

Doukhan, Jacques B. *Secrets of Revelation: The Apocalypse through Hebrew Eyes*. Hagerstown, MD: Review & Herald, 2002. 206 pp.

Jacques Doukhan is professor of Hebrew OT Exegesis and Jewish Studies at Andrews University. A seasoned author and editor, he is also the author of *Secrets of Daniel* (Review & Herald, 2000) and the editor of two journals, *Shabbat Shalom* and *L'Olivier*.

In *Secrets of Revelation*, Doukhan utilizes his Jewish heritage, his skill with the biblical languages, and his expertise in OT exegesis to uncover new significance from the book of Revelation. For those less familiar with the Jewish backgrounds, many of these insights have been previously unmined, but Doukhan brings them to the foreground and enlightens the text. He shows the extent to which the book of Revelation is indebted to OT language and imagery for the key to unlock its mysterious symbolic code. In particular, he demonstrates conclusively the ties between the OT sanctuary services and festivals and the structure of the book of Revelation.

Doukhan divides the book of Revelation into three parts: chaps. 1-11, chaps. 12-14, and chaps. 15-22, a structure seldom articulated, but which I believe is sound. The first part, he says, is historical, reaching to the judgment; the second focuses on judgment, especially in the time of the end; the third is eschatological, from judgment into eternity (141). I am gratified also that Doukhan associates the third part of the book with the Feast of Tabernacles, or *Sukkoth* (169-70, 189-92), though he makes no reference to my article (*Andrews University Seminary Studies* 38 (2000): 245-68) in which I put forward that thesis.

One can get an excellent insight into Doukhan's overview of the book by studying the Table of the Prophetic Events found on page 189. This chart lays out the prophecies of the book of Revelation on a time line identifying certain events from the book with the various prophecies as well as with the Jewish calendar of festivals to which he believes they are thematically related.

There is a unique feature which Doukhan incorporates in this commentary as he attempts to view Revelation through Hebrew eyes. That is to use Hebrew rather than Greek names for key characters in the book: John is called *Yohanan* and Jesus is always *Yeshua*. This may have an appeal to the Jewish audience for whom he is used to writing, but it may frustrate the average reader who is not used to these names. Nevertheless, Hebrew terms appear throughout the commentary, so this use adds to the intentional flavor of the work, if one can appreciate it.

Unfortunately, Doukhan, in his discussion of Armageddon, does not make any note of recent studies linking Harmageddon (the proper transliteration) with *har mo'ed* in Isa 14:13, a seemingly obvious parallel which brings a great deal of meaning to the passage. Whether or not he agrees with this interpretation, it would have been well to at least have taken careful note of it.

All told, this is one of the best commentaries available on the book of Revelation, a truly valuable asset to the library of any student of God's word. I highly recommend it for the remarkable biblical insights Doukhan is able to mine

from his extensive knowledge of the OT and of Hebrew culture and backgrounds. The fact that it is written by an OT scholar rather than an expert in the book of Revelation makes this all the more noteworthy. His expertise in the book of Daniel no doubt was a great asset in bringing additional light to the understanding of Revelation, but he has clearly penetrated the book itself quite deeply.

Edwin Reynolds

Lischer, Richard, ed. *The Company of Preachers: Wisdom on Preaching, Augustine to the Present*. Grand Rapids: Eerdmans, 2002. xviii + 478 pp.

Richard Lischer is James T. and Alice Mead Cleland Professor of Preaching at Duke Divinity School. A preacher, teacher, and scholar, he has also authored several books, including *A Theology of Preaching: The Dynamics of the Gospel* (Baker, 1993) and the prize-winning *The Preacher King: Martin Luther King, Jr. and the Word That Moved America* (Oxford University Press, 1995).

The Christian church has a rich homiletical tradition, and this anthology brings together about fifty voices on preaching: from John Chrysostom and Augustine to Martin Luther and John Calvin; from Jonathan Edwards and John Wesley to Martin Luther King Jr. and Gardner C. Taylor.

The book is divided into seven sections. The first (1-53) is comprised of seven essays which address the question "What is preaching?" Alan of Lille (c. 1128-1202) answers, "Preaching is an open and public instruction in faith and behavior, whose purpose is the forming of men" (4). The notable preacher, Philipps Brooks (1835-93), is straightforward: "Preaching is the communication of truth by man to men" (16). Dietrich Bonhoffer (1906-45) sees it as a unique speech form which communicates the *Logos*, who then infuses Himself into the listeners. In a similar vein, Barbara Brown Taylor believes that it is a transforming act of faith.

Section 2, "The Preacher" (55-112), has eight essays. In the first of these, John Chrysostom (347-407) warns about the temptations of seeking popular esteem. George Herbert (1593-1633) holds that holiness, not eloquence, is the hallmark of the preacher. Both Jarena Lee (1783-ca.1850) and Phoebe Palmer (1807-74) speak eloquently and persuasively of gender-inclusiveness in the pulpit. Gardner C. Taylor, the "dean of black preachers," says that the preacher is rooted in the prophetic tradition. Hence, the "proclamation of the gospel [is] a matter of life and death" (109).

The essay by Martin Luther (1483-1546) is the first of seven in section three, "Proclaiming the Word" (113-66). He emphasized Christ-centered preaching. John Wesley (1703-91) believed that preaching must incorporate both the gospel and the law. Both Jonathan Edwards (1703-58) and Charles Grandison Finney (1792-1875) placed emphasis on the directness of preaching to rebuke both the sinner and sin. But I was most intrigued by Henry H. Mitchell's essay, "Preaching on Celebration" (150-55). He states, "Preaching *without* celebration is de facto denial of the good