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 apoc-
alyptic 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 bibliog-
graphy 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: "diverce" 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. HASSEL

Schwantes, Siegfried H. The Biblical Meaning of History. Mountain

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 over-
whelming task for a book of fewer than 200 pages and tends to lead to
unavoidable oversimplification; (3) to seek to present technical material in popular language (which seems to be the intent here) again leads in the direction of oversimplification. But in spite of these and other hazards, Schwantes not only has attempted a herculean task but has also, in the opinion of this reviewer, accomplished that task with a remarkable degree of success.

The first three chapters ("The Quest for Meaning," "Chance and Providence," and "Providence and Freedom") set the stage for the chapters that follow. The author interprets Biblical meaning as involving neither pure determinism nor simple fortuitousness. Rather, it embraces both divine providence and human freedom. Also, a survey of various concepts of history is given, a survey which is good in spite of its brevity. However, it does seem somewhat unfortunate—especially in view of the current dialogue on the meaning of history—that the author did not give adequate attention to, and evaluation of, Rudolf Bultmann’s existentialist views and Wolfhart Pannenberg’s concept of "Revelation as History." It is true that Bultmann is touched upon in chapter 11 (Pannenberg is not mentioned), but without sufficient detail to give an adequate portrayal, much less an adequate critique, of his position. Incidentally, Barth is also mentioned in that chapter, but in a vein which gives the reader quite a distorted picture of Barth’s actual position (the comment is made on p. 134 that "Barth’s existentialist frame of reference with its obsession for the present moment forbids him to regard past history seriously").


Perhaps the main shortcoming of the historical treatment given in this book is its sketchiness. The reader can at times be led into misunderstandings which may altogether too easily arise because of overly brief treatment of historical data. As an example, the description of the development of emperor worship as given on p. 122 may be noted: Here it is indicated that "emperor worship ... became fashionable after Domitian’s insistence on being recognized as dominus ac deus ["lord and god"]. Originated in the province of Asia, where a temple to diva Roma ["goddess of Rome"] and Augustus had been erected as early as 29 B.C., emperor worship gradually extended to the West. Deification was decreed for Julius Caesar by the senate in 42 B.C., and later it became customary for that body to deify the ‘good’ emperors after their deaths. ... " The reader unaware of the actual history may assume that Domitian himself made emperor worship fashionable and
that deification of emperors after their death was an integral part of emperor worship. On the contrary, Domitian's influence on emperor worship was basically negative (at least, in Rome; after his death the senate cursed his memory), and "emperor worship" relates to worship of living emperors, not to deification of emperors after their death.

The hazard of oversimplification, of which the foregoing is but one example, could have been minimized by a more modest scope for this volume or by extending the coverage into a series of volumes the size of the present one. However, in spite of difficulties one may sometimes face in looking at the various individual building blocks of which Schwantes' book is composed, the reader who stands back to look at the complete edifice is likely to observe a structure of considerable strength and beauty. Disagree with the author he may at points, yet he cannot help but admire what the author has attempted to do. Indeed, this book deserves serious attention from scholars and laymen alike, and both the author and the publisher are to be commended for their interest in making available a publication of this sort.

Andrews University

KENNETH A. STRAND


The present book is designed to give an introductory evaluation of historical Protestantism from its beginnings in the 16th century to modern times. The appraisal is made within twelve chapters, beginning as would be expected with Luther and Calvin and followed by a description of Anabaptism. The theological development in England is analyzed within its main phases of Anglicanism, Puritanism, and Methodism. Nineteenth-century Liberal Protestantism is illustrated by the theology of Friedrich Schleiermacher and Albert Ritschl as well as by the subject of Biblical criticism. Contemporary Protestant theology is represented by the theologians Karl Barth, Dietrich Bonhoeffer, Rudolf Bultmann, Reinhold Niebuhr, and Paul Tillich.

The author does not make any personal contributions in the common search for a better analysis of the views of the various theologians and the different phases through which Protestant theology has passed. With each chapter is listed a selective bibliography dealing with the men under discussion. The author relies on the material in these books, but his contribution is synthesis of the material in a very readable and orderly manner, thus making available to the common reader what otherwise might only have been meaningful to the trained theologian and student of historical theology. That is no mean task.

This book falls within the category of William E. Hordern's A Layman's Guide to Protestant Theology, and both in turn are indebted