

that should be interacted with in Sklar's work: Christian Eberhart, *Studien zur Bedeutung der Opfer im Alten Testament: Die Signifikanz von Blut- und Verbrennungsriten im kultischen Rahmen*, WMANT 94 (Neukirchen-Vllyn: Neukirchener Verlag, 2002); Rainer Albertz, "כִּפּוּר: Kultische Sühne und politische und gesellschaftliche Versöhnung," in *Kult, Konflikt und Versöhnung: Beiträge zur kultischen Sühne in religiösen, sozialen und politischen Auseinandersetzungen des antiken Mittelmeerraumes*, ed. Rainer Albertz, AOAT 285 (Münster: Ugarit-Verlag, 2001), 135-149; and Benedikt Jürgens, *Heiligkeit und Versöhnung: Levitikus 16 in seinem literarischen Kontext*, Herders Biblische Studien 28 (Freiburg: Herder Verlag, 2001). I would have also liked to see Sklar's reaction to Kiuchi's recent innovative discussion of the root חָטָא (and חָטְאָה) in Lev 4-5, which appeared two years prior to Sklar's volume (cf. Nobuyoshi Kiuchi, *A Study of Ḥāṭā' and Ḥāṭā't in Leviticus 4-5*, FAT 2. Reihe 2 [Tübingen: Mohr Siebeck, 2003]). Due to the overlapping of publication schedules, Sklar did not interact with the important study by Roy E. Gane (*Cult and Character: Purification Offerings, Day of Atonement, and Theodicy* [Winona Lake: Eisenbrauns, 2005], esp. chaps. 6-8, 12-13, which convincingly argue that purification [or purgation] of the sanctuary and its *sancta* is only in view during the ritual of ordination and consecration of the sanctuary and its personnel [Lev 8] and on the Day of Atonement [Lev 16], while all other purification offerings removed nondefiant sins and severe impurities only from the one offering, the sacrifice).

Sklar's careful contribution has underlined the growing realization that the Israelite cultic system was not of a random nature and was comprised of many individual strands and often-conflicting sources, but that one can note a coherent total that linked purity concerns with legal elements. Sin was not just a trifle or a personal problem, but affected the individual, the total community, and the physical environment of the Israelites. This holistic perspective can also be observed in Sklar's work and suggests a significant move away from text-layer-oriented research in the Pentateuch to conceptual work that goes beyond the realms of theology or a history of religion. A clear indication of this renaissance in ritual and cultic studies is that, beginning at the Annual Meetings of the Society of Biblical Literature in 2007 in San Diego, two new consultations dealing with the larger issues pointed to in Sklar's important contribution began their work (i.e., the "Sacrifice, Cult, and Atonement" and the "Ritual in the Biblical World" consultations).

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Stefanovic, Zdravko. *Daniel: Wisdom to the Wise, Commentary on the Book of Daniel*. Nampa, ID: Pacific Press, 2007. 480 pages. Hardcover, \$34.99.

The literary framework of *Daniel: Wisdom to the Wise* contains an introduction and twelve chapters that correspond with those in the biblical text of Daniel. This book, written by Walla Walla University Old Testament scholar Zdravko Stefanovic, is a product of his long-standing personal interest in the book of Daniel. The introduction and chapter 1 are followed by a brief synopsis of chapters 2-6. Similarly, a somewhat elaborate synopsis of chapters 7-12 is placed immediately after chapter 6. These synopses respectively highlight the literary styles and content of the court stories and prophetic passages. Additional commentative material appears as appendices to some chapters. The foreword by Jon Dybdahl indicates that Stefanovic attempts "to apply the message to the contemporary world" (10). The application of the message to the current generation was achievable not only through Stefanovic's expository or exegetical approach and the textual and thematic method, but by the Summary of the Teaching

and Application that appear at the end of every chapter.

The introduction to *Daniel: Wisdom to the Wise* highlights the person of Daniel, literary developments surrounding his work, and the life-setting of the book when it was authored. All the chapters in this commentary begin with a brief introduction, which has an outline of the contents of the biblical text.

Stefanovic offers his own translation of the entire text of Daniel from the original Hebrew and Aramaic in a most explicit and responsible manner. The translation of the text in independent sections appears in bold print. Each translated passage is followed by the traditional verse-by-verse notes or commentary that elucidate and bring new life to the biblical text. The exposition and application (and sometimes other literary devices) consistently follow each commentary to render the biblical passage more appetizing for contemporary consumption. Stefanovic highlights words or phrases by transliterating and translating them. He also cites a number of archaeological textual finds that have stimulated interest in the study of the book of Daniel. His use of related archaeological literary and material finds, though rare, is to be commended, for it helps in understanding the text of Daniel.

One may ask or wonder, What contribution does *Daniel: Wisdom to the Wise* make to the ongoing debate on recurrent issues pertaining to the book of Daniel? This volume was written from Stefanovic's own growing "appreciation [and understanding] of God and of the messages of Daniel" (11). His previous studies led him to publish several scholarly articles in response to various critical issues with regard to the book of Daniel. His monographic textbook *The Aramaic of Daniel in the Light of Old Aramaic* (1992) not only highlights correlations between Old Aramaic and Daniel, but elucidates the provenience of the book of Daniel. He has written a commentary on Daniel that is not only a solid devotional guide for Bible students, but which also offers scholarly interaction with critics on the pertinent issues raised in the book of Daniel.

Stefanovic's position on Antiochus IV Epiphanes is fascinating and worth consideration. He does not see Antiochus IV fulfilling the role of the little horn anywhere in the book of Daniel (322). The reading of Antiochus IV Epiphanes in the text of Daniel has obscured both the real theme and message of Daniel from the minds of many exegetes. Those in favor of seeing Antiochus IV in Daniel have misplaced the dating of the book of Daniel by centuries. They have also misunderstood the basic concern and message of Daniel. Stefanovic places the dating of the book of Daniel in the traditional sixth century B.C., and this conviction, backed by extrabiblical evidence, is growing stronger among those who objectively study the book of Daniel.

The text of Daniel is fraught with enigmatic puzzles, and Stefanovic's attempt to shed light on them is highly appreciated. However, despite his ardent effort to elucidate the entire text of Daniel, there are some issues in *Daniel: Wisdom to the Wise* that remain less than convincing. For example, the association of Ardi-Nabu, Amel-Marduk's official, with the biblical Abednego remains fictitious (23, 57, 143-144; see *ANET*, 308). Also, to imply that the British Museum's fragmented text BM34113 refers to King Nebuchadnezzar's madness (Dan 4) is quite unconvincing (169). Nebuchadnezzar's name in this text is partly restored. The suggestion that this text may refer to Evil-Merodach's mismanagement of public affairs seems to make more sense (see Grayson, *Babylonian Historical-Literary Texts* [1975], 87-91; Wiseman, *Nebuchadnezzar and Babylon* [1995], 102; and Josephus, *Against Apion*, 1.20.146-147). It is also surprising that Stefanovic mistakenly believes that "Darius the Mede was Cyrus the Great's title" (203). He is of the opinion that Darius the Mede was Cyrus the Great. I acknowledge the fact that it is difficult to identify the biblical Darius the Mede from extrabiblical finds. Nevertheless, there should be a better way of explaining who

this Darius was other than identifying him by associating him with different individuals. It should be noted, however, that Darius the Mede is the only king in the book of Daniel whose age, father's name, nationality, and administrative style are recorded. Darius seems to have been a historical person known by the author. It is most unlikely that the wise Daniel would confuse Darius the Mede with Cyrus the Great. Stefanovic should have frankly acknowledged the fact that Darius the Mede is one of those pieces of the puzzle he has not yet discovered. It would have been helpful if Stefanovic had included charts; e.g., months of the year to assist the readers correlate to the Babylonian, Persian, Jewish and Julian calendars and timeline charts on the 2,300, 1,260, 1,290, 1,335 days/years.

On the whole, *Daniel: Wisdom to the Wise* is a substantive theological treatise. Stefanovic makes a strong connection between the book of Daniel and the rest of the Hebrew Bible and the NT. Because the exposition is logical and sound, the reader will find the application of the text to one's personal life easier and spiritually edifying. The strength of *Daniel: Wisdom to the Wise* is embedded in its authentic translation of the Hebrew and Aramaic text of Daniel, exegesis, exposition, and application to the contemporary world. By reading *Daniel: Wisdom to the Wise*, many will gain more knowledge and confidence in the Bible as the Word of God. Indeed, it is one of the best commentaries ever on the book of Daniel. Stefanovic's scholarship makes the Bible more relevant and appreciated in our present-day life. His *Daniel: Wisdom to the Wise* is a commentary worth having in one's library.

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Tuttle, Robert G., Jr. *The Story of Evangelism*. Nashville: Abingdon, 2006. 435 pp. Paperback, \$30.00.

History serves as a memory-freshener. But when history focuses on evangelism, its flavor becomes rich and intense. Such is the case of *The Story of Evangelism*. Robert G. Tuttle Jr., Professor of Evangelism at Asbury Theological Seminary, uses a rather unusual format for presenting his case. He divides the historical timeline into thirteen segments: a world survey focusing on other societies, religions, or social developments during a particular period of time; the introduction of a representative "evangelist" of the same period; an evaluation of the relevance of the findings for today; and a bibliography containing important resources for additional study. Tuttle should be commended for including both secular and religious non-Western historical perspectives in the larger picture. His emphasis on women, minorities, and forgotten parts of the world is evident.

Unfortunately, Tuttle's criteria in selecting representative figures for each historical period are not always obvious when one thinks about possible candidates. Why Abraham and not Noah? Why Hannah and not Elisha? Further, some of Tuttle's information seems to belong to tradition and hagiography rather than to documented historical facts.

The Story of Evangelism tends to remain at a general/popular level, without going into the depth of the scholarly debates and arguments related to such an important aspect of Christian history. I recommend the book as a perspective opener for beginning students of evangelism history.

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Vogt, Peter T. *Deuteronomic Theology and the Significance of Torah: A Reappraisal*. Winona