

most of the sexual issues of chapter 38, there is a certain reticence to deal fully with the delicate issues at stake in this chapter.

Incidentally, both commentaries wrestle admirably with the difficult issue of why chapter 38 was inserted here in the Joseph story. Hamilton argues primarily from necessity; where else would this chapter fit into the narrative? Wenham, however, provides an extended argument for the integral placement of this chapter in the plot development of the Joseph story.

Both Hamilton's and Wenham's commentaries are significant additions to the research tools of the biblical scholar. Even so the reader is advised to continue asking hard questions sometimes glossed over by the commentators.

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Keel, O. *Corpus der Stempelsiegel-Amulette aus Palästina/Israel. Von den Anfängen bis zur Perserzeit - Einleitung*, Orbis Biblicus et Orientalis, Series Archaeologica 10. Fribourg: Universitätsverlag; and Göttingen: V & R, 1995. 366 pp. \$120.00.

O. Keel defines a stamp-seal amulet as any miniature object which could be easily worn around the neck, the wrist, or the finger (7). Thus in planning the publication of an extensive *Corpus* of the stamp-seal amulets from Palestine, he and his team of collaborators at the University of Fribourg in Switzerland have undertaken a mammoth project which—when completed—will provide relevant raw data to the scholar interested in the archaeology, the history, the iconography, and the religion of Israel/Palestine in a convenient format. Although the list of disciplines this project will affect is already long and diverse, there will be other areas impacted as well.

The present book is the introductory volume of the five volume series (8) and presents the rationale of the project (7-12), the chronological frame of reference (13-15), the photographic aspects of the future publications (16-17), the discussion of the different rubrics of the catalogue (19-154), the basics of the method of describing the stamp-seal amulets according to different motif classes (155-246), the criteria for the dating of the artifacts and the evaluation of the archaeological contexts (247-265), a more synthetic discussion of the function of stamp-seal amulets (266-277), two appendices concerning the different forms and their main periods of usage (279-290), a very extensive bibliography (291-360), and a subject index (361-366).

Keel's stated goal is to balance the perspective of the whole with the interpretation of the particular detail (1). He envisions making contributions in three key areas of research (7-12). First, he aims to further the interpretation of the Egyptian stamp seals in their historical and archaeological context, especially regarding the utilization of material from unidentified archaeological contexts. Second, he seeks to contribute to the knowledge of the archaeology of Palestine by including the scientific description of the primary material (in this case the stamp seals). Keel reckons that there are ca. 8700 stamp seals (8500 from Palestine and ca. 200 from Jordan), which have come to light in legal and

scientifically controlled excavations. Of these 8700 seals, only roughly an eighth of the stamp seals have been published in a corpus, while the rest have either not been published at all or are strewn all over the publications of the scholarly community. Thus this *Corpus* brings together for the first time the primary data in one single format—although not all 8700 known stamp seals will be published (due to other restrictions, such as authors who do not want to yield their publication rights, pieces that have been lost, etc.; 9-10).

Keel's third intended contribution is to the history of Palestine. Keel seems to perceive (10-12) that his main contribution to the history of religion of Palestine has been made by his earlier publications (cf. O. Keel and C. Uehlinger, *Göttingen, Götter und Gottessymbole. Neue Erkenntnisse zur Religionsgeschichte Kanaans und Israels aufgrund bislang unerschlossener ikonographischer Quellen*, QD 134, 3<sup>rd</sup> ed. [Fribourg/Basel/Wien: Herder, 1995]).

The chronological framework of the *Corpus* includes material up to the Persian period. Keel does not include earlier restrictions (13) and follows a slightly modified chronology (255) (see E. Stern, ed., *The New Encyclopedia of Archaeological Excavations in the Holy Land*, 4 vols. [Jerusalem: Israel Exploration Society, 1993]). Stamp-seal amulets were first used in Palestine during MB IIA (ca. 1760-1520 B.C.) under the influence of the beginning Egyptian hegemony. Keel understands the Canaanite religion as the breeding ground of the Israelite religion, which over a period of time in a process of different reforms and revolutions was developed until the Persian period (13). This viewpoint, which sounds very much like evolutionary development, will not be shared by everyone. The general layout for the *Corpus* does not seek to provide an exact chronological sequence of the stamp seals. Keel argues that the time has not yet come for this, especially considering the often immensely difficult question of the dating of the artifacts, even when found in a concrete archaeological context (13-14).

The *Corpus* will cover three main geographical entities: the central core-country of ancient Israel, the southern coastal strip (Philistia), and the northern coastal strip (Phoenicia). Keel has included a very useful map showing all the sites where stamp-seal amulets have been found.

In pages 19-154 Keel introduces the basic forms and categories of the stamp seals, starting with the scarab form and including a historical survey regarding the production and use of this form. Other scaraboid shapes, such as monkey, fish, duck, frog, etc., are introduced, described, and illustrated with drawings (66-78). Keel also seeks to locate each form in its historical context, suggesting main periods of usage of a particular shape. More definitive statements can be made only with the publication of the entire *Corpus*, which will provide the raw data (and also the necessary counterchecks) for such a systemization. For now, Keel introduces six different forms, namely (1) scarabs, (2) figure scaraboids, (3) round pieces with domed backs, prisms, and cone-shaped stamp seals, (4) finger rings, (5) fibulas with stamp seals, and (6) seal impressions on different types of material. The documentation of the entire *Corpus* will include, where possible, three different photos (of the base, the top, and the side) and drawings from the same perspectives (16-17).

Keel's inclusion of English, French, and Italian translations of the most important technical terms is one of the small, but important, details that make this volume more accessible. It is hoped that this feature will be included in the main volumes of the *Corpus*. Also included are an introduction to ancient engraving and probable production procedures (129-135), a section on the materials used for the production of stamp-seal amulets (including the archaeology of the minerals, their symbolic importance, and the different classes of material), and a concise discussion of the different colors and sizes of the stamp seals.

Modern iconographic studies always include at least two main sections: (1) the technical material description and (2) the iconographic content of the engraving (155). The *Corpus* will basically follow O. Tufnell's eleven motif-classes (or design-classes) for MB IIB (see her *Studies on Scarab Seals* [1984]). These include linear patterns, spirals, Egyptian signs and symbols, circles or circles with dots in the center, cross patterns, coiled and woven patterns, scroll borders, rope borders, animals and heraldic beasts, humans and anthropomorphic deities, and names and titles (158-246). Keel explains each section utilizing drawings and examples from the entire *Corpus*. Why does Keel follow Tufnell's classification, which is explicitly confined to an MB IIB archaeological context? The first volume of the *Corpus* will predominantly concentrate upon material from that MB IIB context and only later volumes will deal with the motif classes of LB and IA (246). It would appear that Keel—while not producing a chronologically sorted *Corpus* (13-14)—has, however, already “pre-sorted” the material at least into main periods. It remains to be seen if other scholars will accept his chronological decisions.

The dating of the mostly Egyptian material (or at least Egyptian-inspired material) follows the “low” chronology. (The “high” chronology, for example, dates the accession of Thutmose III to the year 1504 B.C., while the “low” chronology [and Keel, 251-254] opts for 1479 B.C.; cf. D. B. Redford, *Egypt, Canaan, and Israel in Ancient Times* [Princeton: Princeton University Press, 1992], 104.) Each entry in the *Corpus* will also include a reference to its present location (private collection, museum, etc.) and its archaeological context (one wonders why this appears only after the “content” or iconographical descriptions).

The stamp-seal amulets definitely had manifold functions, including protection against evil, legal functions (in order to indicate ownership, for example), religious functions expressing religious propaganda or loyalty, the commemoration of historical events, and—last but not least—the function of beauty.

Both the clear layout and the logical sequence of Keel's introduction should be lauded. The reader—even if not currently too well read in iconographic terminology and research—will quickly grasp the basic concepts and concerns of that growing field of research, which contributes to both archaeology (through iconography's descriptive aspect) and biblical studies (through iconography's interpretative aspect). The quality of the drawings is high and the highlighting (by means of using a bold typeface) of important

concepts guides the reader in understanding the material, although it sometimes invites skimming from bold character to bold character without actually reading and appreciating the explanatory notes in between. I found only two spelling and layout errors: (*niemaden* instead of *niemanden*. (9), and one instance where the computer layout of a paragraph got slightly mixed up (81). Just for publishing the comprehensive bibliography, which is based upon earlier bibliographies by Salafranca and Martin (1), the scholarly community should thank Keel and his team. The *Corpus* will fill a great need for primary material for every scholar who is able to obtain it. Though expensive, the book is oversized and extremely well produced, and we are looking forward to the first volume describing the actual stamp seals. If the introductory volume is anything to judge by, the results should be comprehensive and well presented.

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Mager, Johannes, ed. *Die Gemeinde und ihr Auftrag*. Studies in Adventist Ecclesiology, vol. 2. Biblical Research Committee of the Euro-Africa Division of the General Conference of Seventh-day Adventists. Lueneburg, Germany: Saatkorn Verlag, 1994.

The essays of this second ecclesiology volume (*The Church and Its Commission*), first presented during the 1993 Bible Conference held at Marienhoehe Seminary, represent serious reflections primarily of European Adventist scholars on contemporary issues and trends in the church. The volume is divided into two parts. Part one, the core of the book, consists of seven chapters written by members of the Biblical Research Committee of the Euro-Africa Division. Part two contains the Bible Conference sermon by Johannes Mager based on Ezek 40:1-4; and three articles: "Toward a Theology of Adventist Worship" and "The Church of the Future and the Future of the Church—Problems and Tensions," by George W. Reid; and "The Adventist Church and Its Youth," by Johann Gerhardt.

A careful treatment of ecclesiology demands serious reflections upon the essence and the mandate of the church. In his lead article, "Wesen und Auftrag der Gemeinde" ("Nature and Commission of the Church"), Roberto Badenas reminds us that the church plays an important role in the establishment of the kingdom of God. He portrays the church metaphorically as a building still under construction. Consequently, it is not free of imperfections, as many church members think it should be. Badenas unfolds a new program for the church that includes the development of disciplined thought, creativity in the theological task, dynamic and mature faith, and the revival of church members to total dedication to the service of God.

His proposal is, no doubt, a key to enable the church to fulfill its mission. But what is the church? Who founded it? Did Jesus ever intend to found a church? Raoul Dederen in his essay, "Wollte Jesus eine Gemeinde gruenden?" ("Did Jesus Intend to Found a Church?") addresses precisely this question which was raised by Kattenbusch many years ago. But Dederen differs from the