

into the larger life and history of the United States. The end-product is an artistic fabric that provides the reader with an enlightened perspective into the life of an educator, religious leader, messenger of God, and change agent that positively impacted her world and even our world today.

Perhaps one of the most useful parts of the book is the bibliography (256-64), especially in terms of its categorizations: (1) works that deal with the life of Ellen White; (2) books on the history of the Seventh-day Adventist Church and its development during Ellen White's lifetime; (3) sources that deal with religious life in the United States in the nineteenth century; (4) books on the social and economic history of the United States; (5) secondary sources on the life and times of workers, mostly blue-collar workers, in the United States; (6) sources on the life of African-Americans in the United States in the nineteenth century; and (7) Ellen White's books and posthumous compilations.

Despite its contributions to studies on Ellen White, I have two observations:

1. Sepulveda seems to relate the now notorious attack on the Twin Towers in New York City on 11 September 2001 as having likely been predicted by Ellen White (7-8). Delbert Baker, President of Oakwood College, also seems to agree with this in his preface to the book. Such a view implies that Al Qaeda served as God's servants to punish the New York Port Authority, who owned the Twin Towers.

2. The author should have placed greater emphasis on special themes in Ellen White's writings. As a religious writer, the motif of salvation pervaded her works. It should have been given due focus. Failure to include this is no mere oversight.

In spite of the many typographical errors, this is an excellent book, which I recommend for students and teachers who wish to understand more of the story of a woman who came from obscurity to become an important figure in a Protestant church which, as a result of her prophetic guidance, has become one of the fastest growing churches in the world. The reader will be inspired and motivated by the way God operated in the life and work of Ellen White.

Caesar Wamalika

Stefanovic, Ranko. *Revelation of Jesus Christ: Commentary on the Book of Revelation*. Berrien Springs, MI: Andrews University Press, 2002. xvi + 654 pp.

Ranko Stefanovic is an alumnus of AIAS and presently serves as associate professor of NT at Andrews University's College of Arts and Sciences. Other than his published doctoral dissertation (Andrews University Press, 1996), this is his first major work, but one would not know it by the quality of the work. Stefanovic has provided the first comprehensive scholarly commentary on the book of Revelation published by a Seventh-day Adventist (SDA) scholar. There have been a variety of commentaries before his published by SDAs, but their foci were

different. Most have been largely apologetic, designed to put forward a particular point of view, either what they believed to be representative of the SDA view or their own view. A few have been scholarly but not thorough commentaries, focusing on particular issues. In this work, however, we have a commentary which covers all the issues one would expect of a thorough scholarly commentary. It is suitable for a college or seminary textbook on Revelation.

In his preliminary remarks, Stefanovic offers both an introduction to the book of Revelation and a discussion of the hermeneutic, objectives, and methodology he will follow in the commentary. Specifically, he follows an eclectic method of interpretation which allows the text to determine at each point what kind of interpretation is called for (12). He is interested not only in exegesis of what the text *meant* but also in interpreting what it *means* for today (13-14). He sets forth some guiding principles for interpreting Revelation according to its genre as apocalyptic prophecy (14-22) and for meeting his objectives in the commentary (22-25). Finally, he discusses in great detail the role of the literary structure of the book in its interpretation, which is essential to his methodology (25-45). Unfortunately, his follow-through on this aspect is weak, particularly with respect to the annual cycle of festivals. One finds relatively little mention of it in the commentary section, where it could play a much more significant role.

In each section of the commentary itself, he follows a basic threefold pattern: first, he provides a translation of the passage under study; this is followed by notes on specific words and phrases; finally he offers an exposition of the passage. Before major sections he also adds some introductory remarks. Frequently he adds a "Retrospect" at the end of his exposition to offer some reflective thinking about the passage and its theology in the light of history. Tables and charts are provided as needed to supplement the commentary. Endnotes are included at the end of each major section, interacting with the relevant literature. A bibliography is provided at the end of the book, along with three indexes: modern authors, Scripture references, and extrabiblical references. The index to Scripture references includes references to Revelation itself, which to some extent obviates the need for a topical index.

Stefanovic structures the book of Revelation largely around the seven-sealed scroll of chap. 5, which was the focus of his doctoral dissertation. Apart from the prologue and epilogue, after the messages to the seven churches in chaps. 1-3, he divides the book into two parts: "The Opening of the Sealed Scroll (4-11:19)" and "The Contents of the Seven-Sealed Scroll (12-22:5)." Other than this special focus on the sealed scroll, his structure is relatively unremarkable.

Stefanovic's interpretation is soundly text-based and takes into account the latest scholarly research in Revelation studies. At the same time, he does not generally depart significantly from the broad parameters of traditional SDA interpretation, though he does find a broader interpretation of the Beast from the sea in chap. 13 than that usually made, and he sees the Beast of chap. 17 as the resurrected Beast of chap. 13, namely, ecclesiastical Christianity (507, 512).

Despite some minor questions of interpretation, this commentary is a work of

major importance for scholarship in general and for SDAs in particular. It represents careful scholarship at its best and deserves a place in the library of anyone with a serious interest in Revelation. I recommend it as a textbook for seminary courses in the book of Revelation.

Edwin Reynolds