself, and God all confirm Elihu’s assessment of Job’s situation. It would seem logical to also accept what he has to say about the remedy for Job’s situation in 33:23–30.

Job 33:23–30 is, at minimum, a very early signal that the redemption of a human being from an ultimate residence in the realm of the unrighteous dead is a superhuman task. The OT provides no evidence whatsoever to indicate that a mere angelic personage can accomplish such a redemptive work either. In fact, according to Psalm 49, only God can provide such a deliverance. Longman comes close to admitting this concept into Job 33:23–30, but ends up going with a mediating angel (388–89).

When it comes to Behemoth (40:15–24) and Leviathan (41:1–34; Heb. 40:25–41:26), Longman bristles at the thought that “so-called young-earth creationists” advocate identifying the creatures with dinosaurs. He insists that the suggestion is “preposterous” and that it is “the result of an overly literalistic reading of Job” (441). He further claims that the co-existence of dinosaurs “is supported by neither science nor the Bible” (444, n60). This actually reveals more about Longman’s presuppositions and world view than anything about the identification of what he considers to be imaginary (“not real,” 441) creatures. It is unfortunate that he could not approach the topic with an irenic and objective disposition. The first piece of evidence has to be that God created all sea creatures on the fifth day and all land animals on the sixth day prior to His creation of mankind (Gen 1:21, 24)—the dinosaurs must be included among them, since Exodus 20:11 declares very clearly that “in six days the LORD made the heavens and the earth, the sea and all that is in them” (NASU). This statement is part of the fourth commandment that God Himself spoke and inscribed on stone tablets on Mt. Sinai (Exod 31:18), not what some fallen human author composed. Longman prefers to deny the biblical account of creation and to contradict the Ten Commandments written by God Himself, in order to adopt the opinions of secular scientists as authoritative over the Scriptures.

In spite of a number of issues with regard to Longman’s treatment of the book of Job and its interpretation, this volume is worth possessing, reading, and referring to throughout one’s study. As with all commentaries, the reader must read with care

as a noble Berean, checking to see whether the commentator is accurate in his exegesis and theological implications.

Alec Motyer. *Psalms by the Day*. Fearn, Scotland: Christian Focus, 2016. 422 pp. (hardback) \$24.99.

Reviewed by William D. Barrick, Retired Professor of Old Testament.

Spending countless hours over the years reading books and writing reviews can make anyone a little cynical: “Another book on the Psalms? Isn’t that getting a bit repetitive?” Occasionally the semi-hardened critic finds unexpected pleasure in reading a new volume that addresses anew an old and oft-repeated topic of study. *Psalms by the Day* is that kind of eye-popping, heart-stopping, fresh approach.

J. Alec Motyer, formerly principal of Trinity College, Bristol, England, produced two helpful commentaries on Isaiah: *Isaiah*, TOTC 20 (InterVarsity Press, 2009 reprint) and *The Prophecy of Isaiah: An Introduction & Commentary* (InterVarsity Press, 1993). In 2001 Christian Focus published Motyer’s *Isaiah by the Day*, the precursor to the current volume on Psalms. Motyer’s many published works include *The Message of Exodus*, *Bible Speaks Today* (InterVarsity, 2005), *Look to the Rock: An Old Testament Background to Our Understanding of Christ* (InterVarsity, 1996), and *The Story of the Old Testament: Men with a Message* (Baker Books, 2001). He also co-edited four editions of the *New Bible Commentary* (from Eerdmans Publishing, 1953 to InterVarsity Press, 1994). His ministry in the church has gained him recognition as beloved pastor and Scripture expositor.

Psalms by the Day presents seventy-three days of reading the Psalms in the author’s new translation and with his notes. Motyer explains his purpose in this volume: “The aim of this book is not to try to tell you what the Psalms mean, but to try to offer you a few helps towards discovering for yourself what they mean” (9). His translation seeks to preserve word order when it indicates emphasis in the Hebrew. The translation’s short lines represent the poetic lines of the Hebrew, as well as causing the reader to slow down in order to give the words “due weight” (9). Most of the time Motyer leaves “and” without identifying some of the usages the conjunction can have in the Hebrew (10). Where the meaning of a noun often becomes adjectival (e.g., “holy mountain” is normally “mountain of holiness”), he deliberately preserves the noun. In order to protect the distinct nature of divine names, he uses “Yahweh” for the Tetragrammaton (*YHWH*). In fact, Motyer spiritedly defends his use of “Yahweh” (10)—a defense with which this reviewer strongly agrees.

Each day’s grouping of psalms (e.g., Day 1—Psalms 1–2, Day 2—Psalms 3–7, Day 3—Psalms 8–10, etc.) concludes with a “Pause for Thought” that reviews the major themes and messages of those particular psalms. Motyer provides each psalm with a topical or thematic heading (e.g., “Psalm 1. The Great Decision and its Fruits”; “Psalm 19. Three Voices in Harmony”; “Psalm 67. Put to Rights at Last”). He divides his translation with points of the outline he has determined by examining each psalm’s structure. Psalms 1–9, among others, each fit a chiasmic (mirror image) structure. Other psalms, however, do not exhibit a chiasmic structure (e.g., Psalms 11, 13,

14, 19, etc.). An interesting example of the way Motyer offers further structural observations comes in the first six verses of Psalm 19. He notes the topics of *Space* in verse 1, *Time* in verse 2, *Universality* in verses 3–4b, and “*The sun, the great marker of time and space*” for verse 4c (51). Unfortunately he did not recognize that the sun might mark universality, too.

Throughout his translation, Motyer provides superscript numbers tying the text (and sometimes his titles and outlines) to marginal notes. These notes cover a wide range of insightfully presented information for readers. A few samples cannot do justice to the richness of this treasure trove, but it behooves the reviewer to choose a few of the best notes in an attempt to illustrate their value:

Psalm 1:2 (his pleasure), “Note the emphasis – not an outward obedience (as v. 1) – but on inward realities: ‘pleasure’, the delight of the will; ‘meditates’, directing and feeding the mind. Compare Joshua 1:8. Godliness starts on the inside.” (11n8)

Psalm 9:9 (top-security), “From *sagabh*, ‘to be high, inaccessible’, *misgabh* is a place of security, high out of the reach of the foe.” (27, n26)

Psalm 19:8 (pure), “Is there a distinction between ‘pure’ and (verse 9) ‘clean’? ‘Pure’ is used of everything that is as it should be, free of what is questionable (whether in essence or by acquisition), Psalm 24:4; Proverbs 14:4; Song 6:9,10. ‘Clean’ (from the ‘levitical’ *tahar*), free of anything that would separate from Yahweh.” (52, n12)

Psalm 91:9 (Assuredly), “This half verse is the physical and thematic centre of the psalm. The initial *kiy* (compare 90:4, note 12) is not an explanation (‘because’) but an affirmation (‘assuredly’).” (260, n35)

Psalm 119:106 (have determined to implement it), “*qum* is part of covenanting vocabulary. In the Hiphil mode (causative active) it means to implement a previously undertaken covenant obligation (e.g. Genesis 6:18 NKJV ‘establish’). Here the intensive active (*piel*), as is customary with stative verbs, has the same meaning. It is a perfect of determination.”

Through the variety of his comments, Motyer displays an expansive grasp of revelation in both testaments, as well as a careful attention to the details of the original languages. Superb exegetical and theological insights permeate the pages of this volume. They cause the reader to drill deeply into the text and to ascend the heights to view the biblical landscape as a whole. Motyer explains that Psalm 87 describes “acquiring new citizenship (compare Philippians 3:20), and therefore new possibilities, resources and privileges” (14; see also 243–45). By examining the grammar and contextual uses of “Yahweh of Hosts,” our author presents a cogent case for the divine title expressing the unity of God—He is “Hosts,” comprising “within himself every potentiality and power” (63, n14).

Sheol, to Motyer, does not consist of the physical grave in the soil, but a “‘place’ where the dead live on” (40, n20). In that same note he argues that the Old Testament saints possessed a clear understanding of life after death (as revealed in Pss 16:10; 49:14–15; and 73:23, just to mention a few psalm texts). Unfortunately, he missed the opportunity to point his readers to the New Testament’s significant explanatory quotations of Psalm 16:10 (Acts 2:24–32 and 13:32–37).

In his notes on Psalms 46–48 (121, n1) Motyer seems to reject the all too common viewpoint that Israel celebrated an annual “enthronement festival.” He reasons, instead, that it is “more illuminating to think of them [Pss 46–48] as poetically meditating on 2 Kings 19:35–37, the eleventh hour deliverance of Jerusalem from Sennacherib; . . .” Noting that Psalm 105 begins and ends with reference to Abraham (294, n2). Motyer expounds on the significance of that fact in his “Pause for Thought” (298). Although that half-page exposition fits as well with premillennialist theology, Motyer elsewhere indicates that he adheres to the amillennialist position that dominates English theologians (“Pause for Thought,” 14).

Motyer takes the high road regarding the authority, integrity, and inerrancy of Scripture in his treatment of the Psalms. Such a viewpoint shows up in his defense of the seemingly corrupted text of Psalms 9 and 10:

The evidence suggests that Psalms 9–10 were originally one psalm—a (very) broken alphabetic acrostic. . . . Usually commentators explain such ‘irregularities’ as errors that have crept into the text in the course of transmission—and even try to correct what is amiss and supply what is lacking (as does NIV, for example, in Psalm 145:13). It is more likely that the broken acrostic is a deliberate literary form, to be explained either because the theme is one which human thought cannot fully comprehend, or (as may be the case in 9–10) to reflect the brokenness, unevenness and unexpectedness of life itself (26–27).

Motyer is not the first biblical scholar to note that apparent brokenness, incoherence, or irregular speech and grammar establishes the authenticity of the text. Such irregularities accurately represent the Scripture writer’s emotions and state of mind. David Noel Freedman and Francis I. Andersen made a similar observation regarding the text of Hosea: “God’s will to punish and his will to pardon . . . are expressed together in the strongest terms, savage and tender. This gives the speeches a turbulence, a seeming incoherence, in which we reach the limits of language for talking about the goodness and severity of God” (*Hosea*, AYB 24, Yale University Press, 2008, 51–52). However, S. R. Driver in his *Introduction to the Literature of the Old Testament* (9th ed., Edinburgh, 1913) pointed it out nearly a hundred years earlier:

Hosea’s style seems to be the expression of the emotion which is stirring in his heart: his sensitive soul is full of love and sympathy for his people; and his keen perception of their moral decay, and of the destruction towards which they are hastening, produces in consequence a conflict of emotions, which is reflected in the pathos, and force, and artless rhythm of sighs and sobs, which characterise his prophecy. (305)

Thus, Motyer challenges his readers to maintain a reverence for the text as we have received it, and to be very reluctant to charge the text with corruption or inaccuracy. In other words, the problem too often lies with our own ignorance, not some error in transmission or preservation.

From such profound truth, this reviewer reluctantly draws the reader's attention to something less sublime. The publishers tastefully designed and bound the hard-back volume and thoughtfully included a ribbon for marking the reader's personal progress. Motyer intended for the volume to be a devotional. The physical properties of the volume make that a practical reality.

Recognizing the believer's sheer delight in God's pure Word, Motyer suggests that, "If you find any day's allocation more than is manageable, why not spread it over two or more days?" (9). Few volumes have received as enthusiastic a recommendation as this reviewer awards *Psalms by the Day*. Dear readers, obtain it. Read it—slowly. Be satiated by the Scriptures' truth. Put those truths to work in your life (James 1:22). Do not miss out on experiencing first hand the joys of this volume. Motyer provides us with a devotional that transcends what the church has been far too accustomed to adopt.

Leen and Kathleen Ritmeyer. *Jerusalem: The Temple Mount*. Jerusalem: Carta, 2015. 160 pp. \$12.00 (paper).

Reviewed by Michael A. Grisanti, Professor of Old Testament.

Ritmeyer is a Dutch-born archaeological architect who lived in Jerusalem for 22 years, focusing on various aspects of life in the biblical land of Israel, but has focused on the temple and monumental buildings in Jerusalem. He is best known for his ability to take what archaeologists have found or the Bible describes and creating an image that helpfully portrays that building or item. He has published numerous books that contain his images and explanations. His images have appeared in *National Geographic*, the *ESV Study Bible* and the new GLO Bible study computer program. He has a very helpful blog that deals with issues related to Israel's biblical history (<http://www.ritmeyer.com/>) as well as a website where he makes his numerous images available for purchase (<http://store.ritmeyer.com/>). He works with several ongoing archaeological digs to create images for buildings they are uncovering.

In 1998, Ritmeyer published a related book entitled, *Secrets of Jerusalem's Temple Mount*, through the Biblical Archaeology Society, which he updated in 2006. Ritmeyer is well-qualified to write on this subject. His doctoral dissertation at the University of Manchester dealt with "The Architectural Development of the Temple Mount in Jerusalem". The current volume contains several images and explanations that did not appear in his previous published works.

In the preface, the Ritmeyers present the book as a concise guide and explanation of many aspects of the Temple Mount. The current volume involves four chapter, four appendices, as well as a select bibliography, source index, and a general index. Chapter One provides a brief history of the Temple Mount area, from the time there was no temple on Mount Moriah (back to 4000 B.C.) to the modern situation at

the end of the 1990s. The next two chapters describe a walk around the Temple Mount walls and a tour of the Temple Mount Platform. However, it is important to see that those two chapters provide a unique summary of key features of the six distinct areas connected to the Temple Mount. Each route through the six sections involves its own detailed tour map. The section begins with a "Useful information" box and then provides a numbered presentation of important sites.

The first of the four appendices that conclude the volume offers brief but helpful treatments of many of the areas/sections of the Temple Mount with references to relevant Scripture passages as well as passages in the Talmud. The next one describes the varied cisterns and structures located underneath the platform of the Temple Mount. The third appendix provides a description of the Muslim buildings currently on the Temple Mount, while the last appendix involves an enlightening glossary of archaeological and architectural terms that occur in varied published treatments of the Temple Mount and other monumental buildings in NT Jerusalem.

As one who visits Israel regularly, leading trips, this volume provides a treasure trove of information that provides great insight into this part of Jerusalem that played such a key role in Israel's life from the time of Solomon to the time of its destruction in AD 70 by the Romans. Regardless, anyone who wants to understand the history of the Temple Mount and to better understand biblical references to it will profit from this book. Even though some of the sections might be interesting to a narrow section of readers, the superb diagrams, photos, and reconstructions will provide its readers with a much better understanding of the structure that, in many ways, was the center of Israelite life for centuries.