

ter eight closes with Bell's reflections on the nature of demons, a critique of Bultmann's "program of demythologizing" (pp. 341–42), and reflections on the importance of recognizing the reality of demons and Satan in theological studies and the mission of the church (p. 358).

This work is an excellent example of the way the biblical material may be placed in dialogue with the philosophical questions that emerge from its exegesis. Though some may not be convinced by his use of myth, he has shown how this concept may address the mind-body problem with regard to changes in the phenomenal realm. His commitment to moving beyond Schopenhauer's understanding of the "principle of sufficient reason" by integrating "speech events" with regard to theology should be given due consideration (p. 43). Bell has provided a brilliantly dense reading of Paul that scholars will find both useful and thoroughly stretching.

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Ulrike Muss, ed. *Die Archäologie der ephesischen Artemis: Gestalt und Ritual eines Heiligtums*. Wien: Phoibos, 2008. Pp. 288. ISBN 978-3-901232-91-6. \$92.00 cloth.

This volume presents the present knowledge about the Temple and cult of Artemis in Ephesus in 30 essays (with Turkish summaries) by 23 authors, all specialists who have written about Ephesus and its archaeology. The first section on "space and time" treats the geography of the Temple of Artemis (A. Bammer), the changing landscape in which the temple was built (H. Brückner, J. C. Kraft, I. Kayan), the earliest sanctuaries at the site during the Bronze and early Iron Age (G. Forstenpointner, M. Kerschner, U. Muss), and the history of the Temple of Artemis (U. Muss). The second section on "the goddess" discusses the origins of the iconography of the large Hellenistic-Roman image of Artemis Ephesia (S. Morris), the dialectic between the large cult image of Artemis Ephesia and the statuettes depicting the goddess (U. Muss), and the history of the Artemis cult into the Byzantine period (A. Pülz).

The third and longest section is devoted to "archaeology and ritual." Twelve essays discuss the gifts for the goddess (A. Bammer, U. Muss), pearls that belonged to the bejeweled attire of the goddess (B. Pulsinger), the amber finds of the Artemision (U. Muss), the objects made of ivory and bone (U. Muss), terra-cotta figurines (M. Dewailly, U. Muss), ceramic finds (M. Kerschner), the early electron coins and the origins of coinage (S. Karwiese), bronze finds (G. Klebinder-Gauß), finds of animal bones (G. Forstenpointner, G. E. Weissen-gruber), gold finds and their production (B. Bühler, A. M. Pülz), representations of birds of prey in gold (B. Bühler, A. M. Pülz), and gold clasps representing lion heads (K. Gschwantler, V. Freiburger).

The section on culture and identity surveys foreign elements in the material culture of the Artemision (G. Klebinder-Gauss, A. M. Pülz), the presence of Egyptian culture in the archaic temple (G. Hölbl), the connections of the Lydians with the Artemision (M. Kerschner), and the relationship between

Ephesus and the bronze art works of the Phrygians (G. Klebinder-Gauss). The fifth and final section on the “architectural configuration of sacred space” discusses the peripteros and its predecessors (A. Bammer), the so-called hekatompedos and Temple C of the 7th century (A. Bammer), the clay roof of the 7th century (U. Schädler, P. Schneider), new research into the Dipteros of the archaic period (A. Ohnesorg), new discoveries concerning the Artemision of “wonder of the world” fame in the late classical period (A. Bammer), the altar of the archaic and classical period (A. Bammer), and the church that was built in the fifth or sixth century inside the Artemision (A. Bammer).

The detailed discussions of all relevant aspects related to understanding the temple and the cultic veneration of Artemis will be of interest to classical scholars who study ancient temples and ancient religion, while the summaries of past and present research and the 232 figures—drawings, plans, and (color) pictures—make the book accessible for nonspecialists as well. Since Artemis of Ephesus is mentioned in connection with the Apostle Paul’s missionary work in the province of Asia (Acts 19), new publications on Artemis and her cult are of interest to NT scholars.

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