

the repetition helps keep the reader focused. While not the lightest vacation reading, this book is a must read for any scholar who wants to keep abreast of current OT theological trends. At the same time, the book is also a must read for the pastor who is looking for biblically based insights and applications for sermons and Bible studies.

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Doukhan, Jacques B. *Secrets of Daniel: Wisdom and Dreams of a Jewish Prince in Exile*. Hagerstown, MD: Review and Herald, 2000. 191pp. Paperback, \$12.99.

"The book of Daniel contains a universal message that transcends denominations and cultures. The book of Daniel concerns all of us," writes the author, who is a professor of Hebrew, Old Testament exegesis, and Jewish studies at Andrews University. Whereas Doukhan's first English book on Daniel, entitled *Daniel, Vision of the End*, dealt with the prophetic section of the book of Daniel, *Secrets of Daniel* offers an exposition of the whole book. This work is divided into twelve chapters, each dealing with the corresponding chapter from the book of Daniel. The Prologue to the book introduces Daniel as a book of prayer, wisdom and understanding, and promise.

The chapters in Doukhan's book are divided into three parts. First, there is an introduction that provides the historical and linguistic context. An exposition of the text follows, subdivided into sections that discuss smaller units of Daniel's chapter. The structure of the chapter is given at the end, followed by footnotes.

I commend the author for writing a book that treats the complete book of Daniel, rather than just one section of it. The end result, in this case, is a more balanced approach to Daniel's message. For example, Doukhan offers a detailed analysis of the seven prayers in Daniel's book and suggests a close link between the visions of this prophet and a life of consistent prayer.

In writing on Daniel's visions, Doukhan attempts to blend prophecy and history. He asserts that "history confirms the prophecy" (122), and also that "history fulfills the vision down to the smallest detail" (123). In doing this, the author is consistent in giving primacy to the wider biblical context.

The book is well written and richly documented, and it makes good reading for a wide circle of readers. I would like to mention a few points on which it could be improved. First, if the structure of a biblical unit is a vehicle of meaning, then it would be most helpful to have it in the beginning of the section on exposition. Second, a nonspecialist reader may wish to have more explanation on the chiasmic structures proposed in the book. Third, some statements dealing with the historical fulfillments of the visions, especially toward the end of the book, do not match the facts found in the proposed structures. In the text, for example, it is stated that "the first month of the year" is Nisan (158), yet in the structure on p. 164 it is the month of Tishri. Finally, there are a few typos such as the name "Ulich" on p. 11, note 6. These are only minor points of concern.

In conclusion, I would like to recommend Doukhan's book to everyone who is seriously interested in Daniel and its message. In particular, the book is a must for undergraduate theology students and seminarians.

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