

The final chapter, *Linking Bible, Archaeology, and History* summarises the book and offers useful observations about Khirbet Qeiyafa. It is seen to be a Judahite administrative and military centre that illustrates the role religion played in war and it has cultural and iconographic features later seen in Judah and especially in the buildings of Solomon.

The opening comments notwithstanding, Khirbet Qeiyafa is a point of departure for future research into the Iron Age of southern Levant. Minimalist scholars have cleared away much of the history of Iron Age I and the 10th century BC leaving Professor Garfinkel and his colleagues a clear space to occupy with their new evidence. Khirbet Qeiyafa and its archaeological assemblage is chronologically and geographically defined affording a firm foundation for the re-assessment of material culture at other nearby sites. While archaeological evidence is soundly based the minimalist enterprise is redundant. To reclaim relevance Finkelstein, a leading minimalist, queried the archaeological method at Khirbet Qeiyafa (*Tel Aviv* 39, 2012, 38–63), but he wrote before the site's publication and, as those reading *In the Footsteps of King David* will observe, he misrepresents the excavators' interpretations; his approach was premature and superficial.

The writers argue that their data support the existence of the kingdom of Judah under King David from the beginning of the 10th century BC. But they do not follow the biblical narrative and recognise the United Monarchy and King Saul. In isolation this does re-cast the biblical narrative significantly.

Comparative archaeological analyses that may characterise the Kingdom of Judah is not attempted, except where the cultic material is concerned. Casemate walls and iron for example, are common in Hittite Anatolia; there is plenty of room for further research.

The book represents outstanding value for money. It is hardcover, has many high-quality illustrations, including colour plates, that directly relate to the text, it is also documented with endnotes and has an index and a bibliography. Students will find it attractive.

In the Footsteps of King David is a good resource for those interested in exploring the archaeology of the southern Levant in the 10th century BC. It explains how archaeological evidence is obtained and demonstrates the ways it can be analysed and the kind of the information that may be obtained from it. There are many opportunities for further study, there is plenty to discuss and much to disagree with, but do not expect a quick resolution of issues. Geography, topography, demography, town planning, architecture, material culture and epigraphy are all brought to bear in one way or another. With its evidential base and reliance on scientific, rather than literary, dating the book is significant demonstration of archaeology as an autonomous discipline in the Old Testament period.

Mobile Subject Review

Mobile Ed: AR101 *Archaeology in Action: Biblical Archaeology in the Field*, Logos Mobile Education and Lexham Press, 2015–2016, <https://www.logos.com/product/54903/mobile-ed-ar101-archaeology-in-action-biblical-archaeology-in-the-field>, USD66

Reviewed by Christopher J. Davey

This package is one of an increasing number of mobile education subjects now offered by the Faithlife Corporation based in Bellingham, Washington. This company was previously known as Logos Bible Software and began in 1992. It offers over 43,000 digital texts, biblical and general in many languages, between Logos and their ebook store Vyrso, and it is now developing into the education area.

The Faithlife Mobile Education subjects are cross-platform integrating video instruction with Logos digital library resources and media and links to additional external resources and suggested readings found on sites such as Wikipedia. The AR101 courseware textbook is the primary resource. It has a transcript of the videos and links to suggested readings and the activities, guides and tools. The activities are carried out in a 'workbook' where reflections may be recorded and there are short multi-choice quizzes and a final test. It is not moderated and does not offer any accreditation.

The subject is presented on-line and videos do not download onto the host computer so that in countries such as Australia, where connectivity and internet speeds are variable and generally at the slow end, there will be limited access to the visual material. The courseware textbook may be downloaded. Other ways to view the videos include FaithlifeTV.com, Logos iOS/Android mobile apps, AppleTV, and Roku. It is recommended that those subscribing to Mobile Education have Logos Bible Software, Platinum Edition, that retails for USD 2,150.00.

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The context of this review is archaeological, which some biblical scholars may deem to lack relevance. However, archaeology is a professional discipline with defined principles that scholars and practitioners ignore at their peril. Archaeology often handles the heritage of people other than the excavators and failure to discharge the responsibilities in this situation can be grievous.

The AR101 courseware textbook begins by saying that it,

is an introduction to biblical archaeology, filmed entirely on-site in Israel. Throughout the course, distinguished scholars in the field provide

descriptions of the tools and techniques they use at dig sites. They explore the process of uncovering artifacts and describe the insights these articles provide into life in biblical times.

At the completion of the subject it is stated that students should be able to,

Describe several ways archaeological discoveries shed light on the biblical text

Summarize the stages of archaeological work, from identifying a site to publishing the findings

Understand the important role that amateur volunteers play in biblical archaeology

Explain how stratification indicates dating when archaeologists excavate a tel

Describe some of the modern technology that archaeologists use

Explain the general significance of several archaeological sites presently being excavated and processed

These objectives are good as far as they go, but the reality is that the subject is primarily intended to prepare American students who intend to volunteer on excavations in Israel. The basic text is John D. Currid, *Doing Archaeology in the Land of the Bible, a basic guide*, Grand Rapids, Michigan: Baker Books, 1999. This is a reliable text that covers the history of archaeology reasonably well and acknowledges some non-American contributions to the discipline. Students who read all of it, not just that which is required, will be well-prepared to begin field archaeology. The question is whether the subject adds very much to the information provided by this text.

The 3 hours of videoed interviews with archaeologists, all of whom dig in Israel does add to the text. Included are, Dr Jodi Magness, University of North Carolina at Chapel Hill, Dr Rami Arav, University of Nebraska Omaha, Dr Scott Stripling, Wharton County Junior College, Dr Mordechai Aviam, Kinneret College on the Sea of Galilee, Dr James F. Strange, University of South Florida, Dr James R. Strange, Samford University †, Dr Itzhaq Shai, Ariel University, Chris McKinny, Bar-Ilan University, amongst others.

Some scholars are not easy to understand, and others ramble, so it is good that a transcript is provided. After the first hour of the video my fellow reviewers, a group of archaeological graduates, commented that 'Jodi [Magness] is carrying it' because of her clear and well-structured explanations. Students do listen well to talking heads.

Segment 1 asks the question *What is Archaeology?* and appropriate answers are given by the scholars interviewed. Segment 2 then asks the question *How is Archaeology informed by the Bible..?* Magness appears to have nothing to say about the matter, neither does *Doing Archaeology* and those who do comment actually claim that the reverse

is the case. The fact is that many archaeologists would lose interest in the subject at this point as the question implies a serious failure to understand the roles of archaeology and biblical studies. The following segment repairs the damage a little by contrasting the study of text and material culture. Textual study is defined to be in the original ancient language, but oddly the study of material culture is limited to excavated objects and does not include excavation reports and archaeological analyses. The activities for this segment involve reading translations of several ancient texts and there is nothing archaeological.

The following unit deals with the Archaeological Process and starts with site selection, obtaining approvals and building a team. There is no idea that a site may be selected for any other reason than its biblical name and significance. The digging process is explained in relation to documentation and finds management and conservation. Currid goes into more detail, but at this point no-one explains the fundamental concept of digging by locus. Publication is rightly seen to be the essential outcome of the process.

The third unit describes a volunteer's life on a dig and defines the roles of directors and field supervisors. The section about becoming an archaeologist claims that there are many different types of archaeologist defined by the language of the culture that is being excavated. There is no allowance made for the possibility that the language of the culture being excavated is not known or that it is prehistoric.

Unit 4 *Anatomy of a dig-site* has four segments, *Squares, Baulks and Stratigraphy, Importance of a Sealed Locus for Stratigraphy and Importance of Determining Location within a Tel*, which deal with the control of an excavation. There are some unusual descriptions in this section, particularly in relation to the idea of sealed loci. Stratigraphy is determined only by soil colour and there is no use of a Harris Matrix.

By way of general comment, historical geography is not done well, images of bad excavation practice abound, there is no mention of architecture or the role of open space in the built environment. The demonstrations of technique are not very helpful.

In addition to its limited application the subject has two serious shortcomings. The archaeological methodology espoused is a throw-back to pre-1960 when the interpretive approach is known as culture history. This system adopts the Bible as the interpretive framework into which archaeology is placed; no serious archaeologist now follows this process. The subject envisages that finds will always relate to the biblical text and it does not seem to be aware that many excavations in Israel are excavating in non-biblical contexts.

A case in point is Khirbet el-Maqatir. When introducing the site, the excavator Scott Stripling, says that the reason for digging there is to establish that it is the site of biblical