

text and where the various verses belong in that structure. Otherwise one might conclude that there is confusion in the mind of the interpreter.

There are other serious issues I would comment on if space permitted, but these are samples of some issues that could benefit from further clarification. There are a few items that still need to be corrected editorially. I would suggest that “The New Jerusalem (21:9–22:5)” needs to be indented under the previous line in the outline at the top of p. 31. On p. 63, Stefanovic refers to “the customary Greek greeting word *charis* (‘grace’).” Actually, the customary Greek greeting was not *charis* but *chaire*, which literally meant “Rejoice!” but was used not as a command but as a wishful greeting like “Have a nice day!” *Charis* was a Christian substitute for *chaire*. There is also a very strange reference in footnote 10 on p. 363 to “the 43-months/1,600-days prophetic period,” which should refer to “the 42-month/1,260-day prophetic period.”

The new edition is more attractive than the first, with a brighter, more colorful cover; whiter, better quality paper; better layout and easier-to-read fonts, with the exception of numbers, which in the Constantia font are harder to read, with several of the numbers being compressed vertically (0, 1, 2) or dropping below the base line instead of sitting on the line (3, 4, 5, 7, 9). I commend the editors for these improvements (except for the numbers).

Despite some concerns about structure and content (here and there), this is an excellent commentary, one of the very best on the market. I recommend it heartily, with only minor reservations, as an advance over previous commentaries, including Stefanovic’s first edition. I hope that with each new commentary, we will continue to make further advances in our study and understanding of the important book of Revelation. There is a blessing promised to the reader and hearer who put into practice the things that God has revealed in the Revelation of Jesus Christ. Stefanovic’s commentary should aid the reader in discovering that blessing.

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EDWIN REYNOLDS

Tokics, Imre. *Jeremiás a Válság Prófétája* (Jeremiah as the Prophet of Crisis). Budapest, Hungary: Advent Irodalmi Muhely, 2009. 216 pp. Paper, Ft 800.

Imre Tokics is a teacher and a former dean of the Hungarian Adventist Theological Seminary. He holds three doctor of philosophy degrees: two in Old Testament from Pázmány Péter Catholic University, and one in law from Károli Gáspár Reformed University, both located in Budapest, the capital of Hungary. He is the author of eleven books and numerous scholarly articles. While his OT expertise, clearly expressed in the current book, is widely appreciated mostly in his native country, his eloquence in the use of his mother tongue is also to be acknowledged as a major strength of the book.

The current publication is partially the result of the author’s doctoral research. However, as it is said that Socrates brought philosophy and the gods down from heaven to earth; similarly, Tokics tries to communicate the

result of his exegesis not only to the scholarly audience, but also to a wider public. The difficulty of the marriage between the two styles of writing is well known; therefore, it is not a surprise that the author wrestles throughout his work to speak with both audiences. While, on one hand, a knowledge of Hebrew is a prerequisite for the proper understanding of Tokics's argument, on the other, he accompanies the exegetical insights with a strong application for those readers whose interest is more directed toward the relevance of the biblical text. In this hard task of balancing, the author sacrifices something on both sides. Viewed from a different perspective, Tokics's approach could be defended by arguing that he is not merely concerned with exegesis, but goes a step further to use his insights to spiritually form the opinion and character of his readers—his approach is well known from the classroom. The positive reception of the book by the Hungarian scholarly circle is evident in the fact that it was presented at the Hebrew Rabbinical Seminary, where the speakers were the following well-known local authorities: Schöner Alfréd (rector of the Jewish Theological Seminary in Budapest), Pecsuk Ottó (general secretary of the Hungarian Bible Society), and Szigeti Jenő (teacher at the Hungarian Adventist Theological Seminary).

The topic of the book is the prophetic conflict between Jeremiah and the false prophets, who held two radically different perspectives on the situation in Israel. The author follows the lead of Gerhard von Rad, who explains the opposition between the two sides in terms of a strongly positive covenant theology. He argues that the difference between the two opponents rests on the adherence to two different covenants: while Jeremiah himself lines up with the older, Sinaitic tradition, his opponents act as the representatives of the covenant theology of the House of David. Thus both sides controversially called YHWH as the star witness in this conflict.

The book is organized into ten chapters. After two introductory chapters on the *Sitz-im-Leben* and the challenges of Jeremiah's ministry, attention is given to the exegesis of the passages, which provides insight into the different aspects of Jeremiah's conflict with the representatives of nabism, the official prophetic voices of the royal court. The author follows a consistent pattern in the exegetical chapters: his personal translation of the particular Hebrew text is followed by a textual analysis, study of the literary context and structure, form and tradition analysis, and interpretation. The following passages are considered to be the most important for the development of the theme, though they are not the only texts in the book that deal with this topic: 23:9-32; 27:1-11; 28:1-17; 29:4-14.

Tokics's thesis is that, while there is a clear difference between Jeremiah's truthful words and the nabism's false prophecy, still the profile of the nabism is not to be interpreted in terms of a deliberate deception. It is pointed out that this group had a strong nationalistic overtone that surfaced in its unconditional faith in the divine protection of Jerusalem, based upon a belief in the promises of YHWH. These prophets quoted the words of the greatest Hebrew prophets, and it was unconceivable for them that Judah would follow the Northern kingdom to its fateful end. Thus Tokics understands the

profile of the nabis as *extaticus homines religiosi*, contrary to Jeremiah, who was YHWH's endorsed messenger.

It is persuasively argued that the essence of the conflict is a question of false security. Jeremiah's goal is to dissolve this false sense of security among not only the prophets themselves, but more widely within the people. His strange deeds are not only to be interpreted as a peculiar pedagogical approach, but as acts with profound theological significance. Tokics correctly notes that the prophetic conflict is to be interpreted at a deeper theological level: it was not merely the embodiment of the tension between Jeremiah and the nabis, but, more profoundly, it is to be understood as a rupture between YHWH and Israel. In the light of this perspective, Jeremiah's struggle is not to be interpreted primarily as a clash against the prophets, but rather as a struggle for the future of Judah, for the temple, for Jerusalem, and for an orthodox Jahvism. Finally, Tokics suggests that Jeremiah's solution-pattern, the only way for the survival of crisis, leads through moral renewal. This approach, he correctly suggests, has relevance for our generation. This means that the message should not be peace at any price, but rather renewal as a solution for the crisis.

While *Jeremiah as the Prophet of Crisis* is a crucial reference point for every future Jeremiah research written in Hungarian, the fact that only 15 million people speak this beautiful language makes this valuable research available only for a limited scholarly circle. Therefore, an English translation of the work would be desirable—however, in a slightly revised form in the light of the current research literature about Jeremiah published in the last decade.

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LÁSZLÓ GALLUSZ

VanderKam, James C. *The Dead Sea Scrolls Today*, 2d ed. Grand Rapids: Eerdmans, 2010. xvi + 260 pp. Paper, \$21.00.

James C. VanderKam is the John A. O'Brien Professor of Hebrew Scriptures at the University of Notre Dame, and a member of the international team charged with editing and translating the DSS manuscripts. He has authored many books and is one of two editors-in-chief of the *Encyclopedia of the Dead Sea Scrolls*. Since the publishing of the first edition in 1995, *The Dead Sea Scrolls Today* has been an important introduction for readers interested in the study of the DSS.

This second edition comes sixty years after the first scrolls became known in the modern world and at a time when all of them have been published. It has been updated to take into consideration post-1994 debates, as well as the full publication of the texts from the caves. A new section includes information derived from the DSS regarding Second Temple Judaism and the major groups of that time. Finally, the bibliographies at the end of the chapters have been expanded.

*The Dead Sea Scrolls Today* provides a readable and practical survey of the important and valuable historical information that the DSS reveal regarding the beliefs and lifestyle of an actual community from antiquity. This survey