

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.

Part I (pp. 11-156) carries the title "The Origin and Development of Research on Apocalyptic till *ca.* 1870." It opens with brief surveys of research on post-exilic Judaism and OT prophecy. These are followed by presentations of the historical-critical research on the book of Dan, the OT Pseudepigrapha, and the book of Rev, each subdivided into problems of forms, content, and the apocalyptic nature of the respective works. Finally special attention is given to three major attempts to deal with the total nature of apocalyptic: (1) Friedrich Lücke (1832) is considered to have founded the systematic study of apocalyptic through his attempt to gather in a pragmatic way in a single book the critical evaluations of older and more recent studies and views. (2) Eduard Reuss (1843) followed Lücke in his presentation of apocalyptic literature in connection with a monograph on Rev. (3) Adolf Hilgenfeld's work (1857) attempts to prove his thesis that Jewish apocalyptic mediates the historical connection between Christianity and OT prophecy. During the period between the last third of the 18th century and *ca.* 1870 the term "apocalyptic," with such adjectives as Jewish, Christian, Biblical, or extra-Biblical, became in historical-critical research an independent literary and religious entity whose heyday reached from *ca.* 150 B.C. to A.D. 150. The impulses for the study of apocalyptic came from rationalism, romanticism, and salvation-history interests. In short, this period of research presents "a colorful palette of answers to the question for the nature and meaning of Jewish apocalyptic" (p. 155).

Part II (pp. 159-305) is entitled "Research on Apocalyptic from *ca.* 1870 to 1947." The first subdivision deals with the older stage of the historical and literary-historical interpretation with attention to its peculiar presuppositions, the origin and precursors of apocalyptic in OT prophecy, and the nature of apocalyptic. In the discussion of the latter point such questions as the nature of pseudonymity, visions, predictions, eschatology, dualism, messianism, syncretism, ethics, understanding of history, succession of empires in Dan, etc., are treated. The second subdivision discusses the history-of-religions and traditio-historical interpretation of apocalyptic by H. Gunkel, H. Gressmann, W. Bousset, and their followers, who bring Babylonian, Persian-Iranian, Egyptian, Ugaritic, and Hellenistic materials to bear on the question of the origin of apocalyptic. Under S. Mowinckel's influence attention is also given to the cultic origin of eschatology, and S. H. Hooke's myth-and-ritual pattern sees apocalyptic as a child of this pattern where apocalyptic is the attempt of a hope to vindicate Israel as the center of world history and the central object of God's purpose. The last subdivision concerns itself with the younger stage of the historical and literary-historical interpretation which comes largely as a reaction to the history-of-religions excesses. It draws attention to political, sociological, inner-religious, and Israelite movements in regard to the origin of apocalyptic.

A final section contains the "Conclusion, Retrospect, and Prospect" (pp. 306-317) in which the author ventures to point into directions in

which historical-critical research on apocalyptic, which represents all the colors of the spectrum, may be carried on fruitfully. He argues for a consistent combination of earlier methods of research *and* the consistent application of the form-critical method with due emphasis on the consistent unity of form and content. On this basis an advance in the understanding of the origin, nature, and development of apocalyptic can be expected. "Research in apocalyptic literature had entered a new stage with the finds of Qumran" (p. 317).

This monograph closes with an extensive and invaluable bibliography which contains the titles of 625 studies by *ca.* 380 different scholars. Unfortunately Anglo-American scholars have not received as much attention in the analysis of research as German scholars. For example, no mention has been made of the contributions of H. T. Andrews (1917, 1920), E. J. Price (1919), L. Ginzberg (1922), L. E. Fuller (1929), C. C. McCown (1925), J. Kaufmann (1928), J. Oman (1934), and others. The index of authors lists only 343 names, which means that it is inadequate. At the same time it contains names of people not listed in the bibliography. A short "index of texts" serves as an aid in finding treatments on specific Biblical and non-Biblical texts. This reviewer believes that in a study dealing with as many topics, themes, and subjects over nearly two centuries an "index of subjects" is indispensable. Unfortunately such an index is missing. In this connection it needs to be said that the thematic-chronological treatment used by Schmidt makes it extremely difficult to follow the development of research from beginning to end on a given theme or subject. These remarks on shortcomings are not meant to detract from the over-all value of this volume. It goes without saying that the information gathered and presented by Schmidt is of extraordinary importance for an understanding of the *Wege und Irrwege* of historical-critical research on Biblical and non-Biblical apocalyptic literature during almost 200 years. No informed scholar can afford to bypass this book. All, whether scholar or layman, can learn much from this presentation of critical research.

One erratum was noted: "diverge" for "diverse" (p. 268). The review copy supplied by the publisher lacked the print of the title page, the foreword, and pp. x, xi, xiv, xv of the table of contents.

Andrews University

GERHARD F. HASEL

Schwantes, Siegfried H. *The Biblical Meaning of History*. Mountain View, Calif.: Pacific Press Publishing Association, 1970. 192 pp. \$ 1.95 (paperbound).

A work such as the one being here reviewed poses several serious problems for an author: (1) To deal with historical *meaning* (a rather elusive quality) is never easy; (2) to cover a spread of history from the ancient Near Eastern civilizations to current times is an overwhelming task for a book of fewer than 200 pages and tends to lead to