

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.

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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

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").

As a specialist in Near Eastern antiquity, Schwantes can speak with authority in his chapters 4 through 9. These chapters carry the following titles: "The Old Testament and History," "Paul's View of History," "The Burden of Egypt," "Mesopotamian Civilization on Trial," "A Prophet in Persia," and "The Fullness of Time." Chapters 10-15 carry the following titles: "Christianity Against Its Environment," "The Time Between," "The Second Fall," "The Unfinished Reformation," "History as the Story of Freedom," and "Mankind's Finest Hour." In these chapters dealing with the Christian era, Schwantes has again manifested a high degree of competence.

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.

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KENNETH A. STRAND

Scott, William A. *Historical Protestantism: An Historical Introduction to Protestant Theology*. Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1971. 229 pp. \$ 6.95.

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