

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.

Berrien Springs, Michigan

PATRICK MAZANI

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.

Berrien Springs, Michigan

CRISTIAN DUMITRESCU

Vogt, Peter T. *Deuteronomistic Theology and the Significance of Torah: A Reappraisal*. Winona Lake, IN: Eisenbrauns, 2006. xi + 242 pp. Hardcover, \$35.63.

Peter T. Vogt, Associate Professor of Old Testament at Bethel Seminary, St. Paul, Minnesota, produced *Deuteronomistic Theology and the Significance of Torah*, a monograph based on his doctoral dissertation, which was written for the University of Gloucestershire under the supervision of J. Gordon McConville. In his opening chapter, Vogt summarizes the prevailing scholarly consensus regarding the revolutionary theology of Deuteronomy: that it is characterized by demythologization, centralization, and secularization. He also critiques this consensus view, providing an amicable but devastating exposé of its weaknesses (including logical fallacies, methodological flaws, and inadequate argumentation), which calls for an alternative interpretation of Deuteronomistic theology. In succeeding chapters, Vogt analyzes major sections of Deuteronomy that have formed the basis for the prevailing scholarly consensus: Deut 1:9-18 (chap. 2), 4:1-6:9 (chap. 3), 12 (chap. 4), and 16:18-18:22 (chap. 5). He concludes that Deuteronomistic theology is revolutionary, but its revolutionary nature is of a very different kind than that proposed in the prevailing scholarly understanding: "It is in its deliberate rejection of ANE models of kingship and institutional permanence, its emphasis on the holiness of all life lived out before Yahweh, and its elevation of the supremacy of Yahweh and his *Torah* that Deuteronomy reveals itself to be a truly revolutionary text" (6).

Vogt shows that Deuteronomy does not demythologize—does not move from an earlier crude, anthropomorphic view of God as needing a dwelling place on earth to a more spiritual, abstract theological view in which God no longer actually dwells on earth. Rather, according to Deuteronomistic theology, God's presence is both in heaven and on earth (in battle, at Mt. Horeb, at the future chosen place). Vogt brilliantly demonstrates that in the Deuteronomistic revolutionary program this divine presence is particularly actualized and experienced by Israel through keeping the instructions of *Torah*.

According to Vogt, Deuteronomistic theology also does not envision the secularization of judicial procedure, the Sabbath and annual festivals, and other Israelite institutions, as the prevailing scholarly view suggests. He points out that such distinction between the sacred and the secular is a modern construct and not part of ancient worldviews. Deuteronomy does not secularize, but rather emphasizes the holiness of all life lived out in the presence of YHWH. The Sabbath commandment in Deut 5 does not add a new, secular, social/humanitarian motivation for observing the seventh day,