

The author does indeed recognise that there are other interpretations of quantum mechanics apart from that of Bohr, but fails to provide adequate reasons either for accepting that of Bohr or for rejecting the alternatives.

It is of course conceivable that one could derive valid theological insights from false philosophical speculations. Thus the author believes that 'Classical spirituality is about doing God's will. Quantum spirituality could be about becoming a self. Classical spirituality is about choosing right rather than wrong and good rather than evil. Quantum spirituality could be about glorifying God by reflecting on the divine.' Such views may or may not be useful, but they have nothing whatever to do with physics.

Cosmology is one area where modern physics has profoundly changed our views of the world. We can now trace the evolution of the universe in great detail from the initial singularity to the formation of the chemical elements that sustain life. We are part of an intelligible process spread through space and time. Even here, however, the author fails to distinguish between the singularity and the creation by God, which is beyond the reach of science. For all we know there might have been a previous contraction.

Scientific research certainly tells us about the world, but the speculations of scientists especially when they extend to philosophical and theological questions, should be treated with extreme caution. It is most hazardous to base theological conclusions on them.

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DIVINE DISCLOSURE: AN INTRODUCTION TO JEWISH APOCALYPTIC by D.S. Russell. *SCM Press*, London. 1992. Pp. xxi + 164. £9.95p.

This book provides a good, clear, helpful, fairly up-to-date and pretty comprehensive introduction to Jewish apocalyptic. The author was formerly General Secretary of the Baptist Union of Great Britain, and prior to that he was Principal of Baptist Theological Colleges at Leeds and Manchester. He has written a number of books over the years on this and related themes, the ones specifically on apocalyptic being *The Method and Message of Jewish Apocalyptic* (1964) and *Apocalyptic: Ancient and Modern* (1978). Over the years apocalyptic studies have been quite vigorous, and in this latest book Russell has changed a number of his earlier positions in the light of scholarly developments, something which he sometimes frankly admits.

After a brief Introduction, which traces the renewal of interest in apocalyptic to the availability of new texts and a growing appreciation of its theological importance and relevance, chapter 1 is entitled 'The Literature: Identification and Definition'. Amongst other things this grapples with the tricky question of the definition of apocalyptic. He rightly takes on board the point fairly recently emphasized by Christopher Rowland that apocalyptic is concerned not only with the revelation of

eschatological mysteries but also with the revelation of the unseen world generally, i.e. it has a spatial as well as a temporal dimension. Chapter 2, 'Apocalyptic: its birth and growth', discusses the further vexed question of the precise origins of apocalyptic. He recognizes that this is a complex matter and acknowledges that the sources of apocalyptic are to be found not only in prophecy but also in what has been called mantic wisdom. It is a pity that Russell has very little to say here about those late prophetic texts which have often been dubbed 'proto-apocalyptic', e.g. Isaiah 24–27, Joel and Zechariah 9–14, where it is possible to trace the partial development of prophecy in an apocalyptic direction. Chapter 3, entitled 'Apocalyptic groups and apocalyptic books', gives a more detailed account of three very different apocalyptic books, 1 Enoch, Daniel and Jubilees, and a briefer overview of nine other such works, e.g. the Testament of Moses, 2 Enoch, the Apocalypse of Abraham and 2 Esdras.

The fourth chapter, on 'Revelation: its reception and expression', discusses *inter alia* the various modes of revelation found in apocalyptic books (dream-visions, otherworldly journeys, etc.) and the phenomenon of pseudonymity. Russell defends anew his view previously expressed in *The Method and Message of Jewish Apocalyptic* that pseudonymity was not purely arbitrary and deceptive but that the seer felt in some way a sense of identity with his *nom de plume*. Russell rephrases his view, however, without his earlier resort to the concept of corporate personality, a notion which has come under severe criticism. He further believes that genuine religious experiences may underlie the apocalypses and that they are not simply literary fictions.

Chapters 5–7 are concerned with expounding the ideas found in apocalyptic texts. Thus, chapter 5, 'Divine secrets revealed', discusses in turn the secrets of cosmology, history and in particular eschatology. With regard to the last Russell emphasizes the considerable differences of view which are found in the various apocalyptic works. Chapter 6, 'Dualism and Apocalyptic', has a careful discussion of the various dualisms found within apocalyptic, the ethical and cosmic dualism of good and evil (spirits) and the dualism of the present age and the age to come. On pp. 105–6 the author attributes the greatly enhanced role of angels in apocalyptic to Persian influence. This is questionable. None of the angels has a Persian name and, so far as the seventy guardian angels of the nations are concerned, it is now clear that they derive ultimately from the gods who were the seventy sons of the Caananite god El (see J. Day, *God's Conflict with the Dragon and the Sea* [1985], pp. 174–5). Chapter 7, entitled 'Messiah and "Son of Man"', deals with the various mediatorial figures who inaugurate the Kingdom of God in apocalyptic works. This gives a useful survey of the variety of expectations found. Russell has now rightly come round to the view that the one like a Son of Man in Daniel 7 is an angelic figure, specifically the archangel Michael, rather than merely a collective symbol for Israel. It is surprising though, that he makes no reference to the likely view that the holy ones of the Most High, whom the one like a Son of Man represents,

are also angelic beings, in keeping with the usual meaning of 'holy ones' elsewhere in the Old Testament (e.g. Zechariah 14:5) and the parallel imagery in Daniel 8:9ff. Again, Russell makes no allusion to the increasingly held view that the Son of Man imagery has an ultimately Canaanite origin (see J.A. Emerton, *JTS* 9 [new series, 1958], pp. 225–42 and J. Day, *God's Conflict with the Dragon and the Sea*, pp. 151–78).

The final chapter, 'Apocalyptic interpretation: a Christian perspective', discusses the significance of apocalyptic both for the New Testament and for Christian theology. Russell aptly notes how the New Testament presupposes some aspects of the apocalyptic world view but also transforms it in certain respects. It is a pity, though, that he fails to mention the problem of Jesus' apparent expectation of an imminent end of the world, but contents himself with a reference to Mark 13:32, where Jesus states that he knows neither the day nor the hour. Mark 13:30 suggests that, whatever the day or hour, it was to be within that generation! As for the relevance of apocalyptic for Christian theology today, for Russell this boils down to two main points: God is in control and his Kingdom will come.

The book is pleasantly free of the usual kind of misprints, though on p. 13 we find 2 Esdras and 2 Baruch described as 'theophany' rather than 'theodicy'! There are, however, a few factual slips in the work. P. 18 implies that Daniel 7 claims to date from the period immediately following the exile, whereas v. 1 actually dates it to the first year of Belshazzar, i.e. the exile itself. P. 43 states that the Job of Ezekiel 14:14, 20 is antediluvian and the Daniel mentioned there presumably such. However, the depiction of Job in the book of Job suggests a patriarchal rather than an antediluvian figure, and since Ezekiel's Daniel reflects the Ugaritic Daniel, a similar date for him is also in order. This is not to deny the likelihood of an ultimate connection with the antediluvian figure called Daniel in the much later book of Jubilees 4:20. (See J. Day in *Vetus Testamentum* 30 [1980], pp. 174–84.) P. 124 states that J.T. Milik regards the Similitudes of Enoch (1 Enoch 37–71) as a Jewish or Jewish Christian work of the 1st or 2nd century A.D. Russell surprisingly fails to note that Milik more recently has favoured the eccentric view that they are a Christian work of the 3rd century A.D. Finally, p. 138 cites Revelation 11:17 as an example of realized eschatology in contrast with the future coming of the Kingdom in Revelation 22:20, but this is not so, since the words 'thou hast taken thy great power and begun to reign' are clearly set in a future eschatological context, corresponding to the time of the judgment of the dead (Revelation 11:18).

All in all this is a very good and useful book which should provide a most helpful introduction to the Jewish apocalyptic writings. Teachers in particular will be grateful to have this manageable introduction to a difficult subject that they can put into the hands of their students.

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