

The name, topics, and reference indices will be much-welcomed tools for scholars working on specific topics. The extensive bibliographies given in all the chapters, with short summaries of the various contributions in the main text, give a quick reference and overview of a specific field. Even if the editor calls a certain overlap “regrettably unavoidable” (17), I must say that I found this to be one of the strengths of the collection. Reading the various chapters, I found my own research interests enlightened from various perspectives and authors. Eckart Otto’s packed overview of the study of law and ethics, for example, is a treasure for any scholar interested in the field, even when one might disagree with specific points of the respective author. Further, Antti Laato’s chapter on Nordic scholarship gave me an overview of the field in my own geographic location that I had not had before. I suspect others will find a similar appreciation of the material made available in their own fields and affiliations.

It remains only to thank Sæbø and the other contributors, as well as recommend Hebrew Bible/Old Testament scholars to at least familiarize themselves with what is available in these volumes for their specific studies. In the words of Benjamin Jowett, quoted by Sæbø at the end, concerning the Bible: “The book itself remains as at the first unchanged amid the changing interpretations of it.” No doubt, an overview like the HBOT can truly be a bewildering experience. But taken a certain way, the history of interpretation and how Scripture has been received in multifarious ways, can help us become more attentive listeners and more acute, closer readers of the Word of God, which has spoken so meaningfully to successive generations.

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KENNETH BERGLAND

Stefanovic, Ranko. *Plain Revelation*. Berrien Springs, MI: Andrews University Press, 2013. 296 pp. Softcover. \$16.99.

Ranko Stefanovic is professor of New Testament at the Seventh-day Adventist Theological Seminary, Andrews University, Berrien Springs, Michigan. This is his second commentary on Revelation. The first, a verse-by-verse commentary entitled *Revelation of Jesus Christ: Commentary on the Book of Revelation* (Andrews University Press, 2002), was more scholarly in its approach and went through two editions. This commentary is for a different audience. In his preface, Stefanovic describes his purpose: “To write a concise, user-friendly book on Revelation that would be accessible to all informed readers” (viii). He has achieved this purpose rather well.

*Plain Revelation* is quite readable and provides a concise commentary on Revelation that is accessible to the average reader who is generally informed on biblical matters. Stefanovic says that this commentary “is intended to be an introduction to my commentary, and can serve as a personal study guide, a study tool for small groups, and a textbook” (ibid.). His first commentary was a bit heavy, academically, for a more general audience. It worked fairly well for graduate classes on Revelation but not for typical readers. This one is much more suitable for a lay reader or even for college students taking a general

education class on Revelation. In fact, I used it this past year as a textbook for my Revelation classes, and it was received better than the previous textbook. I have not found a better commentary for a general audience, including as a textbook for a general education class on the book of Revelation, than this one. I would recommend its use for general readers.

That is not to say that the commentary is without certain weaknesses. I could enumerate many interpretive weaknesses in the commentary, yet that is not the purpose of this review. Every commentary has its interpretive weaknesses, and there is no end of debate regarding the best interpretation of many of the difficult passages in Revelation.

The commentary begins with a brief general introduction to the book, including issues of authorship and date, interpretive approaches to the book, and its organization and structure. Then Stefanovic moves through the book section by section, providing a fairly concise commentary, attempting to illuminate the biblical connections that enlighten the interpretation. He does not proceed verse by verse, but highlights the major passages and deals with major themes and concepts. The reader is provided with biblical and historical backgrounds to support the various interpretations.

The commentary is more unapologetically historicist in its interpretive approach than the earlier commentary. In the first commentary, Stefanovic largely avoided the language and conclusions of traditional historicism and came under criticism by Adventist readers, who expect a historicist interpretation. The second edition (2009) added some of the language of historicism to its interpretations. Finally, this new commentary is more willing to be clearly historicist, in line with standard Adventist interpretations, to a large degree. That is not to say that there are no departures from traditional Adventist interpretations, for there are a number of departures. However, the more normative interpretations are largely present, and Adventist readers should be more comfortable with this commentary than they were with the first one.

All in all, Stefanovic has produced a commentary that should meet the needs of a broad cross-section of readers, particularly those who are interested in a biblical historicist interpretation of the book of Revelation. It is up-to-date in terms of representing recent Adventist scholarship on Revelation. There really is nothing better that I have found currently that I can recommend for Adventist readers wanting to understand the book of Revelation without needing to have an academic background. It can serve also as an introductory textbook or study guide for Bible students.

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EDWIN REYNOLDS

Thiselton, Anthony C. *A Shorter Guide to the Holy Spirit: Bible, Doctrine, Experience*. Grand Rapids: Eerdmans, 2016. x + 228 pp. Softcover, US\$24.00.

Widely known for his numerous scholarly works in New Testament studies, particularly on 1 Corinthians, and in systematic theology, Anthony Thiselton, professor emeritus of Christian theology at the University of Nottingham,