

**Scripture in the Theologies of
W. Pannenberg and D. G. Bloesch**

F. Hasel

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RÉSUMÉ

Voici une étude utile des points de vue de Pannenberg et de Bloesch sur l'Écriture sainte. Après un exposé sur l'emploi de l'Écriture sainte dans l'histoire, Frank Hasel décrit et cherche à évaluer le point de vue de Pannenberg, puis celui de Bloesch, en s'intéressant à leurs présupposés.

L'ouvrage comporte une excellente bibliographie et de nombreuses notes. C'est une étude intéressante en ce que Hasel prend des exemples caractéristiques de l'herméneutique « d'en bas » et « de l'herméneutique d'en haut », l'un pas tout à fait « libéral » et l'autre « évangélique original ». Les bibliothèques théologiques devraient inclure ce livre dans leur collection.

ZUSAMMENFASSUNG

Hasels Buch ist eine gute Studie zu Pannenberg und Bloeschs Schriftverständnis. Im Anschluß an einen historischen Überblick über die theologische Verwendung der Schrift beschreibt und bewertet Frank Hasel zunächst Pannenberg, dann Bloeschs Schriftverständnis sowie die diesem jeweils zugrundeliegenden Voraussetzungen. Die Studie enthält eine ausgezeichnete Bibliographie sowie umfangreiche Fußnoten. Sie ist interessant insofern als Hasel Repräsentanten der 'unteren' und 'oberen' Hermeneutik gewählt hat; der eine Vertreter ist nicht eigentlich 'liberal', der andere ein 'abweichender Evangelikaler'. Theologische Bibliotheken sollten das Buch in ihre Sammlung aufnehmen.

Those studying the doctrine of Scripture, especially its use in theology, whether engaging with Pannenberg or Bloesch or not, should read this book. The footnotes and bibliography alone are impressive and give an indication of the extent of Hasel's study. The text reads well and one is not having to struggle with the complicated exercise of including the references within the text. One needs to remember, however, that this book originated as a doctoral dissertation and is published without changes.

The first nine pages, typical of a dissertation,

sets out the methodology and justification of the study. Hasel suggests that these two theologians 'exemplify a fundamental tension that exists in any understanding of Scripture'. This tension relates to the determining principle of 'from below' or 'from above' (p. 28 and re-iterated on p. 256).

Following this introduction is a sixty page overview of the way theologians have used Scripture in theology. This survey moves from the Reformation through the Enlightenment to the current day, so setting the scene to introduce Pannenberg and Bloesch. Hasel deals with Luther, Calvin and Zwingli, and then touches on Evangelicalism, as representatives of the 'from above' position. For the 'from below' view, Hasel offers the Enlightenment and Neo-Orthodox philosophies and theologies. According to Hasel, Enlightenment ideas, rooted in Kant and fine-tuned by Troeltsch, Semler, Gabler and Schleiermacher, prepared the way for Barth and neo-orthodoxy. Appreciating that the chapter is an introduction to the main thrust of the book, I cannot help but think that Hasel has done an injustice to Barth in the cursory way that he deals with Barth's use of Scripture; an 'investigation' (p. 86) it is not. Certainly Hasel does give a reasonable summary of the essence of Barth on Scripture. On most of these introductory pages the footnotes take as much space as the text. And this is where the voluminous footnotes become a problem: the mass of bibliographical information tends to obscure the description and critique. Drawing attention to the literature available is not the discussion itself.

Now to the main chapters on Pannenberg and Bloesch. Hasel begins each chapter by giving a brief introduction to the theologians themselves and their settings. Then, by an analysis, particularly of their systematic theologies, but also their other writings, Hasel describes their concept of Scripture, under the headings of origin, nature and use of Scripture. After this each theologian's theological and anthropological presuppositions are set forth.

Pannenberg, Hasel claims, does not formalise his view of Scripture in a prolegomena. Rather he uses texts throughout his works as 'historical sources' (p. 104 n. 4). The theological presuppositions influencing Pannenberg include his concept of God as 'a field of force' (p. 130) which is 'structured along trinitarian lines' (p. 132). Pannenberg's view of history is influenced by the philosophical insights of Hegel, Dilthey and Collingwood (p. 138).

Self-transcendence (p. 145), the divine 'eternal presence' (p. 148) and imagination related to feeling (cf. Schleiermacher) (p. 150) are included in Pannenberg's anthropological presuppositions.

For Bloesch, Hasel maintains, Scripture is inextricably linked to Christ, and is therefore 'sacramental' (p. 181). Bloesch's concept of God is that of 'transcendence' (p. 203) but includes 'a personal dimension' (p. 209), thus emphasising the role of Jesus in revelation. History, for Bloesch, is the 'vessel of eternity' (p. 206), but God is 'transhistorical'. Bloesch's anthropological views presuppose the 'qualitative difference between man and God' and the 'total depravity of humankind' (p. 210).

The final chapter is one of evaluation and conclusion. Here Hasel compares the strengths and weaknesses of the concepts of Scripture in the theologies of Pannenberg and Bloesch. Hasel majors more on the weaknesses than the strengths. For Hasel, both theologians have a 'functional use of Scripture' (p. 256), even though they start from different perspectives. Hasel believes that neither theologian has developed a 'consistent view of Scripture' (p. 259). Nor is he convinced that their understanding of Scripture's origin, nature and use is derived from Scripture itself (p. 257).

The book's usefulness for students of the doctrine of Scripture has been referred to already. Obviously the book has value for those studying either Pannenberg or Bloesch. Certainly theological libraries should include this in their collection.

I do, however, question whether a dissertation should be published 'as is' without editing.

James Harris
Cape Town, South Africa

la théologie d'Irving unit la théologie à l'anthropologie en ce que l'incarnation est vue comme le lieu où Dieu le Fils répare notre défaillance humaine dans l'obéissance à Dieu, en rendant une obéissance parfaite à Dieu le Père par la puissance du Saint-Esprit.

C'est une étude stimulante, qui non seulement fait progresser notre compréhension de la pensée d'Irving, mais aussi nous incite à réfléchir à nouveau à la signification de l'incarnation.

ZUSAMMENFASSUNG

Bei Graham McFarlanes Werk handelt es sich um eine Untersuchung des Beitrags des schottischen Theologen Edward Irving (19. Jahrhundert) zu unserem Verständnis der Trinität und der Inkarnation. McFarlane weist darauf hin, daß Irvings Theologie eine Integration von Theologie und Anthropologie erreicht, indem sie die Inkarnation als den Moment auffaßt, da Gott, der Sohn, unser menschliches Versagen, Gott zu gehorchen, wiedergutmacht, indem er Gott, dem Vater, mittels der Kraft des Heiligen Geistes vollkommenen menschlichen Gehorsam leistet.

McFarlanes Buch ist eine anregende Untersuchung, die nicht nur zu einem besseren Verständnis von Irvings Denken beiträgt, sondern die uns darüber hinaus herausfordert, die Bedeutung der Inkarnation neu zu überdenken.

One of the encouraging signs in contemporary systematic theology is a great re-birth of interest in the traditional doctrines of the Trinity and the Incarnation. Many theologians working in this field have shaken off the old liberal idea that these doctrines are simply the result of the imposition of Greek metaphysics upon the simple ethical unitarianism taught by Jesus Himself and have come to appreciate that these doctrines in fact lie at the very heart of the Christian faith and give it shape and coherence.

Among the leaders of this renaissance in Great Britain has been Professor Colin Gunton of King's College London and Graham McFarlane's work, which was originally a Doctoral thesis supervised by Professor Gunton, is an exploration of the contribution to our understanding of the Trinity and the Incarnation made by the 19th century Scottish theologian Edward Irvine.

Edward Irving has until quite recently been regarded as a Victorian ecclesiastical oddity, a promising Presbyterian preacher who went off the rails through his interest in

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Christ and the Spirit

G. W. P. McFarlane

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RÉSUMÉ

L'ouvrage de Graham McFarlane est une étude de l'œuvre du théologien écossais du XIX^e siècle Edward Irving, pour nous aider à comprendre sa conception de la Trinité et de l'incarnation. McFarlane tente de montrer que