

treatment of the Anglican background is a superbly succinct treatment of rather contorted political, ecclesial, and theological developments which unfolded in the emergence of the distinctive Anglican identity. It is this Anglican setting that sets the stage for the historical and theological unfolding of the *via media's* emphasis on *prima Scriptura*. Both Jones and Campbell have given us helpful digests of their previously published, classic treatments of Wesley's use of Scripture and tradition.

Miles is probably the least known of the five, but nevertheless is a rising star in Wesleyan studies. Maddox's credentials have been clearly established with his magisterial survey of Wesley's theology entitled *Responsible Grace* (Nashville: Kingswood Books [an imprint of Abingdon Press, 1994]). To my knowledge, however, neither Miles nor Maddox has published any extended treatments of the role of reason and experience in theological method. This is certainly a stellar cast of writers, eminently qualified to address the issues.

While Gunter, Jones, and Campbell have been solid, the most helpful contributions to the Quadrilateral debate come from Miles and Maddox. This is not to downgrade the importance of Scripture and tradition (or Jones' and Campbell's contributions) in either Wesley's theological discourse or our subsequent work. The most problematic areas of the Quadrilateral, however, have dealt with how one defines and construes the roles of reason and experience in theological development.

Miles writes with not only insight and an informative background in the epistemological, philosophical currents of Wesley's day and ours, but with a certain captivating verve. Maddox moves the issue forward with his usual informative clarity, solidity, breadth of vision, and depth of both theological/philosophical insight and practical application. These encomiums to Miles and Maddox, however, should not be taken as criticisms of Gunter, Jones, and Campbell: there is simply not a "clinker" in the collection.

No matter how the reader might judge the success of these writers, I would urge that this book is must reading for the respective audiences named above. While the setting of the issues is more relevant to the United Methodist and Wesleyan scholarship concerns in particular, the issues these scholars are wrestling with have timely relevance to all who are interested in theology, epistemology, and theological methodology.

One final observation: For those Protestants unfamiliar with, or put off by, any hermeneutical method other than that associated with the venerable *sola Scriptura* approach, I urge a patient reading of this volume. One of the consistent conclusions of these writers is that Scripture is (for both Wesley and us) not simply one authority among four, but truly "an authority without peer" (132). A patient and reflective perusal of this fine symposium will prove to be richly rewarding.

Andrews University

WOODROW W. WHIDDEN

Keel, Othmar. *Corpus der Stempelsiegel-Amulette aus Palästina/Israel. Von den Anfängen bis zur Perserzeit—Katalog Band 1: Von Tell Abu Farag bis 'Atlit, Orbin Biblicus et Orientalis*. Series Archaeologica, 13. Freiburg/Göttingen: Universitätsverlag/Vandenhoeck & Ruprecht, 1997. 810 pp. 298 DM.

Two years after the initial publication of the introduction, the first catalogue volume of the monumental *Corpus* has appeared—and with 810 pages it is a

mammoth work about miniature objects. This first volume covers 22 sites from (Tell) Abu Farag to 'Atlit. According to the Foreword (vii-viii) and my computation, some 351 stamp seals (not including "individual unpublished pieces" that were provided by members of varying Kibbutzim and the Israel Antiquities Authority and that are not indicated) have been published in the *Corpus* for the first time—out of 2,137 pieces, which approximates 16.4% new material.

As one would expect from Keel, his team (because this corpus is definitely teamwork!), and the renowned publisher, the quality of the publication is first-class. The front and the back pages both contain a large map of Palestine (excluding Jordanian sites)—including some sites in the Negev and the peninsula of the Sinai. The geographical focus on Palestine was explained by Keel in his introductory volume (*Corpus der Stempelsiegel-Amulette aus Palästina/Israel. Von den Anfängen bis zur Perserzeit—Einleitung*, OBOSA 10 [Freiburg/Göttingen: Universitätsverlag/Vandenhoeck & Ruprecht, 1995], 13-14), where he suggested that the political-administrative problems in view of the current situation would be insurmountable. Based on private communication with J. Eggler, assistant of Keel at the Institute in Fribourg, there are plans to publish the Transjordanian material, following a similar layout. It is hoped that this project will be realized in the not-so-far future.

One minor difficulty that I encountered was the usage of abbreviations. *Sk* stands for Scarab or Scaraboid (based upon the German spelling), but the abbreviation is explained only in the introductory volume. To be sure, in order to understand and appreciate the present volume adequately, one should have read (or at least have at hand) the introduction, but that would involve another expensive acquisition. I would have liked to see a list of abbreviations—three or four more pages should not have been too much extra work.

How is the corpus organized? Each entry includes six categories: (1) material description of the object (including material, state of preservation, size, etc.); (2) description of the base, which is—undoubtedly—in the majority of cases the most interesting aspect of the stamp seal (it is here that Keel interacts with other publications and interpretations.); (3) date—often based upon stratigraphic information or (in some cases) the style and appearance of the seal itself (see here, for example, p. 62, no. 124 or no. 126 from Achzib); (4) current location, under the heading *collection*; and (5) the find's context (area, field, locus and, if necessary, basket). Often there is also an interpretation of the stratigraphy of the site, with references to strata and archaeological period. The final category (6) includes the bibliography of the stamp seal (original publication and later secondary studies).

On the opposite page of each description Keel has provided three photos of the top view, side view, and the base. Each photo is accompanied by a drawing, which is often very useful, since the quality of the photos varies greatly in clarity, especially in cases in which Keel did not have access to the original piece or the stamp seal has been lost (see, for example, Tel el-'Agul, nos. 43-46 [which according to Petrie's original publication, should be in the museum of Manchester but could not be found there], or 565-572 [for which Keel had access only to the original photo and not to the actual stamp seal], and elsewhere). Both the photos and the drawings are in a ratio of 2:1 to the original. Generally, the quality of the drawings is very high. However, some drawings show details that are by no means visible in the photo of the seal (see,

for example, Achzib, no. 91). This might be due to a problem in the publication process and should not detract from the generally high quality of the photos. It is hoped that the drawings included in the *corpus* were based on personal handling of the seals and not on highly imaginary reconstruction.

The volume also includes some corrections and additions (especially in regard to the bibliography) of the introductory volume (779-802). One slightly confusing feature concerns the English language of some descriptions from Achzib (for example, nos. 110-162) which were published by B. Brandl. In a book that is generally written in German this change seems surprising, especially in view of the fact that a translation of the contribution should not have been too complicated (e.g., on p. 728 Keel spells *harding* instead of *Harding*, and on p. 62 *Date* should have been spelled with capital letters).

All in all, Keel's contribution (and that of his team) is enormous. The points of critique mentioned above should not detract from the general usefulness and importance that this project will provide when it is finished. Congratulations to the author seem to be in order.

Universidad Peruana Unión
Lima, Peru

GERALD A. KLINGBEIL

Klingbeil, Gerald A. *Comparative Study of the Ritual of Ordination as Found in Leviticus 8 and Emar 369*. Lewiston, ME: Edwin Mellen Press, 1998. xiv + 679 pp. \$139.95.

Gerald Klingbeil is a professor of biblical languages and OT at the Universidad Peruana Union in Lima, Peru. This book is based on the author's doctoral dissertation in the field of Ancient Near Eastern (ANE) Studies presented to the University of Stellenbosch, South Africa, in 1995. Certain portions of this dissertation have already been published in various scholarly journals in both English and Spanish.

Klingbeil presents an interdisciplinary study with the purpose of understanding religion in the context of culture. In this respect he chooses to follow the phenomenological method in an attempt to apply the comparative method in the study of religion by carefully avoiding the extremes of parallelomania on the one hand, and parallelophobia on the other.

The study focuses first on the rite of ordination of Aaron and his sons as recorded in Lev 8. The author rightly deplores the neglect of this Pentateuchal chapter in the discussion of ancient Israel's rituals: "It is symptomatic of recent studies on the role, function, and history of the priesthood that this crucial chapter is not included (or only marginally)" (68). In contrast, Klingbeil considers Lev 8 to be vital in any discussion of Israel's priesthood. Here too, there are two extremes to be avoided, so he chooses a middle road of interpretation between universalistic and atomistic approaches. In dealing with the text of Lev 8, the author espouses the exegetical method, which he also qualifies as "philological" (97). Special attention is given to the study of the structure and of the verbal forms in the text.

The next step in the study is an in-depth look into an extrabiblical text, which deals with the subject of priestly ordination. The document Emar 369, which was