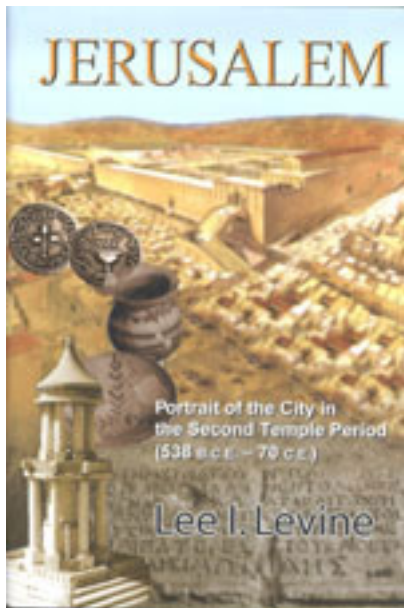


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Levine, Lee I.

Jerusalem: Portrait of the City in the Second Temple Period (538 B.C.E.–70 C. E.)

Philadelphia: Jewish Publication Society, 2002. Pp. xviii + 486. Hardcover. \$45.00. ISBN 0827607504.

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This volume is a revision and expansion of a popular treatment of Jerusalem by the author, written first in Hebrew. The present book is divided into three parts, discussing Jerusalem from Cyrus to the Hasmoneans, Herodian Jerusalem, and Jerusalem in the First Century C.E., respectively.

Part 1 begins with Jerusalem in the Persian Era (539–332 B.C.E.) (ch. 1 [3–44]). Here Levine provides a historical account of the restoration of Jerusalem and its temple, the first returnees from exile, and the rebuilding of the temple. Particular attention is given to the reforms under Ezra and Nehemiah. The chapter concludes with some reflections on the role of the temple in the life of Jerusalem during the Persian era. Chapter 2 (45–90) surveys Jerusalem in the Hellenistic Era (332–141 B.C.E.). The first half of the chapter addresses the Ptolemaic era (301–198 B.C.E.) and includes a discussion of leadership within the city, the influence of Hellenism, and a portrait of what Judaism was like in those contexts. After this, Levine discusses Jerusalem in the Seleucid Era (198–141 B.C.E.). The author analyzes the decrees of Antiochus III and reforms of Jason in this era and also surveys the city during the time of the Maccabean revolt, the dedication of the temple, and Jerusalem under Jonathan the Hasmonean. Chapter 3 (91–150) extensively covers the Hasmonean Era (141–63 B.C.E.), examining societal factors in Jerusalem at the

time and historical occurrences such as the installation of Simon (140 B.C.E.), the siege by Antiochus VII (ca. 134–132 B.C.E.), and rebellion under Alexander Jannaeus. Several other important subjects are addressed in this chapter, including the role of Jerusalem as an urban center and the diverse political and religious groups in Hasmonean Jerusalem.

Part 2 begins Levine's discussion of Herodian Judaism. In it the author begins (ch. 4, "The Historical Dimension" [151–86]) with a survey and evaluation of the historical developments and political landscape of the era. He discusses the many building projects undertaken during this time (ch. 5, "The Urban Landscape" [187–218]), including in Antonia, the Western Towers, Herod's Palace, and water supply structures. Chapter 6 discusses "The Temple and Temple Mount" (219–54). This chapter includes a detailed description of the Temple Mount and temple with its courts. It also surveys the function of the temple in Herodian Jerusalem. Chapter 7 is called "Jerusalem in the Greco-Roman Orbit: The Extent and Limitations of Cultural Fusion" (255–84). This chapter addresses subjects such as the temple, residential quarters, funerary remains, political institutions, language, Pharisaic exegesis, and defining the limits of acculturation.

Part 3 introduces readers to Jerusalem in the first century C.E. In it Chapter 8 concerns "The Historical Dimension" (285–312), where Levine surveys the Roman rule from 6 to 41 C.E., Jerusalem under Agrippa I (41–44 C.E.), and the procuratorial rule (44–66 C.E.): "The Collapse of Jerusalem Society." This last section reports a fascinating list of events in the 40s and 50s of Jerusalem-centered discord during the respective procuratorial rulers. Chapter 9 addresses "The Urban Configuration" (313–50) of Jerusalem, which discusses such topics as geographical expansion, topography, the Lower City and Upper City, the Bezetha Quarter (the New City), and economic activity. Chapter 10, "Social Stratification" (351–374), surveys the key social dimensions of Jerusalem, including the high priests, priests, the Herodian dynasty, the nonpriestly aristocracy, and Diaspora Jews. Readers are left wishing for some information on the life and role of the Jerusalem commoner in society. Chapter 11, "Religious Ambience" (375–400), profiles religious life in first-century Jerusalem. This includes discussions of scribes, the Christian community, common Judaism, and synagogues. Jewish sects are also profiled, including Pharisees, Sadducees, Essenes, Christians, and revolutionary factions such as the Sicarii and Zealots. Levine focuses on how these groups functioned in Jerusalem and what influence they had there. The final chapter (12) is titled "The Destruction of Jerusalem (66–70 C.E.)." Levine surveys the theories as to the causes of the revolt. He describes the city of Jerusalem from 66 to 70 C.E. and summarizes the historical drama of the siege and fall of the city.

The work is concluded by an epilogue (413–16) in which Levine reflects on the rise to greatness and the disastrous fall of the Holy City. The volume contains a glossary (417–

19), a list of abbreviations (420–22), a bibliography of modern sources (423–68) and citations of critical editions (469). It also has a list of illustration credits (470–71) and a subject index (472–486).

This book is a remarkable achievement. It is replete with dozens of maps, photographs of pertinent artifacts, illustrations, models, and charts. It is unfortunate that the quality of some of the reproduced charts is poor. However, Levine's thorough referencing allows interested readers to pursue the original and other pictures. Another commendable feature of this book is Levine's extensive use of primary and secondary sources. He is judicious in his use of primary sources, such as Josephus, rabbinic texts, and Tacitus. That Levine makes use of many sources available only in modern Hebrew serves to make this material available to many who otherwise would not have access to it. The book is remarkably comprehensive, yet a pleasure to read. It would make an excellent textbook, particularly if used with James C. VanderKam's recent *From Joshua to Caiaphas: High Priests after the Exile* (Minneapolis: Fortress, 2004). An additional work that could add a colorful and distinctly archaeological slant to the discussion is Hershel Shanks's *Jerusalem: An Archaeological Biography* (New York: Random House, 1995). The primary criticism I have of Levine's work is that I would have liked to see him apply his careful scholarship and clear writing style to a more comprehensive discussion of the destruction of Jerusalem in 70 C.E. Nevertheless, this is a valuable book that will reward the careful and thoughtful reader.