

we think historically. But the unsolved problem of eternity-temporality, universality-particularity cannot be easily solved by a change of terminology.

Revelation in the present can be understood as an extension of the understanding of a revelation (experienced) in the present. What sense does it make to speak of future revelation extended, in part, "prophetically" backwards into history, and known in the present? Insistence upon the provisionality of revelation-apprehension of revelation and its inevitable grounding in past history are important steps beyond Barth and Bultmann. Whether one can take the further steps required must depend upon further considerations.

Nottingham, England

EDWARD W. H. VICK

Rackman, Emanuel. *One Man's Judaism*. New York: Philosophical Library, Inc., 1970. 397 pp. \$ 8.95.

Emanuel Rackman, having previously published two well-received volumes on Jewish values and many studies and reviews, has become a major interpreter of Judaism among American Jewish thinkers. In this volume containing 24 articles published previously in journals, he sets forth his philosophy of Judaism. His discussion is not encyclopedic nor is it a systematic analysis of his belief and practice, but it is analytical and creative. Not only are the comparisons to law, political science, and social philosophy correctly drawn; not only is there a mastery of the *tanna'im*, *'amora'im*, and response literature; not only are the contemporary expressions of American Judaism effectively discussed, but all is adorned with a polite polemic against the detractors of Halakha who have rejected the revealed character of both the Written and Oral Law. What this amounts to is a radical Halakhic treatise on Jewish norms, practices, and mores which argues for innovations in Jewish law to meet the needs of modern man.

Rackman begins with a detailed definition of his traditionalist belief based on the primacy of Torah teaching and guided by a teleological approach which proclaims that the purpose and end of human existence has been established by God. Man's role is conditioned by these pristine ends in developing the living rabbinic law or Halakha. He then analyzes the scope of Jewish law pertaining to festivals and Sabbaths, health and holiness, medical and legal problems, human rights and equality. He devotes a number of chapters to the multi-hued make-up of American Jewry. He speaks with authority in relating the existential experiences of the contemporary observant Jew, and he is sympathetic to the non-observant elements in the Jewish community. His account on God and man and his thoughts on the encounter between Israel and God make little advance over what is already generally known and often accepted by informed circles of Jews. Turning to the methodology of Jewish law, he maintains that the

immediate functions of the doctors of the Oral Law is to direct their research with a critical perspective, to bring about a classification of Halakha, to resolve uncertainties in the tradition, and to fill the lacunae in the Oral Law. His statements on the role of the synagogue, prayer, Jewish academy, and the Land of Israel represent a cogent model of the Jewish exegetical tradition. In a section identified as the "Contemporary Scene," the author writes on the alienation from Jewish life and religion of Jewish intellectuals (writers, scientists, academicians), explicates the ferment in American Orthodoxy, and pleads for the involvement of Halakha-committed Jews in the social issues of our time. Also, he argues that Jewish-Christian dialogue is possible only in the area of social action, not in the realm of theology.

It is possible to praise the book without ignoring its limitations. It is by no means a complete survey of modern expressions of Judaism. It is selective, impressionistic, and, at times, apologetic. There is a cloud of evasiveness on the subject of dogmas in Judaism, particularly for the thorough-going assimilated Jew who, disillusioned by the secular and religious options offered to him by Western civilization, is now seriously seeking to find the meaning of Judaism for himself and his family. There are no rational explanations nor simple theological answers to interpret the bloodbaths of the Holocaust period, but to ignore the event as Rackman does in a contemporary statement on Jewish theology is unpardonable. The concept of the Jewish people as witnesses to a living God and the significance of the invincible, universal, and national kingdoms of God may have been fashioned by the Sinai event, but the contemporary religious Jew must find and test the meaning of these ideas ironically in Hitlerian Germany even though the attempt is usually futile and blasphemous.

It is refreshing to read a volume that explores the primary sources of the Bible and of the rabbinical codes, establishing what the text says rather than stating what is said about the text. But it is annoying to see an almost complete indifference to origin, date, authorship, oral, written, and theological traditions of the sources cited. For example, the methodology of Lower and Higher Criticism of the Bible and the Talmud must be given serious thought in establishing the faith and message of Judaism, and not dismissed as mere polluters of the springs of *Yiddishkeit*. One wishes also that the author had devoted several chapters to such basic problems as the age-old Jewish belief in bodily resurrection now seriously questioned by science which theorizes a universe where matter is energy and the earth a minute speck of the planetary systems, the problem of who is a Jew, *mamzeruth* (bastardization), presently plaguing the religious courts of the State of Israel, conversion, and the determination from the view of Halakha of when a war is holy and just or limited and ideological.

However restricted this book may be, Rackman has done his best to demonstrate "how one man feelingly and creatively lives in the past, present and future, and integrates the best in the many civilizations which are his patrimony." This widening of the Jewish consciousness

through intense awareness and pride of the Jewish psyche in all its manifestations is surely one of the primary obligations of a teacher in Israel; and it is one which very few have successfully performed.

Los Angeles Valley College
Van Nuys, California

ZEV GARBER

Schmidt, Johann Michael. *Die jüdische Apokalyptik. Die Geschichte ihrer Erforschung von den Anfängen bis zu den Textfunden von Qumran*. Neukirchen-Vluyn: Neukirchener Verlag, 1969. xvi + 343 pp. DM 44.80.

In this revised *Habilitationsschrift* presented to the Protestant faculty of the University of Hamburg in 1967-68 the author provides a systematic analysis of the history of research on apocalyptic. This work secures for itself a prominent place in the recent renaissance of scholarly and general interest, historical and theological, in apocalyptic. The recent renaissance of interest in apocalyptic in Germany and far beyond its border has had an unusual catalyst in the exciting finds at Qumran and in the controversial thesis of E. Käsemann ("Die Anfänge christlicher Theologie," *ZThK*, LVII [1960], 162-185) that apocalyptic "is the matrix of all Christian theology" (p. 180) as well as in the claim of K. Koch ("Spätisraelitisches Geschichtsdenken am Beispiel des Danielbuches," *Historische Zeitschrift*, CXCIII [1961], 1-32) that apocalyptic is the historical link bridging OT prophecy and Christianity (cf. K. Koch, *Ratlos vor der Apokalyptik* [Gütersloh, 1970]). There are also three systematic theologians, W. Pannenberg, J. Moltmann, and G. Sauter, at the center of the revival of interest in apocalyptic for a proper understanding of eschatology. They have in part received their impetus in dialogue with the Marxist philosopher E. Bloch, whose recent work *Atheismus im Christentum* (1968) maintains that apocalyptic gave a revolutionary thrust to Christianity, *i.e.*, it is a positive inheritance which, rightly understood, makes Jesus an apocalyptic revolutionary whose purpose was not to bring peace but the sword.

The time dealt with by Schmidt's analysis of the history of research covers nearly two centuries, up to 1947, when the Qumran finds were made. (Recently Schmidt in "Forschung zur jüdischen Apokalyptik," *Verkündigung und Forschung*, XIV [1969], 44-69, carried his research further in an essay that treats studies on apocalyptic published between 1964 and 1969 in German, with only one reference to an English monograph.) Schmidt divides his monograph into two main parts according to the two major periods of research breaking around 1870 with the work of A. Hilgenfeld. The investigation as a whole is thematic rather than merely chronological.

A general introduction (pp. 1-8) justifies that the point of departure for an analysis of the history of research is the last third of the 18th century when the so-called historical-critical method was first employed in the study of Dan, Rev, and the OT Pseudepigrapha.