

Doukhan, Jacques B. *Secrets of Revelation: The Apocalypse Through Hebrew Eyes*. Hagerstown, MD: Review and Herald, 2002. 206 pp. Paper, \$16.99.

Jacques B. Doukhan is Professor of Hebrew Scripture Exegesis and Jewish Studies at the Seventh-day Adventist Theological Seminary, Andrews University, Berrien Springs, Michigan. He is the author of a number of scholarly books and publications, as well as the editor of the journals *Shabbat Shalom* and *L'Olivier*. Doukhan comes to the book of Revelation more as a Hebrew Bible scholar than as a NT apocalyptic exegete.

Written by a Christian scholar of Jewish heritage, *Secrets of Revelation* surveys the Apocalypse through Hebrew eyes. The aim of the book is to show how the book of Revelation is embedded in the Hebrew mind-set. Though it moves chronologically through the Apocalypse, the book is actually organized around the annual cycle of Jewish feasts, a view that goes back to Austin M. Farrer (1949). The book duplicates, in many ways, the information found in other books on the Apocalypse, particularly the traditional historicist application of the apocalyptic visions. However, it contains enough interesting material—expressed in a concise manner—to capture the attention of the general reader.

The strongest aspect of the book is its rich background from the Hebrew Bible and Jewish extrabiblical sources. Like Doukhan's previous book, *Secrets of Daniel*, the present volume is user-friendly, clearly written, and easy to read. It will undoubtedly appeal to pastors and lay Bible students because scholarly considerations, though adequate, do not outweigh the inspirational and practical applications of the apocalyptic text from a historicist perspective.

As I read the book, I enjoyed the substance. Often apocalyptic imagery is brought to light by Doukhan's explanation of the Hebrew background. However, there is a major problem when it comes to the interpretative application of the biblical text. Doukhan, at times, seems to misread the literary context and does not always give careful attention to the nuances of the Greek. It can safely be said that many interpretive points brought out in the book appear to be based on exposition controlled strictly by the historicist reading of Revelation rather than on attentive interaction with the text. Indeed, much effort was made to have every prophecy of Revelation fit into a historical application.

Two examples will help to illustrate how the overall position taken in the book is not in harmony with the text and its context. The author takes for granted the traditional view that the seven messages of Revelation are predictive, sequential prophecies of the seven successive periods of Christian history (26-48). However, the sequential language of Rev 1:19 and 4:1 obviously does not support such an idea. This is not to suggest that the seven messages are not prophecies, but rather that the context does not indicate that Rev 2-3 outlines the sequence of Christian history, as is the case, for instance, in Dan 2 and 7. A better genre fit for these two chapters is ancient classical prophecy. Read in this light, Rev 2-3 deal exclusively with the time of the author of the book of Revelation. However, these timely messages to the seven churches in Asia also bear a timeless message for the church throughout history.

Revelation 12:7-9 speaks of the war in heaven and the subsequent casting of Satan from heaven to earth. In his analysis of the text, Doukhan refers to that scene

as a description of Lucifer's expulsion from heaven after his rebellion against God at the beginning of the history of sin (109-110). However, the context (12:10-12), along with other NT texts (cf. John 12:31-32; 14:30; 16:11), indicates that the expulsion of Satan described in Rev 12 took place after the cross and Christ's subsequent ascension to heaven and exaltation to the heavenly throne at the right hand of the Father.

Once again, it is important to remember that a reading of the Apocalypse should not be controlled by a particular method of interpretation. The interaction with the text should be controlled by the principle of letting the text itself govern the method of interpretation. If the text under study refers to events occurring throughout the course of history, a sound interpretation undoubtedly calls for a historicist approach to the text. However, historicism must not be assumed irregardless of the indicators within the text any more than one should make a *carte blanche* assumption of preterism or futurism. Strong evidence is needed in order to demonstrate that the scenes and symbols in the text are associated with events that occur throughout history rather than to events primarily in John's time or the time of the end.

Despite the afore-expressed criticisms, many discussions and insightful points, as well as the practical and clear writing style, commend Doukhan's *Secrets of Revelation* to the serious reading audience. I believe this book will find its place on the shelves of many pastors and serious lay Bible students who are seeking to understand the Hebrew background to the images and visions of the book of Revelation.

Andrews University

RANKO STEFANOVIĆ

Loader, William. *The Septuagint, Sexuality and the New Testament: Case Studies on the Impact of the LXX in Philo and the New Testament*. Grand Rapids: Eerdmans, 2004. x + 163 pp. Paper, \$19.95.

The LXX is not merely a translation of the MT. Rather, the LXX is a translation of a Hebrew text that differs in places from the MT, as well as an interpretive translation of that variant text. William Loader's study examines the differences in text (whether interpretive or due to the *vorlage*) and the ways in which the LXX text influenced (or did not influence) the NT writers and Philo of Alexandria.

Beginning with the Decalogue, where the adultery commandment precedes murder in the LXX (cf. Exod 20:13, 15; Deut 5: 17, 18, LXX), Loader examines NT texts that may have been influenced by this order. Then he examines the creation stories, where details can have important reflexes in later works. These details include the term *duo* (two) in Gen 2:24, as well as the varied translation choices for the Hebrew term *adam*. The third section of the book focuses on divorce. Loader focuses particularly on Deut 24 and passages on divorce in the NT and Philo. Finally, the Pauline letters and the Gospel of Thomas are examined for their use of LXX texts. Following his concluding chapter, he provides appendices, a bibliography, and an index of sources.

Throughout the book, Loader provides the reader with Greek and Hebrew biblical texts, along with translations. Thus the reader can instantly compare the texts under discussion. Texts from Philo, however, are not provided. Most of the